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UNDERSTANDING INCOMPATIBLE FOOD IN AYURVED

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ABSTRACT

Historical Background: Ayurveda, the classical medical system of India, identifies *Ahara* (diet) as one of the three *Upastambhas* (sub-pillars) vital for sustaining life and maintaining the balance of *Vata*, *Pitta*, and *Kapha*. The concept of *Viruddha Ahara* (incompatible food combinations) is a distinctive feature in Ayurvedic dietetics, where certain combinations are believed to impair *Agni* (digestive fire), produce *Ama* (toxins), and cause disease. In today's changing dietary patterns, revisiting this concept is essential.

Aim and Objectives: This review aims to explore the Ayurvedic understanding of *Viruddha Ahara*, its categories, health implications, and relevance to modern diet-related disorders. Objectives include:

1. Describing classical categories of *Viruddha Ahara*
2. Analyzing their physiological effects
3. Identifying modern examples and consequences
4. Promoting Ayurvedic dietary discipline for health preservation

Material Reviewed: Primary sources include *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*. Secondary sources include peer-reviewed articles from *AYU Journal*, *Journal of Ayurveda and Integrative Medicine*, and PubMed-indexed studies (2000–2024), along with Ministry of AYUSH publications.

Methodology: A narrative review approach was employed using thematic analysis of Ayurvedic texts and contemporary scientific literature related to incompatible foods, digestion, and disease.

Results: The study identifies types of *Viruddha Ahara* such as *Samyoga Viruddha* and *Kala Viruddha*, and links them with modern habits like fruit-milk combinations or reheated oils. These contribute to indigestion, inflammation, and chronic disease. Scientific data supports these effects, validating Ayurvedic principles.

Conclusion: The review highlights that the Ayurvedic doctrine of *Viruddha Ahara* remains scientifically and clinically relevant today. Emphasizing dietary compatibility and *Ahara Vidhi* (dietary conduct) offers a preventive framework for modern health challenges, strengthening Ayurveda's role in integrative healthcare.

Keywords- Ayurvedic dietetic, ayurvedic nutrition, *ahara vidhi vidhan*, *dosha* imbalance, food compatibility, *Viruddha Ahara*

INTRODUCTION: Ayurveda, the knowledge of ancient Indian system of medicine, offers a holistic approach to health and well-being emphasizes the importance of diet and lifestyle in maintaining equilibrium within the body. A healthy life begins with nourishing food. According to Ayurveda, *ahara* should be consumed based on an individual's digestive fire (*agni*)¹. The fundamental principle of Ayurveda is to maintain the health of the healthy (*Swasthyashya Swasthya Rakshanam*) while also aiming to alleviate the diseases of the ill (*Aturashya Vikara Prashamanam*), making both prevention and treatment integral objective of the system^{2,3}.

One of the key principles in Ayurvedic dietetics is that of VA which refers to incompatible food combinations. According to Ayurveda, consuming incompatible food can disrupt the body's natural balance, leading to various health issues³². Despite its ancient roots, the concept of VA remains relevant in today's society, where dietary habits often prioritize convenience over compatibility. This review explores the concept of VA in Ayurveda, discussing its historical context, principles, and the modern implications of incompatible food combinations on health. By understanding and applying the principles of VA, individuals can make informed dietary choices to support their overall health and well-being. *Ahara* is crucial for the survival of all living organisms. It is believed to be accountable for both health and disease. Consuming wholesome food, according to Ayurveda guidelines, fuels the *Agni* (digestive fire), enhances mental and physical strength, and improves complexion. Acharya Charaka explains VA as certain dietary items and their combina-

tions that disrupt tissue metabolism, hinder tissue formation processes, and possess properties opposite to those of the tissue^{6,7}. The Ayurvedic concept of *Viruddha Ahara* (incompatible diet) is of profound significance, as it underscores the impact of dietary incompatibility on overall health. Food that is unsuitably combined, improperly prepared, consumed in incorrect quantity, or taken at an inappropriate time or season can disrupt physiological balance and is regarded as a major contributor to systemic disorders.⁶ Those who consume incompatible food are susceptible to various disorders such as-

1. Indigestion (*Shandya or Ajeerna*)- A state of weakened or incomplete digestion, typically presenting with symptoms such as heaviness after meals, bloating, and excessive gas (flatulence).
2. Blindness (*Aandhya*)- It is not necessarily literal blindness, but a term used to describe a state of vision impairment or blurry vision
3. Mental Confusion (*Mada*)- Mental confusion lack of clarity in thinking and decision making
4. Bloating(*Adhmana*)-Abdominal distension due to excessive gastrointestinal gas
5. Swallowing disorders (*Galagraha*)- associated with throat or esophageal issue 'dysphagia'
6. Anaemia (*Pandu roga*)- deficiency of red blood cells and hemoglobin in the blood, leading to pallor and weakness
7. Toxicity (*Aamvisha*)- presence of toxins or metabolic waste products in the body, which can lead to various health issues

Understanding the mechanisms by which incompatible food lead to metabolic disorders is crucial for clarity. It is also important to grasp how specific food combina-

tions can interact in ways that contribute to disease development.

