

# CONCEPT OF AMLAPITTA AND SKIN DISORDERS IN RELATION WITH ADHYASHANA

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## ABSTRACT

*Ayurveda, the science of life also suggests to follow proper food habits with respect to an individuals prakriti, age, a place the person resides, rutu, and also his digestive capacity. According to the principles of Ayurveda, one should take food only after the complete digestion of previous food. Adhyashana means eating before digestion of previous food. In this era of modernization and fast life, people are neglecting healthy food and are attracted towards the junk foods and changing their life pattern. Amlapitta is one among the commonest disorders prevalent in society now a days due to indulgence in compatible food habits and activities. Adhyashana is one among the faulty diet habit and described as causative factor of amlapitta. It is pittaPradhan disease of the annavaha and purishavahastrotas caused due to mandagni and ama. According to many acharya, various manifestations related to skin is one among various symptoms of amlapitta and adhyashana is causative factors. Discussion and conclusion of title will be described in full paper.*

**Keywords-**Amlapitta, Adhyashana, Skin disorders, Annavahastrotas, purishavahastrotas.

## INTRODUCTION

Amlapitta is a disease of annavaha and purishavahastrotas and is more common in the present scenario of unhealthy diets and regimen. The first and foremost group of etiological factors of amlapitta may be considered as the dietary factors. Adhyashana is one of the most common cause or is considered as pitta provocative potency of diet. Word Adhyashana is made of two words *adhi* and *ashana* which means to eat after eating. There is no direct reference available that how adhyashana produces a hazardous effect but it can be understood on the basis of *amavishasamprapti* and description of *ajir nabhojana*. Hence, *adhyashana* causes *ajirna*, results in excessive increase of *pittadosha* which tries to find its way out of body either through oral or rectal pathway. When this increased *dosha* can not be eliminated by above means then it gets converted to skin diseases or may cause various skin problems explained by *acharyamadhavakara* in

*urdhvagaamlapitta nidana* as creates itching, *madal utpatti*, hundreds of *pidaka* etc.<sup>1</sup>

All diseases including dermatitis, allergies, cancer, candida, heart diseases, bowel diseases, arthritis, osteoporosis, kidney stones, gall stones, tooth decay are associated with excess acid in the body. All forms of inflammation are also associated with excess acidity, including inflammation of skin and joints.<sup>2</sup>

## AIMS

- To study the relation between *amlapitta* and skin disorders caused by *adhyashana*.

## OBJECTIVES

- To study the concept of *amlapitta*.
- To study amlapitta through ayurvedic aspect.

**MATERIALS AND METHODS**

Different ayurvedic classical books, research papers and journals were referred to complete this portion. It comprises concept of *amlapitta*, *adhyashana* as a causative factors and relation between skin disorders and *amlapitta*.

**REVIEW OF LITERATURE-**

- Definition and etymology of *amlapitta*-

“विदाहाद्यम्लगुणोद्विक्तपित्तमम्लपित्तम्।”

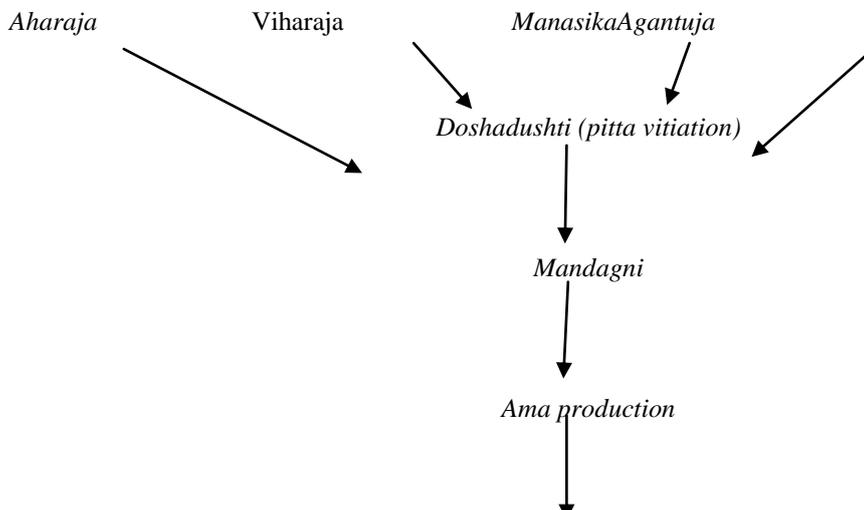
The word *amlapitta* is constituted of the word *amla* and *pitta*. The term *amla* has been used as an appellation to *pitta*. *Amla* is indicative of a property which is organoleptic in nature and identified through the tongue while the word *pitta* is suggestive of one of the *tridosha* as well as responsible for digestion and metabolism inside the body. In this condition, *pitta* increases and side by side the sourness of *pitta* is also increased.<sup>3</sup>

