KOŚTHA

Nirukti

KOŚTHA is made of word

“कृष्ण दाहे” शान्त

means in which digestion occurs is known as KOŚTHA

KOŚTHA is known in the scriptures as Mahāsrotas (the great channel), Šarīra Madhya (central portion of the body), Mahānimna (the deepest part of the body) and Āmapakvāṣaya (stomach and intestines).

Diseases of KOŚTHA are included under internal pathway of diseases. Although the concept of KOŚTHA is described at many places but clinically KOŚTHA is classified into three type’s i.e. Mrdu, Madhyama and Krūra in the context of Saṃśodhana as Snehana, Virecana etc. According to some Ācārya, KOŚTHA is of four types eg. Mrdu, Madhyama, Sama and Krūra.

Types of KOŚTHA

1. Mrdu KOŚTHA – Pitta is predominant in this type of KOŚTHA.

There is purgation by either of any Kṣīra (milk), Ikṣu rasa (sugarcane juice), Mastu (whey), milk cream from curd, Pāyasa (milk preparation), gruel made from Tila, Krṣrā, Sarpi (ghee), Kāśmarya and Triphalā rasam (juice of Kāśmarya or Triphalā), Drākṣā rasam (juice of grapes), Pīlu rasam (juice of toothbrush tree), Uṣṣa jala (warm water) and fresh/new prepared wine.
2. **Madhyama Kośtha** – *Kapha* is predominant or *Samadoṣa* state is found in this type of *Kośtha*.

3. **Krūra Kośtha** – *Vṛta* is predominant or *Vāta-Kapha* is predominant in this type of *Kośtha*.

If in state of *Vāta-Kapha predominancy*, there is *Kapha* is more dominant than *Vāta* then *Kośtha* will be free from *Krūrata* and it will be *Madhyama*. *(Āyurveda Rasāyana)*.

The term *Kośtha* is expressed in the context of bowel habit and it mostly depends on individual’s *Prakṛti*. For the assessment of *Kośtha* bowel habit should be examined considering frequency, consistency, straining during defecation, required more time for proper defecation, feeling of lightness, satisfaction etc. prior encounters of diarrhoea and constipation and earlier experiences of purgatives and laxatives.

The above points regarding the *Malapravṛtti* were considered for the assessment of *Kośtha*.

(1) **Mṛdu Kośtha**

- Passes stool daily once or twice/more regularly.
- Semi formed or formed stool.
- Easy defecation.
- Less time required for defecation.
- Satisfaction after defecation.
- Earlier encounters show frequently watery stool due to hot drinks, tea, and milk.
- Minor laxatives easily induce diarrhoea.
• After the 30 ml test dose of Ghṛta (ghee) passes stools slightly loose and frequency may be more.

The person fulfilling above criteria, is decided as of Mṛdu Koṣṭha.

(2) **Madhyama Koṣṭha**

• Passes stool daily once
• Formed stool
• Requires minimum stress
• Requires little more time (in comparison to Mṛdu).
• Satisfaction after defecation.
• Doesn't often encounter diarrhoea or constipation.
• Requires medium dose of purgatives and laxatives.
• Doesn't purge by milk or minor laxatives.
• After the intake of test dose of Ghṛta (ghee), passes semi formed or formed stools once or twice.

The person fulfilling the above criteria is decided to be of Madhyama Koṣṭha.

(3) **Krūra Koṣṭha**

• Does not pass stool regularly
• Hard and dry stool.
• Requires more straining
• Requires lengthy time for defecation
• Inadequate bowel clearance
• Seldom encounters diarrhoea and more frequently constipation

• Requires strong purgatives

• No change in the bowels by test dose of Sneha (fats).

The person fulfilling the above criteria is to be decided as the person having *Krūra Koṣṭha*.

Various types of substances described above cannot produce purgative effect for those with *Krūra Koṣṭha* (costive bowel) because their *Grahaṇī* (duodenum including small intestine) is too much dominated by *Vāta*. Purgation is easy for those with laxed bowel, because their *Grahaṇī* is dominated by *Pitta* and is least affected by *Kapha* and *Vāta*.

Purgation in the cases of those with costive bowel is very difficult because the *Vāta* belonging to the *Grahaṇī* (duodenum including small intestine) serves as an obstacle in the purgative nature of sugar candy, etc. The process of purgation on the other hand is easier for those with laxed bowel, because their duodenum and intestine are least affected by *Vāta* or even *Kapha* which serve as obstacle in purgation. In these cases purgation is rather facilitated by the domination of *Pitta* which is conducive to the act of purgation.⁸

Unctuous substances taken by a person having the domination of *Pitta* in the *Grahaṇī* (duodenum including small intestine) and having strong digestive power, gets digested (lit, burnt) quickly by virtue of the power of the digestive fire. Strong digestive fire, having consumed the heavy dose of unctuous substance displaces the *Ojas* and aggravates the thirst with complications. Even very heavy food is not enough to satisfy the digestive fire excited by oleation.

Unmixed ghee should not be taken in the event of the domination of *Pitta* especially when *Pitta* is associated with Āma. *Ghee* taken in this condition brings
about paleness (jaundice) in the body and may prove to be fatal by impairing the consciousness.

If oleation therapy is not administered properly and without knowledge of Koṣṭha, drowsiness, nausea, acute constipation, fever, stiffness, unconsciousness, obstinate skin diseases including leprosy, pruritus, paleness, oedema, piles, anorexia, thirst, obstinate abdominal diseases, diseases due to the malfunctioning of the intestine including duodenum, stillness, suppression of speech, colic pain and diseases due to improper digestion and metabolism will occur.

Ojas is the essence of all the Dhātus and is situated in the heart. Ghee is not to be taken while Pitta accompanied with Āma is dominant. Unmixed Ghee is specially prohibited in all such cases. Ghee mixed with drugs having bitter taste might sometime help to neutralize the domination of Pitta accompanied with Āma by virtue of the digestive qualities of bitter drugs, etc. But the unmixed ghee would always be harmful in such cases. This applies to the intake of unctuous substance in general, that is to say no unctuous substance is to be taken during the domination of Pitta accompanied with Āma. Even, where intake of Ghee is prescribed, Ghee to be taken is required to be mixed up with the appropriate drugs.⁹
**SROTAS**

Body is composed of numerous Srotāṇsi, which play a significant role in the maintenance of equilibrium of body elements. The specific varieties of the channels of circulation in human body are same in number as the structural entities in it. They are responsible for the preservation of health as well as for the development of disease. These are derivatives or modifications of the Pañca Mahābhūtās, especially Ākāsa Mahābhūtās.

These are also known as channels through which different elements undergo transformation, metamorphosis, circulation and transportation. The Srotas is an integral part of the body, serving as a route to conduct or convey a substance from one place to other. The functions of microscopic or minute channels include nourishment, circulation, excretion and reproduction. Microscopic, macroscopic, anatomical, physiological and pathological consideration of Srotas is an important component in respect to health and disease because any alteration in these may be responsible for overall health status of an individual.

*Nirukti*

The word Srotas derived from ‘Sru’ gateu Dhātu, which means movement.

**Definition**

克斯णात् स्रोतासिः C.Su. 30/12

It is path helps for transportation of substances is called Srotas.

मूलाःश्रादात्तरं देहं प्रसूतः त्वनिवाहि यदु।

स्थोतस्तदिति विलेष्य सिरा धमनी वर्जितम्। S.Sa. 9/13
Srotasas are defined as empty spaces and these spread to entire body, which originates from root space except Śirā and Dhamani.¹⁵

All the entire empty space wherever it is present distributed uniquely for the supply of proper nourishment to the body is called Srotas. Synonyms are Śirā, Srotāṁsi, Mārga, Kha, Dhamani.¹⁶

Importance of Srotas⁷

Nutrient substances are supplied to cells and tissues via the process of transudation through path are called Srotas.

Channels carry the transformed Dhātus to different destinations through their mesh of network to nourish the cells and tissues.¹⁸
ANNAVAHA SROTAS

It is the channel which transports the food from mouth to the anus i.e food conducting canal.

Mūla

अनवहानां श्रोतसामामाशयो मूर्छ वाम च पार्शम्।
चौवि 5/8

अनवहे द्वे तयोऽमूर्खामामाशयोन्वज्रहिन्याष्ठ धमन्यः।
सुशा 9/19

Mūla Sthānās of Annavaha Srotas are (i) Āmāṣaya (ii) Vāma Pārśva (Ca.).

Regarding the Mūla Sthāna, Āmāṣaya is a common organ accepted by all. There is a difference of opinion regarding the second organ, Vāma Pārśva and Annavaha Dhamanīs.

Āmāṣaya (stomach)

It is divided in two parts Ĉūrdhva Āmāṣaya and Adho Āmāṣaya and these are the place of Kapha and Pitta respectively.19

Annavāhi Dhamanī

These are small channels which transport the end product of food from the intestine to the liver and their destinations
PURĪŚAVAHA SROTAS

Channel which carries the Pūrīṣa (waste product) is called Purīṣavaha Srotas.

Synonyms

Varcavaha, Purīṣavaha

Mūla

पुरीषवहानां स्रोतसा पक्वाशयो मूलं स्थूलं गुदं च। C.Vi. 5/8

Purīṣavaha Srotas originates from Pakvāṣaya (large intestines) and Sthūla Guda (rectum).

पुरीषवहे द्रे, तयोपूलं पक्वाशयो गुदं च। S.Sa. 9/12

Purīṣavaha Srotas are two in number and have their root in Pakvāṣaya (large intestine) and Guda (anus).²⁰

Annavaha Srotas has the most important role because most of the diseases arise due to sluggish functions of Agni which resides in Mahāsrotas (Grahaṇi). The Mahāsrotas extends from the mouth to the anus and is composed of several organs with divergent functions. Annavaha Srotas serves two main functions—digestion and absorption. The first half of the alimentary canal represents the Annavaha Srotas while the latter half is the representative of the Purīṣavaha Srotas. These terms have not been clarified by the ancient scholars or commentators. Some opine that, Vāma Pārśva can be correlated with the structure of esophagus, while Annavaha Dhamanīs stand for Grahaṇi and Kṣudrāntra. Suśruta had mentioned two Annavaha Srotas and the term Dhamanī are used in pleural. Leaving aside the controversial points, it is clear that Āmāśaya is the important most organ of this system. This obviously indicates that the food ingested is in Āma or Apakva stage in the Annavaha Srotas. The Srotas anatomy is organized to serve these functions. In the Annavaha Srotas food is processed, mixed with salivary amylase, and delivered to the gut lumen. The
esophagus propels the bolus into the stomach; the lower esophageal sphincter prevents oral reflux of gastric contents. The esophageal mucosa has a protective squamous histology, which does not permit significant diffusion or absorption. Propulsive esophageal activities are exclusively aboral and coordinate with relaxation of the upper and lower esophageal sphincters on swallowing. The stomach furthers food preparation by triturating and mixing the bolus with pepsin and acid. Gastric acid also sterilizes the upper gut. The proximal stomach serves a storage function by relaxing to accommodate the meal. The distal stomach exhibits phasic contractions that propel solid food residue against the pylorus, where it is repeatedly propelled proximally for further mixing before it is emptied into the duodenum. Finally, the stomach secretes intrinsic factor for vitamin B12 absorption. The small intestine serves most of the nutrient absorptive function of the gut. Motor function of the small intestine delivers indigestible food residue and sloughed enterocytes into the colon for further processing. The colon prepares the waste material for controlled evacuation. The colonic mucosa dehydrates the stool, decreasing daily fecal volumes from 1000–1500 mL delivered from the ileum to 100–200 mL expelled from the rectum. The colon terminates in the anus, a structure with volitional and involuntary controls to permit retention of the fecal bolus until it can be released in a socially convenient setting and it may be termed as, Purīṣavaha Srotas. Annavaha Srotas diseases develop as a result of abnormalities within or outside of the gut and range in severity from those that produce mild symptoms and no long-term morbidity to those with intractable symptoms or adverse outcomes. Diseases may be localized to one organ or exhibit diffuse involvement at many sites. Abnormal physiological functions of gastrointestinal tract lead to genesis of diseases.  

Srotoduṣṭi Hetu

Some general causes and symptoms of Srotoduṣṭi are described by Ācārya Caraka (Vi. 5/23).

