



VIRUDDHA AAHARA ROGJANAK HETU A REVIEW

Lahri Nilesh¹

Pol Hemant²

Sing A.K³

¹PG Scholar Dept. of Samhita Siddhant, Shubhdeep Ayurved Medical College, Hospital & P.G. Institute Indore (M.P.)

²Associate Professor Dept. of Samhita Siddhant, Shubhdeep Ayurved Medical College, Hospital & P.G. Institute Indore (M.P.)

³Director Cum Principal Professor & Head Dept. of Kayachikitsa, Shubhdeep Ayurved Medical College, Hospital & P.G. Institute Indore (M.P.)

ABSTRACT :

Ayurveda focuses more to remain healthy and prevent diseases. For healthy living it emphasizes on consuming right kind of diet which is healthy and nutritious. Equally Ayurveda focuses on incompatible food which produces the vitiation of all *doshas*. The food habits and life style has also been customized according to the profession/ career of an individual. Hence much importance for taste is given but not for health benefits. “*Viruddha*” or “*Vairodhika*” is the technical terms for incompatible. The diet, which disturbs the balance among the body elements, is called unbalanced diet. Many times a physically balanced diet can also disturb the homeostasis .Unbalanced diet causes diseases on continued indulgence. Drugs and diets which are at variance with place, time, digestion power, dosage, habit, *Doshas*, mode of preparation, potency, bowel, state of health, order, proscriptions and prescriptions, cooking, combination, palatability, richness of quality and rules of *Aharavidhi visesayatan*.

What does this study add: Many research articles published regarding the food incompatibility but there are need to explore the role of *viruddhahar* in disease pathogenesis because in today fast life of people doesn't have awareness about food (Fastfood)

Key words: *Viruddhahara, Ahitahar, Food habit, unwholesome, Ahara vidhi viseshayatan,*

INTRODUCTION: Man has a tendency towards change in the life at every stage and the food and food habits are also covered by this tendency either by ignorance or by his carelessness. Never care about the harmfulness of his food & food habits, as the result he may have to pay penalty for this. In ayurveda the harmful food is termed as *Ahitahara* it is a waste term. In ayurveda the concept of *Viruddha ahara* has been mentioned. *Viruddha ahara* is in different form of

Ahita ahara

According to acharya charaka: Whatever article of food, which having dislodged the morbid humors. Do not eliminated from the body are to be considered as unwholesome¹.

Definition: Diet that harmful to the body, the body elements tends to disagree. *Viruddhahara* is one potent causative factor for several Diseases. Consumption of *Viruddha ahara* gives rise to various disturbances like mild to violent nature &

diseases of acute to chronic including the eight *maha**gada*, Genetic disturbances and even death².

AIMS & OBJECTIVE: 1. To enlighten the concepts of *Virudha Aahara*.

2. Role of *Virudha Aahara* in disease pathogenesis.

METHOD: For this study *Ayurvedic* text, internet and modern medical literature would be used and compared to evaluate the concept and enlighten the role of *viruddhahar* in disease pathogenesis.

Concept of viruddha: While commenting on the description of *Ahita*, *Cakrapani* has said that *Ahara* means that which is ingested and thus it includes in itself both diet and drugs³. *Gangadhara* has also supported this by commenting, that which is ingested by the tongue down to the throat, is called *Ahara*. Therefore drugs are also included in *ahara*³. All drugs and diets which dislodged the various *doshas* but do not expel them out of the body are to be considered as unwholesome.⁴ Food substances which provoke *doshas*, but does not expel them out of the body are known as *Viruddha* (incompatible)⁵.

MODERN CORRELATION

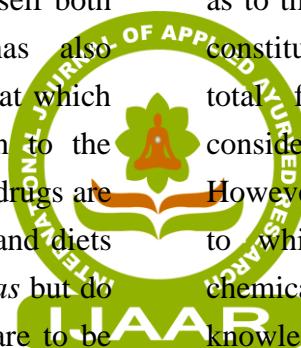
Drugs and diets which are at variance with place, time, digestive power, dosage, habit, *Doshas*, mode of preparation, potency, bowel, state of health, order, proscriptions and prescriptions, cooking, combination, palatability, richness of quality and Rules of eating are all unwholesome like contaminated meat and milk. Numerous surveys have identified large numbers of chemicals added to foods which are natural

toxicants or contaminants. From this extensive assemblage, only a few have been discussed here. This brief resume of selected foodstuffs is not meant to imply that other problems do not exist; it reflects our ignorance about many problems and indicates a critical need for containing surveillance over our food supply and its capacity to properly nourish a growing population. Many toxic components of plant food have been chemically characterized but large numbers of these poisonous plants and their toxic compounds have not been carefully examined either chemically or biologically as to their adverse effects on health. They constitute only a very small fraction of the total food supply and therefore are considered a low risk to human health. However, no segment of the environment to which humans are exposed is as chemically complex as food, yet knowledge of the intrinsic chemical components of food, except for the nutrients, is poor indeed.

