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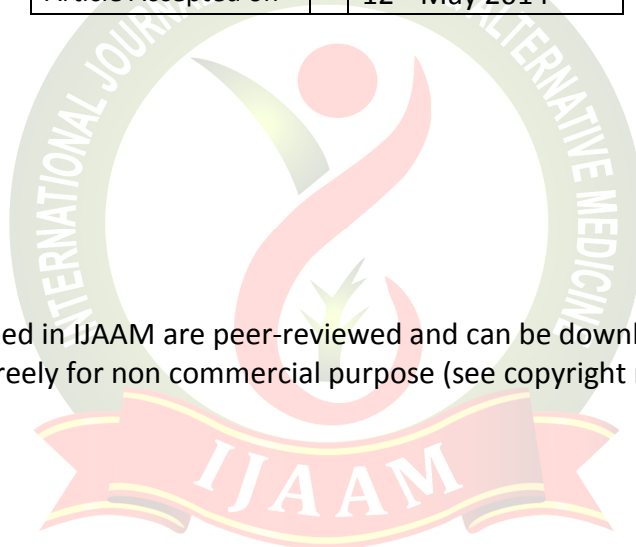
LITERARY REVIEW ON ASPECTS ASSUAGING THE PERILOUS EFFECTS OF *VIRUDDHAHARA* (INCOMPATIBLE DIET)

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

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ABSTRACT:

Ahara, Nidra & Bramhacharya are the three *Upastambha*. 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 *Dosha* 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*

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.

Samurcchana can be better understood by *Vikara-Vighata-Bhavabhava-Vishesh Siddhant* which is emphasized as follows-

Vikara- Disease

Vighata- Inhibition

Bhavabhava- Bhava (Existence) & *Abhava* (Nonexistence)

Nidana, Dosha & 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*).^[2]

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 of *Doshas* with *Dushyas* is important for the occurrence of diseases. *Samurcchana* is a kind of amalgamation of *Doshas* with *Dushyas*. This

Table no 1- Vikara-Vighata-Bhavabhava

Association (<i>Samurcchana</i>) of <i>Doshas</i> (Morbid humors) with <i>Dushyas</i> (Body elements) under the influence of <i>Nidanans</i> (causative factors)	
No association	No disease
Late association	Prolong course or Delay in manifestation (chronic disease)
Weak association	Mild disease
Sudden association	Acute disease
Powerful association	Fatal or threatening disease
Sufficient association	Complete disease or Regular symptoms

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 Sannipate 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 subdues 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 Alpatra (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 Snigdhaahara.[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 Vamana Dravya Kwatha it doesnot 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 no 2- Causes of nullification of harmful effect of Viruddhahara

Satmya (Adaptable)	Due to Satata Abhyasa of Viruddhahara body becomes homologous to that Viruddha.
Alpatra (quantity & quality is of mild variety)	In Alpa Matra it gets Abhibhuta (vanish) by body elements & does not show their effects.
Diptagni (excellent appetite & digestion)	Digest all Aharas, Doshas.
Taruna Vaya (Young age)	Bala & Agni in this age group are optimum which can easily digest Viruddhahara.
Snigdhaahara (Diet having Snigdha Guna)	By Snigdhaahara Doshas fail to remain in Strotas
Vyayama (Exercise)	It causes Dosha Kshaya.

Combination of different Dravyas (Samyoga Viruddha) in Agnyadi 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.

Aneka Dravyasamyoga-

When 4 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-

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.
Similar effect one can understand with <i>Dravyas</i> also.

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.

Agyadi Samparka, Aneka Dravyasamyoga & Dravyaprabhava are the reasons behind the pacification of the *Viruddhahara* when two or more *Dravyas* are combined with each other.

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