Consumption of Āhāra and Vihāra which are similar to qualities in respect to Doṣās and intake of substances which are antagonist to the qualities of Dhātu are
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responsible for vitiation of Srotas (Caraka). Other than general etiological factors certain specific causative factors mentioned for each Srotas.

General symptoms of Srotoduṣṭi

अतिप्रवृत्ति: सज्जे वा सिराणां ग्रन्थयोपिव।
विभागमनं चापि खोतसां दुष्टि रुक्षणम्॥ (C.Vi. 5/24)

There are four symptoms/kinds of Srotoduṣṭi explained.

1. Atipravrṣṭti
2. Saṅga
3. Śīrā granthi
4. Vimārgagamana

1. Atipravrṣṭti (increase in the activity of Srotas / excess or overflow)

Example

- Excessive urination-Prameha
- Excessive watery stool-Atisāra
- Excessive mucous secretions-Tamakaśvāsa

2. Saṅga (obstruction in the Srotas / stagnation of flow)

Example:

- Mūtrakṛcchra
- Vibandha
- Jvara
- Grahaṇī etc.

3. Śīrā granthi i.e. nodules, tumours, new growths inside the Srotas)

Example: Arśa, Udara Roga, Carmakila etc.
4. **Vimārgagamana** (leaving its own path and entering into other path)

Example:

विमार्गगमन च यथा मलस्य मूर्तमार्ग गमनमित्यादिः।  (Cakrapāṇi)

Entrance of *Mala* into *Mūtra Mārga*.

- *Bhagandara*
- *Raktapitta*
- *Udara Roga*
- *Kāmalā*
- *Tamakaśvāsa*
- *Śopha*
- *Injury (S.Sh. 9/12)*

**Annavaha Sroto Duṣṭi Hetu**

Excess intake of food; eating during improper time; consumption of unwholesome food; impairment of *Agni* and injuries bring vitiation in *Annavaha Srotas* (*S.Sh. 9/12*).

अतिमात्रस्य चाकालेचाहितस्य च भोजनाद।

अनवाहिनी दुष्यन्ति वैगुण्यात् पावकस्य च॥  (C.Vi 5/11)

Following aetiologies bring vitiation in *Annavaha Srotas*

- Excess intake of food
- Eating food during improper time
- Consumption of unwholesome food
- Due to impairment of *Agni*
- Injury (S.Sh. 9/12)
Lakṣaṇa (symptoms) of *Annavaha Sroto Duṣṭi*

The characteristic signs and symptoms of *Annavaha Srotoduṣṭi* are as follows *(C.Vi. 5/8)*

(i) Lack of interest towards food

(ii) Anorexia

(iii) Indigestion

(iv) Vomiting

*Puriṣavaha Sroto Duṣṭi Hetu*

संध्यार्ग्णादत्त्वानादज्जीणाद्यानात्वथा।

वचोवाहिनी दुष्यन्ति दुर्बलान्मे कृशस्य च।। *(C.Vi. 5/21)*

The following aetiologies bring vitiation in *Puriṣavaha Srotas.*

(i) Suppression of natural urge of bowel

(ii) Consumption of large amount of food

(iii) Eating food during indigestion

(iv) Eating food before the digestion of previous meal

(v) Whose *Agni* is weak

(vi) Emaciated individuals

Lakṣaṇa (symptoms) of *Puriṣavaha Sroto Duṣṭi*

The characteristic symptoms of *Puriṣavaha Srotoduṣṭi* *(C.Vi. 5/8)*
(i) Difficulty in evacuation of stool

(ii) Evacuating little quantity of stool associated with pain and sound

(iii) Evacuating excess watery stool or scabulous stool (mucous with thread)

Due to injury of *Purishavaha Srotoduśṭi* following symptoms may develop

विद्वस्तानां दुर्गम्यं प्रथितान्नताच ।

(SSha.9/12)

(i) Distension of abdomen

(ii) Foul smell stool

(iii) Evacuates mucous stool with thread like appearance along with intussusceptions of the intestine

Classification of *Annavaha* and *Purishavaha Srotot Vikāra*

*Annavaha Srotas* diseases are the manifestations of alterations in nutrient assimilation or waste evacuation or in the activities supporting these main functions.

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AGNI AND ĀMA

Concept of Agni

The constant process of change either for yielding energy (catabolic) or synthesize the tissue (anabolic), an inherent factor exists, termed as Agni in Āyurveda. Agni is a prime and also ultimate factor in the process of maintenance of life. However, in the context of functioning of living organism, which maintains its integrity and performs its vital activities, by converting – in Pākādi karmās or biophysical and biochemical processes – the foods consumed in various ways- licked, masticated, drunk etc., not only into its various structure and functional constituents but also to provide the energy, necessary for proceeding with its innumerable vital activities. In these sequences, the term Agni comprehends various factors which participate in and direct the course of digestion and metabolism, in a living organism. Hence it is termed as biodigestive fire.

Types of Agni

Three main types of Agni have been described

A) Jaṭṭhārāgni / Pācakāgni:

This is the main type of Agni. Its functional place is gastrointestinal tract and causes digestion of food. It gives strength to other Agnis also. Any disturbance in this causes disturbance in other Agnis also. Hence it is termed as king of all Agni’s.

Status of Jaṭṭhārāgni according to Doṣa:

Different functional states of Jaṭṭhārāgni are produced due to influence of Doṣa.

(i) Mandāgni – Due to influence of Kapha

(ii) Tikṣṇāgni – Due to influence of Pitta
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(iii) Viṣamāgni – Due to influence of Vāta

(iv) Samāgni – Influence of equilibrium state of Doṣa.

Except Samāgni remaining three types of Agnis causes development of diseases.

Importance of Jaṭharāgni

Vāta (Prāṇa, Apāna, Samāna and Udāna) augments the digestive fire. Power of Agni or normal condition of Agni is responsible for strength, health, longevity and vital breath.

Food substances undergo metabolic transformation by the effect of Jaṭharāgni, Bhūtāgni and Dhātvāgni. Initially Jaṭharāgni gives stimulation to Bhūtāgni because consumed food is Pañcabhautika, it has to undergo transformation by the respective Bhūtāgni’s then only it becomes easy for digestion by Jaṭharāgni and tissue metabolism by Dhātvāgni.

Then processed metabolic products circulate inside the Srotas continuously by the help of Vāta Doṣa (Central nervous system). This favors the development, strength, complexion and happiness as well as growth of tissues. Dhātus remain in their normalcy after receiving respective nutrients from metabolized food substances.

Jaṭharāgni is the main principle substance responsible for disease and health. During its normalcy it is responsible for longevity, complexion, strength, health, enthusiasm, well built, lustre, Ojas (immunity), temperature; other Agni’s (Bhūtāgni and Dhātvāgni) and other vital functions all are dependent on Jaṭharāgni.

Agni present in the Jaṭhara which digests the food is Bhagavāna Iśvara - Almighty God - himself. In healthy individuals during awakening and sleep, the digestive fire excited by Samāna Vāta due to association of inspiration and expiration and being blown by Udāna Vāta proper digestion takes place.
Jāṭhārāgni is the chief among all types of Agni’s because functions of Bhūtāgni and Dhātvāgni depend on this. Aggravation or diminution of Jāṭhārāgni results in aggravation or diminution of Bhūtāgni and Dhātvāgni. Therefore by all means one has to protect Jāṭhārāgni by consuming suitable wholesome dietetics and behaviour because longevity and strength depends on normal state of Agni.27

B) Bhūtāgni

This is of five types according to Pañca Mahābhūta and is cause of digestion and metabolism of respective Bhūta qualities of food.

The physical matter in the universe and human body is formed by the combination of the five Bhūtās. The digestion of food by Jāṭhārāgni leads to the breakdown of food into five distinct physio-chemical group - Pārthiva, Āpya, Āgneya, Vāyaviya & Nābhasa. The food consists of five Mahābhūta is digested in turn by the five Bhūtāgni and each of its principles process to its own analogues in the human body. Thus the food substances are fit for being assimilated into and built up as part of the corresponding Bhūta. This ‘Bhūtāgni Vyāpāra’ also found in Dhātu.28

Food undergoes transformation into two fractions i.e. Rasa and Mala by Jāṭhārāgni, Bhūtāgni and Dhātvāgni causes manifestation of the respective attributes specific to these Mahābhūta (great five elements) in the ingredients of food.

The functions of Bhūtāgni as attributed above also takes place at the level of tissue elements because tissues are made up of Pañca Bhūta.

The concept of Bhūtāgni may be correlated to present understanding of digestion in the alimentary canal where food is broken up or food is converted or breaking it down into substances suitable for absorption and assimilation.

When the strength of Vātadoṣa is diminished leading to a vicious cycle of digestion and motor disturbances causing delayed motion, or too much, or too little secretion of digestive chemicals. Such events may lead to Mandāgni, Tikṣṇāgni /
Atyāgni / Bhasmakāgni, and Viśamāgni and favours the development of Āma (improperly processed food substance inside the gastro intestinal tract).

C) Dhātvāgni

The seven varieties of Dhātu (tissue elements) support and sustain the life. Agni functions in two different ways i.e. Kiṭṭa (waste product) and Prasāda (nutrient portion). The nutrient portion of Rasa (essence of food) provides nourishment to Rakta (blood), from Rakta to Māṁsa (muscle tissue), Māṁsa to Medas (adipose tissue), Medas to Asthi (connective tissue), Asthi to Majjā (bone marrow) and Majjā to Śukra (semen) and from Śukra to Ojas (source of immunity/strength).

Metabolic transformation from Rasa to Śukra has been explained by Caraka are as follows - The Rasa, essence of food converted into Rakta dhātu by the effect of heat generated by Pitta. The Raktadhātu gets transformed into Māṁsa accompanied by Vāyu, Jala, Tejas and heat brings compactness. The Māṁsa cooked by its own heat gets transformed into Medas. This helps in the excitement of liquidity and unctuousness, which are the properties of Jala Mahābhūta. Meda brings compactness by the actions of heat present in Meda itself upon the Mahābhūtas (body elements) i.e. Prthvi, Jala, Vāyavya etc. as a result formation of Asthi Dhātu takes place. All combined together gives rise to hardness and roughness in Asthi dhātu. By the help of Vāyu porosity develops inside the bone and this porous space gets filled up with Medas. This unctuous substance is called Majjā. From the essence of Majjā, Śukra is produced.

Such chemical processes within a living cell yields energy and energy is made available to body tissues and cells. This process of events may be correlated to the metabolic chemical processes occurring within a living cell or organism that are necessary for the maintenance of life. In metabolism some substances are broken down to yield energy for vital processes while other substances, necessary for life, are synthesized. The small intestine is the most important part of the digestive system.
The carbohydrates, starches and compound sugars are converted into glucose or dextrose when they are ready to be absorbed as a part of the blood. The fats are broken down into glycerine and fatty acids, in which forms they pass through specialized villi into the lymph. The circulatory system, made up of blood vessels and lymphatics, carries the absorbed food materials into the important stations that come next. The liver receives all the nutrients from the blood except the fats, which enter directly from the intestines into the lymph stream.

As the absorbed nutrients enter the circulation, the liver plays a great role in further chemicalizing the protein and carbohydrate products. The colon or large intestine plays the next important role in the alimentation of foods. The residues which cannot be absorbed through the villi move on into the colon, where a certain amount of absorption of moisture takes place, leaving a variable solid or semi-solid fecal mass for excretion.

According to the physiology of Āyurveda, Bhūtāgni Pāka follows Jāṭharāgniṇipāka and it completes the process of intestinal digestion. It is only after the completion of Bhūtāgni pāka that the formation of Āhārarasa is completed and Rasa śoṣaṇa or the absorption of Rasa is possible. The digestion of food by Jāṭharāgni results in the breakdown of food into five distinct Bhautic or physio-chemical groups’ viz., Pārthiva, Āpya, Āgneya, Vāyavya and Ākāśīya and the activation of the Agnihūta present in each one of these Bhautic groups. The Bhūtāgni, thus activated, digests the substance of that group. The Āyurvedic view that the Pārthiva component of the food replenishes its comppeer in the body and likewise the Āpya, Āgneya, Vāyavya and Nābhasa of the food replenish their counterparts in the body has a parallel in modern physiology and biochemistry that is to say, oxygen loss in the body can be replenished only by oxygen derived from outside sources either from the food or air. The same is also the case with other elements viz., nitrogen, carbon, sodium, chlorine, potassium, calcium, iron, copper, iodine etc. The factors present in the body that answer to the root meaning, definitions of and actions described to Pīṭha or Agni, as it is also called, either at the level of Jāṭharāgni pāka (Intestinal digestion), or at
that of Dhātvāgni (metabolism, particularly the intermediate) are the enzymes. Enzymes by definition are natural catalyst of biological origin i.e. organic catalysts.