VA has been discussed in lengths in several Samhitas as mentioned below:

1. Charaka Samhita: Section-Sutra Sthana; Chapter: Atreyabhadraakapiyam: Pharmacological principles of wholesome and unwholesome diet.
2. Sushruta Samhita: Section-Sutrasthana; Chapter: Hitaahiteeyam: Understanding Beneficial and Harmful Food Combinations.
3. Ashtanga Sangraha: Section-Sutrasthana; Chapter: *Viruddhaannavijnaneeyam*: Exploring Incompatible Food Knowledge.
4. Ashtanga Hridaya: Section-Sutrasthana; Chapter Annaraksha: Dietary Guidelines for Maintaining Health.
5. Bhaavaprakasha Nighantu: Section-Poorva Khanda Mishra prakarana: Dietary Mixtures in the Initial Section of Bhaavaprakasha Nighantu.

Mode of action of VA- Healthcare professionals have long been intrigued by the connection between dietary habits and health conditions. Regular consumption of incompatible food combinations can lead to the production of toxins within the body¹⁸. These toxins stimulate various bodily humors, which then mingle with digestive juices, starting from the initial tissue (*Rasa Dhatu*) and progressing through subsequent bodily tissues⁹. As they traverse the body, they tend to accumulate in areas of inherent weakness or susceptibility, manifesting symptoms indicative of specific ailments. The effects of incompatible food can be categorized as acute (*Aashukari*), showing immediate symptoms, or chronic (*Chirakari*), and leading to prolonged health issues, which may present as various symptoms or diseases³².

Types of VA^{10,11}

These combinations are classified into 18 types, each posing its own risks and implications for health.

1. Desha Viruddha: ‘*Deśe kāle pramāṇena samyagyuktamapi āhāraṁ viṣamiva pratinashyati*’ (Charaka Samhita, Vimanasthana 1/21)’

Meaning: ‘Even a properly prepared and measured wholesome food, if consumed in an unsuitable place (region) or season, acts like poison and leads to disease³³.’

Incompatible foods can vary based on regional or environmental factors. For instance, in arid regions (*Maru Desha*), dry and sharp substances (*Ruksha* and *Tikshna*) are unsuitable, while in marshy regions (*Anoopa Desha*), oily and cold substances (*Snigdha* and *Sheet*) are inappropriate.

Modern Scientific Evidence: In humid regions, high-fat, mucous-producing foods increase the risk of bronchial hyper-responsiveness, asthma, and gut-related sluggishness³⁴. Another study on dietary patterns in Indian regions found that environmentally mismatched diets contributed to higher rates of asthma and metabolic disorders in coastal populations. This is likely because coastal regions are humid and *Kapha*-dominant, and the consumption of oily, heavy, or mucous-producing foods in such climates can further aggravate *Kapha*, impair digestion, and increase the risk of respiratory and metabolic conditions³⁵.

2. Kala Viruddha: refers to incompatible food choices based on the time or season. For example, during the hot seasons (*Grishma Ritu*), consuming pungent and hot (*Katu* and *Ushna*) substances are not advised. In cold seasons (*Hemanta*, *Shishira*, and *Vasanta Ritus*), consuming

cold and dry (*Sheet and Ruksha*) substances is considered inappropriate. Sushruta also noted that food with opposite tastes and qualities to the season are beneficial, while similar qualities can be harmful and potentially lead to disease over time³³.

Acharya Charaka divides the calendar year into two parts: *Adana Kala* and *Visarga Kala*¹². *Adana Kala* is the period when the sun moves southward, associated with a decrease in strength and vitality. *Visarga Kala* is the period when the sun moves northward, associated with an increase in strength and vitality.

