LITERARY REVIEW ON ASPECTS ASSUAGING THE PERILOUS EFFECTS OF VIRUDDHAHARA (INCOMPATIBLE DIET)

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**ABSTRACT:**
Ahara, Nidra & Bramhacharya are the three Upasthambha. Among these three, Ahara is prime important for body & body is the reflection of the food which is taken by human-beings. Hence when food is consumed according to the dietetic laws, it bestows health. Similarly when the laws of dietetic regimens are broken it leads to numerous diseases. Hence in Ayurveda various incompatibilities have been mentioned such as Mithyahara, Atimatrashana, Hinamatrashana, Vishamashana etc. which hamper our body tissues & Viruddhahara is one of them. Viruddhahara is one which acts antagonistic to the Deha Dhatus (tissues of the body) or the food-stuffs which aggravate Dosa but does not expel it or vitiates Rasadi Dhatus and generates diseases. No doubt that Viruddhahara produces damage to the body tissues but it is seen that some factors are present which nullify the harm created by Viruddhahara. Hence the main aim of the study is to lob light on such factors which nullify the hazardous effects generated by Viruddhahara.

**Key Words:** Ahara, Nidra, Viruddhahara, Deha Dhatus

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**INTRODUCTION:**
Viruddhahara is well known Siddhant & it is extremely harmful for the body. But sometimes one can see in day to day life that, even though the people are consuming Viruddhahara it fails to cause harm. Also there are some other aspects which come in everyone’s mind that while taking Ahara which is the combination of many Rasas, is similar to Samyoga-viruddha or Rasa-virya-vipaka Viruddha mentioned by Acharya Sushruta. This Ahara which is consumed by human-beings on a daily basis does not create Viruddha effects (bad effects); on the contrary it helps in maintaining our body. Therefore effort is made here to solve these kinds of questions.

**MATERIALS & METHODS:**
All available authentic books viz. Samhitas & their respective commentaries have been referred for this literary work. The discussion is mainly based on conceptual part & the effort is made to draw a final conclusion which is again depending upon the discussion.

**CONCEPTUAL REVIEW:**
For getting an idea about nullification of hazardous effect of Viruddhahara it is very much necessary to have knowledge regarding occurrence of diseases & factors which invalidate the bad effects of Viruddhahara. Hence conceptual review is divided into two parts as follows.

**Literary review on the occurrence of diseases:**
Samurcchana can be better understood by Vikara-Vighata-Bhavabhava-Vishesha Siddhant which is emphasized as follows- Vikara Disease Vighata- Inhibition Bhavabhava- Bhava (Existence) & Abhava (Nonexistence)

Nidana, Dosa & Dushya are the Vikara-Vighata-Bhavabhava which is responsible for occurrence of diseases. Therefore the intensity of the disease depends upon the Samurcchana i.e. the association of these factors with each other. Hence the suppression or the incidence of the diseases can be tabulated as under (According to Charaka Samhita). [3]

**Table no 1:** Vikara-Vighata-Bhavabhava

<table>
<thead>
<tr>
<th>Association [Samurcchana] of Doshas (Morbid humors)</th>
<th>No association</th>
<th>Late association</th>
<th>Weak association</th>
<th>Sudden association</th>
<th>Powerful association</th>
<th>Sufficient association</th>
</tr>
</thead>
<tbody>
<tr>
<td>with Dushyas (Body elements) under the influence of Nidanos (causative factors)</td>
<td>No disease</td>
<td>Prolong course or Delay in manifestation (chronic disease)</td>
<td>Mild disease</td>
<td>Acute disease</td>
<td>Fatal or threatening disease</td>
<td>Complete disease or Regular symptoms</td>
</tr>
</tbody>
</table>

Thus disease pathogenesis depends upon association of causative factors (Nidana), morbid humors (Doshas) as well as elements of body (Dushya).
Literary review on reasons for the pacification of harm created by Viruddhahara:

Acharya Charaka has mentioned one more Siddhant which is ‘Viruddha Guna Sanmipate Hi Bhuyasam Alpam Avajiyate’ [3] for Chikitsa purpose which mean, when there is an interaction between qualities of the opposite type, it is the stronger that subdued the weaker. So one can apply this principle to Viruddhahara also in following manner-

As many people are taking Viruddhahara in their daily routine but only some of them face the hazardous effect of Viruddhahara. Also all the perilous effects of Viruddhahara not appear in the body or some of the hazardous effects appear & some are not.

