

REVIEW OF CONCEPT OF VIRUDDHA AHARA IN AYURVED

Vd. Chhaya D. Manjarmkar*

Assistant Professor, Department of Sanskrit Samhita Siddhant, Government Ayurved
College, Nanded. Maharashtra, India.

Article Received on
20 Nov. 2020,

Revised on 10 Dec. 2020,
Accepted on 30 Dec. 2020

DOI: 10.20959/wjpr20211-19599

Corresponding Author*Vd. Chhaya D.****Manjarmkar**

Assistant Professor,
Department of Sanskrit
Samhita Siddhant,
Government Ayurved
College, Nanded.
Maharashtra, India.

ABSTRACT

Ayurveda is nothing but the knowledge of *Ayu* (age). *Ahara* (diet) is the one of the sub-pillars of *Trayopsthambh*. *Ahara* is considered as vital of human body which provides nutrients to body to *perform* all activities like digestion and metabolism. Dietetics is the application of the principles of nutrition. Good nutrition means “Maintaining a nutritional status that enables us to grow well and enjoy good health.” Proper health depends on proper diet which is taken. Hence, food related concepts like *Aharavidhi*, *Aharamatra*, etc. are told in Ayurveda classics. *Viruddha Ahara* means incompatible diet is the unique concept of Ayurveda. Ayurveda clearly states that the certain diet and their combinations becomes unhealthy to our body metabolism. This *Viruddha Ahara* affects not only digestive system but also body mechanism. These conditions may lead to various pathogenesis to produce various diseases. So that, the present article deals with conceptual review of *Viruddha Ahara*.

KEYWORDS:– *Viruddha Ahara*, incompatible diet, *Kala*, *Agni*, *Matra*.

INTRODUCTION

Ayurveda is science of life. Ayurveda has given *Trayopasthambha* (three sub-pillars) are named as *Ahara*, *Nidra*, *Brahmacharya*.^[1] *Acharya* Kashyap states that *Ahara* is the *Mahabhaishajya*.

According to the *Shabdakalpadruma*, the word *Ahara* means a substance which is swallowed through throat after eating.^[2] *Acharya* Chakrapani, *Ahara* means anything which is ingested

either diet or drug. *Ahara* is also known as *Prana* (life) of animals including human being also.^[3]

The word *Viruddha* means the substances which are contrary to *Dehadhatu*s and behave with *Virodha* (antagonism) to them. This antagonism may be in terms of properties, combination, processing, place, time, dose, etc. or natural composition.^[4]

The substance which is responsible for provocation of *Doshas* but doesn't remove them out of body. And the substance which is opposite of *Dehadhatu* but remains in body. These substances are called *Viruddha Dravya*.^[5]

In present scenario, the risk of contamination of food is increased due to increasing complexity of modern society as well as fastest trade. Hence, food is leaving its natural properties and changes can occur in its potency, taste, qualities. This food item leads to incompatible for human body. So that, aim of this article is awareness of *Viruddha Ahara*. Therefore, there is need to explore various incompatible food items to avoid them.

MATERIAL AND METHOD

Material

- 1) *Charaka Samhita*
- 2) *Sushrut Samhita*
- 3) *Ashtang Sangraha Samhita*
- 4) *Shabdkalpadrum*

Method

All references of *Viruddha Ahara* taken and compiled from *Ayurvedic Samhita*.

Types of *viruddha ahara*^[6]

Types of *Viruddha Ahara* are enlisted below as per *Samhita*

1) *Desha viruddha*

Antagonism due to place.

E. G. *Ruksha* (dry) and *Tikshna* (sharp) substances in *Jangal* (dry) region.

Snigdha (unctuous) and *shita* (cold) substances in *Anupa* (marshy) region.

2) *Kala viruddha*

Antagonism due to climate.

E. G. Intake of cold and dry substances in winter.

Intake of *Katu Rasa* (pungent) and hot substances in summer.

3) *Agni viruddha*

Antagonism due to digestive fire.

E. G. When power of digestion is *Manda* (low), intake of heavy food.

When power of digestion is *Tikshna* (sharp), intake of light food.

4) *Matra viruddha*

Antagonism due to ratio of intake.

