

The Understanding of Viruddha Aahar in Today's Scenario: An Ayurvedic and Modern Perspective

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Abstract—In Ayurveda, the concept of Viruddha Ahar (incompatible food combinations) plays a vital role in maintaining health and preventing disease. While modern nutritional science has begun to understand and validate the physiological basis behind some food incompatibilities, Ayurveda has long emphasized their importance in daily diet. This article explores the concept of Viruddha Ahar, its classical understanding, practical examples, contemporary relevance, health consequences, and guidelines for preventing diet-related disorders in today's fast-paced, globalized food culture.

Index Terms—Viruddha Ahar.

I. INTRODUCTION

Food is not merely a source of energy but a potent therapeutic agent in Ayurveda. The ancient seers of Ayurveda stated, "Ahara sambhavam vastu roga ahara sambhava" health and disease are both outcomes of food. Among various aspects of Ayurvedic dietary guidelines, Viruddha Ahar holds great significance. In today's era of fusion food, fast food, and haphazard dietary habits, understanding Viruddha Ahar is essential for preventing lifestyle-related diseases and ensuring holistic well-being.

II. DEFINITION OF VIRUDDHA AHAR

The term Viruddha means "opposite" or "antagonistic," and Ahar means "diet or food." Thus, Viruddha Ahar refers to food combinations that are inherently incompatible with each other in terms of:

- Desha (region)
- Kala (time or season)
- Agni (digestive fire)

- Dosha (body constitution)
- Matra (quantity)
- Satmya (wholesomeness)
- Virya (potency)

Charaka Samhita classifies 18 types of Viruddha Ahar, such as Desha Viruddha, Kala Viruddha, Agni Viruddha, Dosha Viruddha, Veerya Viruddha, and others.

Aims and Objectives: -

The Concept of Viruddha Ahara – A Systemic Review

1. Understanding Virrudha Ahara:

To provide a comprehensive understanding of the concept of Virrudha Ahara and its significance in Ayurveda.

2. Promoting Digestive Health: To highlight the importance of food compatibility in maintaining digestive health and preventing disorders.

3. Encouraging Mindful Eating: To foster awareness about mindful eating practices that align with Ayurvedic principles.

Types of Viruddha ahara In Ayurveda texts, certain types of Viruddha Ahara have been told.

What is Viruddha Ahar?

A Foundational Concept in Ayurveda.

- Viruddha means "opposite" or "contradictory."
- Ahar means "food."

Viruddha Ahar refers to the consumption of foods that are incompatible with each other, leading to negative health effects. Ayurveda posits that certain food combinations, even if the individual foods are healthy, can disrupt metabolism, inhibit tissue formation, and create toxins in the body. This concept emphasizes that

not only what we eat, but how, when, and in what combination we eat is crucial for health.

All drugs and diet which dislodge the various doshas but dosh not expel them out of body one be regarded as unwholesome such of drugs & diet are unwholesome for normal dhatus (tissue element) and doshas of the body, are in opposed to proper growth of tissues elements and doshas

The ahara should be unwholesome when it is not taken properly in the quantity, combination & in right way and natural sources

Those amount of food substances vitiates /expels kapha pitta from their (shtana) but not from body

(sharir) those substances are called unwholesome diet (viruddha aahar)

The amount of food which disturbs the equilibrium of doshas but not expels from out of body called unwholesome diet /unbalanced food.

As in Charaka Samhita, 18 kinds of Viruddha are explained briefly: 18 Types of Viruddha Ahara.

