

## International Research Journal of Ayurveda &amp; Yoga

Vol. 6 (7),87-93, July,2023

ISSN: 2581-785X: <https://irjay.com/>DOI: [10.47223/IRJAY.2023.6713](https://doi.org/10.47223/IRJAY.2023.6713)

## A Review on *Urdhwaga Amlapitta* with special reference to Hyperacidity and its Management through *Vaman Karma* and *Dashang Kwatha*.

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### Article Info

#### Article history:

Received on: 28-05-2023

Accepted on: 07-07-2023

Available online: 31-07-2023

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### ABSTRACT:

*Amlapitta* is a disease of *Annavaha Srotas* (Gastrointestinal tract disorder). It is caused due to improper digestion which occurred due to changing lifestyle, irregular meals timing, eating junk food and stressful behavioural pattern of people in current era., where psychological factors Play an equally important factor along with the dietary indiscretion. Signs and symptoms of *Amlapitta* mentioned in the *Ayurvedic* texts are very similar to hyperacidity. In *Urdhwaga Amlapitta* vitiated *Pitta* and *Kapha* are the key factors responsible for whole pathological process. *Vamana Karma* is indicated as *Shodhana Karma* for *Urdhwaga Amlapitta* as well as so many formulations as *Shamana Chikitsa (Dashang kwath)* has mentioned in *Ayurvedic Samhitas*.

**Keywords:** *Urdhwaga Amlapitta*, Hyperacidity, *Vamana Karma*, *Dashang kwath*.

### INTRODUCTION

*Amlapitta* disease has been first described by *Aacharya Kashyapa*, later has also been described in *Madhavidana*, *Yogaratnakara* and *Bhavaprakasha*. *Amlapitta* has been mentioned as a separate entity in *Madhav Nidana*. The similar conditions have been mentioned in text like *Charaka*, *Sushruta* and *Vagbhata* while describing the *Grahani roga* and *vidhagdhajirna*. *Acharya Charaka* has considered *amlapitta* as a result of *ajirna* after being associated with *pittadosha*. *Acharya Sushruta* has described the *amla rasa* of *pitta* appearing to be in *vidagdha* state. Regarding the clinical definition, the disease has the following symptoms like *Avipaka* (indigestion), *Klama* (exhaustion), *Utklesha* (nausea),

*Tiktaamlodgara* (eructation with bitter and sour taste), *Gaurava* (feeling of heaviness), *Hrit-kanthadaha* (burning sensation in the chest and throat), *Aruchi* (loss of taste), *Shirashula* (headache), *Urahshula* (chest pain) is termed as *Urdhwaga Amlapitta*.<sup>1</sup>

#### Nidana

- *Kulattha* has been considered as a chief causative factor of *Amlapitta*.<sup>2</sup>
- Excessive use of *Lavana rasa* has been considered as a causative factor of *Amlapitta*.<sup>3</sup>
- *Amlapitta* has been included in the list of diseases caused by *Viruddhashana*.<sup>4</sup>



- Excessive use of *Viruddh* (Incompatible food), *dushta* (spoiled food), *amla* (excessive acid), *vidahi* (farewell food), and other *pitta* provoking food and drink, in a person whose already accumulated *pitta* due to the effect of rainy season are causes *amlapitta*.<sup>5</sup>

### **Samprapti (Pathogenesis) of Amlapitta – Flow Chart 1**

#### **Purvaroop**

In *Ayurvedic* classics, no specific *Purvarupas* of *Amlapitta* are mentioned, but by applying *Tarka* and practical knowledge, some important inferences can be drawn.

As already explained in the *Samprapti*, *Agnimandya* and *Ajirna* are the successive stages towards the manifestation of *Amlapitta*. Also, they are practically observed in the patients. *Annavaaha* and *Purishavaaha Srotodusti* symptoms can also be considered as *Purvarupa* of *Amlapitta*.

