



## Review Article

www.ijrap.net

(ISSN Online:2229-3566, ISSN Print:2277-4343)



### A COMPREHENSIVE REVIEW OF VIRUDDHA AHARA

Veena Jangir <sup>1\*</sup>, Sarika Yadav <sup>2</sup>, CR Yadav <sup>3</sup>, Gurpreet Kaur Gill <sup>4</sup>

<sup>1</sup> PG Scholar, PG Department of Kriya Sharir, National Institute of Ayurveda (DU), Jaipur, Rajasthan, India

<sup>2</sup> Assistant Professor, PG Department of Kriya Sharir, National Institute of Ayurveda (DU), Jaipur, Rajasthan, India

<sup>3</sup> Head and Dean (Research), PG Department of Kriya Sharir, National Institute of Ayurveda (DU), Jaipur, Rajasthan, India

<sup>4</sup> PhD Scholar, PG Department of Kriya Sharir, National Institute of Ayurveda (DU), Jaipur, Rajasthan, India

Received on: 17/4/24 Accepted on: 16/5/24

\*Corresponding author

E-mail: veenajangir201090@gmail.com

DOI: 10.7897/2277-4343.153101

#### ABSTRACT

In Ayurveda, Ahara is regarded as one of the pivotal mainstays for healthy lifestyle. In order to maintain healthy life, it advocates the notion of consuming right kind of food that provides optimum nutrition and thus contributes to holistic well-being. Ayurveda describes the distinctive concept of Viruddha Ahara. Viruddha Ahara is defined as food or diet that mobilises and provokes the Dosha, but does not completely remove them from the body. Variety of food incompatibilities are listed in Ayurvedic literature, which are atypical in context to present era. But there are many new food incompatibilities unfolded lately which are frequently practiced nowadays in day-to-day life. Understanding of these food incompatibilities and their detrimental effects is need of hour now. The present study is aimed to explore the diverse types of Viruddha Ahara and their potential role in disease manifestation. The classic literature and various newer studies delineate that Viruddha Ahara produces ill effects by causing vitiation of Dosha, depreciation of immune system and cellular metabolism and production of Ama (toxin) in the body. Viruddha Ahara may also cause inflammation at the molecular level. Fruitshakes, ice-cream with hot chocolates or hot Gulabjamuna, tea with garlic breads and milk with yoghurt are some of the newer incompatible food permutations that are widely used nowadays. Their frequent use may precipitate the manifestation of various digestive, metabolic and skin disorders. Better apprehension about Viruddha Ahara can help with better digestion, increased nutrient absorption, decreased toxin generation, effective weight management, and pave the path towards good health and vitality.

**Keywords:** Ayurveda, Ahara, Incompatible diet, Viruddha Ahara.

#### INTRODUCTION

Ayurveda's aim is to promote and maintain the health, strength and longevity of the healthy individual and to cure the disease. In Ayurveda, the Tridosha (Vata, Pitta, and Kapha) are regarded as Tristambha or Tristhuna as they anchor the body. Their energies are believed to circulate in the body and govern physical, mental and emotional characteristics. Besides these three Dosha, there are three another ancillary entity opined in Ayurveda that additionally support the body. They are named as Trayopastambha. The word Trayopastambha is derived from two words Traya (three) and Upastambha (supporting pillars). Ahara (Food), Nidra (Sleep) and Bhramacharya (Celibacy, i.e., regulated sexual conduct) act as Upastambha by supporting the main pillars (Tridosha) just as the small beams support the main beam of the house. Among these three, Ahara is the most important factor for sustenance of life. Ahara is said as Mahabhaishaja, means the great medicament. It is said to be extremely important for human health since it renders essential nutrients required to perform the functions of digestion and metabolism. Health as well as disease is reliant on Ahara. Proper diet, taken in proper manner can lead to better health or else can lead to diseases. In current scenario, the rules related to food and diet regimen have been compromised that adversely affect the overall health status. Therefore, it become essential to understand various types of food incompatibilities to reduce erroneous intake of food items in order to reduce burden of deteriorating health due to unhealthy food and diet. In this context, Ayurveda proposed a distinctive concept of Viruddha Ahara. Viruddha Ahara refers to

a diet that disrupts the state of equilibrium among the bodily elements.<sup>1</sup> Intake of Viruddha Ahara may cause the aggravation of Dosha and produce many diseases. So, it is the need of hour to explore the concept of Viruddha Ahara for better apprehension of its diverse types and their role in disease pathogenesis.

