Prevalence of *Viruddha Ahara* in Patients Attending Arogyashala of N.I.A and Its Effects on Health

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Abstract

Nowadays, the era of urbanization has produced increased number of fast foods and restaurants. The food habits and life style has also been customized according to the profession/career of an individual. Hence much importance for taste is given but not for health benefits. “Viruddha” or “Vairodhika” is the technical terms for incompatible or antagonistic. *Viruddha Dravyas* dislodge the various *Doshas* but do not expel them out. So they cause various disorders. As mentioned in *Samhita*, it is prime cause of many diseases like *Kushtha*, *Amavata*, *Amlapitta*, *Atisara*, *Pandu*, *Visarpa*, *Vatarakta*, *Grahani* etc. To survey the prevalence of *Viruddha Ahara* consumption in patients and its hazardous effects on health and to find out the presence of *Viruddha Ahara* as a causative factor in different diseases. For this purpose a survey study was planned and a total of 416 subjects were interviewed. The data shows that all (100%) patients were consuming *Viruddha Ahara* (incompatible diet) having *Mandagni* and *Avara Vyayamashakti*. *Raktavaha Srotodushthi* found in maximum number of patients. From the above results, it is concluded that *Viruddha Ahara* is an important aspect of today’s improper dietary habits.

Keywords *Mandagni*; *Raktavaha Srotodushthi*; *Viruddha Ahara Consumer*

1. Introduction

*Ahara*, which is ingested and thus it includes in itself both diet and drugs [1]. Food is a substance which when taken in the body, is able to build up or repair tissue, protects against ill health [disease] as supply materials for the production of health and energy. Wholesome diet is responsible for the growth and development of the body, on the contrary, unwholesome diet causes several diseases [2]. *Acharya Sushruta* have emphasized that *Ahara* is responsible for the *Preenana* of the body. It produces instant strength, increases the lifespan, lustre, happiness as well as normal mental activities like memory power etc. *Ahara* plays a vital role in retrieval the lost strength during the stage of convalescence. All *Acharyas* have accepted a vital role of *Viruddha Ahara* in the manifestation of many diseases. Diet articles are inimical to the body elements tend to disagree with the body system [3]. The food, which having disclosed the morbid humours but do not eliminate them from the body are to be regarded as unwholesome [*Viruddha Ahara*] [4]. *Charaka* has mentioned 18 types of *Viruddha Ahara* which are *Viruddha to Desha* [place], *Kala* [period], *Agni* [digestive power], *Matra* [measurability], *Agni Sveda* [sweating by heat], *Agna* [sensory domain], *Agni Tirtha* [sacred water], *Agni Nira* [fire extinguished], *Agni Rasa* [sweating by wind], *Agni Rasa Tirtha* [sacred water extinguished], *Agni Tirtha* [water expired], *Agni Nira Tirtha* [water extinguished], *Agni Nira Agna* [water extinguished and senses], *Agni Rasa Nira* [water extinguished and wind], *Agni Nira Nira* [water extinguished twice], *Agni Nira Rasa* [water extinguished and wind], *Agni Rasa Nira* [wind extinguished and water], *Agni Nira Rasa Nira* [wind extinguished twice], *Agni Nira Tirtha Nira* [water extinguished thrice], *Agni Nira Tirtha Nira Nira* [water extinguished thrice and senses], *Agni Nira Tirtha Rasa* [water extinguished thrice and wind], *Agni Nira Rasa Tirtha* [wind extinguished thrice and water], *Agni Nira Rasa Nira Tirtha* [wind extinguished thrice and water].
[doses], Satmya [habit], Aniladibhi [Doshas], Sanskara [mode of preparation], Virya [potency], Koshtha [state of bowel], Avastha [state of health], Krama [order of intake], Parihara [proscription], Upachara [prescription], Paka [cooking], Samyoga [combination], Hrit [palatability], Sampada [richness of quality] and Vidhi [against to rules of eating] etc.

All types of Viruddha Ahara not produce the disease because body elements like Dushya and Deha Bala [immunity] protect the body from the diseases.


2. Aims and Objectives

1) To survey the prevalence of Viruddha Ahara consumption in patients and its effects on health. 
2) To find out the presence of Viruddha Ahara as a causative factor in different diseases.

3. Materials and Methods

To conduct a survey study to gather the data for prevalence of Viruddha Ahara consumption in patients, a duly prepared proforma was made. For this survey study, total 416 patients were screened on the basis of prepared questionnaires which are mentioned in annexure 1.

4. Selection of Patients

Patients suffering from different diseases without considering age, sex, religion, marital status, socioeconomic status were selected randomly from O.P.D. & I.P.D.

