

INCOMPATIBLE DIET IN CURRENT DAY PERSPECTIVE- A BIRD EYE VIEW THROUGH AYURVEDA WITH SPECIAL REFERENCE TO VIRUDDHAHARA

Aiswaria Sasidharan¹, Suma V Mallya², Ashok S Bhingi³, Thejaswi Naik⁴

1.PG Scholar, 2. Associate professor,3. PhD Scholar 4. Assistant professor PG Department of Dravyaguna, Sri Dharmasthala Manjunatheshwara College of Ayurveda, Kuthpady, Udupi, Karnataka. 574 118.

Corresponding author:

Dr. Suma V Mallya

Associate professor, SDM College of Ayurveda, Kuthpady, Udupi, 574 118

sumamallya@gmail.com; 9844740027

ABSTRACT: A state of being in good health as an actively pursued goal is wellness. Food is the primary need of a man which helps him to sustain his life. Ayurveda mentions the concept of *Viruddhahara*/incompatible diet its effects on the body along with the probable outcome of diseases. The lifestyle modifications and busy schedule always make the man more vulnerable to the processed food which is readily available in the market. Various studies showed that certain combinations of food may affect normal physiology and contribute to the formation of various illnesses. A brief illustration about all these as per Ayurveda and contemporary science has been discussed in this paper, along with therapeutic view, so as to attain healthy, long life.

Key words: (*Viruddhahara*, incompatible diet, Ayurveda, contemporary science)

INTRODUCTION

Ayurveda being the science of life advocates healthy lifestyle pattern to balance mind and body. Personalized approach on brushing to bedding have been detailed in this science. Body is developed by assimilating nutrients from food¹. There are positive and negative attributes of food in Ayurveda which is termed as '*Hita*'(Wholesome) and '*Ahita*'(Unwholesome) food. *Hita ahara* (Wholesome food) will help in achieving excellence in health whereas *Ahita ahara* (unwholesome food) deteriorates health². The wisdom of health developed by Ayurveda will help us to achieve good health variously.

The concept of wholesome and unwholesome food is elaborated in Ayurveda. *Viruddhahara* is a unique concept related to food antagonism. "*Viruddha*" means antagonistic or opposite, "*Ahara*" means food; so *Viruddhahara* stands for food which is antagonistic to the body³. Certain combinations of food or its method of intake may not be suitable for the body. Sometimes it results in some adverse effect in the body or sometimes it will stay inside for a long time and later it manifests as disease. These combinations of food or drinks are termed *Viruddhahara*⁴. A man is made of what he eats, so a detailed analysis of the current day food practice needs to be done before treating a disease. Few current lifestyle disorders like obesity, skin ailments, gastritis, irritable bowel syndrome are resultant of present food pattern

as per few researches⁵. Life style diseases are ailments that are primarily based on day-to-day habits of people. Sedentary life style, stress related working atmosphere, environmental pollution, nuclear family, unwholesome food intake are few added factors to increase the count of non-communicable, life style disorders globally⁶. Hence with this background an attempt has been made to collect all information related to Viruddahara from Ayurveda as well as contemporary science, along with few solutions to make population healthy.

Materials and Methods:

Literary review on concept of *Virudhahara* is done by referring classical textbooks of Ayurveda. Various journals, text books, e-sources are referred to collect every information on unwholesome food and lifestyle from Ayurveda as well as contemporary science.

RESULT:

That type of food, drink or medicine which causes the dislodgement of *dosha* and causes *irritation of dosha* in its site but does not allow it to go out of the body is called *Viruddha*, as per classical text of Ayurveda⁷. They clarify further saying that, *food or medicine* which causes the vitiation of *humor* in the body by dislodging the *it* from its original place or increasing the quantity of vitiation of humors is also known as unwholesome diet.⁸ Thus increased humor further cause vitiation of anatomical structure of body known Dhatu, thereby result in various diseases⁹.

