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# A Critical Review of Disease *Amlapitta* (Gastritis)

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## ABSTRACT

Survival of an organism on the earth is always challenged by the nature. Hunger, adverse climatic conditions, protection against wild animals and diseases are important amongst survival. Today due to modern life style and food habits most of the population are suffering from a common disease called as Gastritis. According to recent survey Gastritis is a common medical problem. Up to 10% of people, who come to a hospital emergency department with an abdominal pain, have gastritis. The incidence of gastritis in India is approximately 3 in 869 that is about 12,25,614 people suffering from gastritis out of the total 1,06,50,70,607 population. The seroprevalence studies from Delhi, Hyderabad and Mumbai have shown that by ten years of age more than 50% and by 20 years more than 80% of population is infected with gastritis. In Ayurveda this disease Gastritis is coined as *Amlapitta*. Here in this present paper *Amlapitta* disease is reviewed in detail according to Ayurvedic view and Modern view.

**Key words:** Modern lifestyle, Gastritis, Hyperacidity, *Amlapitta*.

## INTRODUCTION

The word 'disease' literally means lack of ease. According to Taber's encyclopaedic medical dictionary, disease means "A pathological condition of the body that presents a group of symptoms peculiar to it and that sets the condition apart as an abnormal entity differencing from other normal or pathological body states". *Amlapitta* is a disease which is commonly found in almost all parts of the world. Peculiarities of this disease are, increased prevalence, vast field of manifestation of symptoms, requires prolonged dietetic control, if not treated in proper time, it may create major problems, relapses are very

common.

### Historical Review

To have a complete knowledge of subject, it is necessary to trace out its historical background. For the disease *Amlapitta* one has to trace out its original concepts, various developments at present stage and the work done on the subject by various research workers.

#### A. Vedic Kala

No references are found about *Amlapitta* in any of the four *Vedas*.

#### B. Samhita Kala

##### Charak Samhita

In *Charaka Samhita*, *Amlapitta* is not mentioned as a separate entity but the word is discussed at several places like;

- *Pandurogo Amlapitta Cha --|* (Ca.Su. 1/110)

While describing the indication of *Asthavidha Dugda*, *Amlapitta* has been listed.

- *Kulathaha Amlapitta Janakanam |* (Ca. Su. 25/40)

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*Kulattha* has been considered as chief etiological factor of *Amlapitta*.

- *Lavana Rasatiyogajanya Vikara* |(Ca. Su. 26/43)

The excessive use of *Lavana Rasa* causes *Amlapitta*.

- *Viruddha Aharajanya Vikara* |(Ca. Su. 26/103)

*Amlapitta* has been included in the listed of diseases caused by *Viruddhahara*.

- *Rajamaashaha ----Amlapittanut* |(Ca. Su. 27/25)

*Rajamasha* has the property of relieving the *Amlapitta*.

- *Visarpamamlapittam ---- Jitanmahavikara* |(Ca. Chi. 7/147)

*Mahatikta Ghrita* has been indicated in *Amlapitta*.

- *Janayantyamlapittam Cha ----* |(Ca. Chi. 15/47)

While describing *Grahani Dosha* pathogenesis of *Amlapitta* has been clearly mentioned.

- *Asrug Amlapittavaivarnya----* |(Ca. Chi. 12/52)

Indication of *Kansaharitaki* also includes *Amlapitta*.

- *Amlakasya Vidahascha Antardaahascha* |(Ca. Su. 20/14)

The list of *Paittika Natmaja Vyadi* includes *Amlaka*, *Dhumaka*, *Vidaha* which are the symptoms of *Amlapitta*.

The above references are suggestive about the occurrence of *Amlapitta*. A clear cut *Samprapti* of this disease is available, *Kulattha*, *Lavana Rasa* and *Virudhahara* were listed as the causes of *Amlapitta* where as *Mahatikta Ghrita* and *Kansaharitaki* are prescribed for its treatment. Hence, it can be concluded that during the period of *Caraka* all aspects of *Amlapitta* disease were considered.

