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### A Study Of *Viruddha-Ahara* In Healthy Lifestyle W.S.R. Incompatible Foods

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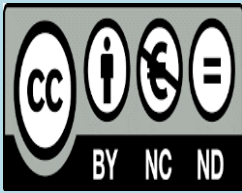
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#### ABSTRACT: -

In *Ayurvedic* works of art, *Ahara* (food) is referenced as one among the three *Upastambas* (Sub-mainstays of the body) which upholds the three principles *Sthambas* (Pillars) of the body. *Ahara* is viewed as indispensable for the human body as it gives the fundamental supplements, which are extremely crucial for complete the essential exercises of absorption and digestion. *Viruddha Ahara* is an interesting idea portrayed in *Ayurveda*. *Ayurveda* plainly characterizes that specific eating routine and its blends, which intrude on the digestion of tissue, which hinders the course of development of tissue and which have the contrary property to the tissue are called as *Viruddha Anna* or incongruent eating regimen. Diet ought to be healthy just as per *Desh, Kala, Prakriti*, and *Vayah*. Diet assumes a significant part in our life. *Ayurveda* has depicted *Aahara* exhaustively in their different *Granthas*. The food which isn't right in blend, which has gone through wrong handling, which is burned-through in mistaken portion, which is burned-through in the erroneous season of day and the wrong season, can prompt *Viruddha Ahara*. Food taken in legitimate technique feeds the individual genuinely and intellectually both and it is the food through which individual achieves positive wellbeing and development of the body. Food taken in ill-advised (Unbalanced) strategies can cause different sorts of sicknesses. Thusly *Ayurveda* has given sharp consideration to idea of healthy *ahara* and unwholesome *ahara*. Correspondingly admission of contrariness food is a lot of expansions in present time.

**KEYWORDS:-** *Ayurveda*, *Viruddha Aahara*, Unbalancing diet, Incompatible diet, *Aahara*.



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## INTRODUCTION

*Viruddha Ahara*, or paradoxical eating habits, is a crucial topic that old Ayurvedic practitioners look into. According to Ayurvedic writing, it is the cause of various basic problems. People that consume *Viruddha Ahara* are prone to a variety of issues<sup>[1]</sup>. Correspond with the system in terms of how *Viruddha Ahara* is causing some metabolic issues. It's also crucial to understand how specific dietary combinations interact with one another and cause illness. Charaka<sup>[3]</sup> is the defining feature of *Viruddha Ahara*. Ayurveda, an ancient clinical study of healing, places a greater emphasis on healthy living and personal success. There are good and bad *Ahara credits*, according to Ayurveda. Because Ayurveda is an all-encompassing system for dealing with problems, it covers the *Ahara* factor from top to bottom. Ayurveda was clearly mentioned in relation to a healthy eating regimen and the benefits of such cuisine. Ayurveda emphasises burning-through the appropriate kind of diet that is sound and nutritious for a healthy lifestyle. *Ahara* is extremely important for the continuation of all experiencing beings' daily routines<sup>[4]</sup>. It is said to be responsible for both *Arogya* (well-being) and *Vyadhi* (power) (sickness). *Hita Ahara* (healthy food) whenever devoured by rules, they give fuel to the fire of absorption; they advance mentally just as actual strength and complexion<sup>[2]</sup>.

The distinction between genuine happiness

(Happiness) and infirmity (Unhappiness) is based on the dichotomy between healthy and unwholesome *Ahara*. In Ayurveda, unwholesome *Ahara* (*Viruddha Ahara*) is a novel and significant concept. *Viruddha Ahara* is a dietary regimen that disrupts the balance of the body's components. The second significance of *Viruddha* is that it depicts the mixture of two substances that are diametrically opposed to one another. He clearly states that a specific eating routine and its blends, which interfere with tissue digestion, obstruct the course of tissue organization, and have the opposite property to the tissue, are referred to as *Viruddha Anna* or incongruent eating routines. *Viruddha Ahara* can be triggered by food that has been handled incorrectly, burned through in an incorrect portion, and eaten at the wrong time and in the wrong season.

