



Review Article

MANAGEMENT OF AMLAPITTA THROUGH AHARA VIHARA AND YOGIC PRACTICES

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ABSTRACT

Modern era's changing lifestyle along with changing food culture has given birth to various diseases. *Amlapitta* is one of the most common symptom (disease) seen in the society. 'Hurry', 'Worry', and 'Curry' are the three main reasons for the disease. The disease *Amlapitta* has not been mentioned in *Vrihatarayee*. *Acharya Kashyapa* was the first to describe *Amlapitta* as disease. *Ahara* is the best preventive medicine and solely responsible for health and illness, sorrow and happiness. Almost all diseases occur due to unwholesome diet and dietary habits. A good & proper diet in disease is worth a hundred medicines & no amount of medication can do well to a patient who does not follow a strict regimen of diet. *Acharya Kashyap* had stressed on the dietary restriction and its importance in the management of *Amlapitta* with utmost concern. This review paper emphasizes on strict dietary interventions and life style modifications to prevent and to cure *Amlapitta* as *Ayurveda* has given extreme importance to optimal dietary regimen and its variation as per the season, *Agni*, *Prakriti*, type of food taken and the disease condition in the management of disease like *Amlapitta*, where the dietary factors are working along with several other diseases, in the manifestation. *Yogic practices* play a significant role in the prevention & management of *Amlapitta*. *Shatkarma* detoxifies internal system and expels waste material. After completion of these *Karmas* there is enhancement of bodily properties.

KEYWORDS: *Amlapitta*, *Ahara*, *Yogic practices*, *Shatkarma*.

INTRODUCTION

Ayurveda is working since long in the direction of WHO's recent motto of 'Health for all'. Although there is a significant advancement in the field of Modern Medicine, Still the mankind is suffering from many different diseases. *Amlapitta* is one of them, and is very distressing due to its Chronic, Relapsing and Remittent nature. Stressful daily routine, Insufficient sleep at night, irregular meal times, Eating too late at night, Spicy food habits, Salty and Sour foods like chips, Over eating of stale and fermented foods, Sleeping immediately after meals, lack of rest, fast moving lifestyle, suppression of urges, worries are the key factors for disease. All the diseases are caused by *Mandagni*.^[1] *Agni* and *Pitta* are the main factors responsible for digestion, due to their abnormality, food is not properly digested and produces the *Ama*, which is acidic in nature. It also gives the importance as long life in the functioning state and even death in unfunctioning state of *Agni*.^[2] Person gets various symptoms including Acidic eructation, indigestion etc. This syndrome is known as *Amlapitta*, which has been separately described as disease by *Madhavakar*. *Acharya Kashyapa* was the first to describe *Amlapitta* as disease and analyze it on *Dosha* basis, whereas *Madhavakar* further classified it according to *Gati* i.e., *Urdhvag Amlapitta* and *Adhog Amlapitta* and also on *Dosha* basis.^[3] *Kashyapa*

Samhita is also the first text which has counted *Manasika Bhavas* (psychological factors) as a chief cause of the disease and analyze first it on the *Doshik* basis.

Aims & Objectives

1. To study Ayurvedic concept of *Amlapitta*.
2. To study importance of *Ahara*, *Vihara* and *Yoga* Practices in *Amlapitta*.

Etymology

Amlapitta is a combination of two words *Amla* and *Pitta*, *Amla* means sour taste and *Pitta* means chemical substance for digestion, So in *Amlapitta* there is a pathological change in *Pitta Dosha* *Amla* has been said a natural property of *Pitta* along with *Katu-rasa* according to *Charaka*.^[4] *Sushruta* has enlisted *Katu* as its original *Rasa* and mentioned that when *Pitta* becomes *Vidagdha* then it changes in the *Amla*.^[5] So, the term *Amlapitta* implies a disease or condition in which the sourness of *Pitta* gets increased. On the other hand it may be interpreted that though the physiological properties of *Pitta* are sour or acid but normally in physiological state it is never felt. Only in diseased condition sour taste of *Pitta* is felt, which is considered as *Amlapitta*.

