

**CAUSATIVE EFFECT OF VIRUDDHA AAHAR W.S.R. OF
VICHARCHIKA****Dr. Vijay Kumar^{*1} and Dr. (Prof.) Vijay Shankar Pandey²**

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ABSTRACT

Viruddha Aahar specially aggravates the *Doshas* and does not remove them from the body, but allows them to remain in the body.^[1]

Explaining the reasons for incompatible food (*Viruddha Aahar*), it has been said that *Desha*, *Kaal*, *Agni*, *Matra*, *Satmya*, *Doshas*, *Samskar*, *Veerya*, *Koshtha*, *Avastha*, *Krama*, *Upachar*, *Paak* (cooking), *Samyoga*, *Hrita*, *Sampat* and *Vidhi* are *Viruddha bhav* (opposing entities).^[2] *Viruddha Aahar* are also as lethal as *Visha* and *Gar-Visha*.^[3] *Viruddha Aahar* is not the causative factor of all diseases but it is the cause of most of the ailments. Some substances themselves do not have adverse properties, but other substances, when combined with specific substances or due to special actions, acquire adverse properties and cause disease. Such type of *Aahar* is *Maha- Abhishyandi* in nature causing obstruction in *Srotas* and performs the *Vikrti* following *Sthan-Sanshraya* and *Dosha-Dushya Samurchhana*. According to *Charak*, diseases may have induced due to *Viruddha Aahar* are *Shandhya*,

Moorchha, *Kilas*, *Kushtha*, etc. and *Vicharchika* is one of the *Kshudra Kustha* described by *Acharyas*.^[4] According to *Susruta* condition in which skin is dry with severe itching & marked linings present in *Vicharchika*.^[5] *Viruddha Aahar* is a prime cause of *Vicharchika*. A clinical trial has studied which established the causative effect of *Viruddha Aahar* in respective of *Vicharchika*.

KEYWORDS: *Viruddha Aahar*, *Maha- Abhishyandi*, *Vikrti*, *Vicharchika*, Clinical trial.

INTRODUCTION

Due to our tendency to ignore and the greediness of getting pleasure from different tastes, we make many harmful diet as a major part of our life. Mentioning these unhealthy foods, the sages of *Ayurveda* have given a fundamental and comprehensive explanation of the *Viruddha Aahar*. Regarding *Ahitakar Aahar*, Acharya Charak has said- Aahar which keeps the *Sama Dhatus* of the body in the state of *Prakritik* (natural) i.e. equal and balances the *Visham Dhatus*, it is beneficial. On the contrary, the substance is harmful.^[6] All of us should consume beneficial diets by renouncing harmful substances gradually.

VIRUDDHA AAHAR- Charak defined *Viruddha Aahar* as- by the use of substances which are *Viruddha* in nature to *Rasadi* seven *Dhatus* or *Vatadi Dosha* etc., the *Dhatus* of the body get vitiated. In these substances (*Viruddha Aahar*), some substances have mutual properties, some are due to combination and some due to *Samskar*, *Desha*, *Kaal*, *Matra* and some are of adverse qualities by nature.^[7]

The literal meaning of word *Viruddha* is “opposite” i.e. *Viruddha Aahar* may have^[8]

- Opposite properties
- Opposite activities on tissues
- May exert undesirable effects when combined in certain proportion or processed in particular form.

Acharya Charak has described following 18 types of *Viruddha Aahar*

1. DESHA VIRUDDHA

Desha can explain as^[9]

1. The country or habitat of the drug.
2. The patient himself

Table No. 1: Here, regarding the subject, the habitat is important. From classical references one can conclude as-

<i>Desha</i>	<i>Dosha</i> dominancy	<i>Rasa</i> dominancy
<i>Anupa</i>	<i>Kapha-Pitta</i>	<i>Madhura</i>
<i>Jangala</i>	<i>Vata-Pitta</i>	<i>Katu</i>
<i>Jangala Sadharana</i>	<i>Vata</i>	<i>Tikta + Kasaya</i>
<i>Anupa Sadharana</i>	<i>Kapha</i>	<i>Lavana + Amla</i>

The *Aahar* used similar in *Dosha* & *Rasa* dominancy of *Desha* is referred as *Desha Viruddha*.

