

CONCEPT OF VIRUDDHA AHARA IN PRESENT SCENARIO AND ROLE OF SHODHANA THEREIN

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Article Received on 04/04/2021

Article Revised on 24/04/2021

Article Accepted on 14/05/2021

ABSTRACT

Ahara has been given prime importance in Ayurveda which is considered to be one among the Trayopastambha (pillars of life). Viruddha Ahara (incompatible food) is a unique concept described in Ayurveda. As per Acharya Charaka, any Ahara Dravya which disturbs or provokes the Doshas but does not expel them out of the body is said to be Viruddha Ahara. The food which is of unacceptable combination, has undergone inappropriate processing, consumed in incorrect dose or consumed in unsuitable time and season is called as Viruddha Ahara. If such type of Viruddha Ahara is consumed that will lead to Viruddha Aharajanya Vikaras in later period of life. So it is utmost important to study about the diseases which manifest by Viruddha Ahara and to know how to treat these diseases. This article emphasizes on the concept of Viruddha Ahara with respect to certain food articles which are used in present scenario and the role of Shodhana Karma in treating the diseases caused by the consumption of Viruddha Ahara.

KEYWORDS: Viruddha Ahara, incompatible food, Viruddha Aharajanya Vikara, Shodhana Karma.

INTRODUCTION

Viruddha Ahara (incompatible food) is a very important issue discussed by ancient Ayurveda acharyas. It is said to be the cause of many systemic disorders as per Ayurveda literature. It is very important to correlate the mechanism as to how Viruddha Ahara is a cause of many metabolic disorders. It is also essential to know how certain food combinations interact with each other and manifests the diseases. The food which is of unacceptable combination, has undergone inappropriate processing, consumed in improper dose or consumed in inappropriate time and season is called as Viruddha Ahara.^[1]

The word Viruddha has originated from the root word "Rudhir Avarni" by adding the prefix 'Vi' which means the stronger dravya overpowers the weaker one.

The literal meaning of word Viruddha is opposite / contrary. It implies that the food combination of certain type of food may be–

- Contrary to the properties.
- Have contrary actions over the tissues.
- May exert some unwanted effect on the body when processed in a particular form.
- May exert undesirable effects when combined in certain proportions.
- May have unwanted effect if consumed at wrong time.

Table No. 1: Shows the types of Viruddha Ahara (incompatible food)^[2]

Sl. No	Types of Viruddha	Modern corelation
1	Desha Viruddha	Incompatible to place
2	Kala Viruddha	Incompatible to time
3	Agni Viruddha	Incompatible to digestive fire
4	Matra Viruddha	Incompatible to quantity/dose
5	Satmya Viruddha	Incompatible to suitability
6	Dosha Viruddha	Incompatible to Dosha
7	Sanskara Viruddha	Incompatible to method of preparation
8	Veerya Viruddha	Incompatible to potency

9	Koshta Viruddha	Incompatible to nature of gut
10	Avastha Viruddha	Incompatible to health status of the individual
11	Krama Viruddha	Incompatible to sequence of intake
12	Parihara Viruddha	Incompatible to contraindication
13	Upachara Viruddha	Incompatible to indication
14	Paaka Viruddha	Incompatible to cooking process
15	Samyoga Viruddha	Incompatible to combinations
16	Hridaya Viruddha	Incompatible to palatability/desire
17	Sampat Viruddha	Incompatible to properties of food articles
18	Vidhi Viruddha	Incompatible to rules of eating

Examples of incompatible foods (Viruddha Ahara) as per Ayurveda

1. Veerya Viruddha – Fish + milk
2. Samskara Viruddha – Heated honey
3. Matra Viruddha – Honey + cow's ghee mixed in equal quantity.
4. Krama Viruddha – Hot water after taking honey.
5. Kala Viruddha – Ushna Dravya Sevana in Greeshma rutu and Sheeta Dravya Sevana in Sheeta rutu.
6. Krama Viruddha – Consuming curd at night, taking sweets at the end of meals and spicy foods at the beginning of meals.
7. Parihara Viruddha – Drinking cold water immediately after taking hot water.

