A review on Ayurveda dietetics for Amlapitta (Gastroesophageal Reflux Disease) by different Ayurveda classical texts

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ABSTRACT

Amlapitta could be a commonly experienced illness of Annavaha Srotasa (gastrointestinal system) depicted in different classical Ayurvedic writings that affects people of all ages, genders, regions, and climates. The 21st century is regarded as the modern era due to which bygone eating habits and lifestyle is totally changed. Indulgence of food articles such as over processed, under processed and incompatible dietary preparations are the root cause of most of the non-communicable disorders nowadays. Ritucharya (a seasonal regime) and Dinacharya (a diurnal regime) were some of the dos and don’ts mentioned by Acharyas. In addition to being an integral part of the regimen of good health, the Ayurvedic teachings of Acharyas also included Pathya (healthy) and Apathaya (unhealthy) as a component in the treatment of diseases. This highlights the significance of Pathya (healthy) and Apathaya (unhealthy) in Ayurveda. So, it is the pressing priority to know the Pathyas (wholesome) and Apathyas (unwholesome) of Amlapitta explained by different Acharyas.

Key words: Amlapitta, Diet, Food, Pathya, Apathya

INTRODUCTION

Ayurveda the science of life has given much importance for prevention of diseases rather than treating the disease after manifestation. In the present-day scenario, the food and lifestyle have been greatly altered and is the leading cause for almost all the non-communicable diseases worldwide. In Ayurveda classical texts Acharyas have mentioned about the quality, quantity, method of preparations in detail to avoid diseases and to maintain healthy livelihood.

Amlapitta is a common Annavaha Sroto-Dushti Vikara that affects people of all ages, genders, regions, and climates as people are practising inappropriate diet and lifestyle which are leading to disturbances in digestive system. But in Ayurveda, the first and foremost entity to look into is Agni. In Amlapitta, 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. Pathya is derived from the root word Patha, which means a route or channel. Pathya is referred to as regimes or substances which are whole some 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

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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.[3] Around 20% of the total adult population of whole world suffers from GERD (Gastroesophageal reflux disease)[4] which can be correlated with Udhwaga Amlapitta with the similar signs and symptoms.[5] By this above words it can be said as Amlapitta is a most common lifestyle disorder which is being often neglected in the present time. The Amlapitta is a disease which can be more often managed with diet and lifestyle of a person rather than putting on the medications. The contemporary medical system offers various medications such as antacids, PPI (proton pump inhibitors) & H2 Receptors.[6] 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).[7] In Ayurveda also there are medications which can manage Amlapitta, but the challenge arises when people again start habituating the Apathya Ahara Viharas and stress which in turn leads to the same symptomatology. Manasika Nidana 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 inflicted with Amlapitta and the people who are prone to Amlapitta may also follow the same.

**Materials and Methods**

Literature search of Amlapitta have been done on Charaka Samhitha, Kashyapa Samhitha, Madhava Nidana, Bhava Prakasha, Yoga Rathnakara and Bhaishjya Ratnavali.

**Review of Literature**

Amlapitta could be a commonly experienced illness of Annavaha Srotasa (gastrointestinal system) that predominantly comprises of Avipaka (acid reflux), Hritkantha Daha (heart and throat burn) and Tikta-Amlodgara (sour and sharp burping).[1] Almost all the classical texts of ayurveda highlights the Nidanas in a similar manner. Among them Aharaja and Viharaja Nidanas are explained. The common Aharaja Nidanas are - Virudha Ahara (Incompatible food), Dushta-Amlavidahi Ahara (Acidified food), Pitta Prakopakara Ahara (Pitta aggravating food), Virudhyasana (Untimely food consumption), Ajeerna (Indigestion), Madhya (Alcohol), Atyushna (Too hot), Snigdha (Too oily), Ruksha (Dry), Katu (Pungent) aharas. Similarly, the common Viharaja Nidanas are - Divaswapna (Repeatedly sleeping in day time), Ati Snana (excessive bathing) & Avagaha (tub bath). The pathophysiology of Amlapitta is understood as the over indulgence of Nidana (aetiology) in turn leading to aggravating Vatadi Doshas, which leads to Agnimandya and formation of Ama. Further the Ama and Vatadi Doshas localises in Amashaya which leads to Shukhtatwa of Ahara Rasa. Ajeerna Ahara with Prakupita Pitta Dosa leads to the Amlapitta.[9] The Samanya Lakshanas of Amlapitta are - Avipaka (Indigestion), Klama (exhaustion), Utklesha (discomfortness), Tikthamlodhgara (Sour belching), Gourava (Heaviness), Hruth Kanta Daha (Burning sensation in chest & throat), Aruchi (Anorexia). Pathya is referred to the Ahara and Vihara, which causes pacification of the disease.[10] Apathya is referred to the Ahara and Vihara, which causes complications and aggravate the disease.[11]

Pathya Ahara according to different Samhithas exclusively for Amlapitta are as follows –

- **Charaka Samhitha**
  - Raja Masha (Cow peas)

- **Kashyapa Samhitha**
  - Purana Shali (Old rice), Mudhga (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), Vaasathuka and Thiktha-Laghu Shaka Varga (Bitter and Light to digest Leafy veggies).

