

## A STUDY ON THE ROLE OF VIRUDDHA AHARA IN THE ETIOLOGY OF SHVITRA

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### ABSTRACT

Concept of *Viruddha Ahara* is defined in classics as- “any food article which causes *sanchaya* of *doshas* but do not eliminate them from the body and antagonist to the *dhatu*”. They are classified into 18 types and are considered as prime etiological factor in many diseases and *Shvitra* is one among them. In the present study, with the objective of ascertaining the role of *Viruddha Ahara* in causation of *Shvitra* is analyzed.

**Keywords:** *Viruddha Ahara*, *sanchaya*, *dhatu*, *Shvitra*.

### INTRODUCTION

*Ahara*, *Nidra* and *Brahmacarya* are the three pillars which support human body. Food plays a decisive role in development, sustenance, reproduction and termination of life. Various pathological entities stand identified as a result of food (*Ahara*) habits related to sensory stimuli, which are pleasure giving or distress giving. *Viruddha Ahara* is one potent causative factor for several diseases, which produces *dosha dusti*, but do not expel them out of the body is known as *Viruddha*.

In classics many terms which are related to *Viruddha Ahara* like *Mithya Ahara*, *Adhyashana*, *Visamashana* and *Atyashana* are mentioned. According to *Acharya Vijayaraksita*, the diet opposite to “*Asta Aharavidhi Viseshayatana*” is to be designated as “*Mithya Ahara*”. Consumption of food before digestion of previous meal is called “*Adhyashana*”. In-

take of food at irregular time is called “*Vishamaashana*”. Intake of wholesome and unwholesome diet simultaneously is called “*Samashana*”. “*Atyashana*” is intake of excessive diet. These are to be understood under the *Viruddha Ahara*. Food substances may prove to be incompatible in many ways some act due to their mutually contradictory qualities, some by combination, some by the method of preparation, some by virtue of the *desa* (place), *Kala* (time), *Matra* (dose) and some others by their inherent nature (Ca. Su. 26). *Acharya Charaka* has enlisted 18 types of *Viruddha Ahara*, while *Acharya Sushruta* has enumerated four types of *Viruddha Ahara* (Su. su. 20). *Viruddha Ahara* are incorporated in *Asta ahara vidhi Visesayatana*. they are-  
*IPrakrti - Dosh, Swabhava, Agni, Kostha Viruddha*

2 Karana- Samskara, Paka Viruddha

3 Raashi – Matra Viruddha

4 Desha- Desha Viruddha

5 Kala- Kala Viruddha

6 Samyoga- Samyoga, Guna, Virya Viruddha

7 Upayokta, 8 Upayoga Samsthana- Hrdaya, Virya, Satmya, Vidhi, Sampath, Krama Upachara, Parihara Viruddha.

**Desha Viruddha** - Ahara which possess properties similar to the geographical region of residence of the individual is known as *Desha Viruddha*.

**Kaala Viruddha**- Food possessing similar properties as that of particular season in known as *Kaala Viruddha*.

**Agni Viruddha** - Based on the *doshik* predominance Agni is of four types-  
*Vata- vishamagni* , *Pitta – teekshnagni* ,  
*Kapha- mandagni* , *Sama dosha – samagni*.

**Matra Viruddha** - Food ingested in adequate quantity is termed as *Matravat Ahara*. If one does not follow it, then it is known as *Matraviruddha*.

**Satmya Viruddha** - Substance conducive to an individual is called “*Satmya*” which results in well being of that individual. Consumption of ahara based on “*Astaaharavidhi visesayatana*”- play an important role in “*Satmya*” If one does not follow it, then it is considered as *Satmya Viruddha*.

**Dosha Viruddha** - Utilization of food, drugs and procedures, which are similar in quality to that of the respective *dosha*, is called *vatadi Dosha Viruddha*.