#### LITERATURE REVIEW

##### Definition of Viruddha Ahara (incompatible food)

A kind of food which does Doshotklesha (exacerbation of Dosha and dislodgement from their inherit sites) but does not eliminate or expel them from the body is known as Viruddha Ahara. Such incompatible food remains antagonistic to the Dhatu.<sup>2,3</sup>

##### Types of Viruddha Ahara

##### According to Acharya Charaka<sup>4</sup>

Acharya Charaka has classified Viruddha Ahara into 18 types which are briefed as follows:

**Desha Viruddha:** Consumption of food items that are incompatible with a particular place or land region is known as Desha Viruddha. For example:

Intake of Ruksha (dry) and Tikshna (sharp or penetrating) substances in the Maru Desha (deserted places).

Consuming Snigdha (unctuous) and Sheeta (cold) substances in Anooopa Desha (marshy places).

**Kala Viruddha:** Intake of food items having similar properties to that of time or season is known as Kala Viruddha. For example: Consuming Katu (pungent) and Ushna (hot) substances in Ushna Kala (summer season). Consuming Sheeta (cold) and Ruksha (dry) substances in Sheeta Kala (winter season).

**Agni Viruddha:** Eating food items that are not in accordance with an individual's Agni (digestive fire) is known as Agni Viruddha. For example: Consuming Guru (heavy) Ahara when Agni is Manda (dull). Intake of Laghu (light) Ahara when Agni is Tikshana (sharp or intense).

**Matra Viruddha:** Consuming food items that are nutritionally incompatible when mixed in equal proportion is known as Matra Viruddha. For example: Consuming Ghrita (clarified butter) and Madhu (honey) in equal quantity. Intake of an equal amount of rainwater and Madhu.

**Satmya Viruddha:** Consuming food items that are incompatible with the body's suitability is known as Satmya Viruddha. For example: Intake of Sheeta (cold) and Madhura (sweet) substances by someone who is used to Ushna (hot) and Katu (pungent) substances.

**Dosha Viruddha:** Intake of food items having similar properties to Dosha but incompatible to the individual and cause Dosha Dushti (vitiation of Dosha) is known as Dosha Viruddha. For example: Intake of Ruksha Ahara by Vataja Prakriti person. Use of Snigdha Ahara by Kaphaja Prakriti individual.

**Sanskara Viruddha:** Consumption of such food items which become harmful due to processing is considered as Sanskara Viruddha. For example: Consuming parrot meat that is cooked inside Eranda (*Ricinus communis*) faggot. Intake of heated Madhu is considered to be like poison for the body.

**Veerya Viruddha:** Simultaneous intake of such food items whose Veerya is antagonist to each other is known as Veerya Viruddha. For example: Intake of fish with milk.

**Koshtha Viruddha:** Consuming food items which are incompatible with nature of Koshtha (bowel habits) is known as Koshtha Viruddha. For example: Intake of mild purgative drug in less quantity by a person having Krura Koshtha (costive bowel). Administration of strong purgative drug in large quantity to a person having Mridu Koshtha (tender bowel)

**Avastha Viruddha:** Ingestion of food items without considering the existing condition of body is known as Avastha Viruddha. For example: Intake of Vata aggravating food by an individual following physical exercise, sexual activity, or exhaustion. Ingestion of Kapha aggravating food by an individual after slumber or dozing.

**Krama Viruddha:** Intake of food items in an invalid order is known as Krama Viruddha. For example: Eating food without clearance of bowel and urination.

Consumption of food when there is no appetite or when the hunger is too much aggravated

**Parihara Viruddha:** Intake of food items which are contraindicated is known as Parihara Viruddha. For example: Consuming hot things after eating pork.

**Upachara Viruddha:** Eating food items that become incompatible after taking a specific diet or therapy is known as Upachara Viruddha. For example: Intake of cold substance after taking Ghee.

**Paka Viruddha:** Consumption of food items which are not properly cooked is known as Paka Viruddha. For example: Uncooked, partly cooked, over cooked and partly burnt food.

**Samyoga Viruddha:** Consumption of food items that become incompatible when combine with each other is known as Samyoga Viruddha. Various examples of Samyoga Viruddha are mentioned in Table 1.

