



A CONCEPTUAL STUDY ON THE AMLAPITTA NIDANA PANCHAKA

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ABSTRACT

Amlapitta is a burning issue encountered at present era because of consumption of excess katu, snigdha, viruddha, abhishyandi, atyushna, vidahi, pista anna and changed lifestyle as well as indulgence in diwaswapna, ati udaka panam, chinta. These causative factors further leads to agnimandya and vitiates the dravata of pitta hence causing shukhtatva and vidagdhatva of ahara rasa. Hence the main key for treating Amlapitta is to improve agni and following proper pathya so as to avoid the occurrence.

Amlapitta is defined as the increased state of sourness of pitta emphasizes that Amlapitta is a pathophysiological condition in which the pitta gets vitiated in terms of vriddhi. Kashyapa is the 1st person to mention the disease amlapitta in detail. Virudha, adhyasana, vidahi, pittaprakopi ahara etc comprises the nidanas of amlapitta leading to tridosha prakopa where in specially samana vata, pachaka pitta and kledaka kapha are involved and causes agnimandya. The improperly digested food leads to shukhtata due to ashayadushti and causes improper formation of rasadi dhatus. This entire processes manifest as Amlapitta producing hrktantadaha, tiktamla udgara. Thus all the tridoshas are vitiated and produces Amlapitta.

KEY WORDS : *amlapitta, pitta, agnimandya, ahara, pathya etc*

INTRODUCTION

Amlapitta is considered as a life style disorder mainly due to the improper dietary habits. According to Ayurveda, all diseases are caused due to impairment of Agni (digestive fire).¹Amlapitta is one among them. The understanding of the etio-pathogenesis of a disease is very important for the better understanding and scheduling the treatment protocol.

A detailed description of the disease is not found in Brihatrayees but can see well after the Samhita kala. Kashyapa Samhita is the first person to mention the disease Amlapitta with detailed explanation in 16th chapter of Khilasthana. Madhava Nidana is the first available text which gives importance to Amlapitta and

described its etiopathogenesis and symptomatology in detail along with Urdhwaga Amlapitta and Adhoga Amlapitta.

NIDANA

After assessing the Nidanas of Amlapitta, it can be broadly classified as

- Aharaja
- Viharaja
- Manasika
- Agantuja²⁻³

**Aharaja Hetu (Dietary factors)**

Dietary factors are considered as the very 1st set of etiological factors. The concepts according to Ahara vidhividhana and Ahara vidhi visheshayatana⁴ can be considered here. The factors like katu, amla, vidahi etc⁵ ahara and its irregular intake will lead to pitta dosha prakopa.

- Abhojana
- Atibhojana
- Ajeerna
- Amapurana
- Vishamashana
- Adhyashana
- Gurubhojana
- Pishta atisevana
- Phanita atisevana
- Ikhuvikara atisevana
- Usha atisevana
- Katu-amla rasa atisevana
- Drava- ruksha atisevana
- Kulatha atisevana
- Madhya atisevana

Viharaja Hetu

Viharaja hetus include code of habits. The viharaja hetus include

- Bhukte bhukte snana (taking bath after food)
- Bhukte bhukte avagaha (tubbath after food)
- Bhukte bhukte diwaswapna (taking sleep after food)
- Vegadharana (suppression of natural urges)

Manasika Hetu (Psychological factors)

Psychological factors which leads to increased pitta dosha are

- Chinta (thinking)
- Krodha (anger)
- Bhaya (fear)
- Shoka (sorrows)

Kalaja Hetu (Other related factors)

