

## MANAGEMENT OF AMLAPITTA THROUGH PATHYA -APATHYA AND YOGA

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**ABSTRACT**

**Introduction:** Nowadays occurrence of lifestyle disorders are gradually increasing in our society. These disorders are caused due to adoption of faulty lifestyle like unhealthy dietary habit and sedentary lifestyle along with excessive mental Stress. One such disorder is *Amlapitta*. *Amlapitta* is one of the commonest diseases of *Annavaha srota* and caused mainly due to *Mandagni*. *Ahara* (diet) is regarded as the foremost preventive measure and is considered solely responsible for health and illness, as well as sorrow and happiness. Nearly all diseases can be traced back to unwholesome diets and improper eating habits. A proper, well-regulated diet during illness is more valuable than a hundred medicines, whereas no treatment can succeed if the patient fails to adhere to strict dietary guidelines. Diet and yoga practices shows major role in *amlapitta*. Yogic practices play a significant role in both preventing and managing *Amlapitta*. *Shatkarma* techniques help detoxify the internal systems and eliminate accumulated waste. Upon completing these practices, there is a notable enhancement in bodily functions and overall health.

**KEYWORDS-** *Amlapitta, yoga, ahara.***INTRODUCTION**

Today, because of modern lifestyles and food practices, a large portion of the population suffers from common diseases of the gastrointestinal system. Among these, *Amlapitta* is one of the most frequently observed conditions, affecting individuals across all age groups. The primary causes of this disease include improper eating habits, mental stress, and neglect of essential dietary rules and principles (*Ahara Vidhi Visheshayatana*). Factors such as frequent consumption of oily and spicy foods, incompatible food combinations (*Viruddhahara*), Unwholesome (*Asatmya*) diets, packaged and processed foods, acidic and bakery items, certain fast foods, excessive tea and coffee intake, overeating, drinking large quantities of water immediately after meals, consuming frozen products, alcohol use, and cigarette smoking all contribute to the problem. All the diseases are caused by *Mandagni*.<sup>[1]</sup> *Agni* and *Pitta* are the main factors. *Acharya Kashyapa* was the first to describe *Amlapitta* as disease and analyze

it on *Dosha* basis, whereas *Madhavakar* further classified it according to *Gati* i.e., *Urdhvag Amlapitta* and *Adhog Amlapitta* and also on *Dosha* basis.<sup>[2]</sup>

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. It is very essential to make people understand the importance of Diet, the right time and the way to have *aahar* as it is the most integral part of life & its imbalance is the major cause in *Vyadhi Samprapti*. *Pathya Aahar* along with yoga plays an effective role in *Amlapitta*. *Pranayam* is not only useful on certain disease but also helps to stabilize all the systems / *doshas* of the body.

**AIMS AND OBJECTIVES**To study Ayurvedic concept of *Amlapitta*.To study importance of *Ahara, Vihara* and *Yoga* Practices

in Amlapitta.

## MATERIALS AND METHODS

For the present study, information was collected from various sources, including classical Ayurvedic texts such as the *Brihatrayi* and *Laghutrayi*, modern textbooks, published articles.

## PATHOPHYSIOLOGY OF AMLAPITTA

Amlapitta is derived from two words: Amla, meaning sour taste, and Pitta, referring to the digestive bio-factor. In this condition, pathological changes occur in Pitta Dosha.

According to Charaka, Amla (sour) is an inherent property of Pitta, along with Katu Rasa (pungent taste).<sup>[3]</sup>

Sushruta describes Katu as its primary taste and notes that when Pitta becomes Vidagdha (vitiated), it transforms into Amla. Thus, Pitta exhibiting Amla Guna in a Vidagdha Avastha is termed Amlapitta.<sup>[4]</sup>

Improper dietary practices (Ahara), unsuitable lifestyle habits (Vihara), and disturbed mental states such as anxiety (Chinta), grief (Shoka), fear (Bhaya), and anger (Krodha) play significant roles in aggravating Sadhaka Pitta. This aggravated Pitta accumulates, leading to Vidagdha Ajirna (vitiated indigestion), which serves as the underlying cause of Amlapitta.<sup>[5]</sup>

Contributing factors (Hetu) include the frequent intake of incompatible foods (Viruddhahara).<sup>[6]</sup> unwholesome (Asatmya) diets, stale and processed foods, spicy and oily preparations, bakery products, certain fast foods, excessive consumption of tea and coffee, overeating, drinking large amounts of water immediately after meals, frozen items, alcohol, and smoking.

