

## VIRRUDHAHARAM

*Virudhahara* is a broad topic discussed only in Ayurveda. It's a very unique concept. It is compared to biochemical toxins in the body caused by an injudicious combination of ingredients that are incompatible to each other (which are nontoxic when used otherwise). In the various number of substances, including different colouring agents, flavouring agents, and preservatives, that are neglected in modern day cooking and are poisons like pesticides, synthetic hormones, etc., have the possibility of incompatibility which is unimaginable. This is a *Food to Food* interaction, food processing interactions. Ayurveda clearly defines that Certain diets and their combinations, that interrupt the metabolism of tissue, that inhibits the process of the formation of tissue, and that are the opposite property to the tissue, are called *Virudha*. The food that is wrong in combination, that has undergone wrong processing, that is consumed in an incorrect dose, that is consumed in incorrect time of day and in the wrong season can lead to *virudha ahara*.

In other words, food substances that provoke a dosha and that don't get expelled out of body are known as *virudha*.

There are different types of toxic combinations described by Ayurveda with respect to:

- Desha ( place )
- Kala ( season or time)
- Agni ( digestive fire )
- Matra ( quantity or dose )
- Sathmya ( wholesome)
- Dosha (three dosha )
- Samskara ( mode of preparation)
- Veerya (potency )
- Koshta (digestive tract )
- Avastha ( state of health )
- Krama ( order or sequence )
- Parihara (contraindication )
- Upachara ( treatment )
- Paka ( cooking )
- Samyoga ( combination )
- Hridya ( for mind or heart )
- Sampada ( richness of quality )
- Vidhi ( rules for eating )

## Different types of viruddha ahara:

- Desa viruddha: As per region ,if one doesn't follow the dietetic rules and regulations then it becomes Desa viruddha
  - Eg: intake of dry and sharp substances in Jangala Desa is viruddha
- Kala viruddha: If one doesn't take food in proper time then it becomes viruddha
  - Eg: Intake of Katu and usna Dravya in summer becomes viruddha
- Agni viruddha: In Mandagani light food should be taken otherwise it is Viruddha
- Matra viruddha: Quantity or dose
  - Eg: Some substances taken in equal Quantity can become harmful example honey and ghee
- Satmya viruddha (wholesome)-If a person consuming Opposite qualities of his habituated food becomes viruddha
  - Eg-Person habituated for pungent and hot substances, consume sweet and cold then it becomes satmya viruddha
- Dosa viruddha:Using similar qualities which vitiates the dosas will aggravate the condition it is viruddha
- Samkara viruddha (mode of preparation): Peacock meat cooked with castor wood becomes viruddha
- Virya viruddha: Combination of two substance having opposite potency.
  - Example: cold potency if combined with hot becomes viruddha
- Kostha viruddha(nature of stomach): If medicines not consumed as per the nature of Kostha then it becomes viruddha
  - Eg: Mild purgative for krura kostha
- Avastha viruddha(state of health): The person consumes Vata aggravated food just after hard work or exercise leads to avastha viruddha
- Krama viruddha(order): when the person don't follow the order is known as krama viruddha
  - Eg: The person consume food before passing urine and bowel or when he's not hungry
- Parihara viruddha (contraindications): usna Dravya after eating pork is contraindicated
- Upcara viruddha: Taking sheeta Dravya after intake of ghee
- Paka viruddha: Cooking food materials with poisonous wood is called paka viruddha
- Samyoga viruddha: Mixing of milk with sour food items
- Hrit viruddha (for mind): a substance which is not palatable is known as hrit viruddha
- Sampat viruddha: Consumption of food which is immature,rotten or over matured is called Sampat viruddha
- Vidhi viruddha: krama ,matra,rasa or virya viruddha
  - Eg: taking meals in public ,indulged in talking is viruddha