Each of the above two parts consists of three seasons thereby mainly a total of six seasons (*Ritus*)². These are as the following: *Shishira* (winter), *Vasanta* (spring), *Grishma* (summer), *Varsha* (rainy), *Sharat* (autumn), and *Hemant* (pre-winter season). Accordingly, first three of the above are counted into *Uttarayana* (northern solstice) and last three are *Dakshinayana* (southern solstice)¹. According to the guidelines of *Ritucharya*, during the pre-winter season (*Hemant Ritu*) digestive power stays on peak. spicy food should be avoided in the Winter season (*Shishira Ritu*), sour food should not be consumed in the summer season (*Grishma Ritu*), thick gruel-like food (*Mantha*) should be avoided in the Monsoon season (*Varsha Ritu*), and consuming curd is discouraged during the Autumn season (*Sharad Ritu*) Curd is contraindicated in *Vasantha*, *Greeshma* and *Sarath ritu*^{10,11}.

- Acharya Charaka describes three distinct types of digestive fire (*Agni*) that correspond to the six seasons. These are, *Madhyamagni*, *Avaragni* and *Teekshnagni* and he also describes *ahara* based on *agni*.

^{8,13,14}. Acharya Charaka describes the role of *ahara* in *Dinacharya* as crucial for maintaining health. He emphasizes the importance of consuming fresh, pure food in proper quantities and at regular intervals¹⁵. He also highlights the significance of considering one's digestive capacity (*Agni*) and avoiding incompatible food combinations. According to Ayurveda, *Ahar* (diet) in *Dinacharya* is crucial for supporting digestion, metabolism, and overall well-being¹⁶.

- **Modern Scientific Evidence:** Late-night eating is associated with delayed gastric emptying, reduced fat oxidation, and an increased risk of obesity, GERD (gastroesophageal reflux disease), and metabolic syndrome³⁶. Nighttime meals are also linked with poor glycemic control in diabetics and disrupted circadian rhythm³⁷.

3. *Agni Viruddha* refers to incompatible dietary practices related to digestive power. For instance, consuming heavy (*Guru*) food when digestion is weak (*Mandagni*) is not advisable. Conversely, consuming light (*Laghu*) food when digestion is strong (*Tikshnagni*) or consuming food that are incompatible with one's regular digestive capacity can also be detrimental. Avoid consuming curd at night because its acidic nature aggravates *Pitta* and *Kapha doshas*, leading to increased heat in the stomach. Curd is heavy, slow to digest, and can cause constipation. It is best digested during lunchtime when digestive abilities are strongest. It comes under the category of “*Viruddha Agni*”¹⁷.

Modern Scientific Evidence: Cold drinks and ice creams reduce the gastric core temperature, thereby slowing down enzymatic activity and digestive

efficiency. This effect is particularly detrimental in individuals with hypothyroidism or sluggish metabolism, as it further impairs *Agni* (digestive fire) and promotes *Aama* (undigested toxins)³⁸.

4. *Matra Viruddha* refers to incompatible food combinations based on quantity. For example, consuming equal quantities of honey and ghee, honey and rainwater, or a mixture of honey and cow's ghee can be considered incompatible.

Modern Scientific Evidence: In a study, rats fed equal amounts of ghee and honey and they lost significant weight compared to other groups. They showed hair loss skin patches, similar to side effects observed in patients undergoing chemotherapy or certain immune treatments. Certain genes such as *Tnfrs19*, *Ercc2*, *lama5* *Ctsl*, *Per1* involved in hair and skin health are implicated in these effects. Combination of honey and ghee likely causes oxidative stress, which is known to contribute to hair loss and skin issues. Mixing honey and ghee can produce a toxic compound called hydroxymethylfurfural (HMF). This compound is known to generate harmful reactive oxygen species (ROS). The study also found that glycation of proteins and hemoglobin in the honey and ghee group leads to the formation of harmful compounds (AGEs). These changes cause oxidative stress and reduce the antioxidant capacity of proteins like albumin, which is crucial for transporting metals in blood¹⁸.

5. *Satmya Viruddha* refers to the incompatibility arising from food choices that go against an individual's habitual preferences or physiological adaptations. For instance, consuming sweet and cold substances by someone accustomed to pungent and hot foods may be considered

incompatible. Furthermore, even if a person is habituated (*Satmya*) to unhealthy or unsuitable items—such as excessive intake of meat, alcohol, or curd at night—sudden discontinuation of these without a gradual transition may lead to health disturbances. Such instances are also classified under *Satmya Viruddha*³³.

