

INTERNATIONAL JOURNAL OF AYURVEDA360



**AYURVEDA
360**

**PEER-REVIEWED
BIMONTHLY JOURNAL**



| www.ayurveda360.in/journal

ISSN

PRINT:

3048-7382

ONLINE:

3048-7390

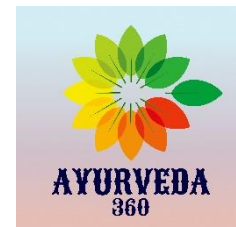
2025

VOLUME 2

ISSUE 1

JULY-

AUGUST

DOI: [10.63247/3048-7390.vol.2.issue1.6](https://doi.org/10.63247/3048-7390.vol.2.issue1.6)**Mapping the Etiology of Pitta Gulma through Guna Siddhanta: A Conceptual Insight**Ektha B.S.¹, Keskar K. A.², Sri Nagesh K. A.³

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ABSTRACT

Introduction: *Guna Siddhanta* is a core concept in Ayurveda that explains the pathogenesis of diseases by analyzing the properties (*Gunas*) of *Doshas* and *Dushyas*. Understanding the etiology of *Pitta Gulma* requires a detailed exploration of this concept, especially in terms of how it applies to the stages of disease development, from causative factors to full manifestation.

Methods: This conceptual paper utilizes *Guna Siddhanta* to map the pathophysiology of *Pitta Gulma*. The process begins with the underlying condition of *Vridhdha Vata* in *Mahasrotas*, often resulting from conditions like *Jwara*, *Atisaara*, *Vamana*, or *Virechana*. The intake of *Pitta*-aggravating foods (*Pittakara Nidanas*) triggers an imbalance, leading to a *Prakupita* (aggravated) *Pitta*. This *Pitta*, together with the already vitiated *Vata*, moves to the *Amashaya*, causing various clinical manifestations.


Results: The manifestation of *Pitta Gulma* can be explained through *Guna Siddhanta* and *Vikara Vighata Bhava*, which clarifies the interaction between *Nidana Vishesha*, *Dosha Vishesha*, and *Dushya Vishesha*. Symptoms like specific pain (*Dhupana*, *Dhuyana*) in the *Kantha* and *Ura* regions, along with skin discoloration (*Harita Haridra Varna*), are observed. These clinical signs reflect the impact of aggravated *Pitta* and *Vata* in the body.

Discussion: The paper highlights the application of *Guna Siddhanta* in understanding the causal factors and interactions responsible for *Pitta Gulma*. The framework of *Vikara Vighata Bhava* helps delineate the


relationship between the causative factors and the resulting disease manifestation.

Conclusion: This conceptual model provides an in-depth understanding of *Pitta Gulma*'s etiology, offering new insights into Ayurvedic disease pathogenesis through *Guna Siddhanta*.

Keywords: *Pitta Gulma, Guna Siddhanta, Vikara Vighata Bhava, Dosha, Dushya, Ayurvedic Pathogenesis*

CORRESPONDING AUTHOR	HOW TO CITE THIS ARTICLE?	TO BROWSE
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Manuscript Received	Review Round 1	Review Round 2	Review Round 3	Final Updated Received
02/07/2025	09/07/2025	18/07/2025	24/07/2025	05/08/2025
Accepted	Published	Conflict of Interest	Funding	Plagiarism Checker
13/08/2025	15/08/2025	NIL	NIL	9%

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International Journal of Ayurveda360 2025; 2(1)

This journal is published under the tradename Ayurveda360, registered under UDYAM-KR-27-0044910.

Introduction

Guna Siddhanta is a fundamental principle that helps us understand diseases comprehensively. The *Nidanas* of *Pitta Gulma*, when assessed through the lens of *Guna*, help us understand the manifestation and non-manifestation of *Pitta Gulma* through the concept of *Vikara Vighata Bhava*, thereby establishing how they associate with *Dosha* and *Dushya Visheshas*. *Pitta Gulma* is generally a disease that is often overlooked and can go unnoticed due to its similarity with other diseases in terms of their symptoms. For example, some of the symptoms seen in *Pitta Gulma*, such as sour belching and burning sensation in the chest region and throat, mimic those of *Amlapitta*[1]. On the other hand, few symptoms, like yellowish discoloration of the eyes, skin, and nails, are the symptoms mentioned under *Kamala*[2]. Hence, to get a better understanding of *Pitta Gulma* and to differentiate it from similar diseases, *Nidanas* should be accurately identified. When emphasis is placed on the *Gunas* of each *Nidana*, it paves the way to establish its similarity with the *Dosha* and *Dushya* of *Pitta Gulma* and understand how the disease is produced. This approach to understanding a disease helps a *Vaidya* diagnose it appropriately and plan treatment more accurately.