These habits, commonly observed in daily life in the modern era, have increased the incidence of Amlapitta significantly.

## Classification According to Madhava /Bhavprakash

Based on location of Dosha it is two types.<sup>[7]</sup>  
*Urdhvaga Amlapitta Adhoga Amlapitta.*

## On the basis of Dosha Samasarga Avastha has been classified into 4 headings<sup>[8]</sup>

*Vatadhika*  
*Vata Kaphadhika*  
*Kaphadhika*

## According to Kashyap – 3 types<sup>[9]</sup>

*Vatolbana*  
*Pittolbana*  
*Kapholbana Nidana (Etiology)*

## NIDAN PANCHAK

### Nidana (causative factors)

They can be classified as follows

*Aharaja Hetu (Dietary Causes)*

*Viruddha Ahara (incompatible food combinations)*

*Pitta Prakopak Ahara (foods that vitiate Pitta)*

*Dushta Ahara (spoiled or unwholesome food)*

*Consumption of heavy and channel-obstructing foods*

*(Guru, Abhishyandi Bhojana),*

*such as preparations made from flour (Pishta Anna)*

*Vidahi Anna (foods causing burning sensation)*

*Products of jaggery (Phanita, Ikshu Vikara)*

*Kulattha (Dolichos biflorus), unripe wine (Apakva*

*Madya), and milk (Gorasa)*

*Eating without proper intervals (Adhyashana)*

*Intake of fried grains (Brishta Dhanya), stale foods*

*(Paryushit Anna), pressed paddy (Pulaka, Prithuka Sevana)*

*Excess intake of unctuous and dry foods (Ati Snigdha, Rooksha Sevan)*

*Eating without appetite (Adhashan) and drinking large quantities of water during meals (Antarodaka Pana)*<sup>[10]</sup>

### Viharaja Hetu (Behavioral Causes)

*Suppression of natural urges (Vegavidharana)*

*Sleeping during the daytime after meals (Divaswapan)*

*Excessive bathing (Atisnana), prolonged immersion in water (Avagahana), and excessive wakefulness (Jagaran)*<sup>[11]</sup>

*Manasika Hetu*

### (Psychological Causes)

Psychological factors play a crucial role in maintaining health. Acharya Charaka emphasized this through the concept of *Tridanda*, highlighting the interrelationship between the soul, mind, and body.<sup>[12]</sup>

Acharya Sushruta also described that the equilibrium of *Tridosha*, *Saptadhatu*, *Trimala*, and the thirteen types of Agni, along with a balanced state of *Atma*, *Indriya*, and *Mana*, are essential for health.<sup>[13]</sup>

Disturbances in these factors can lead to disease. Mental stress, strain, anger, anxiety, and greed negatively impact *Agni* (digestive fire)<sup>[14]</sup>

These disturbances may result in either reduced secretion of digestive enzymes, secretion at inappropriate times, or excessive secretion. Such imbalances impair digestion, ultimately giving rise to Amlapitta. Agantuja Hetu (External Causes) *Sleshmapittaja*.

This group includes factors such as the persistent and excessive consumption of alcohol, tobacco, smoking, beverages, and other irritant substances. These agents produce local irritation in the stomach lining, stimulating the excessive secretion of gastric juice.

Certain *Ayurvedic* medicines, particularly unpurified or improperly prepared *Rasa Aushadhis*, as well as excessively hot (*Ushna*) and sharp (*Tikshna*) drugs, if used without proper assessment over prolonged periods, can also contribute to the development of *Amlapitta*.

Complications (*Upadrava*) of chronic conditions such as persistent constipation (*Vibandha*), hemorrhoids (*Arsha*), indigestion (*Ajirna*), and anemia (*Pandu*) further predispose individuals to the disease.

