

A COMPREHENSIVE REVIEW ON VIRUDHA AHARA W.S.R TO GARA VISHA

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ABSTRACT

Ayurveda has given prime importance to *Aahara*(diet) amongst three sub pillars of life. Diet should be wholesome as well as in accordance with *Desh, kala, prakriti & vaya*. The diet also depends upon the *agni* of a person. Diet play as important role in our life. Ayurveda has described aahara in detail in their various granthas. The detail which disturbs the balance among the body elements is called *viruddhaaahara*(Incompatible diet). Consuming two food items together or a particular type of diet items together or a particular type of diet may lead to toxicity, it is termed as incompatible diet. Even incompatible diet should be considered similar to garavishas (artificial Poison). Food taken in proper method nourishes the person physically and mentally both and it is the food through which person attains positive health and growth of body. Due to western lifestyle there is extensive exposure to toxin. It may lead to *viruddhaaaharjanitavyadhis* (incompatible food induced disease) and its prevention in *Brihatrayi*.

KEYWORDS: *Viruddhaaahara*, Incompatible food, Toxin and *Garavisha* etc.**INTRODUCTION**

Ayurveda is one of the most ancient medical sciences which is still continuing and proving its effectiveness in present scenario. Unlike other medical sciences, instead of focusing on treatment of any particular disease, Ayurveda focuses more on the healthy living and wellbeing of the person. For healthy living, Ayurveda emphasizes on consuming right kind of diet which is healthy and nutritious.^[1]

In Ayurvedic classics Incompatible diet is explained in scientific manner, as per Ayurveda cause of many systemic disorders is VirudhaAhara which is prone to many disorders. It is very important those how certain food combinations interact with each other and prone for metabolic disorders. Ayurveda mentioned that consumption of incompatible food (ViruddhaAhara) leads initiation of pathological condition. Consumption of food having incompatible combination, food cooked in wrong way eating food in excess or low amount and inappropriate eating time, etc are some common aspects of incompatible foods.

The 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 the Rasa etc. Dhatus (tissues of the body) give rise to

diseases are considered to be incompatible food and named as Viruddha Aahara (incompatible diet).^[2]

As per Ayurvedic literature Vruddha Ahara (Incompatible food) is said to be a cause of many systemic disorders. According to Acharya Charka the certain diet and its combinations, which interferes the metabolism of tissue, which obstructs the process of development of tissue are called Viruddha Ahara (incompatible food).

MATERIAL AND METHOD

The whole article is based on literary review collected from classical Ayurvedic texts, modern books and journals. The text from *Brihatrayee i.e. Charakaa Samhita, Sushruta Samhita, AshtangaSamgrha* and *AshtangaHridaya* and their respective commentaries.

Definition of ViruddhaAhara (Incompatible diet)

Viruddhaahara means substances which when consumed cause aggravations of Doshas (morbid humors) but do not expel them out of the body and abnormalities in Dhatus (tissues of the body).^[3] In Ayurvedic classics various types of Viruddha Ahara have been described. Acharya Sushruta has explained Viruddha Ahara in Sutrasthana 20th chapter – HitahitiyamAdhaya.^[4]

- Karma viruddha (Functionally incompatible) – The Pigeon fried in mustard oil.
- Mana viruddha (Quantitative incompatible) – Honey and Ghrita inequal quantity.
- Samyogaviruddha (Unsalutary Combinations) – Meat of Anupa animals along with new germinated paddy.

Types of Viruddha Aahar^[5]

Charakacharya has explained total 18 types of Viruddha Aahara.

That, which is antagonistic in respect of place, time, agni, dose, suitability, dosa, processing, potency, bowels, health condition, order, contraindication, indication, cooking, combination, palatability, richness (in properties), rules of eating, is not wholesome (for the person).

(1) **Desha Viruddha:** Consuming *rooksha* and *teekshnadravayas* in *jangaladesha* and *snigdha* and *sheetagunadravyas* in *anoopadesha* is *deshaviruddha*.