2. **KAAL VIRUDDHA**- Ayurvedic literature says that in every season particular *Rasa* and particular *Guna* becomes dominant naturally. So one should take food substances opposite in nature to that respective *Rasa* and *Guna*^[10], On the contrary, the diet taken is *Kaal Viruddha*.

3. **AGNI VIRUDDHA** - One should take *Ahara* after considering four types of *Agni*^[11]:

1. *Mandagni* - Mild intensity
2. *Tiksnagni* - Acute intensity
3. *Visamagni* – Irregular intensity
4. *Samagni* - Regular intensity

If food has not been taken in accordance to the respective *Jatharagni Bala* then it will become *Agni Viruddha*.

4. **MATRA VIRUDDHA**- Food taken in balanced quantity is termed as *Matravat Aahar*. If one cannot take *Matravat Aahar*, then it is called *Matra Viruddha Aahar*. *Hina Matra* and *Atimatra* could be taken under *Matra Viruddha*.

5. **SAATMYA VIRUDDHA**- A substance conducive to an individual is called “*Satmya*”. The use of *Satmya* result in beneficial of the individual.^[12] The contrary to this, the diet taken is *Satmya Viruddha*.

6. **DOSHA VIRUDDHA**- Use of the *Aahar* which are similar in quality to respective body humours is called *Dosha Viruddha*.^[13] E.g.- if a person of the *Vata* habitus, has indulgence in *Vata* provoking *Aahar*, then the *Vata* get aggravated, the *Aahar* is called *Viruddha Aahar*.

7. **SAMSKAR VIRUDDHA**- The incompatibility of preparation is that where food is converted into poison during the course of preparation.^[14]

8. **VEERYA VIRUDDHA**- *Veerya* is the power by which an action takes place.^[15] The use of substances of *Sheeta Veerya* in combination with substances of *Ushna Veerya* is to be known as *Veerya Viruddha*.

9. **SAMYOGA VIRUDDHA**- Intake of two or more substances which on combination have poisonous effects. For example- Milk with sour food.^[16]

10. KOSTHA VIRUDDHA- In *Ayurveda*, there are two meaning by term “*Kostha*”.

- (i) Anatomically term of *Kostha*: Here *Kostha* means *Amapakvasaya* or *Maha srotas*.
- (ii) Therapeutic aspect of *Kostha*: Here, *Kostha* means one type of permanent condition of *Pittdharakala* or *Grahani* (Duodenum) which is affected by any of one predominant humour (*Dosha*). Here, this meaning is concerned for respective subject.

Table No. 2: Acharya Vagbhata has described 3 types of *Kostha* as below.[17]

TYPES OF <i>KOSTHA</i>	<i>DOSHA</i> PROMINENT
1. <i>Mrudu Kostha</i>	<i>Kapha</i>
2. <i>Madhyam Kostha</i>	<i>Sama Dosha</i>
3. <i>Krur Kostha</i>	<i>Vata</i>

Consumption of those substances which are antagonistic the nature of *Kostha* is *Kostha Viruddha*. For Examples - Administration of less quantity with mild potency purgative drug to a person of *Krura Kostha*.

11. AVASHTHA VIRUDDHA- Incompatibility with reference to the state of the person is known as *Avastha Viruddha*, e.g. when a *Vata*, provoking meal is given to one who is exhausted on account of Fatigue, or physical strain then it to be *Avastha Viruddha*.^[18]

12. KRAMA VIRUDDHA- This is incompatibility of rules of eating. When person takes his meal without passing urine, eating without hunger or being helpless due to extreme hunger is *Krama Viruddha*.^[19]

13. PARIHAR VIRUDDHA- *Parihar* means that food substances which are to be avoided. Intake of food substances, which are mentioned as *Apathya* - unwholesome in that particular disease is called *Parihar Viruddha*.^[20]

14. PAAK VIRUDDHA- If food substances / diet are prepared with bad and rotten fuel or is undercooked or over cooked or burnt, then it is called or *Paak Viruddha*.^[21]

15. HRIDYA VIRUDDHA: This is incompatibility of palatability where a food is unpleasant in taste.^[22]

16. SAMPAD VIRUDDHA - Intake of such food articles, which are not having edible qualities i.e. unripe, over-ripe or putrefied can be consider as *Sampad Viruddha*.^[23]

17. VIDHI VIRUDDHA: One should take food substances / diet according to *Upayoga Samstha* mentioned in the eight factors of diet and dietetics (*Astaaharvidhi Visesayatana*). On the contrary, the diet taken is *Vidhi Viruddha*.

