



UNDERSTANDING AND AYURVEDIC MANAGEMENT OF HYPERACIDITY W.S.R. AMLAPITTA – A REVIEW ARTICLE

[Shivam Kumar Nigam¹](#), [Pooja Pawar²](#)

¹PG Scholar, Rog Nidan & Vikriti Vigyan Rog Nidan & Vikriti Vigyan Pt. Khusilal Sharma Government (Autonomous) Ayurveda Institute, Bhopal, Madhya Pradesh, India

²Assistant Professor, Roga Nidan Evam Vikriti Vigyan, Rajiv Gandhi Ayurvedic College Bhopal (M.P.) India

Corresponding Author: nigamshivam143@gmail.com

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ABSTRACT

In the present scenario due to modern lifestyle and food habits, most of the population are suffering from a common disease called *Amlapitta* or hyperacidity. *Ayurveda* is a treasure of Knowledge. *Ayurvedic* science helps for removing the root cause of diseases with the help of various *Shodhan*, and *Shaman* treatments along with *Pathyapathya*. *Amlapitta* is one of the *Annavaha Strotas* diseases. The cardinal classical clinical features of *Amlapitta* are *Avipaka* (indigestion), *Klama* (tiredness), *Utklesha* (nausea), *Tikta Amlaudagar* (sour and bitter belching), *Hrutakantha Daha* (heat and throat burn) and *Aruchi* (anorexia).

Keywords: *Amlapitta*, *Agni*, *Annavaha Strotas*, Hyperacidity

INTRODUCTION

For a healthy digestive system, a balanced diet and frequent exercise are essential. However, in the modern day, poor eating practices, sedentary lifestyles, and stress are the primary causes of diseases. People's consumption of processed foods with preservatives,

inactivity and other factors contribute to the vitiation of *Annavaha Strotas*. One of the *Annavaha Strotas* disorders is *Amlapitta*. *Amlapitta* is a well-known illustration of the lifestyle problems that are prevalent nowadays. *Madhukosa* explained *Amlapitta* as “Am-

lam Vidagdham Cha Tat Pittam Amlapittam” Amlapitta denotes the vitiated condition of Pitta, and it imparts Amlatvam and Vidagdathavam to the ingested food. Kasyapa samhita is the first text which explained Amlapitta as a separate entity. In Madhavani-dana, Nidana Panchaka of Amlapitta was described.^[1]

Amlapitta (Hyperacidity) is one of the commonest Vyadhi (disease) of Annavaaha Srotas (Gastrointestinal track disorder),^[2] caused by vitiated Agni (Appetite). Amlapitta (Hyperacidity) is a condition where the Amlaguna (Sour) of Pachak Pitta (Gastric juice) increases due to Samata causing Vyadhi (Disease) condition. Acharya Kashyap has accepted the involvement of three Doshas in Amlapitta (Hyperacidity)^[3] while Madhavkara has accepted the dominance of Pitta in this disease.^[4] Acharya Charaka not mentioned Amlapitta (Hyperacidity) as a separate disease but described in Grahani (intermittent loose motions followed by constipation) as one of its Lakshana^[5] (symptom). Ayurveda describes the gastrointestinal illness that is Amlapitta. According to current medical research, it can be correlated with Hyperacidity. The significance of HCL in the digestive process is significant. By transforming the dormant enzyme pepsinogen into the active enzyme pepsin through a process known as proteolysis, HCL aids in digestion by severing the bonds that bind amino acids.^[6] Nearly 70% of people have hyperacidity, which is now proven to be a risk factor for not just peptic ulcer disease but also stomach and esophageal cancer. According to Acharya Vagabhatta, Pachak Pitta (Gastric juice) acts as Agni (Appetite). When its liquid form is lost, this Agni is important in Annapachan Prakriya (Digestion).^[7] So this Pachak pitta (Gastric juice) is correlated to HCL & Amlapitta is a condition where Pachak Pitta (Gastric juice) is increased in quantity. Hence Ayurvedic Amlapitta (Hyperacidity) disease entity can be correlated with Hyperacidity. There are several medications available today for the treatment of hyperacidity, but each one has its own adverse effects, such as headaches, nausea, dizziness, and allergic responses, and there is still no permanent solution, so the patient must en-

sure the condition. Therefore, a long-lasting treatment must be found that has no negative effects. Hence, in this article attempt has been made to review various available Samhita, and Samgrahagrantha to find out the different descriptions of management of Amlapitta and bring all of them in a single place.

