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A LITERATURE REVIEW OF MANAGEMENT OF AMLAPITTA (GASTRITIS) THROUGH AYURVED

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ABSTRACT:

Introduction: *Amlapitta* is the most prevalent condition currently found. People are eating and living in ways that are harmful to their digestive systems because they are uninformed to their Prakriti (psychosomatic constitution). To prevalent and cure *Amlapitta* this literature review emphasizes strictly dietary interventions and lifestyle changes. **Aims and objectives:** to evaluate, elaborate and discuss etiology, Pathology and management of *Amlapitta* (Gastritis). **Material and methods:** material related to *Amlapitta* (Gastritis) is collected from Ayurvedic text including Bahatriye, Laghutrye. The index, non-index medical journals has also referred to collect information of relevant topic. **Results-**The purpose of this paper is to highlight the role of Ayurvedic Management in decreasing disease symptoms and recurrence. **Conclusion-**By using various Ayurvedic formulations and following *Pathyaapathya* in a rational manner, Ayurveda offers a lot of potential in the treatment of *Amlapitta*(Gastritis).

Keywords: *Amlapitta*, *Gastritis*, Ayurveda Management

INTRODUCTION

Gastroesophageal reflux is a condition caused by a malfunctioning oesophageal sphincter. It is a highly common condition in India, affecting anywhere between 8% and 20% of adult men and women.¹ Heartburn, chest pain, stomach discomfort, abdominal distension, sour belching, food regurgitation, nausea, and reduced appetite are all signs and symptoms of gastroesophageal reflux disease (GERD). These indications and symptoms are similar to those of the Ayurvedic disease *Amlapitta*. Since the Samhita period, *Amlapitta* has been mentioned in many Ayurvedic texts. Classical texts such as the Kashyapa Samhita, Yoga Ratnakara, and Bhaishajya Ratnavali include detailed descriptions of this condition. *Amlapitta* is a Pitta *PradhanaVyadhi* (predominant disease) with symptoms such as *Amlodgara* (sour and bitter belching), *HritkanthaDaha* (heart and throat burn), *Gaurava*(heaviness), *Avipaka* (indigestion), *Klama* (weariness), *Aruchi* (tastelessness), *Utklesha* (nausea),²*Antra Kujana* (gurgling sounds (diarrhea)).³ The vitiation of *Vata Pitta Dosha* is caused by overindulgence of etiological variables such as a bad lifestyle. Pitta, in combination with *Vata or Kapha*, weakens the *Jatharagni* factor, which is in charge of digestion, i.e. *Jatharagnimandya*.

Vidagdhas the state in which food is consumed (undigested). It eventually develops into *Shukta* (acidified) and stays in the stomach for a long time. At this stage, *Vidagdhajirna* (indigestion caused due to acidified chyle) manifests which is the premonitory symptom of the disease *Amlapitta*. Further, vitiated Pitta gets mixed with *Shukta* and causes *Pitta AmavishaSammurchhana* (combination of unmetabolized Rasa and undigested food with Rasa). This condition is called as *Amlapitta*.⁴

AIMS AND OBJECTIVES:

To evaluate, elaborate and discuss etiology, Pathology and Management of *Amlapitta* (Gastritis).

MATERIAL AND METHODS:

Material related to *Amlapitta*(Gastritis)is collected from Ayurvedic text including Bahatriye, Laghutrye. The index, non-index medical journals has also referred to collect information of relevant topic.

Conceptual study:

Definition of *Amlapitta*

Amlapitta is made up of two words: amla and pitta. It is also stated that Amla, along with *Katurasa*, is a natural property of pitta.⁵*Katu* is the original ras, according to Susruta, and when Pitta becomes *vidagdha*, it transforms into Amla. The augmented or increased Amla guna of pitta is known as *Amlapitta*.⁶

Nidan of Amlapitta

Aharaj nidan⁷ : Virudhasana, ajirna, amepurnat, amaapakvamadya, gorasatisevan, guru bhojan, abhishyandibhojan, ushnatisevan, snigdhatisevan, rukshatisevan, amlatisevan, drava- tisevan, fanitisevan, ikshuvikar, kulthasevan, bhrishtdhanyaetc.

Viharajnidan:

BhuktvabhuktvadivaswapnatAtisnanaAtiav gahanat etc.

Mansiknidan- Because of anxiety, grief, fear, rage, and an uncomfortable bed, even healthful food taken in adequate quantity does not get digested, according to Acharya charak.⁸ It creates ama, which results in Amlapitta. In light of Amlapitta's samprapti, it can be concluded that the administering of "Tikta rasa" pradhanadravyas alleviates the ailment. Several specific medications have been suggested in the treatment of Amlapitta in Ayurvedic Classics.

Samanyalakshan⁹

Avipaka, Klama, Utklesh, Tiktaudgar, Amlaudgar, Gaurav, Kanth dah, Aruchi etc.

Classification of Amlapitta

Madhavkara¹⁰ classified Amlapittain two ways-

According to pravritti¹¹ •Urdhavaga •Adhoga

According to Dosha¹²•Vataja•Vata – kaphaja•Kaphaja

Kashyapa described this disease into three types according to prominent of Dosha¹³

•Vataja •Pittaja •Kaphaja

Modern View

Definition

Hyperacidity simply refers to an excess in stomach acid. To acid digestion, the stomach secretes hydrochloric acid (HCl), a digestive liquid that breaks down food particles into their smallest form.