Definitions

The *Pitta* with *Amlaguna* and *Vidagdhavastha* is called *Amlapitta*.^[6]

Classification

According to *Madhava /Bhavprakash*

Based on location of *Dosha* it is two types^[7]

1. Urdhvaga *Amlapitta*
2. *Adhoga Amlapitta*

On the basis of *Dosha Samasarga Avastha* has been classified into 4 headings.^[8]

1. *Vatadhika*
2. *Vata Kaphadhika*
3. *Kaphadhika*
4. *Sleshmapittaja*

According to *Kashyap* – 3 types^[9]

1. *Vatolbana*
2. *Pittolbana*
3. *Kapholbana*

Nidana

Nidana of *Amlapitta* can be classified as under:

Aharaja Hetu: *Virudha Ahara* (incompatible food) *Pitta Prakopak Anna* (*Pitta* vitiating *Ahara*) *Dushta Ahara* (Rogue diet) *Guru, Abhishyandi Bhojana Pishta Anna* (Heavy, Channel Obstructing food) *Vidahi Anna Phanita, Ikshu Vikara* (Products of Jaggery) *Kulattha* (*Dolichos Biflorus*) *Apakva Madya* (unripe wine) and *Gorasa* (Milk) *Adhyasana Brishta Dhanya Paryushit Anna Pulaka and Prithuk Sevana* (pressed paddy) *Ati Ushna, Amla, Drava Sevan* (Excessive hot, sour and liquid intake) *Ati Snigdha, Rooksha Sevan* (Excessive unctuous, dry intake) *Ame Ame Ca Puranat* (To eat without appetite), *Antarodaka Pana* (To have excessive water during meal).^[10]

Viharaja Hetu: *Vegvidharan* (Suppression of natural urges) *Bhuktav Bhuktava Divaswapan* (Sleep after talking meals), *Atisnan* (excessive bathing), *Avagahan* (sinking) *Jagran* (wakefulness).^[11]

Mansik Hetu: Psychology also plays a great role in the maintaining of health and psychological activities. *Acharya Charaka* gives its importance as '*Tridandavata*'. *Charaka* has described the intimate relationship between soul, mind and body.^[12] *Acharya Sushruta* gives its importance in maintenance of Health. He mentions equilibrium of *Tridosha, Saptadhatu, Trimala*, thirteen types of *Agni* along with *Prasanna Atma, Indriya and Mana* is responsible for proper health.^[13] Any abnormality of the above causes production of disease. So an abnormal psychology in terms of mental stress and strain anger, anxiety, greed etc. shows their effect upon *Agni*.^[14] Either there would be a lesser Secretion of the digestive juice or secreted at improper time and sometimes it may be secreted in excessive quantity, lead to indigestion, which ultimately give rise to *Amlapitta*.

Agantuja Hetu: Under this group constant and excessive consumption of Alcohol, Tobacco, Beverages,

Smoking and other irritant substances are taken. These substances cause local irritation in the stomach which in turn secretes more gastric juice. Ayurvedic drugs especially unpurified and faulty *Rasa Aushadhis, Ushna* and *Tikshna* drugs if used excessively without proper assessment for long period. *Upadrava* of some diseases like Chronic *Vibandha, Arsha, Ajirna and Pandu*. In Ayurvedic texts it is noted that sight and smell of certain food items provoke a strong reflex vomiting in which stomach is powerfully irritated.

Regional factor (Deshaprabhava): According to *Acharya Kashyapa* the disease is found more in *Anupa Desha*, as compared to other *Deshas*. As, of its *Kapha* vitiating nature of *Anupa desha*.^[15] In the line of treatment he advises *Deshantargamanam* in untreated cases.^[16]

Rain and winter: The rainy season is responsible for *Amlavipaka* of water (due to weakened digestion power and vitiation of *Vata* and other *Doshas*) and eatables, which in turn vitiates *Pitta* and *Kapha*.

