



Review Article

CONCEPTUAL UNDERSTANDING OF AMLAPITTA (GASTRITIS)

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ABSTRACT

Ayurveda has given utmost importance to optimal dietary regimen and its variation as per the season, *Agni, Prakruti*. When these are not followed, leads to imbalance in *Doshas* in turn leading to the manifestation of disease. Other contributing factors for the change in food habits are frequent traveling and change of environment which in turn has an effect on an individual's health. So it can be clearly understood that imbalanced food habits are considered as the prime cause of the manifestation of disease in an individual. *Amlapitta* is such a clinical entity manifesting in the *Annavaha Srotas*. *Amlapitta* can be correlated with Acid Peptic Disorders which comprises of Gastro-Oesophageal Reflux Disease, Gastritis, Functional Dyspepsia described in modern science. According to several authors of contemporary science states that, the combination of physiological, environmental, genetic and psychological factors definitely occupy a prime role in the manifestation of the disease. Through this article an attempt is made to compare and understand the *Nidana, Samprapti, Purvarupa, Rupa* mentioned by various *Acharyas* and also to analyse through the current lifestyle modifications contributing to the manifestation of the disease *Amlapitta*.

KEYWORDS: *Amlapitta, Annavaaha Srotas, Gastritis.*

INTRODUCTION

The changes due to modern era have created a disturbance in several areas of an individual's life which are not only limited to his activities and habits but also a lot of changes has happened in his manner of food intake and even in nature of food too.

Ayurveda, the science of life also suggests to follow proper food habits with respect to an individual's *Prakruti*, age, a place the person resides, *Rtu* and also his digestive capacity, wherein *Acharyas* brings the concepts of *Ahara Vidhi Vidhana, Ahara Vidhi Visesayatana* etc. In case if an individual adopts *Ajirne Bhojana, Akale Bhojana, Viruddha Bhojana, Atimatra Bhojana*, excessive consumption of *Amla, Lavana, Katu Rasa*, improper lifestyle like *Vega Vidharana, Divaswapa, Ratrijagarana* and *Manasika Bhava* like *Chinta, Shoka, Bhaya, Krodha*, then such individual is prone for various diseases initially related to *Anna Vaha Srotas*, wherein *Amlapitta* is considered one among them. Through this article an attempt is made to understand and analyse the *Roga Karana* as per current lifestyle modifications.

Nidana

In the description of *Amlapitta*, *Madhavakara* has mentioned *Nidanas* which are mainly *Pitta Prakopaka*¹ whereas *Kashyapa* has mentioned *Nidanas* leading to *Vatadaya Prakopa*², which shows

the role of three *Dosas* in the manifestation of *Amlapitta*.

Nidanas of *Amlapitta* is not only depended on *Aharaja* but *Viharaja* along with *Manasika* factors also plays a major role.

Acharya Charaka has advised to take food only after the previous meal is digested otherwise, this type of *Adhyashana* may cause aggravation of *Doshas*. In many urban habitation, people do to their busy schedule does not bother to take food at its proper time rather have the habit of eating irregularly and also snacks between the meal timings, tea, coffee, addiction of smoking, tobacco all these contribute to the *Nidana* for *Agnidushti*.

Ikshuvikara Sevana is also one among the *Nidana*, where *Acharya Cakrapani* states that machines pressed *Ikshu* which is market available these days are *DahaJanaka*. *Dushtanna Sevana* includes those food items which are overcooked, reheated, frozen food items and readymade food preparations which contains preservatives when consumed will harm the mucous membrane of the stomach.

Atisnigdhanna and *Guru Bhojana* diminishes the *Agni* and causes *Agnimandya*, as it is *Prithvi* and *Ap Mahabhuta* predominant becomes heavy for

digestion, in turn, causes *Mandagni* and *Kapha Prakopa*.

When considering *Viharaja Nidana*, here the code of dietetics i.e. *Ahara Vidhividhana* and *Aharavidhi Visesayatana* play a more important role to maintain the equilibrium of the body constituents, in turn, 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 *Agni*.

