



A Systematic Review on Etiological Factors of Amlapitta Nidana

Dr. Vedashri Abhijit Kalavade^{1*}, Dr. Prakash Mane², Dr. Umesh Ghate³

¹*Professor, Ph.D. Scholar, Department of Rognidan evum Vikruti Vigyan, Dr. D.Y. Patil College of Ayurved and Research Centre, Pimpri, Pune -18, Maharashtra.

²Guide & Professor, Department of Rognidan evum Vikruti Vigyan, Dr. D.Y. Patil College of Ayurved and Research Centre, Pimpri, Pune -18, Maharashtra.

³Assistant Professor, Kriya Sharir Department, Bharati Vidyapeeth (Deemed to be University), College of Ayurved, Pune.

*Corresponding Author- Dr. Vedashri Abhijit Kalavade,

*Professor, Ph.D. Scholar, Department of Rognidan evum Vikruti Vigyan, Dr. D.Y. Patil College of Ayurved and Research Centre, Pimpri, Pune -18, Maharashtra.

(Received: 04 August 2023

Revised: 12 September

Accepted: 06 October)

KEYWORDS

Amlapitta, Ahara, pathya, Agnimandhya, etc.

ABSTRACT:

Nowadays, there is a major issue because of the overuse of Katu, snigdha, Viruddha, Abhishyandi, atyushna, vidahi, a changed lifestyle, and indulgence in Divaswapna, Ati udaka panam, Chinta, and Amlapitta. These causative factors also lead to vitiate pitta's dravata and Agnimandhya, which in turn produce shukhtatva and vidagdhatta in Ahara rasa. Therefore, the treatment of Amlapitta and the prevention of its growth depend heavily on strengthening Agni and following proper pathya. Amlapitta is defined as the elevated state of sourness of pitta, and it is a pathologic condition in which the pitta gets vitiated in terms of vriddhi. Kashyapa is the first person to talk about Amlapitta explicitly. Virudha, Adhyasana, vidahi, pittaprakopi Ahara, and other Nidanans of Amlapitta lead to tridosha Prakopa, where Samana vata, Pachaka pitta, and Kledaka kapha are most impacted and result in Agnimandhya. Ashayadushti causes improper digestion of food, which leads to the formation of shukhtata and unsuitable rasadi dhatus. After completing all of these steps, Amlapitta generates tiktamla udgar and hrtkantadaha. As a result, vitiating each and every tridosha yields Amlapitta

INTRODUCTION

The principal aims of Ayurveda are to maintain the health of the well-lived and to cure the unwell. It can deal with problems caused by modern lives. One of these urgent problems, "Amlapitta," is clarified by the current study.¹ Furthermore, customs that were formerly "Dinacharya" and "Ritucharya" are no longer followed. All of the aforementioned conditions upset the 'Pitta' Dosha. In Amlapitta, Pitta Dosha vitiation is predominant. Normally, Pitta possesses Katu Rasa; however, the Pitta Dosha is considered vitiated when Katu Rasa transforms into Amla Rasa. One of the conditions brought on by vitiated Pitta is Amlapitta. For Sushruta, Nidana Parivarjana is significant.² He elaborates on the definition of Nidana Parivarjana, which is abandoning or avoiding the reasons. Nidana Parivarjana must be the first line of defense against illness, Sushruta said. Nidana Parivarjana considers every type of Hetu that may be prevented, such as Dosha Karak hetu and Roga Karak hetu.³ Bhrihatrayees may notice clearly after the Samhita kala, despite the fact that they do not offer a thorough explanation of the sickness. The sixteenth chapter of

Khilasthana contains the first detailed account of the Amlapitta sickness by Kashyapa Samhita. Madhava

Nidana is the first book to give importance to Amlapitta and provide a detailed description of its etiopathogenesis and symptomatology, along with Urdhwaga Amlapitta and Adhoga Amlapitta.⁴

NIDANA (ETIOLOGICAL FACTORS)

1. Aharaja
2. Viharaja
3. Manasika
4. Agantuja

AHARAJA NIDANA

Dietary factors are considered to be the first set of etiological factors. The concepts from Ahara Vidhi visheshayatana⁴ and Ahara Vidhi Vidhana can be used here. Matu, amla, vidahi, and other substances are the causes of pitta dosha Prakopa, Ahara and its irregular intake.⁵

- Adhyashana
- Drava- ruksha atisevana
- Kulatha atisevana



- Vishamashana
- Pishta atisevana
- Phanita atisevana
- Madhya atisevana
- Ikhuvikara atisevana
- Usha atisevana
- Ajeerna
- Amapurana
- Atibhojana
- Katu-amla rasa atisevana
- Gurubhojana