- Causes of *amlapitta* given in *kshyapa samhita*-<sup>4</sup>

- *Viruddha* (incompatible food),
- *Adhyashana* (eating too soon after a meal),
- *Ajirna* (indigestion),
- *Ama* (undigested food),
- *Pishtanna* (food prepared from flour),
- *Apakva madya* (unformed alcohol),
- *Guru bhojana* (heavy food),

- Pathogenesis of *amlapitta*-

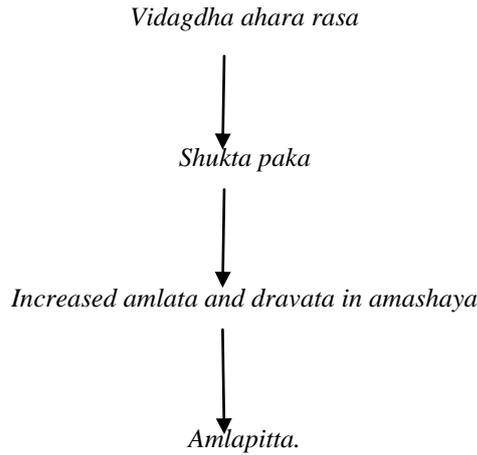
*Nidana sevana*



- *Abhishyandi bhojana* (food that causes hypersecretion),
- *Vega dharana* (with holding urges),
- *Atyushna atisevnat* (over intake of hot things),
- *Ruksh atisevan* (over intake of dry things),
- *Amla atisevan* (over intake of sour things),
- *Drava atisevan* (over intake of liquid things),
- *Phanita* (inspissated juice of sugar cane),
- *Kullatha* (delicious biflorus),
- *Bhrishtadhanya* (fried grain),
- Repeated day sleeping after eating,
- *Ati swedana* (excessive sweating),
- Taking water in between food,
- *Paryushita ahara sevana* (stale food).

*Samprapti of amlapitta-*

Due to all these etiological factors, *vatadidoshas* gets aggravated and causes *mandagni* thereby causes mildness of *agni* (gastric fire) and the food remains in *amashaya* (stomach) and turns to *shukta avastha* due to improper digestion and *avastha* and due to *adhyashana*, *pitta* gets vitiated in *drava roopa* and hence called *amlapitta*. This condition is explained with a similar example just as milk is poured into a curd pot immediately attains sourness. In the same way, repeatedly eaten food gets improperly burnt and causes acidity of *ahara rasa*.



- Classification-

Based on location of *dosha* it is of two types- *Madhavakara*<sup>5</sup>

- 1) *Urdhvaga amlapitta*
- 2) *Adhoga amlapitta*

*Acharyakashyapa* suggests *dosha*, *dushya*, *strotas*, *agni* and *ama* are basic components of disease.

*Amlapitta* has two *gatis* as-

*Urdhvagati* symptoms tend more towards *annavahastrotodushiti* and *adhogaamlapitta* is related with *purishavaha strotas*.

