

A Review on - Amlapitta in Kashyapa Samhita

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Abstract

Amlapitta is most common disorders in the society nowadays, due to indulgence in incompatible food habits and activities. In Brihatrayees of Ayurveda, scattered references are only available about Amlapitta. Kashyapa Samhita was the first Samhita which gives a detailed explanation of the disease along with its etiology, signs and symptoms with its treatment protocols. A group of drugs and Pathyas in Amlapitta are explained and shifting of the place is also advised when all the other treatment modalities fail to manage the condition. The present review intended to explore the important aspect of Amlapitta and its management as described in Kashyapa Samhita, which can be helpful to understand the etiopathogenesis of disease with more clarity and ultimately in its management, which is still a challenging task for Ayurveda physician.

Keywords: Amlapitta, Dosh, Aushadhi, Drava, Kashyapa Samhita, Agni

Introduction

Amlapitta is a disease of Annahava Srotas and is more common in the present scenario of unhealthy diets & regimens. The term Amlapitta is a compound one comprising of the words Amla and Pitta out of these, the word 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 Tridosas as well as responsible for digestion and metabolism inside the body. The classical Literature on Amlapitta explains that Amlapitta is such a condition in which Pitta increased and side by side the sourness of Pitta is also increased. To indicate this factor Acharya Chakrapani has stated that "Amlapitta is Amla Guna Yukta Pitta".⁽¹⁾

Aims and Objectives

- To understand the concept of Amlapitta in Kashyapa Samhita.
- To analyze and treat protocols of Amlapitta told in Kashyapa Samhita.
- To interpret the treatment on basis of Panchamahabhuta Siddhanta from ayurveda.

Materials and Methods

The classical Ayurvedic word Kashyapa Samhita along with its commentary is referred as the prime source and other classical words along with its commentary as a supportive one for the conceptual study. The discussion was made on basis of conceptual study and interpretation is made with Panchabhautika theory and Chakrapani's reference on Pitta, and conclusions were drawn considering the conceptual study and discussion.

Historical review of Amlapitta: Vedic literature has not given any references of Amlapitta. In Samhita Kala,

Acharya Charaka has not mentioned Amlapitta as a separate disease, but he has given many scattered references regarding Amlapitta, which are as follow. While explaining the indications of Ashtavidha Ksheera & Kamsa Haritaki, Amlapitta has also been listed and Kulattha (*Dolichos biflorus* Linn.) has been considered as chief etiological factor of Amlapitta in *Agrya Prakarana*. In *Susrutha Samhita* while describing the diseases caused by excessive use of Lavana; mentioned a disease called "Amlika" which is similar to Amlapitta. Acharya Kashyapa is the first person who mentioned Amlapitta as a separate disease entity. Not only vivid description of Amlapitta, but also its treatment too mentioned in *Kashyapa Samhita*. And also the suggestion to change the place for peace of mind in case where medicine does not work has also given.

Samprapti of Amlapitta: Due to all these Nidan (Etiological factors), Vatadi Doshas gets aggravated and causes Mandaagni thereby causes mildness of the Agni (Gastric fire) and the food remains in the Amashaya (abdomen) and turns to Shukta Avastha due to improper burning. Due to excessive intake of food due to his greed the Pitta gets vitiated in Drava Roopa and this disease is called as Amlapitta. This condition is explained with a simile just as milk is poured into curd pot immediately attains sourness and gets into an inspissated form. In the same way, repeatedly eaten food gets improperly burnt and causes acidity of Ahara Rasa.

Table: Showing the general clinical features(7)

Lakshana	Dosha involved
Atisara (Diarrhoea)	Vataja
Gurukoshtatha (Heaviness in abdomen)	Kaphaja, Amanubandha
Amlotklesha (sour belching)	Pittaja

Shiroruja (Headache)	Vataprakopa in Kapha Sthana
Hritshula (Cardiac Pain)	Vataja
Udaraadhmana (Bloating)	Vataja
Angasada (Body Pain)	Kaphaja
Antrakujanam (Gurgling sound in abdomen)	Vataja
Kanta urasi Vidahyadi (Burning sensation in throat & chest)	Pittaja
Roma Harsha (Horripilation)	Vataja

Features of Tridoshaja Amlapitta and remedy: Due to Vata there will be Shoola (Pricking pain), Angasaada (Body pain) Jrumba (Yawning) and for this Snigdhaadi Prayoga (Unctuous therapy) is indicated. Due to pitta there will be Bhrama (Hallucination), Vidaha (Heat) and for this Swadu Sheetopachara (Sweet cold regimen) is indicated. Due to Kapha there is Gurutha (Heaviness), Chardi (Vomiting) and for this Ruksha and Ushnopachara (Ununctuous and hot regimen) is indicated.