Some examples of incompatible food consumptions in present scenario^[3]

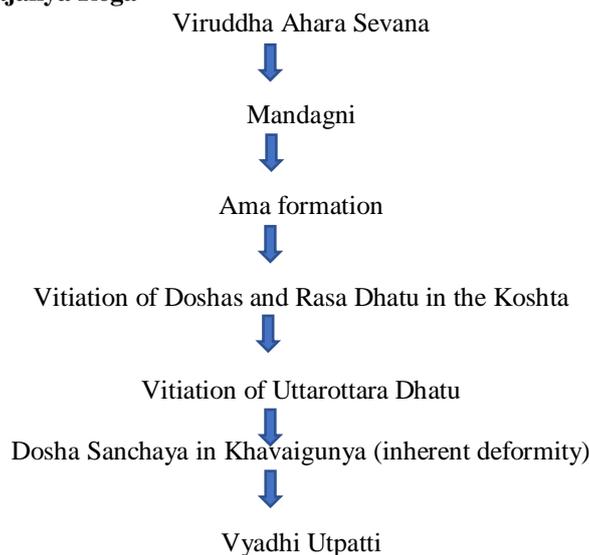
1. Green tea / black tea + milk – Tea contains flavonoids called catechins are thought to be responsible for its beneficial effects on the heart. When milk is added to tea, then a group of proteins in milk, called as caseins, interact with the tea to reduce the concentration of catechins. So the benefits of tea against heart diseases and anti-tumour effects are completely wiped out.
2. Tea + garlic - Tea contains anticoagulant compounds called coumarins. When combined with garlic (that also has anticoagulant properties), they may increase the risk of bleeding.
3. Milk + yogurt - Consuming both together can precipitate milk inside the stomach that may irritate and induce vomiting.
4. Green tomatoes / potatoes + alcohol - The unripe green tomatoes contain huge amount of solanine, which may interact with alcohol. Person feels more sedation if the intake is higher.

Diseases which have Viruddha Ahara as the Nidana^[4]

1. Satmya viruddha – Unmada nidana, Kushta, Krimi, Hrudroga, Atisara
2. Vatadi dosha viruddha –
Udavarta nidana – Intake of Vata provoking food substances in Vata prakruti persons.

Pittaja Atisara – Intake of Amla, Lavana, Teekshna and Katu Ahara in Pitta prakruti persons.

3. Samskara viruddha – Shosha roga nidana
4. Samyoga viruddha –
Raktapitta nidana – milk with Rohini Shaka
Kushta nidana – milk + fish
Vidradhi nidana – Pathya + Apathya food
5. Krama viruddha –
Hikka nidana – Ushna Sevana after Sheeta Sevana, Snigdha after Rooksha sevana and vice-versa
6. Parihara viruddha –
Vataja Gulma nidana – drinking fresh water in excess quantity after meals
Kaphaja Gulma – excess drinking of water after excess intake of meals
Udara roga – Mithyahara in Samsarjana Krama after taking Vamana, Virechana
Jalodara – drinking cold water after taking Snehapana, Vamana, Virechana or Anuvasana Basti.
Vatavyadhi – intake of Rooksha Bhojana

Samprapti of Viruddha Aharajanya Roga^[5]

This process of Rogotpatti (disease manifestation) due to Viruddha Ahara can be Ashukari (acute) and Chirakari (chronic) depending upon the type of incompatible food exposed to.

Diseases caused due to Viruddha ahara

If above said incompatible foods are consumed then it leads to the manifestation of following diseases, which are enlisted below.^[6]

Shandya (impotency), Aandhya (blindness), Visarpa (erysepalus), Dakodara (ascites), Visphota (bullus), Unmada (insanity), Bhagandara (fistula in ano), Murcha (coma or fainting), Mada (intoxication), Adhmana (abdominal distension), Galagraha (stiffness of neck), Pandu (anaemia), Amavisha (severe indigestion), Kilasa (a type of vitiligo), Kushta (various skin disorders), Grahanigada (diseases of intestines), Shotha (oedema), Amlapitta (gastritis), Jwara (fever), Peenasa (rhinitis), Santanadosha (infertility) and Mrutyu (death).

