

HOLISTIC DIETARY MANAGEMENT OF AMLAPITTA: A REVIEW OF PATHYA AND
APATHYA IN AYURVEDA

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ABSTRACT

Introduction: *Ayurveda* is the ancient science of life. It is the science which not only deals with the curative aspect of diseases but gives more importance to preventive aspect. There is close relationship between lifestyle and health of an individual. *Amlapitta*, a common gastrointestinal illness described in *Ayurveda*, can be triggered by poor dietary and lifestyle choices such as eating incompatible foods, having irregular meal times, and being stressed. It is characterized by digestive difficulties caused by weakened *Agni* (digestive fire) and the accumulation of acidic *Ama*. This study examines the role of *Pathya* (wholesome diet) and *Apathya* (unwholesome diet) in the treatment of *Amlapitta*, as dietary changes are highlighted in Ayurvedic text. **Methods:** A literature review was conducted, referencing classical Ayurvedic texts, including *Kashyapa Samhita*, *Yoga Ratnakara*, *Madhava Nidana*, *Bhava Prakasha*, and *Bhaishajya Ratnavali*. The study analyzed *Pathya* and *Apathya* dietary guidelines for managing *Amlapitta* as mentioned in these texts. **Discussion:** Unlike modern treatments like antacids and proton pump inhibitors, which provide immediate relief but have long-term threats, *Ayurvedic* dietary management takes a more sustainable and holistic approach. *Pathya Ahara* not only relieves symptoms but also avoids recurrence by addressing the underlying cause of digestive imbalance. *Pathya Ahar* for *Amlapitta* includes easily digestible, cooling, and *Pitta*-pacifying foods such as old rice, barley, green gram, pomegranate, and boiled cool water. *Apathya Ahar*, which exacerbates the condition, includes heavy, sour, and fermented foods such as sesame, black gram, curd, and alcohol. Ayurvedic dietary recommendations aim to restore digestive balance and reduce recurrence of symptoms. **Conclusion:** Adopting *Pathya* dietary practices and avoiding *Apathya* foods significantly contributes to the effective management of *Amlapitta*. Future studies should explore integrating *Ayurvedic* dietary principles into modern therapeutic regimens for broader applications.

KEYWORDS: *Amlapitta*, Diet, *Pathya Ahara*, *Ayurvedic diet*, Lifestyle.

INTRODUCTION

Ayurveda is the ancient science of life. It is the science which not only deals with the curative aspect of diseases but gives more importance to preventive aspect "Prevention is better than cure". There is a close relationship between lifestyle of an individual and the state of health and disease.^[1] *Amlapitta* is one of them, and is very distressing due to its Chronic, Relapsing and Remittent nature. Stressful daily routine, Insufficient sleep at night, irregular meal times, eating too late at night, Spicy food habits, Salty and Sour foods like chips, over eating of stale and fermented foods, sleeping immediately after meals, lack of rest, fast moving lifestyle, suppression of urges, worries are the key factors for disease.

All the diseases are caused by Mandagni.^[2] *Amlapitta* is a common *Annavaha Sroto-Dushti Vikara* that affects people of all ages, genders, regions, and climates as

people are practicing inappropriate diet and lifestyle which are leading to disturbances in digestive system.^[3] *Agni* and *Pitta* are the main factors responsible for digestion, due to their abnormality, food is not properly digested and produces the *Ama*, which is acidic in nature. It also gives the importance as long life in the functioning state and even death in unfunctioning state of *Agni*.^[4] *Agni* is the one which is hampered and leading to the pathophysiology of the disease itself. To maintain and improve *Agni* and *Kosta* one must consume wholesome food and beverages in proper time. Indulgence of diet articles which can be *Virudha* (incompatible combinations), spoiled, bitter or inflicting burning sensation.

Different food items and drinks which will vitiate the already aggravated *Pitta* and produces *Amlapitta*.^[5]

Prevalence rate of *Amlapitta* disease in India is 38 %.^[6] As stated, it is clear that *Amlapitta* is one of the most widespread disorder which is mostly neglected. This disease is mainly caused due to faulty diet (*Apathyakar Ahara*) & faulty lifestyle (*Apathyakar vihara*) which in turn is due to today's fast paced world. The prevalence rate of *Amlapitta* in India is too high and increasing day by day so it is important to follow *Pathya Ahara* & avoid *Apathya Ahara* i.e follow healthy dietary habits.

