



## A CRITICAL STUDY ON THE ROLE OF VIRUDDHAAHARA IN PATHOGENESIS OF KUSHTHA ROGAS

Abdul Sukkur M

Associate Professor and HOD, Department of Samhita, Siddhanta and Samskritam, Ahalia Ayurveda Medical College, Palakkad, Kerala. Pin -678557.

Corresponding Author: [drabdulsukkurm@gmail.com](mailto:drabdulsukkurm@gmail.com)

<https://doi.org/10.46607/iamj0313032025>

(Published Online: March 2025)

### Open Access

© International Ayurvedic Medical Journal, India 2025

Article Received: 06/02/2025 - Peer Reviewed: 27/02/2025 - Accepted for Publication: 08/03/2025.



### ABSTRACT

**Background** - Food consumption is crucial for maintaining health. Ayurvedic science explains that improper food intake leads to various diseases, particularly *Kushtharoga* (skin diseases). *Viruddhaahara*, or the concept of an incompatible diet in Ayurveda, plays a significant role in explaining how improper food consumption results in ill health. **Aim** – To conduct a literary study on *Viruddhaahara* and its role in causing *Kushtha roga*. **Objective** - To assess *Viruddhaahara* as a causative factor for *Kushta rogas*. **Materials** – The materials for the study are collected from the literature available in the institutional library and further analysed to derive results. **Discussion** - Ayurveda places significant emphasis on the issue of *Viruddha Ahara*, which is related to incompatible food according to modern science. The *Viruddha Ahara*, or incompatible diet, can trigger various diseases, including skin ailments such as leucoderma, eruptions, psoriasis, etc. Improperly combined and processed foods can lead to numerous health consequences, and incorrect timing of meals or food intake related to improper seasons may also result in health problems. **Summary** - *Ayurveda* focuses on *Viruddhaahara* (incompatible food), which causes the vitiation of all *Doshas*. It contributes to many skin diseases like *Kushta and Shwitra* because whatever we consume affects our body and mind. Therefore, we should eat healthy food that enhances our health and avoid incompatible food as a preventive measure against many skin diseases. The avoidance of *Viruddhaahara* plays a key role in disease prevention. **Conclusion** - Food (*Aahara*) consists of essential components such as proteins, vitamins, fats, carbohydrates, and minerals; however, Ayurveda advises against substances with opposing compo-

sitions. In the present era, food habits have changed drastically. This shift in lifestyle and dietary habits exposes our bodies to various toxins. The consumption of different types of junk food leads to the formation of toxins within the body, which can be considered *Viruddhaahara*. Ayurveda emphasises the importance of *Viruddhaahara*, which causes the vitiation of all *Doshas* and is responsible for numerous skin diseases. Therefore, it is advisable to maintain healthy eating habits that will enhance our overall well-being.

**Keywords:** *Viruddhaahara*, *Kushta roga*, junk foods

## INTRODUCTION

Ayurveda places a significant emphasis on the issue of *Viruddhaahara* that is related with the incompatible food as per the modern science. The *Viruddhaahara* or incompatible diet can trigger various diseases including skin ailments like eruptions, leucoderma, etc. This concept also supports prevention and treatment plan for diversified health ailments. Food incompatibilities refer to causes disruption of metabolism, affects tissue formation and alter balance of *Doshas*. Thus, avoiding the intake of incompatible foods helps in preventing dermatological disorders.

**Aim** – To conduct a literary study of *Viruddhaahara* and its role in causing *Kushttha roga*.

**Objective:** To assess the role of *Viruddhaahara* as a causative factor for *Kushttha rogas*.

**Materials** – The materials for the study are sourced from the literature available in the institutional library and are further analysed to obtain results.

### Review of Literature

**A. The Concept of *Viruddhaahara*** {Incompatible or Antagonist food}

#### Synonyms of *Viruddha*-

The synonyms for '*Viruddha*' include *Viruddha*, *Vipareeta*, *Vilakshana*, *Visangata*, *Ayogyia*, *Anupayukta*, *Paraspara Viruddha*, and *Pratyaneeka*. Various English equivalents for '*Viruddha*' are opposed, hindered, incompatible, inconsistent with, contrary, contradictory, adverse, unfavourable, prohibited, unwholesome, and so forth.

