



VIRUDDHAHAR AN AYURVEDIC APPROACH TO DIETARY INCOMPATIBILITIES: A REVIEW

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ABSTRACT

The longevity of human life depends on the quality, quantity and regimen of diet and conduct, but the modern life style people do not care about these facts and having food without following any rules and regulations. In Ayurveda a unique concept of Viruddhahar has been described. Viruddhahara i.e. improper dietary intake is accepted as a potent causative factor for several diseases. Consumption of Viruddhahara gives rise to various turbulences 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. These problems can be easily avoided by following the diet principles of Ayurveda.

KEYWORDS: Ahara, Viruddhahar, Dietetics, Food incompatibilities.

INTRODUCTION

Ahar (food), Nidra (sleep) and Bramhacharya (sexual regimen) are accepted as the three sub pillars of the body in Ayurveda. Here Ahar has been enumerated first, which shows its importance.^[1] It provides strength, complexion & growth of the body if used according to the proper measures and doctrines of Ahar which are stated in Ayurvedic classics as well as in modern medical treasures. Ahar is classified into Hitkar (wholesome) and Ahitkar (unwholesome) according to their effects in the body. The wholesome diet increases the life span, lusture on the face, enthusiasm, memory, Oja & Agni. Ahar should be taken in proper quantity at proper time for its maximum utility, but if taken against the dietetic rules & regulation then it will aggravate the Doshas and diminishes the intensity of Agni of the body. Any procedure, combinations, dose, amount of food, opposite properties of food if consumed together or consumption of food which is contraindicated or not suited to the state of body is mentioned as viruddhahar, and if it is taken in a regular fashion can lead to number of disorders.

Viruddhahar: Viruddhahar is a complex term made up of two words Viruddha & Ahar. Viruddha means viprita (opposite, mismatched, irrelevant, contradictory, unsuitable, unfit, impure, abandoned).^[2] Monier Willam in his dictionary described it as opposed, hindered, uncertain, prohibited, adverse, reversed, incompatible etc.

Definition: according to Acharya Charak the substance having properties opposite to that to bodily Dhatu acts against Dhatus in the body.^[3] Whatever food & materials agitate the Doshas from their original place but do not propel them out of body, will be known as Viruddhahar.

Types of Viruddhahar: Acharya Charak has described 18 types of Viruddhahar, and also elaborated Guna and Swabhava Viruddha.^[4] Acharya Shushruta described following types of viruddha: Samyoga Viruddha, Karma Viruddha, Maan Viruddha, Rasa, Virya, Vipaka Viruddha. Acharya Dalhan has divided Maan Viruddha into 5 types on the basis of Swabhava, Apathya, Sanyoga, Kaal, Sanskar.^[5]

1. Desa viruddha (incompatibility wsr to place): The use of dry and sharp and other food substances of similar qualities in an Jangala desa (arid region) and the use of unctuous and cold and other food substances of similar qualities in a Anupa Desa (wet region) are examples of incompatibility of diet with reference to clime i.e. Desa Viruddha.^[6]

According to Astangasamgarha, types of Desa and regarding Rasa dominancy, the diet incompatibility of place may be as under.

Desha	Dosh dominancy	Rasa dominancy	Incompatibility
Anupa (marshy land)	Kapha	Madhura	Madhura (sweet) and other foods which aggravates Kapha.
Jangala (arid land)	Vata- Pitta	Katu	Katu and other foods which aggravates Vata and Pitta.
Anupa Sadharana	Kapha	Lavana, Amla	Lavan, Amla and other foods which aggravates Kapha.
Jangala Sadharana	Vata	Tikta, Kashaya	Tikta, Kashaya and other foods which aggravate Vata.

2. Kaal Viruddha (incompatibility wsr to time): In every season particular Rasa and particular Guna becomes dominant naturally. So one should take diet/ food substances which are opposite in nature to that respective Rasa and Guna.^[7]

The use of cold, dry and similar things in winter and the use of pungent, hot and similar things in summer season are called incompatibility of diet with reference to season (Kala Viruddha).^[8]

As per the above verse of Susruta mentioned that food substances having opposite Rasa and Guna are Hitkari (beneficial) in that respective season. Therefore similar quality of food substances are harmful to respective season and it may be cause for disease after a long period.^[9]

3. Agni Viruddha (incompatibility wsr to digestive power): One should take diet after considering four types of Agni respectively. If food has not been taken in accordance to the respective Jatharagni bala (digestive capacity) then it will become Agni Viruddha.

