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“Vyadhi Vyavachedatmak Nidan of Urdhvag and Adhog Amlapitta Lakshana in Lite of Doshagati”

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Abstract:

Vyavachedak Nidan is distinguishing of particular disease or condition from other that present with similar clinical features. *Dosha-Gati* is basic consideration discussed by *Charakacharya* which keeps great clinical importance to the diagnostic (*Roga Nidan*) point of view; besides, prognosis (*Sadhyasadyata*) and proper application of the treatment measures (*Chikitsa karma*) can be planned followed by assessment of *Dosh- Gati* through its classified aspects as the *Tridosha* is the *Samavayee karan* of the *Roga*. *Amlapitta* is very common disease in present era. *Amlapitta* is one of the commonest *vyadhi of Annavaha srotas*, caused by vitiated *agni*. *Amlapitta* is a condition where *amlaguna of pachak pitta* (gastric juice) increases due to *Samata*. *Amlapitta* has been considered as *pittapradhana Kaphapradhana Tridoshaja Vyadhi*. *Acharya Madhava and Bhavamishra* classified *Amlapitta* in two types according to *doshagati or sthan dushti*. First type is *Urdhvag amlapitta* exhibits symptoms of *pittaja and kaphaja Amlapitta* and second type is *Adhog Amlapitta* exhibits symptoms of *vataja amlapitta*. By understanding the various *lakshanas* of different type of *Amlapitta* in lite of *doshagati* can be beneficial for *lakshana and samprapti vighatanatmak chikitsa*.

INTRODUCTION-

In today's modern life *Amlapitta* (Hyperacidity) is a common disease affecting almost 45 % people in our country. The word "*Amlapitta*" comprised of two words- '*Amla*' (*Sour*) and '*Pitta*' (gastric juice)^[1]. In *Amlapitta* the quantity of *Pachaka Pitta* is increased, its quality of normal bitter taste (alkaline) is changed to more sour taste (acidic) as a result of fermentation. Because of this increased sour quality of *pitta* it is called *Amlapitta*^[2]. *Amlapitta* is one of the commonest *vyadhi* of *annavahasrotas* (Gastrointestinal track disorder)^[3], caused by vitiated *agni*. *Amlapitta* is a condition where *amlaguna* (Sour) of *pachak pitta* (Gastric juice) increases due to *samata* causing *vyadhi* (Disease) condition. *Aacharya Kashyap* has accepted the involvement of three *Doshas* in *Amlapitta*^[4] while *Madhavkara* has accepted the dominance of *Pitta* in this disease^[5]. *Aacharya Charak* has not mentioned *Amlapitta* as a separate disease but described in *Grahani* (intermittent loose motions followed by constipation) as one of its *Lakshana* (symptom)^[6]. According to *Ayurveda* many disorders are due to vitiated *Agni*. When quantity, quality and functions of the *doshas* are not in optimum range or when their movements get disturbed then it is called as Pathological or *Vaikrita Doshagati* which itself is responsible for disease manifestation. It includes *Kshaya*, *Vridhhi State*, *Deranged Gati*, *Shatkriyakala* and *Avarana*^[7].

CONCEPT OF DOSHAGATI:

Ayurveda has expounded a principle of '*Tridosavada*'. *Ayurvedacarya* explicate *samadosha* as the condition of healthness. *Vata*, *pitta* and *kapha* are

somatic *doshas* are verily the causative agents of the origin of the body. *Doshas* destroy and support (maintain) the body when they are abnormal and normal respectively.

Health can be summarized as *Prakrut gati* of *doshas* whereas *Vikrut gati* defines illness. *Doshagati* is the fundamental concept of *Ayurveda*. *Carakacharya* in '*Kiyanta shirshiya adhaya*' explained *Dvidividh* and *trividh doshagati*. *Dvidividh doshagati* are *prakrut* and *vikrut doshagati* and *Trividh doshagati* are *Kshaya –Sthan- Vrudhhi*, *Urdhva-Adho-Tiryaka* and *Shakha-Koshtha-Marmasthisandhi gati*^[8]. Any thought regarding *Swasthavastha* and *Aturavastha* is incomplete without thinking of *doshgati*.