### **Sushruta Samhita**

*Sushruta* while describing the disease caused due to excessive use of *Lavana* has mentioned a disease *Amlika* which is similar to *Amlapitta*.<sup>[1]</sup>

### **Kashyapa Samhita**

*Kashyapa Samhita* is the first available text where *Amlapitta* has been mentioned as a separate entity in

chapter 16<sup>th</sup> of *Khilasthana*. Not only vivid description of *Amlapitta* with its treatment has been mentioned in it, but suggestion to change the lack of peace of mind in case where medicine does not work out has also given.<sup>[2]</sup>

### **Harita Samhita**

In 24<sup>th</sup> chapter of 3<sup>rd</sup> *Sthana* has described as a separate disease and given the treatment. It has also given special symptoms *Amla Hikka* (Hicough with sour taste).<sup>[3]</sup>

### **Sangraha Kala**

#### **Astanga Sangraha**

If *Shodhana* is not done in time, many diseases occur, one of which is *Pramilika*. Indu says *Pramilika* is a synonym of *Amlapitta*.<sup>[4]</sup>

#### **Astanga Hrudaya**

While describing *Pittaja Hrudroga*, *Vagbhata* has used the term *Amlapitta*.<sup>[5]</sup>

#### **Madhava Nidana**

After *Kashyapa*, *Madhava Nidana* is the second text which gives importance to *Amlapitta* and describes its aetiopathogenesis and symptomatology in detail along with two clinical subtypes i.e. *Urdhvaga* and *Adhoga Amlapitta*.<sup>[6]</sup>

#### **Vrinda Madhava**

*Vrinda Madhava* has described *Amlapitta* as an independent disease and also its therapy.

### **C. Madhya Kala**

#### **Chakradutta**

In this classic *Vamana*, *Virechana*, *Basti* etc. treatments are advised for *Amlapitta* along with its *Chikitsa Sutra*.<sup>[7]</sup>

#### **Basavarajeyam**

In text in the chapter of *Nanatmaja* disease has included *Amlapitta* in the 24 *Nanatmaja Vikaras* of *Pitta*.

Among the other symptoms *Svarahinala Jivana* and *Vaka Paridaha* has been attributed to *Amlapitta* which has not been mentioned by any other texts.

### Sharangadhara Samhita

Even though *Sharangadhara* has not explained about the etiopathogenesis of the *Amlapitta*, he has given the drugs and their preparatory methods and indicated it in the disease *Amlapitta*.<sup>[8],[9]</sup> He has also explained the therapy *Niruha Basti* for *Amlapitta*.

### Bhavaprakasha

The etiopathological factors have been explained similar to that of *Madhava Nidana* and many medicaments are given for the treatment in this text.<sup>[10]</sup> Two separate chapters on *Amlapitta* have been devoted in this text. *Upadrava* and *Arista* are explained in this text.<sup>[11]</sup>

### Yogaratanakara

This text has added four more *Upadras* to the list of *Upadras* of *Amlapitta*.

### Bhaisajya Ratnavali

The etiopathological factors have been explained similar to that of *Madhava Nidana* and many medicaments are given for the treatment in this text.<sup>[12]</sup> Seven new mineral formulations have been added to the existing formulation starting from *Bhaskaramrutabhrakam* to *Sitamanduram*. Many palatable formulations have been mentioned which includes *Amlapittantaka Modaka*,<sup>[13]</sup> *Saubhagya Shunti Modaka*,<sup>[14]</sup> *Avipattikara Churna*<sup>[15]</sup> one of the *Taila* is *Sribilva Taila*.<sup>[16]</sup> In this book *Narikela Khanda* has been indicated for *Amlapitta*.<sup>[17]</sup>

### Etymology

*Amlapitta* is composed of two words.

*Amla* + *Pitta* = *Amlapitta*.

The term *Amla* refers to a particular type of taste equated with the sour taste which causes excessive salivary secretion. *Pitta* is a bodily chemical substance which is mainly responsible for the maintenance of the process of digestion, transformation and transmutation.

On combining both these words the term *Amlapitta* implies to a disease or condition in which the sourness of *Pitta* gets increased.

### Definition

- *Amlaya Pittam Amlapittam* | (*Vachaspatyam*)

According to *Vachaspatyam*, *Amlapitta* means *Pitta* leading to sour taste.

- *Vidhyamlagunodriktam Pittam Amlapittam* | (*Vijayaraksita*)

*Vijayarakshita*, commentator of *Madhava Nidana* defines the words as that the *Pitta* having *Vidahi* quality give rise to *Amla* or sour taste.