AIM AND OBJECTIVES:

To review the concept of Amlapitta and its management from different Ayurvedic literature.

MATERIAL AND METHOD:

Material has been collected from ancient Ayurvedic texts, Research Journals, and electronic databases.

REVIEW OF LITERATURE:

NIRUKTI-

Amlapitta is composed of two words, Amla + Pitta. Pitta is a Dosha present in the body and according to Charak Amla is a natural property of^[8] Pitta along with Katu Rasa. Sushruta has enlisted Katu as its original Rasa and mentioned that when Pitta becomes Vidhagdha then it^[9] changes into Amla Rasa.

DEFINITION OF AMLAPITTA -

❖ “Amlapittam Cheti Amlagunoundriktam Pittam”

The augmented or increased Amla Guna of pitta is known as Amlapitta^[10]

❖ “Vidahadhyamla Gunaoundrikta Pittam Amlapittam” The pitta which attains Amla Guna and Vidagdha is called Amlapitta^[11]

Samanya lakshan^[12]

• Avipaka

• Klama

• Utklesh

• Tikta Udgar

• Amla Udgar

• Gaurav

• Hrid Daha

• Kanth Daha

• Aruchi

CLASSIFICATION OF AMLAPITTA

1. Madhavkara classified Amlapitta in two ways

A) According to Pavarotti^[13]

i. Urdhavaga

ii. Adhoga

B) According to Dosha^[14]

- i. Vataja
- ii. Vata–kaphaja
- iii. Kaphaja

2. Kashyapa described this disease into three types according to the prominent of *Dosha* ^[15]

- i. Vataja
- ii. Pittaja
- iii. Kaphaja

MODERN VIEW

The *Ayurvedic* literature describes *Amlapitta* symptoms and signs that are quite similar to hyperacidity. The acid is generally secreted by the stomach and is vital to digestion. During digestion, the acid aids in the breakdown of food. Acidity is a medical disorder that occurs when the gastric gland in the stomach produces too much acid.

Definition

Hyperacidity simply means an increased level of acid in the stomach. To facilitate digestion, the stomach secretes hydrochloric acid, a digestive liquid that reduces food particles to the lowest possible size. Hyperacidity is the medical term for when the stomach produces too much hydrochloric acid. ^[16] Hyperacidity is also called acid dyspepsia. Acid dyspepsia manifest as burning pain or discomfort in the upper abdomen, usually in the epigastrium, and postprandial abdominal discomfort which is characterized by fullness & nausea. ^[17]

Causes:

In the current modern era, a fast-paced lifestyle, mental stress, unhealthful routines (such as smoking, drinking, etc.), incompatible eating habits, unsuitable regimens for the physiology of digestion, willful medications (such as NSAIDS, steroids, some vitamin supplements), insufficient sleep at night, an irregular meal schedule, eating too late at night, spicy, salty, and sour foods, and the suppression of urges are all contributing factors that cause gastric irritation and hyper gastric.

Symptoms:

The primary acidity symptom is heartburn. A sharp, searing ache behind the sternum in the chest is the hallmark of heartburn. sour belching that is followed by leftover food a feeling of restlessness, an uncom-

fortable stomachache, a feeling of nausea and real vomiting, constipation, indigestion, lack of appetite Bloating, Black or dark stools (from internal bleeding), Dysphasia, persistent hiccups or burping.

Complications of hyperacidity:

Long-standing hyperacidity may lead to the formation of ulcers in the stomach which may again lead to complications like perforation.

Management of hyperacidity

Weight reduction, stopping cigarette smoking, and Meals should be of small volume. Alcohol, fatty food, and caffeine should be avoided. No snacks are to be taken after the evening meal to prevent nocturnal regurgitation. Heavy stooping or bending at the waist should be avoided especially after meals. The Head in the bed should be elevated by 15 cm. ^[18]

CHIKITSA OF AMLAPITTA-

According to *Acharya Charak Chikitsa*, all disease can be divided into 3 parts

- i. Nidan parivarjan
- ii. Samshodhana
- iii. Shamana

Nidan parivarjan:

Withdrawal of the aetiological factors of the disease is called *Nidan Parivarjana*. *Acharya Sushruta* mentioned *Nidana Parivarjana* as the first line of treatment for all diseases. ^[19] In *Amlapitta* excessive *Nidana Sevana* leads to *Mandagni* and *Pitta Vriddhi*. So, *Nidana* of *Amlapitta* should be removed in its first treatment. A person living in *Anup Desha* is prone to *Amlapitta* and *Anup Desh* is *Ahita Desha* according to *Acharya Charaka*. ^[20] *Acharya Kashyap* says to “Shift the place” where all told treatment modalities fail. ^[21]