It turns out that elaborating on the influence of *Viruddha Ahara*<sup>[5]</sup> is not difficult with the help of modern innovation and organic chemistry perspectives. The three pillars of the human body are *Aahar* (food), *Nidra* (sleep), and *Brahmcharya* (celibacy), which sustain the maintenance of health. Food is essential for life's development, maintenance, reproduction, and termination. Food has long been acknowledged as a significant element in human health and disease. According to *Taiatariya Upnishada* verse regarding origination of human from food. *Aakash* (sky) generates *Vayu* (wind), *Vayu*

generates *Teja* (fire), *Teja* generates *Jala* (water), *Jala* generates *Prithvy* (earth), *Aushadhi* (plants) from *Prithvy*, Food from *Aushadhi*, *Purush* (human) from *Aahar*(food)<sup>8</sup>.

*Aahar* (food) is essential for human survival. Food, like air, is necessary for survival. As a result, food is referred to as *Pranam* (vital) for life. *Varnaprasad* (lustre), *Sausvarya* (speaking), *Jivit* (life), *Pratibha* (innovation), *Sukham* (happiness), *Pushti* (appropriate sustenance), *Bala* (strength), *Medha* (meditation) (intelligence). At every stage of life, man has a natural proclivity towards change. This inclination also extends to eating habits. According to Ayurvedic literature, *Viruddha Aahar* is a very important concern. Many systemic illnesses are claimed to be caused by it. *Viruddha Aahar* users are prone to a variety of ailments. The metabolism of tissue is disrupted by certain diets and their combinations. Inappropriate *Aahar combinations*, *Sanskar* (preparation), consumption in the incorrect *Matra* (dosage), *Kala* (time), and *Ritu* (season). These specific *Aahar* activate *Doshas*, causing them to become pathological. As a result, they cause harm to body tissue and processes, which is referred to as *Ahita Aahar* or *Viruddha Aahar*. In modern science, this concept is known as incompatibility. Through chemical action, insolubility, and the creation of poisonous chemicals, incompatibility renders the mixing of medicines undesirable. This can lead to a variety of systemic disorders. As a result, it is an endeavour to research *Viruddha Aahar* and dietary incompatibility. As a result, enrolling the causative incompatible nutritional diet and educating people on how to avoid such etiologic causes are critical.<sup>[7]</sup>

## AIMS & OBJECTIVE

1. To study the concept of *Viruddha Aahar* with special reference to incompatibility of food
2. To study the concept of *Viruddha Aahar*
3. To study the incompatibility of food

## MATERIALS AND METHODS

### Definition of *Viruddha Ahara*

As per Acharya Charaka a wide range of food varieties which disturb (Increase) the *Doshas*, however, don't remove them out of the body and every one of them becomes inadmissible or undesirable for the body is called *Viruddha*. The food articles by which the *Doshas* will be incited and spread or diffused from their place yet these *Doshas* are not dispensed with from the body. So these food articles become unwholesome. As per Acharya Sushruta *Viruddha Aahara* incites the *Doshas* as well as irritates the *Dhatu*.

### Etymology

The word *Viruddha* is formed by adding the prefix "VI" to the root "Rudhir Avarni." As an example, when connecting two or three things, the more solid one shades or overwhelms the more vulnerable fixes. This has also been recognised primarily in Ayurveda. It has been stated that in a mixture of so many inverse traits, the more force-pressed qualities overwhelm the more fragile qualities.<sup>[2]</sup>

It sounds that the food blends of particular kind of food might have –

- Opposite properties.
- Opposite exercises on the *Dhatu*s.
- Produces some undesirable impact on the body when prepared in a specific structure.
- May cause unfortunate impacts when consolidated to a certain extent.'
- May show undesirable impact whenever devoured at the wrong time.
- May show impacts like food

contamination (*Gara Visha*)

### Types of *Viruddha Aahara* –

*Ayurveda* literature has described various types of *Viruddha Ahara*<sup>1</sup>, which can be summarized as follows:

