

A LITERARY STUDY OF VIRUDDHA AHAR IN BRIHATTRAYEEVd Harshad uttamrao Kandalkar*¹, Vd Rajesh Phasate², Vd Devanand Jambhalikar³ and Vd Sneha Tiwari⁴^{1,2}Assistant Professor Samhita Department Shri Gurudev Ayurved College Mozari.³Shri Gurudev Ayurved College Mozari.⁴Associate Professor Kayachikitsa Department Shri K.R pandav Ayurved College Nagpur.***Corresponding Author: Vd Harshad uttamrao Kandalkar**

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INTRODUCTION

The health is supreme foundation for achievement of good quality of life among various factors affecting health of an individual "Ahar" is the most important one. Ayurved Aahar is said to be "Prana".

Here ahara has been enumerated first this show its importance. food place a decisive role in development, sustenance, reproduction and termination of life. thought century food has been recognized as an important factor for human being, in health and disease state.

The practice of ahar vidhi dietetics is an ancient empirical and elegant art and it is only in the early years of last century that nutrient and dietetics have come to acquire the status of the distinct discipline. nutrient may be defined as the science of food at its relationship with health it is concerned primarily with the part played by nutrient in body growth, development and maintenance

Unfortunately, hardly one or two percent individuals in India follow this code and rules of dietetics. In other countries present observation of these rules are not seen. There may be various factors responsible behind this non-observation of the dietetics codes. Various pathological entities stand identified as a result of food as a sensory stimuli, which give pleasure, or distress giving even though Ayurveda has postulated this theory and as dealt in detail, only recently a great deal of interest has been focused on the aspect of dietary factors is the pathogenesis of non-communicable disease. Besides there is also that most chronic condition and a non-emergency situations people should avoid drugs and try natural approach.

Viruddha Ahar is a very unique concept described by Ayurved. It is a guide for diet, especially telling us what not to eat. The concepts which are given under this heading of viruddha ahar are given after observing it in many people by our great acharyas. We can see observe and reconfirm it in today's life also.

The main aim of Ayurveda is to maintain the health of the healthy person and to cure the illness of the diseased

person. True has described 18 types of viruddha ahara which can be summarized as follows: Desh, Kala, Agni, Matra, satmya, Dosh, sansakar, veerya, Koshta, Avastha, Krama, parihar, upachar, paak, Somyoga, Hriday, sampad, Vidhi.

Acharya Charaka has described 'VIRUDHA AHARA' which conveys the method of not consumption of food. If one does not follow these methods and if he is under psychological problem, he is unable to digest the food properly.

AIM

1) To evaluate concept of *Viruddha Ahar* as per Ayurved.

Objectives

- 1) To study the need for prevention of intake of *Viruddha Ahara* in present days.
- 2) TO Study the concept of viruddha Ahara.

MATERIALS AND METHODS

The material utilized for the present study was (1) Literary: It was compiled from basic Ayurvedic. Original clinical texts of various authors, reference books and latest journals were also studied to understand the basic concepts of the disease.

General consideration in ayurvedic dietetics

- 1 Description of 18 Factors and examples
- 2 Properties of viruddha ahar
- 3 Viruddha ahar in today's modern lifestyle
- 4 Diseases caused by Viruddha Ahar

In veda, description of viruddha ahar is not found.

In mahabharat Bhishma advised Yudhishthir about pathyaka ahar vihar for healthy life.

Rules and regulation about pathyakar ahar mentioned at Vishnu smurti grantha.

In Bhagawat geeta, three type² of ahar which gives nourishment to Doshas and mind is described.

Six type of dushta anna are described by Dharmacharya in smrutigrantha.

- Ashray dusta
- Kala dushta
- Bhava Dushta
- Swabhav Dushta
- Vagdushta Dushta
- Samsarg Dushta

Charaka samhita

Viruddha ahar definition and example are described in charak samhita sutrasathan 26/80-81

Ahitkar ahar also described at sutrasthan 25\39

Sushrut samhita

Sushrut explained viruddha ahr in “hitahitya adhyay at sutrasthan20/19-20

Ashtang hruday

Vagbhatacharya explained viruddha ahar at sutrasthan 7/31-45

Ashtang sangrah

Viruddha ahar is explained in sutrasthan adhyay 9\3

Definition of viuddha ahar

चरक स.२६/८५.

All drugs and dities which dislodge the dosha from the normal site but does not expel them out of the body is regarded as virudha or unwholesome.

Such drugs and diet as are unwholesome for the normal Dhatu (tissue element) and doshas of the body, are in opposed to the proper growth of tissue element.

Sushruta samhita

According to Sushrut acharya, the diets and drugs which dislodge the Doshas from their original site, but do not expel them out of the body and vitiate the Rasadi dhatus, also do not help in nourishment of Dhatus. However, because of vitiation of Dhatus & Doshas, they produce many disorders or diseases, which are considered as Viruddha (opposite) ahara. It had specifically written a chapter named *Hita-Ahitiya Aadhyay* in *Sutra Stan*.