Aim and Objectives:

Aim: To explore the *Nidanas* of *Pitta Gulma* through the lens of *Guna Siddhanta* and to apply it in the concept of *Vikara Vighata Bhava*.

Objectives:

- To review literature on *Guna Siddhanta*
- To review literature on *Vikara Vighata Bhava*
- To review literature on *Pitta Gulma*
- To establish the relationship between the above three aspects

METHODOLOGY:

- Data was collected from the *Brihatrayee*, research articles, relevant journals, periodicals, magazines, and other digital media.
- Interpretation of the collected data.
- Establishment of the relationship between the *Nidanas* of *Pitta Gulma* and its application in the concept of *Vikara Vighata Bhava* and *Abhava*.

REVIEW OF LITERATURE:

Guna Siddhanta

Guna Siddhanta is one of the fundamental principles of *Ayurveda*. It plays a significant role in understanding a *Vyadhi* (disease) from different perspectives. The property by which a substance is accepted or attracted to is called *Guna*[3]. The attribute that is in permanent relation or inseparable concomitance with the substance, and which is not the action itself, is called

Ektha B.S. et al. Mapping the Etiology of Pitta Gulma through Guna Siddhanta *Guna*[4]. Knowledge of a substance is obtained on the basis of its attributes and actions. For example, to explain a mango, one would define it as a yellowish-orange, round fruit that is either sweet or sour in taste, indicating that these attributes can never be separated from the substance. This characteristic feature of *Guna* is present in all types of substances that are considered potential causative factors of different diseases.

It is by the virtue of these *Gunas* in various types of *Aaharaja* (dietary) and *Viharaja* (lifestyle) *Nidanas* that the *Amsha Amsha Vikalpa Samprapti* can be assessed, to conclude how the *Doshas* (bodily humors) are vitiated through *Gunas*, thus causing the disease. When the causative factors have similar *Gunas* to those of the *Doshas*, it brings about an increase in the *Doshas* due to *Guna Samanya* (similarity), leading to the manifestation of diseases. In *Ayurveda*, there are a total of 44 *Gunas*, among which *Gurvadi Gunas* are widely used to describe the causation of diseases. All the *Doshas* and *Dushyas* (pathological factors) have *Gunas*, most of which fall under the category of *Gurvadi Gunas*. In the majority of diseases, the *Aharaja Nidanas* are expressed in terms of their *Gunas*. Moreover, the treatment of many *Vyadhis* (diseases) is done through the *Samanya Vishesha Siddhanta* (principle

of similarity and difference) by assessing the variation in *Gurvadi Gunas*. Hence, the analysis of these *Gunas* in each *Nidana* of the disease aids in the efficient planning of a treatment protocol.

Understanding the Concept of Vikara Vighatakar Bhava and Abhava

Vikara Vighata Bhava and *Abhava* are concepts that explain the manifestation of diseases. They mainly involve three components:

- *Nidana Vishesha* (causative factors)
- *Dosha Vishesha* (particular *Dosha* involved)
- *Dushya Vishesha* (particular *Dushya* involved)

Vikara refers to disease, *Vighata* refers to the process of destroying or inhibiting, *Bhava* refers to the presence of something, whereas *Abhava* refers to the absence of something. Therefore, *Vikara Vighata Bhava* refers to the presence of factors that hinder the manifestation of a disease. On the contrary, *Vikara Vighata Abhava* means the absence of factors that inhibit the production of a disease, thus facilitating disease manifestation.

The following scenarios can happen in the presence of *Vikara Vighata Bhava*:

- **Parasaparam Na Anubadhnanti** – The condition in which *Nidana Vishesha*, *Dosha Vishesha*, and *Dushya Vishesha* do

Ektha B.S. et al. Mapping the Etiology of Pitta Gulma through Guna Siddhanta not associate with each other due to dissimilarity between them.

• **Kaala Prakarshaat Anubadhnanti** –

The condition in which all three factors associate with each other over time, or the association can happen when the intake of causative factors has been stopped for a while and consumed again later.

• **Abaleeyamso Anubadhnanti** – The condition wherein the causative factors are consumed in lesser quantities or are not potent enough to cause the disease because they vitiate the *Dosha* minimally, which in turn hampers the *Dushya* mildly.

The above scenarios will lead to the following results, respectively:

• **Non-manifestation of the disease** – Diseases are formed only when the *Gunas* of *Nidana* are able to vitiate the *Dosha* and *Dushya*. Hence, when there is no similarity between the *Gunas* of the three components, there is no association between them, thus no disease is formed.

