ABSTRACT

*Ahara* (diet) is one of the most important aspects of life as it is one of the three *Upastambhas* of life. *Viruddhahar*, on consumption enrages or agitates the *Doshas* without causing the unas-similated food to be evacuated out of the bowels or that which vitiates the *Rasadi Dhatus* in the body. In accordance with *Vaghbat*, *Viruddhahar* can be termed as *Garavishara*. As *Viruddhahara*; which is of 18 types as described by *Acharya Charak*, has been mentioned as one of the factors in the formation of *Gara*, any disease or condition arising as a result of *Viruddhahar* can be termed as *Garavishajanit*. *Acharya Charak* has defined the role of *Agni* and *Viruddhahar* in the aetiopathogenesis of all human ailments where in *Amlapitta* has precisely been enlisted as one of the disorders caused by the same and therefore can be stated *Garavishajanit Amlapitta*. Here vitiation of *Doshas* and *Agni* results in *Agnimandya*, ultimately leading to *Avipaka*. Hence even light and small meals remain undigested which attains *Shukatva* leading to the formations of *Amavisha*. This *Ama* then mixes with *Pitta* and develops as *Amlapitta*. This paper critically reviews the concept of *Viruddhahar* and proposes a line of treatment with a complete holistic approach in *Bahya* and *Abhyantar Chikitsa* along with *Nidan Parivarjan* essential to restore the *jatharagni* and *Doshasamyata* and help to alleviate symptoms of *Amlapitta*.

**Key Words:** *Viruddhahar, Garavisha, Garavishajanit Amlapitta.*

INTRODUCTION

Ayurved has stressed a lot on *Ahara* describing it as one of the three *upastambhas* of life\(^1\) and devoted several chapters describing what should be eaten, when, how, in what quantity, what should be the diet in different diseases etc. It has stressed equally on the diet regimen in different chapters. One such food concept is that of *viruddhahara* described by *Acharya Sushruta*: anything which on consumption enrages or agitates the *Doshas* without causing the unas-similated food to be evacuated out of the bowels or that which vitiates the *Rasaddhatu* in the body\(^2\). In accordance with *Vaghbat* Acharya’s quotation, *Viruddhahar* can be termed as *Garavisha*\(^3\), certain similarities are also found between two. *Gara* is a form of different organs of insects or their waste products *viruddhahara*, *bhasmas* and less potent *vishas*\(^4\). As *Viruddhahara* has been mentioned as one of the factor in the forma-
tion of arising as a result of *viruddhaahar* can be also termed as *Garavishajanit*.

**Aim & objectives**
1. To study about *Viruddhahara* and *Amlapitta*.
2. To study role of *Samyak Aahara* in the management of *Amlapitta*.

**MATERIALS & METHODS**
- References regarding *Viruddhahara* and *Amlapitta* are collected from *Bruhat Trayi* and *Laghu Trayi* and various textbooks and compilation was done.
- Concept of *Viruddhahara*, *Amlapitta*, was studied in detail.
- Collection of all the references was done and correlation between the data was done logically i.e. by using *Yukti Pramana* (logical inferences).

**Review of Viruddhaahar**
Current eating habit clearly reflect the concept of *viruddhaahar* which is of 18 types as mentioned in *Charak Samhita*\(^4\) and enumerated with a few example viz. *kaalviruddha*, A recipe where in curds are heated - Biryani. Another example is favourite dish of North India is *Kadhi* (and preparation of churned yoghurt and chick pea flour) i.e.*sanskarviruddha*. Fruit salad but they all are unaware of this fact that milk is *madhurasatmak*, whereas most of fruits are *amlarasatmak* i.e.*Rasa viruddha*. Eating over-ripe bananas or unripe apples as they have not attain their complete maturity i.e.*sampad viruddha*, sweet dish is served after food but as per *Aurved*, *Madhurasara* should be taken, first for easier digestion process i.e.*vidhiviruddha*. It is very common trend in some local area that they used to eat hot rice after pouring *Dahi* (curd) over it, which is *Parihaviruddha*. The social trends of consumption of meals in parties, hotels, lavish ceremonies etc is steadily on the rise. This however is contradictory to the norms laid down by *Ayurvedic* text to consume fresh and home-made food in tranquil surrounding ensuring peace of mind.

**Viruddhaharjanit/ Garavishjanityyadhi / lakshan** AcharyaCharaka has described a whole number of disease occurring as result of *Viruddhahara* which are as under – *Shandhya*(sterility), *Aandhay*(blindness), *Visarpa*(Eryspalis), *dakodar*(ascities), *Visphot*(Eruptions), *Unmaad*(insanity), *kilasa* (a skin disease), *kushtha*(skin diseases), *grahani* (sprue likedisease), *Shoth* (oedema), *Amlapitta* (*hyperacidity*), *Jwara* (fevers), *Peenas*(rhinitis), and even *Mritayu*\(^6\) (death). Acharya Charak and Acharya Vagbhat has clearly defined the role of *Agni* and *viruddhaahar* in the aetiopathogenesis of all the human ailments. *Charak Acharya* precisely enlists *Amlapitta* as one of the disorders caused by *viruddhaaharsevan* which can be stated as *Garavishajanit Amlapitta*. The above *Nidansevana* of *viruddhaahar* or *Garavis* causes vitiation of *doshas* and *agni* resulting in *Agnimandya*, ultimately leads to *Avipaka*. Hence even light and small meals are not digested. This undigested and ill digested food attains *shuktatva* which leads to the formation of *Amavisha*\(^7\). This *Amathen* mixes with *Pitta* leading to the development of the disease *Amlapitta*. The usage of such *garavishas* results in *Pandu*, *kushatwa*, *ka*sa, *shwasa*(dyspnoea), *jwara*(Fever), *swapnaparayana* (sleep disturbed by excessive sleep), *chintaparayana* (Excessive thinking), *yakrit*(liver) and *pleehodara* (spleen disorder), *alpavaak*(feeble voice), *daurbalya* (weakness), *alasya*(lassitude), *sopha*(inflammation), *adyaman*(flatulence), *kshaya*(atrophy of
limbs), and mental disorder (certain psychic manifestations).  

