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A Review Article on Contradictory Diet (Virudha Ahar)-The Distinctive Concept of Ayurveda

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Abstract

In essence, ayurveda is the science of life. It incorporates ideal guidelines for living a healthy existence. Ayurveda envisions a comprehensive programme to maintain health at all ages for both healthy and unwell people. The body itself is supported by three sub-pillars: Ahara, Nidra, and Brahmacharya. Here, Ahara has been listed first, demonstrating its significance. Ahara is the primary component that sustains life, just as fuel is required for a car. Like Ahara, which is the Dharana, Poshana, and Nirvahana of Prana, is food for the body. Ahara is not exclusively for Dehika Nirvahana in ancient Vedic literature; rather, according to yogika scriptures, the Satvika ahara balances the "Triguna of Manasa." Ahara is the source of Adhyatma Marga as well as the source of life. Ayurveda describes a very special idea called Viruddha Ahar. It serves as a diet guide, particularly by outlining foods to avoid. Our great acharyas observed the notions that are presented under the name of viruddha ahar in numerous individuals. In today's world, we may also witness, confirm, and see it. In this piece, in this essay, I attempt a thorough examination of the idea and current-day prevention of Viruddha Ahara consumption.

Keywords: Ayurveda, ahar, contradictory diet, virudha ahar, wrong food combination

Introduction

Food is crucial for the growth, maintenance, reproduction, and end of life. Food has long been acknowledged as a crucial element in determining a person's health and level of sickness. Food has always piqued man's curiosity, and much of human history has been spent in conflict over how to get it. The body receives bio-energy from food (Ahara) [1]. Proteins, carbs, lipids, minerals, vitamins, and water are the basic constituents of good and balanced nutrition, which provide this bio-energy. The practical application of nutrition theory is dietetics. It entails food preparation for both healthy and ill people. The system of Ayurveda has found and recommended a set of dietary codes that are generally suitable. Only when the food (Ahara) is consumed wisely and in accordance with the rules of dietetics can the benefits of Ahara be realised. Health problems result from any deviation in diets or even in the way they are prepared [2].

Unfortunately, about 1% to 2% of people in India adhere to these dietetics laws and regulations. Additionally, 100% compliance with these rules is not observed in other nations. This disregard for the dietetic regulations may be caused by a number of circumstances. As a result of eating (Ahara) habits being linked to sensory cues that either cause pleasure or discomfort, many disease entities have been identified.

Viruddha Ahara: The Destroyer of Health

At every stage of life, man has a natural tendency to change,

and this tendency extends to his eating habits as well. Unfortunately, he never gives a damn about whether his diet and eating habits are hazardous or harmless, either out of ignorance or carelessness. A novel idea called Viruddhahara has been condensed in Ayurveda [3]. One significant disease-causing element is viruddhahara. Viruddhahara consumption results in a variety of mild to severe disruptions, acute and chronic illnesses, including the eight Maharogas, genetic disturbances, and occasionally even death. This demonstrates Viruddha Ahara's potency and deadly impact. In addition to being a multidimensional being, Viruddhahara is another subject of some of Acaraya's Nirdesa sutras. This is another subject with a lot of room for growth.

Viruddha Ahara Types

Acharya Charaka described about eighteen types of Viruddha ahar [4].

1. **Desa Viruddha:** Intake of arid, sharp, and dry substances; marshy, unctuous, and chilly substances. This was known as desh viruddha. Desa Viruddha gives the example of an incompatible diet with respect to climate as the use of dry (Ruksha) and acute (Tiksana) and other food substances of similar qualities in an arid region (Jangala desa) and the use of unctuous and cold and other food substances of similar qualities in a wet region (Anupa Desa).