Purvaroopas: No specific *Purvaroopas* or premonitory symptoms of *Amlapitta* are mentioned in any of Ayurvedic classical texts.

Roopa: *Madhava Nidana* has given following symptoms of *Amlapitta* i.e., the presence of *Avipaka* (Indigestion), *Klama* (Tiredness without performing task), *Utklesha* (Nausea), *Amlodgara* (Sour Belching), *Gauravta* (Heaviness), *Hrit Kantha Daha* (Heart burn & burning in throat) and *Aruchi* (Anoxia) should be termed as *Amlapitta*.^[17]

Samprapti of Amlapitta: The etiological factors like *Abhojana, Atibhojana, Veganigraha, Panchakarma Vyapat* and seasonal variation etc. cause vitiation of *Doshas* and *Agni* which ultimately results *Mandagni* which is treated as mother of all the diseases. This *Mandagni* leads to *Avipaka* and due to *Avipaka* even light and small meals are not digested. This undigested and ill digested food gets *Shuktatva* which leads to the formation of *Annavisha*. This *Annavisha* is manifested in the form of *Ajirna*.^[18] As per *Charaka* it is said that when diet is not properly digested it gets fermented and forms *Annavisha*. This *Ama* when mixed with *Pitta* develops the disease *Amlapitta*.

Upashaya-Anupashaya: The *Upashaya* for *Vataja Amlapitta* is *Snigdha Ahara*. The *Upashaya* for *Pittaja Amlapitta* is *Swadhu & Sheeta Ahara*. The *Upashaya* for *Kaphaja Amlapitta* is *Ruksha & Ushna Ahara*. The *Anupashaya* of *Amlapitta* is not mentioned in classics. But however the causative factors themselves can be taken as *Anupashaya*.

Management of Amlapitta

Ahara: *Pathya Apathya* Diet and Life style modification

Vihara: *Vaman dhauti, Asanas, and Pranayama*

Ahara: Pathya Apathya [19]

S.No.	Classes of diet	Pathya (Do's)	Apathya (Dont's)
1.	Cereals	Rice of Old <i>Shali</i> variety, <i>Yava</i> , Wheat (<i>Godhuma</i>)	<i>Naveen Anna</i>
2.	Pulses	<i>Mudaga</i> (Green gram), Lentil	<i>Kulatha, Urad</i>
3.	Vegetables	<i>Patola, Vastuka, Karvelak</i> , Carrot, Mint, Spinach, <i>Amla</i> , Bitter gourd, Cabbage, Pumpkin	Mustard leaves, fenugreek, brinjal gourd
4.	Fruits	<i>Dadima, Kapitha, Amalaki, Kushmanda</i> , Apple, Banana, Sweet Orange, Coconut, Mango, Dates.	Jackfruit, Watermelon, Cashew Fruit, Lime, Pineapple, Plum
5.	Milk and milk products	<i>Goghrita, Godugdha</i> , Butter milk	Curd, Sour Butter milk, Paneer
6.	Sugarcane and its products	Sugar, Honey	
7.	Drinks		Liquor, <i>Kanji</i>
8.	Cooked food	Meat and Meat soup of Animals and birds	Items fried in oil
9.	Adjuvant of food	All <i>Tikta</i> Juices and Edibles	Salt, <i>Amla</i> and <i>Katu</i> juices, <i>Achara, Chatni, Khattai</i>
10.	Spices	Garlic, Dry ginger, Clove, Turmeric, Saffron, Cumin	Asafoetida, chilli, Cinnamon, Mustard Seeds, Pepper, Tamarind
11.	Roots and Tubers	Beet root, Sweet Potato, Carrot	
12.	Nuts	Coconut	Peanut, Groundnut
13.	Oils	Sunflower, Coconut oil	Mustard oil, Sesame oil
14.	Regimen	<i>Sheetupchara, Vishram</i>	<i>Atapa Sewan, Vegadharana, Krodha, Shoka, Chinta, Adharniya Vegadharana</i> , Sleeping after meals in day time

