

VIRUDDHA AHARA - AN IMPORTANT CAUSE OF DERMATOLOGICAL DISORDERS IN AYURVEDA: A SCIENTIFIC APPROACH

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ABSTRACT

The wellbeing of individual mainly depends upon the kind of food he consumes. In *Ayurveda Ahara* is considered not only as mixture of the basic composition but it directs to avoid those food particles which are having opposite composition to be used at same time. The Maximum benefits of *Ahara* can be achieved only by following *Ashta Ahara Vidhivisheshayatana* mentioned in classics of *Ayurveda*. Unwholesome diet (*Ahita Ahara*) is causative factor for diseases and Wholesome diet (*Hita Ahara*) is promoting factor for health. Now a days person consume an incompatible diet and faulty food habits like sugary drinks, pizza, white bread, industrial vegetable oils, margarine, pastries, cakes, French fries, potato chips etc. are results of the modern life style which responsible for formation of toxins within the body which leads to most of the diseases, among which Dermatological disorders (*Kushtha*) are prime. These types of food can correlate with *Viruddha Ahara*. *Viruddha Ahara* causes imbalance of *Doshas* vitiating mainly *Rakta Dhatu* and specifically causing various skin disorders because whatever we eat that effects on our body as well as mind also. Avoidance of intake of *Viruddha Ahara* play key role in the prevention of diseases.

Keywords: *Viruddha Ahara*, Dermatological Disorders, *Ahita Ahara*, *Hita Ahara*, *Kushtha*

INTRODUCTION

Ayurveda is the science of healthy & peaceful life. The purpose or aim of *Ayurvedic* Medical Science is not only to prevent the diseases and cure it from the root but also to keep the person healthy throughout the lifetime.¹ Observation on antagonistic food is a unique contribution from *Ayurveda* in order to prevent internal diseases and synergise action of drugs in the management of disorders. *Ayurveda* gives prime importance to the prevention of diseases by elaborating the appropriate lifestyle in terms of *Dinacharya* and

Rutucharya. This is meant for strengthening the immune system of the body. In *Ayurveda*, food is considered as the fuel for the maintenance of *Agni*. Diet is vital for a human body as it provides the basic activities of digestion and metabolism. *Ahara* is considered as *Mahabhaishajya* (superior medicine). *Acharya Sushruta* have emphasized that *Ahara* is responsible for the *Preenana* (nourishment) of the body.²

According to *Ayurveda*, the food which is in wrong combination, has undergone wrong processing, consumed in incorrect dose, and/or consumed in incorrect time of the day and in wrong season can lead to incorrect metabolism, which inhibits the process of metabolism and have the opposite properties to the *Dhatu*s are called as *Viruddha Ahara* or Incompatible Diet or Unwholesome Diet.³ *Viruddha* indicates the combination of two substances which are not having an affinity for each other.⁴

Yatkinchitdosham utkleshya na nirharati kaayatah |

Aharajaatam tatsarvam ahitayopapadyate ||

(Cha. Su. 26/85)

All the food which causes *utklesha* of *Doshas* without expelling them out of the body is called *Ahita Ahara*. Food-food interaction is a serious issue requiring much attention to prevent the health from its possible chronic harmful effect to protect from the creation of any defect to the organs of the body. Even though many of these food-food interactions are harmless immediately, but it is always better to know about its long-term effect.

Scientific Approach on Context Of “*Viruddha Ahara*”

According to our *Acharyas*, *Kushtha* (Dermatological Disorders) mainly manifests by *Rakta dushti*. According to *Charakacharya* most of the skin disorders are mentioned in *Rakta Pradoshaja Vikara*⁵, *Moola* of *Raktavaha Srotasa* is *Yakrit & Pleeha*.⁶

Kushthavisarpapidaka raktapittam asrugdaram |

Gudamedhraasyapaakashchpleehagulmoath vidradhihi ||

Neelikakamalavyangahpiplavastilakalakahaha |

Dadrushcharmada lamshwitrampaama kothaasramandalam ||(Ch.su.24/11,12,13)

Charakacharya mentioned that *Kushtha*, *Visarpa*, *Pidaka*, *Raktapitta*, *Asrikdara*, *Guda-Medhra-Aasya paka*, *Pleeha*, *Gulma*, *Vidradhi*, *Nilika*, *Kamla*, *Vyanga*, *Piplu*, *Tilakalaka*, *Dadru*, *Charmadala*, *Shwitra*, *Pama*, *Kotha*, *Raktamanadala* are as the *Rakta pradoshaja Vikaras*.

Charakacharya also mentioned in *Sutra sthana* that fish specially *chilichim* and milk not consumed with

each other. It causes *Rakta dushti* and obstructs all the *srotasas* due to *Mahaabhishyandi guna*.

