



FUNDAMENTAL STUDY ON CONCEPT OF *VIRUDHHA AHARA: AN AYURVEDIC VIEW*

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ABSTRACT: -

In *Ayurveda*, an ancient system of medicine from India, the concept of "*Viruddha Ahara*" is very important. It basically means eating foods in a way that they work well together in our bodies. For example, if you eat foods that have opposite properties, like mixing hot and cold foods, it can cause problems in your digestion and overall health. Similarly, if you cook food in a way that doesn't suit the properties, it can also lead to issues. *Acharya Charaka*, who was a wise scholar in *Ayurveda*, explained that when we eat incompatibly, it can disturb the balance of doshas in our body and lead to various health disorders.

Today, our lifestyles and eating habits have changed a lot. We often eat processed or fast foods, which might not *be* the best for our health. This has led to an increase in health problems like obesity, diabetes, and heart diseases. Understanding and following the principles of *Viruddha Ahara* as described in *Ayurveda* can help us make better food choices and lead to better health. It's a way of looking back at the ancient wisdom and applying it in our modern lives for our well-being.

Key words: *Ayurveda*, food interactions, incompatible diet, processing, *Viruddha Ahara*

INTRODUCTION: -

The word *Viruddha* is made up of by adding the Prefix "*Vi*," and the word *Viruddha* is derived from the root "*Rudhir Avarni*" [1]. This results in two things, i.e., when mixing two or three things, the stronger one overpowers or affects the weaker ones. This has been accepted principally in *Ayurveda*.

Ahara (food), *Nidra* (sleep) and *Bramhacharya* (celibacy) are accepted as the three sub pillars of the body in *Ayurveda*. Here *Ahar* has been enumerated first, which shows its importance.[2] It provides strength, complexion & growth of the body if used according to the proper measures and doctrines of *Ahar* which are stated in *Ayurvedic* classics as well as in modern medical treasures. *Ahara* is classified into *Hitkar* (wholesome) and *Ahitkar* (unwholesome) according to their effects in the body. The wholesome diet increases the life span, lusture on the face, enthusiasm, memory, *Oja* & *Agni*. *Ahara* should be taken in proper quantity at proper time for its maximum utility, but if taken against the dietetic rules & regulation then it will aggravate the *Doshas* and diminishes the intensity of *Agni* of the body. Any procedure, combinations, dose, amount of food, opposite properties of food if consumed together or consumption of food which is contraindicated or not suited to the state of body is mentioned as *viruddhahara*, and if it is taken in a regular fashion can lead to number of disorders

Food–food interaction is a serious issue but not much alerted one. Most of these food–food interactions are harmless but it is always better to know about some of them. Three main text of *ayurveda* (*bruhrtrayi*) defines *viruddha ahara* -

According to *Acharya Charaka*

According to *Acharya Charak*, if a substance has qualities that are opposite to those of the body's tissues (*Dhatus*), it works against them in the body. Any food or material that stirs up the *Doshas* from their natural positions but doesn't expel them from the body is considered as *Viruddha Ahara*. This means it disrupts the balance of *Vata*, *Pitta*, and *Kapha*, but doesn't completely remove them.[3]

According to *Acharya Sushruta*

In *Hitahitiyam Adhaya*, *Acharya Sushruta* explains many notes of *Viruddhahara*; including *Karma viruddha* (functionally incompatible), *Maana viruddha* (quantitatively incompatible), *Samyoga viruddha* (unsalutary combinations) and *Rasa viruddha* (Incompatibilities amongst two tastes). [4]

According to *Acharya Vagbhata*

Any food that dislodges the *doshas* but does not expel them from the body is referred to be *viruddha ahara*. [5]

Types of *Viruddhahara*:

Acharya Charak has described 18 types of *Viruddhahara*, and also elaborated *Guna* and *Swabhava Viruddha*. *Acharya Shushruta* described following types of *viruddha*: *Samyoga Viruddha*, *Karma Viruddha*, *Maan Viruddha*, *Rasa*, *Virya*, *Vipaka Viruddha*. *Acharya Dalhan* has divided *Maan Viruddha* into 5 types on the basis of *Swabhava*, *Apathya*, *Sanyoga*, *Kaal*, *Sanskar*. [6]

1. *Desha Viruddha* -

The food items having similar properties to that of *Desha* is called as *Desha Viruddha*. Consumption of those substances which having similar properties to that place or land region.

For example –

- a. To have *Ruksha* (Dry) and *Tikshna* (Acute) substances in arid region (*Maru desha*)

b. *Snigdha* (Unctuous) and *Sheet* (Cold) substances in Marshy land or *Anoopa desha*.

2. *Kala Viruddha* -

Consumption of those substances which are against time or season

Sushruta mentioned that food substances having opposite Rasa and Guna are beneficial in that respective season. Therefore similar qualities of food substances are harmful to respective season and it may be cause for disease after a long period.

