

Role of viruddha Ahara in Disease Formation and chikitsa Siddhant – a Review Article

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ABSTRACT:

Ayurveda is a very vast and ancient medical science. In Ayurvedic classics, Ahara (food) is mentioned as one among the three upastambas (sub-pillars of body) which supports the three main stambas (pillars) of the body. Ahara is considered to be vital for a human body as it provides the basic nutrients, which are very essential to carry out the basic activities of digestion and metabolism. 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. Whatever we eat that affects on our body as well as mind also. So we should eat healthy food which will enhance our health. And avoid eating incompatible food as preventive measures of the diseases. Avoidance of intake of incompatible food play key role in the prevention of diseases. This present article deals with the review of Viruddha Ahara and Viruddha Ahara Janita Vyadhis and its management.

KEYWORDS: Ayurveda, Viruddha Ahara, Viruddha Ahara Janita Vyadhis, Incompatible diet, Chikitsa.

AIMS AND OBJECTIVES:

1. To study the concept of Viruddha Ahara.
2. To study Viruddha Ahara as Vyadhi Hetu.
3. To spread awareness to avoid intake of Viruddha Ahara, this will be one of the measures to prevent diseases.

MATERIALS AND METHODS:

1. References related to Viruddha Ahara was collected from Charak Samhita, Sushrut Samhita, Ashtanga Sangraha and Ashtanga Hridaya and its commentaries. Various articles, websites on salient topics were referred.
2. Concept of Viruddha Ahara was studied in detail.

I. INTRODUCTION:

Ayurveda is a comprehensive system of natural health care that originated in the ancient Vedic times of India. Its primary emphasis is on prevention of disease and maintenance of health. It also provides treatment for disease. It translates as the 'Science of Life', and it addresses all aspects of life. Unlike other medical sciences, instead of focusing on treatment of any particular disease, Ayurveda focuses more on the healthy living and wellbeing of the patient. For healthy living, Ayurveda emphasizes on consuming proper diet which is nutritious and healthy. Food is the most essential thing in the world for all living beings on the earth. In Ayurveda, food is considered not only the mixture of proteins, vitamins, carbohydrates and fats but a preparation which contains many more things, it directs to avoid those food articles which are having opposite attributes to be used at same time.

Ayurveda 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. Ayurveda has given extreme importance to the whole some diet in all aspects, which plays an important role in promotion of health and prevention of diseases. The diet, which maintains the balance among body elements, is called balanced diet or wholesome diet. The food taken as per Ahara Vidhi (dietetics) leads to the proper growth and development of the body. When the food (Ahara) is taken judiciously and according to the codes of dietetics then only the benefits of Ahara can be achieved. Any aberration in diets and even in their preparation style leads to ill health. Man has a natural tendency towards change in the life, food and food habits. But unfortunately either by ignorance or by his negligence never cares about the harmfulness of his food and food habits which leads him to pay penalty for his non-judicious

changes. According to Ayurveda the non-beneficial or the harmful food is termed as the AhitaAhara, which includes so many things.

In Ayurveda a novel concept of ViruddhaAhara has been condensed. The food articles which is composed of substances having no affinity at all and which vitiates the Doshas (Morbid Humors) but do not eliminate from our body are termed as ViruddhaAhara[2]. Consumption of such food which is not compatible will give rise to various diseases (Ch. Su. 26/85). Consumption of ViruddhaAhara gives rise to various disturbances of mild to violent nature and disease of acute to chronic nature including the eight Maharogas, genetic disturbances and even sometimes causes death of the person.