- *Amlapittam Chaiti Amlagunodriktam Pittam* | (*Chakrapani*)

Which means the qualities of *Pitta* i.e. sourness is increased leading to *Amlapitta*.

- *Amlam Amladhikam Pittam Yatra Tadamlapittam* | (*Gananatha Sen*)

Shri Gananath Sen in his book *Sidhanta Nidana* has given similar definition, as the qualities of *Pitta* i.e. sourness is increased which leads to *Amlapitta*.

The above classical description of *Amlapitta* emphasizes that *Amlapitta* is a patho-physiological condition in which the *Pitta* gets vitiated in terms of *Vrudhhi* (excessiveness) and sourness of *Pitta* is increased.

### Synonyms

- *Pramilaka* - As.Sa.Su.5/27 Indu. Commentary
- *Pitta Visuchika* - As.Sa.Su.5/27 Indu. Commentary
- *Pittamlaka* - Harita
- *Amlika* - Su. Su. 42/9

### Nidana

After careful screening and analysis of the etiological factors of *Amlapitta*, they may be discussed under four groups viz. the *Aharaja Hetu* (dietary factors), *Viharaja Hetu* (habit factors), *Manasika Hetu* (psychogenic factors) and *Agantuka Hetu* (miscellaneous factors).

#### 1. *Aharaja Hetu* (Dietary factors):<sup>[18]</sup>

The first and the foremost group of etiological factors of *Amlapitta* may be considered as the dietary

factors. Under this group intake of food against the code of dietetics i.e. *Ahara Vidhividhana* and *Aharavidhi Visesayatana* is included. Various types of incompatible substances, excess of *Pitta* aggravating factors like *Katu*, *Amla*, *Vidahi* etc. *Bharjitanna* and untimely consumption of food are the factors against the dietetic code and they are directly responsible for the disturbances of *Pitta*.

#### a. According to the type of *Ahara*<sup>[21]</sup>

i. *Kulattha* ii. *Pruthuka* iii. *Pulaka* (Husky food)

#### b. According to the quality of *Ahara*

i. *Abhisyandi*, iv. *Gurubhojya* (heavy diet)  
ii. *Atisnigdha* (Unctuous) v. *Vidahi Anna*  
iii. *Ati Ruksha* (Very coarse) vi. *Vidahi Pana*

#### c. According to the *Samskara* of the *Ahara*

i. *Apakwanna Sevana* (uncooked food),  
ii. *Bhristadhanya Sevana* (fried paddy),  
iii. *Iksuvikara sevana* (Sugar-cane products),  
iv. *Pistanna Sevana*.

#### d. According to *Dusitanna*

i. *Dusta Anna Sevana*, ii. *Paryusita Anna Sevana*

#### e. According to the *Pitta* provocative potency of diet

i. *Adhyasana*  
ii. *Ajirnasana*  
iii. *Amapurnata*  
iv. *Ati Usna* (Very hot)  
v. *Ati Amla* (intake of excessive acidic diet)  
vi. *Ati Drava* (intake of excessive liquid)  
vii. *Ati Tikshna* (intake of very sharp substance)  
viii *Ati Panam* (Over drinking)  
ix. *Katu Anna Pana* (Pungent diet and drinks)  
x. *Viruddhasana* (incompatible diet)

#### f. According to the capacity of weakening the digestive power

i. *Ati Snigdha Sevana* (excessive fatty diet),  
ii. *Ati Ruksha Sevana* (excessive coarse)

#### g. Faulty dietary habits

i. *Akala Bhojana* (untimely eating)  
ii. *Antarodaka Pana* (drinking of excess water during meal)  
iii. *KalaAanasana* (avoiding the diet in proper time)  
iv. *Visamasana*

#### h. Miscellaneous

i. *Annahina Madya* (Alcohol without eating), ii. *Madya Sevana* (alcohol drinking)  
ii. *Gorasa Sevana* (milk products).