A familiar example of a catalyst is platinum employed in bringing about the union of the elements of water, viz., hydrogen and oxygen, yeast or Kiṃva is an example of an organic catalyst. This substance is employed to bring about the conversion of sugar into alcohol (or substances possessing Madhura Rasa into those of Amla Rasa). The classification of enzymes is on the basis of their action on the different chemical components of food substances viz., protein, carbohydrates and fats apart. They have also been classified, differently, on the basis of the nature of the reactions they perform such as splitting (Bhinna, Saṅghāta or Saṅghāta Bheda), synthesis (Saṁyoga), transforming (Pariṇāma), rearranging or mutation (Pravṛtti), oxidization (Dahana) etc. Such functions may be correlated to function of Pitta / Agni.

In Āyurvedic parlance, the several reactions – specific enzymes have to be grouped as follows: Pittas (Agnis) that bring about Saṅghāta-bheda or Bhinna saṅghāta; Pittas (Agni) that bring about Parināma, Dahana, Tapana, etc.; Pittas (Agni) that bring about Pravṛtti.30

**Role of Agni in the Genesis of Diseases**

Healthy state of body and diseased condition is entirely dependent on Agni. Simultaneous and continuous circulation of Rasadhātu takes place all over the body by the help of Vyāna Vāta. If any abnormality evolved in the Rasavaha Srotas (channels carrying Rasa) as a result disease manifest like cloud in the sky brings rain. In the same way abnormality in Doṣa manifest diseases. Once the empty spaces (Srotas) become abnormal, it brings abnormality in normal Dhātu by not transporting to required destination; this is because of the abnormality in Srotas. Srotas vitiates other Srotas, Dhātus vitiates other Dhātus, and for all these happenings disturbed Doṣa are responsible. Doṣa (body humors) get aggravated by the disturbed functions
of Agni. That’s why life span, health, strength and nourishment etc. are depends on Agni.  

### Concept of Āma

Āma is the outcome of improper digestion. Incomplete or partial digestion of food leads to Āma formation. Abnormal Doṣa present in Grahaṇī manifests improperly digested food manifesting as increased salivations, constipation, pain, burning sensation, anorexia and heaviness which all are the symptoms of Āma. 

### Etymology of Āma:

According to Vācaspatyam the word Āma is derived as follows—

The word Āma is derived from the Āma Dhātu with the suffix ‘A’. It means improper or partially digested matter.

### Definition of Āma

In Ayurvedic classics various definitions regarding Āma have been quoted, some of them are given below:

Due to poor strength of Kayāgni, the improper Ādhya Āhāra Dhātu (Rasa Dhātu) formed in Āmāśaya is known as Āma.

Due to hypo-function of the Agni, the undigested food residue is formed. This residue is known as Āma and it is said to be the root cause of all the disease.

Some say that Apakva Anna Rasa is Āma, while some other quote that accumulation of Mala is Āma. According to some, the first stage of vitiation of Doṣa is Āma.

The substances, which remain undigested, disintegrated, foul smelling, excessive in quantity, slimy in nature, and causes stiffness of the whole body is
known as Āma. In this definition, the nature and symptoms produced by Āma have been described. Due to poor strength of Agni (Jaṭharāgni), Ādhyā Dhātu (Rasa) remains undigested and this undigested and vitiated Rasa in Āmāśaya is known as Āma.

Āma at different levels

Initially Āma manifests at gastrointestinal level and later in advanced condition it reaches the systemic circulation by the help of Vāta.

Ācārya Cakrapāṇi while commenting on Grahaṇī Cikitsā has mentioned the existence of Āma at different levels.

Pathogenecity of Āma

```
Mandāgni
  ↓
Aǰīrṇa
  ↓
Āma
  ↓
Āmāśaya evam Pakvāśaya gata
  (at GIT level) (Sīhūla Āma)
Sarva Śarīragata (systemic level) Sūkṣma Āma

Ajīrṇa
Viśucika
Alasaka
Vilambikā
Danḍālasaka
Pāṇḍu
Āmavāta
Prameha
Vātarakta
Jvara
```
Biophysical Properties of Āma

Āma is described to be liquid in nature, heavy (high molecular weight), attaining different colours, etiological factor for almost all diseases, slimy, viscid, thready, sticky, manifesting various kinds of pain, yielding foul smell, having increased sourness, turbidity and obstructing various pathways (Srotas) etc.

Production of Āma at various levels-

Āma may be produced at various levels due to-

- Jaṭhārāgni Māndhyatā - Hypo functioning of bio-digestive power house
- Dhātvāgni Daurbalya - Sluggish functions of Dhātvāgni.
- Bhūtāgni Māndhyatā - Defect in the functions of Bhūtāgni.

The previous discussion clearly indicates that Agni Māndhya is root cause in production of Āma. So the factor responsible for malfunctioning of Agni is also responsible for producing Āma. In Caraka Saṁhitā the etiological factors causing Āma have been described in detail.

Production of Āma and its pathology at various stages-

A. Āma Pradoṣa

The resulting action of Āma inside the body is called Āma doṣa. Manifestation of certain reactions inside the body due to under processed Anna rasa is called Āma pradoṣa. When Āma amalgamates with Doṣa and Dūṣya, it manifests with various kinds of diseases. Mainly two types of Āma Pradoṣa Vikāra manifest in the body namely Visūcika and Alasaka.

B. Sāma

Sāma is a condition manifesting due to the amalgamation of Āma with Doṣa and Dūṣya resulting into the manifestation of various kinds of disorders.
C. Āmaviṣa

Further consumption of etiological factors after the development of Mandāgni brings more mildness in Agni’s after whatever is again eaten or drunk by ignoramus person, the same becomes improperly digested and is transformed to sourness in Āmāšaya is called Āmaviṣa.

Clinical diagnostic criteria of Āma

1. Srotorodha (obstruction in passing of waste product)
2. Balabhraṁśa (decrease strength)
3. Gauravam (heaviness in body)
4. Anila mūḍhatā (obstruction of flatus)
5. Ālaśya (lethargy)
6. Apakti (indigestion)
7. Niṣṭhīva (excessive salivation)
8. Malasaṅga (constipation)
9. Aruci (lack of desire towards food) and
10. Klama (exhaustion).

1) Srotorodha

It means obstruction in the channels. Srotorodha may involve whole body or a particular Srotas. Kha Vaiguṇya (defective channel) favors Doṣa Dhūṣya Sammūrcchanā causing manifestation of diseases. Srotorodha can be understood as blockage in the existing route of Doṣa, Dhātus and Malas etc. Srotorodha can be understood as blockage in the artery, veins, lymphatic ducts, GI tract, respiratory tract, cardiovascular system, genitourinary tract, locomotory system, central nervous system, ducts of glands as sudoriparous glands (sweat glands), salivary glands, pituitary glands, ciliary glands, endocrine glands, mammary glands, mucous glands, prostate gland etc. According to Āyurveda it may be due to accumulation of Āma.
inside blood vessel which flows with blood as Āma Rasadhātu and Āma Raktadhātu, Āma Māṁsadadhātu, Āma Medadhātu etc.

**Gastrointestinal system**

In blockage, the intestine/bowel does not allow food to pass. This may occur due to a twist in the bowel, an intussception, or the wrong type of food lodging in a spot that has a small passage way due to surgery or adhesions or pressure from a tumor.

Adhesions may be considered as Āma. Blockage for the passage of intestinal contents is either by mechanical blockage or failure of motility. Mechanical blockage may be caused by adhesions resulting from surgery or inflammatory bowel disease, an incarcerated hernia, fecal impaction, tumor, intussusception, volvulus, or foreign body ingestion. Failure of motility may follow anesthesia, abdominal surgery, or occlusion of any of the mesenteric arteries to the gut.

Abdominal adhesions are bands of fibrous tissue that can form between abdominal tissues and organs. Normally, internal tissues and organs have slippery surfaces, preventing them from sticking together as the body moves. However, abdominal adhesions cause tissues and organs in the abdominal cavity to stick together. As it was discussed earlier Āma formation supports the deposition, sluggishes the gastrointestinal motility and favors the substances to stick in one area and manifest various disorders related to gastrointestinal system.

2) **Balabhraṁśa**

Lack of energy or diminution of Bala or Ojas. Ācāraya Suśruta has said in relation to Ojas that it is final and excellent essence of Dhātus beginning with Rasa and ending with Śukra. Ojas is called Bala. In commentary of Suśruta has defined Ojas as Kāraṇa and Bala as Kārya. So we can define balabhraṁśa as decrease capacity to do work or exercise relatively to before. It may be due to formation of
Āma by which next Dhātu formation decreases, if it forms, its quality also diminishes. In other words it may be understood as Balabhramśa as decreased immunity (as loss of Ojas or Šuddha Kapha (called Bala) which provides protection to body. Āyurveda presents a comprehensive concept of immunity interwoven with the fundamental concept of nutrition and Dhātu pariṇāma. The quintessence of all Dhātus (tissues) is Ojas. The same is Bala (strength) and the same is responsible for immunity or resistance against disease i.e. Vyādhikṣamatva. Vyādhikṣamatva as described in Āyurveda is not necessarily a Kṣamatva (immunity) against an infection or specific antigen but is essentially a Kṣamatva (resistance) against loss of Dhātuśāmya and or homoeostasis which is considered the fundamental issue in Āyurveda. Vyādhi Kṣamatva is the power of resistance i.e. Bala which is derived from the Ojas existing in each cell of life unit and protects it from a disorder by: preventing the loss of internal homoeostasis i.e Dhātuśāmya and protection against external injury and infection.

3) **Gauravam**

It means heaviness in body or any part of body in which patient feels as if whole body is covered with wet skin. It may due to excess storage of Āma and flow of Āma Rasadhātu and Āma Raktadhātu through Srotas in those parts.

4) **Anila Mūḍhatā**

Loss of normal movements of Vāta inside the channels or it can interpreted as Jaḍatva of Vāta Doṣa i.e. sluggishness of its functions. Detail description regarding this can be best understood under Āvaraṇa of Vāta.

5) **Ālasya**

Lack of desire to do anything. According to Suśruta individual likes things having good feelings (Sukhakar sparśa), dislike having bad feelings (Duḥkhamkar sparśa) and lack of enthusiasm to do work in spite of having energy. Another
meaning of Ālasya is Tandrā as said by Arunadutta in Sarvāṅga Sundarā. It may be due to excess accumulation of Āma in the body.

6) **Apakti**

It means indigestion. It may be due to lack of secretion of digestive enzymes, sluggish peristaltic movement and diminished functions of bio-digestive fire.

7) **Niṣṭhīva**

It means spitting out sputum. It can be understood in two meanings as excessive salivation and sputum.

8) **Malasaṅga**

It means Apravṛttiśca i.e there is an obstruction for waste substances. Āma causes obstruction to channels where in which body wastes are excreted. Abnormal accumulation of waste in the body is a sign of Āma in that part. Examples are nasolacrimal duct obstruction, blocked tear ducts, wax blockage, ear congestion, eustachian tube blockage, nasal obstruction etc.

9) **Aruci**

It is the condition in which there is no interest towards food either tasty or not. It may due to less secretion of digestive enzymes due to obstruction in channels and glands.

10) **Klama**

It is a condition when there is no physical work but excessive tiredness occurs in body, dyspnoea and no interested in whatever happening in surroundings. Other meaning of Klama is Glāni in which sweetness of mouth cavity (one of the most important symptom of Āma formation), heaviness in pericordium region and having no desire towards food.
Role of ĀMA in the genesis of GIT disorders

Āma due to its Drava may draw more fluids from the surrounding tissue or it may give off hydrophilic effect in the cells in that way increasing the Drava Dhātu like Kapha, Pitta etc. in its quantity by this means disturbing the osmolality, pH, viscosity etc. of the tract and manifesting as Chardi, Atisāra etc.

