

## LIFESTYLE MANAGEMENT OF AMLAPITTA: A SYSTEMIC REVIEW

Vd. Sumayya Sayed\*, \*\*Vd. Vrushali Khandekar and \*\*\*Vd. V. G. Patrikar

\*P G Scholar, \*\*Assistant Professor, \*\*\*H.O.D and Professor

Department of Swasthavritta and Yoga, Government Ayurved College, Nagpur.

Article Received on  
26 Nov. 2019,

Revised on 17 Dec. 2019,  
Accepted on 07 Jan. 2020

DOI: 10.20959/wjpr20202-16674

### \*Corresponding Author

Vd. Sumayya Sayed

P G Scholar, Department of  
Swasthavritta and Yoga,  
Government Ayurved  
College, Nagpur.

### ABSTRACT

Amlapitta (Acid Peptic Disorder) is a very common emerging which is an abnormal Pathological condition of pitta occurring due to indulgence in aahara, vihara and manasikabhavawhichareofincompatiblecombination, faultydietaryhabit, persistentintensestress, excessalcoholconsumption, spicyandoilyfoodand sedentarylifestyle. The condition can be cured us in gmedicationbutthecondition mayrelapseassoonasnidanasevanaisdone.

Sotheholisticapproachisamustto

tacklethisproblemlikeintakeofpathyahara, sodhanakriya(vamana,

virechanaetc), yogic kriya (Jala Dhauti), yogasana (vajrasana, shavasana, salabhasana, andyoga nidra), pranayama (Shitali, Shitkari), lifestyle modification(avoidance of unwholesome diet, tobaccochewing, and alcohol intake), etc. By the use of these approaches the condition can be treated to its root. Moreover, amlapitta canbe prevented by the use of pathyahara and practice of good lifestylehabits (Vihara), following the charyatraya (dinacharya, rutucharya and ratricharya) and avoidance of nidana. The present paper focuses on the holistic approach for the prevention (primary, secondary and tertiary) of amlapitta. Thus preventing disease from gaining a foothold in the system.

**KEYWORDS:** Amlapitta, holistic, pathya-apathya.

### INTRODUCTION

Amlapitta is a common disease now-days due to lodges in amashaya and produce amlapitta.<sup>[3]</sup> And changing diet habits, social structure, lifestyle, produces the symptoms like avipaka, klama, utklesha, environmental and mental stress and strain. The word tiktaalodgara,

kritkantha daha, aruchi, etc. amlapitta is derived from अम + क्ल + अच प्रत्यय which means sour or amla. अम्लम च पित्तम अम्लपित्तम ।

The amlapitta has been classified as urdhvaga and adhoga<sup>[4]</sup> according to gati bheda and vaataadhika, vata- condition in which pitta becomes amla is called kaphadhika and kaphadhika according to the amlapitta. अम्लम पिदग्धम च तत पित्तम, अम्लपित्तम |predominance of dosha along with pitta.<sup>[5]</sup> (मधकोश) The condition in which pitta becomes vidagdha and cause amlata is called amlapitta. Normally pitta has katu rasa but when converted to amla rasa cause amlapitta. The navina or acute amlapitta is sadhya, whereas the chronic or chira amlapitta is yapya and if the person is following the proper aahara and vihara the kashtasadhya also becomes sadhya.<sup>[6]</sup> We do not get direct reference of Amlapitta in Samhitta. In Madhava Nidana it has been described in a separate chapter. In Kashyapa Samhita it has been described as shuktaka. In Caraka Samhita, in grahani adhyaya.<sup>[1]</sup> among the diseases caused due to aama, amlapitta has been described. In the pathogenesis of Grahani roga, the pathogenesis of Amlapitta has been explained. Nidana sevana<sup>[2]</sup> (viruddha, dushta aahara, atyamla aaharaa, According to modern concept we can correlate amlapitta with hyperacidity or acid peptic disorder. In this condition the Hydrochloric acid in the stomach is increased, which causes inflammation of the gastric mucosa leading to hyperacidity, causing symptoms like heart burn, nausea, pain in epigastrium, vomiting, anorexia and hiccough. vidahi aahara, pittala aahara creates mandagni and it further leads to ajirna which leads to amavisha. Prevention is defined as an action which is aimed at eradicating, eliminating or minimizing the impact of disease.

Primary Prevention retarding the process of the disease and disability.