Types of Doshagati:

1) *Dvidividha Doshagati*

2) *Trividha Doshagati*

1) *Dvidividha Doshagati*:

- a) *Prakrut Doshagati*- *Prakrut* means the state of equilibrium (normalcy). The *doshas* when normal, they stay in their own place and they attend to their normal functions. This is the *Prakrut gati* and is seen in healthy individuals.
- b) *Vaikrut Doshagati*- *Vaikrut* means the state of disequilibrium (abnormalcy). *Vaikrut gati* is abnormal and it is due to aggravation and diminution of *dosha*. It is the symbol of illness or abnormal condition.

2) *Trividha Doshagati*-

a) *Kshaya-Sthan-Vrudhi*-

- *Kshaya*- means '*Swamaana Kshina*' which reflects diminution

in its normal form (static and functional downfall) it can be assessed by observing reduced normal functions of that particular *Dosha*.

- *Sthan*- state of *Dosha*,
- the meaning of which is reset of that *Dosha* in its natural range and in own seat i.e. normal condition. (*Swamanasthanavastha*) To understand and assess the abnormal state and development of particular *Dosha*, its normal features and functions should be known.
- *Vrudhi*- means 'Swamana *Atiriktatva*' which reflects abnormal increase in its normal features and functions. *Vrudhi* of vitiated *Pitta* is main cause of *Amlapitta* disease.

b) *Urdhva-Adho-Tiryak*-

Is 2nd type of *Avastha* *bheda* mentioned by *Acharya Charak*. As per indulgence of *Nidan* the *Dosha* gets increased accordingly and in progressive phase, it spreads crossing its own seat. *Acharya* says- '*Sa Eva Kupito Dosha Samutthana Visheshatah, Sthanantargatyaicha Janayatyamayan Bahun*'^[9]. e.g. an accumulated *Vayu*, on provocation, where it gets spread, creates varied disorders accordingly; like if it gets *Pratilomatva*- (*Urdhwa gati*) then- *Chhardi, Shirah shool, Bhrama, Urah Vedana, Kasa, Urdhvag Amlapitta* etc. arise;

if towards *Adhah*-downward- then *Atisara, Sakthisada, Pindikodweshtan, Adhog Amlapitta* etc. arise and if *Gati* is *Tiryak*- i.e. on systemic spread then *Jwara, Angamarda, Kukshi- Parshwa Shoola, Sarva Sandhi Vedana* etc. occurs.

Koshtha-Shakha-Marmasthisandhishu-

This *gati-avsatha* of *dosha* is attributed to manifestation of disease, its exposure and affliction of specific body organ. These three factors have been discussed under the topic '*Roga Marga*'^[10]. In *Amlapitta* vitiated *doshas* came from *shakha* to *Koshtha* this is easy method to expelled out by the nearby route. *Urdhvag Amlapitta* treat by *Vaman* and *Adhog Amlapitta* treat by *Virechan*.^[11]

CONCEPT OF AMLAPITTA:

Chakarpani in his commentary on *Charaka Samhita* states that, "*Amlagunodriktam Pittam Amlapittam*". Here *udrikta* stands for increase or excessive, which means that there is quantitative in *pitta*. *Amlapitta* is most irritating disease due to faulty life style, dietetic indiscrimination, mental stress/strain and due to complication of certain disease and medications. It is a *Pitta* predominance disease of the *Annavaha* which also affects the *Purishvaha strotas* & occurs due to *Mandagni* and *Ama*. In *Ayurvedic* terminology, *Agni* (digestive fire) is considered as the protector of the human body while *Ama* (toxic) is the cause of the disease^[12].

Causes of Amlapitta-

1) *Aharaj (Dietary cause)*:

This includes various kinds of faulty dietary habits which are against the normal habits as mentioned in *Ayurveda*. According to *Kashyap Virudha Ahara* (Incompatible diet), *Adhyasana* (food after meal), *Ama Bhojana* (to consume food although

previous food is not digested), *Ajeerna Bhojana* (constant indigestion), *Guru* (heavy meal), *Snigdha Bhojana* (oily food), *Ati Rukshanna* (excessive dry food), etc. causes *Agnimandya* (loss of appetite) that leads *Amlapitta* (hyperacidity)^[13]. *Acharya Madhavakara* says that increased *Pitta* (gastric juice) is aggravating factor responsible for *Amlapitta* disease^[14].

2) *Viharaja*:

This includes the factors which are against the rules of normal hygienic behavior.

It is of two types –

- Excessive physical work.
- No or less physical work.