Increased Guru Superiority of the Āma hampers the movements of the intracellular and extracellular particles and cellular permeability. This also slows down the digestive process. Picchila, Tanu Gunas cause stickiness in the digested components therefore arresting the movements of intestinal villi disturbing the process of membranous digestion (Pittadharā Kalā) in the gastrointestinal tract.

All these qualities also causes Srotorodha and Anila Mudhatā which further hampers the Agni, causing hindrance to the channel of stool or flatus causing the presentation similar to Alasaka.
GRAHAÑİ GADA

GRAHAÑİ

_Grahañi_ is the site of the Agni (digestive enzymes) and it is called _Grahañi_ due to its function of _Grahañat_ (to restrain) the food for digestion and downward movement of food. It is located above the umbilical region.

The _Agni_, while providing nourishment and support to _Grahañi_, helps in digestion of food placed over it. Normally, it restrains the movement of undigested food and after digestion; it releases food through the sides of its lumen. In the abnormal condition, when it gets vitiated because of weakness of _Agni_ (digestive power), it releases food in undigested form.

According to _Ācårya Suśruta_, the sixth _Kalå_ described as _Pittadharā Kalå_ lies between _Āmāśaya_ and _Pakvāśaya_ and it the place of _Agni_. It is responsible for digestion and absorption. _Grahañi_ is stated due to _Anna Grahañã_.

In _Aṣṭāṅga Hṛdaya_, it is quoted that _Grahañi_ is the organ of _Mahāsrotas_, which is a seat of _Agni_ (i.e. _Pācaka Pitta_) and it receives and retains food.

**Etymology of Grahañi**

The word _Grahañi_ is derived from _Dhātu_ ‘Graha’ which means, to hold, to grasp or to acquire.

\[\text{ग्रह+अनि} = \text{ग्रहणि + डीष् प्रत्यय} = \text{ग्रहणी}\]

The etymological base of term ‘_Grahañi_’ lies in the addition of ‘_Dis_’ _Pratyaya_ in which the existence of _Agni_ is very briefly construed.
Defination of *Grahaṇi* ⁵

अनस्य ग्रहणात् ग्रहणी मतः। (C.Chi.15/56)

It is called *Grahaṇī* due to its function of *Grahaṇī* (to restrain) the food

**Grahaṇī Gada**

Impaired *Agni* burns the food incompletely which goes either upward or downward. When it moves downward either in ripe or unripe condition is known as *Grahaṇī Gada* ⁶.

**Nidāna Pañcaka of Grahaṇī Gada**

1) *Nidāna* (etiological factors) ⁷:

Ācāryas have described *Nidāna* in a systematic manner which is very specific. These can be divided in the following headings:

A) *Sāmānyaja Nidāna*

B) *Dośic Nidāna* - According to *Vāta, Pitta* and *Kapha*

A) *Sāmānyaja Nidāna*: According to *Āyurveda*, the diseases of *Grahaṇī* manifest due to disordered function of *Agni*.

After the cure of *Atisāra* (diarrhoea) or person who is suffering from mild digestive fire, consumes unwholesome dietetic regimen leading to further vitiation of *Agni* and *Grahaṇī* ⁸.
B) **Doṣic Nidāna -**

i) **Nidāna of Vātika Grahaṇī Gada**

- *Kaṭṭu tikta kaśāya ati rukṣa śītala bhojana* (excessive intake of pungent, bitter, astringent, excessively unctuous and cold food)
- *Pramitāśana* (intake of less food)
- *Anaśana* (excessive fasting)
- *Atyadhva* (walking long distance)
- *Veganigraha* (suppression of natural urges)
- *Maithune* (excessive sexual intercourse).

All these factors grounds vitiation of *Vāta* leading to vitiation of *Agni*.

ii) **Nidāna of Paṇṭika Grahaṇī Gada**

- *Kaṭva ajirṇa vidāhāmlakṣārādhe* (food ingredients which are excessive pungent, heavy, *Vidhāhi* (causes burning sensation); sour and alkaline).

Above factors causes excessive aggravation of *Pitta*. It extinguishes *Agni* (digestive enzymes) as hot water causes extinction of physical fire.

iii) **Nidāna of Kapha Grahaṇī Gada**

- *Gurū ati snigdha śītādi bhojanād* (excessive intake of heavy, unctuous and cold food
- *Atibhojanāt* (intake of food in excess amount)
- *Bhukta mātrasya ca svapnād* (sleeping immediately after meals)
All these factors cause improper digestion due to which patients suffer from various symptoms.

2) *Samprāpti* of *Grahaṇī Gada*

Due to ingestion of etiological factors normal functions of *Agni* get disturbed, as a result food does not digest properly, yields immature *Rasa* (*Āma*) in *Āmāśaya.*
Saṃprāpti Ghaṭaka (components of Saṃprāpti)¹⁰

a) **Doṣa**

Pitta Pradhan Tridoṣaja

Vāta Samāna

Pitta Pācaka

Kapha Kledaka Kapha

All the three Doṣās are involved in the pathogenesis of Grahaṇī roga but Vāta Doṣa plays an important role. Agnimāndhya is the result of vitiated Samāna Vāta, Pācaka Pitta and Kledaka Kapha. Most of symptoms of gastrointestinal tract are due to vitiation of Pitta.

**Samāna Vāyu**

Samāna Vāyu resides near Agni Sthāna, and always moves throughout Koṣṭha. In addition, it is stated to enable the reception, separation and propulsion of food.¹¹

**Annām Grahaṇātī**

The nearest possible analogy of this function seems to be enterogastric reflexes from the duodenum which inhibit gastric reflexes.

**Viveçayatī, Muñcatī**

The function of peristaltic wave in small intestine is not only to cause progression of the chyme, but also to spread out the chyme along the intestinal mucosa. This can be said that Viveçana (absorption) of the digested food and Muñcana (progression) chyme is under control of the Samāna Vāyu.
**Pācaka Pitta**

Caraka Samhitā records Marici as having stated that it is the Agni alone that located in Pitta, gives rise to beneficial or harmful consequences according as it is normal or abnormal.\(^\text{12}\)

Pācaka Pitta while being located in its own place is an area between Āmāśaya and Pakvāśaya directly participate in the digestion of food and at the same time leads support to and augments the functions of the remaining Pittas present elsewhere in the body.\(^\text{13}\)

**Kledaka Kapha**

Kledana means moisturizing or wetting or Annasaṅghata. Kledaka Kapha provides watery content to ingested food, which is helpful to moisten and soften the food. Pācaka Pitta, then can act more potently on this food. For the process of digestion, moistness, softness, unctuousness is necessary.\(^\text{14}\)

b) **Dūṣya**

<table>
<thead>
<tr>
<th>Dhātu</th>
<th>Rasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Śārīrika Mala</td>
<td>Purīsa, Mūtra</td>
</tr>
<tr>
<td>Dhātu Mala</td>
<td>Kapha, Pitta</td>
</tr>
</tbody>
</table>

c) **Agni**  

Jaṭṭharāgni

d) **AgniDuṣṭi**  

Mandāgni

Mandāgni is the state in which food is not properly digested and digestion process become weak and takes long time even to digest the small quantity of food and manifested as heaviness in abdomen and head, gurgling

~40~
sound in the abdomen, flatulence, cough, breathlessness, excessive salivation, vomiting/nausea, dryness of the mouth and weakness of the body.\textsuperscript{15}

e) **Āma** \textit{Agnijanya}

Āma may be produced due to exogenous and endogenous sources, becomes unwholesome to the body and can be termed as an antigen. The formed Āma manifests its effect either locally in gastro-intestinal tract or systemically by blocking the macro and micro channels and producing its signs and symptoms. These signs and symptoms are the principle tools which are used by a physician to diagnose the disease and to treat it promptly.\textsuperscript{16}

f) **Srotas** \textit{Rasavaha, Annavaha}

g) **Srotoduṣṭi** \textit{Saṅga, Vimaṅgamana, Atipravṛtti}

h) **Udbhavasthāna** \textit{Grahaṇī}

i) **Sancārasthāna** \textit{Mahāsrotas, Annavaha srotas}

j) **Adhiṣṭhāna** \textit{Grahaṇī}

k) **Vyaktasthāna** \textit{Grahaṇī}

l) **Svabhāva** \textit{Cirakāri}

m) **Prabhāva** \textit{Sudustura}

n) **Roga mārga** \textit{Ābhyantara}
### 3) *Pūrvarūpa* (prodromal Symptoms):

<table>
<thead>
<tr>
<th><em>Pūrvaūpa</em></th>
<th>C.S. (C.Chi. 15/55)</th>
<th>Ś. (Ut 40/173)</th>
<th>A.H.</th>
<th>A.S.</th>
<th>M.N.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Trṣṇā</em> (thirst)</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td><em>Ālasya</em> (lethargy)</td>
<td>+</td>
<td>+</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td><em>Bala kṣaya</em> (decrease strength or immunity)</td>
<td>+</td>
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<tr>
<td><em>Vidāho Annasya</em> (burning sensation during digestion)</td>
<td>+</td>
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<td>-</td>
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<td>+</td>
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<tr>
<td><em>Pākasya Cirāt</em> (delayed digestion)</td>
<td>+</td>
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<tr>
<td><em>Kāya gauravam</em> (heaviness in body)</td>
<td>+</td>
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<tr>
<td><em>Sadana</em> (lassitude)</td>
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<tr>
<td><em>Klama</em> (exhaustion).</td>
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<tr>
<td><em>Aruci</em> (anorexia)</td>
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<tr>
<td><em>Karna kṣveda</em> (tinnitus)</td>
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<tr>
<td><em>Āntrakūjanam</em> (intestinal gurgling)</td>
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<tr>
<td><em>Kāsa</em> (cough)</td>
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<tr>
<td><em>Chardi</em> (vomiting)</td>
<td>-</td>
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<tr>
<td><em>Bhrama</em> (fainting)</td>
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<tr>
<td><em>Amlatā</em> (sour taste)</td>
<td>-</td>
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<tr>
<td><em>Praseka</em> (excessive salivation)</td>
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<tr>
<td><em>Vaktra vairasya</em> (distaste in mouth)</td>
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<td>-</td>
</tr>
</tbody>
</table>
4) **Rūpa (signs and symptoms)**

The Rūpa can be classified into two headings:

A) **Sāmānya Laksāṇa**

B) **Doṣic Laksāṇa – According to predominance of Doṣa**

**A) Sāmānya Laksāṇa (general symptoms)** –

<table>
<thead>
<tr>
<th>Sāmānya Laksāṇa</th>
<th>C.S</th>
<th>Su.S</th>
<th>A.H/A.S</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Muhurbaddha-śīthilam miumala pravṛtti</em> (frequent watery stool or constipation)</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td><em>Ati Śṛṣṭa Vibaddham vā mala pravṛtti</em> (frequent passing of watery stool or constipated)</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Ṭṛṣṇā (thirst)</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Arocaka /Aruci (anorexia)</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Vairasya (distaste in mouth)</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Praseka (excess salivation)</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Tamaka (feeling of darkness)</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Śūnapādatāra /Śvayathu karapāda (edema on feet and hands)</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Sāsthiparvarūk (pain in bones and joints)</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td><em>Chardanam</em> (vomiting)</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td><em>Jvara</em> (fever)</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td><em>Lohāmagandhitātāma Udgāra</em> (eructation having metallic or Āma smell, bitter and sour belching)</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td><em>Dāhavāna</em> (burning sensation)</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td><em>Krśa</em> (emaciated)</td>
<td>-</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td><em>Loulya</em> (greediness)</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td><em>Dhūmaka</em> (feeling of smoke)</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td><em>Mūrcchā</em> (unconsciousness)</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td><em>Śīrorūk</em> (headache)</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td><em>Viṣṭambha</em> (long stasis of food)</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
</tbody>
</table>
B) **Doṣic Lakṣaṇa** (features according to Doṣa predominance)