When considering *Manasika Nidanas*, *Acharya Charaka* describes that indigestion takes place due to vitiation of *Manasa Bhavas* though person indulges in a balanced diet. Also, mental stress and strain leads to irregular gastric secretions and causing damage to gastric mucosa.

Certain other common causative factors like excessive Consumption of alcohol, tobacco, beverages, smoking, or other irritant stuff etc., and overuse of NSAIDs cause local irritation in the stomach, which in turn secretes more gastric juices, thereby leading to the manifestation of *Amlapitta*.

Amlapitta is also influenced by the seasonal changes. In the *Varsha Rtu*, the *Jala* attains the *Amla Vipaka*, which in turns *Vitiates Pitta* and *Kapha Dosha*. Here the *Sanchaya* of *Pitta Dosha* is to be concentrated, wherein an individual continues to have *Pitta Vardhaka Ahara*, *Viharas* then such individuals are prone to get diseases like *Amlapitta*. Also in *Sharad Ritu*, there is vitiation of *Pitta Dosha* due to *Kala Swabhava* this also leads to the manifestation of *Pitta Pradhana* diseases like *Amlapitta*.

On analyzing the above factors of *Nidana*, a conclusion can be drawn that *Amlapitta* is manifested in two ways, one which is due to vitiation of *Pittadosha* by its *Kala Swabhava* wherein *Sanchaya* occurs during *Varsha Rtu* due to its own vitiating factors. When this is acted upon by *Pitta Karaka Nidanas*, *Pittaprakopa* occurs and produces *Amlapitta*. On the other hand, Due to various *Nidana Sevana*, *Agnimandya* takes place leading to the formation of *Annavisha*. When this *Annavisha* gets associated with *Pittadosha*, it leads to *Pitta* vitiation and produces *Pittaja Vyadhis* like *Amlapitta*.

Samprapti

According to *Kashyapa Samhita*, *Nidana Sevana* leads to the vitiation of *Vatadi Doshas* which causes *Mandagni*. So here not only *Pitta Dosha* but also *Vata Dosha* along with *Kapha Dosha* is included which shows the importance of understanding three *Doshas* in the *Samprapti* of *Amlapitta*. When we look at the *Ahara Paka Kriya*, each *Dosha* has its own important role in maintaining the *Prakruta Avastha*.

Like, *Prana Vata* possesses the *Karma* “*Anna Praveshanadhi Kriya*” where with the help of *Prana Vata* food consumed enters into *Koshta*. Next, *Kleda* present splits the consumed *Ahara* into small particles where *Kledaka Kapha* action “*Anna Sanghata Kledanath*” is understood followed by *Snehana* where food gets softened further. *Samana Vata* which is located near *Agni* will always stimulates and maintains the *Agni* for the *Pachana Kriya* to occur normally as it possesses the *Prakruta Karma* likes *Grahana*, *Pachana*, *Vivechana*, *Munchana* (withholds- digests - separates - eliminates) provides if these two conditions like “*Kala Bhuktam*” (food taken at right time) and “*Samam Samyak*” (proper quantity). When these all factors are taken into considerations, this suggests the same concept mentioned under *Ahara Parinamakara Bhavas*³ which includes *Ushma*, *Vayu*, *Kleda*, *Sneha*, *Kala*, *Samayoga*. Here *Samayoga* includes all the factors mentioned under *Ahara Visheshayadhanas*⁴. Once any of these factors are disturbed that leads to the manifestation of *Ajirna* which in turn causes *Ama*, hampers the formation of *Prakruta Rasa Dhatu*. So this *Vidagdha Anna* in *Pachyamana* remains undigested undergoes *Suktatwa* leading to *AnnaVisha* further *Samsarga* with vitiated *Pitta Dosha* gives rise to the manifestation of *Amlapitta*.