Types of Viruddha ahara

In Ayurveda texts, certain types of Viruddha Ahara have been told. As in Charaka Samhita, 18 kinds of Viruddha

are explained briefly:

1.	Desha (place) Viruddha	2.	Kala Viruddha
3.	Agni Viruddha	4.	Matra (quantity) Viruddha
5.	Satmya (wholesome) Viruddha	6.	Dosha Viruddha
7.	Sanskar (mode of preparation) Viruddha	8.	Veerya (potency) Viruddha
9.	Koshtha Viruddha	10.	Avastha (state of health) Viruddha
11.	Krama (sequence) Viruddha	12.	Parihar Viruddha
13.	Upachar (treatment) Viruddha	14.	Paak (cooking) Viruddha
15.	Samyoga (combination) Viruddha	16.	Hriday Viruddha
17.	Sampad (richness of quality) Viruddha	18.	Vidhi (rules for eating) Viruddha

Comparative examples from the present perspective

S. No.	Viruddha ahara	Examples from Ayurveda texts	Examples from the present era
1.	Desha viruddha	I am consuming rooksha and teekshna dravyas in jangala desha and snigdha and sheeta guna dravyas in anoopa desha.	Eating spicy food in a hot city
2.	Kaala viruddha	Consuming sheeta kaala and katu- ushna ahara in ushna kaala (greeshma ritu)	Ice cream in the winter season Pickles chatanis /excessive tea in summer
3.	Agni viruddha	We are consuming food that is not made with these varieties of jatharagni.	<ul style="list-style-type: none"> • Large Heavy meals at night in Tikshnagni are easily digested, whereas, in Mandagni, food is slowly digested and takes a long time. • Sizzling Browne ice cream with Hot Chocolate • Cold water or Soft Drinks before Hot tea • Instant noodles
4.	Matra viruddha	Consuming an equal quantity of madhu and ghrita (ghee).	Popcorn with Watching Movie
5.	Satmya viruddha	For a person who is habituated to katu and ushna ahara, swadu and sheeta veerya ahara.	<ul style="list-style-type: none"> • Vegetarian person eating cake containing eggs. • Instant noodles • Frozen food/ packed food
6.	Dosha viruddha	Consumption of ahara and aushada, like the qualities of vatadi dosha but adverse to the person's practice constitutes.	<ul style="list-style-type: none"> • Kapha prakriti person eating ice cream. • Vata prakriti person eating light, dry foods Excessive exercise

			<ul style="list-style-type: none"> • Heavy diet to childrens
7.	Samskara viruddha	The meat of a peacock bird roasted on a castor stick.	<ul style="list-style-type: none"> • Potato chips • Marinating Chicken with dahi. • Iced tea. • Cold coffee • Cold coffee with ice cream
8.	Veerya viruddha	Consumption of ahara and aushada, which are cold potency, along with those which are hot in potency.	<ul style="list-style-type: none"> • Eating Ice cream with Hot fudge • Milkshakes, Fruit salads. • Iced tea
9.	Koshtha viruddha	Administration of medicines having manda veerya and mild purgatives to a person having. Krura koshta and, on the contrary, administering medications that are a guru in nature and strong purgatives to a person with mrudu koshta is considered as koshta.	<ul style="list-style-type: none"> • Milk is given in crura koshta person. • Spicy Punjabi food with cold drinks • Cold water or Soft Drinks before Hot tea
10.	Avastha viruddha	The use of foods that cause aggravation of vata dosha by the persons indulging in exertion, copulation and physical exercise and the use of food that cause aggravation of kapha dosha by the persons who sleep more and are lazy constitute.	<ul style="list-style-type: none"> • Vata vitiating foods and drinks like dry, cold food by the person with heavy manual work, etc. • Spicy Punjabi food with cold drinks
11.	Krama viruddha	Consumption of food by a person without elimination of urine and faeces, or when he is not hungry or very hungry, etc.	<ul style="list-style-type: none"> • Consume food before the earliest food is digested or without proper appetite.
12.	Parihara viruddha	Consuming ushna veerya ahara after consumption of meat of varaha etc.	<ul style="list-style-type: none"> • Cold water after hot tea
13.	Upachara viruddha	Consumes sheetala jala after ghrita pana.	<ul style="list-style-type: none"> • Drinking cold water after taking ghee • Juice, Alcohol, Alcohol after Hot spicy food
14.	Paka viruddha	Consumption of food cooked using fuels of forbidden trees like dishtadaru, dur-daru, etc. and consumption of food that is inadequately cooked, overcooked, or burnt.	<ul style="list-style-type: none"> • Half-cooked, Burnt food • All chinese food, chicken fried rice,egg,noodles
15.	Samyoga viruddha	Amla rasa with milk	<ul style="list-style-type: none"> • Fruit Salad, Cheese, fruit, milk, along with banana • Sizzling Browne ice cream with Hot Chocolate
16.	Hridi viruddha	Consumption of food which is not liked by one's manas.	<ul style="list-style-type: none"> • Eating food not liked by the person
17.	Sampat viruddha	Consumption of diets and drugs that have not yet acquired their natural taste, which have lost their natural taste, or which have an unnatural or bad taste.	<ul style="list-style-type: none"> • Over ripen mangoes, Banana
18.	Vidhi viruddha	Eating in an open place.	<ul style="list-style-type: none"> • Eating food while watching T.V. or talking • Popcorn Along with a Cold drink