Types of *Viruddha ahara*

Desha Viruddh, *Kala Viruddha Agni Viruddha*, *Matra Viruddha* .*Satmya Viruddha Dosh Viruddh*, *Paka Viruddha Samskara Viruddha Virya Viruddha*, *Samyog Viruddha Kostha Viruddha Avastha Viruddha*, *Karma Viruddha Parihar Viruddha Upachara Viruddha*. *Hridaya Viruddha Sampad Viruddha Vidhi Viruddha*.

Desha Viruddha: Use of *ruksa* and *tiksana* and other food substances of similar qualities in a *jangal desha* and the



use of unctuous & cold and other substances of similar quantities in anoop region are example of incompatibilities of diet with reference to clime *desh viruddh*⁶.

Kala Viruddha: The uses of cold, dry and similar things in winter and the uses of pungent hot similar things in summer are called incompatibility with reference to *kala* (season) Sushruta mentioned that food substances having opposite rasa guna are beneficial in that respective session. Therefore similar qualities of food substances are harmful to respective session and it may be cause for disease after a long period⁷.

Agni Viruddha: One should take diet (food - Ahara) after considering four types of *agni* respectively. If food has not been taken in accordance to the respective *Jatharagni bala* then it will become *Agniviruddha*⁸. i.e.

1. Mandagni - *Guru, Snigdha, Madhura*, etc. food substances.
2. *Tiksnagni Laghu, Tiksana, Suksma, Vidahi, Usna* food substances.
3. *Visamagni - Ruksa, Laghu, Suksma, Guru*, food substances
4. *Samagni - Excessive quantity of food and taking*

Matra Viruddha: According to charak the intake of same quantity of *madhu* & *ghee* for examination of *matra viruddha*. Food taken in sufficient quantity is termed as *matravat ahara*, if one cannot take *matravat ahara* than it is called *matraviruddha*⁹.

Satmya Viruddha: Intake of sweet cold food substances or article by a person to when only pungent & hot substance are

homologous is an example of incompatibility of diet with reference to homologous *Kustha Nidana*¹⁰ : *Satmya Viruddha* –

Dosh Viruddha: The use of article of food, drugs and procedure, which are similar in quality to that of the respective body humors, is called *dosh viruddha*¹¹.

Paka Viruddha: If food substance is prepared with bad and rotten, foul or is undercooked or burnt it is called *paka viruddha*¹².

Samskar Viruddha: The compatibility of is that where food, food substance is converted in to poison during the course of preparation as for example in case of peacock's flesh roasted on a spit made of a stick of the castor plant¹³.

Veerya Viruddha: The substance of cold potency in combination with substance of hot potency is to taken as incompatibility Of potency, this is called *virya viruddha*¹⁴.

Samayog Viruddha: That is incompatibility of combination, when sour things are taken with milk¹⁵.

Kostha Viruddha: A person with krura kostha is administered a drug, which small in dose, weak in potency and poor in laxative quality or a person having mrdु kostha is given a drug which is heavy cathartic and in large dose ,then this is known as *Kostha Viruddha*¹⁶.

Avastha Viruddha: Incompatibility with reference to state of person is known as avastha viruddha i.e. When a vata provoking meal is given to one who is exhausted on account of fatigue sexual act or physical strain then it turns out to be



Avastha viruddha. Similarly, if a Kapha provoking meal is given to one subject who is lethargic or sleepy or indolence, then it becomes *Avastha viruddha*¹⁷

Krama Viruddha: When a person taken his meal without relieving himself of feces and urine or eats without feeling of hunger or does not eat in spite of severe hunger then it turns out to be *Krama viruddha*¹⁸.

Parihar Viruddha: This is incompatibility of the rule of prohibition, when a person takes hot substance after a meal of the flesh of a boar and similar animals¹⁹.

Upachara Viruddha: That is incompatibility of the rules of ingestion where a person eats cooling things after taking ghee & similar article²⁰.

Hridya Viruddha: This is incompatibility of palatability where an article substance of food is unpleasant in taste²¹.

Sampad Viruddha: This is compatibility with reference to richness of quality where the juice (rasa) is taken of unripe overripe or unpurified food intake of such food article, which are not having edible qualities can be considered as *sampada viruddh*²².