Table 1: Examples of Samyoga Viruddha

Food Item	Incompatible Combination
Dugdha	Lakucha ( <i>Artocarpus lacucha</i> ), Chilichima (fish), leaves of Rohinika ( <i>Gmelina arborea</i> ), Pushkara ( <i>Inula racemosa</i> ), Kadali Phala ( <i>Musa paradisiaca</i> ), wild roots, Meat (Pork, Dog, etc.)
Madhu	Lakucha fruit, leaves of Rohinika ( <i>Gmelina arborea</i> ), Kakamachi ( <i>Solanum nigrum</i> ), Sharkara (wine prepared with sugar), Mairaya (wine prepared with dates)
Guda	Kakamachi ( <i>Solanum nigrum</i> ), Lakucha Phala ( <i>Artocarpus lacucha</i> )
Ghrita/Soup of Masha	Lakucha Phala ( <i>Artocarpus lacucha</i> )
Dadhi/Takra/Talaphala	Kadali Phala ( <i>Musa paradisiaca</i> )
Pippali/Maricha	Kakamachi ( <i>Solanum nigrum</i> )

**Hridaya Viruddha:** Intake of food items which are not pleasant to the consumer is known as Hridaya Viruddha.

**Sampad Viruddha:** Consumption of food items which are not having their inherent qualities is known as Sampad Viruddha. For example: Consumption of food substance those are not mature, over matured or putrefied.

**Vidhi Viruddha:** Intake of food items that are not according to the rules of eating is known as Vidhi Viruddha. For example: Intake of food items in public place or open place.

#### According to Sushruta Samhita

##### Samyoga Viruddha<sup>5</sup>

Drinking of hot water with honey. Consumption of Kakamachi (*Solanum nigrum*) with Pippali (*Piper longum*) and Maricha (*Piper nigrum*). Eating of curd with Kukkuta (chicken). Eating of uncooked meat with Pitta (bile), Sura (wine), and Khichdi. Intake of Papadi of Tila (sesamum cake) with Sauviraka (a sour gruel).

##### Karma Viruddha<sup>6</sup>

Intake of meat of Kapinjala (grey partridge), Mayur (peacock), Lava (gull), Tittira (francolin), and Godha (iguana) which are

cooked in Eranda (*Ricinus communis*) or Daruharidra (*Berberis aristata*) wood fire or cooked with Eranda oil.  
 Consumption of Ghrita that has been stored in a Kamsya (bronze) pot for ten days.  
 Intake of honey with hot drinks in the summer.

**Mana Viruddha<sup>7</sup>**

Intake of honey and water or Ghrita in equal quantities.  
 Consumption of two different kinds of Sneha in equal quantities.

**Rasa – Veerya – Vipaka Viruddha<sup>8</sup>** - Examples of Rasa-Veerya-Vipaka Viruddha are tabulated in Table 2.

With regard to varieties of Viruddha Ahara, substantial data is available in the body of Ayurvedic literature. Many of the incompatible food combinations and permutations as listed in Sushruta Samhita and Charaka Samhita have become obsolete as they are not usually practiced nowadays. Therefore, it is an absolute need of the hour to probe and delve into such newer food incompatibilities which are commonly used in this modern age as per Ayurvedic perspective. Some newer prevailing incompatible foods which are commonly practiced in present era are listed in Table 3.

**Table 2: Examples of Rasa-Veerya-Vipaka Viruddha**

Rasa Viruddha	Veerya Viruddha	Vipaka Viruddha
<b>Madhura</b> - Lavana/Amla/Katu/ Kashaya/Tikta <b>Amla</b> - Kashaya/Katu/Lavana/ Tikta <b>Lavana</b> - Tikta/Katu/Kashaya <b>Katu</b> - Tikta/Kashaya <b>Tikta</b> - Kashaya	<b>Madhura</b> - Lavana/ Amla/Katu <b>Amla</b> - Tikta/Kashaya <b>Lavana</b> - Tikta/ Kashaya <b>Katu</b> - Tikta/ Kashaya	<b>Madhura</b> - Kashaya/ Tikta /Katu <b>Amla</b> - Katu/Tikta/ Kashaya <b>Lavana</b> - Katu/Tikta/ Kashaya