Kashyap Samhita

Acharya Kashyap explored the medicinal potential of *Aahar* (food) along with its prophylactic value of maintaining health.

Description of 18 virrudha ahar factors in ayurved

Charakacharya has explained total 18 types of Viruddha Aahara with examples and mode of action, Chakrapani and Gangadhara have elaborated some of them in their own commentaries. Though they have explained number of examples of food incompatibility in their own Samhita but some of those food combinations are not used in today's era. It is essential to identify new food incompatibilities, which are used in day to day life with Ayurvedic perspective. These food incompatibilities can be categorized in different types of Viruddha Aahara are as follows

Desh

If in dry zone (jungal desh i.e.vatapradhan desh) ruksha and tikshna substences are consumed and in anup desh i.e. kaphapradhan desh ,snigdha and shit substances are used it is virudha in respect of place.e.g. kokan in maharastra is anup Pradhan desh or place Eating in excessive quantity of new rice in that area is deshvirudha. eating excessive dry food in Rajasthan or kachcha which is jungal Pradesh is also an example of deshvirudha, these are few examples. We can apply this in all areas where people lives.

2. Kala

Kalavirudha means if a person takes cold, dry things in winter or excessive hot, spicy food in summer it is antagonist in term of kala.e.g. icecream, cold drinks in winter or pickle chatni in summer.

Kala is differentiated in our lifespan and nature, day and night. **Age:** One should consume food according to his / her age. Kapha dosha is predominant in young children, so less amount of nourishing food should be consumed.

On the contrary Vaat dosha is predominant in old age, so moderate amount of strength promoting and Vata alleviating food should be consumed.

Day: Food should be consumed two times a day, one in the morning and second in the evening.

In the evening, dinner should be taken in less quantity. At nights cold drink, curd and Sattu should be avoided. It will be Kal viruddha food.

Disease conditions and conducive food: Food which is conducive to a particular disease, should be consumed, i.e. excessive liquids in diarrhea.

3. Agni

There are four type of agni in the body Samagni, vishmagni, tikshnagni,mandagni. Properties or gunas of these types are described by various ayurved acharyas. when a person eats against strength of agni it is described as Agniviruddha
Excessive fasting
Eating after meal
Dharana of kshudhaveg

Every individual has their own specific digestive power which converts food into body tissues. In Samagni food gets digested within time, so Samagni people should eat food in moderate quantity to maintain healthiness. In Tikshnagni (strong appetite), food gets digested very easily within time, whereas in Mandagni food is slowly digested & takes long time. Light or less food in Tikshnagni – when Agni is strong, is contradictory while heavy and too oily food in Mandagni person (having low appetite) is incompatible diet.

Intake of heavy food when the power of digestion is mild (mandagni); intake of light food when the power of digestion is sharp (tikshagni).

4. Matra (quantity)

Food combinations in definite proportion are not good for the body According to acharya honey and ghee in one and the same proportion is matraviruddha

According to agni matra can also be define such as quantity of calories consumed in all food item should be in propositional for burning fat.

Satmya

कटुकोष्णादिसात्प्यस्य स्वादुशीतादिसेवनं ।

यत्तत् सात्म्यविरुद्धं तु -च.सू.२६

A person eats food to which he/she is not accustomed, it is called satmyaviruddha. satmya concepts is described in charaksamhita in sutrasthan adhyay 6(tasyasitya adhyay).

Satmya means to which the body is abatable.

In simple words it is explained as food habitat when diet is advised to a person then his habitual tolerance to food must be taken under consideration. Taking sweet and cold food by a person who is accustomed by always taking pungent and hot food is contradictory in conduciveness.

6. Dosh

According to ayurved use of diet and behavior similar to doshadhikya in a person is called doshaviruddha.

e.g To take ruksha, shita, laghu gunatmak doing much manual heavy work by a person in vatadosha prakriti cause vataadhiya.

Taking sweet and cold food by a person who is accustomed by always taking pungent and hot food is contradictory in conduciveness but at variance with the habit of the individual.

7. Samskara

Samsakar is a very special term define in Ayurveda samhita. Here is a very unique concept which says that properties of food substance change after we process the

food. some of these process bring harmful properties in the food which can be avoid if we process the food properly

The utensils or vessels which are used to store or cook the food can also bring harmful changes in the food

Example curd present in copper vessel

Eating food stored in fridge after re heating it

- Cooking peacock's meat attached to castor sticks – fire.
- Meat of peacock roasted or fried in castor oil.
- Boiling of butter milk.
- The pigeon's meat fried in mustard oil is also Viruddha.
- Honey that has been boiled or cooked at high temperature becomes toxic to body system.

8. Virya

When sheet virya and ushnavirya substance are taken together it is called virya viruddha
e.g spicy food with cold drinks water before or after hot tea.

Fish with milk

- Drinking cold fruit juice together with hot milk or coffee.
- Eating ice-creams with hot chocolate fudge – both have sweet taste, sweet
- Vipaka but have contradictory potency.
- Fried Flesh of dove in mustard oil with honey and milk is also Viruddha ahara.