(2) **KaalaViruddha:** Consuming sheetalaaahara and aushada in sheetakaala and katu-ushna aahara in ushnakaala (greeshmaritu).

(3) **Agni Viruddha:** Jataragni is of 4 types manda, teekshna, vishama and sama. Consumption of food which is not in accordance to these varieties of jataragni forms agni viruddha.

(4) **MatraViruddha:** Consuming equal quantity of madhu and ghrita (ghee) together is matra viruddha.

(5) **SatmyaViruddha:** For a person who is habituated to katu and ushnaaahara, swadu and sheeta veeryaaahara becomes satmyaviruddha.

(6) **DoshaViruddha:** Consumption of aahara and aushada which are similar to the qualities of vatadi dosa but adverse to the person's practice constitutes doshaviruddha.

(7) **SamskaraViruddha:** Those aahara and aushada which produce poisonous effect when prepared in a particular manner or during processing constitute samskaraviruddha.

For example the meat of peacock bird roasted on a castor stick.

(8) **VeeryaViruddha:** Consumption of aahara and aushada which are cold in potency (a) along with those which are hot in potency (and) is considered as veerya viruddha.

(9) **KoshtaViruddha:** Administration of medicines having mandaveerya and mild purgatives to a person having, kroorakoshta and on the contrary administering medications which are guru in nature and strong purgatives to a person with mrudu koshta is considered as koshtaviruddha.

(10) **AvasthaViruddha:** Consumption of the drugs and diets which are incompatible to one's state of health is considered as avasthaviruddha. Example: The use of foods which cause aggravation of vatadosa by the persons indulging in exertion, copulation and physical exercise and use of food which cause aggravation of kaphadosa by the persons who sleep more and are lazy constitutes avasthaviruddha.

(11) **KramaViruddha:** Consumption of drugs and diets incompatible to the orders which have been said in one's day to day activities is considered as kramaviruddha.

Example: Consumption of food by a person without elimination of urine and faeces, or when he is not hungry or when he is very much hungry etc.

(12) **PariharaViruddha:** Consuming ushnaaveeryaaahara after consumption of meat of varaha etc is pariharaviruddha.

(13) **UpacharaViruddha:** If one consumes sheetalajala after ghratapana, it constitutes upachara viruddha.

(14) **PakaViruddha:** Consumption of food cooked using fuels of forbidden trees like dushtadaru, durdaruetcand consumption of food which is inadequately cooked or overcooked or burnt constitutes pakaviruddha.

(15) **SamyogaViruddha:** The diets and drugs which become incompatible by their combination is called samyogaviruddha such as mixing of foods having sour taste with milk.

Fish and milk should not be taken together because both possess madhura rasa, madhuravipaka and they are mahaabhishtyandi. Moreover, milk possesses sheetaveerya and fish ushnaaveerya, hence by the viruddhaveerya of the drugs, rakta gets vitiated. Due to the abhishtyandiguna, they cause the margaavarodha of dosha, dhatu and mala". Several other such combinations along with the list of disease produced by them are explained in the samhita.

(16) **HridiViruddha:** Consumption of food which is not liked by one's manas constitutes hridi viruddha.

(17) **SampatViruddha:** Consumption of diets and drugs which have not yet acquired their natural taste or which have lost their natural taste or which have unnatural or bad taste is considered as sampatviruddha.

(18) **Vidhi Viruddha:** Consumption of food against the rules of eating as mentioned in aharavidhi constitute vidhiviruddha. Ex: Eating in an open place.