Diet and Life style Modification

Although the role of food in functional dyspepsia is unclear, many patients report improvement with dietary alteration. Simple dietary precautions may go a long way in alleviating symptoms. Eat meal at fixed times every day and have unhurried meals. Keep at least three hours gap between meals. Do not take large meals as they provoke gastric motor activity. Meals should be masticated properly. Not habitually sipping fluids during meals. Water should be drunk only after the meal is finished. Avoid excessive oily and spicy food, especially in the summer season. Avoid strong tea, coffee, smoking, and alcohol. Ulcerogenic drugs such as aspirin, salicylates, reserpine and adrenal steroids should not be taken. Keep healthy sleeping times. Insomnia can cause indigestion..

Vihara

Brahamuhurta Jagarana- One should analyse about the digestion of food taken previous night & wake up early in the morning. The apt time for waking up, is the 14th *Muhurta* of *Ratri*. (*Arundatta* on *A.H.*). The exact time of *Brahma Muhurta* varies from region to region as the time of sunrise is not uniform throughout the world.

Ushapaan- Drinking water empty stomach in the morning is very beneficial in *Amlapitta* as it removes excess acid and waste materials accumulated in the stomach.

Vaman dhauti- It is meant for purification of upper digestive tract. One can wash one's mouth but in daily routine one cannot wash the esophagus or stomach. The

impurities residing there are carried along with food particles and are mixed in some proportion with blood. So purification is required.

Technique: Patient is advised to drink 7-10 glasses of lukewarm water (depending upon his/her capacity) with pinch of *Saindhava Lavana* per glass in the morning on an empty stomach. Now he is asked to bend forward and wait for the natural urge of *Vamana* to come or to touch the base of tongue with first two fingers and simultaneously the attendant will press his stomach with both hands and pumping his stomach in and out while tickling his fingers in and out of the throat to initiate self-vomiting. This procedure is followed till drunken water to come out or *Pittanta* (the symptom of *Pitta* appears at the end).

Benefits**Physical effects**

As a lot of our health problems like *Agnimandya, Ajirna* etc. take place because of indigestion and improper evacuation of the waste matter. A thorough wash of the stomach like this can offer permanent solution to a lot of health problems like indigestion, gastritis, acidity, bloated feeling, constipation, flatulence, piles, poor liver function etc. Even the patients of obesity, diabetes and asthma find this procedure quite beneficial. Regular practitioners of this *Kriya* are usually found with glowing complexion Also the water drunk in the process contains salt which increases osmotic pressure in the stomach and instead

of water getting absorbed, the water in the blood gets absorbed into the stomach. Hence the waste material on the inner wall or lining of stomach are brought into stomach and thrown out along with water.

Contraindications: The patients of high blood pressure, poor heart, hiatus hernia and ulcerative colitis should not attempt this *Kriya* on their own. After performing *Vaman Dhauti*, one should consume *Yayagu* after the procedure. The practitioner must avoid eating of meat, drinking of alcohol, coffee, tea, taking of spicy food, sweets and over eating of anything to escape the side effects of *Vaman dhauti*.

Yoga in Today's Life

According to medical scientists, "Yoga therapy is successful because of the balance it creates in the nervous and endocrine systems which directly influences all the other systems and organs of the body" Today, in the 21st century, Physical-mental cleansing and their strengthening are *Yoga's* most important achievements.

Asanas: *Pawanmuktasana*, *Shashankasana* and *Shavasana*.

Pawanmuktasana

Benefits: This posture is useful in improving digestion and evacuation problem. This posture helps in relieving back ache and sciatica. Even helpful in diabetes.

Shashankasana

Benefits: It improves gastritis, indigestion, constipation. It improves diabetes, poor physique, shortness of height and poor circulation etc. Improves flexibility and strength of the spine which can counter all the adverse effects of sedentary life.