Excessive physical work includes more exercise than the normal, *Ratri-jagarana*, *Dhatukshaya*, *Upavasa* etc, which causes *Vata Pitta Prakopa*. *Kashyapa* mentions that the causative factor may be *Vegadharana*, *Divaswapa* after intake of *Bhojana*, *more Snana*. So, the above factor causes *Jatharagnimandya* that leads to the disease *Amlapitta*.

3) *Agantuja Hetu*:

In this group factors like constant and excessive consumption of alcohol, smoking, tobacco, beverages and other irritant and toxic substances are included. These substances cause local irritation in the stomach which eventually secretes more gastric juice and cause *Amlapitta*.

3) *Manasika Hetu*:

Psychological factor also plays an important role in the maintaining of health.

Other causes-

Living in *anoopadeshai*, *Sharadritu* (autumn season), addiction of alcohol, smoking, tobacco chewing, prolonged intake of NSAIDS (pain killers), and helicobacter pylori infection. All the above factors result in excessive increase of '*Pitta dosha*' in body and exhibits symptoms of *Amlapitta*.

TYPES OF AMLAPITTA:

A. According to *Doshadushti*-

a) *Kashyap Samhita*-

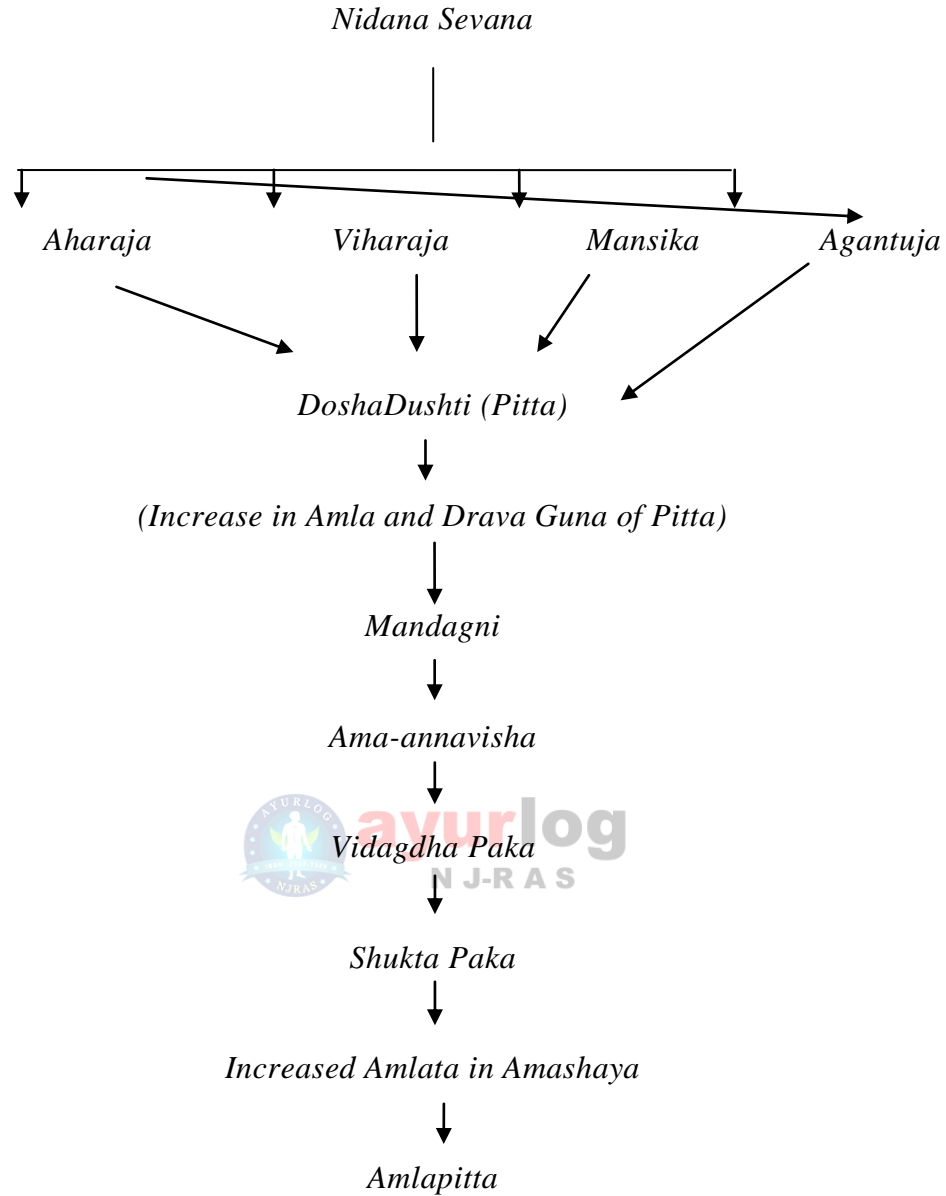
- Vataja*
- Pittaja*
- Kaphaja*

b) *Madhava Nidan*-

- Vatadhikya*
- Pittadhikya*
- Vata Kaphadhikya*
- Shleshma*

B. According to *Sthanadushti* Or *Doshagati*-

- Urdhvag Amlapitta*- *Vamana Harita*, *Pitta*, *Neela*, *Krushna*, *Rakta*, *Raktabha*, *Mansodakabha Varna*, *Atiamla*, *Atipichhila*, *Achha*, *Shleshmanujata*, *Vividha Rasa*, *Amlodgara*, *Tiktodgara*, *Kantha*- *Hrid-Kukshi Daha*, *ShirahShoola*, *Kapha-Pittaja Jwara Kandu*, *Mandala*, *Pidaka*^[15]
- Adhog Amlapitta*- *Trushna*, *Daha*, *Murchha*, *Moha*, *Hrillasa*, *Kotha*, *Agnimandya*, *Harsha*, *Sveda*, *Anga Pittata*^[16].

SAMPRAPTI-**Anshanshakalpana-**

In the pathogenesis of *Amlapitta*, first there is production of *Shuktapaka* due to *Agni dushti* and if it mixes with *Pitta* it produces the disease. Means along with excessive HCl secretion there may be production of organic acids. So whenever patients complain about hyperacidity, his thorough examination as per *Ayurvedic*