Mode of Action

Charakacharya has stated that regular consumption of certain food items and drugs aggravates Sharirastha Prakruta Doshas but does not eliminate them from body, according to Chakrapani this is the unique characteristics of Viruddha Anna. As these vitiated Doshas stay in body, they interact with Sharirastha Viguna Dhatus and lead to many diseases.^[6]

Diseases due to ViruddhaAahara

From the above information it can be understood that regular consumption of any type of ViruddhaAahara can lead to number of disorders. Acharya Charaka has enlisted them in his Samhita. Some of them are acute while some are chronic diseases

Andhya, Shandhya, Bhagandara, Jwara, Pinasa, Dakodara, Visarpa, Pandu, Aamvisha, Kushtha, Santandosh, Visphota, Moorchcha, Aadhmana, Galagraha, Kilasa, Grahani, Shotha, Amlapitta, Mrityu, Unmada, Mada.^[7]

Significance of *GaraVisha* (concocted poison) in current era

Any form of incompatible drug combination or less potent toxins that may get into our daily utensils accidentally or intentionally, will definitely harm the consumers. The food, drinks, medicines, Washing Powder, Cosmetics, tooth paste etc are now taken along with concocted poison.

Food

The burning issue is the addition of adulterants into the food for improving the profit. Some forms of adulterations are injurious to health even resulting in death. Foods add any non-nutritious substances which are added intentionally to food generally in small quantities to improve appearance, flavor, texture and storage properties. Food additives can be Direct/Intentional additives and Indirect Incidental additives. Sodium Nitrate, BHA & BHT. Trans fats, Propyl gallate, Monosodium glutamate, etc are some of the dangerous additives in our common foods which may cause various cancers, behavioral problems, heart failure, kidney failure etc. Some pesticide residues are also reported from our fruits and vegetables.

Drinks

Now a day's drinks or beverages are changing its form to soft drinks, milk, milk shakes, carbonated water etc. As a part of this change some or other forms of toxins also get into our daily drinks. Most of the carbonated and soft drinks require additives and preservatives which consist of chemical substances that are harmful to our body. Artificial sugars like Aspartame are added to these soft drinks which show carcinogenic effect.

Drugs

Various modern drugs and chemical are also proved as toxic like, Aspirin, Oral Contraceptives, Paracetamol etc. Long term use of Aspirin inhibits fat metabolism. This may increase risk of Reye's syndrome. Toxic and nontoxic products are produced by the metabolism of paracetamol in the liver.

Cosmetics

Tale which is seen in cosmetics, lotion, powder etc is a proven carcinogen linked to Svario cancer. Imidazolidinyl is a chemical found in hair dyes is also carcinogenic. Sodium lauryl sulfate is a compound commonly seen in face cream for the removal of dirt and oil from skin is proved Carcinogenic. Dibutyl phthalate, seen in nail care products is an endocrine disrupter & reproductive toxicant. BHA (butylated hydroxyanisole) and BHT (butylated hydroxytoluene) in lipsticks, moisturisers etc causes liver, thyroid and kidney problems and affects blood coagulation.^[8]

Treatment

Nidanaparivarjina (prophylactic measures) is the main line of treatment. Diseases caused by *ViruddhaAhara* (incompatible diet) can be treated by *Vamana* (Emesis),

Virechana (purgation) and *ShamanaChikitsa* (palliative therapy) and by the prior use of beneficial substances.^[9]

DISCUSSION

Frequent intake of combination of incompatible food leads to production of toxins. Then in the alimentary tract this toxin provokes 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* (gut) to *Shakha* (Dhatu and skin). While travelling through all over the body where ever there is *Khavaigunya* (inherent deformity) it gets lodged and shows the symptoms of the diseases. Effects of incompatible food can be classified into *Aashukari* (acute) and *Chirakari* (chronic) which may be modified in the form of symptoms or diseases.

The recommended therapy for diseases caused by incompatible food is *Shodhanachikitsa* (Eliminative therapy), *ShamanaChikitsa* (Palliative therapy) and avoidance of incompatible 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 key role in the prevention of disease.

CONCLUSION

From the above discussion, it is clear that *ViruddhaAhara* 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 and train the patients to avoid such etiologic factors. As an Ayurvedic Physician it's our prime duty to spread alarming health hazards of *Viruddhaahara* (incompatible diet). The article also opens a new research window in the field of Ayurvedic dietetics to research upon a variety of incompatible factors to observe their effects. Therefore, in Ayurvedic system, the dietary guidance and restrictions have been elaborately described by all the Ayurvedacharyas.

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