#### 2. *Viharaja Hetu* (Habit factors):<sup>[19]</sup>

To maintain sound and good health, one has to follow the code of habits. He is required to have regular habits of defecation, to have food in time and to sleep in time. He has not to suppress natural urges forcefully. If one follows all these codes regularly, one would certainly maintain the equilibrium of the body constituents and by that, obviously, he would maintain good health and proper functioning of the body. If this is not followed regularly, the whole functioning of the body will be disturbed and in the long run, they will cause the disturbance of the equilibrium of *Pitta* and digestion which ultimately will lead to *Amlapitta*.

a. *Atisnat* (Taking excessive bath),  
b. *Ati Avagahanat* (Excessive swimming)  
c. *Bhuktwa Diwasvapnat* (Sleeping in day time after meals)  
d. *Vega Dhararam* (Suppression of natural urges)  
e. *Shayya Prajagarae* (Improper sleeping schedule)



### 3. *Manasika Hetu (Psychogenic factor):*<sup>[20]</sup>

Psychology also plays a great role in maintaining the health and psychological activities. On the other hand an abnormal psychology, in terms of anger, anxiety, greed etc. would affect the physiology of digestion. Either there would be a lesser secretion of the digestive juice or secreted at improper times and sometimes it may be secreted in excessive quantity. All these conditions aggravates *Pitta*, which ultimately gives rise to *Amlapitta*.

The modern investigators have established that acid gastritis is nothing else but is the syndrome resulting from stress and strain which shows the important role played by psychogenic factors in the production of *Amlapitta*.

### 4. *Agantuka Hetu:*

Now a days, iatrogenic diseases are common. *Amlapitta* could be a sequel of faulty drug or drug abuse habits. Over the counter intake of non steroidal anti-inflammatory drugs and anticoagulant cure one disease but it can produce *Amlapitta*. Ayurvedic drugs, specially unpurified and faulty *Rasa Aushadhi* may cause *Amlapitta*. Even *Ushna*, *Tikshna* drug if used excessively, without proper assessment of disease for a long period may produce *Amlapitta*. Similarly *Panchakarmas* with *Heena Yoga* or *Mithya Yoga* or *Atiyoga* lead towards many diseases by attacking on *Agni*, hence *Amlapitta* also can be seen as an *Upadrava* of some other diseases like chronic *Vibandha*, *Arsha*, *Ajirna* and *Pandu*.

### *Samprapti*<sup>[21],[22],[23]</sup>

The word *Samprapti* is the process of disease formation beginning right from the contact of the causative factor with the body to complete manifestation of the symptoms. It is a course followed by a disease in which the *Dosha* gets vitiated and the path it follows for the manifestation of the disease. The same idea is reflected by the word pathogenesis used in modern medical science.

*Kashyapa*, *Madhava* and *Gananatha Sen* have mentioned specific *Samprapti* of *Amlapitta* as follows. Over indulgence in above mentioned

aetiological factors cause vitiation of *Vata* and *Pitta Dosha*. Anyone of the involved *Dosha* decreases the *Jatharagni* (to below the normal level) i.e. *Jatharagnimandya*. During this state, whatsoever food consumed, becomes *Vidagdha*. Then it becomes *Sukta* and it lies in the *stomach stagnant*. Any food which is taken becomes *Vidagdha*. At this stage *Vidagdhajirna* manifests which is the *Purvarupa* of the disease. Further vitiated *Pitta* gets mixed with *Sukta* and causes *Pitta Amavisa Sammurchhana*. The *Amlapitta* with its cardinal symptoms is then born. If not treated properly in this stage, the disease leads to *Bhedavasta* where the typical characteristic types like *Urhwaga*, *Adhoga* etc. are differentiated. Further complications like *Sitapitta*, *Udara*, *Annadrava* and *Parinama Shula* etc. may occur in the advanced course of the disease.

*Gananath Sen* in *Sidhanta Nidana* has mentioned that when food is dominant with *Amlarasa*, then in *Amashaya* also *Amlarasa* is produced and when it is taken in more quantity it irritates the *Amashaya*. If food is not consumed at proper time, then the secretion of *Amlarasa* increase and it then irritates the *Amasayakala* resulting in various incurable disorders like *Shula* etc.

### *Purvaroopo*

In Ayurvedic classics, no specific *Purvarupas* of *Amlapitta* are mentioned, but by applying *Tarka* and practical knowledge, some important inferences can be drawn.

