

**AAMVISHA JANAYA AMLAPITTA AND ITS AYURVEDIC MANAGEMENT**Abhijeet Sawant<sup>1</sup>, Ajay Kumar<sup>2</sup>, Santosh Kumar Vishwakarma<sup>3</sup><sup>1,2</sup>Post Graduate Scholar, Dept. of Agada Tantra Evam Vidhi Vaidyaka<sup>3</sup>Asst. Professor, Dept. of Agada Tantra Evam Vidhi Vaidyaka  
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**ABSTRACT**

*Agni* is one of the important aspects of *Ayurveda*, which affects the health status of human being up to great extent. As per modern science, *Agni* can be correlated with digestive fire mainly performs functioning of digestion & metabolism. In *Ayurveda* *Jatharagni*, *Dhatwagni* and *Bhutagni* are three types of *Agni* among which *Jatharagni* is most important, which generates metabolic transformations (*Ahara paka*), and this metabolic transformation of ingested foods provides nutrition to the body. If the formation of *Ahara paka* does not take place properly due to any causative factors then production of *Aam/Aamvisha* occur and abnormal physiological functioning may be observed which leads to disease like *Ajirna*, *Amlapitta* etc.

*Acharya Kashyap* is the first person who mentioned *Amlapitta* as a separate disease. He has not given an only vivid description of *Amlapitta*, but also its treatment too mentioned in *Kashyap Samhita*. Considering this aspect present article summarized some clinical manifestations of *Aam/Aamvish* janya *Amlapitt* and its management by *Ayurveda*.

**Keywords:** *Agnidusti*, *Aam*, *Aamvisha*, *Amlapitta*.

## INTRODUCTION

The digestive & metabolic activities of the body govern through the *Agni* which not only perform digestion and assimilation of food but also contributes greatly towards the growth and development of the body. The transformation of food into nutritional energy takes place through *Agni* which further governs the normal physiological functioning of the body. The disturbance in *Agni* leads to *Agni Dushti* which further accumulates many pathological ailments such as *Ajirna*, *aamdosa*, *aamvisha* etc. The normal functioning of *Agni* provides *Bala*, *Ayu*, *Swasthyam*, *Ojha*, *Utsaha*, *Teja* and *Prabha* thus helping to maintain good physical and mental status. On the other hand, improper functioning of *Agni* leads to *Agni Dushti* resulting in the production of *Aam* & *Aamvish*, which is the major causative factor for many digestive and metabolic diseases. The *Aamvish* and diseases associated with disturbed functioning of *Agni* increasing day by day due to the unwholesome consumption of dietary materials. *Ajirna* is associated with irregular digestion of ingested food and the prolog situation of *Ajirna* can lead production of *Ama* which circulates through the *Srotas* and affect the normal physiological functioning of the body.

### Etiological Factors of Aamvisha

#### Aharaja Hetu (Dietary Factors)

The first and the foremost group of etiological factors of *Aamvisha* may be considered as the dietary factors. Under this group the intake of food against the *Ahara Vidhi Vidhana* (dietetic rules) and *Ashta Ahara Viseshayatana*<sup>1</sup> (Causative factors responsible for the wholesome and unwholesome effect of the methods for diet intake).

(a) According to the type of *Ahara*- *Kulattha*, *Pru-thuka*, *Pulaka* (Husky food).

(b) According to the quality of food- *Abhisyandi*, *Atisnigdha* (Unctuous), *Atiruksha* (Very coarse and dry), *Gurubhojana* (heavy diet) and *Vidahi Anna-Pana*.

(c) According to the *Samskara of the Ahara*-. *Apakwanna* (uncooked food) *Bhristadhanya* (Roasted paddy), *Ikshuvikara* (Sugarcane products), *Pishtanna* (flour).

(d) Faulty dietary habit

*Ajirnashana* (intake of food in indigestion condition), *AtiPana* (Over drinking), *Virruddhasana* (Incompatible diet), Intake of *kosthavirrudha Ahara*, *Akalabhojana* (untimely eating). *Vishamashana* (Consumption of food in unhygienic conditions which can lead infections)