VIHARAJA NIDANA

- Bhukte bhukte diwaswapna
- Bhukte bhukte snana
- Bhukte bhukte avagaha
- Vegadharana

MANASIKA NIDANA

- Bhaya
- Shoka

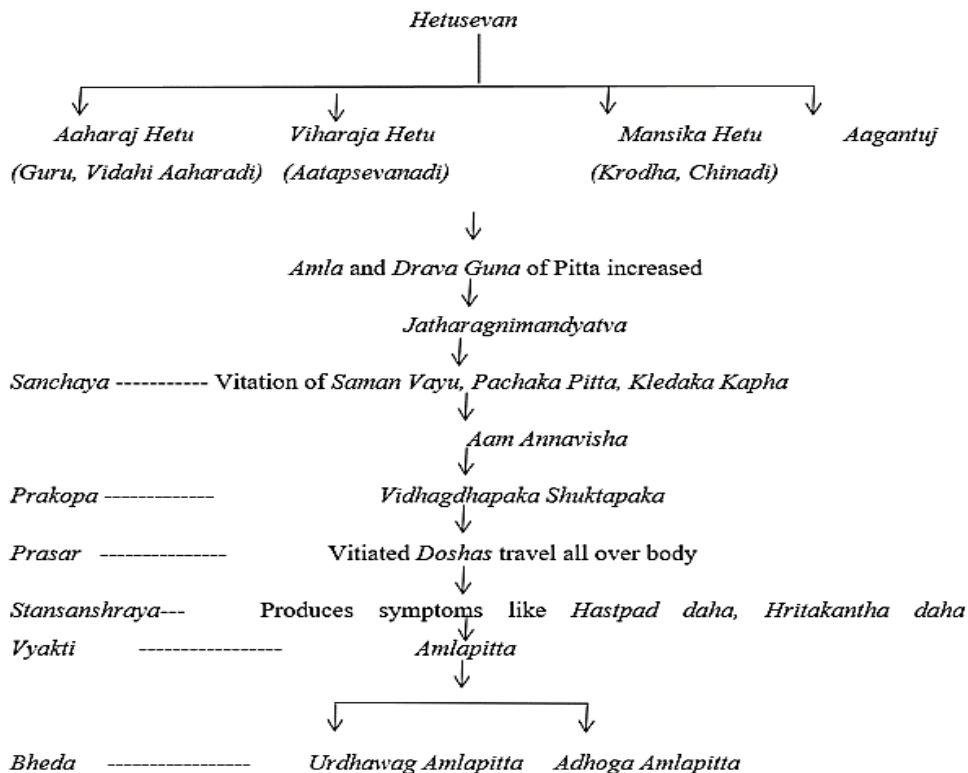
- Chinta
- Krodha

AGANTUJA NIDANA

- Varsha Ritu
- Pravrut ritu

SAMPRAPTI

According to Kashyapa, Pitta Dosha is especially brought on by Nidan. Here were grown the majority of the Drava Gunatamaka Pitta and amla trees. This connects to the Dosha Vitiation and Mandagni, both of which are close to Amashaya. Here, Aamvisha's transformation occurs as a result of ingesting Shuktibhava and Vidhagdha. This Vidhagdha and Shuktibhava meal creates Amlata in Amashaya, which goes throughout the body and generates symptoms depending on Dosha and Gati participation.⁶



[Ref-<https://www.granthaalayahpublication.org/journals/granthaalayah/article/3904/3918>]

SAMPRAPTI GHATAK

- Dosha: Vata - Samana
- Pitta - Pachaka
- Kapha – Kledaka
- Dushya: Ahara rasa

- Agni (Jatharagni) : Mandagni
- Srotas : Rasavaha, Annavaha, Purisha vaha
- Sroto Dusti Prakara: Sanga, Vimarga Gamana
- Udhbhavasthana : Amashaya
- Vyakta sthana : Amashaya



- Rogamarga : Abhyantara

DOSHA

SAMANA VATA

The Samana vata is one of the panchavata that is situated near to the amashaya (stomach).⁷ After Pachana, it helps ignite the Jatharagni and separate the digested material into the sara and kitta bhagam.⁸ It will cause mandagni and Ajeerna if its function is impaired.

PACHAKA PITTA

This is necessary for all Bhutagni's as well as the Pachana procedure. In Amlapitta, the amla and Guna of Pitta will flourish.⁹

KELDAKA KAPHA

It assists the Pachaka pitta in the process of digestion by dissolving the food particles. The digestive process will be disrupted if it is affected.¹⁰

DUSHYA

Since rasa is the first Dushya to be exposed to anna rasa, it is the main Dushya that vitiates.