The Primary prevention is described as “action taken prior to dictionary meaning of prevention is the act of stopping the onset of disease, which removes the possibility that a something from happening or arising. In the context of disease will ever occur”.<sup>[10]</sup> It signifies the intervention at health, prevention plays major role in halting disease the prepathogenesis phase of the disease. The main process as well as stop the disease from emerging. In prevention modality for any disease is nidana parivarjana modern days, the concept of prevention has become or avoidance of causative factors Which holds true for broad-based. Prevention not only means stopping the Amlapitta also. One should avoid excessive intake of

disease from occurring but also to intercept the disease amla-ushna aahara, alcoholic beverages, abhisyan- cause and disease process. This was rightly described in pishana sevana, doing adhyashana, viruddhasana, Ayurveda as aim of Ayurveda which is to promote health intaking food during ajirna, excessive sevana of healthy and cure disease of diseased person. kulattha, vegadharana, junk food, etc. Among the seasons, during varsha and sharada rutu and in anupa According to the state of disease the levels of prevention desha the pitta is aggravated.<sup>[11]</sup> So, the rutucharya differ and also the modes of intervention.<sup>[7]</sup> Amlapitta should be followed according to the rutu. one of the fast emerging diseases in the present era; all the levels of prevention can be applied according to the The charya traiye (dinacharya, rutucharya and stage of pathogenesis of the disease. ratricharya) should be followed properly. If an individual follows these charyas, the dosha-dhatu in the Holistic measure for the prevention of Amlapitta body will be in equilibrium and the health will be Modern era changing lifestyle along with changing food maintained. The regimen which are hita ubhayaloka are culture and also depending upon ones body constitution the dinacharya. For example, brahimuhurta jagarana- if amlapitta is one of the most common symptoms seen in an individual do jagarana at this time, which is vata the society. Although it can be managed efficiently with kaala, all his physiological functions will be normal as proper medication and following wholesome aahara and vata is responsible for all the physiological functions in vihara, it has high chances of remission if one of the body. As for rutucharya also, it is told that in nidana sevana (aaharaj, vihaaraj or manasika bhava) is particular rutu particular rasa should be taken as per the done. So, it will be better to apply holistic measures for rutu, to tackle the changes in the dosha in the body the prevention of amlapitta. according to rutu so that the disease pertaining to change of rutu will not occur. The goal of medicine is to promote health, to preserve health, to restore health when it is impaired and to The pathya<sup>[12]</sup> or wholesome diet barley, wheat, green minimize suffering and distress. These goals are gram, old rice, warm water, sugar candy, inflorescence embodied in the word prevention.<sup>[8]</sup> The holistic of the plantain, cucumber, matured ashgourd, prevention of amlapitta can be described according to the pomegranate, gooseberry, dry grapes, etc. should be four levels of prevention. The four levels of prevention taken. And the apathy like tila, masha, kulattha, milk of are primordial, primary, secondary and tertiary goat, dhanyamla, etc should be avoided. prevention. Normally, if we discuss about the word prevention, we think it as stopping something from Similarly, one can practice yogasana, pranayama, yogic happening. But it also means stopping from aggravation kriya, dhyana and mudra. These measures improves the of the condition. Even giving treatment is also a part of well beings

and happiness of an individual, also prevention. Each and every action taken from birth to improves all the dimensions of health so that an death all are embodied under prevention individual can enjoy positive health.

### **Primordial Prevention**

Secondary Prevention Primordial prevention is the prevention of emergence of Secondary prevention can be defined as action which risk factors in population groups that have not yet halts the progress of a disease at its incipient stage and appeared.<sup>[9]</sup> In this stage, the amlapitta can be prevented complications.<sup>[13]</sup> At this stage the disease has by giving proper health education about the do's and do already step foot on the body. The general measure for not's for the disease. And encouraging the people from the treatment of any disease is nidana parivarjana, adopting healthful lifestyle and habits the concept of sanshodhana chikitsa and samshamana chikitsa.<sup>[14]</sup> sadvritta, achara rasayana, aapta sevana can be taken under this level of prevention. As no action is taken in As explained by Acharya Charaka at this stage of disease this level of prevention, the main mode of intervention in we can go for nidana parivarjana, shodhana and shaman this level is to give proper education about the prevention chikitsa. The main keyfactor for treating amlapitta is to modalities of amlapitta to the mass as well as individual improve digestion. Vamana is indicated in diseases that and encourage to adopt healthy habits in the family and are originated from Amashaya. Acharya Kashyapa says community.as the disease is developed from Amashaya where the kapha and pitta have ashraya so the wise physician should give vamana form the very beginning to the one who have lost his strength and bulk. Vamana is Tertiary prevention considered as the best modality of treatment in amlapitta. When the disease process has advanced beyond its early It is just like destroying the tree by cutting its roots. stages it is still possible to accomplish prevention by what might be called as tertiary prevention.<sup>[16]</sup> If the In one study it has been found that vamana is effective in disease is not managed in its early stage it will become the treatment of urdhwogata amlapitta. yapy and complications occurs. Strict adherence with food habits, proper diet, healthy lifestyle and regimen For urdhvoga amlapitta we can advise vamana due to along with medication mostly gives total cure form acid samsarga of kapha and virechana in case of adhoga peptic disorder. If not treated timely or if unwholesome amlapitta.<sup>[15]</sup> In amlapitta first vamana should be donediet, regimen and habits continued, it may lead to ulcer, then mriduvirechana followed by anuvasana vasti. anaemia and various health problems like chronic gastritis, duodenitis, IBS, malabsorption, peptic stenosis. One has to follow code of dietetics for better health. Appropriate quantity and quality of food

