VIRUDDHAAHARA AS A CAUSE FOR TWAK VIKARAS - A CRITICAL REVIEW

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ABSTRACT

In the present era of urbanization, fascination of western culture has produced vast change in the life style and increased number of fast foods and restaurants along with the food habits and life style of an individual. Hence much importance is given for taste and not for health benefits. Unhealthy diets are the key cause of the global burden of diseases. 30-40% of population is prone to dermatological manifestations. Viruddha Ahara or incompatible diet is one of the most instigating factors for the causation of Twakvikaras (dermatological disorders). Viruddha Ahara interrupts the metabolism of tissue, formation of tissue by causing Utkleshya (provocation) of Dosha (without expelling them out of the body. Most of the dermatological disorders are mentally agonizing and have negative impact on life. Hence an attempt has been made through this manuscript to justify the role of Viruddha Ahara in the causation of Twakvikaras in present scenario.

Keywords: Viruddha Ahara, Twakvikaras

INTRODUCTION

Ahara (Food) is the life of living beings. It is considered as Mahabhaishajya (superior medicine). Food is a substance which when taken is able to build up or repair tissue, protects against ill health and supplies materials for the production of health and energy. Pathya Ahara (Wholesome diet) leads to the growth and development of the body; on the contrary, Viruddha Ahara (unwholesome diet) causes several diseases. [¹] Acharya Sushruta have emphasized that Ahara is responsible for the Preenana (nourishment) of the body. [²]

The one which cause Utklesa (vitiation) to the Doshas (morbid humors) but do not expel them out of body and which act as antagonist to Dhathus (tissues) are considered as Viruddha (incompatible). [³]

All Ayurveda Acharyas have accepted a vital role of Viruddha Ahara in the manifestation of many diseases. The food, which having disclosed the morbids humors but do not eliminate them from the body are to be regarded as Viruddha Ahara. [³]

Acharya Charaka has mentioned 18 types of Viruddha Ahara in Atreyabadrakapyaadhyaya (Sootrasthana 26th chapter). [⁴] In Sushruta Samhita, Viruddha Ahara is explained in Hitahittyam Adhyaya (Sootrasthana 20th chapter) where it is mentioned about 4 types. As mentioned by our Acharyas, Viruddha Ahara is responsible for disease formation such as Kushtha (De-
rmatological disorders), Amavata (Rheumatoid arthritis), Amlapitta (Acid peptic disorders), Aitisara (Diarrhoea), Pandu (Anaemia), Visarpa (Herpes), Vata-rakta (Gout), Grahani (IBS) etc. [5]

Viruddha Ahara also acts as Garavisha (artificial poison). [5] All types of Viruddha Ahara do not produce disease because body elements like Dushya (morbid humors) and Dehabala (strength) protects the body from the diseases. Viruddha Ahara specially disturbs the functions of Agni (digestive fire) and Srotas (channels). The vitiated Jataragni (digestive fire) does not digest even the Laghu ahara (Light food) resulting in state of indigestion. The Viruddha Ahara, Adhyasana (Excessive intake) and Ajirnasana (intake of food before the digestion of previous food)) together leads to formation of Amavisha.

Intake of the unwholesome diet deranges the normal functions of Rasa-Raktadhi Dhatus resulting in its vitiation. It also acts as Kritrimavisha (Artificial poison) Dooshivisha is a unique concept mentioned in Ayurveda, it can be Sthavara, Jangama or Kritrimavisha. Dooshivisha are the toxins which are deposited in the body in the concealed form. It will not kill a person due to its less potency but stays in the body for long duration due to its Kaphaavarana. If this poison stays in Amashaya (Stomach) it produces diseases of Kapha and Vata and if it settles in Pakwashaya (Colon) it results in diseases of Anila and Pitta. [6]