For example –

a. consuming curd at night.

b. *Sheeta* (cold) and *Ruksha* (dry) substances in *Sheeta Kala* (*Hemanta, Shishira & Vasanta*).

3. *Agni Viruddha* -

Consumption of those substances which are against digestive power which may be either of 4 types *Mrudu, Madhyama, Tikshna* and *Vishama*.

For example –

a. Intake of *Guru* food (foods which are heavy to digest) when there is *Mandagni* (low digestion power)

b. Intake of *Laghu* (light) food when the power of digestion is *Tikshnagni* (sharp) and intake of food at variance with irregular and normal power of digestion.

4. *Matra Viruddha* –

Consumption of those substances which are against quantity. There are some food items which act as *Viruddha Ahara* when mixed in equal proportion.

For example –

A. honey + cow's ghee mixed in equal proportion.

B. Intake of *Madhu* (Honey) and Rain water in equal quantity

5. *Saatmya Viruddha*: -

Consuming such food items for which that individual is not used to.

For example –

A. Intake of *Madhur* (sweet) and *Sheet* (Cold) substance by person accustomed to *Katu* (Pungent) and *Ushna* (hot) substance.

B. *Laghu* and *Alpa Matra Ahara* for *Tikshna Agni* like consuming popcorn in excessive hungry condition.

6. *Dosha Viruddha*

Food items having similar properties to that of *Doshas*, which causes *Dosha dushti* are called as *Dosha Viruddha*.

Some other acharyas have elaborated this term in 3 types:

1. *Dosha Viruddha* according to *Rasa - Kashaya Rasa for Vata*.

2. *Vyadhi Viruddha* -Curd mixed with rice for *Kushtha*.

3. *Dravya Swabhava*- Poison (*Dhatu pradushana dravya*).

7. *Sanskar Viruddha* -

Consumption of those substances which are against mode of preparation. Drugs and diets which, when prepared in a particular way produced poisonous effects. For example –

- a. Heated Madhu (Honey)
- b. Meat of peacock roasted on a castor spit
- C.Reheating oil which is used once

8. *Veerya Viruddha* -

Consumption of those substances which are against Potency Substances having *Ushna* (hot) potency in combination with those of *Sheet* (cold) potency substances.

For example –

- a. Fish (*ushna virya*) + Milk (*sheet virya*)

9. *Koshtha Viruddha* -

Consumption of those substances which are against nature of bowels.

Here *Chakrapani* said that any drug or food item taken without proper knowledge of individuals *Koshtha* termed as *Koshtha Viruddha*.

For example –

- a. Administration of less quantity with mild potency purgative drug to a person of *Krura koshta* (Constipated bowel).
- b. Administration of more quantity heavy purgative drug to a person having soft bowel.

10. *Awastha Viruddha*: -

Consuming food without exact knowledge of own health and bodily conditions.

Example:

- a. Intake of *Vata* aggravating food by a person after exertion, sexual act or physical exertion.
- b. Intake of *Kapha* aggravating food by a person after sleep or drowsiness.

11. *Kram Viruddha* -

Consumption of those substances which are against sequence is considered as *Krama Viruddha*.

For example -

- a. Consuming curd at night.
- b. Hot water after taking honey
- c. Intake of food without clearance of his bowel and urination

d. Intake of food when he doesn't have appetite.

12. Parihar Viruddha -

Consumption of those substances which are against things which relieve the symptoms.

For example –

- a. Intake of hot potency food after taking meat of boar etc.
- b. Consuming cold water immediately after having hot tea or Coffee.

13. Upachar Viruddha -

Consumption of those substances which are against treatment.

For example –

- a. Intake of cold things after taking ghee.
- b. Intake of hot water after taking Madhu (Honey)

14. Paaka Viruddha -

Consumption of those substances which are against cooking. Preparation of food with bad or rotten fuel and under cooking, over cooking or burning during the process of preparation.

For example -

- a. Half fried rice
- b. Frying food in cooker

15. Sanyoga Viruddha -

Consumption of those substances which are against combination. Or intake of two such substances which on combination have poisonous effects.

For example -

- a. Intake of sour substances with milk
- b. Fruit Salad / Milk + Banana
- c. *Amla Rasa* with *Madhura Rasa* - Strawberry milkshake, Banana milkshake.

16. Hriday Viruddha –

Consumption of those substances which are not liked by the person. In short intake of unpleasant food.

For example -

17. Sampad Viruddha –

Consumption of those substances which are not having their proper qualities.

For example -

- a. Intake of substance those are not mature, over matured or putrefied.
- b. Overripe fruits

18. *Vidhi Viruddha* –

This type includes the diet which is not according with the rules of eating.

For example – Eating food in public place or open place.