Purvarupa

Purvarupa of the disease is not mentioned in classics by looking at the manifestation process of the disease, it is *Agnimandya* leading to *Ajirna*, *Ama* followed by the manifestation of the main disease. So here *Agnimandya* and *Ajirna* in specific *Lakshanas* of *Vidagdha Ajirna* like *Bhrama*, *Trsna*, *Murcha*, *Sweda*, *Daha* are considered as the *Purvarupa*.

Rupa

Rupa can be understood based on these two categories,

- *PratyatmaLakshana* and *SamanyaLakshana*

PratyatmaLakshana⁵

Avipaka, *Klama*, *Utklesha*, *Tiktodgara*, *Amlodgara*, *Gaurava*, *Hritdaha*, *Kanta Daha*, *Aruchi*.

Details of Each Lakshanas

Avipaka

The presence of the *Jeernahara Lakshanas* like *Udgara Shuddhi*, *Uthsaha*, *Yathochita Vegotsarga*, *Laghuta*, *Yathochita Kshuth* and *Pipasa* suggest the proper *Ahara Paka*. For this proper *Agni* along with various other factors like *Ahara Parinamakara Bhava*, *Ahara Vidhi Vidhana*, *Ashta Vidha Aharayatana* all these factors are required, so that *Samana Vata*, *Pachaka Pitta*, and *Kledaka Kapha* are maintained normally. When any one of these factors gets disturbed it may be either *Vrddhi* or *Kshaya*, it results

in *Avipaka* where “*Kinchit Pakwam Kinchit Apakwam*” is the norm. *Avipaka* is the result of *Agnimandya*, where the *Udgara Shuddi Lakshanas* is not attained.

Avipaka is one among the *Lakshana* seen in *Kapha Prakopa Avastha* particularly in *Koshta*, *Drava Guna Vrddhi* of *Pitta Dosha* and a *Lakshana* in *Sama Dosha Avastha*. *Avipaka* plays an integral part in the *Samprapti* of the *Amlapitta*, where proper *Paka* is hampered and *Vidagdha* is seen.

Klama

The person gets tired without any exertion or strain is termed as *Klama*, “*Anayasa Srama*”. *Klama* arises due to the accumulation of *Ama Dosha* in the body where the *Poshana of Rasa Dhatu* is attained. *Klama* suggests the presence of *Amadosha* in the body as it is one among the *Samanya Lakshanas* of *Samadosha*. It is also one among the *Lakshana* in *Adhovata Vega Dharana* where *Vata Prakopa* occurs, in turn, disturbs the *Agni* leading to this *Lakshana*.

Utklesha

“*Doshanam Sthanath Chalanam*” is *Utklesha*, where the vitiated *Doshas* dislodged from its *Sthana* and develops the tendency to move outwards. *Utklesha* indicates the *Kapha Prakopa* and *Ama Ajirna Avastha* along with other *Lakshanas* like *Praseka* and *Gaurava*.

Utklesha is one among the *Kapha Prakopa Lakshana* and *Rasa Vrddhi Lakshana* where insufficient *Poshana* due to *Ama*, hampering the nourishment of *Rasa Dhatu*. It is considered as *Purvarupa Avastha* of *Chardi*, where *Utklishta Kapha* in *Amashaya* tries to come out exhibiting *Hrllasa* and *Praseka* as *Lakshanas*.

Tikta- Amlodgara

Udgara is found due to vitiated *Pitta Dosha*. *Pitta* by nature has *Katu Rasa*. When it becomes *Vidagdha*, *Katu Rasa* is converted into *Amla*. *Udgara* is the *Urdhwa Gati* of the contents of the *Amashaya* by the *Pratiloma Gati* of *Vata Dosha*. The *Ahara* becomes *Vidagdha* in *Amashaya* and *Tiktamlodgara* is developed. *Acharya Dalhana* mentions *Udgara* as “*Urdhwa Vata*” where it is understood that the *Anulomana Gati* of *Vata Dosha* is affected. It is also mentioned as a *Lakshana*, in specific to *Urdhwaga Amlapitta*.