AGNI

Jatharagni may be found in Grahani and Amashaya. The digestion process is initiated by the Samana vata and Kledaka kapha. Any ambition in Agni can lead to Tikshnagni, Vishamagni, and Mandagni. Mandagni is the main component in the pathophysiology of amlapitta.¹¹

UDBHAVASTHANA

Amlapitta is both an amashaya Sambuddha and a pitta Pradhana vyadhi. The udhbhavasthana is found to be Amashaya since Acharya Charaka says that adhoamashaya is the pitta's sthana.¹²

LAKSHANAS OF AMLAPITTA

- Gaurava
- Hritdaha
- Amlaudgara
- Hritshula
- Udara adhmana
- Klama
- Utklesha
- Tiktaudgara
- Kantadha
- Aruchi
- Antrakujana
- Avipaka
- Angasada
- Gurukoshtata
- Vidbheda

AMLAPITTA TYPES

Based on Gati -

1. Urdhwega
2. Adhoga Amlapitta.

URDHWEGA AMLAPITTA

- Giddiness
- Delusion
- Thirst
- Occasional compression in chest
- Skin rashes
- Burning sensation
- Fainting
- Diminished function of Agni
- Perspiration
- Downward movement of various kinds

ADHOGA AMLAPITTA

- Headache
- Burning sensation in palm and soles
- Burning sensation in the throat and chest and upper abdomen
- Kapha-Pittaja fever
- Skin rashes
- Patient vomits during digestion of food or in empty stomach.
- Itching
- Loss of appetite

Based on Dosha -

- Vataja,
- Pittaja
- Kaphaja

UPASAYA /PATHYA

When Sleshma is highly concentrated and there is Urdhvag Amlapitta, Vamana treatment should be done. Virechana treatment should be used, same like in Adhoga Amlapitta, where Pitta is highly concentrated.¹³ Following any of these treatments, one should include the Basti therapy in their diet.

- Karkota
- Mudga
- Cool boiled water
- Honey saktu
- Yava
- Wheat
- Amalaki
- Pomegranate
- Tikta juices and edibles
- Well ripened fruit of Kushmanda



- Karvellaka
- Patola leaves
- Kapittha

APATHYA

Patients with Amlapitta must absolutely avoid the following:

- Urada
- Kulattha
- fresh paddy
- Virudhasana
- fried food
- guru ahara curd
- alcohol.
- meals that increase Pitta
- sesame
- sheep's milk
- salt, amla and Katu juices

DISCUSSION

In the present context of unhealthy eating habits and routines, Amlapitta is a common condition. The Brihatrayi Grantha's mentions the Amlapitta in passing, but it doesn't offer a thorough explanation or a remedy. Doshagati states that Amlapitta was divided into Urdhwa and Adha by Acharya Madhavakara, and that Madhavnidana is an assembly of all Samhitas that is devoted only to the Nidana element.¹⁴ Acharya Kashyap was the first to offer a comprehensive treatment plan for Amlapitta. When devotees do Vamana, as directed by Acharya, the Dushita Drava Yukta Pitta is driven out and Agni returns to normal. Aushadhi is then given to carry out the Dosha-specific Pachana, and the body expels more of it through purgation.¹⁵

The main illness in Amlapitta is mandagni. At Amlapitta's Nidanas, it is seen that tridoshakopa, which is mostly pitta, is the outcome of all causes. Shuktatva (increased amla and guna of the pitta dosha) further affects the formation of rasadi dhatus. Regarding the modifications to the rite, Madhava Nidana offers another samprapti.¹⁶ Amlapitta is categorized using doshas (Vataja, Pittaja, and Kaphaja (Kashyapa), as well as Vataja, Shleshmaja, and Shleshma Vataja (Sharangadhara), Doshagati (Urdhwaga and Adhoga), and Dosha marga (Sanila, Sanilakapha, and Sakapha).¹⁷

CONCLUSION

Acharya have given a comprehensive explanation of the illness and its treatment plan, based on the Kashya Samhita. Acharya has clearly followed Ama Pachana's line of thinking as Ruksha + Sheeta guna is in opposition to Ushna and Drava guna of Pitta, and Tikta Rasa contains Ruksha + Sheeta guna. Consequently, a

physician does not need to consider the Dravya when using the Tikta Rasa. Given that Anupa Desha is an Ahita Desha (according to Acharya Caraka) and that its residents are prone to Amlapitta, it is atypical that Acharya suggests moving the Kashyapa Samhita site where all of the previously described treatment methods have failed. Gaining a complete understanding of Amlapitta's Nidana, Lakshana, Samprapti, Upashaya, and Anupashaya is made easier by studying the Nidanapanchaka. Because of this thorough knowledge, Nidana Parivarjana and Samprapti Vighatana together are the finest ways to address this.