1. *Desha* (place) *Viruddha*
2. *Kala Viruddha*
3. *Agni Viruddha*
4. *Matra* (quantity) *Viruddha*
5. *Satmya* (wholesome) *Viruddha*
6. *Dosha Viruddha*
7. *Sanskar* (mode of preparation) *Viruddha*
8. *Veerya* (potency) *Viruddha*
9. *Koshtha Viruddha*
10. *Avastha* (state of health) *Viruddha*
11. *Kram* (sequence) *Viruddha*
12. *Parihar Viruddha*
13. *Upachar* (treatment) *Viruddha*
14. *Paak* (cooking) *Viruddha*
15. *Samyoga* (combination) *Viruddha*
16. *Hriday Viruddha*
17. *Sampad* (richness of quality) *Viruddha*
18. *Vidhi* (rules for eating) *Viruddha*

#### 1. *Desha Viruddha*: (Incompatibility dependent on Area)

The food items having similar properties to that of *Desha* are called as *Desha Viruddha*.

For example – To have *Ruksha* (Dry) and *Tikshna* (Acute) substances in the dry district (*Maru desha*)

b. *Snigdha* (Unctuous) and *Sheet* (Cold) substances in Marshy land or *Anoopa desha*.

#### 2. *Kala viruddha*: (Incompatibility dependent on Time)

Consuming food items having similar properties to that of *Kaal* i.e. Season.

For example – a. Admission of *Katu* (Pungent) and *Ushna* (hot) substances in *Ushna Kala*

(*Grishma, Sharada Ritus*)

b. *Sheeta* (cold) and *Ruksha* (dry) substances in *Sheeta Kala* (*Hemanta, Shishira, and Vasanta Ritus*).

c. *Sushruta* referenced that food substances having inverse *Rasa* and *Guna* are advantageous in that particular season. Accordingly comparable characteristics of food substances are unsafe to individual seasons and it could be cause for infection after an extensive stretch.

#### 3. *Agni viruddha*: (Incompatibility dependent on digestion)

Food taken without knowledge of individual's *Agni* which may be either of 4 types-*Mrudu, Madhyama, Tikshna* and *Vishama*.

For example –a. Admission of *Guru* (food varieties which are weighty to process) when there is *Mandagni* (low absorption power)

b. Admission of *Laghu* (light) food when the force of assimilation is *Tikshnagni* (sharp) and admission of food at difference with the unpredictable and ordinary force of processing.

#### 4. *Matra viruddha*: (Incompatibility dependent on dose)

There are some food items which act as *Viruddha Aahara* when mixed in equal proportion.

For example – a. Admission of *Madhu* (Honey) and *Ghrita* (Ghee) in an equivalent amount

b. Admission of *Madhu* (Honey) and Rainwater in the equivalent amount

c. Nectar + Cow's ghee - blended in equivalent amount.

#### 5. *Satmya viruddha*: (Incompatibility dependent on habits)

Consuming such food items for which that individual is not used to.

For example- a. Admission of *Madhur* (sweet) and *Sheet* (Cold) substance by an individual familiar with *Katu* (Pungent) and *Ushna* (hot) substance.

**6. Doshā viruddha:** (Incompatibility dependent on humors)

Food items having similar properties to that of *Doshas*, which causes *Doshā dushti* are called as *Doshā Viruddha*.

For example – a. Usage of medications, diets, and routine having comparable characteristics with *Doshā*, yet at fluctuation with the propensity for the person.

**7. Sanskar Viruddha:** (Incompatibility dependent on procedure)

Food prepared by wrong method is *Sanskara Viruddha*.

For example – a. Heated *Madhu* (Honey)

b. Meat of peacock roasted on a castor spit

**8. Virya Viruddha:** (Incompatibility dependent on Potency of food)

Consuming food items having opposite *Veerya* at the same time termed as *Veerya Viruddha*.

For example – a. Fish + Milk

**9. Kostha viruddha:** (Incompatibility dependent on GIT)

Food Consumed by wrong sequence is considered as *Krama Viruddha*.

For example – a. Organization of less amount with gentle strength laxative medication to an individual of *Krura koshta* (Constipated gut).

b. Organization of greater amount substantial laxative medication to an individual having a delicate gut.

**10. Avastha viruddha:** (Incompatibility dependent on condition)

Here *Chakrapani* and *Gangadhara* said that any drug or food item taken without proper knowledge of individuals *Koshtha* termed as *Koshtha Viruddha*.