<table>
<thead>
<tr>
<th>Vātaja</th>
<th>Piṭṭaja</th>
<th>Kaphaṇa</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Annam pacyete duḥkham</em> (food digests with difficulty)</td>
<td><em>Ajīrṇa nilapitābham pitābha sāryate dravam</em> (undigested bluish yellow or yellow colour watery stool)</td>
<td><em>Annam pacyete duḥkham</em> (food digests with difficulty)</td>
</tr>
<tr>
<td>Śuktapāka (hyperacidity)</td>
<td>Pūyatyoamlodgāra (foetid and sour eructation)</td>
<td><em>Hyllāsa</em> (nausea)</td>
</tr>
<tr>
<td><em>Kharāṅgatā</em> (roughness in body)</td>
<td><em>Hṛtkanṭhadāha</em> (burning sensation in throat and cardiac region)</td>
<td><em>Chardi</em> (vomiting)</td>
</tr>
<tr>
<td><em>Kanṭhāsaya Śoṣa</em> (dryness of throat and mouth cavity)</td>
<td><em>Aruci</em> (anorexia)</td>
<td><em>Arocaka</em> (anorexia)</td>
</tr>
<tr>
<td><em>Kṣutṛṣṇā</em> (hunger, thirst)</td>
<td><em>Trṭ</em> (thirst)</td>
<td><em>Āxyamūpadehamādhurya</em> (sliminess and sweet taste in mouth cavity)</td>
</tr>
<tr>
<td><em>Timiram</em> (blurred vision)</td>
<td></td>
<td><em>Kāsa</em> (cough)</td>
</tr>
<tr>
<td><em>Karṇayosvana</em> (tinnitus)</td>
<td></td>
<td><em>Ṣṭhīvan</em> (spitting sputum)</td>
</tr>
<tr>
<td>Pārśvaūrvanāṅkaṇaagnirvāruṇa abhikṣṇam (frequent pain in sides of chest, thighs, pelvic region and neck)</td>
<td></td>
<td><em>Pinasa</em> (rhinitis)</td>
</tr>
<tr>
<td><em>Visūcikā</em> (diarrhoea and vomiting)</td>
<td></td>
<td><em>Hṛdayam manyate styānām</em> (feeling of sluggishness in cardiac region)</td>
</tr>
<tr>
<td><em>Hṛtpiḍā</em> (pain in cardiac region)</td>
<td></td>
<td><em>Udaram stimitam guru</em> (feeling of abdomen is still and heavy)</td>
</tr>
<tr>
<td><em>Kārśya</em> (emaciated)</td>
<td></td>
<td><em>Duoṣṭo madhura udgāra</em> (sweetish eructation having foul smell)</td>
</tr>
<tr>
<td><em>Daurbalya</em> (weakness)</td>
<td></td>
<td><em>Sadanam</em> (general debility)</td>
</tr>
</tbody>
</table>

*Table Contd...*
Review of Ayurvedic Literature

<table>
<thead>
<tr>
<th>Vātaja</th>
<th>Pittaja</th>
<th>Kaphaja</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vāirasya (distaste in mouth)</td>
<td>Strīṣvaharṣānam (lack of desire towards women)</td>
<td></td>
</tr>
<tr>
<td>Parikartikā (cutting type of pain in abdomen)</td>
<td>Bhinnāmaśleśmasansraṣṭagar uvarcaḥ pravartanam (passing of stool which splits into pieces, mixed with Āma and mucus and heavy)</td>
<td></td>
</tr>
<tr>
<td>Grddhi sarvarasānām (desires to take all tastes)</td>
<td>Akrṣ syāpi daurbalyamālāsāya (without emaciation patient feels weak and lassitude)</td>
<td></td>
</tr>
<tr>
<td>Manas sadnam (lassitude)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jīrṇe jīryati ca ādhmānam bhukte svāsthayamupeti (flatulence after and during the process of digestion and get relived after taking meal)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vātagulma hṛdroga plīhā sankī (feeling like he or she is suffering from Vātagulma, Hṛdroga or Plīhā roga)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cirād duḥkham dravam suskam tanvāmam śabdaphenavātā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kāsa (cough)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Śvāsa (breathlessness)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Sannipātaja Grahaṇī**

Mixed symptoms of all Doṣās

5) **Upaśaya**

A patient of Grahaṇī Roga should drink soup of Pañcakola or Mūlaka prepared by adding Marica and ghee or oil. Buttermilk (Takra), sour gruel, wine and Ariṣṭa should be consumed as post meal drink.
Sleeping, vomiting, *Lañghana* (fasting), old Śāli rice, old Šaṣṭhi rice, liquid obtained from the cooked rice, pulse soup of *Masūra* (lentil), Ādhya (pigeon peas) and *Mudga* (kidney beans) pulses, curd of cow’s milk containing no butter, butter obtained from goat’s milk, cow’s milk, curd, sesame oil, liquor, honey, both types of pomegranate, fresh fruits of *Kašeru*, fruits and flowers of banana, pulp of fresh *Bilva* fruits, *Cāñgeri*, *Vijaya*, *Kapittha*, bark of *Kuṭaja*, cumin seeds, *Jātiphala*, *Jambu*, coriander, *Tinduka*, *Mahānima*, *Maṇjiśṭhā*, *Pelava*, meat soup of carnivorous birds, meat soup of rabbit, *Ena* and *Tittira* (partridge), all types of small fishes. One can also heat up the patient around the areas two fingers up and two fingers down of belly and also at the roots of backbone.

**Anupaśaya**

The following measures are harmful for a patient of *Grahaṇī Roga*: blood letting, roaming during night, drinking excessive water, bathing, holding the force of urine & stool, application of collyarium, *Svedana* therapy, smoking, heavy work, incompatible food, sun bathing or enjoying fire heat, taking food items prepared from wheat, white beans, peas, *Urada* (pulse soup), barley, ginger, *Rājamāśā*, *Upodikā*, *Vāstuka*, *Kākamāci*, ash gourd or *Kāsiphala*, *Tumbī*, ripe drum stick, potato, betel leaves, sugarcane, berry, mango, snake cucumber (*Karkaṭi*), betel nut, garlic, *Kāṇji*, *Sauvīra* (barley and wheat’s *Kāṇji*), *Tuṣodaka*, milk, jiggery, coconut fruit or water, all types of laxative liquids, salt, heavy to digest meals, all types of pudding and *Pūrī*.20

**Sādhyāsādhyatā**

If an old person is afflicted by *Grahaṇī Roga*, it will not leave him even after death. *Grahaṇī Roga* in children is curable, it is difficult for management in young and it is incurable in old person.
AJÍRṆA

Etymology

अजीर्ण नग्न जून किन्न प्रत्यय

*Mandāgni*

Loss of strength

Ajírṇa is the state of incomplete process of digestion of ingested food. The main reason for indigestion is the deranged functions of Agni. Persons who eat food in excessive quantities recklessly like cattle become prone for the development of Ajírṇa.

*Ajírṇa Bheda*

Ajírṇa is of 6 types namely Āmājīrṇa, Vidagdhājīrṇa, Viṣṭabdhdājīrṇa are three varieties of Ajírṇa caused by Kapha, Pitta and Vāta respectively. Some says Rasaśeśajīrṇa is the fourth variety, fifth variety is Dinapāki and sixth variety is Prākṛta.
**NIDĀNA PAṆ CAKA OF AJĪRṆA**

1) **Nidāna (etiological factors)**

Factors which vitiates Agni are responsible for Ajīrṇa Roga

<table>
<thead>
<tr>
<th>Nidāna</th>
<th>C.S</th>
<th>S.S.</th>
<th>M.Ni</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abhojanād (excessive fasting)</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Ajīrṇa ati bhojanād (excessive eating during indigestion)</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Viṣamāśana (irregular eating)</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Asātmya bhojana (unwholesome diet)</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Gurū śīta ati Rukṣṇa sanduṣṭa bhojanāt (excessive heavy, cold, rough and contaminated food consumption)</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Vireka vamana sneha vibhṛamād (improper administration of purgation, emesis and oleation therapy)</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Vyādhi karṣaṇāt/Rug (emaciation due to diseases)</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Deśa kāla ritu vaiśamayād (faulty adaptation in respect to place, time and season)</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Vegānām ca vidhāraṇāt (suppression of natural urges)</td>
<td>+</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Atya ambu pāṇa (excessive drinking of water)</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Svapnaviparyayāca (disturbed sleep)</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Irṣyā (jealousy)</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Bhaya (fear)</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Krodha (anger)</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Pradevayuktena ca sevyamānam annam (food consumption with hatredness)</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Anātmavanta Paśuvat bhunijate yeapramāṇaṭa (eating large quantity of food recklessly like cattle)</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
</tbody>
</table>
2) **Saṅprāpti (pathogenesis)**[^26^]

Due to above etiological factors *Agni* become greatly vitiated and manifest *Ajīrṇa*.

![Nidāna Sevana Diagram]

3) **Pūrvarūpa (Prodromal Symptoms):** Not described

4) **Lakṣaṇa of Ajīrṇa**

   A) **Sāmānya (general symptoms)**[^27^,^28^]

   - *Viṣṭambha* (abdominal distension)
   - *Sadanam* (general malaise)
   - *Śiraso rūk* (headache)
   - *Mūrcchā* (fainting)
   - *Bhrama* (giddiness)
   - *Prīṣṭhakaṭigraha* (stiffness in back and waist)
   - *Irmbhā* (yawning)
   - *Aṅgamarda* (body ache)
   - *Trṣṇā* (thirst)
• **Jvara** (fever)
• **Chardi** (vomiting)
• **Pravāhaṇam** (tenesmus)
• **Arocaka** (anorexia)
• **Avipāka** (indigestion)
• **Glāni** (fatigue)
• **Gaurava** (heaviness in body)
• **Mārūta mūḍhatā** (obstruction in flatus)
• **Vibandho vā pravṛtītī vā** (constipation or diarrhoea)

B) **Lakṣaṇa of Ājrāṇa according to type**

<table>
<thead>
<tr>
<th>Amājīrṇa</th>
<th>Vidagdhājīrṇa</th>
<th>Viṣṭabdājīrṇa</th>
<th>Rasāsēssājīrṇa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gurutā (heaviness in abdomen)</td>
<td>Bhrama (giddiness)</td>
<td>Todaśūlam (pricking pain)</td>
<td>Udgāraśuddhi (pure belching)</td>
</tr>
<tr>
<td>Utkleda (nausea)</td>
<td>Trṭ (thirst)</td>
<td>Viṣṭabdheśūlam (long stasis and pain in abdomen)</td>
<td>Bhaktākāṅkṣā (disliking for meals)</td>
</tr>
<tr>
<td>Śoṭhagaṇḍākṣi kāṭaka (swelling of the cheeks and eyes)</td>
<td>Mūrcchā (fainting)</td>
<td>Āḍhmāṇa (tympanitis)</td>
<td>Hṛdgurutā (heaviness in cardiac region)</td>
</tr>
<tr>
<td>Udgāra (belching)</td>
<td>Udgāraścasadhūmāmala (hot and sour belching)</td>
<td>Vividha Vāta Vedinā</td>
<td>Praseka (excessive salivation)</td>
</tr>
<tr>
<td>Svedo (excessive perspiration)</td>
<td>Malavātapravṛtti Stambha (obstruction of stool and flatus)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dāha (burning sensation)</td>
<td>Moha (delusion)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vividha Pitta Vedana</td>
<td>Aṅgapiṇḍanam (general malaise)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Fifth variety is *Dinapāki Ajīrṇa* in which food digestion completes within one day and one night. This occurs due to overages of quantity and timing of food and waiting is alone required for such condition and hence it is not harmful.

*Prākṛta Ajīrṇa* prevails till the consumed food is completely digested. After the completion of digestion it manifests symptoms like hunger, thirst, defecation etc. clinical features of Āma are not seen.

5) **Upaśaya**

Soup of *Pañcakola* or *Mūlaka* prepared by adding *Marica* and *Ghee* or oil. Buttermilk (*Takra*), sour gruel and wine should be consumed as post meal drink.