Properties of Viruddha Āhāra (according to case papers)

(1) Water, Colddrink, Dal, Basundi,- (Drava)

Food containing excess of liquids, taking excessive quantity hampers agni and produces ama and kleda. Mainly vitiate kapha, Pitta, Rakta and Lasikā.

(2) Churmura, Poha, Puran Poli, rice with sugar, (Sthūla)

In excessive quantity, food items of high density i.e. having, less weight as compared to their size. They are heavy to digest and vitiate Kapha, Māmsa.

(3) Cold drinks, Fruit (freeze), water melon, Ice-creams. (Śīta)

food items cold in action. They hamper agni, contract strotasās and affect the circulation of Bhāva padārthās. Mainly vitiates Vāta, Kapha, Rasa and Māmsa.

(4) Curd, Fishes, Rice (Guda), ice-cream, Lassi, Chiwada, (Abhişyandi), Food items of sticky quality, heavy for digestion stick to the inner sides of channels in the body affect the circulation and cause unnecessary heaviness. Mainly vitiates Pitta, Kapha, Rakta and Māmsa.

(5) Tuvari, Pav-Bhaji, Vada Bhaji, Bhel, Pani Puri, Feni, Khir, Usal (Fried Śimbi Dhānya) :- (Vidāhī)

Food Items which are hard to digest Many items undergo incomplete digest and cause burning sensation. Mainly Vitiates Pitta and Rakta.

(6) Marica, Chilly, Potata, Masala, Wada Sambar, Kachori: - (Tikṣṇa)

Food items which produce penetrating action in the body. Marich gives tikṣṇa sensation to the tongue in the normal condition they compensate excessive Drava and Picchila guṇās. But in excess harms the Dhatus.

(7) Maṣa, Chilli, Curd, Tea, Coffī, :- (Usna)

Food items which are hot in action. Mainly vitiates Pitta and Rakta, cause liquification of kapha. In excess cause swedna of dhātus and dravatā is taken out of them.

(8) Papad, Khari, Farsan, Salt, Kachori, Kshara, Salt, Pickles. (Kṣāra)

Food items containing various alkalies they wash out all the necessary snigdhatā and produce excessive dryness.

(9) Paryuṣita anna.: -Idli, Dhokala, Uttappa, Bakery Products.

Food Items which have started decay process in them. They vitiate Rakta and Tridoṣās. Well Previously cooked food items (minimum 24hours).

Now a day such food is taken as a fashion under the named tinned food.

Various bakery products are also examples of paryuṣita annā

Same food items are fermented before they are cooked. They can also include under puti. Caraka Vimāna 7/12

(10) Oil, Dalda, Basundi, Shira, Barphi, Gulab jamun (sweet products):- Snigdha,

Food items of unctuous properties. In excess, cause kleda, formation and ama. Mainly vitiates Kapha, Rakta, Māmsa and Lasikā.

(11) Fruit salad, Banana with Milk, Milk-shakes, Milk with fishes Nonveg with curd, spicy food with cold drinks. Viruddha anna is combine of two or more food items or reacting each other biographically and producing harm to the body.

Viruddha anna causes utkleśa of doṣās and such doṣās if not removed from the body, produce various disease, kustha is one of them.