For example – a. Admission of *Vata* irritating food by an individual after effort, sexual demonstration, or actual effort.

b. Admission of *Kapha* irritating food by an

individual after rest or laziness.

**11. Krama viruddha :** ( Incompatibility dependent on behavior)

Consuming food without exact knowledge of own health and bodily conditions.

For example – a. Burning-through curd around evening time.

b. Boiling water subsequent to taking nectar

c. Admission of food without leeway of his gut and pee

d. Admission of food when he doesn't have a craving

e. Not burning through food when he is ravenous

**12. Parihar viruddha:** (Incompatibility dependent on elusion)

Consuming cold food items after hot and spicy food is *Parihara Viruddha*.

For example – a. Admission of hot power food in the wake of taking the meat of pig and so on

b. Devouring virus water following having hot tea or Coffee.

**13. Upchar viruddha:** (Incompatibility dependent on *Upachar*)

Food which is not properly cooked i.e. uncooked, partly cooked, partly burned etc. Half baked food is *Paak Viruddha*.

For example – a. Admission of cold things in the wake of taking ghee.

b. Admission of heated water subsequent to taking *Madhu* (Honey)

**14. Paka viruddha:** (Incompatibility dependent on cooking)

Consuming food items which are not supposed to consume after specific treatment or act is *Upachaara Viruddha*.

For example – a. under cooked rice or over roasted rice.

**15. Samyog viruddha:** (Incompatibility of combinations)

Consuming food items which are not supposed

to combine with each other is *Samyoga Viruddha*. Especially *Amla rasa* fruits with milk. For example- a. Intake of sour substances with milk

b. Fruit Salad / Milk + Banana

**16. Hrit viruddha:** (Incompatibility of mind or heart)

Consuming food items which are not pleasant to consumer is *Hrut Viruddha*.

For example- Fear towards the specific sight, object.

**17. Sampat viruddha:** (Incompatibility dependent on quality)

Food items prepared by using unhealthy ingredients is *Sampat Viruddha*.

For example – a. Admission of substances that are not full-grown, overdeveloped, or festered.

**18. Vidhi viruddha:** (incompatibility dependent on eating procedure)

In *Ayurveda* there is detailed explanation of rules for food consumption under *Aahara Vidhividhana* concept. Consuming food without considering those rules is *Vidhi Viruddha*.

For example – Eating food in broad daylight spot or open spots.

## Mode of Action

*Charakacharya* has expressed that standard utilization of certain food things and medications disturbs *Sharirastha Prakruta Doshas* however doesn't dispose of them from the body, as per *Chakrapani* this is the exceptional attribute of *Viruddha Anna*. As these vitiated *Doshas* stay in the body, they connect with *Sharirastha Viguna Dhatus* and lead to numerous diseases.

## Diseases due to *Viruddha Ahara*

From the above show, it tends to be perceived that any method blends, portion, the measure of food, inverse properties of food whenever

devoured in a standard design can prompt some problems. *Charaka* has referenced that such kinds of wrong blends can prompt even death<sup>5</sup>.

If the above said rules for the eating routine are not followed, the illnesses happening because of *Viruddha Ahara* can happen, which are referenced underneath. Impotency, *Visarpa* (erysipelas), visual deficiency, ascitis, bullus, madness, fistula in ano, trance state or swooning, inebriation, stomach extension, solidness in the neck, assortments of frailty, acid refluxes, different skin sicknesses, illnesses of digestion tracts, enlarging, gastritis, fever, rhinitis, and fruitlessness. It very well may be seen from the above list that *Viruddha Anna* can prompt problems up to impotency and barrenness, consequently it affects on to *Shukra Dhatu Dushti*. If the above rundown of illnesses is delegated per the body framework, one might say that resistant framework, endocrine framework, stomach related framework, sensory system, and circulatory frameworks are influenced by persistent utilization of *Viruddha Ahara*<sup>6</sup>.