Table 1: List of various patterns of *Viruddhahara* from classical text book

<i>Viruddhahara</i>	<i>Charaka Samhita</i> ⁵	<i>Susruta Samhita</i> ⁶	<i>Ashtanga hridaya</i> ⁷	<i>Ashtanga sangraha</i> ⁸	<i>Bhela Samhita</i> ⁹
<i>Desha</i>	+		+	+	
<i>Kala</i>	+		+	+	
<i>Agni</i>	+				
<i>Matra</i>	+		+	+	
<i>Satmya</i>	+				
<i>Dosha</i>	+				
<i>Samskara</i>	+	+*	+	+	+
<i>Veerya</i>	+	+			
<i>Koshtha</i>	+				
<i>Avastha</i>	+		+	+	
<i>Krama</i>	+				
<i>Parihara</i>	+				
<i>Upachara</i>	+				
<i>Paaka</i>	+				
<i>Samyoga</i>	+	+	+	+	+
<i>Hridaya</i>	+				
<i>Sampad</i>	+				

<i>Vidhi</i>	+				
<i>Swabhava</i>			+	+	
<i>Vipaka</i>		+			
<i>Mana</i>		+			
<i>Tharatama yoga yukta</i>		+			
<i>Rasa</i>		+			

Table 2: Description of types of *Viruddhahara* with classical illustration¹⁰

<i>Desha Viruddha</i>	Consumption of those food articles which are contradictory to their place or region.
<i>Kala Viruddha</i>	Consuming food against the time or season.
<i>Agni Viruddha</i>	Consumption of food against the digestive power.
<i>Matra Viruddha</i>	For few food articles like honey and ghee when taken in equal quantity are said to be poisonous.
<i>Satmya Viruddha</i>	Consumption of those food articles which are not wholesome to one's body.
<i>Dosha Viruddha</i>	Consumption of food against aggravated Dosha(humour).
<i>Samskara Viruddha</i>	Consumption of those food articles which are prepared against the method of preparation.
<i>Veerya viruddha</i>	Consumption of those substances which are having opposite potency.
<i>Koshtha Viruddha</i>	Consumption of those food articles which are against the <i>koshtha</i> (bowel habits) of the person.
<i>Avastha Viruddha</i>	Consumption of those food articles which are against the condition of the patient or the stage of the disease.
<i>Parihara Viruddha</i>	Few food articles are to be consumed after intake of few specific food substances, not following these methods.

<i>Upachara Viruddha</i>	It is advised to take hot water after intake of ghee, not following this method.
<i>Krama Viruddha</i>	Not following rules related to food intake.
<i>Samyoga Viruddha</i>	Food articles that are incompatible when used in combination or mixed.
<i>Hridaya Viruddha</i>	Consuming food in few bad places, or consuming when not in a mood to take food.
<i>Sampat Viruddha</i>	Food not having proper quality.
<i>Vidhi Viruddha</i>	Having food contradictory to the rules of dietetics.

Table 3: Viruddhahara in current perspective

<i>Samskara Viruddha</i>	<ul style="list-style-type: none"> • Adding honey into hot water • Heating the refrigerated food items immediately.
<i>Satmya Viruddha</i>	<ul style="list-style-type: none"> • Consuming imported packed food items from abroad. • Intake of Exotic fruits by Indians
<i>Samyoga Viruddha</i>	<ul style="list-style-type: none"> • Fruit salad with ice cream • Intake of mango milkshake
<i>Virya Viruddha</i>	<ul style="list-style-type: none"> • Intake of Fish curry and milk • Consuming chicken biriyani with curd
<i>Kala Viruddha</i>	<ul style="list-style-type: none"> • Consumption of curd during dinner. • Skipping morning breakfast.
<i>Upachara viruddha</i>	<ul style="list-style-type: none"> • Having refrigerated water after heavy exercise. • Sleeping just after intake of food.
<i>Sampat viruddha</i>	<ul style="list-style-type: none"> • Usage of over-ripened fruits for the preparation of jams and milkshakes and consuming it. • Use of preservatives and pesticides for vegetables and fruits.
<i>Krama Viruddha</i>	<ul style="list-style-type: none"> • Consumption of beverages like tea, coffee, before brushing. • Eating ice cream at the end of a lunch.
<i>Avastha Viruddha</i>	<ul style="list-style-type: none"> • Intake of sprouts in old age • Intake of curd rice by children in winter
<i>Agni Viruddha</i>	<ul style="list-style-type: none"> • Having a heavy meal at night