18. UPACHAR VIRUDDHA: Those food substances which are antagonist to the treatment. Example- Consumption of water following *Snehapana*.

There is no major difference between *Upacara Viruddha* and *Parihar Viruddha*. *Upacara Viruddha* is mostly related to patient condition of illness, while *Parihar Viruddha* is related with both healthy and unhealthy.

Susruta has also stated one another type i.e. “*Rasa, Veerya, Vipaka Viruddha*”. This type may also be included under *Samyoga Viruddha*.

CAUSATIVE EFFECT OF VIRUDDHA AAHAR

Charak has stated very rightly that all the *Doshas* (somatic and psychic) are vitiated by three types of aetiological factors-

1. *Asatmendryartha Samyoga*
2. *Prajnaparadha*
3. *Parinaam*

Use of *Viruddha Aahar* can be categorized under *Prajnaparadha*. The derangement of understanding, will and memory are to be called as *Prajnaparadha*.

Viruddha Aahar is not the causative factor of all diseases but it is the cause of most of the ailments. Due to opposite in *Guna*, Some *Viruddha Aahar* distorts the *Sama Dhatus* in the body, resulting in the occurrence of diseases. Some *Viruddha Aahar* works against the *Prakrit Karma* of *Dhatus*. Some substances themselves do not have adverse properties, but when combined with specific substances or due to special actions, acquire adverse properties and cause disease. Such type of *Viruddha Aahar* is *Maha- Abhishyandi* in nature causing obstruction in *Srotas*. *Ama* which is accrued at the level of *Amashaya* lead to the *Vikrti*; a part of *Ama* circulates all over the body and performs the *Vikrti* following *Sthan-Sanshraya* and *Dosha-Dushya Samurchhana*.

Factors pacifying Causative effects of *Viruddha Aahar*

In following situations i.e. in these circumstances dietetic incompatibility becomes neutralized or minimised^[24];

1. A person with Deeptagni
2. A youth
3. A person for which the *Viruddha Aahar* becomes *Oksatmya*
4. A person become competent by virtue of exercises.

Pathogenesis depends on type and duration of *Viruddha Aahar*

Sudden inducement of diseases not occurred by all type of *Viruddha Aahar* and some of *Viruddha Aahar* may produce diseases after long time of intake, e.g. *Kaal Viruddha*, *Desha Viruddha*, *Vidhi Viruddha* are not able to produce diseases immediately.

Diseases of different systems is decided by the type and duration of intake of *Viruddha Aahar* e.g. if person take *Samskar Viruddha* or *Swabhava Viruddha* in excess then he suddenly gets some diseases like, diarrhoea, vomiting, constipation etc. and some time these diseases may also lead to death.

Diseases due to *Viruddha Aahar*^[25]

- Impotency,
- Blindness,
- *Visarpa* (Erysipelas)
- *Jalodara* (ascites),
- *Visphotaka*
- *Unmad* (Insanity),
- *Bhagandar* (fistula-in-ano),
- *Moorchha* (Coma/syncope),
- *Aphara* (distension of bowel),
- *Galaroga* (obstruction in throat),
- *Panduroga* (anemia),
- *Aamvisha*
- *Kilasa* (Leukoderma)
- *Kushtha* (Skin disorder),
- *Samgrahani* (irritable bowel syndrome),

- *Shosha*
- *Raktapitta*
- *Jwar* (Fever),
- *Pinas* (Allergic Rhinitis)

Due to *Viruddha Aahar* deformities may produce in next generation i.e. in child, even may cause death too.

VICHARCHIKA- *Vicharchika* is one of the *Kshudra Kustha* described by *Acharyas*.