• **Delayed manifestation of the disease** – When the causative factors are stopped for a while and then continued again after some time, the disease formation gets delayed. After the intake of causative factors, the association of the three components occurs only when the favorable time arrives.

• **Mild disease manifestation or manifestation with fewer symptoms** – When the causative factors are taken in

small amounts or are not potent enough, the *Dosha* and *Dushya* do not become vitiated to a great extent. As a result, the disease may not exhibit all the symptoms listed for that disease, or it may manifest in a mild form.

Vikara Vighata Abhava

The following scenarios are bound to occur when the factors responsible for inhibiting the disease are absent:

• *Parasparam Anubadhnanti* – The three components associate with each other due to similarity in their *Gunas*.

• *Sheegram Anubadhnanti* – The association between the three components happens quickly, in no time.

• *Baleeyamso Anubadhnanti* – The causative factors are consumed in greater quantities, or they are very potent in causing the vitiation of *Dosha* and *Dushya* to a greater extent, leading to *Vyadhi* (disease).

The above scenarios will lead to the following results, respectively:

• **Manifestation of the disease** – Disease manifests due to the proper association of all three components.

• **Quick manifestation of the disease** – The disease production happens quickly.

• **Severe manifestation of the disease or diseases presenting with all the symptoms mentioned in classics** – The disease manifestation will be severe,

Ektha B.S. et al. Mapping the Etiology of Pitta Gulma through Guna Siddhanta or all symptoms listed under the disease will be exhibited[5].

Pitta Gulma

Gulma is a disorder mentioned in the *Brihatrayee*. The term '*Gulma*' refers to a palpable, round mass-like structure in the abdominal region, primarily characterized by different types of pain and other associated symptoms[6]. The *Gulma Roga* is mainly of five types, which include *Vata*, *Pitta*, *Shleshma*, *Nichaya*, and *Shonita Gulma*[7]. Among these, *Pitta Gulma* is a type that causes different kinds of pain, such as *Dhuyana*, *Dahana*, and *Dhupana*, along with other symptoms like sour belching, excessive thirst, dryness of the throat and oral cavity, yellowish-green discoloration of the eyes, skin, nails, etc. Like all other diseases, *Pitta Gulma* has its own set of *Nidanas* (causative factors), which are primarily responsible for vitiating the *Pitta Dosha* in the body[8]. As per *Acharya Charaka*, the prime prerequisite for *Gulma* to manifest is that the person should have undergone *Karshana* (emaciation) due to factors like *Jvara* (fever), *Atisaara* (diarrhea), *Vamana* (emesis), and *Virechana* (purgation) previously[9]. When such a person indulges in the intake of causative factors that have the potency to increase *Pitta* in the body, the *Pitta Dosha* gets vitiating, associates with *Vata*, and causes

Pitta Gulma.

The factors that increase *Pitta* and lead to the manifestation of *Gulma* include the consumption of food substances that are sour, pungent, and hot in potency. Substances with *Teekshna* (sharp) and *Kshara* (alkaline) *Gun*as are also significant *Nidanas*. The intake of improperly prepared alcoholic beverages, vegetables from the *Shakha* (leafy vegetables) and *Harita Varga* (green vegetables), sour fruits, pulses, and meat are responsible for increasing *Pitta Dosha*. Apart from the above-mentioned *Aharaja* (dietary) *Nidanas*, factors like eating food during indigestion, eating before the digestion of a previous meal, withholding the urge to vomit, and exposure to excess wind and sun heat are potential causes of *Pitta Gulma*[10].

The aforementioned *Nidanas* significantly vitiate the *Pitta Dosha*, which then associates with the previously vitiating *Vata Dosha*, enters the *Amashaya*, and causes the symptoms of *Pitta Gulma*.

Discussion

Discussion on the Pre-disposing Factors of *Pitta Gulma*

Acharya Charaka clearly states that, for any type of *Gulma* to occur, the major criterion is *Karshana* (emaciation) in the *Mahasrotas* due to factors like *Jvara*, *Atisaara*, *Vamana*, and *Virechana*.

Among these, the increase in *Vata Dosha* is a common factor, which can be understood in the following ways:

- *Jvara*: In the context of *Jvara*, commentator *Chakrapani* opines that due to the time factor and the use of *Kashaya* (astringent), *Vamana* (emesis), and *Langhana* (fasting) therapy, along with a *Laghu* diet pattern, there is a decrease in *Kapha Dosha* and an increase in the *Ushnata* (heat) of *Jvara*. This increase in heat leads to a rise in the *Ruksha* (dry) *Guna*, which in turn increases *Vata Dosha*[11].