Pathya is derived from the root word *Patha*, which means a route or channel. *Pathya* is referred to as regimes or substances which are wholesome to mind and body. The things which are not wholesome to mind and body is referred to as *Apathya*. Food is the first of the three pillars of existence that *Charak* had identified, along with regulated sexual activity and sleep. *Sushruta* had provided more evidence for this point when he said that food is the source of *Oja*, power, life, and complexion.^[7]

Right kind of *Aahar* has important role in our daily schedule. A disease can be cured without any medication just by consuming right kind of wholesome diet. But at the same time, even with proper medication if a patient has improper diet i.e. *Apathya-Sevan*, health can worsen as the disease is left untreated.^[8] *Manasika Nidanas* also contributes to the formation of *Amlapitta*. In today's world people are more stressed and anxious to the work environment, family etc. To this concern the dietetics plays an important role in controlling the recurrent status of *Amlapitta*. For this *Acharyas* have given detailed *Pathyas* to follow in a person afflicted with *Amlapitta* and the people who are prone to *Amlapitta* may also follow the same.

AIM AND OBJECTIVE

To study holistic management of *Amlapitta* through diet.

MATERIAL AND METHOD

Literature search of *Amlapitta* have been done on *Kashyapa Samhitha*, *Madhava Nidana*, *Bhava Prakasha*, *Yoga Rathnakara* and *Bhaishjya Ratnavali*. The study analyzed *Pathya* and *Apathya* dietary guidelines for managing *Amlapitta* as mentioned in these texts.

REVIEW ON AMLAPITTA

Definitions

The *Pitta* with *Amlaguna* and *Vidagdhasvasta* is called *Amlapitta*.^[9]

Classification According to Madhava /Bhavprakash

Based on location of *Dosha* it is two types.^[10]

1. Urdhvaga *Amlapitta*
2. Adhoga *Amlapitta*

On the basis of *Dosha Samasarga Avastha* has been classified into 4 headings.^[11]

1. Vatahika
2. Vata Kaphadhika

3. Kaphadhika
4. Sleshmapittaja

According to *Kashyap* – 3 types.^[12]

1. Vatatolbana
2. Pittolbana
3. Kapholbana

PATHYA AHAR IN AMLAPITTA ACCORDING TO DIFFERENT AMLAPITTA

1) YOGA RATNAKARA

Yava (Barley), *Godhuma* (Wheat), *Mudgha* (Green gram), *Purana Raktha Shali* (Old red rice), *Taptha Sheetha Jala* (Boiled water made to cool), *Sharkara* (Sugar), *Madhu* (Honey), *Sakthu* (Gruel), *Karkotaka* (Spiny gourd), *Karavella* (Bitter gourd), *Rambapushpa*, *Vaasthuka*, *Vethra Agra*, *Vrudha Kushmanda* (Aged Winter melon), *Patola* (Pointed gourd), *Dadima* (Pomegranate) and all *Pitta* and *Kapha* alleviating drinks.^[13]

2) BHAISHJYA RATNAVALI

Raktha Shali (red rice), *Yava* (barley), *Godhuma* (wheat), *Mudgha* (green gram), *Jangala Rasa* (dry arid meat soup), *Taptha Sheeta Jala* (boiled cool water), *Sharkara* (sugar), *Madhu* (honey), *Karkota* (spiny gourd), *Karavellaka* (bitter gourd), *Patola* leaves (pointed gourd leaves), *Himlochika*, *Vethragram*, *Vridha Kushmanda* (winter melon), *Kadalipushpa* (banana flowers), *Vaasthuka*, *Kapitta* (Wood apple), *Dadima* (Pomegranate), *Amlakki* (Indian gooseberry), *Tikthani Sakalani* (Bitter) and *Kapha Pittahara* diet.^[14]

3) KASHYAPA SAMHITA

Purana Shali (Old rice), *Mudgha* (Green gram), *Masura* (Lentil), *Harenu* (Green gram), *Grutha* (Ghee), *Paya* (Milk), *Jangala Mamsa* (Meat of arid animals), *Kalaya Shaka* (Leaves), *Pouthika*, *Vasa Pushpa* (Malabar nut flowers), *Vaasthuka* and *Thiktha-Laghu Shaka Varga* (Bitter and Light to digest Leafy veggies).^[15]

4) BHAVA PRAKASH

Yusha Yavagu (Thick gruel) of *Yava* (Barley) and *Godhuma* (Wheat), *Laja Sakthu* (Puffed grains) added with sugar and honey.^[16]