Vagbhata has described *Vicharchika* at the first place in *Kshudra Kushtha*, which indicates its importance. According to *Charak*, *Vicharchika* is defined as the skin disease where eruptions over the skin appear with dark pigmentation, itching as well as profuse discharge from the lesion.^[26] According to *Susruta*, condition in which skin is dry with sever itching & marked linings present in *Vicharchika*.^[27]

Though, there is no specific description about *Nidan*, *Purva Rupa* & *Samprapti* of the disease *Vicharchika* but it being a variety of *Kshudra Kushtha*, the *Nidan*, *Purva Rupa* & *Samprapti* of the *Kushtha* are to be accepted as the etiological factors of the *Vicharchika*. Hence *Nidan* of *Vicharchika* may be classified into following groups.

1. *Aaharaja Hetu*: *Ahita*, *Viruddha*, *Asatmya*, *Apathya Aahar* have been accepted as a vital role in the manifestation of *Kushtha*.
2. *Viharaja Hetu*: The activities opposite to 'Svasthanavritta' can be included under the heading.
3. *Aacharaja Hetu*: It means reasons related to behaviour.
4. *Anyaraja Hetu*: It includes *Sankramana -janya*, *Krimi -janya*, *Chikitsa Bibhramsa Janya*, etc.

RUPA: In the 5th *Kriya kala* & this is also referred to as the 'Vyakta' stage during the progressive process of manifestation of the disease, *Rupa* appeared. *Rupa* of *Kshudra*, according to different *Ayurvedic* classics are summarized in the following table –

Table No. 3.

No.	RUPA	C.S.	S.S.	A.H.	K.S.
1.	<i>Kandu</i>	+	+	+	
2.	<i>Pidika</i>	+		+	
3.	<i>Shyava</i>	+		+	
4.	<i>Rakta</i>				+

5.	<i>Srava</i>	+		+	+
6.	<i>Rajyo</i>		+		
7.	<i>Ruja</i>		+		+
8.	<i>Ruksha</i>		+		
9.	<i>Praklinna</i>				+
10.	<i>Shyama</i>				+
11.	<i>Paka</i>				+
12.	<i>Vrana</i>				+

Vicharchika is correlated with Eczema or Dermatitis of modern science.

CLINICAL STUDY

MATERIAL AND METHODS

In present study, 30 patients were registered (single group) out of them 27 patients have completed their full course of treatment & 3 patients discontinued. All patients were diagnosed and treated in room no. 10 (Research Unit) of OPD at GACH, Patna. The trial was of 60 days. The patients were called for follow up at the interval of 15 days. *Panchanimbadi Churna* (*Vrihat*)-for oral use & *Bhrishtha Sarshapa Kalka* (for external use) were applied with strict direction for *Nidan Parivarjan of Viruddha Aahar*.

MATERIALS AND METHODS: Literary study of *Ayurvedic* literatures, articles, information from patients in OPD & analysis of data obtained from clinical trial.

INCLUSION CRITERIA

1. As per classical sign and symptoms described in *Ayurvedic* text and modern literature
2. 16yrs-60yrs of both sex
3. Patient willing for trial

EXCLUSION CRITERIA

1. Patients of age more than 60 yrs.
2. Chronicity >10 yrs.
3. Patients having *Vicharchika* over more than 50% of body
4. Another skin disorder
5. Patient with pregnancy, cancer and other life threatening disorders

PLAN OF STUDY

The study was Randomized Open Trial Study and cleared by the Institutional Ethics Committee. The trial was registered in Clinical Trial Registry of India CTRI

/2023/03/051074. Informed consent was collected from all the patients before including them into the trial. Single group patients were taken into the study.

CRITERIA FOR ASSESSMENT- Standard scoring pattern was adopted for scrutinizing the symptomatology. The score was given on the basis of Size, Color and *Kandu* (itching), *Pidika*, etc.

