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 dhatus”. 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, dhatus, 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”. Intake of food at irregular time is called “Visha-maashana”. Intake of wholesome and un-wholesome diet simultaneously is called “Sa-mashana”. “Atyashana” is intake of excessive diet. These are to be understood under the Vi-ruddha 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-IPrakriti - Dosha, 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 vis-esayatana”- 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.

Hrudyva 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 Samsthana, 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 aparirravi. 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 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, cramers 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, parihara, 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 anupadesha, 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 5 years. 65 subjects consumed fried food, among them 30 consumed weekly thrice – weekly once, 39 consumed over a period of > 20 years, 53 consumed with chronicity duration of 5 years. 65 subjects consumed chilli water in cold climate, among them 3 consumed weekly thrice – weekly once, 2 consumed over a period of > 20 years, 4 consumed with chronicity duration of 5 years. 9 subjects consumed ice cream in cold climate, among them 6 consumed weekly thrice – weekly once, 7 consumed over a period of 10 years, 4 consumed with chronicity duration of 5 years. 5 subjects consumed cold aerated drinks in cold climate, among them 2 consumed weekly thrice – weekly once, 2 consumed over a period of 10 years, 3 consumed with chronicity duration of 5 years. 3 subjects consumed hot food in hot climate, among them 5 consumed weekly thrice – weekly once, 4 consumed over a period of > 20 years, 5 consumed with chronicity duration of 5 years. 5 subjects consumed masha, among them 77 consumed in a period of weekly thrice – weekly once, 50 consumed over a period of > 20 years, 65 consumed with chronicity duration of 5 years. 30 subjects consumed guda, among them 19 consumed in a period of 15 days to month, 23 consumed over a period of > 20 years, 26 consumed with chronicity duration of 5 years. 31 subjects consumed kulatha, among them 14 consumed in a period of 15 days to month, 22 of consumed over a period of > 20 years, 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 > 20 years, 65 consumed with chronicity duration of 5 years. 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 > 20 years, 32 consumed for duration of 5 years. 3 subjects consumed curd immediately previous to sleep, among them 3 consumed daily, 2 consumed over a period of > 20 years, 3 consumed with chronicity duration of 5 years. 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 > 20 years, 1 consumed with chronicity duration of 5 years. 76 subjects consumed food and then going to sleep, among then 75 practiced daily, 46 practiced over a period of > 20 years, 61 practiced with chronicity duration of 5 years. 1 subject consumed food immediately after activity, among them 1 practiced daily, 1 practiced over a period of > 20 years, 1 practiced with chronicity duration of 15-20 years.
44 subjects consumed water immediately after activity, among them 27 practiced daily, 20 practiced over a period of >20 years, 33 practiced with chronicity duration of 5 years.

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

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

**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 20 years, 6 of them consumed with chronicity duration of 5 years.

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

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

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