



Review Article

STUDY OF VIRUDDHA AAHAR IN HEALTHCARE MANAGEMENT

Vijay Kumar^{1*}, Vijay Shankar Pandey²

¹MD Scholar, ²HOD & Professor, Dept. of Ayurveda Samhita evum Siddhant, Govt. Ayurvedic College & Hospital, Kadamkuan, Patna, Bihar, India.

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ABSTRACT

Viruddha Aahar or incompatible diet is very important issue discussed by ancient Ayurveda scholars. *Viruddha Aahar* is certain diet and its combinations which interrupts the metabolism of tissue, which inhibits the formation of tissue and which have the opposite property to the tissue. *Charak* has mentioned many diseases due to *Viruddha Aahar* as- infertility, fistula-in-ano, anemia, leprosy, defective birth etc. and death too. In Ayurvedic literatures many incompatible food has mentioned, but we have to identify new food incompatibilities which are used frequently in modern society. eg.- green or black tea and milk. Tea contains flavonoids called catechins, which have beneficial effect on heart, but when mixed with milk, group of proteins in milk called Caseins, interact with the tea to reduce the concentration of catechins. Treatment of diseases, induced or produced due to *Viruddha Aahar*, is explained in *Charak Samhita*. According to *Charak*, *Samshodhan* and *Samshaman Chikitsa* is useful for such diseases followed by regular use of *Rasayana* for long period.

INTRODUCTION

The fast pace of society had resulted in change in lifestyle and diet in human race. Ignorance of code of conduct of diet just for the sake of modernization and pseudo satisfaction, we are becoming familiar to harmful diet.

Mentioning these unhealthy foods, the sages of Ayurveda have given a fundamental and comprehensive explanation of the *Viruddha Aahar* (incompatible diet). In the context of unhealthy diet, *Acharya Charak* has said:

The food which keeps the *Sama Dhatus* of the body in the state of nature i.e., equal and balances the *Vikrit Dhatus*, it is beneficial^[1]. On the contrary, the substance is harmful. What is pleasant to the body and mind is dietary and what is unpleasant is unhealthy, it does not happen. Because due to the difference between quantity, time, action, land, body, *Dosas*, the diet also becomes unhealthy and the unhealthy substance also becomes healthy^[2].

All of us should consume beneficial activities by renouncing harmful substances gradually.

Viruddha Aahar: *Viruddha Aahar* or incompatible food is very important issue discussed by ancient Ayurveda scholars. *Acharya Charak* defined *Viruddha Aahar* as- By the use of substances which are *Viruddha* in nature to *Rasadi* seven *Dhatus* or *Vatadi Dosa* etc., the *Dhatus* of the body get spoiled. In these substances (*Viruddha Aahar*), some of the substances have mutual properties, some due to combination and some due to *Samskar*, some due to place, time, quantity and some are polluting (of adverse qualities) by nature.^[3]

The literal meaning of word *Viruddha* is "opposite" i.e., *Viruddha Aahar* may have:^[4]

- Opposite properties
- Opposite activities on tissues
- May exert undesirable effects when combined in certain proportion or processed in particular form.

Explaining the reasons for incompatible food, it has been said:

A country, time, digestion, *Satmya*, *Dosas*, *Samskar*, *Veerya*, *Kostha*, *Avastha*, *Krama*, *Upachar*, *Paak* (cooking), *Samyoga* (coincidence), *Hrita sampat* and *Vidhi* are all *Viruddha bhav* (opposing entities), are harmful^[5].

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MATERIALS AND METHODS

Literary study of Ayurvedic literatures and articles.

Acharya Charak has described 18 types of *Viruddha Aahar* which are as follows:

Desh (Place) Viruddha: The use of *Ruksha* and *Tikshana* and other foods with similar qualities in *Jangla desa* and the use of tasteless and cold and other foods with similar qualities in *Anupa desa* are examples of inconsistency of diet (*Viruddha Aahar*) with respect to *Desa* (climate or location) *Viruddha*.^[6]

Kaal Viruddha: According to Ayurvedic literature it is 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*, on the contrary, the diet taken is *Kaal Viruddha*. 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 (*Kaal Viruddha*).^[7]

Agni Viruddha^[8]: The thermal element (*Agni*) in the bodies is differentiated in to four types according to its intensity viz.,

1. *Mandagni* - Mild intensity
2. *Tiksnagni* - Acute intensity
3. *Visamagni* - Irregular intensity
4. *Samagni* - Regular intensity

One should take diet (food - *Aahar*) after considering four types of *Agni* respectively. If food has not been taken in accordance to the respective thermal intensity (*Jatharagni bala*) then it will become *Agni Viruddha*. E.g.- *Guru Aahar* in *Mandagni*.