RESULT

1. *Viruddha Aahar* specially aggravates the *Doshas* and does not remove them from the body, but allows them to remain in the body.
2. It is worth considerable that *Viruddha Aahar* causes most of *Shakhashrita* (peripheral system) diseases followed by *Koshthashrita* (Internal system) diseases.
3. *Viruddha Aahar* is *Maha- Abhishyandi* in nature causing obstruction in *Srotas* and performs the *Vikrti* following *Sthan-Sanshraya* and *Dosha-Dushya Samurchhana*.
4. Maximum number (44.44%) of patients were from age group of 16-30yrs age group while 37.04% of the patient were belongs to 31-45yrs age group. 18.52% patients were between 46yrs-60yrs.
5. This study provides very poor support to the common belief of society that this disease has a tendency to run in family. 37.04%percentages of patient were of positive familial history while 62.96% were having negative family history.
6. 85.19% of the person had the habit of mix (Nonveg-vegetarian) food and rest 14.81% were vegetarian. Maximum number of patients belongs to good appetite that is 59.26%, while of medium appetite was 40.74%.
7. 59.26% were of *Vata-Pittaj Prakriti* and 40.74% of patients were belongs to the *Pitta-Kapha Prakriti*. 59.26% was of regular bowel while 37.04% was of irregular bowel. 03.70 were constipated.
8. 48.15% was of moderate type while 48.15% was of medium type.03.70% were without any exercise. No one patient was reported with Strenuous exercise.
9. Maximum patients 66.67% were reported with *Vicharchika* from 1-5 years while 18.52% were reported of duration 5-10 years. Out of total (27), 59.26% (16) were *Vicharchika* with *Srava* while 40.74% (11) were without *Srava*.
10. *Viruddha Aahar* is one of the most important causative factor of *Vicharchika*. *Kala Viruddha*, *Agni Viruddha*, *Matra Viruddha*, *Samskar Viruddha*, *Veerya Viruddha*,

Samyoga Viruddha, *Krama Viruddha*, *Parihar Viruddha* and *Vidhi Viruddha* was common in all patients. *Hridaya Viruddha Aahar* is reported in 8 patients.

11. Effect of Therapy- The improvement was 92.6% in *Pidika*, *Kandu* & *Syava*, 63.64% in *Srava*, 85.19% in *Rajyo*, 77.78% in *Ruja*, 88.89% in *Rukshata*, 92.6% in area of patches as well as number of patches. This result might due to *Parivarjan* of *Nidan (Viruddha Aahar)*.

AIMS AND OBJECTIVE

To establish causative effect of *Viruddha Aahar* to *Vicharchika*.

DISCUSSION

Viruddha Aahar is the cause of most of the ailments. A new discipline of science that deals with *Viruddha Aahar* (Food incompatibility) is called Topography. The word *Aahar* (diet) denotes both food (*Aahar*) and medicine (*Aushadhi*) taken through the oral route. *Aahar* nourishes the body only when it is wholesome. The wholesomeness depends on variations in dosage, timing, method of preparation, habitat, body constitution, disease and age of the individual. *Charak* has enumerated eight factors, which in general decide the wholesomeness or unwholesomeness of food items and called them "*Asta Ahara Vidhi Visheshayatanani*".

If a person follows the above rules, he will not be liable for any kind of side effects caused by eating without measure, but if the person takes diets or foods without considering the above eight factors, then his diet becomes *Viruddha Aahar*. In simple words, *Viruddha Aahar* means incompatibility of food items. *Charak* has enumerated eighteen types of *Viruddha Aahar*, while *Susruta* has enumerated four types of *Viruddha Aahar*.

1. *Samyoga Viruddha*
2. *Karana Viruddha (Samskar Viruddha)*
3. *Mana Viruddha (Matra Viruddha)*
4. *Rasa, Virya, Vipaka Viruddha*

Hemadri, while focusing on the *Viruddha Aahar*, has said - There are seven types of *Viruddha*, such as –

1. *Samyoga Viruddha*,
2. *Samskar Viruddha*
3. *Matra Viruddha*
4. *Desha Viruddha*

5. *Kala Viruddha*6. *Avastha Viruddha*7. *Swabhava Viruddha*

There are 3 types of *Samyoga Viruddha*, namely - (a) “*Balvat Gunanam Samyat*” (Equality in strong *Gunas*) (b) Dissimilarity of strong *Gunas*, (c) Equality of strong qualities and due to inequality both. In this way there are a total of nine (9) types of *Viruddha*.^[28] 18 types of *Viruddha Aahar*, explained by *Charak* may be included in to *Ashta/Sapta Ahara vidhi Visesayatana*.