- *Atisara*: *Acharya Charaka* states that in *Atisara*, due to the complete involvement of the *Pakvashaya*, there is an obligatory increase in *Vata*[12].

- *Vamana* and *Virechana*: *Snehana* (oleation) and *Svedana* (sudation) are advised as *Purvakarma* (pre-therapy) and only *Snehana* as *Paschat Karma* (post-therapy) when *Shodhana* (purification) procedures like *Vamana* and *Virechana* are administered[13]. The relevance of administering *Snehana* and *Svedana* is to counteract the *Vata Prakopa* (aggravation), which is the result of exhaustion faced by the person during the *Shodhana* procedure[14]. Hence, failing to advise *Snehana* post-*Shodhana* can lead to an increase in *Vata*, resulting in *Karshana* of the *Mahasrotas* in the person who has undergone *Shodhana*.

Thus, in all the above predisposing factors of *Pitta Gulma*, the nature of diseases and the therapeutic procedures lead to an increase in *Vata Dosha*, which could be one of the leading causes of *Karshana* in the *Mahasrotas*. When such a person indulges in the intake of *Pittakara* (Pitta increasing) *Nidanas*, it gives rise to the formation of *Pitta Gulma*.

Discussion on Regions of *Karshana* in *Mahasrotas*

In the conditions mentioned above, the involvement of *Mahasrotas* is an essential predisposing factor for the formation of any type of *Gulma*. *Gulma* is also documented to manifest in different parts of *Mahasrotas*. Therefore, by connecting the two ideas, it becomes clear that these predisposing circumstances and other comparable causative variables cause *Karshana* only in *Mahasrotas*.

Each of these prerequisites can cause *Karshana* in different regions of *Mahasrotas*, as understood in the following way:

- *Vamana*: As one of the predisposing factors, *Vamana* will create *Karshana* either in or above the *Amashaya* (stomach) because *Vamana* does not involve the parts of *Mahasrotas* below the *Amashaya*.

- *Jvara*: On the other hand, regardless of the type, *Jvara* will cause *Karshana* in the *Adho Amashaya*. This can be inferred by

Ektha B.S. et al. Mapping the Etiology of Pitta Gulma through Guna Siddhanta analyzing the *Samprapti* (pathogenesis)

of all *Doshaja Jvara* types of *Jvara*:

o In *Vataja Jvara*, it is mentioned that the vitiated *Doshas* will enter the *Amashaya*[15]. Though *Vata Sthana* (seat of *Vata*) is considered *Pakvashaya*, the vitiated *Vata* entering the *Amashaya* clearly indicates that it is entering the *Adho Amashaya* (just below the *amashaya*).

o In *Kaphaja Jvara*, it is stated that the vitiated *Doshas* will enter the *Amashaya*[16]. However, since *Kapha Sthana* is in the *Urdhva Amashaya*, the statement "*Amashayam Pravishya*" should be understood as the movement of *Doshas* from the *Urdhva* to *Adho Amashaya*.

o In *Pittaja Jvara*, there is no mention of the movement of *Doshas*, so it can be inferred that *Pittaja Jvara* happens in its own *Sthana*, which is the *Adho Amashaya*.

Therefore, it can be concluded that any type of *Doshaja Jvara* manifests in the *Adho Amashaya*, hence *Karshana* predominantly happens in the *Adho Amashaya*.

• In *Virechana* and *Atisara*, due to the nature of the procedure and major involvement of the *Pakvashaya*, the *Karshana* can happen in the parts of *Mahasrotas* below the *Amashaya*. The determination of the probable regions

of manifestation of *Gulma* helps in planning the treatment. The drugs used for treating any type of *Gulma* should target the affected regions of *Mahasrotas* to achieve optimal results.

Analysis of Gurvadi Guna in Each of the Nidana

Impact of Rasas as a Nidana

Among the *Shadrasas* (six tastes), *Amla*, *Lavana*, and *Katu Rasa* are mentioned as *Nidanas* for *Pitta Gulma*. These *Rasas* directly increase *Pitta Dosha*[17] and are classified as *Agneya* (fire-like) in nature. The impact of each *Rasa* can be analyzed as follows:

• *Amla Rasa*: *Amla Rasa* is said to have *Ushna*, *Teekshna*, *Laghu*, and *Snigdha Guna*. *Pitta* is vitiated due to *Ushna* and *Teekshna Guna* as these are also the *Gunas* of *Pitta*[19]. Though *Gunas* like *Snigdha* and *Ushna* usually counter the *Vata Dosha*, they don't aid in pacifying it because of the major *Karshana* factor. *Amla Rasa* also increases the *Jatharagni* (digestive fire) and has the ability to cause burning sensation in the *Koshta* (abdomen), indicating its *Agneya* nature. *Pitta Dosha* has *Agni Mahabhuta* (fire element) predominance, hence any substance that is *Agneya* will cause an increase in *Pitta*.