Role of Shodhana in Viruddha Aharajanya Vyadhis

The person who is habituated to take *Viruddha Ahara* and the one who is suffering from above said diseases caused by the intake of *Viruddha Ahara* should be subjected to *Shodhana* (therapeutic purification) therapy especially *Vamana* (therapeutic emesis) and *Virechana* (therapeutic purgation) depending upon the involvement of Doshas. As the Doshas will be in Utklishtavastha (provoked state) in Viruddha Aharajanya Rogas and Shodhana being the prime treatment modality in expelling out the Doshas from the body in larger quantity, So it is important to adopt Shodhana karma in the form Vamana and Virechana. Vamana and Virechana karma plays an important role in treating both acute and chronic diseases caused by the intake of incompatible foods.

Let us discuss about the role of Shodhana in diseases caused by intake of Viruddha Ahara.

1. Kushtha chikitsa^[7]
 - In Vataja Kushtha – Sarpi Paana
 - In Pittaja Kushtha – Virechana with Trivrut, Danti, Triphala and Rakta Mokshana
 - In Kaphaja Kushtha – Vamana
 - In Alpadoshayukta Kushtha – Prachhanna
 - In Mahaandoshayukta Kushtha – Siravyadha
 - In Urdhwabhagaja Kushtha and when Dosha Utklesha in Hridaya Pradesha – Vamana with Kutaja, Madanaphala, Madhuka Choorna with Patola and Nimba rasa
 - Asthapanas Basti with Daruharidra, Brihati, Patolamoola, Pichumarda, Krutamalaka with Kalingaka and Musta with Sneha
 - To subside the Vatavriddhi after Virechana and Niruhabasti – Anuvasana basti with oil prepared by processing Madanaphala, Madhuka, Nimba, Kutaja and Patolamoola
 - In Kapha Pradhana Kushta associated with Krimi – Nasya with Saindhava, Danti, Maricha, Pippali, Vidanga etc
 - Uttanmanga Sthita Krimi – Vairechanika Dhooma
2. Unmada Chikitsa^[8]
 - Vataja Unmada – Snehapana
 - Margavarana by Pitta and Kapha – Snehana along with Mrudu Shodhana
 - Kaphaja and Pittaja Unmada – Snehana-Swedana followed by Vamana and Virechana respectively
 - Niruha Anuvasana Basti after Samsarjana Krama, when the person regains the strength
 - After the Shodhana, if there is still persistence of Achara Vibhramsha – Teekshna Nasya and Anjana
 - For Mana, Buddhi and Sanjnya Prabodhana – Pradeha, Utsadana, Abhyanga, Sarpi paana
 - Agantuja Unmada – Sarpi paana