**Table 3: List of Common Incompatible Foods used in Present Scenario**

Type of Viruddha	Example (in present context)
<b>Desha Viruddha</b>	Use of yogurt, cheese, excessive rice or sea food in marshy places Intake of spicy food in dessert or arid regions.
<b>Kala Viruddha</b>	Intake of ice cream, milkshake, cold drinks, frozen foods in winter. Use of excessive tea, coffee, spices, alcohol in summer.
<b>Agni Viruddha</b>	Consuming popcorn in excessive hungry condition. Consuming sweets, Guda and meat in less hungry condition.
<b>Matra Viruddha</b>	Excessive intake of protein rich diets and synthetic protein powders, etc.
<b>Satmya Viruddha</b>	Intake of sweet and cold food items by a person who used to eat pungent and hot food items. Intake of meat by vegetarian person.
<b>Dosha Viruddha</b>	Consumption of dry, roasted food by Vata Prakriti individual. Intake of tea, coffee, spicy food by Pitta Prakriti individual. Intake of yogurt, black gram by Kapha Prakriti individual.
<b>Sanskara Viruddha</b>	Heated honey (honey is strongly heated before packaging) Eating deep fried potatoes, honey chilli potatoes, etc. Boiling of butter milk. Intake of reheated food items - French fries, Samosa, etc. are prepared by reheating oil again and again.
<b>Veerya Viruddha</b>	Drinking of cold fruit juice together with hot milk or coffee. Eating ice-creams with hot chocolate. Intake of ice-cream with hot Gulabjamuna, etc. Intake of seafood with milk.
<b>Koshtha Viruddha</b>	Intake of barbecue food and baked food by a person suffering from constipation.
<b>Avastha Viruddha</b>	Intake of Ghee by sleepy, lazy individual. Consumption of alcohol by labourers and hard workers.
<b>Krama Viruddha</b>	Taking dessert at the end of meal. Intake of bitter and pungent food substances at the start of meals. Consumption of food before the earlier food is digested or in absence of proper appetite and late meals after intense hunger. Consumption of curd at night.
<b>Parihara Viruddha</b>	Drinking of cold drinks after eating Samosa. Intake of juice, ice creams, alcohol after hot spicy meal.
<b>Upachara Viruddha</b>	Drinking cold water after taking Ghee and steam bath.
<b>Paka Viruddha</b>	Intake of food items which are cooked in microwave, cooker, etc. Intake of half or over cooked/baked food.
<b>Samyoga Viruddha</b>	Intake of strawberry milkshake, banana milkshake, mango milkshake, pineapple milkshake, etc. Intake of milk with fish. Intake of green tea or black tea with milk. Milk and yoghurt interaction. Intake of tea and garlic.
<b>Hridaya Viruddha</b>	Healthy food items become unpleasant for the heart when someone is overcome with jealousy, fear, or anger. Intake of bitter food like bitter gourd, decoctions, etc.
<b>Sampad Viruddha</b>	Intake of non-seasonal/ cold stored food items like mango, watermelon, vegetables, etc. Intake of over ripened mangoes, banana, etc. Intake of food items/ fruits which haven't fulfilled their original taste.
<b>Vidhi Viruddha</b>	Eating food items while laughing, speaking and watching television, etc. Eating food in public place, wedding or buffet system.

## DISCUSSION

The Viruddha Ahara concept has been discussed by Ayurvedic Acharya in different contexts. Though different Viruddha Ahara have been mentioned by the Acharya, but the goal has always been to avoid Viruddha Ahara, consume the ideal foods to maintain the health. In present era, the exponential rise is observed in the prevalence of lifestyle disorders which is attributed to the frequent intake of incompatible food by today's generation. There is a conventional misconception about the pathogenic potential of the Viruddha Ahara that only the regular use will result into disease manifestation and sporadic use will not cause any disease. Instead, its pathogenicity depends upon different factors like Agni, Bala, Kala, etc. Among these factors, Agni is the most important that determine the fate of use of Viruddha Ahara as deranged state of Agni is mainly accountable for disease manifestation. Ahara consumed in variety with different Rasa, Guna, Veerya, Vipaka generate overload on Agni and obstruct the enzyme system. This results in the production of toxins. Further, these toxins interfere the health and manifest various diseases in the body.

### Role of Viruddha Ahara in Vyadhi Utpatti

When Viruddha Ahara is ingested, it can sometimes cause the disease to manifest directly, but more often than not, it provokes vitiation of Dosha and manifestation of Ama in the body which ultimately leads to the disease manifestation.

When it comes to the Dosha, they must be in balance in order to maintain the health and wellness of the body.<sup>9</sup> In their physiological state, Dosha are not capable of initiating the manifestation of the disease in the body. Nevertheless, the intake of Viruddha Ahara triggers their quiescent morbidic potential by disturbing the harmonious interactions between different inherent Guna of Tridosha. Besides Dosha vitiation, Viruddha Ahara also impairs the status of Agni and thus causes Agnimandhya. Agnimandhya further precipitates the formation of Ama Dosha in the body which is considered as Visha due to its virulent nature.