**Samskara Viruddha** - *Samskara* is the process performed to modify the natural properties of substances. The incompatibility of preparation is that where food/food substance is converted in to poison during the course of preparation.

**Paka Viruddha** - Utilization of food substances prepared with bad and rotten fuel or is undercooked or over cooked or burnt is known as *Paka Viruddha*.

**Veerya Viruddha** - *Veerya* is the power by which action takes place. Substance having opposite *veerya* when used in combination is known as *veerya Viruddha*.

**Kostha Viruddha** - Incompatibility with relation to bowel habit is referred as *Avastha Viruddha* - Incompatibility with reference to the state of the person is known as *Avastha Viruddha*. Condition of a person may be - healthy state and ill state.

**Krama Viruddha** - Incompatibility in the context of rules of eating. *Krama* is related with general rules and regulations of eating.

**Parihara Viruddha** - Incompatibility w.r.t rules of prohibition. *Parihara* refers to, food substances which are to be avoided.

**Upachara Viruddha** - *Upachara* word is derived from *upacharya*, refers to - practice of medicine, treatment.

**Hrudya Viruddha** - Incompatibility with regards to palatability of food article which are unpleasant to mind.

**Sampath Viruddha** - Incompatibility with reference to quality, where unripe, over-ripe or putrefied (food) substances are consumed.

**Vidhi Viruddha** - Practice of food substances / diet according to *Upayoga Samstha*, mentioned under *Asta aharavidhi Visesayatana*.

Consumption of *Viruddha Ahara* gives rise to various disturbances of mild to vicious nature and disease of acute to chronic character including the eight *Maharogas*, genetic disturbances and even sometimes causes death of the person. One of the diseases frequently found due to practice of *Viruddha Ahara* is *Shvitra*. *Shvitra* is considered as one among the varieties of *kushtha*. It is caused due to the vitiation of *tridoshas*, *rasa*, *rakta*, *mamsa*, *medo dhatus*. It is one of the *rakta pradoshaja vikara*. The disease *Shvitra* is a *twakgata vyadhi* and is *aparivravi*. As the *Shvitra* is described under *kushtha*, the *nidana*, *chikitsa* is similar to that of *kushtha*

In consideration to above point, the present study was planned to ascertain the role of *Viruddha Ahara* in causation of *Shvitra*, where 18 types of *Viruddha* with their consumption, frequency, duration, chronicity was analysed.

#### Method of Collection of Data

Total 85 diagnosed *Shvitra* cases were screened; among them 5 belong to exclusion criteria, 2 among them presented with history of burns, 2 with trauma, 1 with psoriasis. 80 patients of *Shvitra* who fulfilled the inclusion criteria were registered. It is a Single group observational study. A specially designed inform case sheet was prepared for data collection, through which *viruddha* was assessed. The assessment of *Viruddha Ahara* was done based on food and diet rules presented by patients. The obtained results were statistically analysed by chi square association test, cramer's co-efficient.

#### Inclusion Criteria

Patients irrespective of age, gender, religion and socio-economic status were included in the study. Diagnosed *Shvitra* cases were included.

#### Exclusion Criteria

Drug induced skin reaction, lesions due to trauma, burns and patients suffering from any systemic illness.

#### Assessment Criteria

The 18 types of *viruddha ahara- Desha, kaala, agni, matra, satmya, dosha, samskara, veerya, koshta, avastha, krama, parihaara, upachara, paka, samyoga, sampath, vidhi* were assessed as *nidana* based on questionnaire format.