E.G. Intake of ghee and honey in equal quantity.

5) *Satmya viruddha*

Antagonism due to *Satmya* (Accustomation).

E. G. Intake of *Madhura Rasa* (sweet) and cold substances in spite of that person accustomed to pungent and hot substances.

6) *Sanskar viruddha*

Food or drug prepared in a particular way that leads to poisonous effect.

E. G. heating of honey, meat of peacock roasted in castor oil, ghee in *Kashtha Patra* for 10 days.

7) *Dosha viruddha*

Utilization of food, regimen, drug having similar qualities like *Dosha*.

E. G. intake of curd in *Hemant Ritu* in person having *Kaphaj Prakruti*.

8) *Virya viruddha*

Intake of substances having *Shita* (cold) *Virya* in combination with *Ushna* (hot) *Virya*.

E. G. intake of curd with hot water.

9) *Koshtha viruddha*

Antagonism due to *Koshtha*.

Intake of food which is in less quantity, less potency by person who has *Krura* (costive) *Koshtha*.

Intake of food which is in more quantity with heavy diet by person who has *Mrudu* (Laxed) *Koshtha*.

E. G. intake of meat by person who has *Mrudu Koshtha* in *Anup Desha*

10) *Avastha viruddha*

Antagonism due to state.

E. G. Intake of food after physical exertion or sexual act.

Intake of *Kapha* aggravating food by person after sleep or drowsiness.

11) *Kram viruddha*

Antagonism due to order.

E. G. Person takes food when he doesn't have hunger. If person takes food before his bowel and urination or bath.

12) *Parihara viruddha*

Antagonism due to rectification.

E. G. Intake of hot substances after eating meat.

13) *Upachar viruddha*

Antagonism due to treatment.

E. G. Intake of cold things after taking ghee.

14) *Pak viruddha*

Antagonism due to *Pachan* (digestion).

E. G. Intake of food which prepared with bad or rotten fuel.

Intake of food which is under cooking, over cooked or burned during process of preparation.

15) *Samyoga viruddha*

Antagonism due to combination.

E. G. Intake of *Amla Rasa* (sour) substances with milk.

Intake of fruit salad

16) *Hridaya viruddha*

Antagonism due to mindset.

E. G. Intake of unpleasant food.

17) *Sampad viruddha*

Intake of substances that are not mature, over matured or purified.

E. G. eating of stale food,

18) *Vidhi viruddha*

Intake of meal against rules for eating.

E. G. Taking meals in public place.

According to *acharya sushrut*,^[7]

1) *Rasa Viruddha*

2) *Virya Viruddha*

3) *Vipaka Viruddha*

- **Diseases produced due to *viruddhashana***^[8]

Acharya Charak has enlisted number of disorders produced due to *Viruddha Ahara*. All these diseases are as follows-

- 1) ***Indriyopaghatakar* (related to sense)**

Diseases which hamper functions of *Indriya*.

E. G. *Shandhya* (Impotency), *Andhya* (blindness), *Jwara* (fever), *Pinasa* (rhinitis), *Murchha* (fainting), *Indriyadourbalya* (weakness of sense organs).

- 2) ***Dhatu parinamkar***

Diseases which hamper *Rasadi Dhatu*.

E. G. *Visarpa*, *Dakodar*, *Visphota*, *Bhagandar*, *Galagraha*, *Aamvisha*, *Kilas*, *Kushtha*, *Grahani*, *Shotha*, *Amlapitta*.

- 3) ***Manas***

Diseases which hamper psychological conditions of person.

E. G. *Mada*, *Unmad*, *Chittanash*

- ***Viruddha ahara* doesn't affect everyone**^[9]

Here, it is stated that consumption of *Viruddha Ahara* causes several diseases. In present era, we can observe that people can consume this *Viruddha Ahara* but still remain unaffected.

Because

- 1) The person who is young, powerful
- 2) Performs regular exercise
- 3) The person whose *Agni* (digestive power) is high

Has consume *Viruddha Ahara* in less quantity but still remains unaffected.

- **Management of *viruddha ahara***

Acharya Caraka states not only types of *Viruddha Ahara* but also treatment for it. One can overcome the several hazardous effects of the *Viruddha Ahara* by using this line of treatment.

