



CONCEPTUAL STUDY OF PITTAJ NANATMAJA VYADHI WITH SPECIAL REFERENCE TO AMLAK:

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ABSTRACT

Nanatmaja vyadhi are innumerable but *Charak* has mentioned 140 types which are commonly found. These are the diseases which are caused by only one *dosa* without being combined with other *dosas*, means that the particular *dosa* are so strong that it alone are able to cause the disease. Practically there cannot be any diseases cause by only one *dosa* just like as there is no *rasas* made of only one *panchabhautik*. Also *kapha*, *pitta* and *dhatus*, left to themselves are immobile without their carrier (*Vata*). The *Nanatmajavyadhi* by *Charak* has emphasized that by knowing the *nidan*, *atmarupa* and *aparinami karma*, *upakrama* of *dosas*, each type of disease can be diagnosed and treated promptly. *Amlak* (*AmlaUdgar*), one of the *pitta nanatmajavyadhi* where *pitta dosa* is so strong that it alone is sufficient for the development of this disease. *Avasthapaka* (stages of transformation during the process of digestion) refers to changes, which *ahara dravyas* undergo in the *kostha*. The *avasthapak* of *amla* (*vidagdhaahar*) is crucial for further digestion process as it is necessary for the stimulation of *accha pitta* (*Jatharagni*) mean while abnormal at this stage can also lead to diseases like *Amlak*.

KEYWORDS : *Nanatmajavyadhi*, *Atmarupa*, *Amlak*, *Avasthapak*, *Vidagdhaahar*, *Jatharagni*.

INTRODUCTION:

Depending upon *doshas* involved the diseases have been divided into *Samanyaja* and *Nanatmaja* types. *Charak* has mentioned 140⁽¹⁾ types of *Nanatmaja vyadhi*, while mentioning that they are innumerable in number, as for the convenient he has mentioned diseases which occurs frequently and which are of commonest one.

- 80 types of *Vata Nanatmaja*
- 40 types of *Pitta Nanatmaja*
- 20 types of *Kapha Nanatmaja*

Diseases are in fact innumerable depends on - *Prakriti* (Nature), *Adhistan* (*Dushya, Rasa, Rakta*), *Linga* (Symptoms), *Ayatan-Distant causes* (*Dusta ahar vihar*) *Vikalpa* and *Vishesha*-(permutations and combination)⁽²⁾

Pitta-nirukti: (Etymology)⁽³⁾:

Tapa + *Acchhapratyaya* = *Tapi*
Tapi words became *Pita* if we reverse
 T¹ *dwitwa* = *Pitta*

The word '*Tap-santape*' means creation of heat, or oxidation process or color change etc.

Agni is the most commonly used synonym for *Pitta*. While describing sub-types of *Pitta*, *Sushruta* has used the word *Agni* e.g. *Pachakagni* inspite of *Pachak pitta*, *Ranjakagni* inspite of *Ranjak pitta*⁽⁴⁾.

Pitta is a substance with the specific properties and function. *Agni* is the energy residing in *pitta*. This *agni* in normal or abnormal conditions show positive or negative effects as explained in the above verse e.g. proper or improper digestion, proper or improper vision, thermal regulation, normal or abnormal color, courage or fear, anger or joy, satisfaction or attraction etc.⁽⁵⁾

Charak has mentioned 140 types of *nanatmaja vyadhi*, 40 types specific for *pitta*. Though other *Acharya* had not mentioned the word *pitta nanatmaja*, but they enumerated the same diseases as *pitta vridhhi lakshan* or *pittajavikara* or even as separate disease.

Amlak is the sour eructation⁽⁶⁾, disease mention by *charak* in *pitta nanatmajavyadhi*.⁽⁷⁾ The same disease has mention by *Sushrut* in the name *Amlak*^(8,9,10) in various places. The

pathophysiology of *amlak* and its relevance to modern science are dealt for better understanding which can be beneficial for treatment and for research in the present day.

Aims and Objectives of the Study:

- To emphasize and discuss on the *pitta nanatmaja vyadhi*.
- An elaborate study on *Amlak* and its correlation with modern science

MATERIALS AND METHODS:

References are taken from Ayurvedic classics specially *Charak Samhita*, *Sushrut Samhita* and other *Samhita grantha*, Scientific journals, Research papers and from Modern books. Critical analysis of digestion process both from Modern and Ayurvedic and its possible cause of *Amlak* (*Acid eructation*) is described.

