



Review Article

ROLE OF VIRUDDHAHARA IN AYURVEDA W.S.R. TO DESHVIRUDDHA AND KAALAVIRUDDHA AAHARA

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ABSTRACT

Ayurveda is an ancient system of medicine in India. It is a science and specialty of sensible carrying on those aids in achieving life expectancy. It puts a compliment on obstruction and recovery medicines despite different ways to deal with sanitizing and recovery. It can help each person with reaching the right decisions about their food, lifestyle, and exercise to re-establish a decent game plan between their body, cerebrum, and care, to re-establish a decent generally speaking plan between their body, mind, and care, thusly finishing the spread of disorders. Some unsatisfactory eating schedules, penchants, lifestyles, problematic food blends (e.g., milk and fish, melons and grain, yogurt, and meat or cooked *Madhu*, etc), periodic changes, checked sentiments, and stress factors can all act either together or freely to change the harmony of *Vata*, *Pitta*, and *Kapha*. According to the possibility of the explanation, either *Vata*, *Pitta*, or *Kapha* go through intensification or craziness which impacts the *Agni* (gastric fire) and makes *Ama* (harms). This *Ama* enters the circulatory framework and is circumnavigated all through the body, plugging up the channels. Systems for upkeeps of toxic substances in the blood achieve toxemia. This assembled noxiousness, when profoundly grounded, will step by step impact *Prana* (vital life energy), *Ojas* (obstruction), and *Tejas* (cell metabolic energy) and result in afflictions. This can be nature's undertaking at killing the harmfulness from the body. Each alleged contamination is a crisis of *Ama* noxiousness. *Ama* is the crucial inside justification behind all ailments, due to the annoyed *Doshas*.

INTRODUCTION

A few fundamental ideas of an Ayurvedic food consolidating program incorporate the accompanying:

Try not to take milk or yogurt with harsh or citrus natural products. Try not to eat natural products along with potatoes or other bland food sources. Fructose (and different sugars) is processed rapidly, though starch takes a long while. In this situation, the sugar wouldn't be as expected processed. Avoid eating melons and grains together. Cereal digestion takes longer than that of melons. This combination will upset the stomach. The melons ought to either be left alone or consumed alone. *Madhu* should never be cooked.

Madhu digests slowly when cooked and the molecules become a non-homogenized glucose, which adheres to mucous membranes and clogs subtle channels, producing toxins. Uncooked *Madhu* is nectar. Cooked *Madhu* is poison. Consume milk protein apart from meat protein. Meat is *Ushna Veerya* and milk is *Sheeta Veerya* so they counteract one another, disturb *Agni*, and produce many ailments. Both milk and melons should not be consumed together as both are colder in potency, but milk has a laxative effect, whilst melon has a diuretic effect, and milk needs more time to digest. Furthermore, the stomach's hydrochloric acid causes the milk to curdle. Ayurveda recommends avoiding consuming milk with sour fruits, yogurt, sour cream, cheese, and fish because of this.

The literature of Sanskrit contains a lovely chapter that describes all food varieties and their effects. Among the digestive aids referred to, there are:

Water, which imparts a liquid quality and helps in the digestion and absorption of food. Additionally, salt helps with metabolism and water retention. All

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help digestion and regulate gastric fire (HCL). *Ghrta* stimulates *Agni* and improves digestion. Milk invigorates. Meat gives energy. Also, in literature there are lots of descriptions that show the influence of food on the *Tri-dosha*: *Pitta* is increased by foods, which are *Amla* and *Katu*. *Kapha* is aggravated by milk products. *Vata* is over-stimulated by beans, dry fruits, and bitter substances. Depending on one's constitution, the daily meal should include 40-50% well-cooked basmati rice, barley, maize, or wheat 15-30% well-cooked legumes. 2-5% vegetable soups 1 teaspoon pickles.

In order to stimulate appetite one can chew and eat ½ teaspoon of fresh grated ginger with a pinch of rock salt before each meal.

Because cold water slows *Agni* and digestion, Ayurveda maintains that it should not be consumed during or after a meal. Warm water sips throughout the meal will help with digestion. For the purpose of softening the food and making sure that saliva is adequately combined with it, one should correctly masticate the meal when eating. One may choose to wash down their meal with a cup of *lassi* (or *Takram*). This may be produced by combining one cup of water, four tablespoons of yogurt, and two pinches each of ginger and cumin powder.