	<ul style="list-style-type: none"> • Intake of food during Jwara.
<i>Vidhi Viruddha</i>	<ul style="list-style-type: none"> • Eating food while watching Television. • Eating by standing for a long time.
<i>Paka viruddha</i>	<ul style="list-style-type: none"> • Half cooked vegetables, Grilled chicken. • Adding curd, to hot curry.

Table 4: List of Diseases due to Viruddhahara Sevana^{11, 12, 13}

Disease	<i>Charaka Samhita</i> ¹¹	<i>Susruta Samhita</i> ¹²	<i>Ashtanga Sangraha</i> ¹³
<i>Shandata</i>	+		
<i>Andhyata</i>	+		
<i>Visarpa</i>	+		
<i>Udara</i>	+		+
<i>Visphota</i>	+		+
<i>Unmada</i>	+		
<i>Bhagandara</i>	+		+
<i>Murcha</i>	+		
<i>Mada</i>	+		+
<i>Admana</i>	+		
<i>Pandu</i>	+		
<i>Amavisha</i>	+		
<i>Kilasa</i>	+		
<i>Kushta</i>	+		+
<i>Grahani</i>	+		+
<i>Shotha</i>	+		+
<i>Amlapitta</i>	+		
<i>Jwara</i>	+		+
<i>Pinasa</i>	+		
<i>Santana dosha</i>	+		
<i>Mrutyu</i>	+	+	
<i>Yakshma</i>			+
<i>Vidrati</i>			+
<i>Tejonasa</i>			+
<i>Balanasa</i>			+
<i>Smritinasa</i>			

<i>Indriyanasa</i>		+	+
<i>Chittanasa</i>			+
<i>Vatavyadhi</i>			+
<i>Prameha</i>			+
<i>Asmari</i>			+
<i>Arsha</i>			+
<i>Gulma</i>			+
<i>Raktapitta</i>			+

DISCUSSION

The concept of *Viruddhahara* is well explained in the classical textbooks of Ayurveda. By analyzing the present dietic habits, the consumption of different types of *unwholesome diet/ diet pattern* can be identified. Varieties of dishes are prepared based on taste and look without the proper knowledge of the nature of the ingredients, food interactions, and their effect on health.

Pathological effects of *Viruddhahara* may be sudden or gradual. This may cause several diseases of acute nature and results in a fatality like that of *Visha*. Sometimes *Viruddhahara* does not bring about harmful effects but can provoke the *dosha* by disturbing the stability of the *dhatu* in the body. We have a reference of *Viruddhahara* acts like *Garavisha* (Slow poison) in Ayurveda¹⁴. Here disease will develop in due course of time. *Viruddhahara* can directly result in *dhatu dushti* without involvement of *dosha*. Deranged *dhatu* are incapable of performing their function thus results in various diseases.

Antagonistic food combinations may lead to inflammation at the molecular level and such food combinations can prove harmful. These combinations may impart untoward effects on the Immune system, Cellular metabolism, Growth hormone, and DHEAS (Dehydroepiandrosterone) which are very essential for the normal physiological functions of the body. This inflammatory effect is very important as this creates *Agnimandya* (low digestive power) and *Ama* (toxins produced by undigested food) in the body, which is mentioned as a cause for numerable diseases in Ayurveda¹⁵.