As already explained in the *Samprapti*, *Agnimandya* and *Ajirna* are the successive stages towards the manifestation of *Amlapitta*. Also they are practically observed in the patients. *Annavaha* and *Purishavaha Srotodusti* symptoms can also be considered as *Purvarupa* of *Amlapitta*.

### *Roopa*<sup>[21]</sup>

Symptoms of *Amlapitta* have been described by *Kashyapa*, *Madhava Kara* and *Harita*. Later workers of *Sangrahakala* like *Bhavamishra*, *Vangasen* and *Yogaratnakara* have followed *Madhavkar*. In this regard *Basavaraja* has included *Amlapitta* in *Nanatmaja* diseases of *Pitta* and *Vakshiva Paridosha*

(Saptam Prakarana) to Amlapitta . The symptoms of Amlapitta according to Madhava are, Avipaka, Kanthadaha, Klama, Tikta Amla Udgara, Gaurava, Aruchi, Utklesha, Hritdaha.

Kashyapa added extra symptoms like,<sup>[22]</sup> Antrakujana, Vidbheda, Udara Admana, Hritshula etc.

On analysing the classical references pertaining to Amlapitta , it is revealed that quite a big list of symptoms may be prepared. Below a comparative table 1. of the symptoms of Amlapitta has being presented as per different authorities.

**Table 1: Showing Samanya Lakshana of Amlapitta according to various authorities.**

N o.	Symptoms	K. S.	M. N.	B. P	S. N.	B. R.	G. N.
1.	Amlodgara	+	+	-	-	-	-
2.	Antrakujana	+	-	-	-	-	-
3.	Amlotklesha	+	-	-	-	-	-
4.	Angasada	+	-	-	-	-	-
5.	Avipaka	-	+	+	-	+	+
6.	Aruchi	-	+	-	-	-	+
7.	Gaurava	-	+	+	-	+	+
8.	Gurukostata	+	-	-	-	-	-
9.	Hriddaha	-	+	+	+	+	+
10.	Hritsula	+	-	-	-	-	-
11.	Kanthadaha	+	+	+	+	+	+
12.	Klama	-	+	+	+	+	+
13.	Karacharanadaha	+	-	+	+	+	+
14.	Romaharsha	+	-	-	-	-	-

15	Srama	-	-	-	-	-	+
16	Siroruk	+	-	-	+	-	-
17	Tiktodgara	-	+	+	-	+	+
18	Udaradhama na	+	-	-	-	-	-
19	Uravidaha	+	-	-	-	-	-
20	Utklesha	+	+	-	-	+	+
21	Vidbheda	+	-	-	-	-	-

### Types of Amlapitta<sup>[6]</sup>

According to the Gati of Pitta, Madhava has described 2 types of Amlapitta. i.e.

1. Urdhvaga Amlapitta
2. Adhoga Amlapitta

According to the involvement of Dosha, Kashyapa and Madhava both have divided Amlapitta as;

Kashyapa	Madhava
Vatika Amlapitta	Sanila Amlapitta
Paittika Amlapitta	Sanila Kapha Amlapitta
Slesmika Amlapitta	Sakapha Amlapitta
	Slesmapitta Amlapitta

The symptoms described in different classics of the above mentioned types of Amlapitta are shown in table 2, 3 and 4.

**Table 2: Showing symptoms of Urdhwaga Amlapitta**

No	Symptoms	M.N	B.P	S.N.	Y.R.	G.N.
1.	Abhukt Va Tiktavami	+	-	-	+	+
2.	Abhukte Va Amlavami	+	-	-	+	+

3.	Abhukte Va Amlodgara	+	-	-	+	+
4.	Abhukte Va Tiktodgara	+	-	-	+	+
5.	Bhukte Vidagdhe Tiktavami	+	+	-	+	+
6.	Bhukte Vidagdhe Amlavami	+	-	-	+	+
7.	Bhukte Vidagdhe Tiktodgara	+	-	-	+	+
8.	Bhukte Vidagdhe Amlodgara	+	-	-	+	+
9.	Caranadaha	+	-	-	+	-
10.	Jwara (Kapha Pittaja)	+	-	-	+	+
11.	Kandu	+	-	-	+	+
12.	Karadaha	+	-	-	+	-
13.	Kuksidaha	+	-	-	+	+
14.	Mandala	+	-	-	+	-
15.	Pidika	+	-	-	+	-
16.	Ragacchaya	+	-	-	+	+
17.	Usnata	+	-	-	+	+
18.	Vantam Haritavamam	+	+	+	+	+
19.	Vantam Pitam	+	+	-	+	+
20.	Vantam Nilam	+	+	-	+	+