Maatra Viruddha: Food taken in balanced quantity is termed as *Matravat Aahar*. If one cannot take *Matravat Aahar*, then it is called *Matra Viruddha Aahar*. *Hina Matra* and *Atimatra* could be taken under *Matra Viruddha*. *Charak* has given example of intake same quantity of *Madhu* and ghee for explanation of *Matra Viruddha*.^[9]

Saatmya Viruddha: *Satmya* means substances of pleasure to one self or a substance conducive to an individual is called "*Satmya*" and the use of such substances result in the wellbeing of that individual. On the contrary, the diet taken is *Satmya Viruddha*. 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 homology^[10].

Dosa Viruddha: 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 (*Dosa Viruddha*) humoral incompatibility^[11]. E.g.- if a person of the *Vata* habitus (or any other

habitus), who has indulgence in *Vata*, provoking things (same quality of *Aahar*), then the *Vata* get aggravated, and thus aggravated *Vata* afflicts the victim's body with various disorders and impairs his strength, complexion, ease and span of life and the *Aahar* is called *Viruddha Aahar*.

Samskar Viruddha: The incompatibility of preparation is that where food/food substance is converted into poison during the course of preparation. As for example, in the case of the peacock's flesh roasted on a spit made of a stick of the castor plant^[12].

Veerya Viruddha: *Veerya* is the power by which an action takes place. Nothing can be done in the absence of *Veerya*. The use of substances of cold potency in combination with substances of hot potency is to be known as incompatibility of potency. This is called *Veerya Viruddha* in Ayurvedic terms. E.g.- Eating *Ushna Veerya* and *Sheeta Veerya* food together^[13].

Kostha Viruddha: *Acharya Vagbhata* has described 3 types of *Kostha*^[14] as below:

Types of <i>Kostha</i>	<i>Dosa</i> Prominent
<i>Mrudu Kostha</i>	<i>Kapha</i>
<i>Madhyam Kostha</i>	<i>Sama Dosa</i>
<i>Krur Kostha</i>	<i>Vata</i>

Consumption of those substances which are against the nature of *Kostha* is *Kostha Viruddha*. For example- Administration of less quantity with mild potency purgative drug to a person of *Krura Kostha*^[15].

Avashtha Viruddha: Incompatibility with reference to the state of the person is known as *Avastha Viruddha*, e.g., when a *Vata*, provoking meal is given to one who is exhausted on account of Fatigue, sexual act or physical strain then it turns out to be *Avastha Viruddha*^[16].

Krama Viruddha: This is incompatibility of rules of eating. *Krama* is related with general rules and regulations of eating. One should take his food as per the rules and regulations of eating, if one cannot obey these rules, his diet may become *Krama Viruddha*. E.g.- Eating without passing stool and urine^[17].

Parihar Viruddha: *Parihar* means that food substances which are to be avoided. Intake of food substances, which are mentioned as *Apathya*-unwholesome in that particular disease is called *Parihar Viruddha*. Examples- Drinking cold water after eating hot or ghee etc^[18].

Paak Viruddha: If food substances/diet are prepared with bad and rotten fuel or is undercooked or over cooked or burnt, then it is called *Paak Viruddha* - culinary incompatibility^[19].

Samyog Viruddha: Intake of two such substances which on combination have poisonous effects. For example- Milk with sour food^[19].

Hridya Viruddha: This is incompatibility of palatability where an article or substances of food is unpleasant in taste^[20].

Sampad Viruddha: This is incompatibility with reference to richness of quality where the juice (*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 *Sampad Viruddha*^[21].

Vidhi Viruddha: One should take food substances/diet according to *Upayoga Samstha* mentioned in the eight factors of diet and dietetics (*Astaaharvidhi Visesayatana*). On the contrary, the diet taken is *Vidhi Viruddha*^[22].

Upachar Viruddha: Those food substances which are antagonist to the treatment. Example- Consumption of water following *Snehapan*^[23]. However, there is no major difference between *Upacara Viruddha* and *Parihar Viruddha*. But *Upacara Viruddha* is mostly related to patient condition of illness, while *Parihar Viruddha* is related with both the conditions viz., healthy and unhealthy.

Susruta has also stated one another type i.e. "*Rasa, Veerya, Vipaka Viruddha*".

This type may also be included under *Samyoga Viruddha*.