#### Viharaja Hetu (Lifestyle Related Causative Factor)

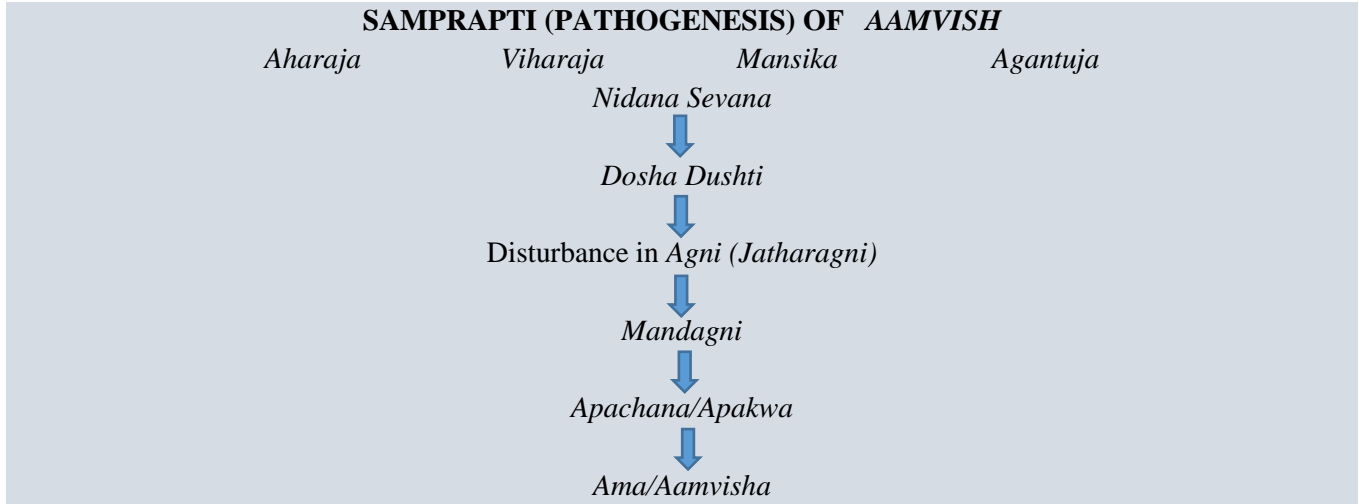
*Atisnana* (Taking excessive bath), *Bhuktwadivasvapna* (Sleeping immediately after meals in the daytime), *Vega Vidharana* (Suppression of natural urges), *Shayya Prajagarana* (Improper sleeping schedule).

#### Manasika Hetu (Psychological Factors)

Abnormal psychology, in terms of anger, anxiety, greediness etc. would affect the physiology of digestion. Either there would be a lesser secretion of the digestive juice or secreted at an improper time and sometimes it may be secreted in excessive quantity. All these conditions lead to indigestion which ultimately gives rise to *Aam visha*.

#### Agantuja Hetu (Miscellaneous Factors)

Allied factors can be taken under this factor. Under this group constant and excessive consumption of alcohol, tobacco, beverages, smoking may induce the formation of *Aamvisha*.



### Amlapitta Samhita Review

Acharya Charaka has not mentioned Amlapitta as a separate disease, but he has given many scattered references regarding Amlapitta, For ex- While explaining the indications of Ashtavidha Ksheera & Kansa Haritaki, Amlapitta has also been listed.<sup>2</sup> and Kulattha (*Dolichos biflorus* Linn.) has been considered as the chief etiological factor of Amlapitta in *Agrya Prakarana*.<sup>3</sup>

In *Susrutha Samhita* while describing the diseases caused by excessive use of *Lavana*, mentioned a disease called “Amlika” which is like *Amlapitta*.<sup>4</sup> Acharya Kashyapa is the first person who mentioned Amlapitta as a separate disease entity. Not only vivid description of Amlapitta but also its treatment too mentioned in *Kashyapa Samhita*.<sup>5</sup> Acharya Madhavakar has given a detailed description about Amlapitta including classification of the same according to *Gati* i.e., *Urdhavaga Amlapitta* and *Adhoga Amlapitta*.<sup>6</sup>

### Etiology Of Amlapitta According To Kashyapa Samhita

Nidana	Effects On Body
<i>Viruddha</i> (Incompatible foods)	<i>Tridosha Prakopa</i>
<i>Adhyashana</i> (Eating too soon after a meal)	<i>Agnimandhya, Kapha Prakopa</i>
<i>Ajeerana</i> (Indigestion)	<i>Agnimandya</i>
<i>Ama</i> (Undigested food)	<i>Agnimandhya</i>
<i>Pishtaanna</i> (Food prepared from flour)	<i>Kapha Pitta Prakopa</i>
<i>Apakva Madhya</i> (Unformed alcohol)	<i>Pitta Kapha Prakopa</i>
<i>Apakva Ksheera</i> (Unformed milk)	<i>Kapha Prakopa</i>
<i>Guru Bhojana</i> (Heavy food)	<i>Kapha Prakopa</i>
<i>Abhishyandi Bhojana</i> (food that causes hypersecretion)	<i>Kapha Prakopa, Eshat Pitta Prakopa</i>
<i>Vega Dharana</i> (Withholding urges)	<i>Vata Prakopa</i>
<i>Atyushna Atisevanaat</i> (Over intake of hot things)	<i>Pitta Prakopa</i>
<i>Snigdha Atisevanaat</i> (Over intake of oily things)	<i>Kapha Prakopa</i>
<i>Ruksha Atisevanaat</i> (Over intake of dry things)	<i>Vata Prakopa</i>
<i>Amla Atisevanaat</i> (Over intake of sour things)	<i>Pitta Kapha Prakopa</i>
<i>Drava atisevanaat</i> (Over intake of liquid things)	<i>Pitta Prakopa</i>

