

TO STUDY THE CONCEPT OF VIRUDDHAAHAR EXPLAINED IN AYURVEDA

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ABSTRACT

Ayurveda focuses more on the healthy living and wellbeing of the patient. For healthy living, Ayurveda emphasizes on consuming right kind of diet which is healthy and nutritious. According to Ayurveda, there are positive and negative attributes of diet. Since, Ayurveda deals with a holistic approach to healing, it covers the diet factor in depth. In Ayurveda, food is considered not only as mixture of the basic ingredients like proteins, vitamins, fats and carbohydrates, but it directs to avoid those food articles which are having opposite attributes to be used at same time as per Ayurveda. The diet, which maintains the balance among body elements/homeostasis, is called Balancing diet Wholesome diet. The proper food when taken in proper method nourishes the person both physically and mentally and it is the food through which person attains positive health. A balanced diet means balance of doshas Ayurveda recommends that we eat a balanced diet. 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. *Viruddha* word here denotes opposition. The combination of any two or more factors of 18 types of *Viruddhas* explained in *Ayurveda* may create harmful effects on the health. Hence it is advised to avoid consumption of such combinations.

KEYWORDS: *Ayurveda*, *viruddha*, *viruddhaahar*, diet healthy life.

INTRODUCTION

Observations on antagonistic food is a unique contribution from *Ayurveda* in order to prevent internal diseases and synergise action of drugs in the the management of disorders. *Charaka* explained in detail and said that person who consume *ViruddhaAhara* is prone to disbalance of *dosh* leading to many disorders.

It is amply clear that certain diet and its combinations interrupts the metabolism of tissue, which inhibits the process of formation of tissue and have the opposite property to the tissue, due to that action of such food, it is called *Viruddha Anna* or antagonistic diet. The food materials opposite in combination can lead to inappropriate processing, consumed in wrong dosage, and/or consumed at improper time of the day and in inappropriate climatic conditions can lead to *ViruddhaAhara*.

With advancement of modern technology and biochemistry, it becomes easy to elaborate the effect of

Viruddha Ahara. Food–food interaction is a serious issue requiring much attention to prevent the health from its possible chronic harmful effect to protect from the creation of any defect to the organs of the body. Despite of the fact that many of these food–food interactions are harmless immediately, but it is always better to know about its long term effect.

Conceptual Review of Literature

One of the concept of *pathya* and *apathya* (Dos and Dont's) - "*ViruddhaAahar*" has been explained with examples in *Charak- Samhita*. *ViruddhaAahar* means the *Aahar* which causes the vitiation of *dosha* from its *sthaan* but doesn't remove it from the body but makes them accumulate in the *dhatus* and causing diseases. *Viruddha Aahar* is of 18 types and is the emerging cause of many diseases such as infertility, blindness, anaemia, skin diseases etc. It is often the neglected part in finding it as a cause of the above diseases. In fact, all the *apathyas* related to the quality and quantity of *aahar* can be gathered together and explained under

the term “*ViruddhaAahar*” as follows in 18 different ways.

1. *Desha* (place) *Viruddha*: Consumption of *ruksha* and *tikshna dravya* in *jaangal bhoomi* and, *snigdha, sheetadravya* in *anoopbhoomi*. e.g. Consumption of ice-cream and cold-drinks in Mumbai.
2. *Kala Viruddha*: Consumption of *sheeta* and *ruksha* food in cold season/weather and, *katu* and *tikshna* food in summer e. g. Consumption of ice-cream and cold-drinks in winter
3. *Agni Viruddha*: Consumption of foodstuffs not beneficial according to the four of types *agni* (person-wise). E. g. Taking large quantity of food by a person having *mandagni*, at night either after skipping breakfast and lunch or having less breakfast or lunch.
4. *Matra* (quantity) *Viruddha*: Consumption of honey and ghee together in the same quantity.
5. *Satmya* (wholesome) *Viruddha*: Consumption of such food which is naturally not suitable to one. E.g. Consumption of egg-containing cake by some pure vegetarian persons.
6. *DoshaViruddha* The food which is having same properties as that of the *dosha-pradhanya* present in the body or the *doshajprakriti*. e. g. Consumption of *rukshaaahar* by a patient having *vaat- doshajprakriti*.
7. *Sanskar* (mode of preparation) *Viruddha*: The flesh of a peacock which is roasted on the wood of castor oil tree.
8. *Veerya*(potency) *Viruddha*:*Sheetaldravya* mixed with *uhsnaviryadravya*. E. g. Brownie in which ice-cream is mixed with hot chocolate cream and then consumed.
9. *KoshthaViruddha* Consumption of *mrudu-virechakdravya* by a person of *krura-koshtha* and *tikshna-virechakdravya* by a person of *mrudu-koshtha*. E.g. Consumption of black raisins by a person of *krura-koshtha* and consumption of *jaipaal* seed by a person of *krura-koshtha*
10. *Avastha* (state of health) *Viruddha*: Consumption of *vaat- prakopakaahar* by persons who are doing laborious work daily and consumption of *kapha-prakopakaahar* by persons who feel sleepy and don't do physical work. E.g. Consumption of sprouted pulses (except *moong*) by porters, hawkers, servants, construction site workers, sweepers etc
11. *Kram* (sequence) *Viruddha*: 1. Consumption of food without giving way to the urges of defecation E. g. Consumption of food when not feeling hungry. Not consuming food when feeling hungry
12. *PariharViruddha*: Consumption of *ushnadravaya* after consuming of meat of pig. *Upachar* (treatment) *Viruddh* Consumption of cold water after taking *ghrut-paan*.
13. *Paak* (cooking) *Viruddha*: Consumption of half-cooked or extra-cooked or burnt food *Samyoga* (combination) *Viruddha*: Mixing *amla-rasdravya* with milk. E. g. Fruits' milk shakes especially sour

fruits' milk shakes.