Pitta Dosha in *Prakruta Avastha* possess *Katu Rasa* but in *Vidagdha Avastha* gives rise to *Amla Rasa*. *Agnimandya* leading to *Vidagdhajirna*, where *Amlodgara* is one among the *Lakshanas* and “*Amlika*” meaning *Amlodgara* is also mentioned as one of the *Pitta Prakopa Lakshana*.

Gourava

“*Kriyasu Asamarthyam*” means *Gourava* is one among the *Samanya Ajirna Lakshana* that which

indicates the presence of *Sama Dosha* and in specific indicates *Ama Ajirna* which is *Kapha Pradhana*. This shows the *Kleda Guna Vrddhi* of *Kapha Dosha* where *Ahara Parinamakara Bhavas* are also hampered.

Gourava is caused due to *Ama Dosha*. In *Amlapitta*, when the digestion is not proper, the *Rasadhatu* will not be formed properly where *Poshana to Rasa Dhatu* is not attained in turn gets vitiated. Due to this vitiation, some of the *Rasapradoshaja Vikaras* like *Aruchi*, *Hrllasa*, and *Gourava* are caused.

Hrit- KantaDaha

Daha is the *Pratyatma Lakshana* of increased *Pitta*, whereas *Astanga Samgraha* further specifies *Pitta Vrddhi* in *Koshta* causes *Lakshanas* like *Trsna*, *Daha*. *Amlika* and *Hrit Kanta Daha* are the *Lakshanas* to understand that the *Pitta* is in *Sama Avastha*. Due to *Agnimandya*, *Ahara* remains *Vidagdhata* in *Pachyamana* and further undergoes *Suktatwa*, where it leads to *Pitta Samsarga* giving rise to *Lakshanas* like *Daha*.

Hrit- Kanta Daha occurs due to vitiation of *Pitta Dosha* by its *Ushna*, *Tikshna* properties. *Pitta Dosha* which has attained *Amlata* due to *Vidagdhadha* and also due to increased *Dravata* along with *Vimargagamana* of *Vatadosha*, regurgitation takes place irritates the mucous membrane and produces *Daha*.

Aruchi

Aruchi is manifested when *Vatadi Dosha Prakopa* in *Bhaktayana*, where *Bhaktayana* means *Anna Vaha Srotas*. One among the *Dushti Lakshana* of *Annavaha Srotas* is *Aruchi*.

Aruchi is a disease where one has absolute loss of interest in food due to vitiated *Vathadi Doshas* taking *Ashraya* in *Jihva*, *Hridaya*, and *Bhaktayana* along with *Manasika Bhavas* like *Shoka*, *Krodha*, *Bhaya*. This indicates the somatic as well as the psychic components for the causation of *Aruchi*. *Bodhaka Kapha*, *Prana Vayu*, and *Samana Vayu* should be in a normal state to perceive *Ruchi*. Any impairment leads to *Agni Dushti* leading to *Aruchi* which is one of the *Rasa Pradoshaja Vikara*.

Upashaya-Anupashaya

Acharya Kashyapa explains *Upashaya* of *Vataja*, *Pittaja* and *Kaphaja* varieties of *Amlapitta* individually as *Snigdha* and *Ushna* is *Upashaya* for *Vataja*, *Madhura* and *Sheeta* for *Pitta* and *Ruksha*, *Ushana* for *Kaphaja Amlapitta*. The *Anupashayas* for *Amlapitta* are not described in the classics. However the *Nidanans* themselves may be taken as *Anupashayas*.

CONCLUSION

When these factors are understood properly, then the *Samprapti* with appropriate *Ghatakas* with the *Tara, Tama Bhava* can be made out by which *Samprapti Vighatana* can be planned in turn *Doshas* are brought to *Prakruta Avastha*, thereby health of an individual can be maintained.

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