At this time whole body or a part of body tissues are strong enough to face the hazards which are created by Viruddhahara. Here, Viruddhahara is not that much powerful to generate impairment in the body tissue. Hence Acharyas have stated that Viruddhahara become harmless in following situations. When Viruddhahara become Satmya (adaptable to the body), taken in Alpamatra (quantity & quality is of mild variety), taken by the persons having Diptagni (excellent appetite & digestion), young age, with Uttam Bala & to those who are taking Snigdhahara.[4] In these circumstances dietetic incompatibility is neutralized.

Why sometimes Viruddhahara is unable to cause Viruddha effects:

Samyoga is defined as the combination of two or more Dravyas. If the combination of those substances is harmful then it is known as incompatibility of combination i.e. Samyoga Viruddha. [5] Under certain condition, combinations of substances will remain harmless to the body & the effects are nullified. Here are some conditions collected from commentaries which fail to follow Viruddha effect.

**Agnisamparka**-
Agnisamparka is the reason given by Arunadatta in which Dugdha & Lashuna in Lasuna Ksheerapaka are not Viruddha even having differences in their Rasas due to the combination of heat. [6]

**Anekadravyasamyoga**-
When many Dravyas are combined with each other having diversities in their Gunas, their total combined effect will be different from that of Viruddhahara & it will not create harm to the body. Ushna Madhu is harmful to the body but when it is taken in combination with other Ushna Yamana Dravya Kwatha it does not cause harm to the body, here Anekadravyasamyoga is the reason for not causing any harm to the body. [7]

**Dravyaprabhava**-
All human being are taking Shadrasatmaka Ahara which is one sort of Rasa Viruddha stated by Acharya Sushruta. [8] But by Dravya Prabhava Shadrasatmaka Ahara is not considered as Viruddha. [9]

**DISCUSSION:**

Viruddhahara is a Nidana factor among Vikara-Vighata-Bhavabhava. Sometimes after taking Viruddhahara it fails to produce disease due to non-association of Doshas with Dushyas.

When body tissues are strong enough to subdue the effect of Viruddhahara till that time no hazardous effect of Viruddhahara appears in the body. Hence the factors which have caused nullification of harmful effect of Viruddhahara have mentioned in following table. [10]

<table>
<thead>
<tr>
<th>Table no 2- Causes of nullification of harmful effect of Viruddhahara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satmya (Adaptable)</td>
</tr>
<tr>
<td>Alpamatra (quantity &amp; quality is of mild variety)</td>
</tr>
<tr>
<td>Diptagni (excellent appetite &amp; digestion)</td>
</tr>
<tr>
<td>Taruna Vaya (Young age)</td>
</tr>
<tr>
<td>Snigdhahara (Diet having Snigdha Guna)</td>
</tr>
<tr>
<td>Vranyama (Exercise)</td>
</tr>
</tbody>
</table>

Combination of different Dravyas (Samyoga Viruddha) in Aghyadi Samparka & Aneka Dravyasamyoga may nullify their internal harm & not create Viruddha effect can be understood as follows.

**Agnisamparka**-
Various Dravyas when come in contact they create such properties which none of them have possessed before. But due to the Agnisamparka this newly formed property which have produced by the combination of the Dravyas get vanished & hence do not cause destructive effect to the body.

**Anekadravyasamyoga**-
When 2 Dravyas come in contact with each other, harmful effects created by combination of 2 Dravyas get vanished by the combination of other 2 Dravyas. This can be explained by one example as follows-

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Table no 3 - Let us take 4 numbers i.e. 1, -2, -3 & 4

Group 1- When combination of 1 & -2 occur the total effect will be -1.
Group 1- When combination of -3 & 4 occur the total effect will be 1.
Now the total effect of both the groups i.e. -1 from first group & 1 from second group will be 0.

Dravyaprabhava -
Dravya-prabhava can be understood by following manner:
Milk + lemon → gets curdled
Milk + Shushka Draksha → does not get curdled or it may curdle after long time.

It can be seen due to the difference in the level of the same Gunas. Here lemon & Draksha both possess Amla Rasa. But in lemon the Amla Rasa is in “Tama” (excess) quantity. Hence Dravyas having opposite Gunas with a great difference, then their combination is seem to be more harmful than those having opposite Guna with mild difference. Same kind of effect one can see in following example.

Dugdha + Kulthi → Harmful to the body
Shali Dhanya + Kulthi → Not causing any harm to the body

Here Kulthi possess Amla Rasa in excess (Tama) quantity & when it is combined with milk which is again having Madhura Rasa in excess quantity can produce damage to the body. Though Kulthi possess Amla Rasa in excess quantity but Shali Dhanya possesses Madhura Rasa in less quantity hence the combination fails to create harm to the body.

CONCLUSION:
Viruddhahara cannot create harm when body tissues are strong enough to overcome the damage generated by it.

REFERENCES

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