Sleeping, vomiting, *Laṅghana* (fasting), old Śali rice, old Ṣaṣṭhi rice, liquid obtained from the cooked rice, pulse soup of *Masūra* (lentil), Ādhya (pigeon peas) and Mudag (kidney beans) pulses, curd of cow’s milk containing no butter, butter obtained from goat’s milk, cow’s milk, curd, sesame oil, liquor, honey, both types of pomegranate, fresh fruits of *Kaśerū*, fruits and flowers of banana, pulp of fresh *Bilva* fruits, *Cāṅgeri*, *Vijaya*, *Kapittha*, bark of *Kuṭaja*, cumin seeds, *Jātiphala*, *Jambu*, coriander, *Tinduka*, *Mahānimba*, *Mañjiṇṭha*, *Pelava*, meat soup of carnivorous birds, meat soup of rabbit, *Eṇa* and *Tittira* (partridge), all types of small fishes. One can also heat up the patient around the areas two fingers up and two fingers down of belly and also at the roots of backbone.

**Anupaśaya**

Blood letting, roaming during night, drinking excessive water, bathing, holding the force of urine & stool, application of collyrium, *Svedana* therapy, smoking, heavy work, incompatible food, sun bathing or enjoying fire heat, taking food items prepared from wheat, white beans, peas, *Urada* (pulse soup), barley, ginger, Rājamāṣa, Upodikā, Vāstuka, Kākamāci, ash gourd or Kāsiphalā, Tumbi, ripe drum stick, potato, betel leaves, sugarcane, berry, mango, snake cucumber (*Karkaṭi*),
betel nut, garlic, Kañjī, Sauvīra (barley and wheat’s Kāñjī), Tuṣodaka, milk, jiggery, coconut fruit or water, all types of laxative liquids, salt, heavy to digest meals, all types of pudding and Pūrī.

Ajīrṇa Updrava³²

- Mūrcchā (fainting)
- Pralāpa (delirium)
- Vamathu (vomiting)
- Praseka (excessive salivation)
- Sadana (general malaise)
- Bhrama (giddiness)
- Maraṇ (death)
ATISĀRA

Atisāra is the symptoms of many diseases but it is described as a separate complete disease also. When there is accumulation of Mala or Āma in abdomen then it is expelled out either in form of vomiting or as diarrhoea.³³

Etymology³⁴

अति + सू + गिन्न + अचू प्रत्यय
अतिशायें सारस्यति मल्लम् इति अतिसारः।

Means passing of stool in large amount is known as Atisāra.

Definition

अतिसरणम् अतिसारः। (Dalhaṇa)
गुदेन वहदर्शरणमतिसारः। (Vijayarakṣīta)
अतीव सरलत्व अतिसार गुदेन। (Śaraṅgdhara)

On the basis of above definitions it is clear that passing of excessive liquid Mala in large amount is known as Atisāra.

Roga Bheda³⁵

a) According to Caraka 6 types


b) According to Suśruta 6 types

4. Sannipātaja Atisāra 5. Śokaja Atisāra 6. Āmaja Atisāra

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Raktajātisāra is also described by Ācarya beside the six Bheda of Atisāra which is caused by indulgence of food and drink which causes further aggravation of Pitta up to great extent by the person suffering from Pittajā Atisāra.

**NIDĀNA PAÑ ČAKA OF ATISĀRA**

1) *Nidāna (etiological factors)*

- *Gurū Ati Snigdha Rukṣa Uṣṇa Drava Sthūla Śītala Bhojana* (excessive intake of heavy, fatty, rough, hot, liquid, hard and cold food)
- *Virūḍḍha Bhojana* (incompatible food)
- *Adhyaśana* (intake of food before digestion of previous meal)
- *Aṭirṛṇe Bhojana* (eating during indigestion)
- *Asātmya Bhojana* (unwholesome diet)
- Improper or excessive administration of oleation and other therapies
- *Viṣa* (consumption of poison)
- *Bhaya* (fear)
- *Śoka* (grief)
- *Duṣṭa Ambu* (drinking contaminated water)
- *Madhya Atipāna* (drinking wine excessively)
- Adaptation of unwholesome substances contrary to seasonal regimen
- *Jala Ati Taraṇam* (excessive indulgence in water sports)
- *Vega Vighāte* (suppression of natural urges)
- *Kr̥midoṣa* (worm infestation)
2) *Saṁprāpti* (pathogenesis)\(^{37}\)

Consumption of etiological factors

Body fluids enhanced in excess and brings diminution of strength of *Agni*

Get mixed with stool

Downward movement in *Annavaha Srotas* by vitiated *Vāta*

Excess watery stool

*ATISĀRA*

*Saṁprāpti Ghaṭaka* (components of *Saṁprāpti*)\(^{38}\)

a) *Doṣa*

*Vāta*  
*Pradhāna Tridoṣaja*

*Vāta*  
*Samāna, Apāna*

*Pitta*  
*Pācaka*

*Kapha*  
*Kledaka*

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Review of Ayurvedic Literature

b) **Dūṣya**

_Dhātu_ Rasa, Rakta, Māmsa  
_Śārīrika Mala_ Puriṣa, Mūtra  
_Dhātu Mala_ Kapha, Pitta, Sveda

c) **Agni**  
Jaṭharāgni, Dhātvāgni

d) **Agniḍuṣṭि**  
Mandāgni

e) **Āma**  
Agnijanya

f) **Srotas**  
Annavaha, Puriṣavaha, Udaṇavaha

g) **Srotoduṣṭि**  
Vimārgagamana, Atipravṛtti

h) **Udbhavasthāna**  
Āmāsayottha, Pakvāsayottha

i) **Saṃcārasthāna**  
Annavaha, Puriṣavaha Srotas

j) **Adhiṣṭhāna**  
Mahāsrotas

k) **Vyaktasthāna**  
Guda

l) **Svabhāva**  
Cirakāri, Áṣukāri

m) **Prabhāva**  
With complication - Incurable  
Manifested newly without complications - Curable

n) **Roga mārga**  
Ābhyaṇtara

3) **Pūrvarūpa (prodromal symptoms)**

- _Hṛn Nābhi Pāyu Udara Kuṣi Toda_ (pricking type pain in heart, umbilicus, rectum)
- _Gātra Avasāda_ (general malaise)
- _Anila Sannirodha_ (non elimination of flatus)
- _Viṭ Saṅga_ (constipation)
• Ādhymāna (distension of abdomen)
• Avipāka (indigestion)

4) Rūpa (sign and symptoms)⁴⁰,⁴¹,⁴²,⁴³

a. Vātaja Atisāra: It has two forms Āma and Pakva and symptoms of these forms are accordingly

<table>
<thead>
<tr>
<th>Āmātisāra</th>
<th>Pakvātisāra</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vijjalāmam (stool mixed with mucous)</td>
<td>Vibaddhamālpałpam (constipation or hard stool in small quantity)</td>
</tr>
<tr>
<td>Viluptam (stool floats or spreads on water)</td>
<td>Sa śabdam sa śālam phena pichha (associated with sound, pain, froths and sliminess)</td>
</tr>
<tr>
<td>Avasādi (precipitating)</td>
<td>Parikartikam (cutting pain in anus)</td>
</tr>
<tr>
<td>Rukṣa dravam (stool nature is rough and liquid)</td>
<td>Hṛṣṭromā (horripilation)</td>
</tr>
<tr>
<td>Sa śālam āmagandham (diarrhoea associated with colicky pain and foul smelling stool)</td>
<td>Viniśvāsa (increased respiration)</td>
</tr>
<tr>
<td>Iṣad śabdam aśabdam vā (stool passing associated with less sound or no sound)</td>
<td>Śuṣka mukha (dryness of mouth)</td>
</tr>
<tr>
<td>Vibaddhamātravātām atisāryate Purīśam (retention of urine and flatus in diarrhoeal patient)</td>
<td>Katyārtrikajānupriṣṭhapārśavaśūli (pain in waist, thigh, sacral region, knee, back and sides of chest)</td>
</tr>
<tr>
<td>Vāyuscantha koṣṭhe sa Śabda śulastrīyaka carati vibaddha (obstructed Vāta moves inside the Koṣṭha in haphazard direction and causes pain and gurgling sound)</td>
<td>Bhrṣṭagudo (prolapsed of rectum)</td>
</tr>
<tr>
<td>Muhurmuhu vigrathitamupaveśyete, Purīśam (patient frequently passes scabulous stool)</td>
<td></td>
</tr>
</tbody>
</table>

~57~
b. **Pittaja Atisāra**

<table>
<thead>
<tr>
<th>Symptom</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hāridram haritam nīlam kṛṣṇam</td>
<td>frequently passing of stool having color either yellow, green, blue or black</td>
</tr>
<tr>
<td>Raktapittophitam atidurgandham atisāryete Purīṣam</td>
<td>stool with Rakta or Pitta having foul smell</td>
</tr>
<tr>
<td>Trṣṇā</td>
<td>thirst</td>
</tr>
<tr>
<td>Dāha</td>
<td>burning sensation</td>
</tr>
<tr>
<td>Sveda</td>
<td>perspiration</td>
</tr>
<tr>
<td>Mūrcchā</td>
<td>fainting</td>
</tr>
<tr>
<td>Śūlam</td>
<td>colic pain</td>
</tr>
<tr>
<td>Bradhna santāpa pāka paritam</td>
<td>inflammation and suppuration in anus</td>
</tr>
</tbody>
</table>

c. **Kaphaja Atisāra**

<table>
<thead>
<tr>
<th>Symptom</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Snigdham śvetam picchilam tantumadāmam guru durgandham śleṣmophitāmanu baddahśilamalpālpamabhūkṣaṇam atisāryete</td>
<td>passing of unctuous, white, slimy, thread, Āma, heavy, foetid stool mixed with mucous associated with frequent colic pain</td>
</tr>
<tr>
<td>Sa pravāhikam</td>
<td>(passing of little quantity of stool frequently associated with tenesmus)</td>
</tr>
<tr>
<td>Guru udaragudabastivānḳṣana deṣa</td>
<td>(heaviness in abdomen, pelvis and groin region)</td>
</tr>
<tr>
<td>Krteapyakṛṭasaṅgīṇa</td>
<td>(motions without knowledge)</td>
</tr>
<tr>
<td>Sa lomharṣa</td>
<td>(horrripilation)</td>
</tr>
<tr>
<td>Utkleṣa</td>
<td>(nausea)</td>
</tr>
<tr>
<td>Nidrā</td>
<td>(excessive sleep)</td>
</tr>
<tr>
<td>Ālasya</td>
<td>(idleness)</td>
</tr>
<tr>
<td>Sadana</td>
<td>(lassitude)</td>
</tr>
<tr>
<td>Annadveṣī</td>
<td>(aversion towards food)</td>
</tr>
</tbody>
</table>
### Review of Ayurvedic Literature

**d. Sannipātaja Atisāra**

<table>
<thead>
<tr>
<th>Condition</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hāridra haritanīla māṇiṣṭhā māṁsadhāvāna sannikāśam raktam kṛṣṇam śvetam</td>
<td>Stool of yellow, green, blue like manjiṣṭhā, pinkish as water in which meat is washed, red, black, white stool</td>
</tr>
<tr>
<td>Varāhameda sadrasamanubddahavedanamvedanam vā</td>
<td>Passing of stool like the colour of pig meat associated with pain or painless</td>
</tr>
<tr>
<td>Śākṛd grafhitamāmam śakṛt śakṛdapi pakvam</td>
<td>Scabulous or Āma stool or may be free from mucous</td>
</tr>
<tr>
<td>Ati kṣiṇa māṁsa śoṭita balo</td>
<td>Excessive diminution of Māṁsa Rakta and Bala</td>
</tr>
<tr>
<td>Mandāgni</td>
<td>Diminution of digestive power</td>
</tr>
<tr>
<td>Virhatamukharasaraca</td>
<td>Distaste in mouth</td>
</tr>
<tr>
<td>Pakva śoṇitābham</td>
<td>Stool like cooked blood</td>
</tr>
<tr>
<td>Yakṛt khaṇḍopmam</td>
<td>Stool like liver pieces</td>
</tr>
<tr>
<td>Medomāṁsodonkasannikāśam</td>
<td>Stool like fat, meat water</td>
</tr>
<tr>
<td>Dadhi ghṛtamajjātailavasākṣīravesvārābhham</td>
<td>Stool like curd, ghee, marrow, oil</td>
</tr>
<tr>
<td>Atinīlam atiraktam atikṛṣṇam udakamivāchham punarmeckābhama</td>
<td>Blue, red-black transparent like water or tar colored stool</td>
</tr>
<tr>
<td>Atisnigdham</td>
<td>Greasy stool</td>
</tr>
<tr>
<td>Haritanīlakaśāyavarṇa</td>
<td>Green, blue and brown colour stool</td>
</tr>
<tr>
<td>Karburam</td>
<td>Stool of variegated colour</td>
</tr>
<tr>
<td>Āvilam</td>
<td>Dirty</td>
</tr>
<tr>
<td>Picchilamantumadāmam</td>
<td>Slimy and fibrous stool</td>
</tr>
<tr>
<td>Candrakopagatam</td>
<td>Stool mixed with mucous and spotted with moony lustre</td>
</tr>
<tr>
<td>Atikuṇapātātipyagandhyāmāmamatsyagandhi</td>
<td>Stool with cadaverous, foetid, putrid, undigested food smell or smell like raw fish</td>
</tr>
<tr>
<td>Māṣikakrāntam</td>
<td>Stool attracts flies</td>
</tr>
</tbody>
</table>