III. KARYAKARITVA OF GUNAS

1) Vikāśī :-

विकासी विकसन्नेव धातुबन्धान् विभोक्षयेत् । सन्धिबन्धाश्च शिथीलान् करोति हि विकासी तत्।

विश्लिष्यौजश्च धातुभ्यो यथा क्रमुक्ककोद्रवी ॥ (शारडगधर)

That which produces looseness of the joints (of bones) by drinking up the ojas present in the dhatus is known as vikāśī. e.g. Kramuka.

2) Abhişyandi

अभिष्यन्दयति अवरुणद्धि क्लेदयति च स्त्रोतांसि इति अभिष्यन्दि।

अभिष्यान्दि दोषधातुमलस्त्रोतसां क्लेदप्राप्तीजननम्---- (उल्हण)

पैच्छिल्याद् गौरवाद द्रव्यं रूदध्वा रसवहाः सिराः।

धत्ते यद् गौरवं तत् स्यादभिष्यन्दि यथा दधि 11--- (शारडगधर)

Those substances which by its qualities like sliminess and heaviness blocks the siras (channels) of rasadhātu

and produces feelings of heaviness of the part or body is known as abhiṣyandi
e.g. Dadhi (Curd).

3) Drava:-

द्रवत्वं स्पंदं स्पंदने हेतुः निमित्तं संग्रहे तु तत्---कारिकावली
द्रवत्वं स्पंदनकर्मकारणम् । प्र.पा.भा यस्य विलोडने शक्तिः
स द्रवः। हेमाद्री

द्रव प्रक्लेदनः। - सुश्रुत

द्रवः क्लेदकरो व्यापी। भावप्रकाश

That substance works kapha pitta vardhana. Those helps increase drava dhātus (Rasādī) and also increase quantity of mala, mutra, sveda (stool, urine, sweating)

4) Sthula :-

यस्य संवरणे शक्ति स स्थूलः। हेमादि स्थूलः स्थौल्यकरो देहे
स्त्रोतसामवरोधकृत्। भावप्रकाश स्थूलः स्यात् बंधनकारकः
सु.सू.४१

That substances digest very slowly. Due to sthauilyabhāva creates obstruction in the strotasas. Due to same property of kapha; increase quantity of "kapha". Śarira gets stula due to excessive dhātu vruddhi. Excessive sthauilya creates obstruction in strotasās.

(5) Tikṣṇa :-

यस्य शोधने शक्तिः स तीक्ष्णः- हेमाद्रि

दाहपाककरस्तीक्ष्ण स्त्रवणः :-सुश्रुत

तीक्ष्णं पित्तकरं प्रायोलेखनं कफवातहत्:- --भावप्रकाश

Those substances are same properties of agni mahābhuta. It helps to increase Tikṣṇa pitta and decrease kapha Vāta (kapha Vātaṣkaya) That substances creates Udvega (Śkobha), daha and pāka to śarira ghataka. Tikṣṇa guna is found in atmosphere in Śarada, Vasanta, Griṣma. Due to increase Tikṣṇa guna of pitta and increase pittaja agni.

6) Snigdha:-

यस्य क्लेदनेशक्तिः स स्निग्धः हेमाद्री

स्नेहोऽपां विशेषगुणः प्र.पा.भा.

स्नेहमार्दवकृत् स्निग्धो बलवर्णकरस्तथा :-सुश्रुत

स्निग्धं वातहरं श्लेष्मकारि वृष्यं बलावहम्। :-भावप्रकाश.

That substances gives excessive snigdhatā and ārdratā (moisture) to tvacā and śarira ghataka. Snigdha is main property of Apa mahābhuta and increase kapha. Snigdha substances are gurū guṇātmaka.

7) Uṣṇa :-

स्वेदने उष्णः हेमादि

तैजसमौष्ण्यं तैक्ष्ण्यं च। र.वै. उ.सू.११३

उष्णस्तद्विपरीतः स्यात् पाचनस्य विशेषताः। सुश्रुत ४६.