Treatment protocols of Amlapitta

Shodhana in Amlapitta: Acharya Kashyapa says as the disease is developed from Amashaya (Stomach) where the Kapha and Pitta is having Ashraya so the wise physician should give Vamana (Therapeutic emetics) from the very beginning to the one who have not lost his strength and bulk. Vamana is considered as the best modality of treatment in Amlapitta. It is just like destroying the tree by cutting its roots. After the Vamana Karma the residual Doshas should be pacified by Langhana and Laghu Bhojana and by using the Shamana and Pachana Aushadis. When the Doshas are in excited form and moving upwards no other Drava Aushadi except emetics should be given because it will not undergo digestion due to Agnimandhya. After following the Pathya and Viharas told for Amlapitta, Drava Aushada can be given and it will cause the pacification, digestion and expulsion of Doshas.

Drugs used for Dosh pachana: Acharya Kashyapa mentioned three drug combinations which are Nagara (Zingiber officinale Roscoe) +Ativisha (Aconitum heterophyllum wall.cat) + Musta (Cyperus rotundus Linn) Nagara (Zingiber officinale Roscoe) +Ativisha (Aconitum heterophyllum wall.cat) + Abhaya (Terminalia chebula Retz) Trayamana (Gentiana kurroo Royle) + PatolasyaPatra (Trichosanthus dioica Roxb.) +Katukarohini (Pichrohiza kurroa Royle ex. Benth) in dose of three Karsha (36 gm) should be given for drinking either alone or decoction of Kiratatikta (Swertia chirata Bunch Ham.) or Rohini (Pichrohiza kurroa Royle ex) till the Amashaya (stomach) becomes Vishudha (clear). By this the Agni gets into the normal stage and the person starts attaning Utsaaha, Tushti, Pushti and Bala. When the Doshas becomes Pakva and

move towards the Pakvashaya (large intestine) it should be eliminated through Sramsana.

Drugs used for Vamana and Virechan: Emesis should be induced with salt water or Luke warm milk or with sugar cane juice or with honey water or with bitter drugs.

Complications and Prognosis: The complications of Amlapitta are Jwara (Pyrexia), Atisara (Diarrhoea), Pandu (Anemia), Shula (Pricking pain), Shotha (Edema) Aruchi (Anorexia), Brama (Hallucination).

The person having the above said complications and having decreased Dhatu does not get cure.

Discussion

Amlapitta is a dominant disease in the present scenario of unhealthy food habits and regimens. The Brahtrayi Granthas has a scattered references about the Amlapitta but doesn't give detailed explanation or protocol of treatment for Amlapitta. Acharya Madavakara has divided Amlapitta into Urdwva and Adha on the basis of Doshagati and Madavanidana is a compilation of all Samhitas and is limited to the Nidana aspect only. Acharya Kashyapa was the first person to give detailed protocol of treatment for Amlapitta. Acharya gives instruction to do Vamana where the Dushita Drava Yukta Pitta goes out and Agni gains its normalcy. After this Aushadi is given to do the Pachana of Doshas and further is eliminated from the body through purgation. Advice for change of place in Amlapitta treatment also considered as the peculiarity of Kashyapa Samhita where the Acharya says to change the habitat where all the above treatment modality fails. Acharya says Amlapitta is more common in marshy land so one should be away from the Desha which is more prone for it.

Conclusion

Kashyapa Samhita even though deals with mainly Kaumarbrithya. Due to the incidence and importance of Amlapitta, Acharya may have given detailed explanation of Amlapitta and its way of approach in management. Acharya has clearly followed the line of Ama Pachana, and in the Samana aspect Acharya has used the Guna Siddantha (i.e. Tikta Rasa contains Ruksha + Sheeta guna which is against the Ushna and Drava Guna of Pitta. So by this a physician can directly apply the Tikta Rasa without considering the Dravya. The peculiarity of Kashyapa Samhita is that Acharya says to shift the place where the all the above told treatment modalities fails, because a person living in Anupa Desha is prone for Amlapitta and Anupa Desha is a Ahita Desha according to Acharya Caraka. So this is one of the unique method adopted by Acharya Kashyapa in the preventive aspect of disease.

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