Modern Scientific Evidence: Individuals who consume tea or coffee daily over a long period. If such individuals suddenly stop their intake, they may experience headache, irritability, fatigue, and poor concentration due to caffeine withdrawal. This occurs because their nervous system and metabolism have adapted to the regular stimulant effect of caffeine. Sudden discontinuation disturbs this balance, aligning with the Ayurvedic concept of *Satmya Viruddha*, where abrupt change in habituated substances leads to physiological imbalance³⁹.

6. *Dosha Viruddha* refers to incompatible substances or practices that have similar qualities to a *dosha* but are contrary to the individual's constitution or habitual practices.

Modern Scientific Evidence: Consumption of spicy and fermented foods in individuals with *Pitta*-dominant constitution can act as *Dosha Viruddha*, leading to conditions such as hyperacidity, gastritis, and inflammatory disorders, as these substances aggravate the already elevated *Pitta dosha*^{40,41}.

7. *Sanskar Viruddha* refers to incompatible modes of preparation that can lead to poisonous effects. Examples include heating honey, roasting peacock meat on a castor spit, cooking parrot meat inside a faggot of *ricinis communis*, and roasting sparrow and peacock meat on a castor spit.

Mixing milk with yogurt can lead to digestive issues and may cause imbalances in the body. This is because milk and yogurt have different properties and undergo different digestive processes. Milk is heavy and cooling, while yogurt is lighter and slightly heated. Combining them can create an imbalance in the digestive fire (*Agni*), leading to the production of toxins (*Ama*) in the body. Therefore, it is recommended to consume milk and yogurt separately rather than together to support optimal digestion and overall well-being¹⁹.

Cooking potatoes through deep frying can lead to the formation of harmful compounds like acrylamide, which possess carcinogenic properties²⁰.

Ayurveda clearly advises against reheating oils and food, as it can cause more oxidation and increase oxidative stress, leading to the formation of free radicals.

Modern Scientific Evidence: Recent research indicates that reheating oils like corn, soybean, and sunflower leads to the production of a toxin called 4-hydroxy-trans-2-nonenal (HNE). Consumption of HNE-laden oil is linked to a higher risk of cardiovascular diseases, stroke, Parkinson's disease, Alzheimer's, liver disorder, Huntington's disease, and cancer²¹.

8. Veerya Viruddha: refers to incompatible potencies in substances, for example, combining hot (*Ushna*) potency substances with cold (*Sheet*) potency substances, such as fish and milk, is considered incompatible.

Avoid consuming milk after eating radish, garlic, or basil due to the risk of developing skin disorders like leprosy. Additionally, all sour substances are incompatible with milk. Consuming fish

alongside milk and milk products can lead to the generation of toxins within the body²².

Modern Scientific Evidence: combination of milk (cold potency) and fish (hot potency), which is considered incompatible in Ayurveda and is believed to cause skin disorders such as *Kustha* (skin diseases). Modern research supports this by highlighting that such combinations can disturb protein digestion and may trigger allergic reactions or skin inflammation in sensitive individuals due to histamine release⁴². Similarly, consuming cold beverages alongside oily or fried foods can impair bile flow and reduce fat digestion efficiency, leading to symptoms like bloating and indigestion⁴³.

9. Koshtha Viruddha refers to incompatible treatments based on the nature of the bowels, for example, administering a small quantity of a mild purgative drug to a person with constipated bowels (*Krura Koshtha*) or giving a large quantity of a strong purgative drug to a person with soft bowels.

10. Avastha Viruddha refers to incompatible states or conditions, for example, consuming food that aggravates Vata after exertion or sexual activity, or consuming food that aggravates Kapha after sleep or drowsiness, are considered incompatible.

Modern Scientific Evidence: during periods of emotional stress, the body's sympathetic response slows down gut motility and increases gastric acid secretion, impairing digestion and potentially causing bloating or acid reflux⁴⁴. Similarly, during fever or infection, consuming cold or heavy foods can burden the digestive system and lower

metabolic efficiency, thereby delaying immune recovery. These foods may counteract the body's natural defense mechanisms such as fever, which plays a role in pathogen elimination⁴⁵.

11. Kram Viruddha refers to wrong sequence or timing in consuming food or performing dietary activities, which disturbs digestion (*Agni*) and doshic balance. Examples include consuming curd at night, drinking hot water after consuming honey, eating without clearing the bowels and urinating, eating when there is no appetite, and not eating when hungry.

Avoid consuming heated honey if experiencing heat exhaustion or sunstroke, as heated honey and hot water with honey can turn toxic and potentially lead to fatality.²³.