- Mandagni - Guru, Snigdha, Madhura, etc. food substances
- Tiksnagni - Laghu, Tiksana, Suksma, Vidahi, Usna food substances.
- Visamagni - Ruksa, Laghu, Suksma, Guru, food substances
- Samagni - Excessive quantity of food and taking food substances irrespective to kala.

4. Matra Viruddha (incompatibility of amount of food): Food taken in sufficient quantity is termed as Matravat Ahara. If one cannot take Matravat Ahara (in proper dose), then it is called Matra Viruddh Ahar (dose incompatibility). Caraka has given example of intake same quantity of Madhu and Ghee for explanation of Matravidhuddha implies Sama Matra Viruddha.

5. Satmya Viruddha (homologous incompatibility): A substance conductive to an individual is called "Satmya" and the use of such substances result in the wellbeing of that individual. Intake of sweet and cold food substances or articles by a person to whom only pungent and hot substances are homologous is an example of incompatibility of diet with reference to homologation.

6. Vatadi Viruddha (incompatibility wsr to humors): The use of articles of diet (food), drugs and procedures,

which are similar in quality to that of the respective (susceptible) body humours is called Vatadi Viruddha (humoral incompatibility).

7. Paka Viruddha (incompatibility of cooking): If food substances / diet is prepared with bad and rotten fuel, or is undercooked or over cooked or burnt, then it is called or Paka Viruddha (culinary incompatibility). Susruta has also mentioned them as under.

8. Samskar Viruddha (incompatibility of preparing procedure): Samskar is a synonym of karan which is one of the eight factors of dietetics. It can be described as a process by which one can establish new properties by destroying the natural properties of those dravya/substances. The incompatibility of preparation is that where food/food substance is converted in to poison during the course of preparation.

9. Virya Viruddha (incompatibility of potencies): Virya i.e. potency, is the power by which an action takes place.^[10] When substances of opposite potency are used in combination, than it is known as Virya Viruddha.

10. Samyoga Viruddha (incompatibility of combination): Combination is the combining together of two or more (food) substances. This chemical combination exhibits special properties which none of the constituents ever possessed.^[11]

Among all types of Viruddha, Samyoga Viryaviruddha is the most important or more dangerous than others as it provokes the dosas in a very short time period. Whereas other types of Viruddha requires long period of Viruddha sevana to aggravate the dosas.^[12]

11. Koshth Viruddha (bowel incompatibility): anatomically Koshtha is regarded as amapakvashaya or Maha strotasa and physiologically it is considered as a Pittadharakala or Grahani (deuodenum) which is predominated by any Dosa.

If a person having Krura Kostha is administered a drug, which is small in dose, weak in potency, and poor in laxative quality or a person having Mrdu Kostha is given a drug which is heavy, cathartic and in large dose, then this is known as Kostha Viruddha – bowel incompatibility.

a. Mrdu kostha Viruddha: In this type of bowel Grahani (assimilative organ) is affected by excessive pitta. As Pitta is having usna, tiksna, sara qualities, when this type of food substance or drugs are administered then pitta get provoked excessively and one get disease of pitta dosa So this types food substances are called viruddha in Mrdu Kostha.

b. Krura kostha viruddha: In Krura kostha person Grahani (assimilative organ) is affected by excessive Vata Dosa. Vata is Laghu, Manda, Chala, Ruksha, Sita, Khara in nature (quality). Therefore if food substances, having these types of quality are taken, Vata get aggravated immediately and disease related to Vata Dosa may be produced

c. Madhyam Kostha viruddha: Similar to above in Madhyama kostha where Grahni is dominated by kapha, intake of food having qualities like kapha will turn out to be viruddha.

12. Avastha Viruddha (Incompatibility with reference to the state of the person): administration of food which do not cope with the condition of the person is known as Avastha Viruddha.

- Administration of Vata/Pitta/Kapha provoking substances to a person who is already indulged in aggravated condition of particular Dosh. e. g. when a Vata, provoking meal is given to one who is exhausted on account of fatigue, sexual act or physical strain.
- When one person takes food substances similar to his own Prakṛti dominant Dosa, then it is called. Avastha viruddha. Viz. in childhood, intake of Kaphavardhaka Ahara.

13. Krama Viruddha (incompatibility of rules of eating): Krama is related with general rules and regulations of eating. Ahar is taken irrespective of the procedures and orders accordingly, considered as krama viruddha. Krama viruddha is related with Vidhiviruddha.

Eg: having hot food after cold food included in causative factor of hiccough,^[13] and having exposure of opposite properties are considered as cause of Kushth.^[14] Having food in presence of urge of evacuation is also considered as Krama Viruddha.