#### Statistical Tools

In the present study statistical tools applied are-

- SPSS Version – 20
- X - Square Test for association (Cramer's Coefficient - V)

#### Observations

In this study among 80 patients, 27 were between age group of 21-40 years, 42 were male, 72 were Hindu, 44 belong to anupa desha, 55 presented with shveta varna of twacha, 13 presented with associated symptoms, 65 presented with a chronicity of *Shvitra* of up to 5yrs, 10 showed familial predisposition. Practice of following *Viruddha Ahara* are as follows-

**Desha Viruddha** – 45 subjects consumed ragi, among them 26 consumed daily, 27 consumed over a period of > 20years, 36 consumed with chronicity duration of 5years. 79 subjects consumed tubers, among them 78 consumed weekly thrice to weekly once, 50 consumed over a period of > 20years, 65 consumed with chronicity duration of 5years. 30 subjects consumed milk, among them 27 consumed daily, 15 consumed over a period of > 20years. 24 consumed with chronicity duration of 5years. 65 subjects consumed curd, among them 64 consumed daily, 41 consumed over a period of > 20years, 52 consumed with chronicity duration of 5years. 22 subjects consumed water in the form of water therapy, among them 20 consumed daily, 10 consumed over a period of 5 years, 19 consumed with chronicity duration of 5years. 75 subjects consumed fruits, among them 48 consumed daily, 42 consumed over a period of > 20years, 61 consumed with chronicity duration of 5years. 76 subjects consumed wheat, among them 26 consumed weekly thrice – weekly once, 48 consumed over a period of > 20years, 62 consumed with chronicity duration of 5years. 23 subjects consumed dry fruits, among them 11 consumed weekly thrice – weekly once, 10 consumed over a period of > 20years, 17 consumed with chronicity duration of 5years. 43 subjects consumed non vegan food, among them 27 consumed weekly thrice – weekly once, 27 consumed over a period of > 20years,

35 consumed with chronicity duration of 5years. 65 subjects consumed fried food, among them 30 consumed weekly thrice – weekly once, 39 consumed over a period of > 20years, 53 consumed with chronicity duration of 5years.

**Kaala Viruddha-** 5 subjects consumed chilly water in cold climate, among them 3 consumed weekly thrice – weekly once, 2 consumed over a period of > 20years, 4 consumed with chronicity duration of 5years. 9 subjects consumed ice cream in cold climate, among them 6 consumed weekly thrice – weekly once, 7 consumed over a period of 10years, 4 consumed with chronicity duration of 5years. 3 subjects consumed cold aerated drinks in cold climate, among them 2 consumed weekly thrice – weekly once, 2 consumed over a period of 10years, 3 consumed with chronicity duration of 5years. 5 subjects consumed hot food in hot climate, among them 5 consumed weekly thrice – weekly once, 4 consumed over a period of > 20years, 5 consumed with chronicity duration of 5years. 12 subjects consumed porched rice (saktu) at night time, among them 6 consumed weekly thrice – weekly once, 5 consumed over a period of > 20years, 9 consumed with chronicity duration of 5years.

**Matra Viruddha-** 1subject consumed honey with ghee in equal quantity, among them 1 consumed weekly thrice – weekly once, 1 consumed over a period of > 20years, 1 consumed with chronicity duration of 5years. 1 subject consumed honey with water in equal quantity, among them 1 consumed weekly thrice – weekly once, 1 consumed over a period of >20years, 1 consumed with chronicity duration of 5years. 4 subjects consumed non vegan food with curd/buttermilk, among them 3 consumed in a period of 15 days to month, 2 consumed over a period of > 20years, 4 consumed with chronicity duration of 5years. 31

subjects consumed kulatha, among them 14 consumed in a period of 15 days to month, 22 of consumed over a period of > 20years, 27 consumed with chronicity duration of 5 years. 79 subjects consumed masha, among them 77 consumed in a period of weekly thrice – weekly once, 50 consumed over a period of > 20years, 65 consumed with chronicity duration of 5years. 30 subjects consumed guda, among them 19 consumed in a period of 15 days to month, 23 consumed over a period of > 20years, 26 consumed with chronicity duration of 5years. 21subjects consumed tila, among them 9 consumed in a period of 15 days to month, 18 of them consumed over a period of >20years, 19 consumed with chronicity duration of 5years. 56 subjects consumed radish, among them 34 consumed in a period of weekly thrice– weekly once, 36 consumed over a period of > 20years, 48 consumed with chronicity duration of 5years.