Diseases due to Viruddha Aahar

- Impotency
- Blindness
- *Visarpa* (Erysipelas)
- *Jalodara* (ascites)
- *Visphotaka*
- *Unmad* (insanity)
- *Bhagandar* (fistula-in-ano)
- *Moorchha* (coma/syncope)
- *Aphara* (distension of bowel)

- *Galaroga* (obstruction in throat)
- *Panduroga* (anemia)
- *Aamvisha*
- *Kilasa* (leukoderma)
- *Kushtha* (skin disorder)
- *Samgrahani* (irritable bowel syndrome)
- *Shosha*
- *Raktapitta*
- *Jwar* (fever)
- *Pinas* (allergic rhinitis)

Viruddha Aahar may cause deformities in next generation i.e., in child, even may cause death too^[25].

Chikitsa Siddhanta^[26]

As *Acharya Charak* has explained, a person who is habitual to *Viruddha Aahar* should be treated to avoid or treated the related disease by following means-

1. *Samshodhan – Vaman, Virechan*
2. *Samshaman*- Use of drugs depending upon *Doshik* vitiation.
3. Regular use of *Rasayanas*

The person who remain unaffected or less effected by Viruddha Aahar, are^[27]

1. A person with *Deeptagni* i.e., digestion is very good
2. A youth i.e., in the best phase of life by means of body and mind.
3. A person for which the *Viruddha Aahar* becomes *Oksatmya*.
4. A person becomes competent by virtue of exercises.

RESULT

1. Ayurveda provides a complete and systemic understanding about the effect of food on our physical and mental functioning. Food taken in proper manner helps in the proper growth of the body on contrary if taken in improper manner leads to various diseases.
2. *Acharya Charak* has explained 18 types of *Viruddha Aahar*, which is as follows-

S.No.	Types of Viruddha Aahar	Example
1.	<i>Desh</i> (Place) <i>Viruddha</i>	Use of <i>Snigdha, Sheet</i> substance in <i>Aanup</i> areas
2.	<i>Kaal Viruddha</i>	<i>Ushna, Katu Aahar</i> in summer
3.	<i>Agni Viruddha</i>	<i>Guru Aahar</i> in <i>Mandagni</i>
4.	<i>Maatra Viruddha</i>	Honey & ghee in equal proportion
5.	<i>Saatmya Viruddha</i>	<i>Madhur, Sheet</i> in habitual of <i>Katu, Ushna</i>
6.	<i>Dosa Viruddha</i>	<i>Vaataj</i> food in <i>Vaat</i> induced person
7.	<i>Sanskar Viruddha</i>	The peacock's flesh roasted on a spit made of a stick of the castor plant
8.	<i>Veerya Viruddha</i>	Fish & milk
9.	<i>Kostha Viruddha</i>	Mild laxative for <i>Krur Koshthi</i>

10.	<i>Avashtha Viruddha</i>	Vayu vitalizing <i>Aahar</i> for person during exercise
11.	<i>Krama Viruddha</i>	Taking food without hunger
12.	<i>Parihar Viruddha</i>	Use of <i>Sheet Aahar</i> following ghee
13.	<i>Paak Viruddha</i>	Improper cooked food
14.	<i>Samyog Viruddha</i>	Milk with sour food
15.	<i>Hridya Viruddha</i>	Distasteful food
16.	<i>Sampad Viruddha</i>	<i>Aahar</i> whose <i>Ras</i> has not arrived or lost
17.	<i>Vidhi Viruddha</i>	<i>Aahar</i> without privacy
18.	<i>Upachar Viruddha</i>	Drinking of water following <i>Snehpaan</i>

3. *Susruta* has also mentioned *Rasa, Veerya, Vipaka Viruddha* are as follows-

<i>Rasa Viruddha</i>	<i>Veerya Viruddha</i>	<i>Vipaka Viruddha</i>
<i>Madhura + Amla</i>	<i>Madhura + Amla</i>	<i>Madhura + Katu</i>
<i>Madhura + Lavana</i>	<i>Madhura + Lavana</i>	<i>Madhura + Tikta</i>
<i>Madhura + Katu</i>	<i>Madhura + Katu</i>	<i>Madhura + Kasaya</i>
<i>Madhura + Tikta</i>	<i>Amla + Tikta</i>	<i>Amla + Tikta</i>
<i>Madhura + Kasaya</i>	<i>Lavana + Tikta</i>	<i>Amla + Katu</i>
<i>Amla + Lavana</i>	<i>Lavana + Kasaya</i>	<i>Amla + Kasaya</i>
<i>Amla + Tikta</i>	<i>Katu + Kasaya</i>	<i>Lavana + Katu</i>
<i>Amla + Katu</i>		<i>Lavana + Tikta</i>
<i>Amla + Kasaya</i>		<i>Lavana + Kasaya</i>
<i>Lavana + Katu</i>		
<i>Lavana + Tikta</i>		
<i>Lavana + Kasaya</i>		
<i>Katu + Tikta</i>		
<i>Katu + Kasaya</i>		
<i>Tikta + Kasaya</i>		

