AN ANALYTICAL REVIEW OF AMALPITTA 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 complied and analysed the clear picture of the disease Amlapitta with its Nidana Panchaka can be clearly understood.

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.
“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 Vrdhdi of Pitta plays a major role in the manifestation of disease “Amlapitta”.

Nidana

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

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, Hijka, Swasa, Arshas. As it has Amla Vipaka along with Ushna Virya it acts as Pitta Prakopa Hotu. 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 Kopyayati, Tapayati” which may be the reasons for the manifestation of Amlapitta.

- “Yeth Kinchith Dosham Asravyam 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 Samyaga 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 Dosha in causing Amlapitta.[5]

Purvarupa

The 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,[6] wherein Acharya mentions about the Lakshanas of Amlapitta as, “Avipaka,Klama, Uklesha, 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 Dosha, the Samprapti has been explained with its details.[11]

“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, frimbha, 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. “Samsiyaa 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”.[7]
- While describing the Guna and Karma of 8 types of milk, Amlapitta has been listed as an indication.[8]
- Amlapitta has been listed as an indication of Mahatiktaka Ghrita.[9]
- Amlapitta has been listed as an indication of Kamsa Haritaki.[10]
DISCUSSION

Nidana of Amlapitta is not only depended on Aharaaja 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 Manas 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 Dosa 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 Dosh 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 Vishesayadhanas. 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 Suktaatwa leading to Anna Visha further Samargya 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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