

A review on *Pathya Apathya* in the Management of *Amlapitta Vyadhi*.

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Abstract –

Amlapitta is a commonly encountered disease of *Annavaha Srotasa* (Gastrointestinal system) described in various *Ayurvedic* Text. According to *Ayurveda* *Agni* is one of the main principle of human health. And the *Amlapitta* disease cause by the Suppression in *Agni*; When the *Amla Guna* & *Drava Guna* is excessively increases in *Pitta Guna*; the disease *Amlapitta* is produce. Now-a-days it has become a 'Burning' problem in our Society. And this disease not only hampered physical health but also psychological and social health too.

In *Ayurveda* the first main principle of *Chikitsa* is starts with *Nidanparivarjan* (prevention of Disease). So to treat the disease in early stage, we have to focus on our healthy eating habits. *Pathya apathya* is mention in *Ayurveda* is to prevent as well as to treat the disease. *Pathya* recommended in *Amlapitta* are mainly *Laghu* and *Agnidipak ahar*, i.e.

Yava, Godhuma, Mudga Yusha, Puran Shali Shashtik, Lajamand etc. *Apathya* recommended in *Amlapitta* are *Navanna, Mash, Kulathha, Dadhi etc.* So this review article focus on *Pathya* (Wholesome regimen) And *Apathya* (Unwholesome regimen) in *Amlapitta* disease.

Keywords - *Amlapitta, Agnimandya, Pathya, Apathya, GIT system.*

Introduction-

In the era of 21st century; the life of Human being has become so fast due to increase in competition in the day to day life & activities. People having lot of heavy work, night duties, improper time management regarding to diet and also peoples are more likely attracts toward junk food i.e. Pizza, Burger etc. And those products are main reason behind the impairment of digestive power.

In *Ayurveda*, suppression in digestive power are most likely to term as ' *Agnimandya*'. And which causes many

more disease including *Amlapitta*. Now-a-days it has become a ' Burning' problem in our Society. *Amlapitta* is a disease cause by the Suppression in *Agni*; When the *Amla*

Guna & Drava Guna is excessively increases in *Pitta Guna*; the disease *Amlapitta* is produce.

Amlapitta is a Psycosomatic disease means, *Mansikabhava* plays major role with *Sharirika Bhava*, When *Ahara*, *Vihara* and *Mansika* condition get disturbed they leads to *Agnivaishmya* which causes *Ama* formation and when the person still continues eating which leads to *Vidagdhapaka of Pitta*, causing *Amlapitta*.

This disease mainly involves the *Rasa*, *Rakta*, *Annavaha* and *Purishavaha Srotas*. Its *Samprapti* is mainly due to *Prakupit Pitta Vriddhi* and by its own *Ushna*, *Tikshna*, *Drava*, *Sara* and *Amla Guna*.

Charaka, *Sushruta* and *Vagbhata* have not mentioned *Amlapitta* as disease. However, *Kashyap samhita* is the first available text describing *Amlapitta* a separate clinical entity. Further *Madhavakara* described its *Nidana* (aetio-pathogenesis), *Lakshana* (symptoms) and *Bheda* (two subtypes). *Chakrapani* in his commentary on *Charaka samhita* states that "*Amlagunodriktam pitta Amlapitta*" Here *Udrikta* means increase or excessive quantitative in *pitta*. However, its *Amla* and *Drava guna* is more vitiated.

The line of treatment of *Amlapitta* by various *Acharyas* is divided into *Shodhana* and *Shamana Chikitsa*. *Shodhana* mainly includes *Virechana* and *Vamana*. *Shamana* therapy mainly involves the use of *Tikta*, *Madhura Rasapradhana Dravyas*. While *Pathya*

Apathya is also plays important role in *chikitsa of Amlapitta vyadhi*. *Pathya* is referred to the *Ahara* and *Vihara*, which causes suppression of the disease. *Apathya* is referred to the *Ahara* and *Vihara*, which causes complications and aggravate the disease.