#### **Rupa**

The symptoms of *Amlapitta* according to *Madhava* are, *Avipaka* (indigestion), *Klama* (exhaustion), *Utklesha* (nausea), *Tiktaamlodgara* (eructation with bitter and sour taste), *Gaurava* (feeling of heaviness), *Hrit-kanthadaha* (burning sensation in the chest and throat), *Aruchi* (loss of taste), *Shirashula* (headache), *Urahshula* (chest pain) is termed as *Urdhwaga Amlapitta*<sup>6</sup>

#### **Types of Amlapitta**

1. *Madhavkara* classified *Amlapitta* in two ways-

##### **A) According to pravritti.**

- *Urdhavaga*
- *Adhoga*

##### **B) According to Dosh.**

- *Vataja*
- *Vata-kaphaja*
- *Kaphaja*

#### **Symptoms of Urdhwaga Amlapitta**

symptoms like *Avipaka* (indigestion), *Klama* (exhaustion), *Utklesha* (nausea), *Tiktaamlodgara* (eructation with bitter and sour taste), *Gaurava* (feeling of heaviness), *Hrit-kanthadaha* (burning sensation in the chest and throat), *Aruchi* (loss of taste), *Shirashula* (headache), *Urahshula* (chest pain) is termed as *Urdhwaga amlapitta*.<sup>7</sup>

### **Table 1 Showing correlation between Hyperacidity and Amlapitta**

#### **Management Of Urdhwag Amlapitta**

In *Ayurveda*, two types of *chikitsa* are mentioned for the management of *urdhwag amlapitta*, *Shodhana chikitsa* and *Shamana chikitsa* by various *acharyas*. *Shodhana chikitsa* includes *Vamana*. *Shamana chikitsa* includes various types of medicine used internally (*Dashang kwaath*)<sup>8</sup>. According to *Acharya madhav* In *Urdhwaga Amlapitta* vitiated *Pitta* and *Kapha* are the key factors responsible for whole pathological process. The ultimate goal of *Ayurveda* is *Prakriti Sthapana*, it can be achieved with the help of a proper drug. Thus, considering all the above points the drug and procedure selected for managing *Urdhwag Amlapitta* are- *Vamana karma* & *Dashang kwaath*.

#### **VAMANA KARMA**

*Urdhwag Amlapitta* is caused due to vitiation of *Pitta* and *Kapha*. *Acharya Charaka* has highlighted the role of *Panchakarma* therapy by stating that the disease treated by *Shodhana* will never reoccur in due course of time. The morbid *Doshas* subdued by *Langhana* and *Pachana* may sometimes be again provoked, but in the case of those which are subdued by *Samshodhana* (cleansing procedures), there is no possibility of such recurrence.<sup>9</sup> When the root of the morbid *Doshas* like that of trees is not destroyed, there certainly occurs the reappearance of disease like that of the tree.<sup>10</sup> These *Shodhana* probably may lead to certain endogenous changes in the body responsible for the alleviation of the *Urdhwaga Amlapitta* pathological process. Hence *Shodhana (Vamana)* therapy seems to be a line of treatment. Among all the *Shodhana karma* first preference is given to *Vamana karma* by the *Acharya*. *Vamana* not only helps to eliminate *Doshas* from the body but it has also preventive and promotive aspects. According to these lines of treatment, *Vamana karma* was first administered to the patients as a *Shodhana* measure.

#### **Purva Karma (Table 2)**

*Abhyanga* and *Swedana*- After obtaining *Samyak Snigdha Lakshana*, *Abhyanga* with *Til Taila* was done followed by *Sarvanga Swedana (VashpaSweda)* in *VishramKal* (For 1 day) and on the day of *Vamana karma*, prior to *Vamana procedure*.

#### **Pradhana Karma**

**VAMAN DRAVYA:** *patol-nimbadi kalpa (Madanphala pippli churna* decoction in *patol-nimbpatra kwath* along with *madhu, saindhav*)<sup>11</sup>

**Aakanthpan** - By *Dugdha*

**Vamanopaga Dravya:** *Yastimadhu Phant & Time of procedure:* Early morning

**(C) Paschata Karma:**

1. **Dhoompana:** - By *Erand-nal*
2. **Samsarjan krama:** -

According to *shuddhi* of *vaman*

1-*Pravar shuddhi*- 7days, 12 *Annakala*.