Vidhi Viruddha: It is incompatibility of the rules of eating where food is not taken in a solitary place Here solitary place is only a example. One should consider all the rules and regulations of dietetics i.e. Upayoga samstha²³.

Chikitsa siddhant: The treatment of disease caused by *Viruddhahara* has been quoted measures for these and other diseases caused by *viruddhahara* (an incompatible diet) are vomiting, purgation

and administration of palliative drugs²⁴. Purgation, vomiting, palliative treatment and prophylactic measures counter act the disorders born from *Viruddhahara*²⁵. Purgation is *Vyadhi pratyaniika* type treatment of disease caused by *viruddhahara*. Dalhana stated that.

Critical analysis: Frequent intake of combination of incompatible food leads to *amavisha*. Then in the *alimentary tract* *Amavisha* provoke all *doshas* and which get mixed with digestive juice and then *rasa dhatu* and so on it spread from one *dhatu* to next *dhatu*. Thus this *doshas* spread from *Koshtha* to *Shakha*. While travelling through all over the body wherever there is *Sthaanavaigunya* (Deformity in location) it gets lodged and it produces the diseases. Early refinement of the body with such (qualitatively opposite) drugs is also recommended²⁶.

DISCUSSION: In Ayurvedic classics there are so many terms which are related to *viruddha ahara* i.e. *mithya ahar*, *adhyashan*, *vishmashan* *atyashan* these are terminologies comes under the *viruddh ahara* some acharya search out some special *viruddh* as causative factor for particular diseases.

Charaka has enlisted eighteen type of *viruddh ahara*, while sushruta has enumerated four types²⁷

- 1) *Samyoga viruddha* 2) *Karana viruddha*
- 3) *Mana viruddha* 4) *Rasa viruddha*

Diseases of *shakha* and *kosth* are mostly related in groups of diseases which caused by *viruddha ahara*. Above matter is



supported by charaka who mentioned that the unwholesome diet is one of the causes for spreading the morbid humors from the elementary tract to the peripheral and causes the disease pathogenesis. Some other opinion also supports this statement²⁸.

As mentioned by our *Acharyas*, *Viruddha Ahara* is responsible for disease formation such as *Kushtha*, [5] *Amavata*, [6] *Amlapitta*, [7] *Atisara*, [8] *Pandu*, [9] *Visarpa*, [10] *Vatarakta*, [11] *Grahani* [12] etc. So *Viruddha Ahara* is one of the main potential factors for many diseases. With above point in mind and to search out cause and effect relationship between *Viruddh*.

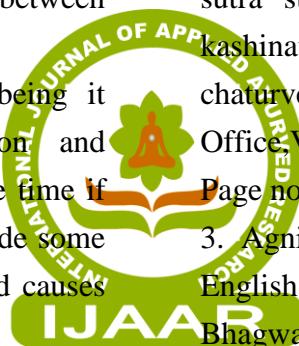
Food is basic need for living being it provides the necessary nutrition and energy to sustain life. But at same time if not properly processed, may provide some unwanted elements, organisms and causes disease.

CONCLUSION: *Ahara* which is not prepared as per *astaaharavidhi visesayatana*, does not beneficial for body. It harms the body by vitiating *dosha*'s and *dhatus*, hence any *ahara* inducing above pathology in human body comes under the heading of *viruddhahara*. *Viruddhaahara* specially acts as a causative factor in diseases of *shakha*, *kostha* and *annavah, purishvah, swedavah, rasavah strotas*. Mostly *viruddaahara* induce pathology up to 3 initial stages of *kriyakala*, it produce pathogenic condition forming platform for disease production. Effects of incompatible food can be

classified in to *Aashukari* (Acute) and *Chirakari* (Chronic) which may be modified in the form of symptoms or diseases. Charaka who mentioned that unwholesome diet is one of the causes for spreading the morbid humors from the alimentary tract to the peripheral systems and causes diseases.

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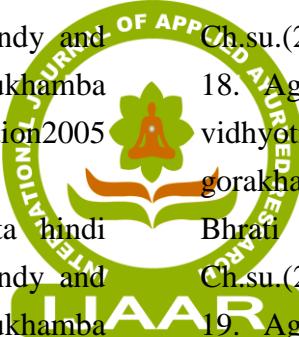
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Corresponding Author: Dr.Nilesh Lahri, PG Scholar Dept. of Samhita Siddhant, Shubhdeep Ayurved Medical College, Hospital & P.G. Institute Indore (M.P.)
Email: nileshlahri07@gmail.com

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