ETYMOLOGY:

The word Viruddha is originated from the Panini root word "RudhirAvarni" by applying the Prefix "Vi". This leads to two factors i.e. on combining two, three things; the stronger one shades or overpowers the weaker ingredients. This has been accepted principally in Ayurveda also. It has been stated that in a combination of so many opposite qualities the majority of the power packed qualities overpower the weaker qualities[3](Ch. Vi 1/4, A.H. Su. 9/24). The second meaning of Viruddha indicates the combination of two substances, which are not having an affinity for each other. So far this interpretation of Viruddha is concerned; it has been applied in Ayurveda in the context of dietetics and various combinations having no affinity for each other have been discussed at length. On this basis it may be concluded that such types of Ahara or the foodstuffs, which are composed of substances having no affinity at all may be termed as Viruddha or ViruddhaAhara.

DEFINITION:

According to Acharya Charaka, all kinds of food which aggravate (increase) the doshas but do not expel them out of the body and all of them become unsuitable or unhealthy for body is termed as ViruddhaAhara. The food articles by which the doshas are going to be provoked and spread or diffused from their place but these doshas are not eliminated from the body are to be regarded as unwholesome.

According to Acharya Sushruta, ViruddhaAhara provoke the doshas and also aggravate dhatus[4].

Acharya Vagbhata has dedicated a separate chapter on ViruddhaAhara in Sutrasthan.

SYNONYMS:

So far the Ayurvedic literature is concerned, direct references regarding the synonyms of the ViruddhaAhara are not available. However, certain indirect synonyms may be considered. AhitaAhara is the first word, which has been frequently used as a synonym for the term ViruddhaAhara.

In the lexicographic literature various other terms are also used such as "Pratikula" i.e. which is having an adverse effect or which is unfavourable, Anupayukta, which is useless, Pratisiddha or prohibited. Sometimes the word Apathya or incompatible diet is also used as a synonym for the term "Viruddha". All these words having the similar meaning may be witnessed in various Sanskrit to Hindi, Sanskrit to English or Hindi to English dictionaries.

TYPES OF VIRUDDHA AHARA:

According to Acharya Charaka there are 18 types of ViruddhaAhara. They are as follows [5]-

1) **Desha Viruddha**[6] (Incompatibility with respect to place) – Excessive intake of hot and sharp food in dry regions and sweet, unctuous food in marshy regions is an example of Desha Viruddha.

2) **Kaala Viruddha**[7] (Incompatibility with respect to season) – Excessive consumption of pungent and sharp food articles in summers and cold, dry food in winter season is an example of Kaala Viruddha.

3) **Agni Viruddha**[8] (Incompatibility with respect to digestive fire) - Intake of light to digest food when there is strong digestive fire and heavy substances in weak digestive fire.

4) **Maatra Viruddha**[9] (Incompatibility with respect to quantity) - Honey and cow's ghee when consumed in equal quantity is incompatible.

5) **Satmya Viruddha**[10] (Incompatibility with respect to habit) - Intake of light to digest and dry food by a person who is accustomed to eating heavy and unctuous food is an example of Satmya Viruddha.

6) **Dosha Viruddha**[11] (Incompatibility with respect to Dosha) – The use of diet, herbs and treatment which are similar in qualities to the predominant dosha present in a person.

7) SanskarViruddha[12] (Incompatibility with respect to mode of preparation) - Heated or cooked honey is considered to be likepoison for the body while uncooked honey is like nectar.

8) VeeryaViruddha[13] (Incompatibility with respect to potency) - Intake of hot and cold potency food together in a meal isincompatible. Eg. Intake of fish and milk together.

9) KoshthaViruddha[14] (Incompatibility with respect to alimentary canal) – Administration of ununctuous herbs or substances insmall quantity to a person having KruraKoshtha (hard / costive bowels) and administration of large dose of laxatives to a personhaving MriduKoshtha (soft bowels).

10) AvasthaViruddha[15] (Incompatibility with respect to status of health) - Consumption of heavy to digest, cold potency andunctuous foods that aggravate Kapha by a person after sleep and intake of light to digest, hot potency and dry foods thataggravate Vata by a person after physical exertion are examples of AvasthaViruddha.