consumed helps. At this stage, the nidana sevana varjana is a must. As the to prevent and control hyperacidity. One should also take disease is of pitta origin, all measures are undertaken to food considering one's own capacity of digestion. With pacify pitta; otherwise the medicament should subside the complaints of amlapitta following the dietary do's the irritation. So, first of all, in worsened conditions, and don'ts helps to produce soothing effect on the inner emesis is carried so as to take out the accumulated acidic layer of the stomach, reverses inflammatory changes and substances from the stomach. After once complete controls the digestive secretions remission of the complaints, rasayana are prescribed so as to check the re-manifestation of the similar episode. The single drugs like shatavari, yastimadhu, amalaki, Along with these treatment modalities the adherence to shunthi, etc and compound formulation like kamdudha wholesome aahara and vihara should be done. In jirna rasa, sutasekhar rasa, prawal pishti, prawal amlapitta asthapana and anuvasana vasti can be carried panchamrita, dhatri lauha, shankha bhasma, out.<sup>[17]</sup> Similarly, if the amlapitta is still persistant after swarnamaksika bhasma, avvipattikar churna, amalaka shodhana kriya, the raktamokshana can be done followed rasayana, shatavari ghrita, dasimadighrita, etc can be by shitala dravya lepa and shamsarjana karma with used as shaman aushadha. Pittaghna aahara. Yoga is one of the most effective and natural cures for The yogasana, pranayama, yogic kriya, dhyana and acidity. It is also one of the easiest and quickest way notmudra described above can be adopted as adjuvant to the only to overcome the acidity but also to improve the treatment in this level. digestion. For the cure of amlapitta we can advise the yogasana like bajrasana, pavanamuktasana, ushtrasana,

## DISCUSSION

Paschimotasana, suryanamaskara, shalabhasana, etc, pranayama like nadishodhana, bhramari, shitali, shitakari, Chandrabhedhi pranayama, etc, yogic kriya like jala dhauti, basti, neti etc and mudras like prithivi mudra, pranamudra, etc will also be beneficial in prevention as well as cure of amlapitta. The yogasana described above will improve the circulation in the gastrointestinal tract and also removes the toxin form the body so that the agni will become proper. These asana also helps relax the mind. The practice of pranayama not only improves physiology of the body but also improves the mental function and well being of the individual. As the psychological factor is one of the cause of amlapitta, the

The goals of preventive medicine are to promote health, to preserve health, to restore health when it is impaired, and to minimize suffering and distress. The objective of preventive

medicine is to intercept or oppose the "cause" and thereby the disease process. Often times, removal or elimination of a single known essential cause may be sufficient to prevent a disease. Prevention is not only the process of stopping the cause of disease but also action which halts the progress of a disease at its incipient stage and prevents complications, which is embodied in secondary prevention. So prevention acts in each and every stage of the disease. Practice of pranayama is certainly beneficial. Also the shitali, chandrabhedhi and shitalakari pranayama are soothing and cooling in nature and balances the aggravated pitta. The prithivi and prana mudra decreases the aggravated pitta in the body which will help to tackle the increased pitta in the body.

It is clear that amlapitta is mainly due to aggravation of pitta where the pitta becomes amla rasa. Factors responsible for aggravation of this pitta dosha are excessive intake of pungent and sour food items, alcoholic preparations, salt, hot and sharp stuff which cause burning sensations, anger, fear, excessive exposure. In one study it was found that, marked found in all the symptoms of amlapitta specified yogasana for 21 days. Improvement was after practicing to sun and fire. Now-a-days due to change in lifestyle and dietary habits has increased the prevalence of this disease worldwide. The irony is that though ample research has been carried out for alleviating the disease, it still remains persistent. As the definition of health goes on as health is a state of complete physical, mental and social well beings and not merely the absence of.

## CONCLUSION

Amlapitta is one of the most common disease seen in the society. It is seen in all ages, all classes, and all community which decreases the quality of life significantly. The stomach normally secretes acid that is essential in the digestive process. When there is excess production of acid in the stomach, it results in the hyperacidity.