When eating, the stomach should only be filled to the following proportions: one-third with food, one-third with drink, and one-third empty. This supports healthy digestion as well as mental clarity.

Types of *Viruddhahara*

There are eighteen types of *Viruddhahara* in the text as below. [1]

- | | |
|---------------------------|----------------------------|
| 1. <i>Desha Virudh</i> | 2. <i>Kaala Virudh</i> |
| 3. <i>Agni Virudh</i> | 4. <i>Matra Virudh</i> |
| 5. <i>Satmya Virudh</i> | 6. <i>Vatadi Virudh</i> |
| 7. <i>Paka Virudh</i> | 8. <i>Samskara Virudh</i> |
| 9. <i>Virya Virudh</i> | 10. <i>Samyoga Virudh</i> |
| 11. <i>Kostha Virudh</i> | 12. <i>Avastha Virudh</i> |
| 13. <i>Krama Virudh</i> | 14. <i>Parihara Virudh</i> |
| 15. <i>Upacara Virudh</i> | 16. <i>Hridaya Virudh</i> |
| 17. <i>Sampada Virudh</i> | 18. <i>Vidhi Virudh</i> |

Desha Viruddha (Climate Incompatibility)

देशः - देशः पुनः स्थान । [2]

Habitat (climate) is a geographic region.

Types of *Desha*

<i>Desha</i>	<i>Dosha</i> dominancy	<i>Rasa</i> dominancy
<i>Anupa</i>	<i>Kapha + Pitta</i>	<i>Madhura</i>
<i>Jangala</i>	<i>Vata + Pitta</i>	<i>Katu</i>
<i>Anupa Sadharana</i>	<i>Kapha</i>	<i>Lavana + Amla</i>
<i>Jangala Sadharana</i>	<i>Vata</i>	<i>Tikta + Kashaya</i>

देशो भूमिरातुरश्च । [3]

The habitat (climate) is divided as –

- The country or habitat of the drug.
- The patient himself

Here, regarding this subject, the habitat is important. Further Charaka classifies the climate into three parts. i.e.,

त्रिविधः खलु देशः जाङ्गल, आनूप, साधारणश्चेति जाङ्गल - वातपित्त बहुलः

आनूप पवनकफप्रायो, साधारणगुणपुरुषः साधारणो ज्ञेयः ॥ [4]

Place or climate is of three kinds *Jangala* (arid land.) *Anupa* (wetland) and *Sadharana* (ordinary land). In *Jangala*, *Vata* and *Pitta*'s humor are predominant, while *Vata* and *Kapha Dosha* are predominant in *Anupa Desha*. *Sadharana desha* has no *Dosha* dominancy, but it has average qualities of both the above-mentioned *Desha*.

As according to Ashtanga Hridaya,

जाङ्गल वातभूयिष्ठमानूपं तु कफोल्बनम् ।

साधारणं सममलं त्रिधा भूदेशमादिशेत् ॥ [5]

It means,

- ❖ *Jangala* (arid) - *Vata* dominant
- ❖ *Anupa* (wet land) - *Kapha* dominant
- ❖ *Sadharana* - Equal proportion of *Dosha*

But, *Astanga Sangraha* has more emphasized the *Desha*. He has described the type of *Desha* according to *Shada Rasotpati*, viz.

आनुप... श्लेष्मपित्त प्रायो ... सोऽनुपो मधुरसयोनिः ।

आनुपविपरीतैस् जाङ्गलः कटुकरसयोनि अत एवं चानुप साधारणो जाङ्गलसाधारणश्चेति विकल्पः तयोराद्यो लवणाम्लयोयोनिरितरश्चेतरयोः ॥ [6]

In short, the dominancy of *Dosha* and *Rasa* is as follows:

1. *Anupa Desha* has *Kapha*, *Pitta Dosha*, and *Madhura Rasa* dominancy.
2. *Jangala Desha* has *Vata Pitta* and *Katu Rasa* dominancy.
3. *Sadharana Desha* has average qualities.