As mentioned in Charaka Samhita, that due to some factors dietetic incompatibility becomes neutralized viz. homologation and negligible quantity of Viruddha Ahara, strong digestive power, young age, taking of unctuous elements, daily exercise etc. These all will improve the immunity of individual. Hence in these people diseases caused due to consumption of Viruddha Ahara become neutralized. [7] In the perspective of Agadatantra, the long term use in considerably larger amount the Viruddha can also turn in to Dooshi Visha and give rise to harmful effect on the body especially Skin disorders. [8]

Ayurvedic classics describe the wide spectra of all skin disorders as Kushta and are classified into two divisions Mahakushta and Ksudrakushta (Dermatological manifestations). Kushta Nidana starts with Virodhi Anna Paanan as Viruddha Ahara is said to be one of the Nidana (Causative factor) for Twakroga. [9] Likewise Acharya Susruta mentions that Mithya Ahara (unwholesome), Guru (Heavy diet) Viruddha, Asatmya, Ajeerna, and Ahitashana as the main causative factor for the development of skin disorders.

As per Acharyas, Nidana Parivarjana (avoiding the cause) itself is the treatment. The awareness of the untold effect of Viruddha Ahara and its types are essential to keep oneself away from diseases especially skin diseases.

The data from previous studies states that at present time, younger age group (26-35yrs), due to ignorance or carelessness take diet without considering rules and regulations of dietetics. Reported data of gender shows 72.5% of males and 64.18% patients were female, possible rationale may be that, females of working class are very busy with their schedules and male may be more affected by incompatible diet due to some conditions i.e. hostel, business and service schedule. [10]

**TYPES OF VIRUDDHAHARA (INCOMPATIBLE FOOD):**

Ayurvedic literature has described various types of Viruddha Ahara, Acharya Charaka 18 types, whereas Acharya Susrutha mentions 4 types.

**Viruddha Ahara according to Acharya Charaka**

1. **Desha Viruddha** → (Incompatible with respect to place): Intake of Teekshana and Ushna items in Jangala Desha and Snidhga, Sheeta substances in Anupa Desha. Eg: If person residing in Jangala Desha (Dry forest region) if moving to Anupa Desha (Marshy land) and continuing the same dietary habits of Jangala desha there it act as Desha Viruddha.

2. **Kala viruddha** → (Incompatible with respect to time): Rooksha ahara Atisevana in Sheeta Kala, Katu and Ushna items in Ushna Kala. Eg: Cold and dry substance in winter.

3. **Agni Viruddha** → (Incompatible with respect to digestive capacity): Intake of heavy food by a Mandha Agni person. Eg: Heavy diet in impaired digestion
4. **Matra Viruddha** → (Incompatible with respect to quantity or dose): Intake of Ghruta (ghee) and Madhu (honey) in equal quantity.  
5. **Satmya Viruddha** → (Incompatible with respect to suitability): Intake of Madhura and Sheeta Dravya by person accustomed to Katu and Ushna Dravyas. Eg: Intake of ice cream (cold items) after spicy food.  
6. **Dosha Viruddha** (Aniladhi Dosha) → (Incompatible with respect to same quality substance with respect to Dosha): Intake of curd by Kapha Prakruthi Person  
7. **Samskara Viruddha** → (Incompatible with respect to method of preparation): Contradictory substances mixed and cooked will produce toxic effects. Eg: Strawberry milkshake, Fruit salad  
8. **Virya Viruddha** → (Incompatible with respect to potency of the substances): Intake of Fish and milk together  
9. **Koshta Viruddha** → (Incompatible with respect to nature of gut): Administration of Mrudhu Virya drugs to Krura Kosta patient. Eg: Intake of milk by Mrudhu Kosta person  
10. **Avastha Viruddha** → (Incompatible with respect to state of health of the consumer): Intake of Kapha Karaka Ahara after Divaswapna. Eg: Intake of milk after day sleep  
11. **Krama Viruddha** → (Incompatible with respect to sequence of intake): Intake of Ahara before the digestion of previous food.  
12. **Parihara Viruddha** → (Incompatible with respect to contraindication): Intake of Sheeta Dravya after intake of Gruta.  
13. **Upachara Viruddha** → (Incompatible with respect to indication): Intake of Ushna dravya after intake of Sheeta Virya Dravyas. Eg: Intake of soft drinks(coke) along with Biriyani  
14. **Paka Viruddha** → (Incompatible with respect to cooking): Preparations with Apakva Tandula or Atipaka Tandula. Eg : Processed Takra (Buttermilk)  
15. **Samyoga Viruddha** → (Incompatible with respect to combinations): Intake of Amla Dravya with Ksheera. Eg: Mango milk shake  
16. **Hrut Viruddha** → (Incompatible with respect to palatability): Intake of Ahara which is not pleasing to mind.  
17. **Sampat Viruddha** → (Incompatible with respect to richness in properties of food substances): Intake of Apakva or Ati Pakwa Dravyas.  
18. **Vidhi Viruddha** → (Incompatible with respect to rules of eating): Intake of Ahara without following the rules. Eg: Eating food so fast.  