Table Contd...
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- **Kuthitabahudhātusravāmalpam purīṣam purīṣam va atisāryamāṇam** (stool with profuse discharge of tissues, passing little or no stool)
- **Trt** (thirst)
- **Dāha** (burning sensation)
- **Jvara** (increased body temperature)
- **Bhrama** (giddiness)
- **Tamaka** (bronchial asthma)
- **Hikkā** (hiccough)
- **Śvāsa** (dyspnoea)
- **Srastapakvagudam** (prolapsed and suppuration of anus)
- **Patitagudvalimuktanāla** (sphincters comes out or whole rectum comes out)
- **Sarvaparvāsthīśūlina** (pain in all joints)
- **Arocaka** (anorexia)
- **Atipralāpasanmohaparītam** (delirium and unconsciousness)

**e. Śokaja Atisāra**

- **Alpāsana** (eat less food)
- **Vaśpavega** (force of tears)
- **Kākaṇantiprākāśam varcomisram nipuriṣam sagandham nirgandham vā** (stool mixed with blood and blood looks like Kakananti, blood comes out with or without stool, with smell or without smell)

**f. Āmaja Atisāra**

- **Nānāvarṇa** (stool of various colours)

**Raktātīsāra**: One who is suffering from Pittaja Atisāra and does not follow the treatment of Atisāra and indulges food and drinks which cause further aggravation of Pitta up to great extent as a result Rakta gets vitiated and manifest Raktātīsāra and it has symptoms-
Review of Ayurvedic Literature

- Trṣnā (thirst)
- Śūlam (pain in abdomen)
- Vidāha (burning sensation)
- Gudapākam (suppuration of anus)
- Jvara (increased body temperature)

5) Upaśaya

Anna

In appropriate time, when patient feels hungry, he should be given light food to eat. This helps the patient to regain appetite, his Agni gets stimulated and strength is promoted immediately. In the initial stage, depending upon the wholesomeness, patient should take light food along with butter milk, sour drink, Yavāgu (thick gruel), Tarpaṇa (roasted flour of cereals mixed with water), wine, honey, then gradually patient should gradually be given Yavāgu, Vilepī (a sticky gruel), Yūśa (vegetables soup), and boiled rice mixed with meat soup, which are prepared by adding digestive stimulants and astringent drugs.

Vihāra

Vāta gets aggravated soon, even by fear and grief, that’s why Vāta mitigating factors are beneficial and it should be done by providing pleasure and courage to patient as per patient need. If the patient of Atisāra is hungry, he should be given light food to eat. Peyā prepared by boiling with appropriate drugs, or fried paddy or roasted corn flour mixed along with water is also useful for him. Maṇḍa can also be taken by the patient. (B.R. 7/11-12)

Pathya (meals to be taken) for a patient of Atisāra - vomiting, sleeping are good. Old Śāli, Śaṣṭhi śāli, soups of lentil and pigeon pea, meatsoup of rabbit, Lāvā bird, deer, partridge, all kinds of small fishes. Ghṛatam and milk obtained from goats and cow, buttermilk, butter, fresh banana fruits, dried ginger, Kamalakāṇḍa, Kapittha,
Bakula, Bilva, Tinduka, Dāḍima (both ripe and unripe one), palm fruits, Cāṅgeri, Vijayā, Maṇjiṣṭha, Jātiphala, cumin seeds, Mahānimba, all kinds of stomachic foods.

Anupāṇāya

Unwholesome regimens- bathing massage, washing along with water, food which is unctuous, excessive quantity of food, exercise and exposure to heat of the fire.

Svedana, Anjana, blood letting, excessive water drinking, intercourse, waking upto late hours, smoking, nasal therapy, suppression of natural urges anger.

Wheat, Urada, barley, Vāstuka leaves, Kākamāchi, Niṣpāva Kāṇḍa, Śigru, mango, betel nut, ash gourd, sugarcane, liquor, Drākṣa, Amlaveta, garlic pearls, contaminated water, all kinds of leafy vegetables.

Upadrava

Complications of Atisāra are colic pain, gripping pain, flatulence, thirst, and feeling of hotness, burning sensation and fainting.

Sādhyāsādhyatā

Stool resembling with Ghee, fat, water of meat soup, oil, bone marrow, milk, honey, Maṇjiṣṭha or Mastulūṅga, putrid smell, cold, cadaveric smell, appears as Anjana, having separating lining, glistening particles, resembling like pus or slush and hot- these features greatly enhanced and acting as complication and kill the weak persons.

The patient whose anal orifice does not close at all, who is emaciated, having severe flatulence, inflammation in the anus, and coldish touch should be rejected.

Atisāra Nivṛtti Lakṣaṇa

Proper elimination of urine, flatus and stool, enhancement of Agni and feeling of lightness in gastro-intestinal tract indicates that patient is recovered from Atisāra.
Nirukti of Śūla

1. “Śūla (Li) Sambhatvādasya Śūlamitasañā” (Madhukoṣa)

Derivation of Śūla is correlated to Trisūla (trident), so it is called Śūla.

2. “Śūla nihātavadvedanājanaktvāc” (Madhukoṣa)

Śūla is a special type of disease where pain is dominant feature.

3. “Saṅku Sphuṭanavat Tīvṛāścavedanā”

The severe pain is produced similar to one is being penetrated by Saṅku (conical shaped, sharp) is called Śūla.

Usually Śūla (pain) is produced in several part of the body. There are a number of terminologies being used in Ayurveda viz., Śīra Śūla (headache), Kārna Śūla (otitis), Vṛkka Śūla (renal colic), Basti Śūla (cystitis) etc. But when simply ‘Śūla’ is used, it denotes only Udara Śūla.

NIDĀNA PAÑ CAKA OF ŚŪLA

1) Nidāna (etiological factors):

Ācāryas have described Nidāna in a systematic manner which is very specific to predominant Doṣa that is according to Vāta, Pitta & Kapha.

i) Nidāna of Vātaja Śūla

Excessive physical exercise, riding over vehicles and animals, excessive sexual intercourse, awakening at night, drinking cold water, consumption of food substances like peas, green gram, Ādhaki, Korodūṣa and other in excess, rough substances, eating food during indigestion, injury, foods which are astringent and
bitter, germinated grains, incompatible foods, dried fish and leafy vegetables, suppression of urges of feces, semen, urine, flatus, grief, starvation or fasting, excessive speaking and laughing.

ii) Nidāna of Pittaja Śūla

Excessive consumption of food substances which are alkaline, heat producing, very hot, food inducing burning sensation during digestion, oily preparation, cow pea, oil cake, horse gram soup, food substances which are pungent and sour, fermented preparation like sauvira, suratec, anger, exposure to fire, fatigue, prolonged exposure to hot sun, sexual intercourse and irritating food substances.

iii) Nidāna of Kaphaja Śūla

Excessive consumption of meat of aquatic and marshy land animals, butter milk and other milk products, mutton, sugarcane products, flour preparations of black gram, sesamum etc. and other Kapha aggravating factors.

iv) Nidāna of Sannipātaja Śūla

It is produced by the combination of all the three Doṣās aggravating etiological factors simultaneously.

v) Nidāna of Dvandvaja Śūla

Vāta-Pittaja Śūla: Combination of Vāta-Pittaja aggravating etiological factors.

Vāta-Kaphaja Śūla: Combination of Vāta-Kaphaja aggravating etiological factors.

Pitta-Kaphaja Śūla: Combination of Pitta-Kaphaja aggravating etiological factors.
2) *Sānprāpti* of Śūla (pathogenesis)\(^5\)

| Nidāna Sevana (Vāta or Pitta or Kapha or in combination of any two or all three Doṣās aggravating factors) |
|---|---|---|---|
| Vitiation of Vāta | Vitiation of Pitta | Vitiation of Kapha | Vitiation of any two or all three Doṣās |
| Vātaja Śūla | Pittaja Śūla | Kaphaja Śūla | Vāta-Pittaja Śūla |
| Or Āmaja Śūla | Vāta-Kaphaja Śūla |
| Or | Pitta-Kaphaja Śūla |
| Or | Sannipātaja Śūla |

3) *Pūrvarūpa* (prodromal symptoms): Not described

4) *Rūpa* (sign and symptoms)\(^5\)

a) *Vātaja Śūla*

- *Śūlamhṛtārśvaprṣṭha trika vastideśe* (pain in heart, flanks, back, waist and urinary bladder)
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- *Jirnopradoše ca ghanāgame ca Šite ca kopamsamupetigādhām* (pain aggravation during or after the digestion of food, evening, cloudy and cold weather)
- *Muhurmhuscaupaśamaprapōpi* (pain increases or decreases of its own accord frequently)
- *Vidvātasamstabhanam todabhedē* (obstruction of stool and flatus associated with pricking and tearing)
- *Sanvedanābhayanjanamardanādhe snigdhamṣa bhojayeśca šaman prayāti* (pain gets relieved by the use of hot fomentation, oil massage, fatty and warm foods and drinks)

b) *Pītāja Śūla*

- *Trī* (thirst)
- *Moha* (confusion)
- *Dāhātikaram hi nābhyām* (burning sensation near umbilicus)
- *Svedam* (perspiration)
- *Mūrcchā* (syncope)
- *Bhrāma* (giddiness)
- *Coṣa* (localized burning sensation)
- *Madhyandinekupyati cā ardharātre vidāhakāle jaladātyaye ca* (pain aggravates during mid day or mid night, during digestion of food, rainy season)
- *Šite ca šitesamupeti šāntim susvadu šiterapibhojaneśca* (gets relieved by cold substances like cold drinks, cold exposure, sweet foods and cold things)
c) **Kaphaja Šūla**

- *Hṛllāsa* (nausea)
- *Kāsa* (cough)
- *Sadana* (debility)
- *Aruci* (anorexia)
- *Praseka* (salivation)
- *Śūlam* (pain near stomach)
- *Stitimita koṣṭha* (loss of movement in abdomen)
- *Śiroguruttve* (heaviness in head)
- *Bhuktesdav hi rūjamkuruteatimatāram sūryodyeath śiśirekusumāgme ca* (pain increases just after taking food, sunrise, autumn and spring season)


d) **Sannipātaja Šūla**

- *Sarveśudoṣaṣu ca sarvliṅgam* (symptoms of all three *Doṣas*)
- *Sukastāmanumviṣavajrakalpam* (powerful, produce severe discomfort like poison)


e) **Dvandvaja Šūla**

**VP**  
*Dāha* (burning sensation), *Jvara* (fever)

**VK**  
*Bastohṛtpārśvaprṣṭhaṣu sa śūlam* (pain in heart, sides of chest and back)

**PK**  
*Kuṣo hṛṇṇābhimadhyaṣu sa śūlam* (pain in abdomen, heart, and centre of umbilicus)
f) **Āmaja Śūla**

- Ātopa (gurgling sound in abdomen)
- Hṛllāsa (nausea)
- Vamī (vomiting)
- Gurutva (heaviness)
- Stailmitya (feeling as covering with wet skin)
- Ānāha (distension in abdomen)
- Kaphapraseka (salivation)
- Other symptoms like Kaphaja

g) **Annadrava Śūla**

- *Jirne jiryatyeaēīrṇe vā yaçaśūlamupajāyate* (continuous pain not subsiding by digestion, after digestion)
- *Pathyā apathyā prayogenbhajanābhojhane ca na śmyāti* (does not get relieved after taking food, in empty stomach or by any kind of measures)
- Vāntamātrejātpittam śulāmaśuvyapohati (gets relief after vomiting accumulated Pitta)

5) **Upaśaya**

A patient suffering from colic pain, steam boiled nuggets prepared out of *Māṣa* along with its husk and fried in the *Ghṛtam* should be served as food. Wheat flour mixed with *Ghṛtam* and jaggery is also useful. It can be given along with sugar and cold milk. Lukewarm *Maṇḍa* of Śāli rice free from *Sikṭha* is also useful. *Yava* cooked in milk and added with *Ghṛtam*, vegetable soup and sugar may also be given. Patient may take boiled milk after adding sugar.
Vamana, Svedana, fasting, sleeping during day time, Recana, easily digestible edibles, old rice, Maṇḍa, warm milk, meat soup of wild animals, Patola, Sobhānjana, Kārvellaka, ripe mangoes, Kapiṭha, black salt, Vāstuka, sea salt, dried ginger, Vid salt, garlic, clove, oil of Eraṇḍa, warm water, juice of Jāmbira lemon, powder of Kuṭaja and light Kṣāra.