## Management of sama dosa

### LIST OF VIRUDHAHARA

- Meat of marshy habitat animals are virudha along with
  - Black gram
  - Milk
  - Honey
  - Sprouted cereals
  - Sprouted pulses
  - Radish
  - Jaggery
- Combination of fish ( especially prawns or shrimp ) with milk is extremely incompatible.
- Food substance that are sour ( even fruit ) when taken along with milk are incompatible.
- Eating horse gram, kodo millet (*Paspalum scrobiculatum*), fox millet and costus along with milk is incompatible.
- Combination of meat of pork and porcupine is incompatible.
- Curd with meat of spotted deer and chicken is incompatible.
- Bile with uncooked meat is incompatible.
- Black gram soup with radish is incompatible.
- Safflower with meat of sheep is incompatible.
- Sprouted pulses with lotus stem is incompatible.
- Monkey jack fruit with any one of black gram soup, molasses, milk, honey and ghee is incompatible.
- Banana with buttermilk, curd and Palmyra fruit is incompatible.
- Black nightshade (*solanum nigrum*) taken with any one of combinations of pepper and long pepper, honey alone or with jaggery is undesirable.
- Black nightshade prepared in vessel used to cook fish or ginger or kept for one night after cooking are also unfit for consumption.
- Oil used to fry fish is unfit for frying long pepper.
- Ghee kept in bronze vessel for 10 days is unfit for consumption.
- Barbecue of vulture is incompatible (virudha by mode of preparation ).
- Intake of payasa (sweet dish made out of milk), beer and krsara (gruel prepared with gingelly seeds, rice and black gram) together is to be avoided.
- Combination of equal quantities of honey and ghee, taking hot water after consumption of honey are also unfit.
- Mushroom cooked in mustard oil is incompatible
- Malabar spinach cooked along with paste of gingelly seeds causes diarrhoea.

- Eating meat of crane with toddy or with half boiled pulses is contraindicated.

#### INCOMPATIBLE FOOD PREPARATIONS, WHICH CAN CAUSE EVEN DEATH

- Meat of crane when fried in porcine (one type of pig) fat is very poisonous.
- Meat of black partridge, peacock, varanus ( monitor lizard ), quail when fried in castor oil using wood of castor oil plant can even cause sudden death.
- Barbecue of pigeon (harita kind) when prepared with wood of wooden turmeric can cause instantaneous death. Same meat when covered with ash and dust (of fire wood oven ) when taken with honey also cause immediate death.

#### Diseases due to virudhahara sevana

1. Sterility
2. Blindness
3. Herpes
4. Ascites
5. Eruptions
6. Insanity
7. Fistula in anum
8. Fainting
9. Intoxication
10. Distention of abdomen
11. Obstruction in throat
12. Anaemia
13. Toxicity
14. Vitiligo
15. Skin diseases
16. Sprue
17. Swelling
18. Sour belching
19. Fever
20. Rhinorrhoea
21. Anomalies in foetus
22. Weakness of sense organs
23. Death

## PEOPLE WHO WON'T GET AFFECTED BY VIRUDHAAHARA

- Those who does regular exercises.
- Those who has unctuous body.
- Those who have perfect digestion and metabolism.
- The young and strong person.
- If such foods are taken in very less quantity.
- Whose body is adapted to incompatible combinations.

## THE TREATMENT FOR INCOMPATIBLE FOOD CONSUMPTION

Treatment for incompatible food consumption :

- Shodhana – purification treatment
- Shamana – palliative treatment
- Virodha chikitsa – symptom based treatment.

Health should be restored quickly by using food that which has opposite qualities to that of incompatible foods.

## SATMIKARANA KRAMA – (METHOD OF ACCUSTOMIZATION)

Sudden stoppage of unwholesome food or bad habits can cause diseases. Unwholesome food or bad addiction is to be avoided in quarters or quarter of quarters gradually

Order of accustomization:

1 st day  $\frac{1}{4}$  of bad diet is given up and is substituted by good diet.

2 nd day same regime like first day.

3 rd day  $\frac{1}{2}$  of bad diet is to be substituted by good diet.

4 th day same regime like 3 rd day.

5 th day  $\frac{3}{4}$  of bad diet is to be substituted by good diet.

6 th day same regime like 5 th day.

7 th day bad diet given up completely

A new branch called topography (a science related to combination of food) is emerging. It tells us about the combination of basic categories of the food. As per this science, proteins must not get combined with starch and carbohydrates and may be consumed differently. This is because starches require an alkaline medium and

amylase in saliva contains ptyalin (an enzyme that breaks down starch into maltose). The process continues in the small intestine, where amylase further breaks down the maltose into simple glucose, fructose and galactose. These are absorbed into the bloodstream, taking to the liver, which dispenses the energy to whichever cells in the body needed. If there is no immediate requirement, glucose will be converted to glycogen and stored in the liver, or in to fat to be stored in adipose tissue. Consuming proteins and starch together will result in absorption of one being delayed by the other.

## CONCEPT OF AGNI

Agni literally meaning 'fire' or fire-like activity in the alimentary canal, is responsible for the digestion of food and its assimilation. This process takes place continuously in the body. Agni is represented by various types of enzymes in the gastro-intestinal tract and in the tissue cells themselves.

