



A SYSTEMIC REVIEW ON AMLAPITTA – AN AYURVEDIC PROSPECTIVE_s

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ABSTRACT

One of the earliest health sciences is ayurveda. The health status of people is decreasing in the modern world as a result of unhealthy nutrition, lifestyle, mental stress, and tension. The prevalence of gastrointestinal tract disorders, or mahasrotas disorders, has dramatically increased as a result of lifestyle changes. One of the biggest illnesses that affect Mahasarotas is amlapitta. Amlapitta is a pitta-predominance condition linked to Purishvaha and Annava srotas. Mandagni and Ama are to blame for srotas. Amlapitta is what is experienced as the pitta's Amla guna increases. However, Samprapti of Amlapitta is explicitly addressed in Grahani Chikitsadhyay when discussing Samprapti of Grahani Dosha. Various acharyas have defined amlapitta as various diseases. Nidana parivarjana, shodhana, and shamana chikitsa are the fundamental guiding principles of therapy. For the urdhva gati and adho gati of doshas, Vamana and Virechana are listed. In contemporary science, it can be linked to gastritis.

KEYWORDS- Amlapitta, Nidaan parivarjan, shodhana, shamana

INTRODUCTION

The science of life is ayurveda. Ayurveda is primarily concerned with promoting and preventing disease as well as treating it with a variety of medicinal techniques. It also deals with bodily, mental, social, and spiritual welfare. For a healthy digestive system, a balanced diet and frequent exercise are essential. However, the modern day, poor eating practices, sedentary lifestyles, and stress are the primary causes of illnesses. People's use 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. In India, between 25% and 30% of people have gastritis. Amlapitta was defined by Madhukosa as "Amlam vidagdham cha tat pittam amlapittam". Amlapitta represents the vitiated state of pitta and gives food that is consumed Amlatvam and Vidagdathavam. The earliest literature to describe Amlapitta as a distinct entity was Kasyapa Samhita. Nidana Panchaka of Amlapitta was detailed in Madhavanidana.

DEFINITION

Amlapitta is made up of the two terms "amla" and "pitta." Additionally, Amla and Katurasa are claimed to be inherent characteristics of pitta. When Pitta evolves into Vidagdhā, it transforms into Amla, according to Susruta, who named Katu as the original rasa.

NIDANA OF AMLAPITTA

Aharaj Nidan:

- Virudhasana,
- Ajirna,
- Ame
- Purnat,
- Pishtanna,
- Ama
- Apakva
- Madya,
- Goras
- Atisevan,
- Guru Bhojan,
- Abhishyandi Bhojan,

Viharaj Nidan

Bhuktva bhuktva divaswapnat Ati snana Ati avgahanat,

MANASHIK NIDAN

According to Acharya Charak, even nutritious food consumed in the right quantity does not properly digest because of stress, sadness, fear, rage, discomfort in bed, and vigil. It generates ama, which results in amlapitta.



It may be determined that giving "Tikta rasa" pradhana dravyas alleviates the sickness based on the samprapti of Amlapitta. The therapy of Amlapitta has been suggested by various single medications in the Ayurvedic Classics.

LAKSHANA

- Amlaudgar
- Gaurav
- Hrid dah
- Klama
- Tikta udgar
- Utklesh
- Kanth dah

MODERN REVIEW

The Ayurvedic literature describe Amlapitta symptoms and signs that are quite similar to hyperacidity. Acid, which 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

Simply said, hyperacidity is a rise in stomach acid. The digestive juice hydrochloric acid (HCl), which is secreted by the stomach, reduces food particles to the lowest possible size for acid digestion. Hyperacidity is the medical term for when the stomach contains an excessive quantity of hydrochloric acid.

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 sensation of restlessness, an uncomfortable stomachache, a feeling of nausea and real vomiting, constipation, indigestion, and lack of appetite Bloating, Dysphagia, dark or black stools (from internal hemorrhage), persistent hiccups or burping.

COMPLICATION

Long-term hyperacidity can cause stomach ulcers to grow, which can then result in problems including perforation.

CHIKTSA (TREATMENT)

shedding some pounds, giving up smoking, Meals should not be large in size. Avoiding coffee, alcohol, and greasy foods is advised. After the evening meal, no snacks should be had to avoid nocturnal regurgitation. Avoid excessive stooping or waist bending, especially after meals. The head in the bed has to be 15 cm higher.

Nidan parivarjan: Nidan parivarjana is the withdrawal of the disease's aetiological elements. Nidana Parivarjana was referred to be the first line of therapy for all ailments in the Acharya Shusrut . Excessive nidana sevana in amlapitta causes Mandagni and Pitta vriddhi. So, the initial step in treating amlapitta should be to remove the nidan.

Sanshodhana chikitsa: Samshoshana karma completely heals the ailment by removing the vitiated doshas from their source, minimizing the likelihood of disease recurrence. According to Acharya Kashyap, kapha and pitta doshas both have ashrayas and that amlapitta develops from amashaya (the stomach). The best remedy for Amlapitta is vamana and virechana karma; as an illustration, if a tree's root is taken off, the tree's stem dies immediately.

PATHYA

Goghrit, Godugdha, jangal mansa
Kalay shak, pautik, vasa pushp, vastuk
Rason, Haritaki, pippali, puran madira Pathya vihar

APATHYA

Avi dugdha, Dhanyamla
Lavana, Amla, Katu Rasa dravya
Guru anna, Dadhi, Madya Apathya Vihar
Veg dharan
Atap sevan
Diwaswap

DISCUSSION

Annavaha Strotas is directly impacted by Amlapitta. Amlapitta is a psychosomatic condition in which dietary irregularities and psychological variables both play a significant role. The Charak Samhita's Asta ahar vidhi visheshayatana and Dashvidh ahar vidhi vidhan principles are the most crucial for both the preventative and therapeutic aspects of health. They must be checked before eating and must be adhered to while eating. Pitta dosa is primarily responsible for the samprapti of Amlapitta and the regular operation of amla ras. The pathogenesis of

Amlapitta is significantly influenced by amla ras and amla vipaka. Basic elements of every illness process are Dasha, Dushya, Strotas, Adhistan, Agni, Ama, and Amlapitta.

Ati urdhva Adho gati symptoms of Amlapitta are connected to Purishvaha strotodushti, while Amlapitta symptoms are related to Annavaaha strotodushti. Due to the prevalence and significance of Amlapitta, Acharya may have provided a thorough description of the disease and its therapy strategy. According to Acharya Charak, Anup Desha is an Ahita Desha, meaning a person who lives there is susceptible to amlapitta. Acharya Kashyap advises to "Shift the place" where all previously attempted healing procedures have failed.

CONCLUSION

Amlapitta is the most annoying illness because of poor lifestyle choices, indiscriminate dietary practices, and mental stress. Pitta vitiation is required for Amlapitta's clinical presentation. This illness may be accompanied with vitiation of the Vata and Kapha systems. If this illness is not correctly treated, it may lead to a number of issues in our bodies, including Jwara, Atisara, Pandu, Shoth, Aruchi, and Bhrama. Nidan parivarjana, Sanshodhana, and Sanshamana chikitsa are the fundamental principles of therapy. Pathya ahar and vihar also contribute significantly to the management of Amlapitta. "A person's disease subsides by practicing appropriate diet and mode of life, doing appropriate exercise, free from greed, having control over oneself, and also being truthful."

CONFLICT OF INTEREST -NIL

SOURCE OF SUPPORT -NONE

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