14. *HridayViruddha* : Consumption of foods not liked by the person
15. *Sampad* (richness of quality) *Viruddha*: The *dravyas* which do not have *ras* fully developed or have *vikrutras* development in them. E. g. Over-ripen fruits like banana, papaya and mangoes.
16. *Vidhi* (rules for eating) *Viruddha*: Consumption of food which is not done according to the *Aahar-vidhivishesh-aayatan* and also which is not consumed alone. E. g. Talking with others, watching T.V. while consuming meal.

Diseases caused due to *Viruddha Ahara*

Impotency, *Visarpa* (erysipelas), blindness, ascites, bullous, insanity, fistula in ano, coma or fainting, intoxication, abdominal distention, stiffness in neck, anaemia of different kinds, indigestion, dermatological disorders, intestinal disorders, swelling, gastritis, fever, rhinitis, and infertility. Accordingly, the possibility of injury to immune system, endocrine system, digestive system, nervous system, and circulatory systems in the body from the regular use of antagonistic substances cannot be denied.

Food incompatibilities in today's perspective

Viruddha Ahara can lead to inflammation at molecular level. Number of food incompatibilities is mentioned in classical *ayurvedic* literature like *Charaka samhitas*. Although food combinations today are of different nature, principles remain the same and it is required to identify new food incompatibilities based on the basic principles of antagonism mentioned in *Ayurveda* and categorized in appropriate category of antagonism.

Experts in nutrition believe that these epigenetic changes can affect the expression of certain genes. This could have implications for foetal development, cancer, aging, and other biological processes. The research in this field is in the early stages and much is still unknown about this area of nutrition. However, as researchers learn more, they will have a better understanding of the best dietary recommendations to reduce the risk of disease and improve health. In the quotation of *Charaka* about the effects of *ViruddhaAhara*, he has mentioned *Shandhatva*. *Shandhatva* can be congenital, which can be due to certain genetic expressions in foetus if the parents have consumed regular *Viruddha Ahara*.

A number of dietary components exert their beneficial effects on human health by modulating the expression of genes involved in the pathogenesis and/or in the protective mechanisms relative to epidemiologically relevant diseases (e.g., cancer, cardiovascular diseases). In this respect, the downstream effects of posttranslational modifications of histone proteins and other DNA-interacting proteins are emerging as crucial aspects contributing to the phenotypic response to food intake and to individual nutrients.

A large number of studies have clearly demonstrated that some dietary components affect gene transcription, through multiple mechanisms. To mention few examples, fatty acids can act as ligands of membrane and nuclear receptors, thus regulating intracellular signaling and gene expression while polyphenols, present in a large number of food sources, exhibit anti-inflammatory activities by interfering at multiple levels with the activation cascade of nuclear factor- κ B, a key regulator of the inflammatory response.

Apart from all biochemical effect of *Viruddha Ahara*, food substance which is not liked by the person leads to *Viruddha Ahara*. This may lead to continual mal-digestion.

Exception

Charaka has also mentioned that those people who are able to digest *Viruddha Ahara* properly, who exercise regularly, who are young and have a very good status of Agni can consume *Viruddha Ahara*.

MATERIALS AND METHODS

Textual references from *CharakSamhita* are screened.

Related websites and texts have been searched.

DISCUSSION

Frequent intake of combination of incompatible food leads to aggravation of all *doshas*. Then in the alimentary tract these provoked *doshas* get mixed with digestive juice and then *rasa dhatu* and so on it spread from one *dhatu* to next *dhatu*. Thus these *doshas* spread from *Koshtha* to *Shakha*. While travelling through all over the body wherever there is *Sthaanavaigunya* (Deformity in location) it gets lodged and shows the symptoms of the diseases. When the vitiated *doshas* is increased, it comes to the alimentary tract, and later being situated at a lower level. Suppuration results in the separation of the *doshas* from the place of lodgment. If the entrance of channel obstructed, the vitiated *dosha* cannot go from the *Shakha* (periphery) to the *Koshtha* (alimentary tract). It does so when the obstruction is removed. Pressure of *Vata* helps the spread of *doshas* from the alimentary tract to the periphery of the body. But when this pressure is withdrawn, *doshas* automatically come from the periphery to their normal place i.e. alimentary tract. Hence avoidance of intake of incompatible food plays key role in the prevention of diseases.

RESULT

From the above discussion, it is clear that *Viruddha Ahara* 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. The article also opens a

new research window in the field of *Ayurvedic* dietetics to research upon a variety of incompatible factors to observe the effect.

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