11) KramaViruddha[16] (Incompatibility with respect to sequence) - Taking hot water after honey and consuming curd at night isincompatible.

12) PariharViruddha[17] (Contraindication Incompatibility) — Consuming cold water immediately after having hot tea or coffee.

13) UpachaarViruddha[18] (Incompatibility with respect to treatment) - Intake of cold items after taking ghee.

14) PaakaViruddha[19] (Incompatibility with respect to cooking) – Cooking food with bad fuel and undercooking or overcooking orburning food during the process of preparation.

15) SamyogViruddha[20] (Incompatibility with respect to combination) - Intake of banana or sour fruits or sour food items with milk.

16) HridayaViruddha[21] (Incompatibility with respect to palatability) - Intake of unpleasant food.

17) SampadaViruddha[22] (Incompatibility with respect to quality of food) - Intake of substances that are not mature or over mature orputrified.

18) VidhiViruddha[23] (Not following the rules of eating) - Not eating food which is warm, unctous and in appropriate quantity, eatingtoo slow or fast, talking and laughing while eating and eating without concentration.

These are the dietetic regulation and procedure for those,who are healthy as well as patients. Other classics have also elaborately mentioned the samerules, like Bhojanavidhi, Annavidhi etc. Sushrutagivesvery descriptive view regarding the Vidhi, explained as“Aharvidhi”.

VIRUDDHA AHARA AS VYADI HETU:

Acharya Charaka has stated that all the Doshas (somatic and psychic) are vitiated by three types of aetiological factors [24].

That means both kinds of Doshas (psychic and somatic) are vitiated by three factors i.e.

- 1) Volitional transgression
- 2) Time effect
- 3) Non-homologatory contact of the senses with their sense objects

Charaka also stated fourth etiological factor i.e. KARMA [25]. Karma is also one of the factor for “Dhukha” (disease) and Karma could be included under Prajnaparadha[26]. Therefore a question arises here that on what basis or how could ViruddhaAhara become aetiological factor for disease, while Charaka has mentioned only three factors. This may be explained in following way [27].

The derangement of understanding, will and memory are to be regarded as volitional transgression. By deranged understanding (Dhivibhramsha), person understands AhitakaraAhara as a Hitakara one. So he consumes AhitakaraAhara by avoiding HitakaraAhara. In same way a person, who is suffering from the derangement of the will (Druthibhramsha) becomes incapable of being restrained from undesirable objects i.e. AhitakaraAharaVihara. Similar to above, when one suffers from derangement of memory (Smruthibhramsha), then the retention of true knowledge is destroyed. So one cannot differentiate between HitaAhara and AhitaAhara. Therefore he consumes both HitaAhara along with. This is called Samashana, which is also one type of VidhiViruddhaAhara.

The second aetiological factor is Kaala (time factor). Charaka has stated Kaalasamprapti[28](Ca. Su 1/107) giving more emphasis to Kaalajanyarogahe has mentioned.

AkaalaBhojana, AjeernaBhojana, KaalaatitaBhojana comes under the term Kaala, and it leads to disease (periodical disease). These all are ViruddhaAhara concerning Kaalaand Vidhi.

The third and last etiological factor is non-homologatory contact of senses with their sense objects. By word Asatmendriyarthasamyoga commentator YogendranathSenhassaid that Ayoga(absence), Atiyoga (excess) and Mithyayoga (abuse) of that particular senses with their senses objects.

VIRUDDHA AHARA IS NOT CAUSATIVE FACTOR FOR ALL DISEASES:

In the chapter on various types of food and drinks discussion between Agnivesha and Punarvasu regarding the conclusion about the intake of wholesome and unwholesome food responsible for the maintenance of health and production of disease, Agnivesha's query opens the discussion. He asks, people taking such food articles as are known to be wholesome are found to be suffering from diseases even though some of them are healthy also. Similarly the case of those who take unwholesome food also observed oppositely. In view of this, how can be concluding that health kind disease are conditioned by wholesome and unwholesome food respectively.