Table No. 4: These are as under.

S. No.	Ahara Visesayatana	Including types of Viruddha Aahar
1.	<i>Prakrti</i>	<i>Dosha, Agni, Kosta</i>
2.	<i>Karana</i>	<i>Samskar, Paka</i>
3.	<i>Rashi</i>	<i>Matra</i>
4.	<i>Desha</i>	<i>Desha</i>
5.	<i>Kala</i>	<i>Kala</i>
6.	<i>Samyoga</i>	<i>Samyoga,</i>
7.	<i>Upayokta</i>	<i>Hrdaya, Satmya, Avastha</i>
8.	<i>Upayoga Samsthan</i>	<i>Vidhi, Sampada, Krama, Upacara, Parihar, Veerya</i>

The food habits which are similar to the qualities of the *Doshas*, i.e. those which increase the *Doshas* and which have opposite qualities to the *Dhatus*, all those food habits vitiate the *Srotas*.^[29] Therefore, *Ama* (indigested materials) is formed which leads to several diseases of acute to severe nature. *Charak* explains that due to improper digestion of *Anna*, *Vishtambha*, *Sadan*, *Shiro-ruka*, *Murchha*, *Chhardi*, etc. are evolved and the indigested food is like *Visha*. The *Aamvisha* when mixed with *Rasadi Dhatus* then produce many diseases of the *Dhatus*.^[30] Some *Srotas* are more prone to *Viruddha Aahar* because *Viruddha Aahar* is a vitiating factor for such *Srotas* like (1) *Annavaha* (2) *Rasavaha* (3) *Udakavaha* (4) *Swedavaha* (5) *Purisavaha* (6) *Raktavaha*.

Clinical experience has also proved it. It is worth considerable that *Viruddha Aahar* causes most of *Shakhashrita* (peripheral system) diseases followed by *Koshthashrita* (Internal system) diseases. Classical diseases of *Sakha* and *Koshtha* are mostly related to group of diseases which caused by *Viruddha Aahar*. All type of *Viruddha Aahar* are not capable of inducing diseases immediately but some of *Viruddha Aahar*, specially *Samyoga Viruddha Aahar*, may cause instant deformities like of alimentary track. It is limitation of such

Viruddha Aahar. For disease developed if one gets immunosuppression of particular organ or tissues by other etiological factor, spreading *Doshas* localized at particular organ or tissues and one can get disease related that particular organ or tissues or system. The principle of treatment of *Viruddha Aahar* consist of vomiting, purgation and administration of palliative drugs. Here they all have mentioned line of treatment but they have not given the separate treatment of every disease caused by *Viruddha Aahar*.

Vicharchika- *Vicharchika* can be defined as clinical entity in which the lesion is dark in colour, with *Pidikotppatti*, excessive *Kandu* or *Ruja*, which can develop anywhere on the body. It may be *Shravi* or *Shushka*. *Susruta* has described only *Shushka* type of *Vicharchika*. It is similar to eczema/dermatitis as classical criteria.

According to *Charak* most dominance symptoms of *Doshas* should be tackled first followed by associated symptoms and related *Doshas* is treated. This statement is true even in case of *Vicharchika*, where classics describing four important features viz. *Kandu* (itching), *Pidika* (eruptions), *Shyava* (blackish discoloration) and *Bahu Srava* (excessive oozing) in *Vicharchika*. All Acharyas describe *Vicharchika* under *Kshudra Kustha*.

CLINICAL

Table No. 5: Effect on different signs & symptoms.

