



An Critical Interpretation On Amlapitta Nidana

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ABSTRACT

Nowadays, there is a major issue because of the overuse of katu, snigdha, viruddha, abhishyandi, atyushna, vidahi, pista anna, a changed lifestyle, and indulgence in diwaswapna, ati udaka panam, chinta, and amlapitta. These causative factors also lead to vitiate pitta's dravata and Agnimandhya, which in turn produce shukhtatva and vidagdhata 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 nidanas of amlapitta lead to tridosha prakopa, where samana vata, pachaka pitta, and kledaka kapha are most impacted and result in agnimandya. Ashayadushti causes improper digestion of food, which leads to the formation of shuktata and unsuitable rasadi dhatus. After completing all of these steps, Amlapitta generates tiktaamla udgara and hrtkantadaha. As a result, vitiating each and every tridosha yields amlapitta.

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KEYWORDS - Agnimandhya, Amlapitta, Ahara, pathya, etc.

INTRODUCTION

The principal aims of Ayurveda are to maintain the health of the well-alived and to cure the unwell. It can deal with problems associated with modern lives. One of these urgent problems, "Amplapitta," is clarified by the current study.¹ Furthermore, customs that were formerly "Dincharya" and "Rutucharya" 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. Amlapitta is one of the illnesses produced by vitiated Pitta. For Sushruta, Nidana Parivarjan is significant.² He elaborates on the definition of Nidana Parivarjan, which is abandoning or avoiding the reasons. Nidana Parivarjan must be the first line of defense against illness, Sushruta said. Nidana Parivarjan considers every type of Hetu that may be prevented, such as Dosha Karakhetu and Roga Karakhetu.³

Brihatrayees 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. Along with Urdhwaga Amlapitta and Adhoga Amlapitta, Madhava Nidana is the first book that gives importance to amlapitta and covers its etiopathogenesis and symptomatology in full.⁴

NIDANA OF AMLAPITTA

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

AHARAJA NIDANA

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

VIHARAJA NIDANA

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

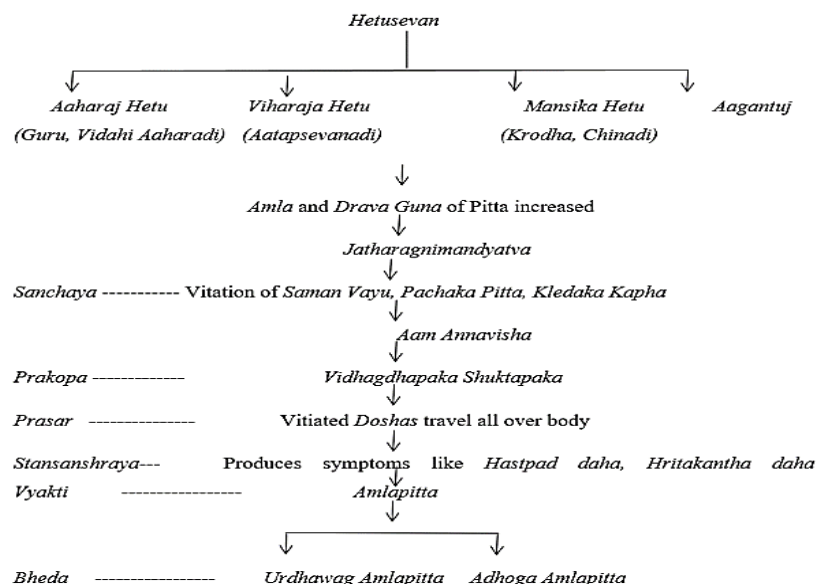
MANASIKA NIDANA OF AMLAPITTA

- Chinta
- Krodha
- Bhaya
- Shoka

AGANTUJA NIDANA OF AMLAPITTA

- Varsha ritu
- Pravrut ritu

SAMPRAPTI



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

Kashyapa said that the Nidan specifically causes Pitta Dosha. Most of the amla and Drava Gunatamaka Pitta trees were grown here.⁵ This links to the Mandagni and Dosha Vitaion, which are near Amashaya.⁶ Here, Aamvisha's change takes place as a result of his ingestion of Vidhagdha and Shuktibhava. Amlata in Aamashaya, which travels throughout the body and produces symptoms depending on Dosha and Gati involvement, is created by this Vidhagdha and huktibhava meal.⁷

SAMPRAPTI GHATAK OF AMLAPITTA

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

DOSHA

SAMANA VATA- One of the panchavata that is positioned near to the amashaya (stomach) is the samana vata. After pachana, it helps ignite the jataragni and separate the digested material into the sara and kitta bhagam. It will cause mandagni and ajeerna if its function is impaired.⁸

PACHAKA PITTA- This is necessary for all bhutagnis as well as the pachana procedure. In Amlapitta, the amla and dravaguna 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- Jataragni 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. The key factor in the pathophysiology of Amlapitta is Mandagni.

UDBHAVASTHANA

Amlapitta is both an amashaya samudha and a pitta pradhana vyadhi. Acharya Charaka believes that adhoamashaya is the sthana of pitta, which is the reason why the udhbhavasthana is judged to be Amashaya.

LAKSHANAS OF AMLAPITTA

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

AMLAPITTA TYPES BASED ON GATI -

1. Urdhwega
2. Adhoga Amlapitta.

URDHWEGA AMLAPITTA

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

ADHOGA AMLAPITTA

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

Based on Dosha -

1. Vataja,
2. Pittaja
3. Kaphaja

UPASAYA /PATHYA

1. Karkota
2. Karvellaka
3. Yava
4. Wheat
5. Kapittha
6. Amalaki
7. Pomegranate
8. Tiktajuices and edibles
9. Mudga
10. Cool boiled water
11. Honey saktu
12. Patola leaves

APATHYA

- Kulattha
- fried food
- sheep's milk
- salt, amla and katu juices
- guru ahara curd
- alcohol.
- fresh paddy
- Virudhasana

- meals that increase Pitta
- Urada

DISCUSSION

Amlapitta is a frequent ailment in the contemporary atmosphere of improper dietary behaviors and routines. The Brahtrayi Granthas mentions the Amlapitta in passing, but it doesn't offer a thorough explanation or a remedy. Doshagati states that Amlapitta was divided into Urdwva and Adha by Acharya Madhavakara, and that Madavanidana is an assembly of all Samhitas that is devoted only to the Nidana element. Acharya Kashyapa 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. Aushadi is then given to carry out the Dosha-specific Pachana, and the body expels more of it through purgation.¹¹

It is obvious from the aforementioned article that mandagni is the predominant ailment in Amlapitta. By looking at Amlapitta's nidanas, it is seen that tridoshakopa, which is mostly pitta, is the outcome of all causes. The production of rasadi dhatus is further influenced by shukratva, which is induced by increased amla and dravaguna of the pitta dosha. 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 Shleshmavataja (Sharangadhara), Doshagati (Urdhwaga and Adhoga), and Doshamarga (Sanila, Sanilakapha, and Sakapha).¹²

CONCLUSION

Given the occurrence and importance of Amlapitta, Acharya may have given a comprehensive account of the illness and its treatment plan, based on the Kashyapa 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. Since Anupa Desha is an Ahita Desha according to Acharya Caraka and its residents are vulnerable to Amlapitta, it is atypical that Acharya suggests moving the Kashyapa Samhita site where all of the previously listed 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

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