उष्णो भवति शीतस्ये विपरीतस्य पाचनः। भावप्रकाश

That substances increases pāka, due to pāka increase uṣṇa guna of dhātu agni. Due to usna guna increase pitta and decrease kapha Vata

8) Gurū:-

गौरवं पार्थिवमाप्यश्च र.वै.अ.उ.सू. ११६

गुरूत्वं जलभूम्योः पतनकर्मकारणम्। सादोषलेपवलकृद्
गुरूस्तर्पणवृहणः।- सुश्रुत

गुरू वातहर पुष्टिश्लेष्म कृत्विपाकि च:- भावप्रकाश

That substances are heavy to digest those creates agnimandatā and Gauravatā (heaviness) in the body (sarira) this substances digests very slowly. For digestion substances having excessive digestion power (agni) and agnimandatā developed. It creates Vātanāśa and kapha vruddhi. Gauravatā creates in al over in śarira and strotasās. Gurū guṇa creates Glāni and Śaithilya in śarira and strotasās.

9) Śīta :-

ल्हादनः स्तम्भनः शीतो मूर्च्छात्स्वेदहाजित्। सुश्रुत

शीतस्तु ल्हादनः स्तम्भी मूर्च्छात्स्वेददाहनुत्- भावप्रकाश

Those substances decreases pitta (usna guna) and increases Vāta kapha. Generally, it creates dhātu vruddhi and rakta stambhana. Śīta guna creates obstruction and contracts Śarira Ghataka.

10) Mañḍa :-

मन्दः सकलाकार्येषु शिथिलोष्पोऽपि कथ्यते ।

Those substances creates sithilatā in whole body.

11) Vidāhī:-

विदाही द्रव्यमुद्धारमम्लं कुर्यात्तथा तृषामा हृदि दाहश्च
जनयेत्पाकं गच्छति तच्चिरात् ॥ -भावप्रकाश पुर्वखंड/२४७

Those substances creates amla vipāka and excessive thirst and burning sensation in heart.

Diseases due to Viruddha Ahara

From the above list it can be understood that any procedure, combinations, dose, amount of food, opposite properties of food if consumed in a regular fashion can lead to number of disorders. Charaka has mentioned that such types of wrong combinations can

lead to even death. If above-said rules for the diet are not followed then the diseases occurring due to Viruddha Aahara can occur, which are mentioned below. Impotency, Visarpa (erysipelas), blindness, ascitis, bullus, insanity, fistula in ano, coma or fainting, intoxication, abdominal distention, stiffness in neck, varieties of anemia, indigestions, various skin diseases, diseases of intestines, swelling, gastritis, fever, rhinitis, and infertility. It can be observed from the above list that Viruddha Anna can lead to disorders up to impotency and infertility, thus it has an impact up to Shukra Dhatu Dushti. If the above list of diseases is classified as per the body system, it can be said that, immune system, endocrine system, digestive system, nervous system, and circulatory systems are affected by continuous consumption of Viruddha Ahara.

Materials and Methods Literature Review:

Conduct a comprehensive review of classical Ayurvedic texts, such as the Charaka Samhita and Sushruta Samhita, to gather foundational knowledge about Virrudha Ahara. Analyze contemporary research and publications on Ayurvedic dietary principles and their relevance to modern health practices.

Data Collection:

Collect qualitative data through interviews or surveys

IV. DISCUSSION

The concept of Virrudha Ahara serves as a critical lens through which we can examine dietary practices and their effects on health. As explored in the previous sections, incompatible food combinations can significantly impact digestion, nutrient absorption, and overall well-being. The discussions surrounding Virrudha Ahara highlight several key themes that warrant further examination. 1. Cultural Relevance and Modern Application 2. Digestive Health as a Foundation for Wellness 3. Personalization of Diet 4. Education and Awareness

V. CONCLUSION

1) Virrudha Ahara offers valuable insights into the interplay between diet and health. By understanding and applying the principles of incompatible foods, individuals can enhance their digestive health and

overall wellness, creating a foundation for a more balanced and fulfilling life. The journey toward mindful eating through the lens of Virrudha Ahara not only reconnects us with ancient wisdom but also encourages a modern approach to nutrition that is rooted in balance and harmony.

2) 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 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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