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*, for example, if we cut down the root of any tree, the stem of the tree dies automatically. ^[22]

Sanshamana Chikitsa:

Samshamana Karma or *Chikitsa* means *Prakruti Vighata*. According to *Acharya Kashyap* after *Vamana* karma, if some of the vitiated *Doshas* remain in the body then they should be pacified through *Langhana*, *Laghu Bhojana*, *Satmya Kala*, *Desh*, and *Pachana Karma* with *Shamana Yoga*

According to *Kashyapa* ^[23]

1. Since the disease is Amashaya-oriented and Kapha and Pitta are the dominating Doshas, Vamana should be administered first.
2. After the Vamana, Shamana drugs (anti-Pitta, Kapha drugs) should be used. At the same time, Pachana drugs should be given.
3. When the Samsarga Doshas are eliminated and the stomach becomes clear, the Deepana drug should be administered.
4. If the Doshas have shifted into Pakwashaya, Virechana or Sransana drugs should be used to eliminate the Doshas.

Oral medication:

1. *Avipattikara Churna*
2. *Sutsekhar Ras*
3. *Kamadugha Ras*
4. *Prawal Panchamrit*
5. *Laghusutshekar Ras*
6. *Churnas* like *Shatavari*, *Yastimadhu*, *Sariva*, *Vasā*, *Bhringa*, *Dhamasa*, *Amla*, *Chandan*, *Guduchi satwa*, *Musta*, and *Parpatak* are to be considered.
7. *Chandanasav*, *Ushirasav*, *Bhunimbadikada*, *Abhayarishta*, *Amlapitta Kadha*.
8. *Patoladi Kashayam*
9. *Maha Dhanvantari Gutika*

PATHYA & APATHYA FOR AMLAPITTA ^[24]

Pathya Ahar

- *Puranshali*, *Mudga*, *Masur*, *Harenu*
- *Goghrit*, *Godugdha*, *Jangal*, *Mansa*
- *Kalay Shak*, *Pautik*, *Vasa Pushp*, *Vastuk*
- *Rason*, *Haritaki*, *Pippali*, *Puran Madira*

Pathya Vihar

- *Vamana*, *Virechana*, *Basti*, *Shital Jalpan*

Apathya Ahar

- *Til*, *Urad*, *Kulthi*
- *Avi Dugdha*, *Dhanyamla*

- *Lavana*, *Amla*, *Katu Rasa Dravya*
- *Guru Anna*, *Dadhi*, *Madya Apathya Vihar*
- *Veg Dharan*
- *Atap Sevan*
- *Diwaswap*

DISCUSSION

The disease *Amlapitta* (Hyperacidity) is very common all over the world. Researchers are always challenged by the prevalence rate's rise. *Amlapitta* (Hyperacidity), a typical functional condition of *Annavaha Srotas*, is a sickness. People who lead materialistic lives tend to choose a hectic, stressful lifestyle over healthy eating habits.

Amlapitta's direct effect on *Annavaha Srotas* is demonstrated in the discussion. *Amlapitta* is a psychosomatic condition in which dietary irregularities and psychological variables both play a significant role.

CONCLUSION

People today, as we can see, are very busy with their jobs, therefore they must eat fast, fatty, fermented food, and because they lead unhealthy lives, they must experience hyperacidity. We can effectively manage *Amlapitta* through *Ayurveda* if we practice *Dincharya* and *Ritucharya* guidelines and *Samsahaman Chikitsa*. *Amlapitta* is the most irritating illness because of poor lifestyle choices, indiscriminate dietary practices, and mental stress. The clinical presentation of *Amlapitta* requires vitiation of *Pitta*. This condition could be accompanied by vitiation of the *Vata* and *Kapha*. If this illness is not correctly treated, it could lead to a number of complications in our bodies, including *Jwara*, *Atisara*, *Pandu*, *Shoth*, *Aruchi*, and *Bhrama*. *Nidan Parivarjana*, *Sanshodhana*, and *Sanshamana Chikitsa* are the fundamental principles of treatment. *Pathya Ahar* and *Vihar* also contribute significantly to the management of *Amlapitta*. "A person's disease reduces by practicing proper nutrition and way of living, conducting the appropriate exercise, free from avarice, having control over oneself, and also being genuine."

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