<i>Phaanita</i> (Inspissated juice of sugar cane)	<i>Pitta Prakopa</i>
<i>Kullatha</i> ( <i>Dolichos biflorus</i> )	<i>Pitta Prakopa</i>
<i>Brishtadhanya</i> (Fried grain)	<i>Vata Prakopa</i>
Repeated day sleeping after eating	<i>Kapha Prakopa, Agnimandhya</i>
Taking bath after intake of food	<i>Kapha Pitta Prakopa</i>
<i>Ati Svedana</i> (Excessive sweating)	<i>Pitta Prakopa</i>
Taking water in between food	<i>Agnimandhya</i>
<i>Paryushita Ahara Sevana</i> (Stale food)	<i>Tridosha Prokop</i>

### Causes Of Amlapitta As Per Modern Medical Science

The most important causative factors of *Amlapitta* are the excessive use of oily and spicy foods. Irregular eating habits, Excess use of leafy vegetables, Consumption of maida products in large quantity, sleeping after meals, Carbonated drink, Excessive intake of the caffeine and nicotine products, Excessive intake of alcohol, smoking, keeping stomach empty for a long time, skipping breakfast, Constipation, Anxiety, depression and anger, Excessive use of Analgesics esp. NSAIDs.

### Samprapti (Pathogenesis) Of Amlapitta

Due to all these *Nidanas* (Etiological factors), *Vatadi Doshas* gets aggravated and causes *Mandaagni* thereby causing mildness of the *Agni* (Gastric fire) and the food remains in the *Amashaya* (abdomen) and turns to *Shukta Avastha* due to improper burning results in the formation of *Aamvisha* Due to excessive intake of food due to his greed the *Pitta* gets vitiated in *Drava Roopa* and this disease is called as *Amlapitta*.<sup>7</sup>

### Clinical Symptoms Of Amlapitta

*Avipaka* (Indigestion), *Tikta-Amla Udgara* (Bitter-sour eructations), *Aruchi* (Loss of appetite), *Gaurava* (Heaviness in the body), *Klama* (Mental fatigue), *Utklesha* (Nausea), *Hrita-Kantha daha* (Retrosternal burning), *Udara- Adhamana* (Flatulence), *Chhardi* (Vomiting), *Shiro-ruja* (Headache), *Antrakujana* (Gurgling of the intestine), *Vidbheda* (Diarrhoea), *Romharsha* (Horripilation), *Hrita Shula* (Pain in heart region).<sup>8</sup>

### Sadhyasadhyata (Prognosis) <sup>9</sup>

1. *Amlapitta* of recent origin (*Naveen Amlapitta*) is *Sadhya*.
2. Chronic *Amlapitta* is *Yapya* (maintainable).

3. If proper dietic care is taken, an even *Kasta- Sadhya* type of *Amlapitta* is treatable.

### Management Of Amlapitta

According to *Acharya Charak, Chikitsa* (management) of all diseases can be divided in 3 parts-

1. *Nidan parivarjan*
2. *Sanshodhana*
3. *Shamana*

### Nidan Parivarjan

*Nidan parivarjan* means Withdrawal of the etiological factors of the disease is called *nidan parivarjana*. *Acharya Sushruta* mentioned *nidana parivarjana* as the first line of treatment of all diseases.<sup>10</sup>In *amlapitta* excessive *nidana sevana* leads to *Mandagni* and *Pitta vriddhi*. So *nidan* of *amlapitta* should be removed in its first treatment. Meals should be of small volume. Alcohol, fatty food and caffeine should be avoided. The drawback of caffeine in coffee and tea is that it increases acid production in the stomach if consumed excessively. Avoid artificial stimulants, all of which raise *Aam & pitta*. Alcohol, in any form, is like throwing fuel on the *pitta* fire.

