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 doshasAyurveda 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 management of disorders. Charaka explained in detail and said that person who consume ViruddhaAhara is prone to disbalance of dosha 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 apathyya (Dos and Don’ts) - “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. Dosha Viruddha: The food which is having same properties as that of the dosha-pradhanya present in the body or the 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: Sheetaladravya mixed withushnaviryadravya. E.g. Brownie in which ice-cream is mixed with hot chocolate cream and then consumed.


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. Parihar Viruddha:
    Consumption of ushnadraya after consuming of meat of pig.

13. Upachar (treatment) Viruddha:
    Consumption of cold water after taking ghrut-paan.

14. Paak (cooking) Viruddha:
    Consumption of half-cooked or extra-cooked or burnt food.

15. Samyoga (combination) Viruddha:
    Mixing amla-rasdravya with milk. E.g., Fruits’ milk shakes especially sour fruits’ milk shakes.

16. Hriday Viruddha:
    Consumption of foods not liked by the person.

17. Sampad (richness of quality) Viruddha:
    The dravyas which do not have ras fully developed or have vikrutrás development in them. E.g., Over-ripen fruits like banana, papaya and mangoes.

18. 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 agonistic 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-κB, 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 Koshta 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 Koshta (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 ViruddhaAhara 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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