2. More than any other scholar from the past, Astangasangraha has provided the kind of *desa* and *rasoutpati*. He also suggested *Anupa Sadharana* and *Jangala Sadharana*, two additional *desas*. *Lavana+Amla* rasa and *Kapha dosa* predominance are present in *Anupa Sadharana*. People from this area will react negatively to a diet that aggravates *Kapha* and dietary ingredients that are dominant in the *Lavana + Amla* rasa. In a same vein, the *Tikta Kasaya* rasa and *vata dosa* predominate in the *Jangala Sadharana* *desa*. Therefore, *tikta + kasaya* rasa dominating dietary ingredients and a diet that aggravates *vata* won't work in this area.
3. **Kala:** Consumption of a cold, dry material in the winter and a hot, pungent substance in the summer. Incompatibility of diet with respect to season is defined as using chilly, dry, and similar foods in winter and using pungent, hot, and similar foods in summer (*Kala Viruddha*). Acharya Caraka was correct when he said that *Prakrti* determines how intense *Agni* is (*habitus*)^[5].
 - i) **Viruddhahara in Varsa Ritu:** *Amla* rasa and *Snigdha* guna naturally take the lead in *Varsa* *ritu*. Consuming this kind of food is hence *viruddha* during this season.
 - ii) **Viruddhahara in Sharad Ritu:** *Lavana* In this season, *Rasa* and *Snigdha* Guna predominate (The autumn season). Therefore, use of this kind of food stuff is *viruddhahara* during this season.
 - iii) **Viruddhahara in Hemant Ritu:** Moisture (*Snigdhta*) and *Madhura* rasa naturally rise during this season. *Kapha* will consequently build up in the body. The omission of *Madhura* rasa and *Snigdha* dietary ingredients is therefore advised, however in this case, *Jatharagni* also becomes quite potent. Therefore, one should consume dietary substances that are substantial (both in terms of quantity and quality), sweet, salty, and unctuous, such as juices from the flesh of animals and *amla*^[6].
 - iv) **Viruddhahara in Sisira Ritu:** Given both *Hemant* (winter) and *Sisira* (the wet season) are similar in character, the entire regimen recommended during *Hemant* should also be followed, including the *viruddha* eating regimen. According to Caraka, one should stay away from foods that are astringent in flavour, pungent, bitter, and *vata*-provocative.
 - v) **Viruddhahara in Vasant Ritu:** In the Spring season, *Kasaya* rasa and *Ruksha* guna assumed a more prominent position (*Vasant*). Consuming this kind of food substance is therefore *Viruddhahara*. Caraka has also mentioned that one should stay away from foods that are heavy, ambrosial, rich, and sweet because they are *Viruddhahara* in *vasant*^[7].
 - vi) **Viruddhahara in Grisma Ritu:** *Katu* rasa and *Ruksha* guna naturally become more prevalent throughout this season. Food items with the qualities *Katu* and *Ruksha* become *Viruddhahara* during the *Grisma* season. According to Caraka, dietary ingredients like *Lavana*, *Amla*, *Katu*, and *Usna* are also *Viruddha*^[8].
4. **Agni:** *Guru Dravya* should be consumed when the strength of digestion is mild (*Mandagni*); *Laghu Dravya* or light food should be consumed when the *Agni* is *Tiksna*. This category also includes eating in opposition to *Visama* and *Sama Agni*.
 - i) **Mandagni Viruddhahara:** Food items like *Guru*, *Snigdha*, *Madhura*, etc.
 - ii) **Tiksnagni Viruddhahara:** Food ingredients include *Laghu*, *Tiksana*, *Suksma*, *Vidahi*, and *Usna*.
 - iii) **Visamagni Viruddhahara:** *Ruksha*, *Laghu*, *Suksma*, *Guru*, food substances.
 - iv) **Samagni Viruddhahara:** Excessive quantity of food and taking Food substances irrespective to *kala* (time).
5. **Matra:** An adequate amount of food is referred to as *Matratvat Ahara*. *Matratvat Ahara* is known as *Matraviruddhahara* if one is unable to consume it. In order to explain *Matraviruddha*, Caraka used the example of consuming the same amount of *Madhu* and *Ghee*^[9].
6. **Satmya:** Consumption of a sweet and cool substance by those used to a hot and spicy material *Dalhana* claims that the ingredients that make people happy are known as *Satmya*^[10].
 - i) **Avara Satmya:** Just being in agreement with one flavour.
 - ii) **Madhya Satmya:** The middle ground between the finest and the worst is this agreeability.
 - iii) **Pravara Satmya:** The best kind of homologation is acceptance of all tastes.
7. **Dosa:** Use of diets and routines with characteristics similar to those of *dosas* but at odds with the individual's *Satmya*. Humoral incompatibility is the use of dietary (food), medicinal, and surgical products whose qualities are similar to those of the corresponding (susceptible) body humours.
8. **Samskara:** A diet that, when cooked a certain way, has deadly effects, such as peacock meat roasted on a castor spit. As was already mentioned, different methods of preparation are used to process diet/food substances to obtain more qualitative properties, but when these methods are not in compliance with dietetics' rules and regulations, one cannot obtain more qualitative properties but instead receives the detrimental effects of food substances, which are similar to poisonous effects on the body tissues (*Dhatus*). This medication is known as *Samskara viruddha* because it has a detrimental effect on the body's tissues^[11].
9. **Virya:** *Sita Virya* is present in substances along with *Usna Virya*. Incompatibility of potency is the term used to describe the usage of cold-potency substances in conjunction with hot-potency substances. *Viryaviruddha* is the Ayurvedic name for this.
10. **Kostha:** Administering a weak purgative in a small dose to someone with *Krura Kostha* and a strong purgative in a large dose to someone with *Mrdu Kostha*.
 - i) **Mrdukostha Viruddha:** The assimilative organ (*Grahani*) is impacted by high *pitta* in this type of bowel. *Pitta* has the properties of *usna*, *tiksna*, and *sara*, therefore when this kind of food or medication is used, *pitta* is overstimulated and one develops *pitta dosa* illness. In *Mrdu Kostha*, these kinds of dietary ingredients are referred to as *viruddha*.
 - ii) **Madhyam Kostha Viruddha:** Similar to the situation described above in *Madhyama kostha*, where *kapha* absorbs the organ, consuming food with *kapha*-like characteristics will result in *viruddha*.
 - iii) **Krura Kostha Viruddha:** The assimilative organ (*Grahani*) of a *Krura kostha* person is also impacted by an excessive *Vata* *dosa*. *Vata*'s five elements are