In the reply, lord Atreya stated "It is not such that individuals accustomed to wholesome food suffer from diseases due to wholesome food nor is it that only by taking wholesome food one can over-come all diseases.

Apart from unwholesome diet there are other factors for the causation of disease viz. seasonal abnormalities, intellectual blasphemy and non-homologatory contact of senses with their objects (except Rasana) viz. sound, tongue, vision and smell. These factors may also produce diseases in individuals accustomed to wholesome food.

Due to certain factors even unwholesome diet may not produce any pathology.

Individual whose body is either very corpulent, or too emaciated or having loose muscles, blood and bone or weak or nourished with unwholesome food or accustomed to the intake of less food or having feeble mind are unable to resist diseases.

On the other hand individuals having opposite type of physical constitution are capable of resisting diseases. The intake of unwholesome food as well as the Doshas and physical constitution of above description gives rise to disease of varied nature viz. mild or severe and

acute or chronic. The Doshas give rise to various types of diseases depending upon the site of their vitiation [29].

FACTORS PACIFYING ILL EFFECTS OF VIRUDDHA AHARA:

Charaka has stated that ViruddhaAhara become harmless in following situations. In these circumstances dietetic incompatibility becomes neutralized. That is,

1. If the incompatibility is homologous to the person concerned.
2. If dietetic incompatibility is very slight (in quality and quantity).
3. If the person concerned is of strong digestive power.
4. If the person (consumer) is young.
5. If the person takes unctuous elements continuously.
6. If the person is strong due to exercise.

Sushruta, A. H. and A. S. have mentioned the above factors.

Pathogenesis depends on type and duration of ViruddhaAhara:

As mentioned earlier, there are eight or eighteen types of ViruddhaAhara. Diseases of different systems depend on the type of ViruddhaAhara and duration of intake of ViruddhaAhara e.g. if person take SamskaraViruddha(i.e. poison) then he suddenly get some diseases like, diarrhoea, vomiting, constipation etc. and some time these diseases may also lead to death.

On the other hand, all type of ViruddhaAhara is not capable of inducing diseases suddenly and they may produce after long time of intake of ViruddhaAhara, e.g. KaalaViruddha, Desha Viruddha, VidhiViruddha cannot produce diseases immediately.

PATHOGENESIS BY VIRUDDHA AHARA:

Charaka states that the body as well as disease are product of food. Happiness and grief (Dhukha- Vyadhi) results from the distinction of wholesome (HitaAhara) and unwholesome diet (AhitaAhara) [30].

In other words, elements in their wholesome combination are responsible for creation of living beings, in their unwholesome combination produces various kinds of diseases⁹⁷.

ViruddhaAhara (unwholesome diet) produces various types of diseases. Acharya Charaka advocating this matter gives one more verse specially regarding to Ahara and its causativeness for diseases. Here Charakahas stated very rightly that body is the result of nourishment by food ingested in the four-fold manner i.e. eaten, drunk, licked up and masticated and similarly the diseases that afflict this body are equally the result of food that is also eaten, drunk, licked up and masticated. It is the distinction between the use of wholesome diet and that of unwholesome diet that is responsible for the distinction between health and disease in the body.

For health as well as disease Agni is responsible. Acharyas stated that Agni is root for several diseases. ViruddhaAhara causes the vitiation of Agni as Charakahas mentioned by,

- 1) Abhojana- Abstinence from food (Matra, VidhiViruddha)
- 2) Ajeernatibhojana- Over eating in indigestion (Vidhi, Agni, Kaala, MatraViruddha)
- 3) Vishamashana- Irregular eating (Agni, Kaala, VidhiViruddha)
- 4) Asatmya- Unhologatory diet (SatmyaViruddha)
- 5) Atiriksha and sheeta- Too much Dry and Cold (VidhiViruddha)
- 6) SansrustaBhojana- (Paaka, SamskaraViruddha)

Thus the Agni mostly gets vitiated by ViruddhaAhara. This vitiated Jatharagni does not digest even the lightest of food substances, resulting in indigestion (Ajeernna). This undigested food material turns sour and acts like a poison, which is called Amavisha in Ayurveda terminology (Ca. Ch. 15/42-44). Following are the diseases mentioned in Ayurvedic texts as a result of ViruddhaAhara[31].

