



# Critical review on Aharaja nidana (Dietary causes) in the manifestation Amlapitta (Acid peptic disorder)

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## Abstract:

Due to abnormal lifestyle, lack of exercise increased pace of life, changes in food habits and behavioural pattern people become stressful which lead them towards several psycho - somatic disorders. Among them, Amlapitta is one of the common condition, present scenario is the era of competition with full of stress having more speed and accuracy are the prime demand to fulfill their need. The needs of the human being are infinite but the availability is less to fulfill the growing needs. So man is trying to utilize his time in fulfillment of such needs without thinking about his health. He is changing his lifestyle, diet pattern and behavioral pattern and inviting many lifestyle disorders like Amlapitta. Ayurvedic literature mentions about diseases Amlapitta mainly caused because of Ahitakara Ahara. So avoiding such Nidana can prevent and control the disease. So in this present study importance has been given for Aharaja Nidana in the manifestation of Amlapitta.

## Methodology:

Literature review of amlapitta from different classical texts were taken.

## Results and Conclusion:

The Aharaja Nidana are affirmed as main nidana for Amlapitta in varied forms. Even though involvement of Manasika nidana is there but it is not that much significant when compared to Aharaja nidana.

Key Words: Amlapitta, Aharaja nidana, Manasika, Nidana, Diet.

## Introduction:

Ayurveda the science of life is an ancient system of medicine which guided the mankind with various principles to be healthy and stay away from any physical, mental and spiritual illness throughout the life. The main aim of life will be attaining Dharma, Artha, Kama and Moksha. Health is the root cause for attaining this purushartha's<sup>1</sup>. Health can be achieved by following Ayurvedic principles. So Ayurveda has stressed more upon preventive aspect than curative to maintain the health of an individual which is been beautifully quoted as Prevention is better than cure, with example of not to touch the mud is better than washing the hands after touching the mud.<sup>2</sup>

Modern era is becoming synonymous with sedentary lifestyle. This lifestyle has forced man to restore unhealthy food habits. Earlier, people had much more time and would eat healthy food. But now a day's people tend to prefer a quick meal such as junk food and fast food which renders the man to become victims of various diseases. In present days we don't take care of our health and also our eating habits and lifestyles. Only when we land into trouble we realise the bad effect of the modern lifestyle and diet. So we can consider unhealthy food habits are the main contribution for various diseases.

Swasthavritta the health science which mainly emphasise on Dinacharya, Ratricharya and Rutucharya will keep the person in healthy condition<sup>3</sup> and also by following other principles like Sadvritta, Trayopasthamba, Navegandharaneeya, Ahara and Vihara one can maintain the health and longevity without having disease.

Amlapitta is one among the 40 nanatmaja pitta vikara<sup>4</sup> and because of the inappropriate diet and mode of life pitta dosha become vidagdata leading to shuktapaka and causing Amlapitta<sup>5</sup>. So the Ayurvedic literature stressed more on faulty food habits as a nidana for the disease Amlapitta.

## Nirukti

The word "Amlapitta" comprises of two components "Amla" and "Pitta".

According to *Shabda Kalpadruma*<sup>6</sup> the word *Amla* is commonly used to express one of the rasa among *Shadrassa*.

Acharya Charaka has explained *Prakrutharasa* of Pitta as both *Amla* and *Katu*.<sup>7</sup>

Acharya Sushruta in *Suthra Sthana* quotes that rasa of Pitta is *Katu*, but when it attains the *Vidagdatha* it changes into *Amlarasa*.<sup>8</sup>

According to Charaka, *Amla* rasa is the *Prakrutha* rasa of Pitta<sup>9</sup>, but in excess *Amla* rasa vitiates the Pitta dosha.

The second word "Pitta" is derived from the dhatu "Tap" i.e to heat or to warm or to burn<sup>10</sup>.

These terms seems to have 3 meaning i.e.

Tap **Santape**, Tap **Dahe** and Tap **Aishvaryya**.

Tap **Santape**:- referes to generation of heat.

Tap **Dahe:-** refers to act of burning of nutrition which is consumed.

Tap **Aishvarya:-** refers to those factors which are responsible to achieve the 8 kinds of benefits.

These references obtained from Bhattaji's "Sidhantha Koumudi" and the word furnishes the Vyakarana version of the term Pitta. In this context, if we consider word meaning of Amla as diseased, then etymologically Amlapitta may be the diseased state of Pitta. Thus it could be said that Amlapitta is a condition when Pitta in its diseased state of Amlata, is due to the intake of Pittakara Ahara and Vihara

### **PARIBHASHA**

Chakrapanidatta commented on Charaka samhita defines Amlapitta as –

Here when Pitta dosha attains more Amla guna, it is called as Amlapitta.<sup>11</sup>

Srikantadatta in MadhukoshVyakhya defines

By consuming Pittaprakopakara Ahara and Vihara there will be Vidagdata of Pitta because of excessive increase of Amla guna of the Pitta. This state of Vidagdata of the Pitta is called Amlapitta.