2-*Madhyama shuddhi* - 5 days, 8 *Annakala*.

3-*Avara shuddhi* - 3 days, 4 *Annakala*.

**DRUG REVIEW OF *Dashang Kwath* – Table 3,**

**Administration Of Drug And Treatment Schedule-**

All 10 content of drugs taken in equal proportion and all raw drugs cleaned with water and dried under sun to remove the moisture and later grinded to *yavkuta* powder. *Dashang kwath*-50ml was applied internally twice a day in between meal for 35 days

**DISCUSSION**

In *Urdhwaga Amlapitta*, vitiated *Kapha* and *Pitta* is the key factor for whole pathological process. The symptoms of *Urdhvaga Amlapitta* are due to disturbances in *Dravata* and *Ushnata* of *pachak pitta* and *Snighdhata* of *Kledak Kapha*. *Vamana Karma* is indicated as *Shodhana Karma* in *Urdhwaga Amlapitta*, because *Urdhwaga Amlapitta* is the *Amashayagata vyadhi*, and *amashayastha doshas* are expelled out by *Vaman karma*, As said by *Yogaratanakara*, "*Poorvam tu Vamanam karyam...* "

*Deepana* and *Pachana* are useful for *Agni-deepana* and *Aama Dosha pachana*, *Abhyantara Snehapana* make the *leena dosha* free from their adherence, By *Snehana*, *Swedana Dosha* gets liquify to bring *Dosha* from *Shakha* to *Koshtha*, all these preparatory measures are necessary. *Vyavayi*, *Vikasi* properties of *Vamana Dravyas* by virtue of *Veerya* (Potency) circulate quickly into large and small capillaries of the body. Due to *Ushna guna Dosha* started liquify in body. *Malas* gets detaches from *Dhatu*s because of *Vikasi Guna* of *Dravya*. Due to *Sukshma guna* and *Anupravana* properties *Malas* or *Doshas* pass through smallest capillaries and *Malrupi Kapha* reaches to *Koshtha* (Stomach).

Pathology is corrected by eliminating disease causing factor *Kapha*, from its main site of accumulation by *Vamana* Therapy. *Vamana* cleanses the toxic material from body and restores the *Agni* (impaired metabolism) by

acting at cellular level, thereby correcting acid secretion. In *Amlapitta* natural *Rasa* of *Pitta* i.e *Katu* is converted into *Vidagdha Amla Rasa* due to *Agnimandya* and by virtue of *Dravatva* increase the *Pitta Dosha*. Factors responsible for aggravation of this *pitta dosha* are excessive intake of pungent and sour food items, alcoholic preparations, salt, hot and sharp stuff which cause burning sensations, anger, fear, excessive exposure to sun and fire. Now-a-days due to change in lifestyle and dietary habits has increased the prevalence of this disease worldwide. The irony is that though ample research has been carried out for alleviating the disease, it still remains persistent. As the definition of health goes on as health is a state of complete physical, mental and social well beings and not merely the absence of disease. Similarly, the physiological as well as mental and social changes in an individual should be tackled so as to prevent the occurrence of *Amlapitta*.

**Probable Mode of Action Of *VAMAN* Karma Table 4,**

**Probable Mode of Action Of *Dashang Kwath* Table 5**

*Urdhvaga Amlapitta* are due to disturbance in *Dravata* and *Amla* of *Pachak pitta* and *Snighdhata* of *Kledak Kapha*. Hence most of drugs used in *Dashang kwath* are *tikta* and *kashaya rasa pradhan* which maintain the *Dravatva* and *Amlata* of vitiated *Pitta* and *Pachana* of vitiated *kapha* thereby cures *Amlapitta*. But as mentioned by *Charak* "The excellence of corrective treatment lies in destroying the faults by their roots through *deepana-pachana*. Even minor faults become agitated when they are established for a long time. However, by correction, the destruction of these faults does not give rise to their reemergence."