The majority of the disease has inflammation as a part of its pathology. Even if anti-inflammatory drugs can effectively block COX and LOX enzyme systems. But consumption of such food articles that can directly cause a certain amount of inflammation in the body will never solve the problem. Consumption of repeatedly heated food article is an ideal example for the same. Consuming omega -6-rich oil and that is rancid by repeated heating aggravates the inflammatory pathology¹⁶.

As per the definition explained by *Acharya Charaka*, those combinations of food items that can destruct the *rasadi dhatu* (Bodily tissues) are called *Viruddhahara*. The fast-food industry is growing very fast and it is rich in energy and very less in micronutrients which are essential for the body. Recent studies showed that micronutrient deficiency, especially Zn can increase oxidative stress and inflammation in testicular tissue leading to underdevelopment of testis and decreased testosterone levels¹⁷. Reheating of oil creates more oxidation and if consumed may create more oxidative stress, which may increase the risk of degenerative illness and atherosclerotic diseases¹⁸.

Tea is rich in flavonoids called catechins which is having many beneficial effects on the heart but when milk is added to it, a group of protein in the milk called caseins interacts with the tea and reduces the catechins¹⁹. Here this particular combination results in the deterioration of health whereas alone it is beneficial to the body.

As stated above food sometimes acts as a medicine and keeps our body healthy when taken in appropriate quantity, which is wholesome, suitable to his constitution, which is available in his own place. Food is also considered as *Upastambha* (sub pillar) which nourishes this body. Maintenance of health is main aim of Ayurveda, for this whole treatise explains about healthy practices of food preparation, its intake, types of food, wholesome and unwholesome food etc²⁰.

Few common lifestyle disorders which are more prevalent in society are²¹;

- Psoriasis - A common multifactorial inherited condition of the skin characterized by the eruption of circumscribed, discrete, and confluent reddish, silvery maculopapular scales; the lesion occurs predominantly on the elbows, knees, scalp, and trunk (*Kushta*)
- Diabetes mellitus – A chronic metabolic disorder in which the use of carbohydrate is impaired and that of lipid and protein is enhanced (*Prameha*)
- Gastritis – An inflamed mucosa of the stomach, with belching, heartburn, indigestion, nausea or vomiting. (*Amlapitta*)
- Anemia – Any condition which frequently manifested by the pallor of the skin and mucous membrane, shortness of breath, palpitations of the heart, etc. (*Pandu*)
- Depression – A mental disorder characterized by sustained depression of mood, feeling of worthlessness, guilt, etc. (*Chittanasa*). According to WHO it is the leading cause of disability.
- Infertility – Inability to fertile (*Shandata*)

The data available in the classics and the current disease pattern are closely related to each other. The treatments mentioned in Ayurveda for such disorders are very important. As per Ayurveda, diseases caused by incompatible diets are treated by purificatory measure and pacification therapy. Purgation specific to the disease caused by incompatible diet should be given, thus the purgative specific to *kushta* alleviates the same caused by incompatible food. Maintenance of *Agni* (digestive power) is very important for health as per Ayurveda. After *shodana* (Purificatory procedures) certain *samana dravya* (pacification procedure) are used for minute corrections at the level of *Agni* which is followed by *Rasayana chikitsa* (Rejuvenation therapies) for the proper repair and maintenance of the tissue system²².

CONCLUSION

Concept of Viruddhahara is mentioned in detail along with its examples, pathological manifestations, as well as treatment aspect. Current food pattern, dietary habit, few street foods are silently leading to few chronic lifestyle disorders. These trendy food habits without any proper nutrition are deteriorating the health of young generation. Ayurveda since long back, advocates to implement certain healthy lifestyle pattern, thereby prevent many diseases, and

can have a vigorous long life. Hence it is need of an hour to educate the society about these antagonistic food habits, to have a virtuous life.