5. Observation

![Figure 1: Prevalence of Age, Gender, Marital Status, Socio-Economic Status, Occupation, Diet Pattern, Habitat of Total Study Patients [n=416]](image)
Figure 2: Prevalence of Sharirika Prakruti, Vyayamashakti, Agni, Koshtha and Bowel Habits of Total Study Patients (n=416)

Figure 3: Prevalence of Srotodushti of Total Study Patients (n=416)

Figure 4: Prevalence of Diseases of Total Study Patients (n=416)
In Survey study, out of 416 patients, maximum numbers of patients (45.43%) were found in the age group of 26-35 years. 64.18% patients were male followed by 35.82% female. Maximum patients (68.50%) were unmarried. Most of the patients were from middle socio-economical class (58.89%). In case of occupation, 32.45% patients were service class, 26.44% patients were in student occupation. 58.89% patients were vegetarian and 85.57% patients were from urban population (Figure 1).

On considering the data of Sharirika Prakruti, maximum i.e. 47.11% patients had Vata-Kapha Prakruti, 34.85% had Pitta-Kapha Prakruti. In this study, 93.26% patients were having Avara Vyayamashakti. On considering the data of Agni, maximum i.e. 94.95% patients were having Mandagni. 4.56% patients were having Vishamagni and 2.90% were having Tikshnaagni. On analyzing the Koshtha of patients, it was found that 74.75% of patients were having Madhyama Koshtha. Bowel habits of most of the patients were found irregular (77.40%) (Figure 1).

In case of Srotodushti, it was observed that vitiation of Raktavaha Srotasa was found in maximum number of patients who had consuming Viruddha Ahara (43.75%). Vitiation of Annavaha Srotasa and Rasavaha Srotasa was observed in 24.03% and 13% patients respectively (Figure 3).

Out of 416 Viruddha Ahara consumer patients, it was observed that maximum no. of patients i.e. 23.55% were of Kushtha (skin disease), 21.15% patients of Amavata, 17.30% patients of Amlapitta, 12.25% patients of Vatarakta, 8.17% patients of Grahani, 7.21% patients of Visarpa, 5.52% patients of Atisara, 4.80% patients of Pandu were found of Viruddha Ahara consumer (Figure 4).

### Table 1: Prevalence of Nidana (Cause)

<table>
<thead>
<tr>
<th>Availability of Nidana</th>
<th>No. of Patients</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intake of milk with Guda (jaggery)</td>
<td>416</td>
<td>100%</td>
</tr>
<tr>
<td>Intake of milk with Khichadi (cooked rice)</td>
<td>289</td>
<td>69.47%</td>
</tr>
<tr>
<td>Intake of milk + sour fruits</td>
<td>416</td>
<td>100%</td>
</tr>
<tr>
<td>Intake of non-vegetarian diet + curd/milk</td>
<td>66</td>
<td>15.66%</td>
</tr>
<tr>
<td>Intake of curd at night</td>
<td>416</td>
<td>100%</td>
</tr>
<tr>
<td>Milk Shake</td>
<td>416</td>
<td>100%</td>
</tr>
<tr>
<td>Fruit-salad</td>
<td>231</td>
<td>55.52%</td>
</tr>
<tr>
<td>Milk + curd + Bhata (cooked rice)</td>
<td>389</td>
<td>93.50%</td>
</tr>
<tr>
<td>Milk+Idli/Samosa/Kachodi</td>
<td>416</td>
<td>100%</td>
</tr>
<tr>
<td>Milk + Salt</td>
<td>356</td>
<td>85.57%</td>
</tr>
<tr>
<td>Intake of junk food like samosa chaat, dabheli,</td>
<td>416</td>
<td>100%</td>
</tr>
<tr>
<td>pani puri, dahi puri, sheva puri, bhela puri,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ragada patis etc., fried foods &amp; oily, spicy foods,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bakery products and processed food (frozen,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>canned, packaged or wrapped)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

All patients (100%) were found of Viruddha Ahara consumer.

On considering data of 416 patients, all patients (100%) were taking milk with Guda (jaggery), milk + sour fruits, Milk+Idli/Samosa/Kachodi, curd at night, milk shake and junk food like samosa chaat, dabheli, pani puri, dahi puri, sheva puri, bhela puri, ragada patis etc., fried foods & oily, spicy foods, bakery products and processed food (frozen, canned, packaged or wrapped). 93.50% patients were consuming Milk + curd + Bhata (cooked rice), Milk + Salt were predominant in 85.57% patient. 69.47% and 55.52% patients were milk with Khichadi (cooked rice) and Fruit-salad respectively. 15.66% patients were taking non vegetarian diet + curd & milk (Table 1).
7. Discussion

The dietetics for human beings that are in changing manner due to shorter world and mostly due to human behaviour. Now-a-days it is observed that, peoples are forgotten the code and conduct of dietetics- which is also vary from region to region. In present era, due to changing life, urbanization and fascination of western culture, food habits of society are changing. Peoples mind set up with the two words- delicious & continental, means delicious dishes means continental- we are unable to think about state or even country level. Those are still present like traditional Rajasthani, Panjabi, Marwari or Bengali dish only restricted as a service in a Holiday Package. In this era the style also unnoticeably entered in the kitchen room through the media specially television. Everyone, apart from sex and age try to establish herself or himself as good chemist in the production of tasty articles. But there is a big gap between tasty and healthy. If we make a balance between two then it is fine otherwise not. Unfortunately what is happening today with our dish that is nothing but a misuse of the sense of taste.