### Sanshodhana Chikitsa

*Samshoshana karma* eliminates the vitiated *doshas* from their root cause and thus cures the disease entirely so that there is the least probability of recurrence of the disease. *Acharya Kashyap* has mentioned *Amlapitta* is developed from *Amashaya* (stomach) and *kapha and pitta dosha* are having *ashrayas*. *Vamana and virechana karma* as the best treatment for *Amlapitta*.<sup>11</sup>

### Drugs used for Vamana and Virechana

When the *Doshas* are in exciting form and moving upwards no other *Drava Aushadi* except emetics should be given because it will not undergo digestion due to *Agnimandhya*.<sup>12</sup> Emesis should be induced with salt

lukewarm water or with sugar cane juice or with honey water or with bitter drugs.<sup>13</sup> A combination of *Triphala* (*Terminalia chebula* Retz, *Terminalia bellirica*. Gaertn, *Embolia Officinalis* Gaertn) or *Trivrit* (*Operculina turpethum* (L.) should be taken for attaining *Virechana*.

### **Sanshamana Chikitsa**

After the *Shodhan Karma*, the residual *Doshas* should be pacified by *Langhana* and *Laghu Bhojana* and by using the *Shamana* and *Pachana Aushadis*. *Sanshamana Chikitsa* means *Prakruti Vighata*. Milk is excellent in this condition. The milk diet should adhere to several weeks if possible. Along with this, drink warm water. For a time, it is better to use foods requiring only moderate mastication, since mastication naturally increases the flow of gastric juice with its acid. Yet insufficient mastication of the food chosen will aggravate by causing gastric irritation. So, mastication should always be moderate in this condition. It is important not to overeat, but to take small meals, three times a day.

*Acharya Kashyap* has used the *Guna Siddantha* (ie *Tikta Rasa* contains *Ruksha + Sheeta guna* which is against the *Ushna* and *Drava Guna* of *Pitta*).<sup>14</sup> The peculiarity of *Kashyap Samhita* is that *Acharya* says to shift the place where all the above-told treatment modalities fail because a person living in *Anupa desha* is prone for *Amlapitta* and *Anupa Desha* is an *Ahita Desha* according to *Acharya Charaka* So this is one of the unique method adopted by *Acharya Kashyap* in the preventive aspect of the disease.<sup>15</sup>

### **Oral Medication**

1. *Avipattikara churna*
2. *Sutsekhar ras*
3. *Kamadugha ras*
4. *Prawal panchamrit*
6. *Churnas like Shatavari, Yastimadhu, Sariva, Vasa, Bhringa, Dhamasa, Amla, Chandan, Guduchi satwa* to be considered.
7. *Asav & Arista like Chandanasav, Ushirasav, kumariashav, Abhayarishtha.*

## **DISCUSSION**

*Amlapitta* is a dominant disease in the present scenario of unhealthy food habits and regimens. *Amlapitta* is mainly due to aggravation of *Aam & Pitta Dosha*. Aggravation of these *Dosha* is due to excessive intake of spicy and sour food items, alcoholic preparations etc. Anger, fear, excessive exposure to sun and fire, intake of dry vegetables and alkalis, irregularity in taking food etc also cause *Dosh dusti* results in *Agnimandhata* & production of *Aamvisha janya Amlapitta*. The *Brahtrayi Granthas* has a scattered reference about the *Amlapitta* but doesn't give a detailed explanation or protocol of treatment for *Amlapitta*. *Acharya Kashyap* was the first person to give a detailed protocol of treatment for *Amlapitta*. *Acharya* instructs to do *Vamana* where the *Dushita Drava* (*Aam*) *yukta Pitta* goes out and *Agni* gains its normalcy. After this, *Aushadi* is given to do the *Pachana* of *Dosha* and further is eliminated from the body through purgation. Advice for change of place in *Amlapitta* treatment is also considered as the peculiarity of *Kashyapa Samhita* where the *Acharya* says to change the habitat where all the above treatment modality fails.

## **CONCLUSION**

The first and the foremost group of etiological factors of *Aamvisha* may be considered as the dietary factors. A review has been taken through *classical Ayurvedic Text*. *Charak Samhitas, Vagbhat* as well as modern aspects, reveals that as we know the prevention is better than cure, so everybody should obey the rules of intake of food and behaviour to avoid *Aamvisha & Aamvisha janya Amlapitta* (Hyperacidity)

*Kashyapa Samhita* even though deals with mainly *Kaumarbrithya*. Due to the incidence and importance of *Amlapitta*, *Acharya* may have given a detailed explanation of *Amlapitta* and its way of approach in management. *Acharya* has followed the line of *Ama Pachana*, and in the *Samana* aspect.

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