



### Review Article

#### AN ANALYTICAL REVIEW OF AMLAPITTA ACCORDING TO CARAKA SAMHITA

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#### ABSTRACT

Today's lifestyle is completely changed by all means. Our diet pattern, lifestyle and behavioural patterns are changed and are not suitable for our normal physiology of digestion of the body. For a long time, infectious diseases were the biggest killer diseases globally. But now, the trend is changing toward increased prevalence of chronic diseases with causative factors mostly related to diet and lifestyle. *Ayurveda* has given utmost importance to optimal dietary regimen and its variation as per the season, *Agni, Prakruti*, wherein *Acharyas* explains about the concept of *Ahara Vidhi Vidhana* and *Ahara Visheayadhanas* to be followed for being *Swastha*. When these are not followed, leads to imbalance in *Doshas* in turn leading to the manifestation of disease. *Amlapitta* is such a clinical entity manifesting in the *Annavaha Srotas*. This is one among the commonest disorders prevalent in the society nowadays due to indulgence in causative factors like improper diets and habits, stress, spicy irritant food, oily foods, bakery products, etc., It is estimated that about 25-30% people are suffering from dyspepsia in India alone. *Kashyapa Samhita, Madhava Nidana* and later authors have described this disease in detail as a separate chapter wherein *Bruhatrayi* we get scattered references related to this disease. In *Caraka Samhita*, though a separate chapter has not been mentioned for *Amlapitta*, *Acharya* throughout the *Samhita* by his various references when compiled and analysed the clear picture of the disease *Amlapitta* with its *Nidana Panchaka* can be clearly understood.

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#### INTRODUCTION

*Ayurveda* has given utmost importance to optimal dietary regimen and its variation as per the season, *Agni, Prakrithi*, type and combination of food to be taken, the disease condition etc., the unaccustomed variations in the same, may lead to the diseases of the *Koshta*. Depending on the three *Doshas*, which gets disturbed with the pathology, the condition or the disease varies and is named accordingly. *Acharya Kashyapa* was the first to mention a separate chapter to deal with the *Amlapitta*, among the ancient Indian legends. *Acharya Madhava* and the *Bhavaprakasha* have specified a detailed description on the symptoms and also the management of the *Amlapitta*.

In *Caraka Samhita*, *Amlapitta* is not mentioned as a separate entity but the word *Amlapitta* along with its details has been explained

at various places. Even though a separate chapter has not been dedicated for the disease *Amlapitta*, *Acharya* has given us a crystal clear explanation about this disease. As the references are scattered, through this article an attempt has been made to understand the disease *Amlapitta* by compiling various references available throughout *Caraka Samhita*.

Throughout *Caraka Samhita*, we get nine references regarding the disease *Amlapitta*. By these references *Acharya* has given us various concepts like *Nirukti, Nidana, Rupa, Samprapti, Aushadhi Prayogas* etc. Details related to each references has been elaborated from the references taken from *Caraka Samhita*.

**Nirukti<sup>[1]</sup>**

“*Amlapittam Chelti Amla Gunothriktam Pittam*”

*Cakrapani Datta* while discussing about the concepts of *Ajirna* under *Grahani Adhyaya* quotes this explanation, wherein *Acharya* specifically mentions about the *Amla Guna Vrddhi* of *Pitta* plays a major role in the manifestation of disease “*Amlapitta*”.

**Nidana**

- *Kulattha* has been listed as the chief causative factor of *Amlapitta*.<sup>[2]</sup>
- *Amlapitta* has been listed as a disease occurring due to excessive use of *Lavana Rasa*.<sup>[3]</sup>
- *Amlapitta* has been listed as one among the diseases caused by consuming *Viruddha Ahara*.<sup>[4]</sup>