The one which comes under kalaja hetu are

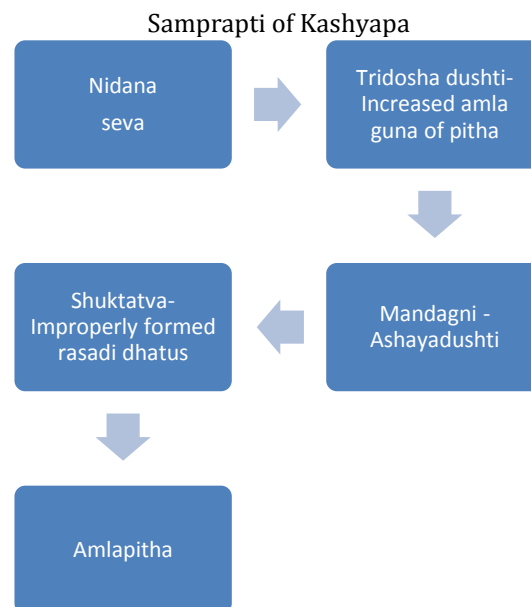
- Varsha ritu (rainy season)
- Pravrut ritu (early part of rainy season)

SAMPRAPTI

- Samprapti is the pathogenesis of any disease which place a very important role in the treatment aspect as samprapti vighatana is important.

Samprapti according to Kashyapa Samhita

- It is considered under Amashayoktha vyadhi. According to Kashyapa samhita the nidana seva which causes tridosha dushti leading to agnimandya further on to shuktava. The fresh food ingested afterwards is improperly digested due to ashaya dushti. Rasa dhatu dushti happens further on affects the other dhatus. This entire process is manifested as Amlapitta having the symptoms of hrutkantadaha, Tiktamla udgara etc. Though all the doshas get vitiated the predominant one is pitta dosha.⁶



Flow chart - 1



Samprapti according to Madhava Nidana

- Pitta dosha chaya which occurs in varsha rutu which can be considered as swabhavika kalaja. If pitta prakopaka ahara vihara is done continuously it further leads to vitiation, the person gets Ajirna and in turn leads to increase in amla and drava guna of pitta and forms the vidagdha ahara rasa. This leads to mandagni, impairing the functions of agni which further ends in Amlapitta.⁷

SAMPRAPTI GHATAKA

- Dosha : Vata - Samana
- Pitta - Pachaka
- Kapha – Kledaka
- Dushya : Ahararasa
- Agni (Jatharagni) : Mandagni
- Srotas : Rasavaha, Annavaha, Purishavaha
- Sroto Dusti Prakara : Sanga, Vimarga Gamana
- Udbhavasthana : Amashaya
- Vyakta sthana : Amashaya
- Rogamarga : Abhyantara

Dosha

Samana vata

Samana vata is one among the panchavata which situates near to the amashaya(stomach). It helps in kindling the jataragni and after pachana helps in division of the digested material into sara and kitta bhagam.⁸ Once if its function is impaired leading to mandagni and ajeerna.

Pachakapitta

Situated between the amashaya and pakwashaya. The process of pachana is depended upon this and thereby all the bhutagnis are dependet on this. In Amlapitta the amla and dravaguna of pitta will get increased.⁹

Kledaka kapha

It assists the pachaka pitta in the process of digestion by breaking down the food particles. If it is impaired will distract the process of digestion.¹⁰

Dushya

Rasa is the major dushya which undergoes vitiation as it is the first to receive the anna rasa.

Agni

Amashaya and Grahani are the places of Jataragni. The process of digestion is initiated by the Samana vata and Kledaka kapha. Any impairment in agni ¹¹can lead to Tikshnagni, Vishamagni and Mandagni. Mandagni is involved is the major factor in the pathogenesis of Amlapitta.

Srotas

All the three types of srotodushti is been involved in Amlapitta. It involves annavaha, rasavaha and purishavaha srotas while considering nidanas.

Udbhavasthana

Amlapitta is an amashaya samudha and pitta pradhana vyadhi. According to Acharya Charaka adhoamashaya is the sthana of pitta why the udhbhavasthana is concluded as Amashaya.

Rogamarga

Since being a koshta sambandha vyadhi Amlapitta is considered under Abhyantara roga marga.