**Samskara Viruddha** – 38 subjects consumed food preparation by heating curd, among them 30 consumed for a period of 15 days to 1 month, 26 consumed over a period of > 20years, 32 consumed for duration of 5years.

**Avastha Viruddha** – 3 subjects consumed curd immediately previous to sleep, among them 3 consumed daily, 2 consumed over a period of > 20years, 3 consumed with chronicity duration of 5years. 1 subject consumed curd preparation immediately previous to sleep, among them 1 consumed in a period of 6 months, 1 consumed over a period of > 20years, 1 consumed with chronicity duration of 5years. 76 subjects consumed food and then going to sleep, among then 75 practiced daily, 46 practiced over a period of > 20years, 61 practiced with chronicity duration of 5years. 1 subject consumed food immediately after activity, among them 1 practiced daily, 1 practiced over a period of > 20years, 1 practiced with chronicity duration of 15-20years.

44 subjects consumed water immediately after activity, among them 27 practiced daily, 20 practiced over a period of > 20years, 33 practiced with chronicity duration of 5years.

**Paka Viruddha** – 5 subjects consumed over-cooked food, among them 3 consumed in a period of 15days - month, 4 consumed over a period of > 20years, 3 consumed with chronicity duration of 5years. 42 subjects consumed raw food, among them 18 consumed daily, 15 consumed over a period of > 20years, 33 consumed with chronicity duration of 5years. 66 subjects consumed processed food, among them 27 consumed in a period of 15days-month, 35 consumed over a period of > 20years, 52 consumed with chronicity duration of 5years.

**Samyoga Viruddha** – 64 subjects consumed fruits with milk together, among them 26 consumed in a period of 15days to month, 35 consumed over a period of > 20years, 64 of consumed with a chronicity duration of 5years. 6 subjects consumed fruits with ice cream together, among them 3 consumed in a period of 6months, 4 consumed over a period of > 20years, 5 consumed with chronicity duration of 5years. 52 subjects consumed curd with pickle together, among them 51 consumed daily, 39 consumed over a period of > 20years, 44 consumed with chronicity duration of 5years. 52 subjects consumed curd with salt together, among them 52 consumed daily, 34 consumed over a period of > 20years, 41 consumed with chronicity duration of 5years. 2 subjects consumed kichadi with milk together, among them 2 consumed in a period of 15days to month, 2 consumed over a period of 10years, 2 consumed with chronicity duration of 5years. 3 subjects consumed honey with hot water together, among them 3 consumed daily, 2 consumed over a period of 5years, 2 consumed with chronicity duration of 5years.

**Krama Viruddha** - Intake of hot and cold food together – among 80 subjects, consumption of hot +cold food together was observed in 7 subjects, out of which 4 of them consumed daily, 6 of them consumed over a period of more than 20years, 6 of them consumed with chronicity duration of 5years.

**Hrudya Viruddha** – 1 subject consumed food not conducive to mind, among them 1 consumed daily, 1 consumed over a period of 10years, 1 consumed with chronicity duration of 5years.

**Vidhi Viruddha** – 2 subjects consumed cold food, among them 2 consumed daily, 1 consumed over a period of > 20years, 1 consumed with chronicity duration of 5years. 4 subjects consumed, among them 4 consumed daily, 1 consumed over a period of > 20years, 4 consumed with chronicity duration of 5years. 13 subjects consumed large quantity of food, among them 12 consumed daily, 9 consumed over a period of > 20years, 11 consumed with chronicity duration of 5years. 9 subjects consumed food very fast, among them 9 consumed daily, 5 consumed over a period of > 20years, 6 consumed with chronicity duration of 5years. 15 subjects consumed food especially slow, among them 15 consumed daily, 7 consumed over a period of > 20years, 11 consumed with chronicity duration of 5years. 77 subjects consumed food and speaking/laughing/watching television, among them 77 practiced daily, 46 practiced over a period of > 20years, 63 practiced with chronicity duration of 5years. 16 subjects consumed food after fasting, among them 9 practiced weekly thrice – weekly once, 11 practiced over a period of > 20years, 16 practiced with chronicity duration of 5years.