Some examples of *Viruddha Ahara* which causes *Rakta Dushti*:

- *Sharshapa taila*, *bhrushta Rohini shaaka* or *Kapota* with Milk and Honey
- Consumption of *Moolaka*, *Lashuna*, *Shobhanjana*, *Arjaka*, *Sumukha*, *Surasha* followed by Milk.

Types of *Viruddha Ahara* & Their Effects on Body (Particularly In Reference To Skin Diseases)

Ayurveda literature has described various types of *Viruddha Ahara*.⁷

yacchaapideshakaalagnimaatrasaatmyaniladibhihi |

Samskaratoveeryatashchakoshthavasthakramairapi ||

Parihaaropachaarabhyaampaakat samyogatoapicha |

Viruddhamtatchnahitamhritsambatvidhibhishcha yat ||

(Ch.S6gbu. 26/ 86, 87)

Charakacharya mentioned 18 types of *Viruddha Ahara*.

1. *Desha*, 2. *Kala*, 3. *Agni*, 4. *Matra*, 5. *Stmya*, 6. *Dosha*, 7. *Samskara*, 8. *Veerya*, 9. *Koshtha*, 10. *Avastha*, 11. *Krama*, 12. *Parihara*, 13. *Upachara*, 14. *Paaka*, 15. *Samyoga*, 16. *Hrit*, 17. *Sampat*, 18. *Vidhi*

1). *Desha Viruddha*: Incompatible in respect to place i.e., using diet, which is *Ruksha*, *Ushna* and *Tikshna* quality in a *Janghala Desha* can lead to *Vata Prakopa*. It can also vitiate *Rakta Dhatu* and cause reduction in the formation of succeeding *Dhatu*s. There will be obstruction to the *Srotasa* and can lead to diseases like *Kushtha*, *Prameha*, *Visarpa*, etc. As like if Punjabi people consume *idli*, *dosa*, etc. South Indian food.

2). *Kala Viruddha*: Incompatible in respect to time.

The use of *Ushna*, *Tikshna* and *Katu* similar things in summer can lead to the improper metabolism resulting in damage to the different *Dhatu*s. Therefore, similar quality of food substances is harmful to respective session and it may be the cause for disease after habitual intake. In this modern lifestyle people tends to eat late night food that is the best example of *Kala Viruddha Ahara*.

3). *Agni Viruddha*: Incompatible in respect to digestive capacity.

If food has not been taken in accordance to the *Jatharagni Bala* then it will become *Agni Viruddha*. This type of *Ahara* increases *Amarasa* and further produces *Sama Dhatus* and *Rakta Dushti*. i.e., *Mandagni purusha* consumes *Guru Ahara* (heavy food).

4). *Matra viruddha*: Incompatible in respect to quantity or dose.

If food is taken in excessive or insufficient quantity it will cause *Agni Dushti* and it further causes *Ajirna* and skin disorders as like urticarial, allergic dermatitis, etc. i.e., intake of *Madhu* and *Ghee* in same quantity becomes poisonous.

5). *Satmya Viruddha*: Incompatible in respect to suitability.

Consuming the food which is opposite to ones *Prakriti* can lead to damage of the body. i.e., A person who is *Satmya* to *Katu*, *Ushna* & *Tikshna Guna* qualities in food, if intakes *Swadu*, *Sheeta*, *Guru*, etc. *guna* in food it becomes *Asatmya* to himself, and it will cause manifestation of different metabolic disorders, *Visarpa*, etc. Now a days, Indian people used to eat Thai, Mexican, Italian, Chinese food, etc.

6). *Dosha Viruddha*: Incompatible in respect to *Dosha*. i.e., in case of aggravation of *Pitta Dosha* consuming *Ushna*, *Teekshna*, *Katu Ahara* becoming cause for further aggravation of *Pitta* and later to various diseases such as *Rakta Dushti*, *Pidika*, *Kotha*, dermatological disorders, etc.

E.g., *Pitta vardhaka Ahara-Vihara in Kamala*.

7). *Samskara Viruddha*: Antagonistic in respect to method of preparation. i.e., if peacock's flesh is roasted on sticks of the castor plant it can make the peacock's flesh poison. So, while processing any *Dravya* one should take care about the materials used in processing. The present fast food processing can be taken in this category where many harmful chemical and preservatives are used for commercial purpose.

i.e., Warm curd, *Daal makhani*.

8). *Veerya Viruddha*: Antagonistic in respect to potency of the substances. The food, drugs and procedures which are opposite to the potency if consumed and practiced. This type of incompatibility

can lead to different physical diseases such as *Kushtha*, etc.

i.e., *Chilichim* fish with milk⁸, brinjal-potato vegetable curry, etc.

9). *Koshtha Viruddha*: Incompatible in respect to nature of gut. A person having *Mrudukoshtha* and if given a drug which is heavy cathartic and in large dose than it will not be digested and can produce *Amarasa* and further causes *Dhatu Dushti*.