According to Sanskrita Vachaspathaya Amlapitta is a disease where Pitta attains Amla rasa. If person eats whatever in this condition is transformed into Amla rasa due to vikrutha pitta.

According to Madhava Nidana Hindhi Vimarsha –

The Vidagdha Pitta which attains Amlata is called Amlapitta

Apart from above definition there is some other definition of Amlapitta, they are:-

Kashyapa explains in Khila Sthana that the vidagdha anna Rasa transformed into Shuktata, and this Shukta anna rasa is retained in Amashaya and causes Amlapitta<sup>43</sup>.

the term Nidana refers to the causative factors, which play an important role in the manifestation of a disease. To understand the Samprapti of the disease, it is necessary to understand the Nidana i.e comprehensive understanding regarding the genesis of the disease is Nidana<sup>12</sup>. Nidana is having Paryaya's like Hetu, Nimittha, Ayatana, Kaaraka, Karana, Kartha, Pratyaya, Samutthanam, Mulam, Yoni. The classification of the Hetu is of many types, it is been classified as dvididha, trividha and chaturvidha hethu.

Understanding the concept of Nidana of a disease also helps us to treat the disease. This can be substantiated by Acharya Sushruta's verse "**Sankshepatha Kriyayogo Nidana Parivarjanam**". As Nidana Parivarjana forms the first and foremost step in treatment of any disease. It is practically proven fact that, many of the patients can be managed only by means of Nidana Parivarjana. Thus knowledge of Nidana attributes the Preventive measures.

Amlapitta is one among the lifestyle disorder because of Ahitakara Ahara and Vihara sevana it is produced. In classics a large number of Nidana have been explained in the context of Amlapitta. Opinions of different Acharya's can be classified under different headings like-

1. Ahara Sambandhi Nidana (Dietary Causative Factors)

2. Vihara Sambandhi Nidana (Regimen Causative Factors)
3. Manasika Sambandhi Nidana (Mental Causative Factors)

### **Amlapitta nidana – Aharaja**

Etiological factors of Amlapitta related to the food articles and its intake are categorised under Aharaja Nidana, as a main causative factor of Amlapitta.

#### **Aharaja Nidana (Dietary Causative Factors):**

Sl No	Ahara Sambandhi	Sl No	Ahara Sambandhi
1.	Viruddhahara	2.	Ati Ushna Sevana
3.	Dushtahara	4.	Ati Snigdha Sevana
5.	Vidahi Ahara	6.	Ruksha Sevana
7.	Pitta Prakopi Ahara	8.	Ati Amla Sevana
9.	Vidagdha Ahara	10.	Ati Drava Sevana
11.	Adhyashana	12.	Phanitha
13.	Ajeerna Ashana	14.	Ikshu Vikara
15.	Pishtanna	16.	Kulattha
17.	Ama Ahara Sevana	18.	Bhrishta Dhanya
19.	Apakva Ahara Sevana	20.	Phulaka
21.	Madhya Sevana	22.	Phruthuka
23.	Gorasa Sevana	24.	Antarodaka Paana
25.	Guru Bhojana	26.	Paryushita Bhojana
27.	Abhishyandhi Bhojana	28.	Guda

#### **Aharaja Nidana:** <sup>13,14,15</sup>

Aharaja Nidana mentioned as per different authors are given like intake of Viruddhahara - Ksheeramatsyadi, Dushta - Vyapanna anna, Vidaahi (Vidagda) - bharjeeta, Pitta Prakopi Pananna – takrasuradi, Ashudhanya- Mashadi, Pishtanna Sevana, Madhya and Gorasa sevana, Ushna Snigdha Ruksha Amla and Drava ati sevana, Phanita, ikshuvikara, Kulattha, Bhrishta dhanya sevana and Phruthuka sevana does the prakopa of Vata and inturn leads to jataragni mandhyatha. If person again indulge in nidana sevana that will leads to the vitiation of pitta again causing the vidagdata of pitta that in turn leads to shuktata causing Amlapitta

In this List of Nidana much stress has been laid on the improper following of Vidhi of Ahara.

- Adhyashana leads to Ajeerna as the previously ingested meal yet to be digested.
- Vishama Bhojana in the form of Akala Bhojana produces Ama.

- Atimatra Bhojana leads to production of ama.
- Ahara Vidhi Visheshayathana has been explained in order to maintain the swasthya, whereas vidhirahita bhojana causes Agnidushti.
- Abhojana/langana leading to Vata prakopa causing agnidushti.