**Kostha, Dosha, Parihara Viruddha - Kostha** – Practice of *Kostha Viruddha* was observed in 56 subjects, among them 43 practiced with chronicity duration of 5years. Practice of

*Dosha Viruddha* was observed in 65 subjects, among them 51 practiced with chronicity duration of 5 years. Practice of Parihara *Viruddha* was observed in 73 subjects, among them 58 practiced with chronicity duration of 5 years.

**Upachara & Sampath Viruddha** was not observed in any subjects.

### Results

Intake of *ragi* w.r.t. chronicity of the disease w.r.t. consumption showed P value of 0.046 with cramer value 0.316 with moderate association. Consumption of dry fruits with a P value of 0.025 showed statistically significant & cramer value of 0.331 with moderate association. Intake of ice cream in cold climate with chronicity of the disease w. r. t consumption showed P value of 0.005 showed statistically significant with cramer value of 0.397 with moderate association. consumption of masha with chronicity of the disease w. r. t consumption of P value of 0.046 showed statistically significant with cramer value of 0.316 with moderate association. Intake of curd previous to sleep with a P value of 0.010 showed statistically significance, with cramer value of 0.407 with moderate association. Consumption of food very fast w. r. t chronicity of the disease showed P value of 0.001 showed statistically significant with cramer value of 0.455 with moderate association.

### CONCLUSION

In this study following consumption of *Viruddha Ahara* was found to be statistically significant- intake of dry fruits (*Desha Viruddha*), *masha* (*Matra Viruddha*), curd previous to sleep (*Avastha Viruddha*), raw food (*Paka Viruddha*) and cold food (*Vidhi Viruddha*). Following *Viruddha* consumption with respect to chronicity of *Shvitra* was found statistically significant- Intake of tubers and gourds (*Desha Viruddha*), food after physical activity (*Avastha Viruddha*), food very fast, speaking/laughing/watching television while intake

of food (*Vidhi Viruddha*). By this it can be concluded that there is definite role of above etiological factors in causation of *Shvitra*. Hence a definite relationship between consumption of above *Viruddha Ahara* as etiology of *Shvitra* is established.

Rest *ahara* considered as *nidana* under various *viruddha* showed statistically non insignificant, but was practiced by patients of *Shvitra*. Hence a definite relationship between consumption of these *Viruddha Ahara* as etiology of *Shvitra* cannot be established.

**Effects of Viruddha Ahara-** Practice of *Viruddha Ahara* acts as *visha*, if practiced for a duration produces *agni dusti* leading to *ama visha*, which can act in two ways, one producing immediate effects ie. fatal and second might act as *gara / dushi visha* which stays in the body for long duration .There are broad spectrum of diseases occurring due to *viruddha ahara* from *jwara* to *mrutu* as enlisted in the classics.

**Factors Pacifying Ill Effects of Viruddha Ahara -** *Viruddha Ahara* when consumed in alpa matra by a diptagni person, who is of taruna vya, sneha, vyayama nitya will not cause disease.

*Viruddha Ahara* on practice, by their small quantity, do not trouble the body instead causes variation in the *dosha* thus curing the disease (Su.su20).

**Viruddha Ahara as a Type of Nidana-** To sum up, *Viruddha Ahara* acting as *sannikrushta*, *viprakrushta*, *vyabhichari* and *pradhanika hetu* cannot be assessed, as there are many confounding factors which play an important role –*dosha*, *desha*, *kaala*, *bala*, *shareera*, *ahara*, *satmya*, *satwa*, *prakruti*, *vaya*, *vyadhi avastha* of an individual.

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