### **Roopa (Clinical Features)**

*Madhava Nidana* describes the characteristic symptoms of *Amlapitta*, which include

*Avipaka* (indigestion)

*Klama* (fatigue without exertion)

*Utklesha* (nausea)

*Amlodgara* (sour belching)

*Gaurava* (heaviness in the body)

*Hrit-Kantha Daha* (burning sensation in the chest and throat) *Aruchi* (loss of appetite)<sup>[15]</sup>

### **Samprapti (Pathogenesis)**

Etiological factors such as inadequate food intake (*Abhojana*), overeating (*Atibhojana*), suppression of natural urges (*Veganigraha*), complications of *Panchakarma*, and seasonal variations lead to vitiation of the *Doshas* and impairment of *Agni*. This impaired digestive fire (*Mandagni*), considered the root cause of all diseases, results in *Avipaka*, wherein even small and light meals remain undigested.

This poorly digested food undergoes sour fermentation (*Shuktatva*), leading to the formation of *Annavisha* (food- derived toxins).

*Annavisha* manifests clinically as *Ajirna* (indigestion)<sup>[16]</sup> According to *Charaka*, improperly digested food ferments to form *Annavisha*. When this *Ama* combines with vitiated *Pitta*, it produces *Amlapitta*

### **Upashaya–Anupashaya (Relieving and Aggravating Factors)**

In *Pittaja Amlapitta*, *Swadhu* (sweet) and *Sheeta Ahara* (cold foods) are beneficial.

In *Kaphaja Amlapitta*, *Ruksha* (dry) and *Ushna Ahara* (warm foods) offer relief.

Specific *Anupashaya* (aggravating factors) are not explicitly described in the classical texts. However, the known

causative factors themselves can be considered as *Anupashaya*.

### **PATHYA**

Pathya refers to wholesome drugs and regimens that support the well-being of both body and mind. In contrast, substances or habits that negatively impact physical and mental health are termed *Apathya*.

When a person strictly follows the appropriate *Pathya* for a particular disease, the need for drug treatment becomes minimal. However, if one continues to indulge in *Apathya*, even the best medications prove ineffective, as they cannot counteract the harm caused by unwholesome practices.

The following list of *pathyapathya* found in the disease.

### **PATHYA**

#### Ahara

*Anna varga* - *Yava*, *Godhuma*, *Purana Sali*, *Mudga*, *Lajasaktu*

*Shaka Varga* - *Karvellaka*, *Patola*, *Kusmanada*

*Phala varga* - *Dadima*, *Amalaki*, *Kapittha*

*Dugdha varga* - *Godugdha*

*Mansa Varga* - *Jangala mansa*

Miscellaneous - *Sarkara*, *Madhu*, *Narikelodaka*, *Goghrita*

#### Vihara

*Shitopachara*

*Vishrama*

### **APATHYA**

#### Ahara

*Guru Anna*, *tila*, *Masha*, *Kulattha*, *Navanna*

*Shimbidhamya*

*Dadhi*, *Avidugdha*

*Madhya*, *Sandhana Kalpa*

*Pitta* - *prakopa Anna*, *Lavana Rasa*, *Amla Rasa*, *Katu Rasa*

*Rasona* 2. *Vihara*

*Ajeerne Bhojana*

*Vegavidharana*

*Atapasevana*

*Chinta*

*Krodha*

### **Yoga therapy for Amlapitta**

*Yoga* is blend of physical and mental practices that makes the body stronger and healthier. the mind calmer and more in control. *Maharshi Patanjali* a great Indian Sage first codified yoga in the treatise "Yoga Darshana" state *Yoga* as the cessation of movement in the consciousness.<sup>[17]</sup>

[*Yoga Chitta vritti nirodhan*]. *Yoga* emphasizes not only the relationship of body with breath and mind but also their harmonization. Healthy lifestyle and yoga therapy are found to helpful in prevention and curing *Amlapitta*.

### **Following some procedures of yoga therapy in management of Amlapitta**

#### **Pranayam**

#### **Anulom-vilom Pranayam<sup>[18]</sup>**

This practice helps maintain balance between both nostrils and enhances digestive fire and appetite. It regulates the autonomic nervous system by relaxing the sympathetic system and strengthening the parasympathetic system. In this way, it reduces stress-

related indigestion by controlling stress hormones.

#### Therapeutic Effect

By harmonizing the flow of *prana*, *Anulom-Vilom* lowers stress and anxiety levels. Since stress is one of the major causes of *Amlapitta* (acid-peptic disorder), this *pranayama* proves highly beneficial in its management.

