

Concept of *Amlapitta* in *Kashyapa samhita* – An appraisal

Review Article

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Abstract

Amlapitta is one among the commonest disorders prevalent 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 etio-pathogenesis of disease with more clarity and ultimately in its management, which is still a challenging task for *Ayurveda* physician.

Key words: *Amlapitta*, *Kashyapa Samhita*, *Dosha*, *Aushadhi*, *Drava*, *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 study the concept of *Amlapitta* in *Kashyapa Samhita*

To analyze the treatment protocols of *Amlapitta* told in *Kashyapa Samhita*.

To interpret the treatment on basis of *Panchamahabhuta Siddhanta*

Materials and methods

The classical Ayurvedic text *Kashyapa Samhita* along with its commentary is referred as the prime source and other classical texts 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*

In Vedic literature there is no 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 follows. While explaining the indications of *Ashtavidha Ksheera & Kamsa Haritaki*, *Amlapitta* has also been listed. (2) and *Kulattha (Dolichos biflorus Linn.)* has been considered as chief etiological factor of *Amlapitta* in *Agrya Prakarana*. (3)

In *Susrutha Samhita* while describing the diseases caused by excessive use of *Lavana*; mentioned a disease called “*Amlika*” which is similar to *Amlapitta*. (4) *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.

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Conceptual study
Table 1: Showing the Etiology according to Kashyapa samhita (5)

Nidana	Dosha Prakopa
<i>Viruddha</i> (Incompatible foods)	<i>Tridosha Prakopa</i>
<i>Adhyashana</i> (Eating too soon after a meal)	<i>Agnimandhya, Kapha Prakopa</i>
<i>Ajeerana</i> (Indigestion)	<i>Agnimandya</i>
<i>Ama</i> (Undigested food)	<i>Agnimandhya</i>
<i>Pishtaanna</i> (Food prepared from flour)	<i>Kapha Pitta Prakopa</i>
<i>Apakva Madhya</i> (Unformed alcohol)	<i>Pitta Kapha Prakopa</i>
<i>Apakva Ksheera</i> (Unformed milk)	<i>Kapha Prakopa</i>
<i>Guru Bhojana</i> (Heavy food)	<i>Kapha Prakopa</i>
<i>Abhishyandi Bhojana</i> (food that causes hypersecretion)	<i>Kapha Prakopa, Eshat Pitta Prakopa</i>
<i>Vega Dharana</i> (Withholding urges)	<i>Vata Prakopa</i>
<i>Atyushna Atisevanaat</i> (Over intake of hot things)	<i>Pitta Prakopa</i>
<i>Snigdha Atisevanaat</i> (Over intake of oily things)	<i>Kapha Prakopa</i>
<i>Ruksha Atisevanaat</i> (Over intake of dry things)	<i>Vata Prakopa</i>
<i>Amla Atisevanaat</i> (Over intake of sour things)	<i>Pitta Kapha Prakopa</i>
<i>Drava atisevanaat</i> (Over intake of liquid things)	<i>Pitta Prakopa</i>
<i>Phaanita</i> (Inspissated juice of sugar cane)	<i>Pitta Prakopa</i>
<i>Kullatha</i> (<i>Dolichos biflorus</i>)	<i>Pitta Prakopa</i>
<i>Brishtadhanya</i> (Fried grain)	<i>Vata Prakopa</i>
Repeated day sleeping after eating	<i>Kapha Prakopa, Agnimandhya</i>
Taking bath after intake of food	<i>Kapha Pitta Prakopa</i>
<i>Ati Svedana</i> (Excessive sweating)	<i>Pitta Prakopa</i>
Taking water in between food	<i>Agnimandhya</i>
<i>Paryushita Ahara Sevana</i> (Stale food)	<i>Tridosha Prakopa</i>

The chart shows the *Nidanas* of *Amlapitta* is not only due to *Pittakara Nidana* but the other *Doshas* are also involved.

Samprapti of Amlapitta

Due to all these *Nidanas* (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* (6)

Table 2: Showing the general clinical features (7)

Lakshana	Dosha involved
<i>Atisara</i> (Diarrhoea)	<i>Vataja</i>
<i>Gurukoshtatha</i> (Heaviness in abdomen)	<i>Kaphaja, Amanubandha</i>
<i>Amlotklesha</i> (Sour belching)	<i>Pittaja</i>
<i>Shiroruja</i> (Headache)	<i>Vataprakopa in Kapha Sthana</i>
<i>Hritshula</i> (Cardiac pain)	<i>Vataja</i>
<i>Udaraadhmana</i> (Bloating)	<i>Vataja</i>
<i>Angasada</i> (Body pain)	<i>Kaphaja</i>
<i>Antrakujanam</i> (Gurgling sound in abdomen)	<i>Vataja</i>
<i>Kanta urasi Vidahyadi</i> (Burning sensation in throat and chest)	<i>Pittaja</i>
<i>Roma Harsha</i> (Horripilation)	<i>Vataja</i>

Acharya Kashyapa has divided the *Amlapitta* into three on the basis of *Doshic* vitiation as *Vataja, Pittaja* and *Kaphaja*

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 (8)

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*. (9)

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*. (10)

Drugs used for Dosha 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*) + *Patolasya Patra* (*Trichosanthes 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 attaining *Utsaaha, Tushti, Pushti* and *Bala*.