#### Definition and Characteristics –

Definition-

That which acts antagonistic to the *Deha Dhaatus* (Tissues of the body) is known as '*Viruddha*'.

देहधातुप्रत्यनीकभूतानि द्रव्याणि देहधातुभिर्विरोधमापद्यन्ते;  
..... [Cha.Su.26/81]

The Drugs and Diets which are unwholesome for the normal *Dhaatus* and *Doshas* of the body are opposed to their proper growth, but some act because of their mutually contradictory qualities; some by combination; some by the method of preparation; some by the virtue of place, time and dose and some by their inherent nature.

देहधातुप्रत्यनीकभूतानि द्रव्याणि देहधातुभिर्विरोधमापद्यन्ते;  
परस्परगुणविरुद्धानि कानिचित्, कानिचित् संयोगात्,  
संस्कारादपराणि, देशकालमात्रादिभिश्चापराणि, तथा  
स्वभावादपराणि..... । [Cha.Su.26/81]

The substances that cause vitality of *Doshas* in the body but do not expel them out are known as '*Viruddha*' and so they remain antagonistic to the *Dhaatus*.

यत्किञ्चिद्दोषमासाव्य न निर्हरति कायतः । आहारजातं तत्  
सर्वमहितायोपपद्यते ॥ [Cha.Su.26/8]

Whatever food aggravates *Doshas* but does not expel them out or vitiates *Rasaadi Dhaatus* and give rise to disorders are termed as '*Viruddha Ahara*'.

यत्किञ्चिद्दोषमुत्त्वलेश्यभुक्तं कायान्न निर्हरत् ।  
रसादिष्वयथार्थं वा तद्विकाराय कल्पते ॥ [Su.Su.20/20]

The drugs and Diets that dislodge the *Doshas* but do not expel them from the body are regarded as Unwholesome.

#### *Viruddha Ahara* in *Charaka Samhita* –

*Acharya Charaka* explains '*Viruddha Ahara*' in *Suthra Sthana*, *Atreyabhadra kapiyam* - Chapter 26, as whatever food vitiates *Doshas* but do not expel them out and remain opposite to the *Dhaatus*. [Cha.Su.26/8]

Acharya Charaka mentioned 7 types of Viruddha Ahara indirectly as-

देहधातुप्रत्यनीकभूतानि द्रव्याणि देहधातुभिर्विरोधमापद्यन्ते; परस्परगुणविरुद्धानि कानिचित्, कानिचित् संयोगात्, संस्कारादपराणि, देशकालमात्रादिभिश्चापराणि, तथा स्वभावादपराणि । [Cha.Su.26/81]

Acharya Charaka again stated 18 types of 'Viruddha Ahara'. They are Desha Viruddha, Kaala Viruddha, Agni Viruddha, Maatra Viruddha, Saatmya Viruddha, Vaataadi Viruddha, Samskara Viruddha, Virya Viruddha, Koshta Viruddha, Avastha Viruddha, Krama Viruddha, Parihaara Viruddha, Upachaara Viruddha, Paaka Viruddha, Samyoga Viruddha, Hridaya Viruddha, Sampad Viruddha and Vidhi Viruddha. [Cha.Su.26/86-87]

#### Viruddha Ahara in Sushruta Samhita –

Acharya Sushruta explains 'Viruddha Ahara' in Suthra Sthana, Hitaahiteeyam – Chapter 20, as whatever food aggravates Doshas but does not expel them out or vitiates Rasaadi Dhaatus and give rise to disorders are termed as 'Viruddha Ahara'.

Whatever is incompatible in terms of Virya (Virya, Guna, Rasa) etc. and such others are absolutely unwholesome while the remaining ones should be known as both wholesome and unwholesome.

Acharya Sushruta gives 5 types of examples of Viruddha Ahara in Hitaahiteeyam Adhyaya as-

Samyoga → Viruddha  
Karma → Viruddha  
(Samskaara Viruddha)

Mana Viruddha → Maatra Viruddha  
Rasa, Virya, → Vipaka Viruddha  
Taratamayogayukta → Viruddha.