Modern Scientific Evidence: drinking water immediately after meals may dilute digestive secretions and enzymes, which hampers the breakdown and absorption of nutrients⁴⁶. Similarly, consuming fruits directly after a heavy meal can delay their digestion due to slower gastric emptying, causing fermentation, bloating, or acidity⁴⁷. Additionally, eating heavy or spicy foods late at night interferes with gastric clearance and increases the risk of acid reflux, thereby disturbing both digestion and sleep quality⁴⁸.

12. Parihar Viruddha refers to incompatible methods of relieving symptoms, for example, consuming hot food after eating meat, or drinking cold water immediately after consuming hot tea or coffee, can be considered incompatible methods of relief.

Cold water as well as hot tea or coffee should be refrained from drinking during or after a meal as these can weaken the

digestive fire (*Agni*) and lead to various digestive issues²⁴.

Modern Scientific Evidence: lying down immediately after meals increases the risk of acid reflux by impairing gastric emptying⁴⁹. Likewise, engaging in intense physical activity post-meal diverts blood from the digestive organs, resulting in poor digestion and discomfort⁵⁰. Furthermore, sudden cold exposure after a warm meal can interfere with enzymatic action and digestion, highlighting the importance of mindful post-meal behavior⁵¹.

13. Upachar Viruddha refers to incompatible treatments, for example, consuming cold items after consuming ghee, or drinking hot water after consuming honey, can be considered incompatible treatments.

Modern Scientific Evidence: applying cold treatments in cold-dominant conditions like arthritis or Raynaud's syndrome may intensify symptoms, while administering antibiotics for viral infections is therapeutically ineffective and contributes to resistance. Similarly, stimulants like caffeine may worsen anxiety. These practices mirror the Ayurvedic concern that treatments must align with both doshic balance and disease pathology^{52,53}.

14. Paaka Viruddha refers to incompatible cooking practices. This includes preparing food with poor quality or rotten fuel, as well as undercooking, overcooking, or burning the food during the cooking process.

Modern Scientific Evidence: overheating honey beyond 60°C leads to the formation of hydroxymethylfurfural (HMF), a compound shown to have cytotoxic, genotoxic, and potentially carcinogenic effects in experimental studies⁵⁴. Ayurveda

similarly advises against heating honey, citing its transformation into an indigestible and harmful substance (*Ama*). Likewise, reheating oils or ghee multiple times causes lipid peroxidation, producing harmful free radicals that damage cellular structures and contribute to inflammation, oxidative stress, and metabolic disturbances such as atherosclerosis and insulin resistance^{55,56}.

15. *Sanyoga Viruddha* refers to the poisonous effects of incompatible combinations. Examples for the above include consuming sour substances with milk, or mixing fruit salad with milk and bananas.

Modern Scientific Evidence: combining tea with milk can diminish the beneficial effects of tea on heart health due to the interaction between milk proteins (caseins) and the flavonoids in tea known as catechins. Hence, it is advisable to refrain from consuming tea and milk simultaneously^{25,26}.

Fluctuations in SGOT, urea, and creatinine levels, along with changes in the structure of the heart, liver, and spleen, suggest mild toxic effects from consuming banana and milk together²⁷. Consistent consumption of this incompatible mix could potentially harm the body.

Tea contains coumarins, which are natural anticoagulants. When combined with garlic, another food known for its clot-preventing properties, this combination may elevate the risk of bleeding. Therefore, it is advisable to refrain from consuming tea and garlic simultaneously²⁸. Unripe green tomatoes (rich in solanine) when eaten in high quantities along with consumption of alcohol can cause sedation²⁹.

Radish and milk can be incompatible and may lead to skin issues such as psoriasis. Additionally, radishes are known to be antagonistic when consumed with milk³⁰.

16. *Hriday Viruddha* refers to the intake of food or engagement in practices that are disagreeable to an individual's heart or mind. In Ayurvedic thought, *Hriday* encompasses not just the anatomical heart, but also emotional and mental faculties, including personal preferences and psychological comfort.

Thus, even nutritionally adequate foods may become incompatible if they evoke emotional discomfort, aversion, or psychological stress. Such consumption is believed to negatively impact digestion, appetite, and overall mental harmony, aligning with the Ayurvedic emphasis on both emotional satisfaction and physiological health during food intake.

17. *Sampad Viruddha* refers to substances that do not have their proper qualities. This includes consuming substances that are immature, overly matured, or putrefied.