**Anupaśaya**

The following measures are harmful for a patient suffering from colic pain: incompatible food, awakening during night, unequal meals, exercises, sexual intercourse, alcoholic drink, pungent food, Dvidala (pulses having two cotyledons), holding the force of urine & stool, worry and anger.
PARINĀMA ŚŪLA

Parināma Śūla is characterised by pain just after the digestion of food.

Nidāna (etiological factors)

Factors which bring aggravation of all the three Doṣās by their respective etiological factors cause manifestation of Parināma Śūla.

Parināma Śūla types

Eight types of Parināma Śūla are described

i) Vātaja Parināma Śūla

It is characterized by distension of abdomen, gurgling sound in the abdomen, non elimination of stool and urine, restlessness, tremors, and pain gets relieved by fatty and warm foods.

ii) Pittaja Parināma Śūla

It is characterized by thirst, burning sensation restlessness, perspiration; pain aggravates after consuming pungent, salty and sour foods but get relieved after taking cold food and cold measures.

iii) Kaphaja Parināma Śūla

It is characterized by vomiting, nausea, delusion, mild pain persists for long time, and pain gets relieved by pungent and bitter foods.

iv) Parināma Śūla

Manifests due to combination of two Doṣās and combined features are observed as per dominancy of Doṣās
• Vāta-Pittaja

• Vāta-Kaphaja

• Pitta-Kaphaja

v) *Trīdosās Pariṇāma Śūla*

It manifests due to combination of all the three *Doṣās* and manifests the clinical features of all the three *Doṣās*.

If it is associated with emaciation, loss of strength and digestion is said to be incurable.
AMLAPITTA/ ĀMLAPITTA

Definition & Etymology of Amlapitta

Literally, Amlapitta means Amlībhūtapitta or Pitta of sour taste. Grammatically, it is consisted of two words – Amla + Pitta

Amlapitta is also termed as Āmlapitta (Ch. Su. 26/103, 27/25)

Represents

1. Amlaya Pittam Amlapittam (Vācaspatyam)

   This description of Amla Pitta is met in the Sanskrit phrase book “Vācaspatyam” (p. 333). According to this, Amla Pitta is a form, in which, whatever is eaten is changed into Amla Rasa due to pathological Pitta.

2. “Vidāhādhyamla Guṇodriktam Pittam Amlapittam” (Vijayarakṣīta)

   The word Vidāha means half digested. The Pitta which attains excessive Amlatā because of Vidagdha Pāka is called Amlapitta.

3. ‘Amlaguṇodriktam Pittam Amlapittam’ (C.Ci. 15/40-43).

   Cakrāṇi in his commentary on Caraka Saṃhitā states that Pitta possessing excessive Amlatā or the excessive Amla Guṇa Udrikṛta Pitta is called Amlapitta.

4. Amlam-Vidagdhama ca tat Pittam Amlapittam (Madhukoṣa)

   The Vidagdha Pitta which attains Amlatā is called as Amlapitta.

Types of Amlapitta

According to the Gati of Pitta, Mādhava has described 2 types of Amlapitta. i.e. (i) Adhoga Amlapitta, and (ii) Urdhvaga Amlapitta
NIDĀNA PAÑÇAKA OF AMALAPITTA

1) Nidāna (etiological factors)\textsuperscript{61}

Described by Mādhavakara

- Virūḍdhāhara (incompatible food)
- Duṣṭa amla anna (rotten and sour food)
- Vidāhī anna (food causing burning sensation inside)
- Pitta prakopī anna (Pitta aggravating food)

According to Kāśyapa\textsuperscript{62}

- Virūḍdhāhara (incompatible food)
- Adhyāśana (intake of food before digestion of previous meal)
- Ajirṇa (indigestion)
- Āma formation
- Piṣṭha anna (use of ground cereals as Masha)
- Apakva Madhya (improperly processed wine)
- Gurū Bhojana (heavy diet)
- Abhiṣyandī Bhojana (food causing obstruction in Srotas)
- Vega Dhārana (retention of natural urges)
- Ati Uṣṇa Snigdha Rukṣa Amla Drava Sevana (excessive intake of hot, unctuous, dry, sour, liquid drink)
- Ati Phāṇita Ikṣu Vikāra Sevana (excessive intake of molasses, sugarcane preparation)
- Kulattha Sevana
- Bhrṣṭa Dhānya (parched cereals)
- **Pulaka, Prthuka** (wildly growing rice and flattened rice obtained from boiled paddy)
- **Bhukturā bhukturā divāsvapnāt** (sleeping in day time after eating again and again)
- **Atiṣnāna** (over bathing)
- **Ati avagāhanāt** (excessive tub bath)
- **Antrodaka pāna** (drinking water in between food eating)
- **Bhuktā paryuṣitaśanāt** (consumption of stale food)

2) **Saṃprāpti (pathogenesis)**

Due to etiological factors **Vātādi Doṣās** get aggravated leading to **Mandāgni** and at this time, whatever is eaten by an ignoramus person, the same gets burnt, due to improper digestion; food gets acidified inside the stomach. If person does not follow rules and regulations of diet even at this stage and indulging unwholesome diet due to greed, the same gets severely vitiated due to **Pitta** is known as **Amlapitta**.

![Diagram](attachment)
**Sanprāpti Ghaṭaka (components of Sanprāpti)**

The different components producing *Amlapitta* are as follows:

<table>
<thead>
<tr>
<th>a)</th>
<th>Dośās</th>
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<tbody>
<tr>
<td></td>
<td>Pitta</td>
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<tr>
<td></td>
<td>Vāta</td>
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<tr>
<td></td>
<td>Pitta</td>
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<tr>
<td></td>
<td>Kapha</td>
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<tr>
<th>b)</th>
<th>Dūṣya</th>
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<tr>
<td></td>
<td>Dhātu</td>
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<tr>
<td></td>
<td>Upadhātu</td>
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<td></td>
<td>Šārīrika Mala</td>
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<tr>
<td></td>
<td>Dhātu Mala</td>
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<tr>
<th>c)</th>
<th>Agni</th>
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<tr>
<td></td>
<td>Jaṭharāgni, Dhatvāgni</td>
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<tr>
<th>d)</th>
<th>Agniduṣṭi</th>
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<tr>
<td></td>
<td>Tikṣṇāgni, Mandāgni</td>
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<th>e)</th>
<th>Srotas</th>
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<tr>
<td></td>
<td>Rasavaha, Annavaha</td>
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<th>f)</th>
<th>Srotoduṣṭi</th>
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<tr>
<td></td>
<td>Saṅga, Vimārgagamana</td>
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<th>g)</th>
<th>Adhiṣṭhāna</th>
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<tr>
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<td>Āmāśaya</td>
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<th>h)</th>
<th>Udbhavasthāna</th>
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<td>Āmāśayottha</td>
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<tr>
<th>i)</th>
<th>Saṅcārasthāna</th>
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<td>Mahāsrotas</td>
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<th>j)</th>
<th>Vyaktāsthāna</th>
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<tbody>
<tr>
<td></td>
<td>Āmāśaya, Kaṇṭha, Hṛidaya</td>
</tr>
</tbody>
</table>

~75~
Review of Ayurvedic Literature

k) **Roga mārga**  Ābhyāntara

l) **Svabhāva**  Cirakāri, Āśukāri

3) **Pūrvarūpa**

Pūrvarūpas or premonitory symptoms of this disease are not narrated in Saṃhitās.

4) **Rūpa (General symptoms)**

A) **Sāmānya Lakṣaṇa (general symptoms)**

- Avipāka (indigestion)
- Klama (exhaustion)
- Utkleśa (nausea)
- Tiktāmlodgāra (bitter and sour eructation)
- Gaurava (heaviness)
- Hṛt Kaṇṭhadāha (burning sensation in chest and throat region)
- Aruci (loss of appetite)

B) **According to Gati**

<table>
<thead>
<tr>
<th>Adhoga Amlapitta</th>
<th>Ürdhvaga Amlapitta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tyṛ (thirst)</td>
<td>Vāntam haritapitak nilakṣṇam raktaraktābham ativa cā amlam māṇsodakābham (vomiting which is green, yellow, blue, black, slightly red or bright red colored sour substances resembling like mutton washed water)</td>
</tr>
<tr>
<td>Dāha (burning sensation)</td>
<td>Bhukte vidadghe karoti tiktāmlamavami udgārāvemavam (bitter or sour taste vomiting during digestion of food or in empty stomach and belching of similar nature)</td>
</tr>
</tbody>
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Table Contd...
<table>
<thead>
<tr>
<th><strong>Adhoga Amlapitta</strong></th>
<th><strong>Urdhvgā Amlapitta</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mūrcchā (fainting)</td>
<td>Kanṭhahṛtukuṣñidāham (burning sensation in throat, chest and )</td>
</tr>
<tr>
<td>Bhrama (giddiness)</td>
<td>Śīrasorūjam (headache)</td>
</tr>
<tr>
<td>Moha (delusion)</td>
<td>Karacaraṇadāha (burning sensation in palm and sole)</td>
</tr>
<tr>
<td>Hṛīlāsa (nausea)</td>
<td>Ūṣmānyam mahati (feeling of excessive heat)</td>
</tr>
<tr>
<td>Koṭha (skin rashes)</td>
<td>Aruci (anorexia)</td>
</tr>
<tr>
<td>Analasāda (diminution of function of Agni)</td>
<td>Jvara kaphapittam (fever of Kapha- Pitta nature)</td>
</tr>
<tr>
<td>Harsa (horripilations)</td>
<td>Kanḍumanaṇḍala pidakāśatnicitgātrarogcayam (itching skin rashes surrounded by numerous small vesicles on the skin and other troubles to the body)</td>
</tr>
<tr>
<td>Sveda (perspiration)</td>
<td></td>
</tr>
<tr>
<td>Aṅgapitavakaram (yellowish discoloration of body)</td>
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5) **Upaśaya**

A patient of Ṣūrdhvagā Amlapitta where Kapha has high concentration one should try Vamana therapy. Similarly in cases of Adhoga Amlapitta Pitta has high concentration one should try Virecana therapy. After either of these therapies one should use Basti therapy.

Old Śāli rice, Yava, wheat, Mudag (kidney beans) pulses, meat soup of wild animals and bird, coo boiled water, sugar, honey, Saktu, Kāravellaka, Patola leaves, Vetāgra, well ripened fruit of Kūṣmāṇḍa, flowers of banana tree, Vāstuka, Kapittha, pomegranate, Āmalaki and all Tikta juice and edibles.
Anupāṣaya

The following measures are harmful for a patient of Amlapitta: fresh paddy, Virūddhaśana, obstructing the flow of vomiting, Sesame, Urada, Kulattha, fried substances, Kāñji, salt, Amla and Kaṭu juices, heavy food, curd and liquor.

Sādhyāśādhyatā

Recently manifested disease responds to treatment with difficulty. Chronic Amlapitta is manageable or curable with difficulty in few persons.