**CONCLUSION**

*Urdhwa amlapitta* is a disease of *Annavaha srotas* with *pitta* and *Kapha* predominant *Dosha*, and for this condition, *Vaman* is the best treatment with *Patol-nimbadi kalpa* is found very significant. Recurrence of the disease and dependency on antacid is reduced by *Vamana Karma*, as the roots of the disease are destroyed by *Vaman Karma*. As stated by *Acharya Charak* "When a tree is destroyed, but its root is not destroyed, it regains its life (growth) again. Similarly, if a disease is not entirely destroyed, it reemerges. If both the fault and the tree are destroyed but the root is not destroyed, then the disease and the growth of the tree will surely reemerge."

**Acknowledgment- Nil**

**Conflicts Of Interest- Nil**

## Source of finance & support – Nil

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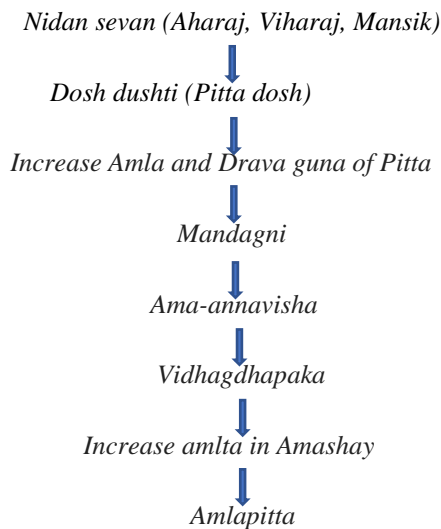
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**How to cite this article:** Wahid A, Kumar A, Singhal T  
“A Review on *Urdhwaga Amlapitta* with Special Reference to Hyperacidity and Its Management Through *Vaman Karma* and *Dashang Kwatha*.”  
IRJAY. [online] 2023;6(7);87-93.  
Available from: <https://irjay.com>.  
DOI link- <https://doi.org/10.47223/IRJAY.2023.6712>

**Flow Chart 1 Samprapti (Pathogenesis) of Amlapitta**



**Table 1 Showing correlation between Hyperacidity and Amlapitta**

	<b>Hyperacidity</b>	<b>Amlapitta</b>
1.	Heart burn	<i>Hritdaha</i>
2.	Chest pain	<i>Hritshoola</i>
3.	Abdominal distension	<i>Udaradhmana</i>
4.	Sour belching	<i>Amlodgara</i>
5.	Acid refluxes of the food taken	<i>Amlot klesha</i>
6.	Loss of appetite	<i>Aruchi</i>

**Table 2 Purva Karma**

<b>Karma</b>	<b>Used drug</b>	<b>Dose</b>	<b>Duration</b>	<b>Anupana</b>
<i>Deepana</i> & <i>Pachana</i>	<i>Ajmodaadi churna</i>	3-5 gm/day	3 days	<i>Ushnajal</i>
<i>Aabhyanantara Snehana</i>	<i>Panchatikta ghrita</i>	As per <i>Aatur-koshtha</i> & <i>agni</i>	3-7 days (Depending upon <i>koshtha</i> & <i>samyak-lakshana</i> )	<i>Ushnajal</i>

**Table 3 Drugs**

NO.	DRUGS	LATIN NAME	PARTS USED	RATIO
1	<i>Madan Phala</i>	<i>Randia dumetorum</i>	<i>Pippali</i>	1 part
2	<i>Patol</i>	<i>Trichosanthes dioica</i>	<i>Patra</i>	4 parts
3	<i>Nimba</i>	<i>Azadiracta indica</i>	<i>patra</i>	4 parts
3	<i>Saindhav</i>	Rock salt	<i>Churna</i>	1/4 part
4	<i>Madhu</i>	<i>Mal depuratum</i>	Itself	