Laghu, Manda, Cala, Ruksa, Sita, and Khara (quality). Therefore, if food substances with these qualities are consumed, Vata becomes instantly worsened, and diseases such as dosa that are associated to Vata may result. Thus, in krura kostha, this kind of diet or food is known as viruddha.

11. **Avastha:** Avastha viruddha is the term for incompatibility with regard to the state of the individual. For instance, it is considered avastha viruddha when a person who is weary from fatigue, a sexual activity, or physical exertion is offered a Vata-provoking meal. Similar to this, if a subject who is lethargic, lazy, or indolent is given a Kapha-provoking meal, it becomes Avastha viruddha.
12. **Krama:** (Order)-If someone eats before their bowels and bladders are emptied, when they are not hungry, or after their hunger has become worse. Krama has to do with the general guidelines and principles of eating. If one does not consume their food in accordance with the laws and guidelines for eating, their diet may turn into Krama viruddha. Krama viruddha and Vidhiviruddha are linked.
13. **Parihara (Proscriptions):** This violates the prohibition's restrictions since it allows for the use of heated things after consuming meat from pigs and other similar animals. Similar to this, in healthy circumstances, one should avoid eating foods that are similar in quality to the prior meal after consuming any type of meal.
14. **Upacara (Prescriptions):** One important element of Nidanas is Ahara. In order to prevent this kind of Ahara, which causes disease, there is a treatment known as upchar. Apathya Ahara is one of the Aharas mentioned by the Acarya. As a result, taking Apathya Ahara is also known as Upacara viruddha. Consuming cold items after consuming ghee.
15. **Paka:** Preparation of food, etc. using poor or rotten fuel and cooking it too quickly, too slowly, or burning it. One kind of heat treatment is called paka (heating). If the heat treatment is done correctly, one can obtain the quality they desire, but if the heat treatment is done incorrectly, the food ingredients may be overcooked, undercooked, or burnt. It is known as paka viruddha.
16. **Samyoga:** Consuming an acidic item with milk. Although Virya Viruddha and Samyoga Viruddha were categorised independently by Caraka and Susruta, there is no distinction between the two. Virya Viruddha is a concoction of several food components that have the opposite virya. Here, Cakrapani has provided a wider perspective on the term "Virya," i.e. Samyoga or Viryaviruddha is the most significant or harmful sort of Viruddha among all those listed by various Acaryas. It has been observed in practise that eating foods or following a diet that are virya viruddha or samyoga viruddha prompts the dosas in a very short amount of time. Contrarily, other varieties of Viruddha necessitate a protracted time of Viruddha sevana in order to exacerbate the dosas. "The Dangers of virya viruddha (Samyoga viruddha)," by Acarya Caraka, has also been said. i.e.
17. **Hrda Viruddha:** (Palatability)-Incompatibility of palatability occurs when a food item or food component has an unpleasant flavour. Here, one should take "Mana" by the phrase "Hrdaya". Acarya Susruta also spoke of the usefulness of "Aswadu Anna" and "Swadu Anna."
18. **Sampada Viruddha (Richness of Quality):** This is incompatible in terms of quality richness when Rasa is

extracted from unripe, overripe, or putrefied food materials. Consuming food items like these that lack edible properties is referred to be Sampada viruddha.