**Details of each Nidanais understood as,**

- *Kulattha* possess *Ushna Virya*, *Kashaya Rasa* and *Amla Vipaka*. It alleviates *Kapha* and *Vata*. It is *Grahi* in nature and indicated in *Kasa*, *Hikka*, *Swasa*, *Arshas*. As it has *Amla Vipaka* along with *Ushna Virya* it acts as *Pitta Prakopa Hetu*. As it has *Kashaya Rasa*, where *Acharya* mentions that *Kashaya Rasa* has “*Vishtabya Jaram Gacchathi*” means that which takes a long time to get digested.
- *Lavana Rasa Atisevana* will lead to the manifestation of certain disorders, *Amlapitta* is one among them. *Lavana Rasa Atisevana* leads to “*Pittam Kopayati, Tapayati*” which may be the reasons for the manifestation of *Amlapitta*.
- “*Yeth Kinchith Dosham Asravayam Na Nirharati Kayatha*” is the explanation of *Viruddha Ahara* that which has the tendency to dislodge the *Doshas* from the body but doesn't expel them thereby will lead to the manifestation of various diseases, *Amlapitta* is one among them. Again to understand these concept in specific, under the classification of *Viruddha Ahara*, those which are categorised under *Samyoga Viruddha* can be considered as *Nidana* here wherein *Acharya* mentions taking example of *Matsya- Payas* when taken together is considered as *Maha Abhishyanda* in turn leads to the formation of *Ama Visha*, which plays a major role in the *Samprapti* of *Amlapitta*.

**Dosa Pradhana**

- The word “*Amlaka*” is one among the 40 *Pitta Nanatmaja Vikaras*, which specifies the involvement of *Pitta Dosh* in causing *Amlapitta*.<sup>[5]</sup>

**Purvarupa**

*Purvarupa* of the disease is not mentioned separately but by looking at the manifestation

process of the disease, Concepts of *Amlapitta* has been explained after the explanation of *Ajirna* and its *Samanya Lakshanas*, wherein *Ajirna Ahara* undergoes *Suktatwam* in turn forming *Ama Visha* further leading to *Amlapitta*. Here the pathology starts from *Agnimandya* leading to *Ajirna*, *Ama* followed by the manifestation of the main disease. Based on these concepts, *Ajirna Lakshanas* can be considered as the *Purvarupa*. *Ajirna* in specific *Lakshanas* to the *Lakshanas* of *Vidagdha Ajirna* like *Bhrama*, *Trsna*, *Murcha*, *Sweda*, *Daha* can be considered as the *Purvarupa*.

**Rupa**

*Cakrapani Datta* while mentioning the description about *Grahani*, he elaborates the concept of *Amlapitta*,<sup>[6]</sup> wherein *Acharya* mentions about the *Lakshanas* of *Amlapitta* as, “*Avipaka, Klama, Utklesha, Tiktamalodgara, Gourava, Hrit Kanta Daha, Aruchi*”- These *Lakshanas* has been considered as *Samanya Lakshanas* by most of the other authors.

**Samprapti**

While explaining the concept of *Ajirna* under *Grahani Dosh*, the *Samprapti* has been explained with its details.<sup>[11]</sup>

“*Sa Dushto Annam Na Thath Pachadi Laghu Abhi*”

*Nidana Sevana* leading to *Mandagni* thereby even light food is also not digested properly, leading to *Vidagdha*. Such food gets stagnated itself in the stomach and under goes fermentation (*Shukta Paka*). Any food, which is taken at this stage, becomes *Vidagdha*. During this stage *Samanya Lakshanas* of *Ajirna* like *Glani*, *Gourava*, *Vishtambha*, *Jrimbha*, *Anga Marda* etc are manifested which is considered as the *Purvarupa* of *Amlapitta*.

If this stage continues for a longer duration it leads to *Ama Visha*. At this stage, further the individual consumes food which are *Pitta Prakopakara*, the *Ama* in combination with *Prakupita Pitta* i.e. “*Samsrjya Manam Pittena*” leading to *Sama Pitta* in turn to the manifestation of *Amlapitta*.