#### Viruddha Ahara in Ashtanga Samgraha –

Acharya Vruddha Vagbhata dedicated a separate chapter in Suthra Sthana named Viruddhaanna Vijnaaneeyam, Chapter 9, for explaining 'Viruddha Ahara' due to the importance of the subject. The description of Trayopasthambha and Janapadodhvasma are also described in this chapter. In one verse, Ashtanga Samgrahaakaara mentions 'Samskaaraadi' types of Viruddha Ahara, and Commentator Indu opinies 'Samskaaraadi' as all types of Viruddha

Ahara should be considered following Acharya Charaka.

They are –

Samyoga → Viruddha a) Samataaya →  
b) Vishamataaya  
c) Ubhayataaya  
Samskaara → Viruddha  
Desha → Viruddha  
Kaala → Viruddha  
Maatra → Viruddha  
Svabhaava → Viruddha  
Avastha → Viruddha

Commentator Indu explained Samyoga Viruddha into three types that cause harm due to their Vishama Guna, Samaana Guna and Ubhaya Guna.

बलिनां मिथोगुणानां विषमताया समतायाऽप्युभयतयथापि.... [A.Sam.Su.9/18, Indu Teeka]

#### Viruddha Ahara in Ashtanga Hrudaya -

Acharya Laghu Vagbhata mentioned the concept of Viruddha Ahara in Chapter 7 of Annaraksha Adhyaaya, along with the description of Trayopasthambha. Ashtanga Hrudayakaara has not described the different types of Viruddha Ahara in detail, but the Commentator Hemaadri elaborated on the fact that There Are seven types by quoting Ashtanga Samgraha.

#### Mithya Ahara (Improper Food) –

Intake of food abiding by the rules explained as Ashta Ahara Vidhi Vishesha Ayatanas is regarded as Mithya Ahara Sevana.

मिथ्याहाराचारस्य शास्तोक्त  
विधिभ्रष्टाहाराचार..... [Su.Ni.5/3, Dalhana  
Teeka]

The eight factors that should be considered for the beneficial effects of food are – Prakruti, Karana, Samyoga, Raashi, Kaala, Upayoga Samstha and Upayokta. The habitual intake of food in a proper way will be more helpful, but the food taken improperly is always harmful. So it should be avoided.

For example, Mithyaahara gives rise to Vyaadhis like Kushtha, Madaatyaya, etc.

मिथ्याहारचारस्य विशेषाद्  
गुरुविरुद्धासात्म्याजीर्णाहिताशिनः ..... [Su.Ni.5/3]  
मिथ्यातिहीनपीतेन यो व्याधिरुपजायते । समपीतेन  
तेनैव स मध्येनोपशाम्यति ॥

[Cha.Chi.24/109]

The different types of wrong consumption of food considered as *Mityaahara* like *Samashana*, *Adhyashana*, *Vishamaashana* are explained before. Due to *Adhyashana* partially digested food produces '*Aama Visha*'. There will be disturbance in the secretion of gastric juices and peristalsis. *Adhyashana* causes many diseases like *Vaatashonita*, *Visarpa*, etc.

विरुद्धाध्यशनक्रोधदिवास्वप्नप्रजागरैः । .....  
कुप्यते वातशोणितम् ॥

[Cha.Chi.29/78]

अत्यादानाद्दिवास्वप्नादजीर्णाध्यशनात् क्षतात् ।  
..... विसर्पाणां समुद्भवः ॥

[Cha.Chi.21/20-21]

*Vishamaashana* is the taking food in improper quantity (too much or too little), at irregular times (either too early or too late). The above types of *Mityaahara* cause many diseases like *Shosha*, *Grahani*, etc. and other detrimental diseases also.