Material and Method-

Information regarding *Pathya Apathya* of *Amlapitta Vyadhi* is collected from various *Samhitas* i.e. *Laghutrayi*, *Bhruhatrayi*. As well as the recently published articles, journals and P.G. Thesis are also become useful to review purpose.

Aim and Objective-

Main aim of the article is to review the importance of Role of *Pathya Apathya* in the management of *Amlapitta vyadhi*.

Definition-

Chakarpani in his commentary on *Charaka Samhita* states that "*Amlagunodriktam Pitta Amla Pitta*", Here, *Udrikta* stands for increase or excessive, which means the quality of *pitta* i.e. sourness is increased leading to *Amlapitta*. However, its *Amla* and *Drava Guna* is more vitiated.

Hetu -

1. *Aaharjanya* (Food habits): - *Virudh*, *Dushta*, *Amla*, *Vidahi*, *Pitta Prakopaka Ahara*, *Adhayashana*, *Pishtanna*, *Madya Atisevan*, intake of excessive water during food etc.
2. *Viharjanya* (Activities): - Immediately *Divaswap* after food intake, living in *Aanoopdesha*, *Varsha Ritu*.
3. *Mansika Bhawas* (Psychological factors): - Having *Mansik Doshas* like *Krodha*, *Shoka*, *Bhaya*, *Chinta* etc.

4. *Kalaja Bhavas:* (Seasonal variations): *Agni* is observed weak during *Vasant* and *Varsha Ritu*.
5. *Agantuka hetu:* Now a days iatrogenic diseases are common. *Amlapitta* is may be a sequel of faulty drug or drug abuse habit, like Non-steroidal anti inflammatory and anticoagulant which cure one disease but causes *Amlapitta*.

Lakshana -

Avipaka (indigestion), *Kalma* (tiredness without exertion), *Utklesha* (nausea), *Tiktamlodgara* (acid eructation), *Hridkantha Daha* (burning sensation in chest and throat), *Aruchi* (anorexia), *Gaurav* (fullness in abdomen)

Samprapti -

Hetu sevana mainly includes *Pitta prakopra Ahar* and *viha*, *Varsha Ritu* and *Aanoopdesh*, which cause increase in *amla guna* and *drava guna* in *pitta*, then

pitta become *vidaghdha* and *amlibhava utpanna*, then *amlodgaradi Lakshna utpatti*, which produce *Amlapitta vyadhi*.

Sadhyasadyatva -

Puran amlpitta vyadhi is *Asadhya* means which is unable to cure may be accompanied by other *Upadravas*.

Chikitsa:

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

According to *Charak* also almost all diseases may be treated in 3 ways, which includes *Nidanaparivarjana*, *Prakritivighata Chikitsa*, *Apakarshan*. Observance of *Dincharya*, *Ritucharya*, *Ratricharya*, *Sadvritta* and rules to be followed accordingly, life style modification and recommended *Yoga* viz. *Asana*, *Shatkriyas*, *Pranayama* along with *Pathya- Apathya*

[A] List of Pathya Dravya Found in Various Ayurvedic Samhitas -

Varga	Ahara Dravya	English Name	Karma
Anna Varga	Puran shali	Old Variety of Rice	Vatashamaka ,Laghu.
	Yava	Barley	Agni Deepana, Madhura Vipaki.
	Godhuma	Wheat	Laghu, Sheetavirya.
	Mudga	Green Gram	Laghu, Sheetavirya, Madhur rasatmak.
Ksheera Varga	Godugdha	Cow Milk	Tridoshahara, Shothahara.
Shaka Varga	Patola	Bottleguard	Agnideepana, Kapthapittahar.
	Kushmanda	Pumpkin	Madhurvipaki, Sheetavirya.
Mamsa Varga	Jangala Mamsa	Forest Meat	Laghu, Agnideepana.
Phala Varga	Dadima	Pomegranate	Madhuraras, Sheetavirya.
	Amalaki	Gooseberry	Tridoshahar, Nityasevaniya.
Miscellaneous	Go Ghrita	Cow's Ghee	Tridosh Shamak.
	Narikelodak	Coconut water	Sheetavirya, Madhurvipaka.
	Puranmadhu	Old Honey	Madhura Ras.
	Khandasharkara	Stone Sugar	Sheetavirya.