It is further divided in

- i) *Anupa Sadharana* - *Lavana + Amla Rasa* dominancy
- ii) *Jangala Sadharana* - *Tikta + Kashaya Rasa* dominancy

Therefore, from the above classical references, one can conclude that,

As of right now, *Madhura Rasa* and *Kapha Dosha* are dominant in *Anupa Desha's* person, according to *Loka-Purusha Samya* theory. In the same way, the person of *Jangala* has dominancy over *Vata Dosha* and *Katu Rasa*. While *Anupa Sadharana* and *Jangala Sadharana* have dominancy of *Kapha* and *Vata Dosha* respectively and *Lavana + Amla* and *Tikta + Kashaya Rasa* respectively.

Desha viruddha

विरुद्धं देशतत्वावद्वक्षतीक्ष्णादि धन्वनि ।

आनूपे स्निग्धशीतादि भेषजं यन्निषेव्यते ॥ [7]

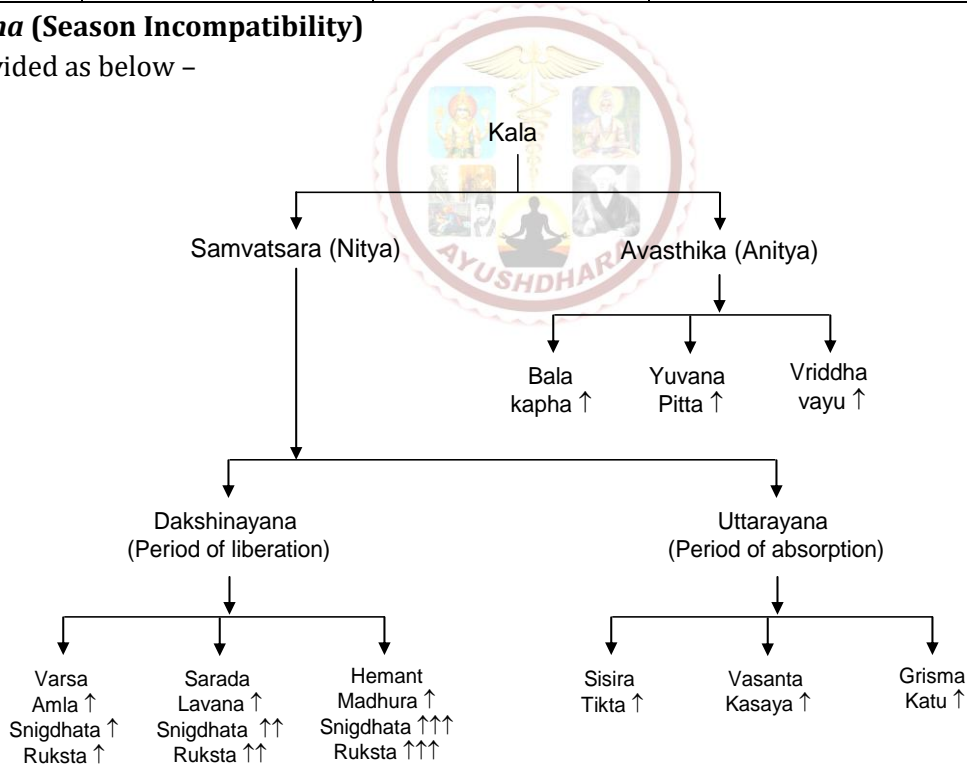
The use of *Ruksha* and *Tikshna* and other food substances of similar qualities in an arid region (*Jangala Desha*) and the use of unctuous and cold and other food substances of similar qualities in a wet region (*Anupa Desha*) are examples of incompatibility of the diet with reference to climate - *Desha Viruddha*.

Further, according to *Astanga Samgraha*, types of *Desha*, and regarding *Rasa* dominancy, the diet incompatibility of climate may be as under.