So naturally today the food & food habits are changing according to changing life-style of present inhabitants. In a word the century is fast as its time, food or food habits and ultimately makes a perplex combination and that is definitely incompatible and injurious for health. And day to day the trends are gradually increasing, people are most of the time submerged with ‘incompatible’ either in diet or habit form which leads to most of the diseases.

It was found that 100% of the patients were habitual to Viruddha Ahara. At present time, younger age group (26-35yrs), due to ignorance or carelessness are take diet without considering rules and regulations of dietetics. Reported data of gender shows 64.18% patients were male, possible rationale may be that, male may be more affected by incompatible diet due to some conditions i.e. hostel, business and service schedule. Maximum patients (32.45%) were service class, 26.44% patients were in student occupation, owing to busy time and work load, they were having irregular, improper, inappropriate diet practice, and regular intake of Viruddha Ahara.

It was observed that, 85.57% patients were from urban population. In urban area modernized peoples are lives with hard and fast life so they more consume incompatible diet.

In case of Sharirika Prakruti, maximum i.e. 47.11% patients had Vata-Kapha Prakruti, followed by 34.85% Pitta-Kapha Prakruti. It support the Ayurvedic concept that the willing or craving to ‘types of food’ is totally different with their individual constituents. And it is also observed that the grammar of the maximum incompatible diets is sour, salty and spicy.

As mentioned in Charaka Samhita, that due to some factors dietetic incompatibility becomes neutralized viz. homologation and slight quantity of Viruddhaahara, strong digestive power, young age, taking of unctuous elements, daily exercise etc [13]. These all improves the immunity of individual. So spreading of Dosha by Viruddha Ahara becomes neutralized. But in survey study 94.95% patients were found of Mandagni and 93.26% were of Avara Vyayamashakti. So they can’t neutralise the effect of Viruddha Ahara.

Vitiation of Raktavaha Srotasa was found in maximum number of patients. Viruddha Ahara is direct cause of Rakta Dushthi [14]. Shonita Dushthi can affect in two ways – by producing different skin diseases and also by affecting the proper nourishment of body and its tissue.

Out of 416 Viruddha Ahara consumer patients, maximum no of patients (23.55%) were found of skin disease (Kushtha). According to most of Ayurvedic texts, all types of Kushtha have been considered as ‘Rakta Pradoshaja Vikara’ and Rakta Dushthi can directly occur by use of Viruddha Ahara.
Generally, Viruddha Ahara leads to Dosha aggravation & Dhatu aggravation [15] because Viruddha Ahara are nothing but those articles of food, which dislodge the morbid humours (Utklesha (aggravation or excitation) of Dosha), but do not eliminate them from the body [16]. So continuous intake of Viruddha Ahara lead to vitiation of Agni, [17] which is root (main) cause of every disease. Because Agni is responsible for biotransformation of different materials. So vitiation of Jatharagni leads to vitiation of Dhatvagni and Bhuagni. This vitiated Jatharagni does not digest even the lightest of food substances, resulting in indigestion (Ajirna). This undigested food material turns sour and acts like a poison, which is called Ama Visha in Ayurvedic terminology. ‘Ama Visha’ (undigested poisonous food) leads eventually to the breakdown of immune system. Tridosha gets provoked by this type of ingestion [18]. Intake of incompatible Diet vitiates Srotasa as mentioned that general food substances and activities (Vihara) which are similar in quality to body humours and deleterious to the body elements vitiates the body channels [19] and Therefore Srotovarodha or Sanga or obstruction in channels is occurs which leads to several diseases of acute to severe nature.

Thus by Viruddhahara, all responsible factors of disease get vitiated, due to which body becomes vulnerable to diseases.

8. Conclusion

Study shows that all (100%) patients were consuming Viruddha Ahara (incompatible diet) having Mandagni and Avara Vyaayamashakti. Raktabava Srotodushthi found in maximum no. of patients. So it is concluded that Viruddha Ahara is an important aspect of today's improper dietary habits. This can lead to several hazardous diseases most commonly skin diseases. Majority of people are not aware about these incompatible diets. If people avoid these faulty dietary intakes, then production of most of the diseases will be controlled up to some extent.

References