There are 3 ways of treatment

- 1) ***Nidanaparivarjana*** – *Nidanaparivarjana* means avoiding of all incompatible food and consuming the healthy and wholesome food can prevent the hazardous effects of *Viruddha Ahara*.
- 2) ***Shodhana*** – *Shodhana* means to remove all defected *Dosha* from body with the help of *Vaman* and *Virechana*. The person who regularly takes *Viruddha Ahara* for long period of time can preferably use this *Shodhana* treatment.

- 3) **Shamana** – When the person who not takes regularly *Viruddha Ahara* and *Doshas* are not much provoked can preferably use this *Shamana* treatment.

DISCUSSION

The *Ahara* is the main cause of stability for all living beings. Diet is the base of life, strength, complexion, *Ojas*, growth, development, happiness, functions of *Indriya*, clarity of voice, luster, pleasure, intellect, health etc.

According to *Ayurvedic* concept, some food products or their combinations are called *Viruddha Ahara*. This *Viruddha Ahara* deteriorate *Dhatu* (tissue) of body system. Intake of *Viruddha Ahara* leads to several diseases by aggravating or provoking *Dosha* in the body. So that, we should have proper understanding of all the types of *Viruddha Ahara* to avoid many of diseases in today's fast food era.

Modern concept of Incompatible food

Some topics have similarity with incompatible diet are as follows-

- 1) **Food poisoning** – The signs and symptoms arise from intake of contaminated food.
- 2) **Food allergy** - The signs and symptoms are seen in certain people in the population due to intake of incompatible food
- 3) **Food preservatives** – These are used to preserve food for long period of time. Sometimes these preservatives may cause various diseases.

CONCLUSION

Viruddha Ahara is the important factor for present improper dietary habits. Many of people especially children who consume a lot of incompatible diet. These people are suffering from several hazardous diseases up to impotency or infertility or sometimes death. Therefore, it is important to enlist the new as well as various causative incompatible dietary factors. After that, it is also important for advising the people to avoid such an incompatible diet.

REFERENCES

1. Prof. Ramharsha Singh, Caraka-Samhita, Shri Chakrapanidatta virachit vyakhya samvalita, Sutrasthan, Chapter Chaukhambha Surbharati Prakashan, Varanasi, 2020; 74: 11-35.
2. Raja radhakanta devam, Sabda kalpa druma, Chaukhamba publications, Varanasi, 2006.

3. Prof. Ramharsha Singh, Caraka-Samhita, Shri Chakrapanidatta virachit vyakhya samvalita, Sutrasthan, Chapter Chaukhambha Surbharati Prakashan, Varanasi, 2020; 174: 27-349.
4. Prof. Ramharsha Singh, Caraka-Samhita, Shri Chakrapanidatta virachit vyakhya samvalita, Sutrasthan, Chapter Chaukhambha Surbharati Prakashan, Varanasi, 2020; 149: 26-81.
5. Kaviraj Atridev Gupta, Ashtangasangraha, First part, Sutrasthan, Chapter Nirnaysagara Mudranalay, Mumbai, 1951; 97: 9-25.
6. Prof. Ramharsha Singh, Caraka-Samhita, Shri Chakrapanidatta virachit vyakhya samvalita, Sutrasthan, Chapter Chaukhambha Surbharati Prakashan, Varanasi, 2020; p.150,151: 26, 86-101.
7. Vaidya Jadavji Trikamji Acharya, Susruta Samhita, Shri Dalhanacharya virachit Nibandhsangrah vyakhya, Sutrasthan, Chapter 20/16, Chaukhamba Surbharati Prakashan, Varanasi, 2019; p. 96.
8. Prof. Ramharsha Singh, Caraka-Samhita, Shri Chakrapanidatta virachit vyakhya samvalita, Sutrasthan, Chapter 26/102-103, Chaukhambha Surbharati Prakashan, Varanasi, 2020; p.151.
9. Prof. Ramharsha Singh, Caraka-Samhita, Shri Chakrapanidatta virachit vyakhya samvalita, Sutrasthan, Chapter 26/105-106, Chaukhambha Surbharati Prakashan, Varanasi, 2020; p. 151.