21.	Vantam Krsnabham	+	+	-	+	+
22.	Vantam Raktabham	+	+	-	+	+
23.	Vantam Araktam	+	+	-	+	+
24.	Vantam Ati Va Amlam	+	-	-	+	+
25.	Vantam Mamsadhavana Toyabham	+	-	-	+	+
26.	Vantam Atipicchilam	+	+	-	+	+
27.	Vantam Accham	+	+	-	+	+
28.	Vantam Slesmanujatam	+	+	-	+	+
29.	Vantam Rasena Vividham	+	+	-	+	+

Table 3: Showing symptoms of Adhoga Amlapitta

No	Symptoms	M.N	B.P.	S.N.	Y.R.	G.N.
1.	Analasada (Dyspepsia)	+	+	-	+	+
2.	Angapitata (yellowish ness of body)	+	+	-	+	+
3.	Bhrama (Giddiness)	+	+	+	+	+
4.	Daha (Burning)	+	+	-	+	+
5.	Hrullasa (Eructation)	+	+	-	+	+
6.	Harsha	+	+	-	+	+



7.	<i>Kotha</i>	+	+	-	+	+
8.	<i>Moha</i>	+	+	-	+	+
9.	<i>Murccha</i> (Fainting)	+	+	-	+	+
10.	<i>Sweda</i> (Sweating)	+	+	-	+	+
11.	<i>Trt</i> (Thirst)	+	+	+	+	+
12.	<i>Vividhaprakara Mala</i>	+	+	-	+	+

Table 4: Showing symptoms of *Doshaja Amlapitta*

N o	Symptoms	M.N	B.P	S.N	Y.R.	G. N
<b>A.</b>	<b><i>Vataja Amlapitta</i></b>					
1.	<i>Angaosada</i>	-	-	-	-	+
2.	<i>Gatraswada</i>	+	+	+	+	-
3.	<i>Jrmbha</i>	-	-	-	-	+
4.	<i>Klama</i>	+	+	+	+	-
5.	<i>Kampa</i>	+	+	+	+	-
6.	<i>Murccha</i>	+	+	+	+	-
7.	<i>Pralapa</i>	+	+	+	+	-
8.	<i>Romaharsa</i>	+	+	+	+	-
9.	<i>Sula</i>	+	+	+	+	+
10.	<i>Snigdhopoasaya</i>	-	-	-	-	+
11.	<i>Tamodarsana</i>	+	+	+	-	-
12.	<i>Vibhrma</i>	+	+	+	+	-

B.	<b><i>Pittaja Amlapitta</i></b>	M.N	B.P	S.N	G.N	K.S
.	.	.	.	.	.	.
1.	<i>Bhrama</i>	+	-	-	+	+
2.	<i>Swadu Upasaya</i>		-	+	-	+
3.	<i>Sit Upasaya</i>	+	-	-	-	+
4.	<i>Vidaha</i>	+	-	+	+	+
<b>C.</b>	<b><i>Kaphaja Amlapitta</i></b>	M.N	B.P	S.N	G.N	K.S
.	.	.	.	.	.	.
1.	<i>Agnimandya</i>	+	+	+	+	+
2.	<i>Aruci</i>	+	+	+	+	-
3.	<i>Atisara</i>	-	-	+	+	-
4.	<i>Chardi</i>	+	-	-	-	+
5.	<i>Gaurava</i>	+	-	+	+	+
6.	<i>Jadata</i>	+	-	+	+	-
7.	<i>Kandu</i>	+	-	+	+	-
8.	<i>Nidra</i>	+	-	+	+	-
9.	<i>Ruksopasaya</i>	-	-	-	-	+
10.	<i>Usnopasays</i>	-	-	-	-	+
11.	<i>Kapha Nistivana</i>	+	-	-	-	-
12.	<i>Shitya</i>	+	-	-	-	-
13.	<i>Sada</i>	+	-	-	-	-
14.	<i>Upalapa</i>	+	-	-	-	-

In other two types of *Amlapitta* i.e. *Vatakaphaja* and *Pitta Kaphaja*, mixed symptoms of three *Doshas* are seen. This symptomatic trend indicate that *Amlapitta* is such a disease which has got its impact on almost all the *Srotas* of the body.

