HEALTH HAZARDS OF VAIRODHITA AHARA AND IT’S MANAGEMENT THROUGH AYURVEDA

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ABSTRACT

In the modern era of globalization, there has been a major shift in diet pattern. Unwholesome diet is causative factor for disease & wholesome diet is promoting factor for health. “Unhealthy diet is one key cause of the growing global burden of disease”. For healthy living, Ayurveda emphasizes on consuming right kind of diet which provide health and nutrition. Viruddhahara (Incompatible diet) means substances which when consumed cause for aggravations of doshas (morbid humors) but do not expel them out of the body and bring about abnormalities in dhatu (tissues of the body) i.e. disturbs the balance among the body elements. Due to western lifestyle there is extensive exposure to incompatible or antagonistic food stuff may lead to viruddhaharajanita vyadhis such as impotency up to death. The present article deals with the review of viruddhahara (Incompatible diet), its hazard referred in context of incompatible food induced diseases and its prevention and management in Brihattrayi.

KEYWORDS: Viruddha, Incompatible, unwholesome diet.

INTRODUCTION

The dietetics for human beings that are in changing manner due to shorter world and mostly due to human behaviour. Now-a-days it is observed that, peoples are forgotten the code and conduct of dietetics- which is also vary from region to region due to changing life style,
urbanization and fascination of western culture, food habits of society are changing. This tendency either by ignorance or by carelessness about the harmfulness of their food & food habits results to pay penalty for this. Viruddhahara (incompatible diet) is a very important concept of ayurveda, ignoring it results in the manifestation of various diseases and as we know Prevention is better than cure, it is very essential to follow guidelines given by acharyas in ayurveda to lead a healthy life. 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. Meaning of viruddha indicates about the combination of two substances which are not having an affinity for each other and the literal meaning of word viruddha is opposite. It sounds that the food combination of certain type of food may have -

- Opposite properties
- Opposite activities on the tissues
- May exert some unwanted effect on the body when processed in a particular form
- May exert undesirable effects, when combined in certain proportion
- May have unwanted effect if consumed at wrong time.

DEFINITION OF VIRUDDHAHARA

Acharya Charaka: Whatever article of food, which having dislodged the doshas (morbid humors) but do not eliminated from the body is to be considered as viruddhahara[^1] (unwholesome).

Acharya Sushurta has explained various types of viruddhahara[^2] in Sutrassthana 20th chapter - Hitahitiyam Adhaya like Karma viruddha (Functionally incompatible), Maana viruddha (Quantitative incompatible), Samyoga viruddha (Unsalutary combinations), Rasa viruddha (Incompatibilities amongst two tastes).

Acharya Vagbhatta described viruddhahara (Incompatible food) in the text Ashtanga sangraha, Viruddhahara means substances which when consumed cause aggravations of doshas (morbid humors) but do not expel them out of the body and bring about abnormalities in dhatus[^3] (tissues of the body).

AIM AND OBJECTIVE

1. To discuss, evaluate & elaboration of concept of Viruddhahara
2. To discuss the harmful effect of Viruddhahara
3. To discuss the treatment plan of Viruddhahara.
MATERIAL AND METHODS
This article is based on personal experiences & textual review. Material related to Viruddhahara was collected from the Charaka Samhita, Sushruta samhita and Astanga sangraha, Astanga hridaya and its hindi & english commentaries. Modern Texts & various websites to collect information on the relevant topics were referred.

CONCEPTUAL STUDY
Cakrapani has said that ahara means that which is ingested and thus it includes in it both diet and drugs. 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.\(^4\) Food substances which provoke doshas, but do not expel them out of the body are known as Viruddha (incompatible).

TYPES OF VIRUDDHAHARA
Acharya Charaka has describes 18 types to be Viruddha\(^5\) (incompatible).

1. Desh viruddha (Places): According to ayurveda, there are three types of desh jangala, anupa and sadharan. Jangala is dry land with less water. So humans, animals and plants in this land or in this arid zone or deserts are of vata dosha predominant in nature. They should avoid dry and sharp food substances and medicines (e.g. red chilli, clove, ragi) because it leads to aggravation of vata dosha. In the same way, marshy place where excess water and unctuousness, is called as anupa land. In this area people are of kapha predominance, so afflicted with kapha disorders. If they consume more of unctuous, oily, cold food & medicine, it leads to kaphaj vyadhis. The type of food which is beneficial in a cold region may not prove to be beneficial in a hot region.

2. Kala viruddha (Time): Excessive consumption of dry and cold food in winter and excessive intake of hot & pungent food during summer are quoted as kala viruddha.