**Chikitsa**

- While describing the *Guna* and *Karma* of *Rajamasha*, it is said that *Rajamasha* is “*Amlapitta Nuth*”.<sup>[7]</sup>
- While describing the *Guna* and *Karma* of 8 types of milk, *Amlapitta* has been listed as an indication.<sup>[8]</sup>
- *Amlapitta* has been listed as an indication of *Mahatiktaka Ghrita*.<sup>[9]</sup>
- *Amlapitta* has been listed as an indication of *Kamsa Haritaki*.<sup>[10]</sup>

## DISCUSSION

*Nidanas* of *Amlapitta* is not only depended on *Aharaja* but *Viharaja* along with *Manasika* factors also plays a major role. *Acharya Charaka* has advised taking food only after the previous meal is digested, otherwise, this type of *Adhyashana* may cause aggravation of *Doshas*. In many urban habitation, people do to their busy schedule does not bother to take food at its proper time rather have the habit of eating irregularly, snacks, tea, coffee, addiction of smoking, tobacco where all these become the *Nidana* for *Agnidushti*. *Dushtanna Sevana* includes those food items which are overcooked, reheated, frozen food items and readymade food preparations which contains preservatives when consumed will harm the mucous membrane of the stomach.

*Atisnigdhanna* and *Guru Bhojana* diminishes the *Agni* and causes *Agnimandya*, as it is *Prithvi* and *Ap Mahabhuta* predominant becomes heavy for digestion, in turn, causes *Mandagni* and *Kapha Prakopa*. When considering *Viharaja Nidana*, here the code of dietetics i.e. *Ahara Vidhividhana* and *Aharavidhi Visesayatana* play a more important role to maintain the equilibrium of the body constituents, in turn, maintain good health and proper functioning of the body. If this is not followed regularly, the whole functioning of the body will be disturbed and in the long run, they will cause the disturbance of *Agni*. When considering *Manasika Nidanas*, *Acharya Charaka* describes that indigestion takes place due to vitiation of *Manasa Bhavas* though person indulges in a balanced diet. Also, mental stress and strain leads to irregular gastric secretions and causing damage to gastric mucosa.

The *Nidana* or the etiological components create *Agnimandya* or depleted digestive mechanism and thus *Ajirna* is developed and leads to the formation of *Amavisha* or substances which are not supportive in nature or even harmful to the body. This *Amavisha* mixed with the *Doshas*, mainly the *Pitta Dosha* and gets accumulated in the *Amashaya*, then gradually resulting in the diseases like *Amlapitta*. The alteration in the status of the *Doshas* lead to various other clinical presentations.

When we look at the *Ahara Paka Kriya*, each *Dosha* has its own important role in maintaining the *Prakruta Avastha*. Like, *Prana Vata* possesses the Karma "*Anna Praveshanadhi Kriya*" where with the help of *Prana Vata* food consumed enters into *Koshta*. Next, *Kleda* present splits the consumed *Ahara* into small particles where *Kledaka Kapha* action "*Anna Sanghata Kledanath*" is understood

followed by *Snehana* where food gets softened further.

*Samana Vata* which is located near *Agni* will always stimulates and maintains the *Agni* for the *Pachana Kriya* to occur normally as it possesses the *Prakruta Karma* likes *Grahana*, *Pachana*, *Vivechana*, *Munchana* (withholds-digests-separates-eliminates) provides if these two conditions like "*Kala Bhuktam*" (food taken at right time) and "*Samamn Samyak*" (proper quantity).

When these all factors are taken into considerations, this suggests the same concept mentioned under *Ahara Parinamakara Bhavas* which includes *Ushma*, *Vayu*, *Kleda*, *Sneha*, *Kala*, *Samayoga*. Here *Samayoga* includes all the factors mentioned under *Ahara Visheshayadhanas*. Once any of these factors are disturbed that leads to the manifestation of *Ajirna* which in turn causes *Ama*, hampers the formation of *Prakruta Rasa Dhatu*. So this *Vidagdha Anna* in *Pachyamana* remains undigested undergoes *Suktatwa* leading to *Anna Visha* further *Samsarga* with vitiated *Pitta Dosha* gives rise to the manifestation of *Amlapitta*.

## CONCLUSION

Though a separate chapter has not been dedicated for the disease *Amlapitta*, compilation of the various references mentioned by *Acharya Charaka* gives every details pertaining to the disease in detail, in turn provides us a clear understanding of the disease *Amlapitta*.

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