Apathya Ahar which are found in classical texts are as follows

Tila (sesame), *Masha* (black gram), *Kulatta* (horse gram), *Nava Anna* (newly harvested rice), *Kanji* (fermented drink), *Guru Ahara* (Heavy to digest food), *Dadhi* (Curd), *Madya* (Alcohol), *Avi Dugda* (sheep milk), *Dhanyamla* (fermented liquid), *Lavana* (salt), *Amla* and *Katu Ahara* (sour and pungent food).^[17]

THERAPEUTIC DIET ADVICES ON SAMHITHAS

Sr.NO.	Ahara Varga	Pathya ahara	Apathya ahara
1.	Shook	<i>Purana Shali</i> (Old rice), <i>Godhuma</i> (Wheat), <i>Vajranna</i> (Pearl millet), <i>Shyamaka</i> (Little millet)	<i>Nava Anna</i> (newly harvested rice)
2.	Shami	<i>Mudga</i> (Green gram), <i>Raja masha</i> (Cow pea), <i>Masur</i> (lentil)	<i>Masha</i> (blackgram), <i>Kulatta</i> (horse gram)
3.	Mamsa	<i>Janghala Mamsa Rasa</i> (Arid area animals)	-
4.	Shaka	<i>Karavellaka</i> (Bitter Gourd), <i>Thanduliyak</i> (Amaranth), <i>Kadali pushpa</i> , <i>Patola</i> (Snake gourd), <i>Trapusa</i> (cucumber)	-
5.	Phala	<i>Kadali</i> (Banana), <i>Kharjura</i> (Dates), <i>Dadima</i> (Pomegranate),	-
6.	Harita	<i>Ardhraka</i> (Ginger), <i>Dhanyaka</i> (Coriander)	-
7.	Madhya	Contraindicated	<i>Kanji</i> (fermented drink)
8.	Jala	<i>Taptha sheeta jala</i> (boiled & then cooled water), <i>Dhanyaka Hima</i> (coriander water), <i>Jeerak jala</i> (cumin water), <i>Shunti jala</i> (Ginger water), <i>Ajmoda jala</i> (Ajwain water)	<i>Dhanyamla</i> (fermented liquid)
9.	Gorasa	<i>Go Ksheera</i> (Cow milk), <i>Go Ghritha</i> (Cow Ghee)	<i>Avi Dugda</i> (sheep milk) <i>Dadhi</i> (Curd)
10.	Ikshu	<i>Sharkara</i> (Sugar), <i>Madhu</i> (Honey)	-
11.	Krutanna	<i>Manda</i> (Rice gruel), <i>Yusha</i> (Medicated soup), <i>Soopa</i> (soup)	<i>Oily and spicy food</i>
12.	Aharopyogi	<i>Jeera</i> (Cumin seeds), <i>Ela</i> (Cardamon), <i>Ajamoda</i> (Ajwain)	<i>Lavana</i> (salt)

DISCUSSION

The study emphasizes the importance of dietary changes in treating Amlapitta, as indicated in Ayurvedic scriptures. The usage of Pathya Ahar, which contains Pitta-calming, readily digestible, and cooling meals, gives long-term relief from symptoms while addressing the underlying problem, namely digestive imbalance and hindered Agni. In contrast, Apathya Ahar, which consists of heavy, sour, fermented, and Pitta-aggravating foods, worsens the disease. Unlike the contemporary medical system offers various medications such as antacids, PPI (proton pump inhibitors) & H2 Receptors. These medications give temporary relief but the long-term usage of these medications is not advisable and may lead to adverse effects such as reduced calcium absorption and reduced BMD (bone mineral density).^[18]

While Ayurvedic dietary practices provide a comprehensive approach that combines prevention and therapy. These actions promote digestion, reduce symptom recurrence, and restore systemic equilibrium. This integrative approach highlights the eternal applicability of Ayurvedic principles in treating modern

food and lifestyle-related diseases. Furthermore, the study demonstrates that adherence to Pathya practices not only improves the quality of life but also reduces dependency on medication.

CONCLUSION AND RESULT

The findings of this study emphasize that adopting Pathya dietary habits and avoiding Apathya foods are critical to the effective management of Amlapitta. This dietary approach addresses the root causes, prevents recurrence, and offers a sustainable, side-effect-free alternative to conventional pharmacological treatments. Future research should focus on integrating Ayurvedic dietary principles with contemporary therapeutic regimens to broaden their applicability and enhance patient outcomes.

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