Desha	Dosha Dominance	Rasa Dominance	Incompatibility
Anupa	Kapha	Madhura	Madhura and other Kapha- aggravated food substances
Jangala	Vata Pitta	Katu	Katu and other Vata-aggravated food substances
Anupa adharana	Kapha	Lavana + Amla	Lavana + Amla and other Kapha aggravated food substances
Jangala Sadharana	Vata	Tikta +Kashaya	Tikta + Kashaya and other Vata-aggravated food substances

Kala Viruddha (Season Incompatibility)

Kala is divided as below –



According to above chart it becomes clear that in every season particular *Rasa* and particular *Guna* become dominant naturally. So, one should take diet/food substances which are opposite in nature to that respective *Rasa* and *Guna*. *Sushruta* has pointed out this by following verses,

अतिवायतयामास्तु क्षपा येष्त्वतुषु स्मृताः ।
 तेषु तत्प्रत्यनीकाढयं भुजीत प्रातरेव तु ॥
 येषु चापि भवेयुश्च दिवसा भृशमायताः ।
 तेषु तत्कालविहित मपराहै प्रशस्यते ॥
 रजन्यो दिवसाश्चैव येषु चापि समाः स्मृता ।
 कृत्वा सममहोरात्रं तेषु भुजीत भोजनम् ॥ [8]

यस्मिन् यस्मिन् क्रतो ये दोषा कुप्यन्ति देहिनाम् ।
तेषु तेषु प्रदातव्या रसास्ते ते विजानता ॥ [9]

Kaala Viruddha

कालतोऽपि विरुद्धं यच्छीत रुक्षादिसेवनम् ।
शीते काले, तथोष्णं च कटु कोष्णादि सेवनम् ॥ [10]

The use of cold, dry, and similar things in winter and the use of pungent, hot, and similar things in the summer season are called incompatibility of the diet with reference to season (*Kaala Viruddha*).

As per the above verse of *Sushruta*^[11] mentioned that food substances having opposite *Rasa* and *Guna* are beneficial (*Hitkari*) in that respective season. Therefore, similar quality of food substances is harmful to respective seasons and it may be cause for disease after a long period.

1. *Hemant Ritu* and *Viruddhahara*

In this season *Snigdhta* (moisture) and *Madhura Rasa* increase naturally. Therefore, *Kapha* is going to accumulate in the body. So, one should omit *Madhura Rasa* and *Snigdha* food substances, but here the *Jatharagni* also becomes very strong. So, if such *Jatharagni* does not get a sufficient amount of fuel (food substances), then it consumes the body – fluids, and thus the *Vata* possessed of cold qualities, get provoked in this season. So, one should take the food substances, which are heavy (both as regards measure and quality), *Snigdha*, *Amla* and *Lavana*, and *Anupa Mansa*.^[12] If one person doesn't take this type of diet regimen, then it is called *Viruddhahara* as per the *Hemanta Kala*.

2. *Shishira Ritu* and *Viruddhahara*

Shishira (dewy season) is similar to *Hemant* (winter) in nature; therefore, the whole regimen is prescribed in the *Hemanta* season as well, and the *Viruddha* diet regimen is also the same in the *Hemant* season. Charaka has stated that one should avoid those food substances which are *Katu*, *Tikta*, and *Kashaya* in *Rasa* and provocative of *Vata*. These all substances are *Viruddhahara* in *Shishira Ritu*. In *Shishira*, *Tikta Rasa* and *Ruksha Guna* substances are mostly *Viruddha* than others.

3. *Vasanta Ritu* and *Viruddhahara*

Kashaya Rasa and *Ruksha Guna* became more dominant in the Spring season (*Vasanta*). So, intake of this type of food substance is *Viruddhahara*. Charaka has also stated that one should avoid *Guru*, *Amla*, *Snigdha*, and *Madhura* food substances, as these are *Viruddhahara* in *Vasanta*.^[13]

4. *Grishma Ritu* and *Viruddhahara*

In this season *Katu Rasa* and *Ruksha Guna* become more dominant naturally. Therefore, food substances having *Katu* and *Ruksha* quality become *Viruddhahara* in the *Grishma* season. *Lavana*, *Amla*, *Katu*, and *Ushna* food substances are also *Viruddha* as mentioned by Charaka.^[14]

5. *Varsha Ritu* and *Viruddhahara*

In *Varsha ritu*, *Amla rasa* and *Snigdha Guna* become dominant naturally. So, intake of this type of food substance is *Viruddha* in this season.

6. *Sharada Ritu* and *Viruddhahara*

Lavana Rasa and *Snigdha Guna* become predominant in this season (autumn season). So, intake of this type of food substance becomes *Viruddhahara* in this season.