Shavasana

Benefits: Furthermore, the physiological benefits of deep relaxation are numerous: It removes fatigue and gives rest to the mind.^[20] In *Gherend Samhita*, it has been said that this posture destroys fatigue, and quiet the agitation of the mind. It decrease heart rate and the rate of respiration, it reduces blood pressure, Muscle tension, Metabolic rate and the consumption of oxygen. A reduction in general anxiety and number and frequency of panic attacks. An increase in energy levels and in general productivity. An improvement in concentration and memory. An increase in focus. A decrease in fatigue, coupled with deeper and sounder sleep. Improved self confidence.

Pranayam

1. Anuloma -Viloma Pranayama

Benefits

Physical: It promotes the balance between the two nostrils apart from cleansing the nasal tract. It increases the vitality. It increases the digestive fire and appetite. Brings the balance in sympathetic and parasympathetic nervous systems by relaxing the sympathetic nervous system and strengthening the parasympathetic nervous

system. This helps in reducing stress related indigestion by regulating stress hormones.

Therapeutic: It lowers the levels of stress and anxiety by harmonizing the *Pranas*. As stress is one of causative factor of *Amlapitta* so *Pranayam* is beneficial. It is beneficial in respiratory disorders such as Bronchial asthma, nasal allergy, bronchitis.

Spiritual: It induces tranquility, clarity of thoughts and concentration. It clears *Pranic* blockages and balance *Ida* and *Pingla Nadis* causing *Sushumna nadi* to flow, which leads to deep states of meditation and spiritual awakening. It helps to maintain *Brahmacharya*, which is pre-requisite for spiritual awakening.^[21] By *Pranayama* is attained the power of levitation, by *Pranayama* disease are cured, by *Pranayama* the *Shakti* is awakened, by *Pranayama* is obtained the calmness of mind and relaxation of mental powers of bliss; verily the practitioner of *Pranayama* is happy. When this has been practiced daily, for three months, with regularity the *Nadis* of the body will readily and surely be purified.^[22]

Precaution: Those suffering from high or low blood pressure should not do *Kumbhaka* in this *Pranayama*. However they can practice *Pooraka* and *Rechaka* slowly.

2. Kapalbhati

Benefits: It destroys disorders of *Kapha*. It is excellent not only for physical body but also for subconscious mind as well. According to Swami Ramdev Ji Maharaj it is '*Sanjeevani*' one that infuses life on earth. As this process involves forceful movements of abdominal organs thus increases inter abdominal pressure which helps in increasing their function, thus removing unwanted waste from the body. *Kapal Bhati* should be performed empty stomach or 3 - 4 hours after meals. It stimulates the six chakras in body. It tones the digestive organs.

3. Sheetali

Sheetali is one of the type of *Pranayama* which helps the people who get hot flushes or suffer from acidity and can get rid of their problem by practicing it regularly.

Benefits

By the regular practice of this *Pranayama* diseases like *Gulma*, *Pliharoga*, *Pitta janyarogas*, *Trishnaroga* and *Vishjanya* diseases are completely destroyed.^[23]

4. Sheetkari

Benefits

The practice on proper use of this *Pranayama* will be free from increased appetite, thirst, sleep and laziness.^[24] This makes our body strong and free from all diseases. The regular practice of this *Pranayama* is called as *Yoginder*.^[25] This posture is helpful in the people who get hot flushes or suffer from acidity. This posture has been found to be extremely useful in calming anger, bringing down high blood pressure as well as curbing the tendency of over eating.

CONCLUSION

One has to follow code of Dietetics and Yogic practices for better health. Appropriate quantity and quality of food consumed helps to prevent and control dyspepsia. One should take food according to one's capacity of digestion. With the complaints of *Amlapitta* following do's and don'ts and *Yogic* practices help to produce soothing effect on inner layer of stomach, reverses inflammatory changes and controls the digestive secretions by which *Amlapitta* can be tackled.

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