### Nidana According to Different Acharya's

Sl.No	Etiological factors	Kashyapa	Madhava kara	Bhava mishra	Baish ajya ratnav ali	Harita	Sushr uta
1	Ajirna Ahara	+	-	-	-	-	-
2	Abhishyandhi Bhojana	+	-	-	-	-	-
3	Adhyashana	+	-	-	-	-	-
4	Ama	+	-	-	-	-	-
5	Ama Pakvaanna	+	-	-	-	-	-
6	Akala Bhojana	+	-	-	-	-	-
7	Amla Sevana	+	+	+	+	-	+
8	Ame Ame cha Puranat	+	-	-	-	-	-
9	Antarodaka Paana	+	-	-	-	-	-
10	Ati Ushna Ahara	+	+	+	+	-	+
11	Ati Snigdha Ahara	+	-	-	-	-	-
12	Ati ruksha Ahara	+	-	-	-	-	-
13	Ati Drava Sevana	+	-	-	-	-	-
14	Bhukte bhukte Snana	+	-	-	-	-	-
15	Bhukte bhukte Avagaha	+	-	-	-	-	-
16	Bhukte bhukte Divaswapna	+	-	-	-	-	-
17	Bhrista Dhanya	+	-	-	-	-	-
18	Dushtanna	-	+	+	+	-	+
19	Gorasa sevana	+	-	-	-	-	-
20	Guru Bhojana	+	-	-	-	-	-
21	Ikshu Vikara	+	-	-	-	-	-
22	Kulatha Sevana	+	-	-	-	-	-

23	Madhya Sevana	+	+	+	+	-	+
24	Paryushitha	+	-	-	-	-	-
25	Pitta Prakopi anna	-	+	+	+	+	+
26	Pishtanna	+	-	-	-	-	-
27	Pruthaka Sevana	+	-	-	-	-	-
28	Pulaka Sevana	+	-	-	-	-	-
29	Viruddhashana	+	+	+	+	+	+

The Detailed description regarding each nidana is been explained:

**Atiamla dravya** sevana is one of the important factors in the genesis of the disease Amlapitta. According to Charaka **Lavana rasa** is important rasa which is responsible for the manifestation of the disease Amlapitta. Acharya Charaka also opines that due to excessive intake of the **Katu rasa** causes Amlapitta.

Among the Vimshathi guna – **Guru guna, Atisnigda, Atiushna, Atirooksha Ahara** leading to the Amlapitta. Acharya Sushrutha clarifies it by telling that **Atirooksha Ahara** causes Mandagni thereby causing Vidaha. **Atiushna** Ahara causes Pitta Prakopa leading to **Vidaha**. **Atisnigda** and **Guru Ahara** are takes more time for digestion thereby stay more in kosta leading to the vidahi.

**Madhyapana** if taken in excess causing Amlapitta. Gunas of Madhya that is Ushna, Teekshna, Rooksha and Amla Rasa will causes the Pittaprapakopa and Vidaha.

**Kulattha, Bhrusta dhanya, Pulaka dhanya** and **Pruthaka** are considered as the nidana for Amlapitta. Kulatha is one of the important nidana for Amlapitta. Brusta Dhanya , Pulaka and Pruthaka are Vidahi in its nature.

**Gorasa** – food article prepared out of milk are having guru guna which takes much time for digestion and stay long time in koshta.

**Phanita** which is Ikshu Vikara is the nidana for Amlapitta. Guda is ikshuvikara which is also considered as the nidana for Amlapitta. Acharya Charaka explains that Yanthra nishpeedita ikshurasa is considered as Vidahi and also told that Phanitha is tridoshakaraka

**Viruddhahara, Adhyashana, Bhukta divaswapna, Bhukta Atisnana and Bhukta Avagaha** are considered as Amadoshakaraka and Tridoshakopaka.

**Abhishyandhi bhojana** brings about the khledana in dosha, dhatu, mala and srotus.

**Pitta Prakopaka dravyas** like Katu, Amla, Lavana rasa pradhana dravya, Teekshna-ushna gunayukta dravya, Ushnaveerya dravya vitiates the pitta and produces the vyadhi.

**Atidravasevana** results in Mandagni and in turn leads to Amlapitta. Excess intake of the drava naturally hampers the agni. **Antarudakapana** is considered as the Nidana for Amlapitta according to Acharya Kashyapa. Here Antarudaka refers to the drinking of water while having the food. As per Acharya Charaka 1/3<sup>rd</sup> of the Amashaya should be liquids if more than this quantity will leads to Amlapitta.

**Ajeernashana** (food intake during the state of previously indigested food), **Amabhojana** (consumption of the food in the presence of Ama), **Ama Ahara sevana** (raw food), **Apakvaanna** (uncooked food), **Pishtanna** (food prepared out of flour), **Paryushita Bhojana** (stale food) are considered as the Nidana for the Amlapitta.