*Viruddha Ahara* (unwholesome eating routine) produces different sorts of illnesses. *Charakaa* upholding this matter gives another stanza extraordinarily concerning *Ahara* and its causatives for illnesses. The body is the consequence of sustenance by food ingested in the fourfold way for example eaten, tanked, licked up and chewed and comparably the infections that distress this body is similarly the aftereffect of food that is additionally eaten, alcoholics, licked up and chewed. It is the differentiation between the utilization of a healthy eating routine and that of an unwholesome eating regimen that is answerable for the qualification among wellbeing and illness in the body. *Agnimandya* is the wellspring of a few illnesses. *Viruddha ahara* causes the

vitiating of Agni by *Abhojana*, *Ajirnatibhojana*, *Vishamashana*, *Asatmya*, *Ati Ruksha* and *Sheeta*, *Sansrusta Bhojana*. Accordingly, the Agni generally gets vitiated by *Viruddhahara*. This vitiated *Jatharagni* doesn't process even the lightest of food substances, bringing about acid reflux (*Ajirna*). This undigested food material goes bad and behaves like a toxic substance, which is called *Ama visha* in *Ayurvedic* wording. Following are the infections referenced in *Ayurved* texts because of *Viruddha Ahara*<sup>7</sup>.

1. *Klaibya* (Impotency)
2. Blindness
3. *Visarpa* (Erysipelas)
4. *Jalodara* (Ascitis)
5. *Unmada* (Insanity)
6. *Bhagandara* (Fistula in ano)
7. *Murcha* (Coma/fainting)
8. *Aadhmana* (Abdominal distention)
9. *Galgraha* (Obstruction in throat)
10. *Pandu roga* (Anemia)
11. *Ama* (Endogenous toxin)
12. *Kilasa* (Leucoderma)
13. *Kushtha* (Various skin disorders)
14. *Grahani* (Sprue)
15. *Shotha* (Swelling or oedema)
16. *Amlapitta* (Acidity)
17. *Jwara* (Fever)
18. *Pinas* (Allergic Rhinitis)
19. *Santana Dosha* (Infertility problem)
20. *Mrutyu* (Death)

### Food incompatibilities in today's perspective

*Viruddha Ahara* can prompt aggravation at a sub-atomic level. Quantities of food in congruencies are referenced in old *Ayurved* writing, like *Charaka* and *Sushruta Samhitas*. This kind of food blend is not being used in the present period. We need to distinguish new food contrary qualities, which are utilized today in everyday life according to *Ayurvedic* viewpoint. This food

in congruencies can likewise be ordered into *Karma Viruddha*, *Krama Viruddha*, *Veerya Viruddha*, etc. Such food mixes can demonstrate hurt, which might be conferring its untoward impacts on the insusceptible framework, cell digestion, development chemical, and Dehydroepiandrosterone sulfate (DHEAS)<sup>9</sup>.

Another branch called geology (a science identified with a blend of food) is arising, which tells about the mix of fundamental classes of the food. According to this science, proteins should not get joined with starch and carbs and might be burned through in an unexpected way. This is on the grounds that starches require a salt medium and the amylase in spit contains ptyalin, a catalyst that separates starch into maltose. The cycle proceeds in the small digestive system, where more amylase further separates the maltose into basic glucose, fructose, and galactose. These are consumed into the circulatory system, and taken to the liver, which apportions the energy to whatever cells in the body need it. In case there is no quick prerequisite, glucose will be changed over to glycogen and put away in the liver, or into fat to be put away in fat tissue<sup>9</sup>.

Devouring proteins and starches together will bring about the assimilation of one being deferred by the other. Also, eating sugars and corrosive organic products obstruct the activity of ptyalin and pepsin, lessening the emission of salivation, and deferring absorption. On the off chance that deficient amylase is available in the mouth, starch won't be processed at all in the stomach, and rather obstructing the works until amylase in the small digestive system can deal with it. Fats obstruct the emission of stomach-related squeezes and diminish the measure of pepsin and hydrochloric corrosive, so they ought to be stayed away from or utilized sparingly with

protein-rich food varieties. The undesirable impact of wrong mixes of food isn't restricted up to gastrointestinal plot just however may hamper the significant frameworks of the body. The undesirable incidental effects can arise inside the body when at least two sorts of food varieties are burned together. Such responses can be less significant yet in the long haul; they very well may be lethal after encouraging genuine side effects<sup>9</sup>.