According to Acharya Susrutha  
- Samyoga Viruddha: Combination of substances with other act as Visha like Amla Phala, Lavana, Kulatha, Pinyaka, Dadhi, Taila, Matsya with milk act as Viruddha.  
- Karma Viruddha: Viruddha by processing like: Ghee kept in bronze vessel for more than 10 days, Madhu in Ushna Kala and with Ushna Dravyas.  
- Rasa Viruddha:  
  - Madhura+ Amla/ Lavana→ Rasa and Veerya Viruddha  
  - Madhura +Katu→Rasa, Veerya,Vipaka Viruddha  
  - Madhura+Tikta/Kashaya →Vipaka Viruddha  
  - Amla +Lavana →Rasa Viruddha  
  - Amla+Katu→Vipaka Viruddha  
  - Amla +Tikta/Kashaya→ Viruddha in all aspect  
- Maana Viruddha: Madhu and Gruta in equal quantity and Madhu and Jala in equal quantity act as Viruddha.
DISEASES CAUSED DUE TO CONSUMPTION OF VIRUDDHA AHARA

- Shaandya (Sterility)
- Mada (Intoxication)
- Andhya (Blindness)
- Adhmana (Abdominal distension)
- Visarpa (Skin disorder)
- Galagraha (Obstruction in throat)
- Udara (Ascities)
- Pandu (Anemia)
- Vispota (Eruptions)
- Aama
- Unnada (Insanity)
- Kilasa kusta (Skin disease)
- Bhagandhara (Fistula)
- Jwara (Fever)
- Moorcha (Fainting)
- Peenasa (Rhinitis)
- Shotha (Oedema/Anascara)
- Santhanadosha (Foetal disease)
- Amlapitta (Acid dyspepsia)
- Marana (Death)

According To Acharya Vagbhatta

The disease caused is Vispota, Sopha, Mada, Vidradhi, Gulma, Yakshma, Smrithi-Bala-Tefas-Indriya and Buddhinas, Jwara, Raktapitta and also Astamahagadhas.[6]

FOOD COMBINATIONS WHICH LEADS TO TWAK VIKARAS[12]:

<table>
<thead>
<tr>
<th>Don’t eat</th>
<th>with</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beans</td>
<td>Fruits, Cheese, Fish, Meat, Egg, Yogurt</td>
</tr>
<tr>
<td>Eggs</td>
<td>Fruits Especially Melons, Lemons, Fish, Meat, Milk</td>
</tr>
<tr>
<td>Fruits</td>
<td>Not To Be Taken With Any Other Thing</td>
</tr>
<tr>
<td>Grains</td>
<td>Tapioca, Fruits</td>
</tr>
<tr>
<td>Honey</td>
<td>Equal Quantity Ghee</td>
</tr>
<tr>
<td>Hot Drinks</td>
<td>Mangoes, Fish, Meat, Yogurt, Starch</td>
</tr>
<tr>
<td>Lemons</td>
<td>Cucumber, Milk, Yogurt, Tomato</td>
</tr>
<tr>
<td>Milk</td>
<td>Banana, Cherries, Yogurt, Fish, Meat, Melons, Sour Fruits</td>
</tr>
<tr>
<td>Yogurt</td>
<td>Cheese, Eggs, Meat, Fish</td>
</tr>
</tbody>
</table>