3. Shotha Chikitsa^[9]
 - Shotha caused due to Ama Dosha – Langhana and Pachana
 - Shotha in Urdhwa bhaga (upper body) – Vamana
 - Shotha in Adho bhaga (lower body) – Virechana
 - Shotha in Shira (head region) – Shirovirechana
 - Shotha caused by the intake of Atisnigdha Ahara – Virukshana dravya Prayoga and Vice-versa
 - Baddha Vit (constipation) in Vataja Shotha – Niruha basti
 - Pitta-Vatja Shotha – Tiktaka Ghrita Prayoga
 - For Shodhanaartha, in Niruha basti Gomutra is to be used along with other Dravyas
4. Grahani^[10]
 - Amaja Grahani with Lakshanas such as Vishtambha, Praseka, Arti (severe abdominal pain), Vidaha, Aruchi, Gaurava – Vamana with Sukhoshna Jala (lukewarm water) / Vamana with Madanaphala Kashaya added with Pippali and Sarshapa Kalka
 - If the Doshas are in Leenavastha in Pakwashaya – Deepana and Pachana followed by Virechana
 - If the Ama Dosha has spread through out the body – Langhana and Pachana
 - Vataja Grahani Chikitsa – Deepaniya Ghrita prayoga for pacifying Vata in Grahani after Ama Pachana, Niruha Basti Prayoga for every 2-3 days, after Niruha basti Virechana should be administered with Eranda taila+Kshara or Tilvaka Ghrita+Kshara, after Niruha Basti and Virechana when the Ashaya becomes Rooksha, Baddha Varchas (constipation) then Anuvasana Basti should be given with Deepaniya, Vataghana, Amla rasa Sadhita Sneha.
 - Pittaja Grahani Chikitsa – In case of Pitta Utkleshana (Dravaroopta) in Grahani, Pitta Nirharana should be done by Virechana or Vamana followed by Tiktashatpala Ghrita or Mahatiktaka Ghrita Prayoga for Agni Deepana
 - Kaphaja Grahani Chikitsa – In case of Kapha Dushti in Grahani, Kapha Nirharana should be done by Vamana followed by Katu, Amla, Lavana, Kshara Dravya Prayoga for Agni Deepana
5. Pandu Chikitsa^[11]
 - Snehapana with Dadimadya Ghrita/ Katukadya Ghrita followed by Virechana with Gomutra+Ksheera or Kevala Ksheera for Adha Shodhana and Vamana with Snigdha, Teekshna Dravya for Urdhwa Shodhana
6. Kilasa Chikitsa^[12]
 - Sramsana with Malapoorasa (Kakodumbara) + Guda
7. Visarpa Chikitsa^[13]
 - If there is association of Ama in Kaphasthana, Langhana and Ullekhana (Vamana) should be done
 - If there is association of Ama in Pittasthana, Virechana with Triphala rasa+Sarpi+Trivrit and Raktamokshana should be done
8. Jwara Chikitsa^[14]
 - In Vatasthanagata Visarpa Virukshana should be done
 - In Kapha-Pittaja Visarpa, Vamana should be done with Madanaphala, Madhuka, Nimba and Vatsaka Phala
 - Taruna jwara – Langhana (as Upavasa), Swedana, Tikta Yavagu Sevana for Amadosha Pachana, when Kaphotklesha occurs in Amashaya, then it should be expelled out by administering Vamana in Jwarakala with Madanaphala+Pippali along with Ushnajala.
 - If Jwara does not subside even after administering the above treatment modalities, then Virechana with Trivrit Choorna+Ghrita+Madhu should be given.
 - Patoladi/ Aragvadadhi Niruha Basti should be given when the Doshas attain Pakvavastha. Niruha basti increases the Bala and Agni
 - Puraana Jwara – When Kapha, Pitta are less predominant, when the Jatharagni is strong and when there is Rooksha, Baddha Pureesha (constipation) in such condition Jeevantiyadi/ Patoladi Anuvasana Basti should be given, when there is Shirashoola, heaviness of head, improper functioning of Indriyas the Shirovirechana should be given with Anutaila.

DISCUSSION

As there are various references available regarding Viruddha Ahara and the diseases caused due to the intake of Viruddha Ahara, by seeing all these diseases, it can be inferred that some diseases have Viruddha Ahara as particular Nidana such as Kushta, Raktapitta, Hikka etc. For all these diseases Shodhana Chikitsa such as Vamana, Virechana, Niruha and Anuvasana Basti, Shirovirechana etc are the prime line of treatment depending upon the involvement of Doshas. Among these Vamana and Virechana being the most important treatment modalities, as they expel out the Doshas completely depending upon the predominance of Doshas and also prevents the recurrence of these diseases.

CONCLUSION

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 effects on health. Therefore, it is important to rule out the diseases caused by the intake of Viruddha Ahara and to treat those diseases by adopting Shodhana therapies such as Vamana and Virechana. The article also opens a new research window in the field of ayurvedic dietetics to research upon a variety of incompatible factors and the various systemic diseases caused by them and the role of different Panchakarma in treating those diseases.

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