## TYPES OF AGNI.

Depending upon the function and site of action there are 13 different types of Agni in the body. They are as follows:

- Type of Kayagni (Digestive fire of food)
- Types of Bhutagni (Digestive fire of Pancha Mahabhutas)
- Types of Dhatwagni (Digestive fire of Seven Dhatus)

Digestive fire is responsible for the digestion of food is known as Kayagni (Jataragni). The fire present in each of the five mahabhutas is called Bhutagni. The fire present in each of the seven Dhatus is called Dhatwagni.

## KAYAGNI

Among all the Agnis, the digestive fire that digests the food is the most significant one and it is the root of the 5 Bhutagni and 7 Dhatwagni. Its rise and fall promotes the increase and decrease of the Mahabhutas and Dhatus. So it should be preserved and maintained with great care by the proper use of suitable food and drinks. The life span and strength of an individual is dependent on its normalcy. Thus, Kayagni is the cause of life, complexion, strength, health, nourishment, the lustre of the body, Ojus (body immunity or Bala), and life energy.

This digestive fire is active in the stomach and gastrointestinal tract. It helps to break down the food taken into their smallest possible particles so that they are made easily absorbable through the villi, the gastric and

intestinal mucosa. From here, they go to the liver where it is acted upon by the five Bhutagni. If Kayagni is weak Rasa and other Dhatus won't form and get nourished by the digestive food.

## BHUTAGNI

They are five in number and situated in the liver. They help in transformation of the external heterogeneous Mahabhutas of the broken down food into internal homogeneous ones.

The food after digestion is thus divided into five groups of Mahabhutas to nourish the respective attributes of the body. The Bhutagni act after the Kayagni present in stomach has acted upon the food and it is disintegrated into smaller particles.

The Kayagni can be equated with the digestion-taking place in the stomach and small intestine-and Bhutagni's action can be equated to the changes taking place in the liver during the digestion of food.

## DHATWAGNI

These enzymes are seven in number and are located in their respective tissue elements of the body. They help in the assimilation and transformation of the nutrient materials received after digestion by the Bhutagnis into substances homologous to the tissue elements. During this process of assimilation, with the help of these Agnis, many waste products are also produced.

- Rasa Dhatu, when it is acted upon by its fire (Rasa dhatwagni), produces Kapha or phlegm (not the Kapha Dosha) as its waste product.
- Raktadhatu, when acted upon by its Agni (Rakta dhatwagni), produces pitta or bile (not the pitta dosha) as a waste product.
- Mamsa Dhatu, when acted upon by Mamsa Dhatwagni, produces the excreta of ear, eyes, nose, mouth, rectum, urinary orifice and skin as the waste product.
- Medo Dhatu, when acted upon by Medo Dhatwagni, produce sweat as the waste product.
- Asthi Dhatu, when acted upon by Asthi Dhatwagni, produces hairs and nails as the waste products.
- Majja Dhatu, when acted upon by Majja Dhatwagni, produces the unctuous substances, which are present in the eyes, stool and skin as its waste products.
- Some say that Shukra Dhatu has no waste product. Shukra Dhatwagni is present in it to synthesize sperm, ovum and Ojus (energy or immunity). Some say that by the action of Shukra Dhatwagni on Shukra Dhatu, produce beard in men and secondary sexual characters in females as its waste products.

## STATES OF AGNIS

When the Doshas of the body are in a state of equilibrium, these Agnis or enzymes function normally. But when there is any disturbance in this equilibrium there is impairment in the function of these Agnis.

So four states of Agni are:

1. Samagni (Normal)
2. Vishamagni (Erratic, unsteady)
3. Teekshnagni (Strong)
4. Mandagni (Weak)

### 1. SAMAGNI (NORMAL DIGESTIVE FIRE).

Here, all the three Doshas will be in equilibrium and so the digestion of food will be perfect in all respects. SamanaVata is in its normal level along with Pachaka Pitta and Kledaka Kapha.

### 2. VISHAMAGNI (UNSTEADY DIGESTIVE FIRE).

Here, Samana Vata is aggravated and the digestion becomes irregular, different from time to time, and accompanied with flatulence, abdominal distension, ascitis etc. This fire digests the food sometimes too quickly though it is improperly consumed at improper time, more in quantity etc. and sometimes too slow even though the food is properly consumed at proper time and in usual quantity. It produces abdominal distension, colicky pain, diarrhoea, ascitis, heaviness, gurgling sounds as in dysentery, constipation etc.