REFERENCES

1. Valiathan MS. The legacy of Caraka, University Press (India) Private Limited, Hyderabad. 2009. 335-50
2. Singh RH. The holistic principles of Ayurvedic medicine. New Delhi, India: Chaukamba Surabharati. 2002. 4-6
3. Amarakosa-NIIMH, niimh.nic.in> ebooks > e-Nighantu
4. Mukund Sabins. Viruddha Ahara- A critical review. Ayu. July- Sep 2012. Vol 33(3).332-37
5. HM Chandola. Life style disorders-Ayurveda with lots of potential for prevention. Ayu 2012, July- Sep. 33(3). 327
6. Pappachan MJ. Increasing prevalence of lifestyle diseases: high time for action. *Indian J Med Res.* 2011. 134 .143-5.
7. Acharya Agnivesha. Charaka Samhita. Sutrasthana 26th chapter Elaborated by Charaka and Dridabala with Ayurveda Dipika Commentary by Chakrapani datta, edited and translated by Prof. P. V. Sharma, Ed Chaukhambha Orientalia Varanasi, Revised edition 2010. 190
8. Acharya Sushruta. Sushruta Samhita. Sutrasthana 20th chapter, With Nibandhasangraha Commentary of Sri Dalhanacharya, Edited and Translated by P.V. Sharma. Ed Chaukhambha Visvabharati, Varanasi, Revised edition 2010. 220
9. Acharya Vagbhata. Ashtanga Hridayam. Sutrasthana 7th chapter, With Sarvangasundara and Ayurveda rasayana commentary by Indu, Translated by Prof. K. R. Srikantha Murthy, Ed Chaukamba krishnadas academy Varanasi, Revised edition 2010. 116
10. Acharya Vriddha Vagbhata. Ashtanga Sangraha. Sutrasthana 9th chapter, With Sasilekha Sanskrit commentary by Indu, Edited by Dr.S. Suresh Babu, Ed Chaukhambha Orientalia Varanasi. First edition 2004, 107
11. Bhela. Bhela Samhita, Sutrasthana 12th chapter, Edited by Sri Girijadayalu Sukla, Ed Chaukhambha Bharati Academy Varanasi, First edition 1999, 20
12. Acharya Agnivesha. Charaka Samhita. Elaborated by Charaka and Dridabala with Ayurveda Dipika Commentary by Chakrapani datta, edited and translated by Prof. P. V. Sharma. Ed Chaukhambha Orientalia Varanasi, Revised edition 2010, 190-193
13. Dipika, RR Kadam, Janaki Gajjar, Dimple. Management of Amalpitta with Viruddhara as a hetu; a critical review. *International Ayurveda Medical Journal. IAMJ.* Vol 3(4) April 2015, 1176-80.
14. Jyoti Rani, Jyoti Sihag. Viruddha Ahara;A conceptual study. *IAMJ.*Vol 8(2) February 2020 P 2820-23
15. Saumi Datta, Abhichal Chattopadhyay. Physiological concept of haptent-carrier adduct vis-à-vis Garavisha. *Ayu* 2017,38. 3-6
16. Jacqueline K, Innes, Philip C Calder. Omega- 6 fatty acids and Inflammation. *PLEFA* Volume 132, May 2018. 41-48.

17. El-Seweidy MM, Hashem RM, Abo-El-matty DM. Frequent inadequate supply of micronutrients in fast food induces oxidative stress and inflammation in testicular tissues of weanling rats. *J Pharm Pharmacol*.
18. Wc SC, Yen GC. Effect of cooking oil fumes on the genotoxicity and oxidative stress in Human lung carcinoma(A-549) cells. *Toxicol In Vitro*.2004. 18:571-80.
19. Brown PJ, Wright WB. An Investigation of the interactions between milk protein and tea polyphenols. *J Chromatogr*. 1963. 11:504-14
20. Darshan S. *Challenging the Indian Medical Heritage*. Foundation books, New Delhi. 2004. 66
21. Julie K. Stegman, *Stedman's Medical Dictionary*, 28th edition 2006. 515.
22. Gupta Bijaykumar. The concept of Incompatible Food. *IAMJ*. Vol39(3) March 2015. 885-90.