**Shleshmapittaja Amlapitta** - [24] Described by only Madhava

**Upasaya Anupasaya**[25]

Specific mentioning about *Upasaya* and *Anupasaya* is given only by *Kashyapa* while describing *Dosaja* types of *Amlapitta*.

- *Vataja Amlapitta* - Snigdha Upasaya
- *Pittaja Amlapitta* - Swadu and Sita Upasaya
- *Kaphaja Amlapitta* - Ruksha and Ushna Upasaya

**Upadrava**[26]

Complication of *Amlapitta* have been not described by ancient Acharyas except *Kashyapa*. The author has mentioned eight *Upadravas* and stated that the disease is incurable in their presence. The *Upadravas* are; *Jvara*, *Atisara*, *Panduta*, *Shula*, *Shotha*, *Aruchi*, *Bhrama*, *Grahani Roga*.

Though *Madhavakara* has not mentioned the complication of *Amlapitta* but included *Shoola* in its *Vatika* predominant variety. Hence, *Parinama* and *Annadrava Shoola* can be taken as complications of *Amlapitta*.

According to *Acharya Gananath Sen*, *Upadravas* of *Amlapitta* are *Amasayakala Shopha*, *Grahani Kala Shopha*, *Kandu*, *Mandala*, *Pidaka*, *Shitapitta*, *Udara*, *Vicharchika*, *Vispota*.

**Sadhyasadhyata** [27]

*Madhava* has described the *Sadhyasadhyata* of this disease. If the disease is of recent origin, it can be cured with proper efforts. In chronic condition, recurrence occurs when treatment is stopped. In some patients it becomes more difficult to cure, even with proper treatment. If accompanied by other *Upadravas*, Chronic *Amlapitta* may be *Asadhya*.

**Sapeksha Nidana of Amlapitta**

The disease *Amlapitta* should be diagnosed differentially from *Pittaja Atisara*, *Pittaja Grahani*, *Vidagdhajirna*.

Table 5: Showing *Sapeksha Nidana of Amlapitta*.

Samprapti	Amlapitta	Pittaja Atisara	Pittaja Grahani	Vidagdhajirna
Dosha	Pitta (Amla and Drava)	Pitta (Drava and Sara)	Pitta (Tikshna)	Pitta (Usna)
Dusya	Rasa	Purisha and Rasadi Dhatu	Purisha	Rasa
Srotas	Rasavaha Annavaha Purishavaha	Purishavaha Rasavaha	Purishavaha Annavaha	Annavaha
Adhistana	Amashaya	Pakwashaya	Grahani	Amashaya

**Chikitsa of Amlapitta** [12]

The line of treatment of *Amlapitta* may be considered in 2 ways viz. general principles of management and also management according to particular condition.

According to Charaka also almost all diseases may be treated in 3 ways.

1. *Apakarshana*
2. *Prakritivighata*
3. *Nidana Parivarjana*

**1. Apakarsana**

So far *Amlapitta* is concerned, it originates in *Amashaya* and mostly the *Doshas* are localized there. For this condition *Vamana* is the best treatment. If the *Doshas* are localised in *Pachyamanasaya*, then *Virechana* is the ideal therapy. If the *Doshas* are localised in *Pakwasaya* then *Basti* is the suitable therapy. In other words *Apakarsana* is the *Shodhana* therapy. In *Shodhana* therapy *Vamana* is advocated in

Urdhwaga Amlapitta and Virechana in case of Adhoga Amlapitta.<sup>[12]</sup> Use of Niruhabasti is stated by Chakrapani,<sup>[7]</sup> Vrinda Madhav and Govind Das where as Yoga Ratnakara has mentioned the use of Raktamokshana.

## 2. Prakritivighata

Prakritivighata refers to the use of drugs which suppress the Doshas. Such treatment is termed as Shamana therapy. In Amlapitta also the Shamana therapy is advised and various Pitta Shamaka recipes have been prescribed. The Shamana drug should be of Madhura and Tikta Rasa, Snigdha Guna and Sheeta Veerya which are opposite to Pitta.