### 3. TEEKSHNAGNI (STRONG DIGESTIVE FIRE).

Here, SamanaVata and Kledaka Kapha are associated with aggravated Pachaka Pitta. When Pachaka Pitta is aggravated the digestive activity is very intense. Even large quantities of food get digested very quickly. Burning sensation of the throat, lips, palate, thirst, etc. during digestion and voracious hunger are some of the associated symptoms.

### 4. MANDAGNI (WEAK DIGESTIVE FIRE).

Here, SamanaVata and Pachaka Pitta are associated with aggravated Kledaka Kapha. When Kledaka Kapha is aggravated, the digestive activities become very weak, poor and inadequate. Even small quantities of food get digested after a long time and there is heaviness of abdomen, lassitude, gurgling sounds in the abdomen and

flatulence. Food taken should be digested and metabolized properly by the Agnis of the body because undigested food is not able to produce the required body elements.

So Agni (digestive fire) is also important in promoting the health of an individual. If any one of the Agni is vitiated the seven body elements won't be formed. Most Ayurvedic Medicines contain substances which stimulate the functioning of these Agnis (enzymes) at different levels. Some of the elimination therapies are also prescribed in Ayurveda with a view to clear the channels of circulation and remove the waste products accumulated there. This helps in the proper functioning of the enzymes. When the individual dies, the functioning of these enzymes stop. Through Rejuvenation therapy an effort is made to rejuvenate and revitalize these enzymes so that they could maintain or increase their activities. This helps to reduce the ageing process and also cures diseases associated with it.

## **Ama**

### CONCEPT OF AMA

The word *Ama* in ordinary parlance means 'unripe', so in this context it can be referred to as the partially digested or undigested food being unwholesome to the body. Derangement of Agni results in the formation of Ama. Ama happens to be the root cause for large number of diseases. Ama is the most essential topic in order to understand the disease pathology and also in determining its line of treatment. Ama combines with Dosha (vata, pitta, and kapha), Dushya (sapthadhatu) and Mala to form complexes. In general, Ama itself is a highly toxic material, especially when it combines with Dosha, Dhatu and Mala. Its virulence increases to a remarkable extent.

### Definition of Ama

Due to the hypo functioning of ushma (kayagni), the food which is not completely digested yields immature rasa in amashaya, and due to the retention in amashaya, it undergoes fermentation or putrefaction. This state of rasa is known as *ama* (A H).

Substance that inflict strain or pressure on srotas (body channels) functions is known as *ama*.

### BIOPHYSICAL PROPERTIES OF AMA

Vijayaraksita in his Madhukosa commentary on Madhava Nidana and Arunadutta in his commentary on Astanga Hridaya have described the following characteristics of Ama.

1. Gurutvam - having high specific gravity
2. Dravatvam - liquid in nature
3. Nana Varnatvam - different colours
4. Tantumatvam -property of stickiness
5. Asamyuktam - non homogenous
6. Snigdhatvam - oily in consistency
7. Durgandhatvam - foul smelling
8. Picchilatvam – sticky

#### CAUSES OF FORMATION OF AMA

- Dietetic Indiscretions:
  - Abstinence from food,
  - Over eating,
  - Indigestion,
  - Eating viruddhahara (unwholesome food),
  - Eating heavy or undigested food,
  - Eating cold food,
  - Eating excessively dry dehydrated and putrid food.
- Adverse effects of therapeutic measures:
  - Virechana (purgation)
  - Vamana (emesis)
  - Snehanam(oleation)
- Incompatibility- Incompatibility of climate, culture and weather.
- Volitional inhibition of natural urge
- Psychological factors:
  - Envy,
  - Fear,
  - Complex,
  - Anger,
  - Greed,
  - Jealousy,
  - Delusion,
  - Depression, and

- Anxiety, etc.

All of these factors affect the Jathragni directly to Agnimandya and leads to formation of Ama. The dietetic indiscretion and emotional stress impairs the effective functioning of the neurohormonal mechanisms responsible for ensuring proper secretion of digestive juices.

The consequence of the hyposecretion of digestive juices and retarded or sluggish gastrointestinal motility leads to fermentation (shuktatwa), production of foul odour (durgandhatwa), and extreme sliminess (BahuPicchilatvam) of Ahara. The fermentation might be due to starch and carbohydrate components of food and foul odour and sliminess might be due to putrefaction of protein components. The outcome of these changes attains toxicity and can be called as Amavisha

#### Symptoms/Sama dosa lakshanas

- Srothorodha balabramsha gowrava anila mootatha
- Alasyapakthi nishteva malasangha aruchi klema:
  - 1 Alasya - Lethargy
  - 2 Gaurav - Heaviness in body.
  - 3 Srotoavrodh - Obstructing micro channels.
  - 4 Aruchi - Loss of taste.
  - 5 Balabhrmsha - Reduction in physical strength.
  - 6 Klama - Easy fatigability.
  - 7 Anila mudhata - Flatulence.
  - 8 Apakti - Indigestion.
  - 9 Malasanga - Constipation.
  - 10 Nishtiva- Expectorations.