S.N.	PIDIKA			KANDU			SHYAVA			SRAVA		
	BT	AT	D	BT	AT	D	BT	AT	D	BT	AT	D
1.	2	1	1	3	1	2	3	1	2	0	0	0
2.	3	2	1	2	1	1	2	1	1	1	0	1
3.	2	0	2	2	0	2	3	1	2	2	0	2
4.	3	2	1	2	1	1	3	2	1	2	1	1
5.	3	1	2	2	1	1	2	1	1	2	1	1
6.	3	2	1	2	1	1	2	1	1	0	0	0
7.	3	2	1	3	1	2	2	1	1	3	0	3
8.	3	0	3	3	0	3	2	1	1	0	0	0
9.	3	2	1	2	1	1	3	1	2	3	0	3
10.	3	2	1	2	1	1	2	0	2	0	0	0
11.	3	1	2	2	1	1	2	1	1	0	0	0
12.	3	1	2	3	1	2	3	2	1	0	0	0
13.	3	1	2	3	1	2	3	1	2	0	0	0
14.	3	2	1	2	1	1	3	2	1	0	0	0
15.	3	2	1	3	1	2	3	2	1	3	1	2
16.	3	1	2	2	1	1	3	2	1	2	1	1
17.	3	2	1	2	2	0	2	1	1	3	0	3
18.	2	1	1	2	1	1	2	1	1	2	1	1
19.	3	2	1	2	1	1	3	2	1	0	0	0

20.	3	2	1	2	1	1	2	1	1	0	0	0
21.	3	2	1	2	1	1	3	1	2	0	0	0
22.	3	1	2	2	1	1	3	1	2	0	0	0
23.	2	1	1	3	1	2	3	2	1	0	0	0
24.	3	2	1	2	1	1	2	2	0	2	1	1
25.	3	2	1	2	1	1	3	1	2	0	0	0
26.	3	2	1	2	1	1	2	0	2	0	0	0
27.	2	1	1	3	2	1	3	1	2	0	0	0

S. N.	RAJYO			RUJA			RUKSHATA			AREA OF PATCHES			N0. OF PATCHES		
	BT	AT	D	BT	AT	D	BT	AT	D	BT	AT	D	BT	AT	D
1.	2	1	1	2	1	1	2	1	1	2	1	1	2	1	1
2.	2	1	1	3	2	1	3	2	1	2	1	1	2	1	1
3.	2	0	2	2	0	2	1	0	1	2	0	2	2	0	2
4.	2	1	1	2	1	1	1	1	0	2	1	1	2	1	1
5.	2	1	1	3	1	2	2	1	1	3	2	1	2	1	1
6.	2	1	1	2	1	1	2	1	1	2	1	1	2	1	1
7.	2	1	1	1	0	1	3	2	1	2	1	1	2	1	1
8.	2	0	2	3	0	3	2	0	2	3	0	3	2	0	2
9.	2	1	1	3	1	2	2	1	1	1	1	0	2	1	1
10.	2	0	2	1	0	1	3	1	2	3	2	1	2	2	0
11.	2	1	1	2	1	1	3	1	2	3	1	2	2	1	1
12.	3	1	2	3	1	2	3	2	1	2	1	1	2	1	1
13.	2	1	1	2	1	1	2	1	1	3	2	1	3	2	1
14.	3	1	2	3	1	2	2	1	1	1	1	0	2	1	1
15.	2	1	1	2	1	1	2	1	1	2	1	1	2	1	1
16.	2	1	1	1	0	1	1	0	1	2	1	1	3	2	1
17.	2	2	0	2	1	1	2	1	1	1	1	0	2	2	0
18.	2	1	1	2	1	1	2	1	1	2	1	1	3	1	2
19.	3	2	1	2	1	1	3	1	2	2	1	1	3	1	2
20.	2	1	1	2	1	1	2	1	1	1	1	0	2	2	0
21.	3	1	2	3	1	2	2	1	1	2	1	1	2	1	1
22.	3	1	2	3	1	2	3	1	2	3	1	2	3	2	1
23.	3	2	1	3	1	2	3	2	1	2	1	1	2	1	1
24.	1	0	1	2	1	1	1	1	0	2	1	1	2	1	1
25.	2	1	1	2	1	1	2	1	1	3	1	2	2	1	1
26.	2	1	1	1	0	1	2	1	1	3	1	2	2	2	0
27.	2	1	1	2	1	1	3	1	2	3	2	1	3	2	1