[B] List of Apathya Dravya Found in Various Ayurvedic Samhitas -

Varga	Ahara Dravya	English Name	Karma
Anna Varga	Navanna	New Rice	Guru, Ushnavirya, Kaphakar.
	Masha	Black Gram	Kashayras, Kaphakara.
	Kulattha	Horsegram	Ushnavirya, Pittakar
	Taila	Oil	Snigdha, Kapthakar.
Jala Varga	Dushitjala	Polluted Water	Vatakphakar.
	Sheetajala	Cold Water	Vatakphakar.
Madya Varga	Nava Madya	New Wine	Ushnavirya, Vatakar.
Kanda Varga	Aluka	Potato	Vatakaphakar.
Ksheera Varga	Dadhi	Curd	Kapthapittakar, Guru.
	Aviksheera	Goat Milk	Snigdha, Kapthakar.
	Nava Guda	Jaggery	Kapthakara, Ushnavirya.
Mamsa Varga	Matsya	Fish	Abhishyandi, Guru.
	Anup Mamsa	Meat of Marshy Land animals	Kaphakara, Guru.

Daily Routinely things to be Avoided

1. Avoid Excessive use of spices, *chillis* and other irritant substances in food.
2. Consume a food which facilitates the action of *Pachaka Pitta* which will help to control the formation of *Ama*.
3. Dairy products, oily food items, salty and sour food should be avoided. This also causes formation of *Ama*.
4. Consumption of incompatible food items i.e. *Viruddha Ahara* should be strictly avoided since, it is considered to be a chief etiological factor of the disease.
5. It is better to avoid excessive water intake after consuming food

as it interferes with the concentration of the digestive enzymes and slows down the digestive process.

6. Addiction of tea, tobacco, smoking, alcohol which also plays an important role in etiology and aggravating factors also.

Discussion-

It is clear that *Amlapitta* is mainly due to aggravation of *Pitta*. And which causes aggravation of *Pitta dosha* should be avoided as far as possible. As *Pathya Sevana* has been mentioned in classics as equally important as *Aushadha Sevana* and as effective measure in prevention of diseases and prevention of complications of diseases. *Amlapitta* occurs when

Prakrut Pitta attains *Vidagdata* by the *Aharaja*, *Viharaja* and *Manasika Nidana*. The diet beneficial to the body and mind are called as *Pathya* (wholesome) *Aahar* whereas which adversely affect mind and body are called as *Apathyaahar* (unwholesome diet). Most of the disorders develop due to faulty eating habits and *Amlapitta* is one of them. The first and the foremost group of the etiological factors of *Amlapitta* may be considered as the dietary factors. In this group, the intake of food against the code of dietetics i.e. *Aharavidhivishesayatana* is included for *Amlapitta ahar* having properties like *Laghu*, *Snigdha*, *Shitaguna*, *Madhurrasa*, *Madhurvipak*, *Shitavirya* is considered as *Pathya*. *Ahar* having above properties prevents aggravation of *pitta*, pacifies *Samanavayu*, and causes *Agnidipana*, *Amapachana*, *Vatanulomana*. *Snigdhaahar* decreases *Rukshata* of intestinal mucosa and regulates the *Vayu*.

Conclusion

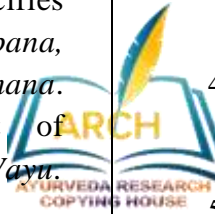
Ayurveda agrees that no medicine is equivalent to food; it is possible to make a person disease free merely with appropriate diet. *Ayurveda* does not regard *Amlapitta* as a disease that can be treated by mere medicine or by a dietary regimen. And the main key for treating *Amlapitta* is to improve digestion. Though it is a *Yapya* (not totally curable or difficult to cure) disease, the prolonged use of the above *Pathya* along with treatment procedure will not only make the person free from *Amlapitta* but, it also builds the better Health to live a long life.

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