10). *Avastha Viruddha*: Incompatible in respect to state of health of consumer. i.e., if a *Kapha* provoking meal is given to one subject who is lethargic or sleepy or indolence, then it becomes *Avastha Viruddha* because it further aggravates the condition.

E.g., Consuming Lassi after day sleeping.

11). *Krama Viruddha*: Incompatible in respect to sequence of intake.

When a person takes his meal without relieving himself from natural urge of defecation, micturition, etc or eats without feeling of hunger or doesn't eat inspite of severe hunger then it turns out to be *Krama Viruddha*. It causes *Sheetapitta*, allergic dermatitis etc. The best example is "*Khane ke baad kuchh meetha ho jaaye*" (today's dessert system).

12). *Parihara Viruddha*: Incompatible in respect to contraindication. i.e., The flesh of boar is *Ushna Veerya*, consumption of hot substance after consumption of boar flesh can lead to increase in the *Ushna Guna* in the body leading to *Dhatukshaya*.

13). *Upachara Viruddha*: Incompatible in respect to indication. i.e., after the consumption of *Ghee* intake of cold water or cold food items. This can cause the production of *Ama* by destroying the *Jatharagni*. This inturn can cause diseases like skin disorders, *Amlapitta*, etc.

E.g., Cold drinks with Pizza, going to the sun from a room chilled by A.C.

14). *Paka Viruddha*: Incompatible in respect to cooking. The over cooking and undercooking of food can cause the production of *Ama* and can lead to *Agnivaishamya* and *Ajirna*. This inturn can lead to indigestion and cause diseases like Duodenal ulcer, skin disorders, etc.

15). Samyog Viruddha: Incompatible in respect to combination. i.e., intake of sour things with milk. Milk is *Shita veerya* whereas the sour substance is having *Ushna Veerya*, these combinations leads to improper metabolism and toxins production and further manifestation of various diseases like *Kushtha*. Milk and melons should not be eaten together. Both are cooling, but milk is laxative, and melon is diuretic & milk requires more time for digestion. Moreover, the action of hydrochloric acid in the stomach causes the milk to curdle. For this reason, *Ayurveda* advices against taking milk with sour fruits, yogurt, sour cream, cheese and fish.⁹

16). Hrid Viruddha: Incompatible in respect to palatability. The consumption of food, which is unpleasant to person, which can lead to physiological disturbances leading to poor digestion. i.e., when a food is unpleasant person disinclination towards it. Its forceful consumption may cause vomiting and when he suppresses it, may act as one of causes mentioned in *Kushtha*.

17). Sampad Viruddha: Incompatible in respect to richness in properties of food substances. i.e., the juice is obtained from unripe over ripe or unpurified food, intake of such food article, which are not having edible qualities can be considered as *Sampad Viruddha*. It can cause obstruction of *Srotasa* leading to different diseases. The example of *sampad Viruddha* is unripened (green) tomatoes or potatoes and alcohol, they contain huge amount of solanine, which may interact with alcohol.¹⁰

E.g., Non-seasonable fruits.

18). Vidhi Viruddha: Incompatible in respect to rules of eating. When rules of eating like *Ashta Ahara Vidhi Visheshayatana* is not followed it can cause depletion of *Dhatus* leading to physiological and psychological imbalance and improper digestion and leading to *Amarasa* and further Skin disorders.

DISCUSSION

Researches validated the role of the western diet, which typically corresponds to a high glycaemic load diet as a potential cause of acne. According to Modern science common causes of the skin disorders includes bacterial,

viral, fungal infection, parasites microorganisms, weakened immune system, allergen, irritants, genetic factors, congenital, drug induced, psychosomatic, etc. Frequent intake of combination of incompatible food leads into production of toxins. Then in the alimentary tract this toxin provokes all *Doshas* and which get mixed with digestive juice and then *Rasa Dhatu* and so on it spread from one *Dhatu* to next *Dhatu*. Thus, thus *Doshas* spread from *Koshtha* to *Shakha*. While travelling through all over the body wherever there is *Khavaigunya* it gets lodged and shows the symptoms of the diseases. Effects if incompatible food can be classified in to *Ashukari* and *Chirakari* which may be modified in the form of symptoms or diseases in which dermatological disorders are prime.

Ayurveda describes etiological factors in more depth regarding to understanding skin disorders and *Acharyas* given prime important to *Viruddha Ahara*. *Acharya Charaka* explained it in above said types.

CONCLUSION

Viruddha Ahara is an important aspect of today's improper dietary habits, which can lead to several hazardous diseases like skin disorders unknowingly to the patients. It is important to train the patients to avoid such etiologic factors. So, it is concluded that *Viruddha Ahara* is the most important etiological factor in *Kushtha* (Dermatological Disorders).

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