Table No. 6: VIRUDDHA AAHAR WISE STUDY.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1.		+	+	+		+	+	+	+	+		+	+	+			+	+
2.		+	+	+			+	+	+	+	+	+	+	+	+	+	+	+
3.		+	+	+		+		+	+	+	+		+	+	+			+
4.	+	+	+	+	+			+	+	+	+		+	+			+	+
5.	+	+	+	+		+	+	+	+	+		+	+	+			+	+
6.	+	+	+	+			+	+	+	+	+		+	+	+			+
7.		+	+	+				+	+	+	+		+	+			+	+
8.	+	+	+	+				+	+	+	+		+	+	+			+
9.		+	+	+				+	+	+	+		+	+			+	+
10.	+	+	+	+		+		+	+	+	+	+	+	+				+
11.		+	+	+		+	+	+	+	+	+	+	+	+				+
12.	+	+	+	+		+	+	+	+	+		+	+	+			+	+
13.		+	+	+		+	+	+	+	+			+	+			+	+
14.		+	+	+		+		+	+	+	+		+	+			+	+
15.		+	+	+		+		+		+	+	+	+	+	+	+	+	+
16.	+	+	+	+		+	+	+	+	+			+	+			+	+
17.		+	+	+		+	+	+	+	+			+	+			+	+
18.	+	+	+	+		+	+	+	+	+			+	+			+	+
19.		+	+	+	+	+		+	+	+	+		+	+	+	+	+	+
20.	+	+	+	+		+		+	+	+	+	+	+	+			+	+
21.		+	+	+		+	+	+	+	+		+	+	+			+	+
22.	+	+	+	+		+	+	+	+	+	+	+	+	+	+	+	+	+
23.		+	+	+	+	+	+	+	+	+		+	+	+		+	+	+
24.	+	+	+	+		+		+	+	+	+	+	+	+		+	+	+
25.		+	+	+		+	+	+	+	+	+	+	+	+		+	+	+
26.		+	+	+		+	+	+	+	+	+	+	+	+				+
27.		+	+	+		+	+	+	+	+	+		+	+			+	+

1. DESHA VIRUDDHA
2. KALA VIRUDDHA
3. AGNI VIRUDDHA
4. MATRA VIRUDDHA
5. SATMYA VIRUDDHA
6. DOSHA VIRUDDHA
7. PAKA VIRUDDHA
8. SAMSKARA VIRUDDHA
9. VIRYA VIRUDDHA
10. SAMYOGA VIRUDDHA
11. KOSTHA VIRUDDHA
12. AVASTHA VIRUDDHA
13. KRAMA VIRUDDHA

14. *PARIHAR VIRUDDHA*
15. *UPACHAR VIRUDDHA*
16. *HRDAYA VIRUDDHA*
17. *SAMPATA VIRUDDHA*
18. *VIDHI VIRUDDHA*

Table No. 7.

PERCENTAGE OF RELIEF	EFFECT OF THERAPY	No. of Patients
100%	Complete remission	00
75-99%	Markedly improved	02 (07.41%)
50-74%	Moderate	16 (59.26%)
25-49%	Improved	09 (33.33%)
10-24%	Mild	00
0-10%	Unchanged	00

CONCLUSION

- *Viruddha Aahar* only vitiate *Doshas* but not able to remove from body. Some are just opposite to *Dhatus*, some have adverse effect and some are due to *Desha*, *Kaal*, *Matra*, *Samskar*, *Samyoga*, etc.
- *Viruddha Aahar* acts as a factor in diseases of *Sakha* and *Annavaha*, *Udakavaha*, *Purisavaha*, *Swedavaha*, *Rasavaha Srotasas*.
- There are also certain factors, which can nullify or pacify the ill effects produced by *Viruddha Aahar*, like *Agni-Bala*, *Vaya*, *Vyayamshakti*, etc.
- The study confirms that *Viruddha Aahar* is a prime cause of *Vicharchika*.
- 77.78% were of urban habitats while 22.22% were rural. This data reflects that urban populations is more prone to *Vicharchika*. This is because of peoples of urban area are more habitual of *Viruddha Aahar* due to restaurant culture, rough life style, etc.
- *Kala Viruddha*, *Agni Viruddha*, *Matra Viruddha*, *Samskar Viruddha*, *Veerya Viruddha*, *Samyoga Viruddha*, *Krama Viruddha*, *Parihar Viruddha* and *Vidhi Viruddha* was common in all patients that reflects *Viruddha Aahar* has a prime causative effect.
- During the study, I found that *Viruddha Aahar* is a very relevant topic in present era, so more work is required. Its effect in progeny must be studied.

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