CONFLICT OF INTEREST -NIL

SOURCE OF SUPPORT -NONE

REFERENCES

1. PV Tewari editor. Kasyapa samhita or vrddhajivakiya Tantra with English translation and commentary. Reprint ed, Varanasi: Chaukhambha Visvabharati; 2008, verse 3-6. p.630
2. Brahmananda T. Madhava Nidanam (Roga viniscaya) of Sri Madhavakara with Sanskrit commentary Madhukosa By Vijayarakshita and Srikanthadatta. Varanasi: Chaukhambha Surbharati Prakashana; Vol 2, Verse 1, P. 225
3. Agnivesha, Charaka, Drdhabala, shukla V, Tripathi R editor. Caraka Samhita of Agnivesa with Vaidyamanorama hindi commentary. Delhi: Chaukhamba Sanskrit Pratishthan; Vol II, verse 21-25, P. 554-60.
4. Brahmananda T. Madhava Nidanam (Roga viniscaya) of Sri Madhavakara with Sanskrit commentary Madhukosa by By Vijayarakshita and Srikanthadatta. Varanasi: Chaukhambha Surbharati Prakashana; Vol 2, Verse 1, P. 225
5. Vrddha Jivaka, Vatsya, Sharma H, Srisatyapala. Kasyapa Samhita or vrddhajivakiya Tantra with Vidyotini hindi commentary and hindi translation. Varanasi: Chaukhambha Sanskrit Sansthana; Reprint 2009. Verse 7-9. P. 336
6. Brahmananda T. Madhava Nidanam (Roga viniscaya) of Sri Madhavakara with Sanskrit commentary Madhukosa By Vijayarakshita and Srikanthadatta. Varanasi: Chaukhambha Surbharati Prakashana; Vol 2, Verse 1, P. 225
7. Dr. Bramhananda Tripathy editor. Ashtanga Hrudaya with Hindi Commentary, Reprint ed, Varanasi: Chaukhambha Sanskrita Praishthanat; 2007, Sutrasthana 12 verse 1. p.512
8. Dr. Bramhananda Tripathy editor. Ashtanga Hrudaya with Hindi Commentary, Reprint ed, Varanasi: Chaukhambha Sanskrita Praishthanat; 2007, Sutrasthana 12 verse 1. p.512



9. Dr. Bramhananda Tripathy editor. Ashtanga Hrudaya with Hindi Commentary, Reprint ed, Varanasi: Chaukhambha Sanskrita Prashthanat; 2007, Sutrasthana 12 verse 1. p.513
10. Dr. Bramhananda Tripathy editor. Ashtanga Hrudaya with Hindi Commentary, Reprint ed, Varanasi: Chaukhambha Sanskrita Prashthanat; 2007, Sutrasthana 12 verse 1. p.512
11. Brahmananda T. Madhava Nidanam (Roga viniscaya) of Sri Madhavakara with Sanskrit commentary Madhukosa By Vijayarakshita and Srikanthadatta. Varanasi: Chaukhambha Surbharati Prakashana; Vol 2, Verse 2, P. 226
12. Brahmananda T. Madhava Nidanam (Roga viniscaya) of Sri Madhavakara with Sanskrit commentary Madhukosa By Vijayarakshita and Srikanthadatta. Varanasi: Chaukhambha Surbharati Prakashana; Vol 2, Verse 8-11. P. 228-9
13. PV Tewari editor. Kasyapa samhita or vrddhajivakiya Tantra with English translation and commentary. Reprint ed, Varanasi: Chaukhambha Visvabharati; 2008, Verse 16-17. P. 631
14. Brahmananda T. Madhava Nidanam (Roga viniscaya) of Sri Madhavakara with Sanskrit commentary Madhukosa By Vijayarakshita and Srikanthadatta. Varanasi: Chaukhambha Surbharati Prakashana; Vol 2, Verse 3-4, P. 226-7
15. PV Tewari editor. Kasyapa samhita or vrddhajivakiya Tantra with English translation and commentary. Reprint ed, Varanasi: Chaukhambha Visvabharati; 2008, Verse 16-17. P. 631
16. Brahmananda T. Madhava Nidanam (Roga viniscaya) of Sri Madhavakara with Sanskrit commentary Madhukosa By Vijayarakshita and Srikanthadatta. Varanasi: Chaukhambha Surbharati Prakashana; Vol 2, Verse 12, P. 229
17. Dr. Sumi Shaji, Dr. Shrinath M Vaidya, A Conceptual Study on The Amlapitta Nidana Panchaka, EPRA International Journal of Research and Development (IJRD), Volume: 6 | Issue: 3 | March 2021, ISSN: 2455-7838(Online).