#### Management of Sama dosa

1. Pachana/Deepana aushada
2. Sneha swedana(with pachana deepana dravya to make the patient fit for samsodhana
3. Shodhana (keeping in view the balabala of patient) through nearest outlets

#### Nirama dosa lakshanas

- 1.Normal functioning of srotases
- 2.Maintenance of prakruta bala
- 3.Shareera laghatvatva
- 4.Enthusiastic to do work
- 5.Normal functional agni-samagni
- 6.Free from vibandhatata
- 7.Annabilasha
- 8.No feeling of tiredness

#### 1A) SAMAVATA LAKSHANAS

- Vibhanda (constipation), Agnimandya (low digestive fire), Tandra (lethargy), Antrakoojana (sound in stomach), Kati parshwa vedana(back pain), Shotha (oedema), Toda(pricking pain), etc.
- Sneha (oil) application or intake is not advocated as there measures may further aggravate.
- The aggravation period is Suryodaya (morning) meghodaya (cloudy weather) and ratri kala (night).

#### 1B) NIRAMA VATA LAKSHANAS

- Vishadh,
- Ruksha (rough),
- Nirvibandha (no constipation),
- Alpavedana (less pain)

These can be managed by the application of substances possessing vipareeta guna.

#### 2A) SAMAPITTA LAKSHANAS

- Durgandhi (foul smell),
- Haritha/shyava (green/black ),
- Amla (sour),
- Guru (heavy),
- Sthira (fixed),
- Induces amlaudagara
  - Ie, sour belching, Dahakaram (burning sensation in urakantha(chest and throat)

#### 2B) NIRAMAPITTA LAKSHANAS

- Slightly tamra or peetha (copperish or yellowish),
- Atiushana (more hot),
- Teekshna (sharp),
- Asthira (unstable),
- Tikatarasa (bitter taste) Dominant,

Promotes ruchi and bala (taste and strength)

#### 1C) SAMA KAPHA LAKSHANAS

- Avila(sticky with impurities),
- Tantula(sticky),
- Styana/Sandra(heavy),
- Kantopalepa (sticks in kanta/throat),
- Durgandha(bad smell),
- Kshut(not hungry),
- Udgara vihata (obstructs udgara and kshut).

#### 2C)NIRAMA KAPHA LAKSHANAS

- Phenavan(foam),
- Agandha(no smell),
- Pindita (bolus shape),
- Cleans the mukha (oral cavity),
- Floating on water

#### SAMA-DHATU/DUSHYA VIKARAS

When ama is mixed with ahara rasa, rasa dhathu, raktha dhathu, etc., it is called *sama rasa dhathu*, *sama rakta dhathu*, etc., Similarly, if ama interspreads into mutra, pureesha, etc., it is called *ama malas*. Both of them are called *sama dushyas* and produce diseases/symptoms.

If these dhathus and malas are not affected by the ama dosa and remain in physiological conditions, then they are called *nirama dhathu/dushyas*.

#### DISEASES DUE TO AMA

- Ajeerna (indigestion)
- Amavata (rheumatic fever)
- Prameha (diabetic)
- Visuchika (cholera)
- Hridroga (heart diseases)
- Shopha (oedema)
- Pakshagata (paralysis)
- Diseases related to kidneys
- Chardi (vomiting)
- Ardita (facial palsy)
- Urustamba (backpain)
- Grahani (sprue)

#### GENERAL LINE OF TREATMENT

#### THREE STATES OF AMA TREATMENT

Alpa-Mild → Langhana/Pachana

Madhya-Moderate → Langhana Kriya-Pachana drugs

Prabbuta-Excessive → Shodhana kriya

#### SAMSAMANA

Samsamana therapy is mainly directed to regulate the 'visama' dosas to a normal state without causing 'Dosa utkleshana' or stimulation.

#### TYPES OF LANGHANA THERAPY

1. Vamana (emesis)
2. Virechana (purgation)
3. Vasti-Niruha (enema)
4. Nasya (inhalation)
5. Pipasa (control of thirst)
6. Maruta sevana (exposure to wind)
7. Atapa sevana (exposure to sun)
8. Pachana (digestive substances in take)
9. Upavasya (fasting)
10. Vyayama (physical exercise)