**Table 4 DRUG REVIEW OF DASHANG KWATH**

Drugs	Botanical name	Ras	Guna	Virya	Vipaka
VASA	<i>Adhatoda vasica</i>	<i>Tikta, Kashay</i>	<i>Ruksha, laghu</i>	<i>Sheeta</i>	<i>Katu</i>
AMRITA	<i>Tinospora cordifolia</i>	<i>Tikta, kashay</i>	<i>Guru, snigdha</i>	<i>Ushna</i>	<i>Madhura</i>
PARPATA	<i>Fumaria vaillantii</i>	<i>Tikta</i>	<i>Laghu</i>	<i>Sheeta</i>	<i>Katu</i>
NIMB	<i>Azadiracta indica</i>	<i>Tikta, kashay</i>	<i>Laghu</i>	<i>sheeta</i>	<i>katu</i>
BHOONIMB	<i>Andrographis paniculata</i>	<i>Tikta</i>	<i>Laghu, ruksha</i>	<i>ushna</i>	<i>katu</i>
BHRINGARAJ	<i>Eclipta alba</i>	<i>Katu, tikta</i>	<i>Laghu, ruksha</i>	<i>ushna</i>	<i>katu</i>
HARITAKI	<i>Terminalia chebula</i>	<i>Panchrasa lavan rahit</i>	<i>Laghu, ruksha</i>	<i>ushna</i>	<i>Madhur</i>
AMALAKI	<i>Emblica officinalis</i>	<i>Panchrasa lavan rahit</i>	<i>ruksha, sheeta</i>	<i>sheeta</i>	<i>Madhur</i>
VIBHITAKA	<i>Terminalia bellirica</i>	<i>Kashay</i>	<i>Ruksha laghu</i>	<i>Ushna</i>	<i>Madhur</i>
PATOL	<i>Trichosanthes dioica</i>	<i>Tikta</i>	<i>Laghu, ruksha</i>	<i>Ushna</i>	<i>Katu</i>

Table 5 Properties of drug

<b>Drugs</b>	<b>DOSHAHAR PROPERTIES</b>	<b>PHARMACOLOGICAL PROPERTIES</b>
VASA	<i>Kaphapittashamak dhatvagni vardhak</i>	Anti-ulcer
AMRITA	<i>Tridoshshamak</i>	Dysentery antistress
PARPATA	<i>Kapha pitta shamak</i>	Hepatoprotective, antidyspeptic
NIMB	<i>Kapha pitta shamak</i>	Anti-inflammatory, antiulcer, antibacterial
BHOONIMB	<i>Kaphapittanashak</i>	Indigestion anorexia
BHRINGARAJ	<i>Kaphavatshamak</i>	Analgesic hepatostimulant
HARITAKI	<i>Tridoshahar esp vatahar</i>	Dexotification, indigestion, bloating, constipation
AMALAKI	<i>Tridoshahar esp pitashamak</i>	Anti-inflammatory, antibacterial, useful in heartburn
VIBHITAKA	<i>Tridoshahar esp kaphashamak</i>	Antispasmodic, antihypertensive, hepatoprotective, antiulcer
PATOL	<i>Tridoshar</i>	Useful in anorexia, indigestion, hyperacidity

Table 6 PROBABLE MODE OF ACTION OF VAMAN KARMA

<b>KARMA</b>	<b>MODE OF ACTION</b>
<i>Deepana &amp; Pachana</i>	Enhances appetite and converted <i>sama dosha</i> to <i>nirama dosha</i>
<i>Abhyantara snehpana, Abhyanga &amp; Swedana</i>	Expels vitiated <i>Doshas</i> from <i>shakha</i> to <i>kostha</i> . By virtue of its property, <i>Ghrita</i> is <i>pitta-Shamak</i> and <i>Agni-deepan</i>
<i>Vamana karma</i>	It is targeted to expel increased <i>kapha dosha</i> out of the body i.e., <i>Srotoshodhan</i>
<i>Samsarjana karma</i>	Due to the <i>shodhana (Vaman)</i> procedure, <i>Mandagni</i> develops therefore <i>samsarjana karma</i> reestablish or maintain <i>Agni</i> .