Pitta Nanatmaja Vyadhi:

Pitta Nanatmaja Vyadhi where *pitta* is so strong that it alone is responsible for the cause. These are the diseases which are caused by only one *dosa* without being combined with other, means that the particular *dosa* are so strong that it alone are able to cause the disease. Practically there cannot be any diseases cause by only one *dosa* as there is no *rasas* made of only one *panchabhautik*. Just like *kapha*, *pitta* and *dhatus*, left to themselves are immobile without their carrier (*Vata*)⁽¹¹⁾. This *nanatmaja* concept has thrown a light on how a disease can be diagnosed and treated by providing complete understanding of *Vatika*, *Paittik* or *Sleshmika* based on *Atmarupa*⁽¹²⁾ and *Aparinami karma* of *doshas*.

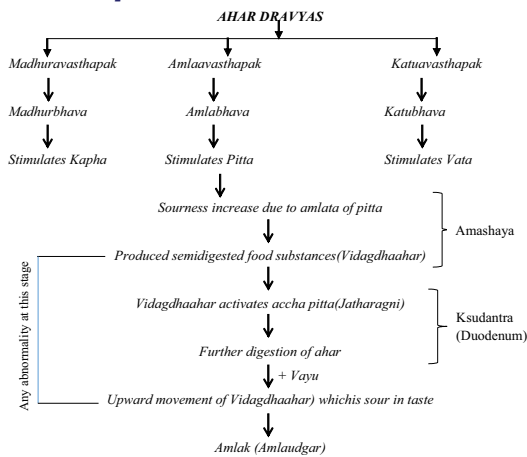
Atmarupa means inherent, natural qualities and innate qualities and *Aparinami* means natural, not caused by any other condition and *karma* means abnormal function. *Aparinami Karma* denotes inherent natural actions specific to a single *dosa* without association of other *dosas* but not irrespective of body organs.

Amlak (Amlaudgar-hyperacidity):

Amlak is one of the disease which is mentioned under *pitta nanatmajavyadhi*, the same is also mention by *Kasyapa* and *Vagbhat*⁽¹³⁾ under the forty types of *Pitta* disorders.

The word *Amlak* which is mentioned by *Charak*, *Gangadhara Rai* has been commented as -*Amlako amlaudgaranameva*. The sour eructation (*amla udgar*) is called by the name *Amlak*.

The Avasthapak:^[14,15]



Avasthapaka (stages of transformation during the process of digestion) refers to changes, which ahara dravyas undergo in the koshta. It is also called as prapak or prathamapak.

Whereas Nisthapaka or vipaka has been defined as the outcome of Jatharagni on the ahara substrate- the resultant of the previous paka.

The main difference between avasthapak and vipak is during avasthapaka, the transformation are essential for the stimulation of the dosas. It is only in the stage of vipak the dosas are aggravated.

As soon as the food consisting of 6 rasas is taken, madhurabhava (sweetness) is manifested first. Afterwards during the process of digestion, the food remains in semi digested form (vidagdha) which is sour (chyme). While moving downwards from the amasaya, this vidagdha (semi digested and sour stuff-i.e (chyme) stimulates the production of a liquid called acchapitta. Here the term accha has been interpreted as aghana and swachha, (Chakrapani and Ganghadhar Sena) meaning thin and clear respectively. Acchapitta would, therefore represent total a concept; possibly it forms part of the much wider concept-Jatharagni. The concept of acchapitta includes the gallbladder bile and pancreatic juice.

Then this food product reaches pakvasaya, Where it gets further digested and dehydrated by the agni(enzymes), and it takes a bolus formed resulting in pungent taste, stimulates vayu.

Vidagdhaahar and Chyme:

The vidagdhaahar which is produced during amlaavasthapaka has the same physiological action and can be compare as chyme (semi digested sour food) produced due to the resulting action of hydrochloric acid during gastric phase of digestion

Vidagdhaahar	Chyme
Definition: Semi digested sour food substance produced as the resulting action of pitta dosa in amasaya.	Semi digested sour food substances produced as the resulting action of HCl.
Location: Amasaya	Stomach
Stage: Amlaavasthapak	Gastric phase
Taste: Sour	Sour
Action: Stimulates the production of a transparent liquid called accha pitta.	Helps in the production of pancreatic juice by stimulating hormones secretin and cholecystokin (CCK) which comes out in response to acidic chyme entering the pancreas.

Relation of Amlak and Vidagdha Ajeerna^{[16]:}

“Pittad vidagdham trn moha bhrama amlako udgar dahavat”

Pitta causes vidagdha- ajirna and this presents with trit (thirst), moha (delirium), bhrama (giddiness), amlaudgar (sour belching), and daha (burning sensation).