#### *Sheetali Pranayam*<sup>[19]</sup>

##### Benefits

This pranayama has a cooling effect on the body. It helps quench thirst, reduce excessive hunger, and provides relief to individuals experiencing hot flushes or acidity. With regular practice, *Sheetali pranayama* is believed to alleviate conditions such as *gulma* (abdominal tumors or lump-like disorders), chronic inflammatory conditions, constipation, indigestion, and *trishna roga* (excessive thirst.)

#### *Kapalbhati*

##### Benefits

Kapalbhati is highly effective in eliminating disorders related to *Kapha dosha*. It benefits not only the physical body but also the subconscious mind. The forceful movements of the abdominal muscles during this practice increase intra-abdominal pressure, thereby improving the functioning of internal organs and aiding in the removal of toxins from the body. *Kapalbhati* should be practiced on an empty stomach or at least 3–4 hours after meals. It stimulates the body's six *chakras*, tones the digestive system, and enhances overall vitality.

#### *Sheetkari Pranayama*

##### Benefits

Regular practice of this *pranayama* helps reduce excessive appetite, thirst, sleepiness, and laziness. It is particularly useful for individuals experiencing hot flushes or acidity. In addition, *Sitkari pranayama* is highly effective in calming anger, lowering high blood pressure, and controlling the tendency to overeat.

#### *Pavanmuktasana – Benefits*

This *asana* gently massages the abdominal organs, stimulating the stomach and intestines. It helps regulate gastric fire (*Agni*), which reduces excess acid formation. This posture helps improve digestion and relieves problems related to evacuation. It is effective in easing backache and sciatica, and can also be beneficial for managing diabetes.

#### *Shashankasana – Benefits*

This posture supports relief from gastritis, indigestion, and constipation. It is helpful in managing diabetes, improving body structure, enhancing blood circulation, and supporting height growth in children. Additionally, it increases spinal flexibility and strength, which helps counter the negative effects of a sedentary lifestyle.

#### *Shavasana*

##### Benefits

*Shavasana* offers profound physiological benefits through deep relaxation.<sup>[20]</sup> According to the *Gheranda Samhita*, this posture eliminates fatigue and calms mental agitation. It helps lower heart rate, respiration, blood pressure, muscle tension, metabolic activity, and oxygen consumption. Regular practice reduces anxiety and the frequency of panic attacks, while enhancing energy levels, productivity, concentration, memory, and focus. It also promotes sound sleep, decreases fatigue, and fosters greater self-confidence.

#### DISCUSSION

*Amlapitta* is one of the most commonly encountered disorders in the general population, affecting individuals across all age groups, social classes, and communities. Although it can often be managed with simple medications, prolonged use of pharmacological agents may lead to undesirable side effects. For the prevention and holistic management of *Amlapitta*, it is essential to maintain not only physiological balance but also mental and emotional equilibrium.

*Yoga* therapy offers a comprehensive approach to achieving this balance by promoting harmony between body and mind. Regular practice of selected *Yogasanas* such as *Vajrasana*, *Pawanmuktasana*, and *Paschimottanasana* helps improve digestion, enhance gastrointestinal function, and alleviate symptoms associated with acid-peptic disorders. Additionally, *Pranayama* techniques including *Nadi Shodhana* (*Anulom-Vilom*), *Sheetali*, *Sheetkari*, and *Bhramari* are beneficial in calming the mind, reducing stress-induced hyperacidity, and preventing recurrence of *Amlapitta*. Hence, *Yoga* therapy can be considered an effective preventive and supportive measure in the management of *Amlapitta*, complementing conventional therapeutic approaches.

#### CONCLUSION

*Yogic* practices play a crucial role in the prevention and management of *Amlapitta*. Maintaining appropriate quantity and quality of food intake is essential for preventing and controlling dyspeptic symptoms. In individuals presenting with *Amlapitta*, adherence to specific dietary guidelines, lifestyle modifications, and regular practice of selected *Yogic* techniques can provide a soothing effect on the gastric mucosa, help reverse inflammatory changes, and regulate digestive secretions. Through these mechanisms, *Yoga* therapy contributes significantly to the effective management and prevention of *Amlapitta*.

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