### Diseases caused by Viruddha Ahara

Aadhmana (Abdominal distention), Atisara (Diarrhoea), Ajeerna (Indigestion), Amlapitta (Acidity), Grahani (Irritable Bowel Syndrome), Shotha (Swelling or oedema), Jwara (Fever), Pandu Roga (Anemia), Ama (Endogenous toxin), Kilasa (Leucoderma), Kushtha (Various skin disorders), etc.<sup>10,11</sup>

### Food incompatibilities in present scenario

Combining foods that aren't compatible can have harmful effects on growth hormone, the immunological system, cellular metabolism, and dehydroepiandrosterone sulphate (DHEAS). Lately, trophology (a science of food combination) emerges as a new field of study that delineates the concept about the combination of basic categories of the food.

### Banana and Cow Milk

An experimental study on repeated administration of banana and cow milk combination showed statistically significant increase in SGOT, serum urea level, cholesterol, triglycerides and HDL and significant decrease in LDL level, food intake, faecal wet weight, faecal water and food conversion ratio. Histological findings of the study such as mild to moderate myocarditis, diffused micro fatty changes in liver and mild to moderate increase in the white pulp in spleen are suggestive of some toxicological implications of the combination.<sup>12</sup>

### Protein rich foods with starch and carbohydrates

The science of trophology advocates that proteins should not be ingested with starches or carbohydrates. This is because starch

requires an alkali medium for digestion. When proteins and carbohydrates are consumed together, their absorption will be delayed.<sup>13</sup>

In similar fashion, intake of citric fruits together with sugar can hamper the digestive action of ptyalin (salivary amylase) and pepsin. This results in the decreased secretion of saliva that ultimately impedes the overall process of digestion. Insufficient salivary amylase also withers the digestion of starch in the stomach. Fats should also be avoided when eating foods high in protein since they reduce the amount of pepsin and stop the secretion of digestive juices and hydrochloric acid.

### Green tea or black tea and milk

The heart benefits greatly from the flavonoids called catechins found in tea. Caseins, a class of milk proteins, interact with the tea when milk is added, lowering the concentration of catechins in the tea. Hence, green or black tea and milk should not be taken together.<sup>14</sup>

### Milk and yoghurt interaction

The use of milk and yoghurt together can lead to the precipitation of milk in the stomach. This may irritate the gastric mucosa and induce vomiting. So, avoid the use of milk and yoghurt together.<sup>15</sup>

### Tea and garlic

Coumarins are anticoagulant chemicals found in tea. They may increase the risk of bleeding when used with garlic as the latter has anticlotting properties. Therefore, better to avoid intake of tea with garlic.<sup>16</sup>

### Intake of Grapefruit juice and pomegranate juice after medication

The cytochrome P450 3A4 enzyme is responsible for metabolism of many drugs. Both grapefruit juice and pomegranate juice affect the drug metabolism as they inhibit the action of this enzyme. This raises the levels of administered drugs in the blood. Taking these two juices together may synergize the above action.<sup>17</sup>

## CONCLUSION

Viruddha Ahara, an idiosyncratic concept of Ayurveda provide important insights into how incautious eating can debilitate the holistic well-being. Understanding the importance of food compatibility can help with better digestion, increased nutrient absorption and assimilation, decreased toxin generation, better weight management, and increased energy levels in this modern epoch, where diet-related health issues are becoming more prevalent. In contrast, the perpetual breach of the dietary rules and periodic use of Viruddha Ahara can lead to several hazardous diseases unknowingly. Being cognizant of detrimental nature of Viruddha Ahara can pave the path towards better health and vitality and help in reducing the disease burden associated with the intake of Viruddha Ahara.

## REFERENCES

1. Charaka, Charaka Samhita with Ayurvedadipika Commentary by Sri Cakrapanidatta, Sutra Sthana 26/85, Edition 2022, Chaukhamba Surbharati Prakashan, Varanasi; p. 150.
2. Sushruta, Sushruta Samhita with Nibandha Samgraha Commentary of Sri Dalhanacharya, Edited by Vaidya Jadavji Trikamji Acharya, Sutra Sthana 20/20, Edition 2022, Chaukhamba Surbharati Prakashan, Varanasi; p. 97.
3. Vagbhata, Ashtanga Hridaya with Sarvanga Sundara Commentary of Arunadatta and Ayurveda Rasayana Commentary of Hemadari, Edited by Pt. Hari Sadasiva Sastri