LAKSHANA

Samanya Lakshana

- Avipaka(improper digestion)
- Klama(dizziness)
- Utklesha(belching)
- Tiktaudgara(bitter belching)
- Amlaudgara(sourbelching)
- Gaurava(heaviness)
- Hritdaha(burning sensation in the epigastric region)
- Kantadha(burning in throat)
- Aruchi(anorexia)
- Antrakujana(gurgling sound in the abdomen)
- Vidbheda()
- Udara adhmana(distention of abdomen)
- Hritshula(epigastric pain)
- Angasada(tiredness of extremities)
- Gurukoshtata(heaviness of abdomen)
- Romaharsha(horripilation)
- Shiroruk(head ache) ¹²⁻¹³

**VISHESHA LAKSHANAS**

Vataja Amlapitta	Pittaja Amlapitta	Kaphaja Amlapitta
Angasada (tiredness of extrimities)	Bhrama(giddiness)	Agnimandya(loss of appetite)
Gatrasada(general body weakness)	Swadu upashaya(reduces on having something sweet)	Aruci(anorexia)
Jrumbha(yawning)	Situpashaya(reduce on intake of something which is cold)	Atisara(diarrhoea)
Klama(dizzines)	-	Chardi(vomiting)
Kampa(tremors)	-	Gaurava(heaviness)
Murccha	-	Jadata
Pralapa(irrelevant speech)	-	Kandu(itching)
Romaharsha(horripilations)	-	Nidra(sleep)
Shula(pain)	-	Ruksopasaya(reduces on intake of something which is ruksha)
Snighdhopashaya(reduces on snigdha dravyas)	-	Usnopasaya(reduces by heat)
Tamodarshanam	-	Kaphanishtivana(expectoration)
Vibhrama	-	Shitya
-	-	Sada
-	-	upalapa

(Table -1; Showing Vishesha lakshana of Amlapitta¹⁴⁻¹⁵)**AMLAPITTA TYPES**

- Based on Gati - Urdhwaga and Adhoga Amlapitta.¹⁶
- Based on Dosha - Vataja, Pittaja and Kaphaja(Kashyapa).¹⁷
Vataja, Kaphaja and Shleshmavataja(Madhava).¹⁸

UPASHAYA AND ANUPASHAYA

In kashyapa samhita detail explanation is given.

Vataja-snigdha upashaya

Pittaja-swadu and sita upashaya

Kaphaja – ruksha and ushna upashaya¹⁹

UPADRAVA

Mentioned by kashyapa – Jwara, Atisara,Pandu,Shoola,Shotha,Aruchi,Bhrama –due to ksheena dhatu.²⁰⁻²¹

Kashyapa	Gananathsen
Atisara(diarrhoea)	Grahani(irritable bowel syndrome)
Pandutwa(paleness)	Kandu(itching)
Shula(pain)	Mandala(skin lesions)
Shotha(inflammation)	Pidaka(skin lesions)
Aruchi(anorexia)	Shitapitta(urticaria)

DISCUSSION

From the above article it is clear mandagni is the basic pathology in Amlapitta. When analyzing the nidanas of Amlapitta it is ascertained that all causes leads to pitta predominant tridoshakopa. Increased amla and dravaguna of pitta dosha leads to ashyadusti thereby shukratva which further affects the formation of rasadi dhatus. Another samprapti in regards with the changes in ritu is been explained by Madhava Nidana. Amlpitta is been classified on the basis of Doshagati

(Urdhwaga and Adhoga), Doshamarga (Sanila, Sanilakapha and Sakapha) and doshas(Vataja, Pittaja

and Kaphaja (Kashyapa) and Vataja, Shleshmaja and Shleshmavataja (Sharangadhara).

CONCLUSION

The study of nidanapanchaka helps in the comprehensive understanding of Nidana, lakshana, Samprapti, Upashaya, Anupashaya of Amlapitta. The clear cut understanding of this helps for better



treatment by incorporating Nidana parivarjana and samprapti vighatana.

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