- **Bhava Prakasha**
  - Yusha Yavagu (Thick gruel) of Yava (Barley) and Godhumu (Wheat), Laja Sakthu (Puffed grains) added with sugar and honey.
Yoga Rathnakara

Yava (Barley), Godhuma (Wheat), Mudhga (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.

Bhaishya Ratnavali

Raktha Shali (red rice), Yava (barley), Godhuma (wheat), Mudhga (green gram), Jangala Rasa (dry arid meat soup), Taptha Sheeta Jala (boiled cool water), Sharkara (sugar), Madhu (honey), Karkota (spiny gourd), Karavella (bitter gourd), Patola (leaves pointed gourd leaves), Himlochika, Vethragram, Vridha Kushmanda (winter melon), Kadali pushpa (banana flowers), Vaastuka, Kapitta (Wood apple), Dadima (Indian gooseberry), Tikthani Sakalani (Bitter) and Kapha Pittahara diet.

Apathyas 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).

Therapeutic Diet advices on Samhithas

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<tr>
<th>Vargas</th>
<th>Shooka</th>
<th>Shami</th>
<th>Mamsa</th>
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<tr>
<td></td>
<td>Purana Shali / Old rice</td>
<td>Mudga / Green gram</td>
<td>Jangala Mamsa Rasa / Arid area animals</td>
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<tr>
<td></td>
<td>Godhuma / Wheat</td>
<td>Raja Masha / cow pea</td>
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<td></td>
<td>Vajrana / Pearl Millett</td>
<td>Masur / Lentil</td>
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<td></td>
<td>Shyamaka / Little millet</td>
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Shaka Karavella / Bitter gourd Thanduliyaka / Aamaranth Kadali Pushpa / Radula / snake gourd Trapusya / cucumber

Phala Kadali / banana Kharjura / dates Dadima / pomegranate

Harita Ardhra / ginger Dhanyaka / coriander

Madya Contraindicated

Jala Taptha Sheeta Jala / boiled & made to cool water Dhanyaka Hima / coriander water Jeeraka Jala / cumin water Shunti Jala / Ginger water Ajamoda Jala / Ajwain water

Goras Go Ksheera / Cow milk Go Ghritha / Cow Ghee

Ikshu Sharkara / Sugar

Krutanna Manda / Rice gruel Yusa / Medicate d soup Soopa / Soup

Aharopayogi Jeera / cumin seeds Ela / Cardamo m Ajamoda / Ajwain

Therapeutic diet plan for Amlapitta

<table>
<thead>
<tr>
<th>Preparations</th>
<th>Diet 1</th>
<th>Diet 2</th>
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<tr>
<td>Morning beverag es</td>
<td>Dhanyaka Hima (coriander water)</td>
<td>Jeeraka Jala (Jeera water)</td>
<td>Shunti jala (Ginger water)</td>
<td>Soaked dry grapes</td>
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<td>Breakfast</td>
<td>Mixed boiled</td>
<td>Mudga Yusha</td>
<td>Rice / saame</td>
<td>Wheat Dosa</td>
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The non communicable diseases are on a rise since the modern civilisation begun. It is a great concern because the people are not well aware of the facts about risk factors, aetiology of disease pathology etc. The same applies in case of Amlapitta because the disease is majorly caused by faulty lifestyle and dietary habits. Manasika Nidanas are also to be taken in mind because of the stressful life which is been observed in modern society. So, the least we can do is to ensure the diet and lifestyles are proper. When people are aware of the Pathya-Apathyas of Amlapitta, the disease load can be controlled and primarily cured. The 1st line of treatment itself in case of NCD’s should be focused on lifestyle and dietary practices. Acharyas have emphasised on the Pathya-Apathyas so much that it should be considered as primordial line of management. In Charaka Samhitha acharyas have explained about the practice of Ahara Vidhi Vidhana and Ahara Visheshayathana, which is to be followed properly to reduce the NCD load in present era.

**REFERENCES**


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