3. Agni viruddha (Digestive Fire): Every individual has their own specific digestive power which converts food into body tissues. laghu (Light) ahara in tikshnagni and guru (heavy) ahara in mandagni should be avoided.

4. Matra viruddha (Quantity): Certain food combinations in certain proportion are not good for the body. Taking ghee and honey in equal proportion, honey & water in equal quantity acts as matra viruddha and becomes poison to the body. So foods contradictory by quantity should be avoided.
5. **Satmya viruddha (Conduciveness):** It is explained as food habitat when diet is advised to a person then his habitual tolerance to food must be taken under consideration like taking sweet and cold food by a person who is accustomed by always taking pungent and hot food is contradictory in conduciveness.

6. **Dosha viruddha:** Consumption of food, drugs and behaviour which are having similar qualities to aggravated dosha, should be restricted or avoided.

7. **Sanskara Viruddha (processing):** Under certain conditions and procedures, edible substances can become poisonous. Some of the drugs and diets when prepared in particular way produce toxic effects like cooking peacock’s meat attached to castor sticks fire, honey that has been boiled or cooked at high temperature becomes toxic to body etc.

8. **Veerya viruddha (Potency):** Mixing of cold and hot potency substances should be avoided like drinking cold fruit juice together with hot milk or coffee.

9. **Koshtha viruddha (Bowel):** Administration of mild purgative in a small dose in a hard bowel (krura koshtha) person and administration of strong purgative in a large dose in soft bowel (mridu koshtha) person are koshta viruddha, e.g. giving dry figs or mild laxatives like haritaki to the person having (hard bowel). *Echhabhedi ras* given in soft bowel person is contradictory medicines according to bowel.

10. **Avastha viruddha (Condition of health):** Taking vata vitiating foods and drinks like dry, cold food by the person who is occupied in heavy manual work, exercise and excessive exerted or done sexual act. Intake of kapha vitiating food by a person whose kapha is aggravated due to excess of sleep and laziness is opposite according to situation or condition of health.

11. **Krama viruddha (Sequence):** Taking food before the urge of elimination of faeces or urine is also viruddhahar. Even if we consume food before the earlier food is digested or in absence of proper appetite and even late meals after deep hunger, are incompatible to rules.

12. **Parihar viruddha (Practice):** Intake of hot things after taking pork meat and intake of cold things after taking ghee is parihar viruddha and hence should be avoided.

13. **Upachara viruddha (Treatment):** Intake of cold things (water or food) after taking ghee is upachar viruddha.

14. **Paak viruddha (Preparation):** Preparation of food with bad or rotten odour, rotten fuel, undercooking, burning or overcooking, during the process of cooking is known as incompatible because of cooking process.
15. **Samayoga viruddha** (Combination): Sour substances with milk will be contradictory in combination. This combination works as causative factor for skin disease.

16. **Hriday viruddha** (Contradictory to Mind): Hriday, one should take Manas (psyche) as in this type Mano - Aghata (emotional disturbance) is the cause in the production of vitiation of Agni which is also given by Acharya Caraka in Vimanasthana as the wholesome food taken even in proper quantity do not get properly digested when the individual is afflicted with grief, fear, anger, sorrow, excessive sleep and excessive vigil.[6] Hence in hriday viruddha there is Mano-Aghata which leads to agnidusti (vitiation of digestive power) ultimately engender harmful effects to sharira (body).

17. **Sampat viruddha** (Quality): Intake of substances such as food, fruits or vegetables, when immature, over matured or putrefied are lack of quality. So, that kind of food is not healthy and does not get digested properly. Due to absence of qualities it is contradictory and better to avoid it.

18. **Vidhi viruddha** (Codes): Foods which are consumed against the rules of diet as mentioned in ayurveda are called vidhi viruddha, e.g. taking meals in public, not eaten in privacy.