4. *Viruddha Aahar* is prime cause of most of diseases, some important are as follows-

• Impotency	• <i>Kushtha</i> (skin disorder)
• <i>Jalodara</i> (ascites)	• <i>Samgrahani</i> (irritable bowel syndrome/ Sprue)
• <i>Unmad</i> (Insanity)	• Deformed infants
• <i>Bhagandar</i> (fistula-in-ano)	• Death

5. Knowledge of *Viruddha Aahar* is essential for a proper treatment of the diseases induced.

6. A person whose *Agni* is weak, who is not young, who is not habitual and does not do physical work, is easily affected by the *Viruddha Aahar*.

DISCUSSION

A new discipline of science that deals with *Viruddha Aahar* (food incompatibility) is called Topography. *Viruddha Aahar* is the cause of most of the ailments. Theory of autoimmune mechanism and free radical are playing role in etiopathology of the diseases caused by *Viruddha Aahar*. *Ama* is accrued at the level of intestine may lead to the gastroenteritis and a part

of *Ama* penetrates intestinal mucosa, circulates all over the body and performs the role of Antigen, consequently vitiating the humors to cause different disorders. *Ama* can also be compared to unstable reactive free radicals, which causes many diseases and degenerative changes in the body.

Various studies shows that when a toxin called 4-hydroxy-trans-2- nonenal (HNE) forms when such oils as corn, soyabean, and sunflower oils are reheated, there seems to be an influence of 4-HNE on the health of cells. In higher concentrations (around 10-20 micro molar) have been shown to trigger well-known toxic pathways such as the induction of caspase enzymes,

the laddering of genomic DNA, the release of cytochrome c from mitochondria, with the eventual outcome of cell death (through both apoptosis and necrosis, depending on concentration). HNE has been linked in the pathology of several diseases such as Alzheimer's disease, cataract, atherosclerosis, and cancer²⁸.

Fast food is high in energy density and low in essential micronutrient density, especially zinc (Zn), of which antioxidant processes are dependent. It has been tested that frequent fast food consumption could induce oxidative damage associated with inflammation in weanling male rats in relevance to Zn deprivation, which could adversely affect testis function. Serum testosterone and histological examination of the testes were performed also and there was a severe decrease in antioxidant, vitamins and Zn, with concomitant iron accumulation was found. It was concluded that micronutrient deficiency, especially Zn, enhanced oxidative stress and inflammation in testicular tissue leading to underdevelopment of testis and decreased testosterone levels²⁹.

These all modern approach approves the statement of *Acharya Charak* regarding diseases induced or produced by *Viruddha Aahar*. *Viruddha Aahar* develops *Kleda*, *Picchilata* and *Gaurav* in *Srotasas*, *Dosa*, *Dhatu* and *Mala*. Thus it causes obstruction of *Rasavahi srotas* and leads to development of various diseases. Now a day *Abhishyandi Gunatmaka Viruddha Aahar* becomes a reason to increase in complications like Heart diseases, kidney diseases, various types of skin diseases also Diabetes. So, to avoid these diseases and live a healthy life *Abhishyandi Gunatmaka Aahar* should be avoided.

As described in Ayurveda literatures, the effect of *Viruddha Aahar* (opposite properties, opposite activities on tissues and undesirable effects) and *Chikitsa Siddhant* (*Samshodhan*, *Samshaman* and Regular use of *Rasayanas*) are antagonist to each other following *Samanya-Vishesha Siddhant*.

As indicated by *Acharya Charak*, a person for which the *Viruddha Aahar* becomes *Oksatmya* remain unaffected or got less effect of the *Viruddha Aahar*. It indicates about modern immunization process of modern science. As we know for the immunization to a particular pathogen, a very low amount of the pathogen in either active or inactive form is administrated at a certain interval.

CONCLUSION

1. It is clear that *Viruddha Aahar* is an important aspect of dietary habits.
2. It is important to enlist the causative *Viruddha Aahar* and aware the people regarding it to avoid

the etiologic fact as "*Samksheptah Kriyayogon Nidan Parivarjanam*".

3. The knowledge of *Viruddha Aahar* is essential for healthcare management.
4. In present era, due to frequent consumption of *Viruddha Aahar*, many diseases are induced at large scale, especially skin disorders.

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***Address for correspondence**

Dr. Vijay Kumar

MD Scholar,

Dept. of Ayurveda Samhita evum Siddhant,

Govt. Ayurvedic College & Hospital, Patna, Bihar, India.

Email: vaidyavijay08@gmail.com

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