## 3. Nidana Parivarjana

Nidana Parivarjana refers to avoiding those factors from the diet which are Dosha aggravating and disease producing. Naturally only those dietetic articles are advisable to be used which are wholesome and beneficial.

### According to Kashyapa<sup>[28]</sup>

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

### Drugs used in Amlapitta

#### (a) Single drug

Ativisha	Patola
Bhringaraja	Satavari
Guduchi	Sukti Bhasma and Pisti
Kaparda Bhasma	Shankha Bhasma

Mukta Pisti Pravala Bhasma

#### (b) Famous formulations:

Drakshavaleha	Sootasekhar Rasa
Kamadudha Rasa	Satavari Mandura
Avipattikara Churna	Satavari Ghrita

### Pathyapathya<sup>[29]</sup>

Various references of Pathya Apathya can be found in various classics. Here some are quoted in table 6.

Table 6: Showing Pathya Apathya in Amlapitta.

	Pathya	Apathya
Ahara	Purana Shali, Mudga, Goghrita, Godugdha, Jangala Mamsa, Patola, Vastuka, Dadima, Amalaki etc.	Amla, Lavana, Katu, Vidahi, Guru, Tila, Kulattha, Madya etc.
Vihara	Sitopachara, Visrama	Atapasevana, Vega Vidharana, Krodha, Soka, Chinta etc.

### Modern View

It is very much essential to co-relate the diseases which are mentioned in the classics with the recent disease of Modern medicine for a better comprehension of the pathogenesis. In modern medical literature, some technical terms have been used to indicate an abnormal condition resembling to Amlapitta. These terms either explain the pathological condition of the disease or explain the characteristics of the disease.

It is very difficult to correlate Amlapitta with a single disease of modern science. Following is the opinion of scholars till date mentioned in table 7.

Table 7: Showing different opinions of various scholars regarding correlation of Amlapitta.

Year	Scholar	Disease correlated
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1962	Tripathi	Gastritis Syndrome
1968	Fourth national seminar on Ayurveda	
1	Sri Purushottam Vaidya	Acute Gastritis (Pitta vitiation)
2	Vd. Vishwanath Dwivedi	Chronic Gastritis
1982	Tripathi	Non ulcer dyspepsia
1986	Harinath Jha	Hyperacidity

### Gastritis syndrome

Gastritis means inflammation of gastric mucosa, whereas syndrome means a condition which is associated with different types of symptoms. The term refers to the nature of the disease as an assembly of symptoms resulting out of pathophysiological condition of the stomach.

**Table 8: Showing correlation between Hyperacidity and Amlapitta**

	Hyperacidity	Amlapitta
1.	Heart burn	Hritdaha
2.	Chest pain	Hritshoola
3.	Abdominal distension	Udaradhmana
4.	Sour belching	Amlodgara
5.	Acid refluxes of the food taken	Amlot klesha
6.	Loss of appetite	Aruchi

### Gastritis

It refers to the inflammatory condition of the gastric mucosa. There are many clinical types of gastritis, but they are divided into,

1. Acute Gastritis
2. Chronic Gastritis

#### Acute Gastritis

Acute gastritis is characterized by - epigastric pain, nausea, vomiting, anorexia and massive haematemesis

#### Chronic gastritis

Chronic gastritis is characterised by the absence of grossly visible mucosal erosion. But chronic inflammatory changes may lead to mucosal atrophy. Although, usually it is asymptomatic, but it may be associated with Pernicious Anaemia, Gastric ulcer, Duodenal ulcer and Gastric carcinoma.

#### Treatment principles

##### 1. Acute gastritis

- Prevention of erosive gastritis
- Treatment of associated disease
- Withdrawal of offending agents
- General supporting measures as required

##### 2. Chronic gastritis

- No specific treatment is required for type A or type B Chronic gastritis with or without mucosal atrophy
- Pernicious anaemia form of manifestation demands the parenteral vitamin-B<sub>12</sub> administration on indefinite and regular basis.

As explained earlier, any disease does not perfectly correlate with the aetiology, signs and symptomatology of *Amlapitta*. Some diseases show similarity in the causes, some in the signs and some share common symptoms with *Amlapitta*.

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