Modern Scientific Evidence: Prematurely harvested fruits and vegetables often lack essential phytonutrients, reducing their antioxidant benefits⁵⁷. Stale or improperly stored foods may lose enzymes and nutrients while increasing the risk of foodborne illness⁵⁸. Additionally, pesticide-laden or adulterated foods can harm digestive and nervous system health⁵⁹.

18. *Vidhi Viruddha*: refers to the consumption of food that is not aligned with prescribed dietary norms and behavioral conduct during meals. It is not just about what is eaten, but *how*, *where*, and *under what mental or physical state* the food is consumed.

Modern Scientific Evidence: engaging in distracted eating—such as during screen time—may impair fullness cues and promote overeating, thereby increasing the likelihood of obesity and metabolic disturbances⁶⁰. Similarly, consuming meals too quickly has been associated with inefficient digestion, abdominal bloating, and delayed satiety response⁶¹. Additionally, eating while under emotional stress can trigger sympathetic nervous system activation, which suppresses digestive secretions and slows gut motility, contributing to indigestion and discomfort⁶².

Chikitsa Siddhant³¹

Individuals who regularly consume incompatible food should undergo purification therapies such as therapeutic emesis (*Vamana*) or therapeutic purgation (*Virechana*), or pacifying therapy (*Shamana*), depending on the imbalance of bodily humors (*Doshas*), using remedies that counteract the effects of such incompatible food. Additionally, transitioning from an unhealthy diet to a healthy one should be done gradually and cautiously, as sudden dietary changes may not be well-tolerated. Therefore, a gradual shift in dietary habits is advisable to ensure optimal adjustment and benefit.

DISCUSSION

The concept of *Viruddha Ahara* (incompatible food) is a cornerstone in Ayurvedic dietetics, emphasizing not only what we eat, but how, when, and with what we eat. Ancient seers like **Acharya Charaka and Sushruta** recognized that certain food combinations—when incompatible by nature, preparation, or timing—can act as physiological stressors, disturbing the balance of *doshas*, impairing digestion (*Agni*), and producing *Ama* (toxic waste).

Charaka Samhita (Sutrasthana 26/81–84) explains that such combinations can lead to both **acute (*Aashukari*) and chronic**

(*Chirakari*) disorders, underlining the severity and lasting impact of incompatible food habits. These include conditions like indigestion (*Ajeerna*), bloating (*Adhmana*), mental confusion (*Mada*), and toxicity (*Aamvisha*), among others. Sushruta Samhita further supports this by recommending that diet should be **opposite in quality to seasonal attributes**, while similar qualities may accumulate and aggravate doshic imbalances over time (Sutrasthana Ch. 46). While these descriptions are rooted in Ayurvedic philosophy, **modern science increasingly supports the rationale** behind them. For instance, research by **Srivastava et al. (2019)** has shown that mixing equal amounts of honey and ghee—an example of *Matra Viruddha*—produces **hydroxymethylfurfural (HMF)**, a compound that induces oxidative stress and toxicity. Similarly, reheated oils, another form of *Sanskar Viruddha*, are now linked with harmful aldehydes like **HNE**, associated with cardiovascular and neurodegenerative diseases.

Seasonal variations in digestive fire (*Agni*) also find modern resonance. Charaka describes how *Agni* is stronger in cold seasons (*Teekshnagni*), moderate during spring (*Madhyamagni*), and weak in summer (*Avaragni*)—which aligns with modern understandings of metabolic rate fluctuations and environmental impact on digestion. The importance of aligning diet with these changes is emphasized not only in Ayurveda but also in emerging nutritional models like **chrono-nutrition and seasonal eating**.

Despite these parallels, the understanding of *Viruddha Ahara* remains **underutilized in mainstream dietary guidelines**. There is a growing need to re-evaluate these ancient dietary rules in light of current lifestyle disorders such as IBS, obesity, and metabolic syndrome, many of which are aggravated by irregular eating patterns and poor food combinations.

Ayurveda offers therapeutic solutions too. As discussed in *Chikitsa Sthana* of

Charaka, purification therapies like *Vamana*, *Virechana*, and *Shamana* can be employed to neutralize the harmful effects of *Viruddha Ahara*. However, these interventions must be used judiciously, under proper guidance, and after appropriate assessment of individual constitution (*Prakriti*) and *doshic* status.

CONCLUSION : VA is a well-known concept and is known to cause several health issues due to incompatible food combinations or improper food habits. The best way to address this issue is to avoid VA. Purification therapies like *Vamana*, *Virechana* or *Shamana* are very effective therapies to counteract the adverse effects of food incompatibility.

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