point of view should be done. We must analyze that either the *pitta* is premature (*Amapitta*) or it is mixed with the *ama* of digestive system (*Samapitta*) as treatment differs in these situations. Mainly *Drava* and *Amla guna* is increased in this disease. By observing the signs and symptoms of disease, it can guess by

which *guna* (property) the *Pitta* is vitiated.

Discussion and Conclusion-

Knowledge of *doshagati* is the fundamental concept of *Ayurveda*. It is also keeps basic importance to the clinical point of view. The proper assessment and prognosis of the disease can be made through understanding the *Doshagati* and on its base; through treatment can be administered by the physician. Without *vriddhi dosha gati* *Urdhva-Adho-Tiryaka gati* is impossible and *Tiryaka doshagati*

is nothing but *shakha koshta doshagati*. The proper knowledge of *doshgati* helps us to modify the daily & seasonal regimen. *Vaikrita Doshagati* includes *kshaya- vriddhi* stages of *dosha*, disturbed movement in *urdhwa-adha-tiryak* directions and in loci i.e. *kostha-shakha-marmasthisandhi*. *Vaikrita Doshagati* i.e *Kopa* includes both *kshaya* and *vriddha doshas*. Pathological *gati* manifests disease through stages of *shatkriyakala* or *Avarana*.

Vyavachedanatmak vivechana of Urdhvag and Adhog Amlapitta Lakshana according To Doshagati-

<i>Srotas</i>	<i>Annavaha Srotas</i>	<i>Annavaha and Purishvaha Srotas</i>
<i>Doshadhikya</i>	<i>Kapha(kledak kapha and Pitta(Pachak Pitta)</i>	<i>Vata(Apan Vayu) and Pitta(Pachak Pitta</i>
<i>Vishesh Lakshana</i>	<i>Chardi, Tiktamlodgar, Shiroruja, Hrudkantha Daha</i>	<i>Dravamal Pravrutti, Trushna, Daha, Murcha, Shram, Moha</i>
<i>Samanya Lakshana</i>	<i>Hastapada daha, Sarvang daha, Jwar, Sarvang Kandu, Mandalotpatti</i>	<i>Hrillas, Mandoltpatti, Agnimandya, Romaharsha, Sweda, Pittabh Varnata</i>
<i>Swabhav</i>	<i>Chirkari</i>	<i>Ashukari</i>
<i>Upkshayatmak Lakshana</i>	<i>Relief after Chardi</i>	<i>Relief after Dravamalpravrutti</i>
<i>Treatment</i>	<i>Vamana</i>	<i>Virechana</i>

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