Viruddhahara According to Kaala

<i>Hemanta Kaala + Shishira Kaala</i>	<i>Charaka Samhita</i>	<i>Sushruta Samhita</i>	<i>Ashtanga Hridaya</i>	<i>Ashtanga Sangraha</i>
<i>Vaatala</i>	+	-	-	-
<i>Laghu</i>	+	-	+	-
<i>Pramitahara</i>	+	-	-	-
<i>Ruksha</i>	+	-	+	-
<i>Vasanta Kaala</i>				
<i>Dadhi</i>	-	-	-	-
<i>Madhur + Amla + Lavana</i>	+	+	+	+
<i>Snigdha Guru Bhojana</i>	+	+	+	+
<i>Drava</i>	-	+	-	-
<i>GrishmaKaala</i>				
<i>Katu</i>	+	+	+	+
<i>Kashaya</i>	-	-	-	-

<i>Amla</i>	+	+	+	+
<i>Lavana</i>	+	+	+	+
<i>Madya</i>	-	-	+	-
<i>Ruksha</i>	-	-	-	-
<i>Ushna</i>	+	+	+	-
Varsha Kaala				
<i>Katu</i>	-	-	-	-
<i>Lavana</i>	-	-	-	-
<i>Amla</i>	-	-	-	-
<i>Ajeerna</i>	+	+	-	-
Sharada Kaala				
<i>Dadhi</i>	+	-	+	+
<i>Atibhojana</i>	-	-	-	+
<i>Tikshna, Ruksha, Amla, Ushna</i>	-	+	+	-
<i>Madya</i>	-	-	-	+
<i>Abhishyandi</i>	-	-	-	+
<i>Kanjika</i>	-	-	-	-
<i>Anupa Audaka Maansa</i>	+	-	-	-
<i>Tila</i>	-	-	-	-
<i>Taila</i>	+	-	+	+
<i>Vasaa</i>	+	-	+	+

DISCUSSION

A one-of-a-kind element of dietetics in Ayurveda is the idea of *Viruddhahara* which has no genuine counterparts in the cutting-edge study of sustenance. It is characterized as the food article or food blend which when ingested causes a vitiation and dislodging of *Doshas* yet doesn't oust them out of the body, subsequently causing tainting of the *Rasadi Dhatus* and at last leading to infections.

Acharyas have specified eighteen sorts of *Viruddha Aharas* i.e., *Deshvairuddha*, *Kaalaviruddha*, *Agniviruddha*, *Matraviruddha*, *Satmyaviruddha*, *Samskaraviruddha*, *Viryaviruddha*, *Kosthaviruddha*, *Avasthaviruddha*, *Kramviruddha*, *Pakaviruddha*, *Samyogaviruddha*, *Hridviruddha*, *Vidhiviruddham*, and *Sampatviruddha*.

These are the eighteen sorts of *Viruddha Aahara* delineated via *Charaka*. The contrast between *Virya Viruddha* and those because of *Samyoga* is that the articles of the previous class are basically those which have commonly disconnected characteristics while those of the *Samyoga Viruddha* are compactable essentially by their blend, regardless of their *Gunas* (characteristics) and unmistakable in nature and shaped exclusively in specific cases working through

Prabhava, and it ought to be known as limited to the said mix just and not in the event of augmentations of different substances as well.

A *Viruddhahara* doesn't necessarily in all cases causes illness quickly in light of the three calculates that come with the method of its sign:

1. The nature of the *Ahita* or *Viruddha* food article, which thusly is changed by the *Desha* (the idea of the region), *Kaala* (time of utilization), *Samyoga* (the mix with other food articles), *Viryam* and the *Pramana* (the amount).
2. The strength of the *Dosha*
3. The resistance force of the person.

Yet, over the long-haul admission of *Ahitahara* causes combined immersion of vitiated *Doshas* and generally prompts infection.

CONCLUSION

This review, which is a complete survey of Ayurvedic writing, features the helpful job of *Viruddhahara* in the administration of illnesses. Speculatively we can legitimize that the *Viruddhahara* impact of different food fixings might be because of cell cooperation which happens in our body. We can likewise presume that there might be an adjustment of

Agni i.e., *Jatharagni* and *Dhatvagni* status of the specific individual when joined with other food stuffs since illnesses brought about by *Viruddhahara* are especially connected with *Agni*.

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