• *Lavana*: Among the *Gurvadi Gunas*, *Lavana Rasa* has *Teekshna*, *Sara*, *Guru*, *Ushna*, *Vikasi*, and *Snigdha Guna*[20].

Ektha B.S. et al. Mapping the Etiology of Pitta Gulma through Guna Siddhanta Through *Samanya Siddhanta* (principle of similarity), it can be inferred that *Teekshna*, *Sara*, *Ushna*, and *Snigdha* will increase *Pitta Dosha*. *Vikasi Guna* is considered one of the *Gurvadi Gunas* by *Acharya*[21]. *Vikasi Guna* refers to the ability to bring about *Dhatu Shithilata* (loosening of tissues)[22]. Hence, *Lavana Rasa*, despite having the potency to reduce *Vata*, will lead to further *Karshana* when consumed by a person who has undergone *Karshana*, aggravating *Vata* over time.

• *Katu Rasa*: *Ruksha*, *Ushna*, and *Laghu* are the predominant *Gunas* found in *Katu Rasa*, which increase both *Pitta* and *Vata*[23]. In addition to these *Gunas*, the presence of *Teekshna* can be understood through its *Karmas* (actions) like *Shodana* (cleansing), which increases *Pitta*.

Impact of Kshara

Kshara is defined as any *Dravya* (material) that can scrape (*Ksharana*) or corrode through its properties[25]. The properties of *Kshara* include *Ushna*, *Teekshna*, *Laghu*, and *Ruksha*[26]. *Kshara* is said to be *Maha Ushna* (extremely hot) and causes excess burning sensation[27]. It is also described as having a scraping action due to the *Khara Guna*[28]. The presence of these properties leads to an increase in both *Vata* and *Pitta*.

In the present era, *Kshara* can be considered as an acrid substance[29]. Acrid substances are those with a sharp, irritating, and disagreeable taste or smell[30]. These substances can be found in various products such as food preservatives, cleaning products, etc. For example, food preservatives like Potassium sorbate and baking soda are commonly used in many bakery products and packaged food, exhibiting the properties of *Kshara*. Therefore, when a person previously affected by *Jvara* or *Atisara*, or one who has undergone *Shodhana*, immediately consumes processed food, it can lead to the aggravation of *Pitta* and *Vata* in the body, making him susceptible to *Pitta Gulma*.

Impact of Shukta Substances (Acidic/Fermented Substances)

The word "*Shukta*" refers to substances that have become sour or acidic in nature or those that have undergone fermentation[31]. The properties of *Shukta* substances include *Teekshna*, *Ushna*, *Ruksha*, and *Laghu*[32]. They are believed to predominantly have *Lavana* and *Katu Rasa*. It has also been mentioned that these substances increase *Pitta Dosha*. Additionally, some of their *Gunas* are *Vata*-increasing in nature. In today's world, commonly used *Shukta* substances, such as vinegar, are completely acidic and

Ektha B.S. et al. Mapping the Etiology of Pitta Gulma through Guna Siddhanta irritate the gut lining, causing excess burning sensations in the chest and abdominal region. This indicates that they are *Pitta*-increasing in nature.

Impact of Vyapanna Madya (Improperly Formed Madya)

Vyapanna Madya refers to improperly formed alcohol. In today's world, the high demand for alcohol has led to the production of counterfeit alcohol, wherein ingredients like ethanol are replaced with poisonous substances such as methanol. In addition, improperly formed alcohol, popularly known as *Hooch*, primarily contains harmful substances like methanol. These substances are known to cause symptoms like burning sensation in the stomach, erosion of the stomach lining, and sour belching. Prolonged or excessive intake of such counterfeit alcohol can pose a serious threat to life, as it behaves like *Visha* (poison) inside the body. The *Gun*as of *Visha* are mainly *Laghu*, *Teekshna*, *Vyavayi*, and *Vikasi*, which are *Pitta* and *Vata*-increasing in nature, thus making *Vyapanna Madya* an efficient cause of *Pitta Gulma*[33].