- Paradakara Bhisagacharya, Sutra Sthana 7/45, Edition 2022, Chaukhamba Surbharati Prakashan, Varanasi; p. 137.
4. Charaka, Charaka Samhita with Ayurvedadipika Commentary by Sri Cakrapanidatta, Sutra Sthana 26/86-101, Edition 2022, Chaukhamba Surbharati Prakashan, Varanasi; p. 150-151.
  5. Sushruta, Sushruta Samhita with Nibandha Samgraha Commentary of Sri Dalhanacharya, Edited by Vaidya Jadavji Trikamji Acharya, Sutra Sthana 20/13, Edition 2022, Chaukhamba Surbharati Prakashan, Varanasi; p. 96.
  6. Sushruta, Sushruta Samhita with Nibandha Samgraha Commentary of Sri Dalhanacharya, Edited by Vaidya Jadavji Trikamji Acharya, Sutra Sthana 20/14, Edition 2022, Chaukhamba Surbharati Prakashan, Varanasi; p. 96.
  7. Sushruta, Sushruta Samhita with Nibandha Samgraha Commentary of Sri Dalhanacharya, Edited by Vaidya Jadavji Trikamji Acharya, Sutra Sthana 20/15, Edition 2022, Chaukhamba Surbharati Prakashan, Varanasi; p. 96.
  8. Sushruta, Sushruta Samhita with Nibandha Samgraha Commentary of Sri Dalhanacharya, Edited by Vaidya Jadavji Trikamji Acharya, Sutra Sthana 20/16, Edition 2022, Chaukhamba Surbharati Prakashan, Varanasi; p. 96.
  9. Vagbhata, Ashtanga Hridaya with Sarvanga Sundara Commentary of Arunadatta and Ayurveda Rasayana Commentary of Hemadani, Edited by Pt. Hari Sadasiva Sastri Paradakara Bhisagacharya, Sutra Sthana 1/20, Edition 2022, Chaukhamba Surbharati Prakashan, Varanasi; p. 14.
  10. Charaka, Charaka Samhita with Ayurvedadipika Commentary by Sri Cakrapanidatta, Sutra Sthana 26/102-103, Edition 2022, Chaukhamba Surbharati Prakashan, Varanasi; p. 151.
  11. Vriddha Vagbhata, Ashtanga Samgraha, with Sashilekha Commentary by Indu, Edited by Dr. Shivprasad Sharma, Sutra Sthana 9/21, 3rd Edition 2012, Chaukhamba Sanskrit Series Office, Varanasi; p. 90.
  12. KS Sudhakar, Bhat KS. Toxicological evaluation of banana and milk combination as incompatible diet - An experimental exploration of Samyoga viruddha concept. J Ayurveda Integr Med. 2021;12(3):427-434 [cited 2024 April 7].
  13. Shelton HM. The hygienic system: Orthotrophy. Volume 2, Chapter 26 Correct Food Combining. Dr. Shelton's Health School; 1975. [cited 2024 May 7]. [Available from: <https://archive.org/details/hygenicsystemvo02shel>].
  14. Brown PJ, Wright WB. An Investigation of the interactions between milk proteins and tea polyphenols. J Chromatogr. 1963;11:504-14. [cited 2024 30 March].
  15. Sabnis M. Viruddha Ahara: A critical view. Ayu. 2012;33(3):332-336. [cited 2024 30 March].
  16. Engdal S, Nilsen OG. *In vitro* inhibition of CYP3A4 by herbal remedies frequently used by cancer patients. Phytother Res. 2009;23:906-12 [cited 2024 30 March].
  17. Hidaka M, Okumura M, Fujita K, Ogikubo T, Yamasaki K, Iwakiri T, et al. Effects of pomegranate juice on human cytochrome p450 3A (CYP3A) and carbamazepine pharmacokinetics in rats. Drug Metab Dispos. 2005;33:644-8. [cited 2024 30 March].

**Cite this article as:**

Veena Jangir, Sarika Yadav, CR Yadav and Gurpreet Kaur Gill. A comprehensive review of Viruddha ahara. Int. J. Res. Ayurveda Pharm. 2024;15(3):203-207  
DOI: <http://dx.doi.org/10.7897/2277-4343.153101>

Source of support: Nil, Conflict of interest: None Declared

Disclaimer: IJRAP is solely owned by Moksha Publishing House - A non-profit publishing house, dedicated to publishing quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJRAP cannot accept any responsibility or liability for the site content and articles published. The views expressed in articles by our contributing authors are not necessarily those of the IJRAP editor or editorial board members.