**Loulya** refers to no control over food intake either in quantity or quality of food. This will leads to the agnimandhya where there will be formation of the Ama and Ajeerna leading to the Amlapitta.

#### Discussion:

Health status of an individual depends upon the kind of Ahara he follow. Intake of wholesome Ahara reflects the health whereas unwholesome Ahara yield in the production of the various disease including lifestyle disorders. Today is the era of urbanization and industrialization a drastic changes taken place in mankind. Man is trying to cope up with that speed and adopted unhealthy diet leading to various lifestyle disorders. Amlapitta is also among such disease where the person indulges in unhealthy diet. So all the acharya's stressed more on faulty food habits as a nidana for the disease Amlapitta.

The word "Amlapitta" comprises of two components "Amla" and "Pitta". The word Amla is commonly used to express one of the rasa among shad rasa. According to various Ayurvedic literature Amla and Katu rasa is the prakrutha rasa of pitta but in excess leading to vidagdatha which in turn vitiates the pitta causing the disease Amlapitta. In total Amlapitta is the diseased state of Pitta. Thus it could be said that Amlapitta is a condition when Pitta in its diseased state of Amlata, is due to the intake of Pittakara Ahara.

To discuss about Nidana large number of Nidana have been explained in the context of Amlapitta. All nidanas can be put under different headings like Aharaja, Viharaja and Manasika nidana for better understanding Aharaja nidana like Viruddha, Dushta, Vidahi, Pitta prakopi pananna, Pishtanna, Madhya, Gorasa, Ushna Snigdha Ruksha Amla rasa, Ati drava sevana etc. are leading to disease Amlapitta mentioned by different Acharya's.

The Samprapthi of Amlapitta due to the pittaprakopakara nidana. There will be increase in the Amlarasa of the pitta and causing the Vidagdatha. If again person indulges in ahita Ahara leading to the agnimadhya in turn leading to Shukta paka manifesting the disease Amlapitta. Bheda of Amlapitta is mainly done on the basis of the location of the dosha, dosha- dhushya samoorchana and its pravrutthi are of two types they are Urdwaga and Adoga Amlapitta. On the basis of vitiation and predominance of the doshas it is classified into Sanila, Sakapha, Sanilakapha, Sleshmapittaja and classification based on doshas are 3 in number they are Vataja, Pittaja and Kaphaja.

Tikta- amlodgara, Hritdaha, Kukshidaha and kantadaha are taken as Prathyatma Lakshana of Amlapitta. Because due to ahitakara Ahara get aggravated and produces Shuktapaka. It is considered as main stage in samprapthi of amlapitta which is responsible for the production of Amlapitta.

Sadhyasadyatha of the disease are given as disease Amlapitta in early stage is curable with minimal interventions. If it becomes chronic it will become Yapya or curable with difficulty (Krichha Sadhya). In a person who does the Nidana Parivarjana and adopt Pathya Ahara then disease can be cured with minimal Shamana Chikitsa. If Amlapitta is accompanied with Upadrava, then it is said as yapya or Asadhya. If Amlapitta is not treated that will produce different upadrava so to avoid such complications it should be treated with appropriate Shodhana and Shaman along proper Aharaja pathaya.

### **Conclusion:**

Amlapitta occurs when Prakrutha pitta attains Vidagdatha by the Aharaja, Viharaja and Manasika nidana. The literary part shows that all the Ayurvedic literature is of the same opinion regarding Amlapitta except few variations in nomenclature, types, Pathya-apathya. Amlapitta being a functional disorder due to the Amlavasthapaka during phases of digestion. Thiktamlodgara, Hrit Kanta Kukshidaha, Utklesha are clearly met in Amlapitta condition. We don't get reference about Poorvaroopo of Amlapitta in classics but many of the patients given history that they were having occasional Agnimandhya and Ajeerna that could be taken as Poorvaroopo of Amlapitta. It has been observed that maximum number of patients exhibits the Prathyatma Amlapitta Lakshana with Urdwaga Amlapitta Samanya Lakshana. High prevalence rate of Amlapitta is due to indulgence in Ahitakara Ahara. Nidana like intake of Non-vegetarian food, Viruddhahara, Habit of fasting, Katu and Amla rasa sevana will leads to Amlapitta. Chronic stages of Amlapitta again influenced by vitiation of doshas leads to other conditions like Jwara, Atisara, Shotha, Pandhutha etc. The important causative factor for Amlapitta and positive step taken towards correcting those causative factors i.e. to avoid the Ahitakara Ahara. The Pathya like Taptasheetajala sevana which shown a significant effect in the prevention and management of Amlapitta.



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