- Klaibya(Impotency)
- Andhatva(Blindness)
- Visarpa (Erysipelas)
- Jalodara (Ascitis)
- Unmada (Insanity)
- Bhagandara (Fistula in ano)
- Murcha(Coma/fainting)
- Aadhmana(Abdominal distention)
- Galgraha (Obstruction in throat)
- Panduroga (Anaemia)
- Ama (Endogenous toxin)
- Kilasa (Leucoderma)
- Kushtha (Various skin disorders)
- Grahani(Sprue)
- Shotha(Swelling or oedema)
- Amlapitta (Acidity)

- Jwara(Fever)
- Pinas (Allergic Rhinitis)
- Santana Dosha (Infertility problem)
- Mrutyu(death)

Vitiation of Tridosha by ViruddhaAhara :

AshtangaHridaya has stated that by intake of ViruddhaAhara all three Doshas get provoked.

Vitiation of Srotas by Viruddhaahara:

In general food substances and activities (Vihara), which are similar in quality to body humors and deleterious to the body elements, vitiate the body - channels (Srotas).Therefore it is clear those types of food substances, which are similar to body humours, vitiateSrotas. These types of food substances become ViruddhaAhara for Doshas viz. Desha Viruddha, KaalaViruddha, PrakrutiViruddha, etc. (Ch. Vi. 5/23)

Food combinations must be avoided:

Many food combinations are given in the texts as incompatible with proper explanation [32,33]for e.g.

- Fish (speciallychilchim fish) should not take along with milk because both substances are madhura (sweet) in taste and sweet after digestion. This combination is abhishyandi(produce more moisture in the tissue and causes obstruction of various channels). Second reason is that both have opposite (incompatible) in potency. Fish being hot in potency and milk is of cold potency. This opposite potencies causes great vitiations of three doshas i.e. vata, pitta and kaphadoshas.
- Dadhi (curd) should not be consumed in thenight. Because curd is acidic in nature. It aggravates pitta and kaphadoshas which later on produces a lot of heat in the stomach. A curd is heavy, slow to digest and produces constipation. It can be best digested at lunch time when the digestive abilities are the strongest.
- Warm honey should not be consumed by the person suffering from heat exhaustion or sun stroke. Because after heated honey becomes poison and this can cause death.
- Avoid consuming cold water immediately during or after a meal hot tea or coffee.

Because it diminishes the Agni and causes various digestive problems.

- Avoid eating bananas with milk. Because it can diminish Agni, change the intestinal flora producing excess toxins in the body. The combination may also cause cold, cough and even produce allergies.
- After consuming green leafy vegetables, drinking of milk should be avoided.
- Avoid consuming meat of animals of marshy and domestic region with masha/black gram (*Phaseolus radiatus* Linn), honey, radish, milk, germinated grains and jaggery. Because it leads to deafness and blindness, trembling, loss of intelligence, loss of voice and nasal voice and even cause death.
- One should not consume pushkaramula (*Nelumbo nucifera* Gaertn) or rohinishak or meat of kapota (pigeon) fried in sarshapataila along with milk and honey. Because this obstructs channels of circulation and causes dilation of blood vessels, apasmara (epilepsy), shankhaka (temporal headache), galaganda (scrofula), rohini (diphtheria) or even death.
- After eating muli (radish), lasuna (garlic), tulsi (basil) one should not be consumed milk because of the risk of skin disorders (leprosy).
- All Sour substances are incompatible with milk.
- Ghee (Clarified butter) kept for more than ten consecutive days in a bronze vessel should be avoided as unwholesome.
- Avoid eating melons and grains together. Melons digest quickly whereas grains take more time. This combination will upset the stomach. Melons should be eaten alone or left alone. Sweet and sour fruits should never be combined as in a fruit chat. Individual fruits should be eaten as such and as a different meal.
- Milk and melons both should not be consumed at a same time. Because both are sheet (cold) in nature, but milk is saraka (laxative) and melon is mutrala (diuretic). Milk takes longer time to digest. Moreover the action of