¹⁴Hyperacidity is a condition that occurs when the stomach has an excessive amount of hydrochloric acid. ¹⁵

Causes:

Fast-paced lifestyles, mental stress, incompatible food habits, unhealthy regimens habits such as smoking, alcohol, and other substances that are not suitable for the physiology of digestion, and willful medications such as NSAIDS, steroids, and some vitamin supplements, insufficient sleep at night, irregular meal patterns, eating too late at night, spicy and sour foods are all factors in today's modern era.¹⁶

Symptoms

The most common symptom of acidity is heartburn. Heartburn is characterised by a deep-seated burning discomfort behind the sternum in the chest. Sour belching with an aftertaste of previously consumed food,

stomach stiffness, restlessness, nausea, and real vomiting Indigestion, constipation, bloating, and a lack of appetite.¹⁷

Complications of hyperacidity: Long-term hyperacidity can lead to the creation of stomach ulcers, which can lead to complications such as perforation.¹⁸

Management of Amlapitta through Ayurveda

According to Acharya Charakchikitsa of all disease can be divided in 3 part-

- *Nidanparivarjan*
- *Samshodhana*
- *Shamana*

Nidanparivarjan: *Nidanparivarjana* is the withdrawal of the disease's aetiological elements. *Nidanparivarjana* was recommended by Acharya Shusrut as the first line of treatment for all ailments.¹⁹ Excessive *nidanasevana* in *amlapitta* causes *Mandagni* and *Pitta vriddhi*. As a result, the *nidan* of *amlapitta* should be removed during the initial treatment.

Sanshodhana chikitsa: *Samshoshana karma* removes the vitiated *doshas* from their source, curing the condition completely and reducing the chances of recurrence. *Amlapitta* is derived from *Amashaya*(stomach), and *kapha* and *pitta doshas* have *ashrayas*, according to Acharya Kashyap. *Vamana* and *virechana karma* are the most effective treatments for *Amlapitta*; for example, if we cut down a

tree's root, the tree's stem dies automatically.²⁰

Sanshamanachikitsa: *Samshamana karma* or *chikitsa* means *prakrutivighata*. If part of the vitiated *doshas* remain in the body after *vamana karma*, they should be pacified with *langhana*, *laghubhojana*, *satmya kala*, *desh*, and *pachana karma* with *Shamana yoga*, according to Acharya Kashyap.

Shaman Yoga- *Avipattikarachurna*, *Sutsekharras*, *Kamadugharas*, *Chandanasav*, *Ushirasav*, *Bhunimbadikada*, *Abhayarishta*, *Amlapittakadha*, *Patoladikashayam*, *MahaDhanvantariGutika*etc.

Pathya & apathya for amlapitta

Pathyaahar- *Puranshali*, *mudga*, *masur*, *harenu*, *Goghrit*, *Godugdha*, *jangalmansa*, *Kalayshak*, *pautik*, *vasa pushp*, *vastuk*, *Rason*, *Haritaki*, *pippali*, *puranmadira*

Pathyavihar- *Vamana*, *Virechana*, *Basti*, *shitaljalpan*

Apathya Ahar- *Til*, *Urad*, *kulthi*, *Avidugdha*, *Dhanyamla*, *Lavana*, *Amla*, *Katu Rasa dravya*, *Guru anna*, *Dadhi*, *MadyaApathyaVihar*, *Veg dharan*, *Atapsevan* etc.

DISCUSSION:

Annavaha Strotas is directly affected by *Amlapitta*. *Amlapitta* is a psychosomatic condition in which psychological

elements, as well as food indiscretion, play an equal role. The principles of *Astaaharvidhivisheshayatana* and *dashvidhaharvidhividhan*, which are mentioned in the Charak Samhita, are the most significant aspects for health prevention and cure. They must be inspected prior to consuming meals and monitored while doing so. *Pitta dosa* is primarily responsible for *Amlapitta's samprapti* and the normal function of *amla ras*. In the pathogenesis of *Amlapitta*, *Amlaras* and *AmlaVipaka* are significant. *Dosha, Dushya, Strotas, Adhisthan, Agni, Ama, and Amlapitta* are all basic components of every illness process. *Urdhvagati Amlapitta* symptoms related to *Annavaaha Srotodushti* and *Adhogati* symptoms of *Amlapitta* is related with *Purishvahaastrotodushti*. Due to the incidence and importance of *Amlapitta*, Acharya may have given detailed explanation of *Amlapitta* and its way of approach in management. According to Acharya Charak, a person born in *Anupdesha* is prone to *Amlapitta*, and *Anup Desh is AhitaDesha*.²¹ "Shift the place," adds Acharya Kashyap, if all other healing approaches have failed.²²

CONCLUSION:

Amlapitta is the most challenging disease linked to poor lifestyle choices, dietary indiscrimination, and mental stress. *Pitta*

vitiation is required for the clinical manifestation of *Amlapitta*. This disorder may be linked to the vitiation of *Vata and Kapha*. If this disease is not treated appropriately, it might cause a variety of issues in our bodies, including *Jwara, Atisara, Pandu, Shoth, Aruchi, and Bhrama. Nidanparivarjana, Sanshodhana, and Sanshamanachikitsa* are the essential principles of treatment. Along with *Pathyaahar* and *vihar, Pathyaahar and vihar* play a vital part in *Amlapittamanagement*. "The sickness lessens when a person follows a proper diet and lifestyle, exercises appropriately, is free of greed, has self-control, and is truthful."

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