14. Parihar Viruddha (incompatibility of the rules of prohibition): means that food substances which are to be avoided. Acarya has mentioned some food substances which are to be avoided by person according to his condition e.g. if any person is suffering from such condition of illness, he should avoid food substances regarding his condition. This condition may be healthy or unhealthy.

In diseased condition, intake of food substances, which are mentioned as Apathya - unwholesome in that particular disease is called Parihara viruddha. Similarly,

in healthy conditions, after intake any type of meal, one should avoid those food substances, which are similar in quality with previous meal Eg drinking fresh water in excess quantity after meal causes Vatik Gulma.

15. Upchar Viruddha (incompatibility of rules of administration): the factors which on giving as treatment aggravate the state of Dosh responsible for development of disease are known as Upchar Viruddha.

16. Hridaya Viruddha (incompatibility of palatability): consumption of the food which is not favorite to the person. In Ayurveda Acharya also mentioned that one should take meal according to Manas.^[15]

17. Sampata Viruddha (incompatibility with reference to qualities): This is incompatibility with reference to richness of quality where the juice i.e. Rasa is taken of unripe, over-ripe or putrefied (food) substances. Intake of such food articles, which are not having edible qualities, can be consider as Sampada Viruddha.

18. Vidhi Viruddha (incompatibility of rules of dietetics): One should take food substances / diet according to Upayoga Samstha mentioned in the eight factors of diet and dietetics (Asta Aharavidhi Visesayatana).

These are the dietetic regulation and procedure for those, who are healthy as well as patients. One should eat food, which is hot, unctuous, non-antagonistic in potency and in due measure, after full digestion of the previous meal, in a agreeable place, provided with all the equipment, neither too quickly, nor too leisurely, without talking or laughing with full concentration and having proper regard to oneself.^[16]

Other classics have also elaborately mentioned the same rules, like Bhojana vidhi, Annavidhi etc. Susruta gives very descriptive view regarding the Vidhi, explained as "Aharvidhi".^[17]

Effect of Viruddhahara: according to Acharya Charak the improper dietary intake causes following disease : sterility, blindness, visarp (erysipelas), ascites, eruptions, insanity, fistula, fainting, intoxication, tympanitis, choking of throat, anemia, food poisoning, vitiligo, skin disease including leprosy, sprue, edema, acidity, fever, rhinitis and disorders related to progeny's. It can also cause severe effects like death.^[18] Acharya Sushruta stated weakness of sense organs, leprosy, tympanitis, parasitic infestations, diarrhea and hemorrhoids can be caused as a result of Viruddhahar.^[19]

Ahar the most important Upstambha i.e. sub pillar of the body if not taken properly as described in our classics, vitiates the Doshas in different levels and initiates the pathogenesis of various disease or manifest as various

symptoms. As mentioned earlier, there is eighteen types of Viruddhahara. Diseases of different systems depend on the type of Viruddhahara and duration of intake of Viruddhahara e.g. If person take Samskara Viruddha or Swabhava Viruddha (i.e. Poison) then he suddenly Get some diseases like, diarrhoea, vomiting, constipation etc. And some Time these diseases may also lead to death. In contrast, all type of Viruddhahara is not capable of inducing diseases suddenly and they may produce after long time of intake of Viruddhahara, e.g. Kalaviruddha, Desaviruddha, Vidhiviruddha cannot produce diseases immediately.

Treatment of the Viruddhahar: 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 Viruddhahar, that is as following:^[20,21]

- To emit
- To purgate
- To give enema
- Symptomatic treatment by administering opposite substances.
- Avoid the etiology.

Food incompatibilities in today's point of view: In Ayurvedic texts number of food incompatibilities are mentioned but not seen now days. There are various new type of incompatibilities identified in present era. Consumption of fish with milk (incompatible in potency), heated honey (processing incompatibility), honey + cow's ghee mixed in equal proportion (dose incompatibility), consuming cold water immediately after having hot tea or coffee (incompatible order), consuming curd at night and taking Madhura Rasa Dravya at the end of meals and Tikta and Katu Rasa Dravyas at the starting of meals (incompatible order), Fruit salad with milk or milk with banana (incompatible combination) are few examples of viruddhahar practiced now a days.

CONCLUSION

From the above review it can be concluded that Viruddhahar 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 Visheshayatan, Dwadash Ashan Pravichar and Sapta Ahar Kalpana and Aharvidhi one can achieve all the goodness of the food at its best as well as avoid the problems originated due to faulty dietetics.

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