Impact of Amlaphala as Nidana

Sour fruits, such as oranges[34], pineapples[35], etc., are known to cause excessive thirst along with dryness and a burning sensation in the throat region. From this, it can be inferred that these

fruits are mainly *Ruksha* and *Agneya* in nature, leading to the vitiation of both *Vata* and *Pitta*.

Impact of Shaka and Harita Varga

Under the *Pitta Gulma Nidana*, *Harita* and *Shaka Varga* (vegetables) are mentioned as *Nidanas*. It is important to note that not all vegetables in the *Harita* and *Shaka Varga* cause *Pitta Gulma*. Vegetables with the ability to vitiate *Pitta*, such as *Mulaka* (Radish) [36] and *Sarshapa* (Mustard), have the potential to lead to *Pitta Gulma*[37].

Impact of Mamsa

Among the *Mamsa* (meat) group, *Kukkuta Mamsa* (chicken) is considered to be *Ushna* (hot) Among fish, those obtained from rivers and oceans are said to cause *Pitta* vitiation due to their *Ushna* and *Teekshna Gun*as[38].

Impact of Dhanya

When the *Gun*as of the components in *Dhanya Varga* (grain group) are observed, it can be understood that some grains, like *Nishpava*, are known to cause the vitiation of *Vata* and *Pitta* due to their *Ruksha*, *Vidaahi* (inflammatory), *Sara*, and *Ushna Gun*as[39]. *Kulattha* (Horse gram), on the other hand, significantly aggravates *Pitta* and also vitiates *Rakta* (blood)[40].

Impact of Viharaja Nidana

•*Ajeerna* and *Adhyashana* as *Nidana*:

Ajeerna refers to a condition where food is not completely digested, while *Adhyashana* refers to the consumption of food before the previous meal has been digested. In both cases, the partially digested food remains in the stomach for a longer duration and undergoes fermentation. Fermented substances are highly *Pitta*-aggravating in nature, as mentioned earlier.

• *Chardi Vega Dharana* as *Nidana*:

Withholding or suppressing natural urges tends to increase *Vata* to a great extent[41]. Among all natural urges, suppressing the vomiting reflex is considered a *Nidana* for *Pitta Gulma*. During the vomiting reflex, the contents of the stomach are expelled through the oral route. When this reflex is suppressed, the vomitus, which should have been expelled, remains in the stomach, where it may get fermented or become acidic over time. This acidic nature of the vomitus may increase *Pitta*, leading to various burning sensations in the chest and abdominal region.

• *Vata Atapa Sevana* as *Nidana*:

Just as the wind joins the heat of the sun and causes a burning sensation, when *Vata Dosha* combines with *Pitta*, it absorbs the *Ushnata* (heat) quality[42]. When a person who has undergone *Karshana* due to the factors mentioned earlier gets exposed to excessive heat and

wind, it vitiates both *Vata* and *Pitta* due to the similarity in their *Gunas*—*Ruksha* (dry) and *Ushnata* (heat). Hence, exposure to these elements can be considered an important causative factor for the vitiation of the *Doshas* in *Pitta Gulma*.

Application of the *Vikara Vighata Bhava* Concept to Understand *Pitta Gulma* Manifestation through the *Guna* Analysis of Its *Nidana*

Vikara Vighata Bhava* and *Abhava* in *Pitta Gulma

The three components of *Pitta Gulma* with respect to *Vikara Vighata Bhava* are:

- *Nidana Vishesha* – All the *Nidanas* mentioned under *Pitta Gulma* should be considered as *Nidana Vishesha*.
- *Dosha Vishesha* – While *Pitta* is the predominant *Dosha* in *Pitta Gulma*, it is a known fact that *Gulma* cannot be caused without the involvement of *Vata*. Hence, both *Vata* and *Pitta* must be considered (*Pitta* and *Vata*)[43].
- *Dushya Vishesha* – In this *Vyadhi* (disease), *Mahasrotas* can be considered the *Dushya*, as the entire pathology and disease manifestation occur in various sites of *Mahasrotas*. The involvement of *Mahasrotas* as a *Dushya* is also understood due to the *Karshana* (emaciation) happening in *Mahasrotas*, which is a major predisposing factor for the manifestation of any type of *Gulma*.