*Pitta* and *kapha dushti* is more prominently observed in *urdhvaga*, while *vata* is vitiated in *adhoga amlapitta*.

On the basis of *doshasamasargaavastha* has been classified into 4 headings-<sup>6</sup>

- 1) *Vatadhika*
- 2) *Vata kaphadhika*
- 3) *Kaphadhika*
- 4) *Shleshmapittaja*

According to *kashyapa* – 3 types<sup>7</sup>

- 1) *Vatolbana*
- 2) *Pittolbana*
- 3) *Kapholbana*

- Historical Review-

For a complete and through understanding of any subject, it is necessary to track out its historical background. This seems more applicable to the most ancient health care system of the world. Here, the reference we are receiving about the disease *amlapitta* has been dealt with detail.

*Kashyapa Samhita-*

*Acharya kashyapa* mentioned *amlapitta* as a separate disease. He explained with detailed causative factors including *ahara*, *vihara*, *vegadharana*, *divaswapna*, *viruddha* etc. for materialization of *amlapitta*.

*Madhava nidana-*

वान्तंहरित्पीतकनीलकृष्णमारक्ताभमतीवचाम्लम।  
मांसोदकाभत्वतिपिच्छिलाच्छंश्लेष्मानुजातंविधिंधर  
सेन ॥

भुक्तेविदग्धत्वथवाप्यभुक्तेकरोतितिक्तम्लवमिक  
दाचित।

उद्गारमैवंविधमेवकण्ठहत्कुक्षिदाहंशिरसोरुजंचक  
फपित्तम् ॥

करचरणदाहमौष्यमहतीमरुचींज्वरंचकफपित्तम  
।

जनयतिकण्डुमण्डलपिडकाशतानिचितगात्ररोगच  
यम् ॥

According to *Acharya Madhava*, in *urdhaga amlapitta*, vomiting of different colours as green, yellow, bluish, blackish, somewhat

blood mixed, sour tasted, meat washed water like, sticky, cough mixed. There is prominent vomit of bitter-sour tasted just after eating or either empty stomach, belching, burning sensation in throat, heart and stomach, headache, burning in hands and feet, anorexia, fever, itching, *mandalotpatti* as well as more than hundreds of *pidaka* are some symptoms.

- Adhyashana Review-

The word *adhyashana* is made up of two words- *adhi* and *ashana* which means to eat after eating.

- 1) *Acharya Charaka*, while defining *adhyashana*, uses the word *poorvannasheshe* which indicates the presence of undigested food stuff in the digestive tract.<sup>8</sup>
- 2) *Acharya Charaka*, In the description of *ashtaahara vidhivisheshayatana* stated that the food which is eaten, while the previous meal is lying undigested in the stomach immediately provokes all the three *doshas*. These aggravated *doshas* then produce different kinds of diseases in the body.<sup>9</sup>

#### DISCUSSION-

Due to *nidana sevana*, *pitta prakopa* may occur and this *prakrut pitta* mixes with *sanchit pitta* and it leads to manifestation of symptoms. Here *pitta* increases by its *drava guna* and causes *mandagni* condition which leads to production of *ama* considered as *annavisha*. There is *vidagdha paka* of *ahara*. *Amlata* in *amashaya* gets increased leads to *amlapitta*.

*Adhyashana* is one of the causative factor of *amlapitta*. According to *madhavakara*, itching, *manalotpatti*, hundreds of *pidaka utpatti* etc are some symptoms of *urdhvagaamlapitta*.

#### CONCLUSION-

*Adhyashana* means repeated meal causes indigestion, which leads to *ama* production, *ama* decreases the

strength of *agni* and again more *ama* is produced which leads to *amlapitta* and *amlapitta* causes some manifestations related to *skin*. When this cycle gets continued again *ama* produced, again *amlapitta* and which gets converted into *dhatugataavstha*. In this disease, when it goes to *dhatugataavstha* causes major disorders and skin disorder is one of them.

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