Amlapitta has become the burning issue in the present era. It can be cured with the simple medicament but long term medicine use may possess side effects. For prevention and total cure of the disease not only the physiological function of the body should be in balanced state but also the mental function should be well functioning. This can be achieved through the holistic approach. This holistic approach may it be pharmacological or non-pharmacological can be applied in each and every stage of the disease so that the disease will not put foot on the system and if any one suffer from the disease also it will not aggravate and transform

from disease to disability. It is like stamping a spark rather than calling fire brigade. And it is rightly called “Prevention is better than cure”.

## REFERENCES

1. Agnivesha, Charaka Samhita, Commentary by Chakrapanidatta, Yadavji Trikamji Acharya, Chaukhamba Surabharathi prakashan, Varanasi, 2014; 738; 517.
2. Madhavakara, Madhavnidana, Madhukosha by vijayatakshita and Shrikantadutta Hindi commentary, edited by Brahmnatatripathi, 2, Chaukhamba Surabharathi prakashan, Varanasi, 2008; 412; 285.
3. Kashyapa Maricha: Samhita of Vridhajivaka: Edited by Prof P.v. Tripathi. kailashsthana 16<sup>th</sup> Chapter Amlapitta Chikitsa Adhyaya Published by Chaukhamba Varanasi, 2008; 792: 630.
4. Yogratnakar, Vidyodini Teka, Edited by Brahma Shankara Shastri, Edition, Published By Chaukhamba Krishnadas Academy, Varanasi, 2010; 504: 237, 4-5.
5. Yogratnakar, Vidyodini Teka, Edited by Brahma Shankara Shastri, Edition, Published By Chaukhamba Krishnadas Academy, Varanasi, 2010; 504: 237, 8.
6. Yogratnakar, Vidyodini Teka, Edited by Brahma Shankara Shastri, Edition, Published By Chaukhamba Krishnadas Academy, Varanasi, 2010; 504: 237, 7.
7. K. Park: Preventive and Social Medicine, Edition: 23<sup>rd</sup> Jabalpur: M/S Banarsidas Bhanot, 2015; 876: 43.
8. K. Park: Preventive and Social Medicine, Edition: 23<sup>rd</sup> Jabalpur: M/S Banarsidas Bhanot, 2015; 876: 41.
9. K. Park: Preventive and Social Medicine, Edition: 23<sup>rd</sup> Jabalpur: M/S Banarsidas Bhanot, 2015; 876: 41.
10. K. Park: Preventive and Social Medicine, Edition: 23<sup>rd</sup> Jabalpur: M/S Banarsidas Bhanot, 2015; 876: 41.
11. Agnivesha, Charaka Samhita, Commentary by Chakrapanidatta, Yadavji Trikamji Acharya, Chaukhamba Surabharathi prakashan, Varanasi, 2014: 738; 47.
12. Yogratnakar, Vidyodini Teka, Edited by Brahma Shankara Shastri, Edition, Published By Chaukhamba Krishnadas Academy, Varanasi, 2010; 504: 237, 66-68.
13. K. Park: Preventive and Social Medicine, Edition: 23<sup>rd</sup> Jabalpur: M/S Banarsidas Bhanot, 2015; 876: 42.
14. Agnivesha, Charaka Samhita, Commentary by Chakrapanidatta, Yadavji Trikamji Acharya, Chaukhamba Surabharathi prakashan, Varanasi, 2014; 738; 261. 30.



15. Yogratnakar, Vidyodini Teka, Edited by Brahma Shankara Shastri, Edition, Published By Chaukhamba Krishnadas Academy, Varanasi, 2010; 504: 237: 7.
16. K .Park: Preventive and Social Medicine, Edition: 23<sup>rd</sup> Jabalpur: M/S Banarsidas Bhanot, 2015; 876: 42.
17. Yogratnakar, Vidyodini Teka, Edited by Brahma Shankara Shastri, Edition, Published By Chaukhamba Krishnadas Academy, Varanasi, 2010; 504: 237, 66-68.
18. K. Park: Preventive and Social Medicine, Edition: 23<sup>rd</sup> Jabalpur: M/S Banarsidas Bhanot, 2015; 876: 42.
19. Brahma Shankara Shastri, Edition, Published By Chaukhamba Krishnadas Academy, Varanasi, 2010; 1. Agnivesha, Caraka Samhita, Commentary by 504: 237. 7. Chakrapanidatta, Yadavji Trikamji Acharya,
20. 17. D. k. Khadkutkar, Tukaram S, Dudhamal. Efficacy Chaukhamba Surabharathi Prakashana, Varanasi, of Yogic and Naturopathic Procedures in the, 2014; 738: 517.
21. Management of Amlapitta, 2012; I(5): 45-52. 2. Madhavakara, Madhava nidana, Madhukosha by Yogratnakar, Vidyodini Teka, Edited by Brahma Shankara Shastri, Edition, Published By Chaukhamba Krishnadas Academy, Varanasi, 2010; 504: 237, 4-5.