**PATHOGENESIS OF VIRUDDHA AHARA**

- Various types of viruddhahara described in all Samhita”s reveals the vitiation & aggravation of doshas, dhatus, agni and srotasa level.
- Viruddha like desha viruddha, kala viruddha, kostha viruddha and avastha viruddha play an important role in lowering ours immune system so that body becomes prone to diseases.
- Agni viruddha, krama viruddha and paak viruddha etc leading to formation of Ama (undigested material) due to agnidusthi (improper digestion) leads to rasa to shukraparyant dhatudusthi and rasavaha, annvaha, purishvaha & shukravaha srotodusthi results GIT disorders (jwara, udarroga, grahami, amavisha, pandu, bhagander) & reproductive system disorders (impotency/sterility) takes place.
- Some of viruddhahara, because of their potency to produce sanga type of srotodusthi (obstruction of the channels) due to theirs abhisheyanti guna like combination of fish and milk is contradictory diet because fish is hot & milk is cold in potency so they vitiate the raka dhatu also. Abhisheyandata produces obstruction of channels leads to adhymaan and blood diseases.
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- Samayoga viruddha may leads to rakta dhatu & raktavaha srotodusti results visarpa, kustha, kilasa, vishphota etc. skin diseases occurs.
- Hriday viruddha leads to manovaha srotodusti results some mental illness (unmada, mada, murchha).

Regarding the different mechanisms of pathogenesis described, it seems that the continuous consumption of viruddhahara throw the bad impact on dosha, dhatu agni & srotas which leads to affect the different body systems like endocrine, digestive, circulatory, reproductive nervous and immune system.

DISEASES PRODUCED BY INTAKE OF VIRUDDHAHARA

From the above description, it can be understood that any wrong processing, combination, quantity, according to health, dosha, mind and season, time, bowel and digestive capacity, opposite properties of food, if consumed frequently then leads to many diseases such as Impotency, visarpa (erysipelas), blindness, ascitis, bullus, insanity, fistula in ano, coma or fainting, intoxication, abdominal distension, stiffness in neck, varieties of anemia, indigestions, various skin diseases, diseases of intestines, swelling, gastritis, fever, rhinitis, and infertility. Acharya Charaka has mentioned that such types of wrong combinations can lead to even death.\(^7\)

TREATMENT

Diseases produced by unwholesome food, can be treated with the help of purification therapy like Panchakarma, especially vamana (emesis) and virechana (purgation), also by shaman or palliative therapy and wholesome diet.\(^8,9\) Prophylactic measures counteract the disorders born from viruddhahara but nidanparivarjan is the best way to live healthy life.

One who consumes contradictory food regularly in small quantities will lead to okasatmya. viruddhahara generally do not have any effect on those who are young, whose agni (digestive fire) is strong, doing oleation & person practicing exercise regularly. One who does exercise regularly and consumes viruddhahara, it gets digested properly without any difficulty or trouble.\(^10\)

DISCUSSION AND CONCLUSION

- In Ayurvedic classics there are so many terms which are related to viruddhahara i.e. mithya ahar, adhyashan, vishmashan atyashan these are terminologies comes under the
viruddh ahara some acharyas like Charaka has enlisted eighteen type of viruddhahara, while Sushruta has enumerated four types, are some special viruddh as causative factor for particular diseases.

- 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 or khavaigunya (Deformity in location) it gets lodged and it produces the diseases. Early refinement of the body with such (qualitatively opposite) drugs is also recommended.[11]

- Matra means quantity. Generally diseases are the mirror image of excess or less quantity of food which were taken by us. Atimatra (excess quantity) and hina matra (less quantity) causing the increase and decrease in the guna (property) with which it is similar to the body element respectively giving rise to the atiyogajanya (excessive) and ayogajanya (deficiency) vyadhies belonging to that guna respectively. In modern science, protein energy malnutrition, vitamine deficiency, marasmus, kwashiorkor and obesity etc. are the common diseases which can be interpritted as disease of matra viruddha.

- Krama means proper sequence. This is incompatibility of rule of eating for example taking food without hunger, taking food with excessive hunger, intake of curd at night etc hampers the kala (time) unit of Aharaparinamkar bhava (food transformation process) leading to agnidusthi (vitiation of digestive power) giving rise to improper digestion and assists in the incidence of disease. Bhojanpurva vegavidharana (eating without excreting natural urges) causes apanavayu vaigunya which again leads to agni vaishamya.

- Acharya Charaka has very rightly stated that by samskara viruddha, food substance/diet is converted into poison. In modern science, Robert S. Goodhart has mentioned that when protein is exposed to severe treatment with alkali, Lysine and Cystiene residues can be eliminated, with formation of lysion alanine which may be toxic.[12]

- The micronutrient deficiency is very common when practicing the viruddhahara continuously, especially Zn, enhanced oxidative stress and inflammation in testicular tissue leading to underdevelopment of testis and decreased testosterone levels.[13]

From the above discussion, it is clear that Viruddhahara is an important aspect of today’s improper dietary habits. This can lead to several hazardous diseases unknowingly to the
patients. Therefore, it is important to enlist the causative incompatible dietary factors in today perspective and train the patients to avoid such etiologic factors.

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