19. **Vidhiviruddha:** Taking a meal without adhering to the eating guidelines. These are the dietary guidelines and practises for both healthy individuals and patients. After fully digesting the previous meal, one should eat food that is hot, delectable, non-antagonistic in strength, and in the right amount. This food should be consumed in a comfortable setting with all the necessary accessories, neither too quickly nor too slowly, without talking or laughing, and with due regard for oneself. The same guidelines are also extensively covered in other masterpieces like Bhojana vidhi and Annavidhi. Susruta gives a very detailed account of the Vidhi. The explanation reads, "Aharavidhi" ^[12].

Additionally, Acharya Susruta Spoke about Certain Viruddha Ahara ^[13].

1. **Samyoga Viruddha:** This category includes substances that are incompatible with other substances. Mulaka and milk, as one example. Fruit from Jambu and Amra Sugarcane products, including fish and other seafood.
2. **Karma Viruddha:** Processed substances that cannot be combined, such as ghee held in a bronze vase for ten days or longer. Honey can be consumed in hot weather or with hot foods, for example.
3. **Mana Viruddha:** Consuming substances that cannot be combined in proportion, such as honey and ghee or honey and water, is not advised.
4. **Rasa Viruddha:** Sweet and salt, whose flavours are incompatible, are incompatible in terms of flavour and potency.

The four treatments-purgation, emesis, antidotes, and prophylaxis-cure diseases that are or may be brought on by the consumption of unwholesome medications and diets. The unwholesomeness of the various drugs and diets has no effect if an individual is accustomed to taking them, if they are taken in small amounts, by someone with strong digestive ability, by a young person, by someone who has undergone oleation therapy, or by someone who has a strong physique as a result of physical exercise ^[14].

Discussion

Ahara is essential to keeping people healthy. The Ahara has been assigned the top spot among the Trayopastambhas as a result. A man can go without food and clothing, but he cannot go without Ahara for an extended period of time. Ahara only nourishes the body when it is healthy. The wholesomeness varies according on the dose, timing, preparation method, habitat, bodily constitution, disease, and age of the individual. The phrases hita, pathya, satmya, and upasaya are employed in Ayurvedic terminology to convey the idea of wholesomeness. Even though these Ayurvedic technical phrases have similar meanings, they are not synonyms for one another. In fact, many ancient scholars used these terms interchangeably. The slight distinction between these phrases is, in essence, an under.

There are numerous terms that are connected to Viruddhahara in the classical Ayurvedic literature. Including Mithya Ahara, Adhyasana, Visamasana, Atyasana, and Ajirnasana, among others. Vijayaraksita states that the diet opposite to "Asta Aharavidhi Visesayatanani" should be called "Mithya Ahara."

Adhyasana is the practise of eating immediately after a previous meal is finished. The practise of eating at erratic times is known as visamaasana. Samasana is the practise of eating a balanced diet and an unbalanced diet at the same time. Consumption of an excessive diet is atyasana. All of these terms fall under the umbrella term of viruddhahara, yet astute observer Acaryas frequently used them separately. Behind it, there lies a hidden view. Since there are various varieties of Viruddha. Not every Viruddha is accountable for every illness. So at that time, certain Acarya look for some unique Viruddhas as a cause of a specific ailment. They therefore used all of these terminology to emphasise certain points more. Caraka, who has claimed that some factors such as homologation, a little amount of viruddhahara, young age, consumption of fatty foods, and daily exercise, negate dietary incompatibility, supports this viewpoint. All of these help a person's immunity. This neutralises Viruddhahara's ability to spread dosa. Once immune depression of a specific organ or set of tissues is caused by another etiological factor, spreading dosas localised at those organs or tissues can lead to disease affecting that specific organ or set of tissues or system.

Conclusion

Any ahara that is not produced in accordance with the Astaaharavidhi Visesayatana (dietetic code) does not benefit the body; rather, it harms the body by vitiating dosas and dhatus. As a result, any ahara that causes the aforementioned pathology in human beings is referred to as "Viruddhahara." Viruddhahara is a powerful cause of many ailments, especially in this day and age when the consequences of poor dietary habits are unclear. Particularly, Viruddhahara contributes to the development of Sakha and Annavaaha, udakavaha, Purisavaha, swedavaha, and Rasavaha Srotasa illnesses. Most often, viruddhahara causes pathology to develop during the first three phases of krya kala, producing prepathogenic conditions that serve as a breeding ground for disease. Diet is a key component of treatment to address the disease's underlying causes and enhance wellness. It is evident from the aforementioned essay that Viruddha ahar is a crucial component of today's bad dietary practises and eating behaviours. Even though this article only briefly describes it, dieticians and nutritionists with extensive training must conduct in-depth research on contradicting diets and communicate the details to the public.

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