## DISCUSSION

As per *Ayurveda*, *Aahar* is a vital factor forever. The utilization of *Viruddha Aahar* can prompt different sicknesses even deadly. The sicknesses happening because of *Viruddha Aahara* can happen, which are referenced underneath Impotency, erysipelas, visual deficiency, ascitis, bullus, madness, fistula in ano, unconsciousness or swooning, inebriation, stomach widening, solidness in neck, assortments of frailty, heartburns, different skin illnesses, infections of digestive organs, enlarging, gastritis, fever, rhinitis, and fruitlessness. It tends to be seen from the above list that *Viruddha Aahar* can prompt issues up to impotency and barrenness; in this manner it has an effect on to *Shukra Dhatu Dushti*. On the off chance that the above rundown of illnesses is named per the body framework, one might say that invulnerable framework, endocrine framework, stomach related framework, sensory system, and circulatory frameworks are influenced by consistent utilization of *Viruddha Aahara*. Presently day's instances of contradiction of food as indicated by current science are referenced above in writing. So comprehend the idea of *Viruddha Aahar* and contradiction of food<sup>6</sup>.

*Viruddha Ahara* is the beginning of the greater part of the sicknesses. Normal utilization of

incongruent food can prompt irritation at a sub-atomic level; finishing off with the formation of arachidonic corrosive which will at last outcomes in the expanded degree of prostaglandin-2 and thromboxane. This incendiary result lies behind fundamental pathologies that make *Agni Mandya*, *Ama*, and various metabolic problems. The hypothesis of immune system component and free revolutionary are assuming a part in etiopathology of the sicknesses brought about by *Viruddha Ahara*. *Ama* which is gathered at the degree of digestive tract might prompt gastroenteritis; a piece of *Ama* infiltrates gastrointestinal mucosa, flows all around the body, and plays out the job of Antigen, therefore vitiating the humor to cause various issues. *Ama* can likewise measure up to shaky receptive free revolutionaries, which are the primary driver of numerous sicknesses and degenerative changes in the body and it very well might be created because of *Viruddha Ahara*. *Ama* and free extremists can be co-related as follows<sup>5</sup>.

As per *Ayurvedic text* certain food products or there combinations act as *Viruddha Aahara* which deteriorate *Sharirastha Dhatus*. There are total 18 types of *Viruddha Aahara* explained by *Charaka* and their commentators *Chakrapani* and *Gangadhara*. *Consumption of Viruddha Aahara* leads to several diseases by aggravating *Sharirastha Prakruta Doshas* and deteriorating *Prakruta Dhatus*. So, one should have proper understanding of all the types of *Viruddha Aahara* to avoid consumption of Incompatible dietary articles of today's fast food era. Mode of Action of *Viruddha Aahara* can be explained in terms of modern concept of Agonist. Certain food item after consumption gets attached to the receptors of *Doshas* and aggravates *Doshas* just like Agonist substances which cause hormonal secretions in body by stimulating receptors. It is



really very important to find out whether *Viruddha Aahara* actually acts as an Agonist as well as the treatment given in those conditions acts like Antagonist; through researches in Dietetics.

## CONCLUSION

From the above conversation, it is showed that *Viruddha Aahara* is a significant part of the present period having an ill-advised eating routine. This can prompt a few perilous and Lifestyle illnesses inadvertently to the individual. Plainly *Viruddha Ahara* is a significant part of the present inappropriate dietary propensities. This can prompt a few risky infections unwittingly to the patients. Subsequently, enroll the causative inconsistent dietary factors and train the patients to keep away from such etiologic variables. The article additionally opens another exploration window in the field of *Ayurvedic* dietetics to investigate an assortment of inconsistent variables to notice the impact. Plainly *Viruddha Ahara* is a significant part of the present inappropriate dietary propensities. *Viruddha Anna* can prompt issues up to impotency and fruitlessness, in this way it has an effect on *Shukra Dhatu Dushti*. This accidentally can prompt a few risky illnesses even demise in the patients. Thusly, enroll the causative contrary dietary factors and prompt the dad tients to keep away from such etiological elements (*Nidana Parivarjana*) particularly, the youngsters who these days burn-through many seasoned food things and singed chips (potato, corn) and so forth Here the job of additives and the salts utilized are said to have cancer-causing impacts.

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