9. Koshtha

Koshtha are of three type mrudu, Madhya and kruru. when food is not proper in terms of koshta it is called kashtaviruddha.

Avastha

When vata vitiating substance are taken by a person after over work, sexual intercourse is exercise it is called avasthaviruddha. Same way if someone takes heavy diet or kaphaprakopak ahar after over sleep or laziness it is also avasthaviruddha. In today lifestyle this is found very commonly.

Karma

To hold or control natural urges like urination or defecation due to some reason when eating it called kramaviruddha. Even if we consume food before the earlier food is digested eating without feeling hungry or after excessive hunger is also karmaviruddha.

Parihar and upachar

Intake of hot things after taking pork meat and intake of cold things after taking ghee is Parihar viruddha and hence should be avoided.

Paka

Antagonism in cooking consists of cooking on improper fuel food with bad or rotten odor, rotten fuel, i.e. defective wood etc. it also consist of food which is not properly cooked either less or overcooked. It may increase or decrease the total effects on the tissues and Doshas.

e.g fast food like chines noodles etc.

15. Samayoga viruddha

Samyoga of specific dravya or rasa is not recommended byacharya, when these specific rasa or dravya are taken together it is called sanyogviruddha fish with milk is not recommended.

There are many example given in charaka samhita for sanyogviruddha sanyogvirudha is one of the very important type of virudhahar. Sour substances with milk will be contradictory in combination. This combination works as causative factor for Kushtha (psoriasis) fruit salad, milk shake, banana with milk, non vage with curd (hruday).

16. Hrudaya

Here hruday referes to state of mind if a person dislike the food which he consumes it is called as hrudayvirudha in Ayurveda state of mind while eating has given very importance. Any substance which is not pleasant in taste or unpalatable, or contradictory to mind, is harmful. It will not produce proper effects and create disgust or nausea.

17. Sampata

If immature, over mature, damaged, over damaged food which is not with all good properties is consumed is called sampataviruddha specially in hotel or in mess food quality is not to good now a days so many chemicals, coloring substance are used as to ripe the fruits artificially before time this is an best example of sampatavirudha.

18. Vidhivirudha

If the rules of eating is not followed is called as vidhivirudha Foods which are taken against the rules of diet as mentioned in Ayurveda are called Vidhi viruddha, e.g. taking meals in public, not eaten in privacy. Some examples of incompatible food (Viruddha ahara).

DISCUSSION AND CONCLUSION

As per above description changing lifestyle and the unhealthy dietary habits lead to different diseases. There are number of food incompatibility like Pizza, Burger, milk shakes, milk with fruits like banana, mango etc, Curd at night, fish with milk used in present era, which are Abhishyandi gunatamaka.

Such kind of Ahar develops kleda, picchilata and gaurav in srotas, Dosh, Dhātu and mala. And thus it causes obstruction of Rasavahi srotas and leads to development of various diseases.

Now a day these Abhishyandi gunatmaka Viruddha ahar becomes a reason to increase in complications like Heart diseases, Kidney diseases, various types of Skin diseases also Diabetes.

So to avoid these diseases and live a healthy life Abhishyandi gunatmaka ahar should be avoided i.e. Nidan parivarjan which is the first step of chikitsa in Ayurveda.

To overcome picchilata and gauravata developed due to Abhishyandi gunatmaka ahar sevan, Langhan and Rukshana chikitsas are helpful. Langhna chikitsa creates lightness in the body and Rukshana chikitsa dries kleda in the body. By this way Langhana and Rukshana chikitsa eliminate obstruction developed in Rasavahi srotas and breaks vyadhinirmiti prakriya.

In Ayurveda Ushnodaka pana is recommended. As Ushnodak is having properties like Deepana and kaphashoshana, it dries kleda in body and thus helps to remove obstruction in srotas developed due to Abhishyandi gunatmaka Ahar sevan.

These food incompatibilities can also be categorized into Karma Viruddha, Krama Viruddha, Veerya Viruddha, and so on. Such food combinations can prove harmful, which may be imparting its.

untoward effects on immune system, cellular metabolism, growth hormone, and Dehydroepiandrosterone sulfate (DHEAS). A new branch called topography (a science related to combination of food) is emerging, which tells about the combination of basic categories of the food.^[4]

As per this science proteins must not get combined with starch and carbohydrates and may be consumed differently. This is because starches require an alkali medium and the amylase in saliva contains ptyalin, an enzyme that breaks down starch into maltose. The process continues in the small intestine, where more amylase further breaks down the maltose into simple glucose, fructose, and GA lactose. These are absorbed into the bloodstream, and taken to the liver, which dispenses the energy to whatever cells in the body need it. If there is no immediate requirement, glucose will be converted to glycogen and stored in the liver, or into fat to be stored in adipose tissue Consuming proteins and starches together will result in absorption of one being delayed by the other.

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