As Amlak is one of the symptom of Ajeerna. Avasthapaka is the transformation of ahara rasa during the process of digestion. These includes- madhur, amla and katu avasthapaka due to involvement of kapha, pitta and vata in each stage respectively. The ahara rasa which we consumed when reaching kaphasthan with involvement of kapha dosa moisten the food for further metabolism. But when the food do not get sufficient moisture and other necessary substance, at this stage there will be ajeerna called amajeerna.

Similarly, the food which goes to the next avasthapaka should transform into amla rasa by the action of amlata of pitta. This amla rasa is called vidagdhaahar which is necessary for stimulation of acchapitta (Jatharagni). The role taken place by vidagdhaahar can be summarised as:

1. Activates Jatharagni
2. Helps in propulsion of semi digested food for further transformation.

When this semi digested food stays in the amlaavasthapaka instead of proceeding to the next stage. This can lead to the condition called Vidagdhaajeerna.

AHARA DRAVYAS		
MUKHA OR URDHWA AMASHAYA (mouth to fundus of stomach)	ADHO AMASHAYA OR GRAHANI (from body of stomach upto duodenum)	PAKVASHAYA (small intestine and large intestine)
Madhuravasthapaka	Amlaavasthapaka	Katuavasthapaka
Normal condition- Stimulate kapha(Kledana)	Stimulate pitta (Paka)	Stimulate vata (Sosan)
If abnormal- Ama Ajeerna	Vidagdha Ajeerna	Vistabdha Ajeerna

Udgar and Vata dosa^{[17,18]:}

The Vayus are ten in number: Pran, Apan, Samana, Udana and Vyan (internal vayu) Naga, Kurma, Krikara, Devatta and Dhananjaya (external vayu).

Out of the above external vayu, he mention that Naga vayu perform the function of eructation (Udgar). “Sthivan ksavathu udgar swas.....”

The function of Pran Vayu include the secretion and frequent spitting, eructation (udgar).

DISCUSSION:

According to Vagbhat, there is no rasa which is not made of panchabhautik. Likewise, there is no disease which is made of only single dosa. Keeping the above facts in view NanatmajaVyadhi concept has been emphasized by Acharya Charak by knowing the Nidan, various Atmarupa and Aparinami Karma of Pitta, and general Pitta Upakrama, each and every type of disease having Pitta Predominance can be treated accordingly.

Avasthapaka is for stimulation whereas Vipak is for increase, so that each humour (vata, pitta and kapha) will be able to take part in their specific action for their specific stage during digestion eg- the madhurbhava of madhuravasthapak is essential for stimulation of kapha so that pakrit karma of kapha will be taken out which is very necessary at this stage- kledan etc. The amlabhava of amlaavasthapak is also useful

for the stimulation of *accha pitta (jatharagni)* which is the most important and actual substance for digestion of *ahar*. In parallel to modern physiology, the *chyme (semidigested sour-amlabhava)* of food substances is necessary to stimulate other digestive enzymes produced by pancreas and for bile secretion: Pancreatic secretion is control by two hormones Secretin and Cholecystokinin(CCK), Secretin and CCK are release from pancreas only in response to acidic *chyme* entering the pancreas.

There is no *Udgar* without the involvement of *Vata* because *Udgar* is due to the *pratilomagati* of *vayu*.

AmlaUdgar (acid eructation) is not due to the aggravation of *pitta* as a whole. Rather it is due to the abnormality in the *amaavastha* stage of *paka(vidagdhajaerna)* leading to abnormality in the physiological function of the gastrointestinal system. Further involvement by *Saman* and *Pranvayu* leading to *pratilomagati* of *vayu* which comes out as *Udgar*.

CONCLUSION:

1. *Amlak* is sour eructation.
2. There is no *Udgar* without the involvement of *vayu*.
3. Physiologically, the *amlabhava* produced in *amaavasthapaka* can be correlated with *chyme* (semi-digested sour food substances).
4. *Amlaudgar* is one of the symptom of *vidhagdhajaerna*.
5. Treatment which can be adopted are-
 - The *vriddha* (abnormal) *Pitta dosa* can be normalized by medications which will pacify *pitta dosa*. Those are- *langhan, virechana, snehapana* etc.
 - As there is no *udgar* without involvement of *vata*, so treatment to normalise *vata* is also essential.
 - By *Sushrut*, In *vidagdhajaernavaman* (emesis) with warm water is indicated and also *langhan* therapy (fasting)
 - *Vidagdhajaerna* can become *paka* (digested) properly by drinking cold water as it mitigate aggravate *pitta* by its coldness and its pushes downward for further digestive process by its moisture quality.

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