When the *Doshas* becomes *Pakva* and move towards the *Pakvashaya* (large intestine) it should be eliminated through *Sramsana* (11) (Mild purgation)

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 (12)

- A combination of *Triphala* (*Terminalia chebula* Retz, *Terminalia bellirica* Gaertn, *Emblica officinalis* Gaertn), *Trayamana* (*Gentiana kurroo* Royle), *Katurohini* (*Pichrohiza kurroa* Royle ex. Benth), *Trivrit* (*Operculina turpethum* (L.) all these in ½ *Pala* (24gm) and *Trivrit* (*Operculina turpethum* (L.) half to the total quantity of above four should be taken for attaining *Virechana*.
- Leaves of *Patola* (*trichosanthus dioica* Roxb) and pulp of *Triphala* (*Terminalia chebula* Retz, *Terminalia bellirica* Gaertn, *Emblica officinalis* Gaertn) 24gms+*Trayanti* (*Gentiana kurroo* Royle), *Rohini* (*Pichrohiza kurroa* Royle ex) *Nimba* (*Azadirachta indica* A.juss) and *Yashtika* (*Glycyrrhiza glabra* Linn) –1 *Karsha* (34gms) +2*Pala* (96gm) of *Masura* (*Lens culinaris* Medic. Syn.) all should be cooked with one *A dhaka* (768ml) of water till 1/8th remains. After straining, it should be recooked along with one *Kudava* (192gm) of *Ghrta* till ½ *Prastha* (384gm) remains.
- By drinking this neither hot nor cold one gets immediate purgation comfortably. This cures even very chronic *Amlapitta* and also destroys immediately the disorders of *Vata*, *Pitta* *Jwara* (Pyrexia) *Kushta* (Skin disorders) *Visarpa* (Erysipelas), *Vatashonita* (Gout), *Rakta gulma* (Fibroid tumor), *Vispota*.(13)

Pathya in Amlapitta

The main *Pathya* mentioned in *Amlapitta* are *Purana Shaali*, *Mudga* (*Vigna radiata* (L.), *Masura* (*Lens culinaris* Medic.), *Harenu*, milk and ghee of cow, *Jangala Mamsa* (Meat of animals in arid zone), *Kalaya Shaaka* (Leafy vegetables), *Pautika*, flowers of *Vasa* and *Vasuka* and all other bitter and light vegetables which are praised for diet and what so ever other which do not cause burning sensation. And further the *Nidanas* should be avoided. For the increase of *Agni*, *Bala*, and *kala* of the patient one should consume *Lashuna* (*Allium sativum*.Linn), *Haritaki* (*Terminalia chebula* Retz), *Pippali* (*Piper longum*), ghee and *Purana Madira* (a type of alcohol) and also avoid all the etiological factors of the disease.

A person by performing appropriate diet and mode of life, doing befitting exercise, free from greed, having control upon oneself and also being truthful the disease subsides. (14)

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(15)

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*(16)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*(17) goes out and *Agni* gains its normalcy. After this *Aushadi* is given to do the *Pachana* of *Dosha* 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(18)

Interpretation of Chikitsa with Panchamahabhuta Siddhantha

Most of the drugs (in samana aspect) are having *Tikta Rasa* which has *Vayu* + *Akasha Mahabhuta*.(19) This *Vayu Mahabhuta* dries up the *Dravta* of *Dushita Pitta* and this *Akasha Mahabhuta* removes the *Srotorodha* which in turn is the *Samprapti Vighatana*. So by applying *Samuchaya Tantrayukti* one should understand that all *Tikta Rasa* drugs can be used in the treatment of *Amlapitta*. Further *Acharya* says about the *Pathya* to be followed which is good for the *Srotas*, does the *Dipana* of *Agni* and promotion of *Bala*.

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* (ie *Tikta Rasa* contains *Ruksha* + *Sheeta guna* (20) 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* (21) So this is one of the unique method adopted by *Acharya Kashyapa* in the preventive aspect of disease.

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