Ektha B.S. et al. Mapping the Etiology of Pitta Gulma through Guna Siddhanta
The three different scenarios of *Vikara Vighata Bhava* unfold in the following ways:

1. **Parasparam Na Anubadhnanti**

– As mentioned previously, *Pitta Gulma* invariably involves both *Vata* and *Pitta Doshas*. Most of the *Nidanas* under *Pitta Gulma* are highly *Pitta* and *Vata*-aggravating in nature. Hence, a good association between *Nidana* and *Dosha* will occur. For a disease to manifest, *Dushya* involvement is necessary. Since *Mahasrotas* is considered the *Dushya* here, *Pitta Gulma* can only manifest when a person has undergone *Karshana* previously, causing *Mahasrotas* to become susceptible. In such a person, the intake of *Amla*, *Lavana*, *Ushna*, etc., will lead to *Pitta Gulma*. If, however, the *Nidanas* like *Amla*, *Lavana*, and *Ushna* are consumed by a person who has not undergone *Karshana* in *Mahasrotas*, then there is no mutual association of the three components, and *Pitta Gulma* will not manifest, though the person might develop other diseases.

2. **Kaala Prakarshat Anubadhnanti**

– *Lavana Rasa* possesses the *Vikasi* quality, which has the ability to cause *Dhatu*

Shithilata (loosening of tissues), especially *Rakta* and *Mamsa Dhatus*[44]. Though it is generally considered *Vata* pacifying, it can act as a potent causative factor and increase *Karshana* due to its *Vikasi* nature. Hence, prolonged use of *Lavana* will cause excess vitiation of *Pitta* and *Vata*, along with increasing the *Karshana* of *Mahasrotas*, thereby establishing an association between the three elements over time.

3. **Abaleeyamso Anubadhnanti**

– The intake of *Amla Rasa* alone can be considered a weak *Nidana*, as it is only *Pitta*-increasing in nature and has more of a *Snigdha* (unctuous) quality, which can actually help reduce the *Rukshata* (dryness) that has increased in the *Amashaya* (stomach). Furthermore, although *Amla Rasa* can reduce *Vata*, it is not considered the best option when ranking *Rasas*. *Madhura* (sweet) *Rasa* ranks higher than *Amla* for correcting *Vata* imbalance. Therefore, *Amla Rasa*, when consumed alone, is not strong enough to act against *Vata*. However, in combination with other *Nidanas*, *Amla Rasa* can act as a stronger *Nidana*.

Ektha B.S. et al. Mapping the Etiology of Pitta Gulma through Guna Siddhanta

As previously mentioned, among the *Mamsa Varga*, only *Nadeya* and *Samudra* types of fish are slightly *Pitta*-aggravating due to their *Ushna Guna* and have no significant effect on *Vata*. Hence, it can be understood that the consumption of only these types of meat will cause poor association between *Nidana* and *Dosha*. When the poorly vitiated *Dosha* settles in places where *Karshana* has previously occurred in *Mahasrotas*, *Pitta Gulma* may manifest, but with less severity or fewer symptoms.

Vikara Vighata Abhava in Pitta Gulma

1. **Parasparam Anubadhnanti** – When *Dhanya Varga* (grain group) is considered as *Nidanas*, it was earlier stated that *Kulattha* and *Nishpava* are extremely *Pitta* and *Vata*-aggravating. These food items, being *Ruksha* (dry) in nature, have the ability to cause more *Karshana* (emaciation) in the *Mahasrotas*. As a result, the similarities between the *Nidana* and *Dosha Vishesha* (specific qualities of the *Nidanas* and *Doshas*) lead to a strong correlation, making it easier to affect the *Dushya*, i.e., *Mahasrotas*,

thus establishing a close link among the three elements, ultimately leading to the manifestation of *Pitta Gulma*.

2. **Sheeghram Anubadhnanti** – The relationship between *Nidanadi Visheshas* (specific qualities of the causative factors) occurs more swiftly when the causative substances are consumed continuously without interruption or when the *Nidana* has the strength to produce diseases rapidly. For instance, counterfeit or improperly fermented alcohol acts like poison in the body because it contains methanol. The concept of *Visha* (poison) can be applied here to differentiate between consumable alcohols and counterfeit types. *Visha* has ten *Gunas*, including *Vyavayi*, *Teekshna*, and *Vikasi*. Due to these *Gunas*, counterfeit alcohol accelerates the association between the *Nidanadi Vishesha*, thus causing *Pitta Gulma*.
3. **Baleeyamso Anubadhnanti** – *Katu Rasa* (pungent taste) is one of the major *Nidanas* mentioned in the context of *Pitta Gulma*. As noted earlier, *Katu Rasa* has a greater impact on *Vata*, *Pitta*, and *Rakta* (blood). The *Ruksha Guna*

Ektha B.S. et al. Mapping the Etiology of Pitta Gulma through Guna Siddhanta (dry quality) of *Katu Rasa* has special importance in *Gulma* because it leads to the *Kathitanatva* (hardening) of the *Amashaya* (stomach). *Katu Rasa*, possessing this *Guna* and the ability to vitiate *Vata* and *Pitta* significantly, becomes a strong *Nidana*, leading to a strong mutual association between the *Nidana* and *Dosha*. Additionally, *Katu Rasa* has *Lekhana* (scraping) as one of its *Gunas*, which further contributes to the vitiation of *Vata*, which may have previously existed. Therefore, *Pitta Gulma* can manifest severely or exhibit all the symptoms listed under *Pitta Gulma*.