hydrochloric acid in the stomach causes the milk to curdle. For this reason ayurveda advises against taking milk with sour fruits.

- Avoid eating raw and cooked foods together. One can have the salad first and then proceed for dinner after a short gap.
- Likewise honey and ghee in equal quantity, hot water after taking honey are antagonistic. Combination of fruit salad with milk and banana should be avoided.
- Upodika should not be cooked with paste of tila (Sesame). Because it causes diarrhoea.
- Pippali (Piper longum) processed with fish fat is fried should be rejected.
- Similarly also the meat of tittira (black partridge), Patradhya (peacock), godah (iguana lizard), lava (common quail), kapinjala (gray pigeon) cooked over by the fire of wood of eranda (*Ricinus communis*) plant and processed with fried in its oil castor oil.

Thus by Viruddha Ahara, all responsible factors of disease get vitiated and lead to disease formation.

CHIKITSA SIDDHANT OF VIRUDDHA AHARA:

Acharya Charaka stated that those people who are able to digest Viruddha Ahara properly, who exercise very regularly, who are young and have a very good status of Agni can consume Viruddha Ahara, he further mentioned the treatment for the diseased condition due to Viruddha Ahara [34,35] that is as following:

1. **Nidana-parivarjana** - Avoiding Viruddha Ahara is the first step towards the treatment of diseases caused by Viruddha Ahara. Nidana Parivarjana destroys disease from its root, hence chances of recurrence are less.
2. **Shodhana** - Vamana and Virechana are mostly preferred treatment for Viruddha Ahara. When Doshas are present in Amashaya, Vamana has to be done. In the same way when Doshas are in Pakvashaya, Virechana is preferably used for treatment.
3. **Shamana** - When person is not regular consumer of Viruddha Ahara and Sharir Doshas are not much aggravated; then by using drugs having exactly opposite properties to that of Viruddha Ahara can settle down the Vikrut Doshas.

DISCUSSION:

Frequent intake of incompatible food leads to aggravation of all Doshas (morbid humors) resulting in hazardous diseases and decreasing quality of life. The recommended therapy for diseases caused by incompatible food is Shodhana Chikitsa (Eliminative therapy), Shamana Chikitsa (Palliative therapy) and avoidance of incompatible food. Charaka, who mentioned that incompatible diet, is one of the causes for spreading the morbid humors from the alimentary tract to the peripheral systems and causes diseases. Avoidance of intake of incompatible diet plays a key role in the prevention of disease.

II. CONCLUSION:

From the above review it can be concluded that Viruddha Ahara i.e. improper dietetic regimens, incompatible food habits play a major role in pathogenesis of various diseases. The incompatibilities stated in Ayurvedic classics are not in practice now a day so attempt should be made to enlist the causative dietary incompatibilities. The healthy as well as diseased peoples should be aware to these factors and tried to avoid them by following the rules and regulations described in Ayurvedic classics. By following Astavidha Ahar Visheshayatana, Dwadash Ashan Pravachar and Sapta Ahar Kalpana and Ahar Vidhi one can achieve all the goodness of the food at its best as well as avoid the problems originated due to faulty dietetics. The need of the day is to increase awareness and consciousness among the general public about hazards of incompatible food. From above discussion we can say that incompatible foods should be considered similar to poison and artificial poisoning.

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