.....शोषस्यातनानि भवन्ति, तद्यथा – साहसं, संधारणं, क्षयो,  
विषमाशनमिति ।

[Cha.Ni.6/3]

अभोजनादजीर्णातिभोजनाद्विषमाशनात् ।  
[Cha.Chi.15/42]

त्रीण्यप्येतानि मृत्युं वा घोराभ्याधीन्सृजन्ति वा  
[Cha.Chi.15/235-236]

*Atyashana* is an intake of excess quantity of food. It produces *Aama* and *Agnimaandya*. The intake of excessive food causes *Santarpana janya Vyadhis* (Over nutrition diseases) like *Kaphaja Hrudaya Roga*, *Kaphaja Shiroroga*, *Madhumeha*, etc.

अत्यादानं गुरुस्निग्धमचिन्तनमचेष्टनम् । निद्रासुखं  
चाभ्यधिकं कफहृद्रोगकारणम् ॥

[Cha.Su.17/34]

आस्यासुखैह स्वप्नसुखैर्गुरुस्निग्धातिभोजनैः ।  
श्लेष्माशिरसि संदुष्टः शिरोरोगाय कल्पते ॥

[Cha.Su.17/24]

गुरुस्निग्धाम्ललवणान्यतिमात्रं समश्रताम् । ..... मधुमेहः  
प्रवर्तते ॥ [Cha.Su.17/78-80]

*Apathyaas* are foods specific to the disease and patient.

Types of *Kushta roga* <sup>1</sup> –

(i) *Mahakushta* – 7 and *Kshudrakushta* – 11, Total - 18

Seven types of *Mahakushta roga* are *Kapāla*, *Udumbara*, *Maṇḍala*, *Rishyajihva*, *Puṇḍarīka*, *Sidhma* and *Kākaṇaka*.

Eleven types of *Kshudrakushta roga* are *Ekakuṣṭha*, *Charmākhyā*, *Kiṭibha*, *Vipādikā*, *Alasaka*, *Dadru*, *Charmadala*, *Pāmā*, *Visphōṭaka*, *Shatāru* and *Vicārchikā*.

Table 1 - *Dosha* dominance in *Kushta roga* –

Predominant <i>Dosha</i>	Disease
<u>Vata</u>	<i>Kapala</i>
<u>Kapha</u>	<i>Mandala</i> , <i>Vicharchika</i>
<u>Pitta</u>	<i>Udumbara</i>
<i>Tridosha</i>	<i>Kakanaka</i>
<u>Vata-Pitta</u>	<i>Rishyajihva</i>
<u>Kapha-Pitta</u>	<i>Pundarika</i>
<u>Vata-Kapha</u>	<i>Sidhma</i> , <i>Charmākhyā</i> , <i>Ekakuṣṭha</i> , <i>Kiṭibha</i> , <i>Vipādikā</i> , <i>Alasaka</i>
<u>Pitta-Kapha</u>	<i>Pāmā</i> , <i>Śatāru</i> , <i>Visphōṭaka</i> , <i>Dadru</i> , <i>Charmadala</i>

## DISCUSSION

- Increased indulgence eating causes imbalance in blood transporting system inturn give rise *Rakta dushti* and manifest skin diseases.
- Overeating and taking food during indigestion problem means consuming food during incomplete digestion and in a state of indigestion can cause *Grahani Dushti*, this affects normal digestion which sometimes manifested in skin diseases.
- Non-regular intake of food causes for undigested food in stomach may be a cause for skin disease.
- The intake of incompatible foods alters normal functions of the body causing graduation skin related ailments.

Different factors related *Viruddhaahara* causing *Kushta roga*<sup>2</sup> –

**Gender:** Males are more prone to Skin disease than females

**Marital status:** Married more to Skin diseases than the unmarried

**Occupation:** Low-level worker class people are more prone to Skin diseases than the upper executive job class.

**Diet pattern:** Non-vegetarians are more prone to Skin disease than vegetarians.

**Habitat:** An urban population is more prone to Skin disease than the rural population.

**Body constitution:** Kapha dosha and Vata dosha predominant body constitution people were more prone to Skin diseases than Pitta dosha predominant body constitution.

**Mental State:** *Rajasa* and *Tamasa* predominant types of mental state are more prone to get Skin ailments than *Satvika* predominant mental state.