Application of Vikara Vighata Bhava Concept in Chikitsa (Treatment)

The treatment (*Chikitsa*) of any *Vyadhi* (disease) can also be considered as one of the *Vikara Vighata Bhava* processes, as it works to cure the disease. The *Chikitsa* should be applied in such a way that it counters all three elements of *Vikara Vighata Bhava*. Addressing only one component—either *Dosha* or *Dushya*—will not lead to a disease-free state. To target all three components, a critical understanding of the *Gunas* of *Nidanas*, their relationship with the

Dosha and *Dushya Vishesha*, and the regions of *Mahasrotas* affected becomes essential, as it forms the basis of the treatment protocol.

For example, when *Pitta Gulma* is caused by the intake of *Snigdha Ushna Ahara Dravya* (oily and hot food substances), like foods with *Amla Rasa* (sour taste) predominating, the treatment of *Sramsana* (emaciation) should be adopted[45]. *Sramsana* helps counteract *Pitta Dosha* while also rectifying the movement of *Vata*, thereby addressing the *Dosha Vishesha* (specific characteristics of the *Doshas*). The drugs used for inducing *Sramsana* will act antagonistically to all three components (*Nidanadi Vishesha*) when given in the form of *Sneha* (oleation) like *Tilvaka Ghrita*. *Tilvaka Ghrita* has *Ruksha* and *Sheeta* (cold) *Guna*, so when processed with *Ghrita*, it will show its effect in the following ways:

- **Effect on *Nidana Vishesha*:** *Snigdha* and *Ushna* qualities are countered by the *Ruksha Sheeta Guna* of *Tilvaka*. Though *Ghrita* is excessively *Snigdha* (unctuous), processing it with *Tilvaka* will help counteract the *Snigdha* quality of the *Nidanas*.

- **Effect on *Dosha Vishesha*:** When both *Vata* and *Pitta Doshas* are involved, *Ghrita* is generally adopted as the first line of treatment, due to its cooling and

Ektha B.S. et al. Mapping the Etiology of Pitta Gulma through Guna Siddhanta rying properties. Hence, when *Tilvaka Ghrita* is administered, it has the capability to remove *Pitta* and rectify *Vata* due to its purgative action.

• **Effect on *Dushya Vishesha*:** As mentioned above, the *Dushya* involved here is *Mahasrotas*. The treatment chosen should ensure that it does not cause further *Karshana* of the *Mahasrotas*. Therefore, any medicine given in the form of *Ghrita* does not increase *Vata*, despite inducing *Sramsana*, thus not causing further *Karshana* in the *Mahasrotas*, and therefore not leading to an increase in *Vata*, thus addressing all the components of a disease.

Conclusion

Guna Siddhanta can be applied in various stages of *Vyadhi* starting from its causative factors till the treatment. When each *Nidana* is seen through the lens of their *Gunas*, a comprehensive understanding of the disease is obtained. In *Pitta Gulma*, through the application of *Guna Siddhanta* and *Vikara Vighata Bhava* concept, it can be deduced that, although all have the ability to vitiate *Pitta* and *Vata*, food substances with *Katu Rasa*

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predominance, fermented substances, and counterfeit alcohol have a greater strength to cause *Pitta Gulma*. Other *Nidanas* like excess intake of *Amla* and *Lavana Rasa*, will cause *Pitta Gulma*, but over a period of time as they are less potent. Similarly, when all the *Nidanas* are assessed through *Guna Siddhanta*, their association with *Dosha* and *Dushya Visheshas* can be established with the help of *Vikara Vighata Bhava Abhava* and their *Prativishesha*. Along with the assessment of *Nidanas*, considering the probable regions of manifestation of *Gulma* with the help of the predisposing factors will lead to successful target-oriented treatment. This way of understanding helps in choosing the most suitable line of treatment, aiding a *Vaidya* in achieving the best results. Similar analysis of all the *Nidanas* can be done not just for *Pitta Gulma* but all the other diseases as well. This approach in understanding the *Nidanas* will help a *Vaidya* in planning the drug-based treatment efficiently along with an appropriate diet plan.

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