Exceptional cases for consuming *Viruddha Ahara*

though incompatible Food do not produce disease If an individual is habituated to the intake of unwholesome drugs or diet or if they are taken in small quantity or taken by a person having strong digestive power or by a young person (adult) or by the one who has undergone Oletion therapy or who is strong physique due to regular physical exercise. The unwholesomeness of various diets does not have any effect. [7]

Treatment of the *Viruddh ahara*:

he further mentioned the treatment for the diseased condition due to *Viruddh ahara*, that is as following: [8,9]

- *vaman karma* (To emit) □
- *virechan karma* (To purgate) □
- *Basti* (To give medicated enema) □
- Symptomatic treatment by administering opposite substances.
- *nidana parivarjana* (Avoid the etiology)

Diseases due to *Viruddha Ahara*

As discussed above Virudhha anna pana affect *dhatu samya* of body and adversely effect body, while looking in *madhava nidana Virudhha anna pana* is direct said as a causative factor in 20 diseases.

Aamvat [10] 2. *Amlapitta* [11] 3. *Unmad* [12] 4. *Krimi Roga* [13] 5. *Atisara* [14]
6. *Asrigdar* [15] 7. *Raktaj Krimi* [16] 8. *Vataj Soola* [17] 9. *Masurika* [18] 10. *Vatrakta* [19]
11. *Murchha* [20] 12. *Vataj Unmad* [21] 13. *Shotha* [22] 14. *Kustha* [23] 15. *Sutika Roga* [24]
16. *Kshayaj Kasa* [25] 17. *Vataj Gulma* [26] 18. *Vruddhi* [27] 19. *Ajirna* [28] 20. *Rajyakshma* [29]

According to *ayurveda* texts Some food combinations should be avoided -

1. Eating *dadhi* (curd) at night is not recommended. This is because curd is naturally acidic. It can increase the levels of Pitta and *Kapha* doshas in the body, leading to excess heat in the

stomach. Curd is also heavy and takes a long time to digest, which can result in constipation. The best time to have curd is during lunch when your digestive system is at its strongest.

2. Avoid consuming warm honey if you're experiencing heat exhaustion or sunstroke. When honey is heated, it can turn toxic and potentially lead to severe consequences, even death

3. Refrain from drinking cold water immediately before, during, or after a meal, as well as hot tea or coffee. Doing so can weaken your digestive fire (*Agni*) and result in various digestive problems.

4. Avoid eating bananas with milk. Because it can diminish *Agni*,

5. After consuming green leafy vegetables, drinking of milk should be avoided.

6. After eating *Muli* (radish), *Lasuna* (garlic), *Tulasi* (basil) one should not be consumed milk because of the risk of skin disorders.

7. All Sour substances are incompatible with milk.

8. *Ghee* (Clarified butter) kept for more than ten consecutive days in a bronze vessel should be avoided as unwholesome.

Refrain from drinking cold water immediately before, during, or after a meal, as well as hot tea or coffee. Doing so can weaken your digestive fire (*Agni*) and result in various digestive problems.

DISCUSSION: -

As per *Ayurvedic* text certain food products or their combinations act as *Viruddha Ahara* which deteriorate *Sharirastha Dhatus*. There is total 18 types of *Viruddha Ahara* explained by Acharya *Charaka* and their commentators *Chakrapani* and *Gangadhara*. Consumption of *Viruddha Ahara* leads to several diseases by aggravating *Sharirastha Prakruta Doshas* and deteriorating *Prakruta Dhatus*. Now a day, due to changing life style, urbanization and fascination of western culture, food habits of society are changing.

There is noticeable change in food habits and preparatory methods between early time and in present era. In 21st century, life is very fast and competitive. Everyone wants to be the best. Because of this, a person of this era compromise with their food habits and consumes an incompatible diet and food habit which leads to most of the diseases, From the above information it can be understood that regular consumption of any type of *Viruddha Ahara* can lead to number of disorders. *Acharya Charaka* has enlisted them in his *Samhita*. Some of them are acute while some are chronic diseases.

CONCLUSION: -

It can be observed from the above list that *Viruddha Anna* can lead to very serious diseases if consumed regular. the concept of *Viruddha Ahara* in *Ayurveda* offers invaluable insights

into the intricate interplay between diet and health. The meticulous categorization of incompatible food combinations serves as a guiding framework for maintaining bodily equilibrium. As modern lifestyles evolve, the relevance of this ancient wisdom becomes ever more significant.

Neglecting the principles of *Viruddha Ahara* can lead to a plethora of ailments, ranging from acute discomfort to chronic disorders. It is imperative for individuals to be cognizant of their dietary choices and their potential consequences. The exceptions noted for certain individuals highlight the importance of individualized considerations in dietary practices.

By adopting a mindful approach to food consumption, one can harness the benefits of harmonious nutrition as outlined in *Ayurveda*. This ancient wisdom offers not only a preventive measure against diseases but also a pathway to holistic well-being. Embracing the principles of *Viruddha Ahara* empowers individuals to make informed dietary choices, paving the way for a healthier and more balanced life.

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