**Physical Strength:** Persons with less physical strength were more prone to Skin diseases than having regular physical strength.

**Digestive power:** Persons with less digestive power were more prone to Skin diseases than normal digestive power.

**Incompatibility in food:** Persons having incompatible food habits were more prone to Skin diseases than persons having healthy food habits.

***Viruddhaahara* causing *Shwitra: roga***<sup>3</sup> –

*Virudhha ahara* causes in the formation of toxins, which causes disturbances in alimentary tract may be a factor for manifesting Skin diseases.

***Virudhhaahara* causing *Sidhma Kushtha roga***<sup>4</sup> -

If the food intaking habit is not proper it alters the normalcy in digestion, resulting in the formation of toxins, causing Skin diseases like psoriasis

### Summary

*Ayurveda* focuses on *Viruddhaahara* (incompatible food), which causes the vitiation of all *Doshas*. It is a cause of many skin diseases. The food we regularly eat affects our body and mind. So, eat healthy food and try to avoid eating incompatible food. Non-consumption of *Vviruddhaahara* plays an important role in preventing many diseases.

## CONCLUSION

*Viruddhaahara* stands out as a crucial factor contributing to numerous diseases, including skin ailments. *Viruddhaahara* refers to the consumption of foods that disrupt metabolism, hinder tissue formation, and disturb the balance of *Doshas*. The intake of incompatible foods not only exacerbates *Doshas* but also degrades the quality of *Dhatus*, thereby contributing to the development of various skin conditions. The consumption of *Viruddhaahara* affects *Aahara Rasa*, which alters the progression of *Dhatus*. In this context, *Rasa* and *Rakta Dhatu* are primarily impacted, leading to the generation of vitiated *Mala Pitta*, which is linked to the skin through *Bhrajaka Pitta*. These factors contribute to the incidence of skin diseases. *Viruddhaahara* triggers *Raktja* and *Pittaja Vikara*, which are mainly involved in skin manifestations. The incompatible diet also induces oxidative stress within the body, escalating free radical chain reactions that result in cellular damage. This oxidative stress, in turn, causes chronic inflammation, contributing to skin diseases. Specific foods, including eggs, nuts, fish, and milk, can provoke allergic responses associated with the skin in hypersensitive individuals.

**Take Home Message**



Food selection and consumption are very important related to the proper sustenance of life. In present days food poisoning is found to be increased may be due to not following the rules and regulations of food intake. So, following the prescribed rules and regulations as instructed in ancient literatures and sticking on to the concept of balanced diet as instructed by new medical science is the best way for preserving a healthy life and to attain a long-life span.

## REFERENCES

1. Agnivesha; Charaka Samhita with Ayurveda Deepika Teeka of Shri. Chakrapanidatta. Edited by Yadavji Trikamji Acharya, Chaukhambha Sanskrit Samsthan, Varanasi, 2011, Chikitsa Sthana 7/13.
2. Dr. Anand Prakash Verma and Dr Ranjitha Naharia, Etiopathological Involvement of *Viruddha Ahara* in skin diseases w.s.r. to *Shwitra* and Psoriasis, International Journal of AYUSH; 2024; 13 (1); 68-74
3. Dr. Anand Prakash Verma and Dr Ranjitha Naharia, Etiopathological Involvement of *Viruddha Ahara* in skin diseases w.s.r. to *Shwitra* and Psoriasis, International Journal of AYUSH; 2024; 13 (1); 68-74
4. Dr. Anand Prakash Verma and Dr Ranjitha Naharia, Etiopathological Involvement of *Viruddha Ahara* in skin diseases w.s.r. to *Shwitra* and Psoriasis, International Journal of AYUSH; 2024; 13 (1); 68-74.

**Source of Support: Nil**

**Conflict of Interest: None Declared**

How to cite this URL: Abdul Sukkur M: A critical study on the role of viruddhaahara in pathogenesis of kushtha rogas. International Ayurvedic Medical Journal {online} 2025 {cited March 2025}

## LEUCODERMA – SHWITRA ROGA





PSORIASIS – SIDHMA KUSHTHA