**Viruddhahara as well as Garavishjanit Amlapitta-**

An overview of the different kinds of viruddhahar as described in all the major samhitas reveals that the pathogenesis has quite a variable range right from just the vitiation and aggravation of doshas occurring with some types such as deshaviruddha, kalaviruddha, doshaviruddha, avasthaviruddha—making the body prone to diseases; while leading to formation of ‘ama’ in yet others as agniviruddha, kramaviruddha etc. Some of the viruddhaharas because of their property produce srotodushti—particularly srotosanga or srotaavarodha (obstruction in body channel) and also produces ama vi-sha due to improper digestion and metabolism, consequently resulting in body channels a number of diseases. Yet in another example of viruddhaharas of different potencies Acharya Charaka has described that such substances also vitiate the rakta along with causing srotaavarodha. Further while describing other Acharya Charaka has described that some of them are specially vata aggravating, others pitta and few others aggravate especially kapha. In this way we can see that each viruddhahar produces disease by any one or combination of the following mechanisms and also each of them differ in their potency to cause disease or death. Acharyas have specifically named certain diseases to be produced due to certain kind of viruddhahar. Though Amlapitta has not been stated as a manifestation caused by Garavishhatself, it surely has been cited as one among the viruddhaharjanityadyadhis. Hence considering this viruddaahar to be one of the aspects of garavisha, Amlapitta caused there-off can be nomenclated as Garavishajanit Amlapitta. The warning prevalence of gastritis in Indian population by extrapolated statistics is 10572391 per Surface area of 106507067cm².

**Treatment of Viruddhaharajanit vyadhi as well as Garavishjanit Amlapita**

A complete holistic approach in Bahya and Abhyantarchikitsa is essential along with Nidanparivarjan that will not only restore thejatharagni and Doshsamyata. The basic treatment of viruddhaharajanityadhi and Garavish is same i.e NIDAN PARIVAR-JAN- as viruddhahar, there is also a vivid description given of how to get rid of the habituated vi-ruddhahara practices and adopt the healthy ones. There it has been stated that one should not give up give up the long practiced habits immediately but only gradually to avoid withdrawal effect the in body. At first 1/4 th or 1/6 th of apathyaaahara is to be replaced by pathyaahara and following the same pattern whole apathyaaahara is to be replaced in 14 days. Others are of the view that apathyaaahara is to be gradually replaced in 16 installments (4 day for one installment) which works out to be 64 days. Amlapitta may manifest as alpadoshawastha or bahudoshawastha and treatment of either condition will vary.

**ALPADOSHAWASTHA**

Lang;han- This will enhance digestive fire and symptoms produced by Ama will reduce significantly as conversion of sama-doshas to Niraaam.
Deepana & Paachan - These drugs also help in increasing digestive fire and also help in digestion of samadoshas – Piper Longum, Zingiber officinalis, Shvikshar Churna, Ajmodadi Churna.


BAHUDOSHAWASTHA: Shodhan karma is employed in Bahudoshawastha. Snehaapana – Tikta kghrit, Mahatikta kghrit, Dadimadighrat, KalyaanakGhrat after snehaapana for 6 days, then on 7th day (snehvishram day) if doshas are present in amashaya then vaman should be administered by using Vaman dravyas Tinctoria, Laffa Aegyptica, Luffa Amara, Legnaria Vulgaris, Calotropis Procera, Acorus Calamus, Citrullus ludicris. If doshas are present in pakwashaya virechan should be administered by using Virechan dravyas Operculina Turpethum, Cassia Fistula, Symploccus Racemosa, Euphorbia Nerifolia. After this sansarjan karma is followed according to Pravar, Mdhyam Avarshudhi of patients.

DISCUSSION
The role of Agni and Viruddhahar has been mentioned in the aetiology of all human ailments wherein Amlapitta has precisely been enlisted as one of the disorders caused by the same and therefore can be stated Garavishajani Amlapitta. Here vitiation of Doshas and Agni results in Agnimandya, ultimately leading to Avipaka. Hence even light and small meals remain undigested which attains Shuktatva leading to the formations of Amavisha. This Ama then mixes with Pitta and develops as Amlapitta. Holistic approach in Bahya and Abhyantar Chikitsa along with Nidan Parivarjan helps to restore the jatharagni and Doshasamyata and help to alleviate symptoms of Amlapitta.

CONCLUSION
1) Viruddhahar can definitely cause Amlapitta.
2) Amlapitta can be effectively managed by avoiding viruddhahar and consuming compatible diet.

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