The US Department of Health and Human services reports that approximately 53 percent of the adult population take at least one nutritional supplement. Among them calcium and iron are the major ones. Taking calcium and iron together may disrupt the iron absorption from intestine. Calcium may reduce iron absorption. For example Spinach (Palak) & Paneer is rich in iron and calcium, if they are taken separately the desired effect is attained rather it will not. Historically, it has long been known that iron is essential for healthy skin, mucous membrane, hair and nails. Clinical features of iron deficiency include skin pallor, pruritus and pre disposition to skin infection (impetigo, boils and candidiasis), fragile nails and dry brittle hair. Calcium has a major role in regulating epidermal functions, including cell proliferation, terminal differentiation and cell to cell adhesion. Aberrations in calcium regulations has been noted in psoriasis when the normal calcium gradient within the epidermis is altered.[14] Vitamin D contributes to skin cell growth, repair and metabolism. It optimizes the skins immune system and helps destroys free radicals that can cause premature ageing.[15]

[6]
[12]
[13]
[14]
[15]
PROBABLE MODE OF ACTION OF VIRUDDHA AHARA ON BODY

According to Ayurveda:

- **Viruddha Ahara as an Utpadaka hetu (accumulating factor):** Viruddha Ahara act as an Utpadaka Hetu for the causation of Twak Vikaras.
- **Association between dietary pattern and diseases has always been a field of interest among the health professionals.**
- Frequent intake of combination of incompatible food leads into the production of toxins, then in the alimentary tract this toxins provoke all Doshas and which get mixed with digestive juice and then Rasadhatus and so on it spreads from one Dhatu to next Dhatu.
- Thus this Doshas spread from Koshta (gut) to Shakha (Dhatus and skin). While travelling through all over the body, where ever there is Khavaigunya (inherent deformity of channels) it gets lodged and shows the symptoms of the diseases.
- Effects of incompatible food can be classified into Aashukari (acute) and Chirakari (chronic) which may be modified in the form of symptoms or diseases.
- It also act as Okasatmya but act as Dooshi visha (precipitating factors): Intake of Viruddha Ahara in due course of time will act as Satmya (Compatible) to the body but after a long run it will act as Dooshi Visha when favourable situation arises it will come in to play.
- It will form Gara visha (Acute manifestation): Viruddha Ahara act as Kritrima Visha or Gara Visha and produces symptoms of Twak Vikaras and other disorders due to the Dosha Dushya Samoorchna.
- Considered as Pragnaparadha (causative factor): knowingly consuming Viruddha Ahara comes under Pragnaparadha. (Knowingly committing mistakes)

**According to Modern Science**

Viruddha Ahara taken regularly could induce inflammation in the tissue level disturbing the Eicosonoid pathway creating more Arachidonic acid leading to increased prostaglandin-2 and Thromboxene. The inflammatory effect is an important effect as these are all the basic pathologies that create Agnimandya, Aama (Abdominal discomforts) and a number of systemic and metabolic disorders.

A recent study found that a toxin called 4-hydroxy-trans-2-nonenal (HNE) forms when oils such as corn, soya bean and sunflower are reheated. Heating of oil will create more oxidative stress creating more free radicals. Consumption of foods containing HNE from cooking oil has been associated with increased risk of skin disorders, stroke, allergies, cardiovascular disorders, cancer etc.\(^\text{[16]}\).

**LEVELS OF REACTIONS TO CONTRADICTORY FOODS**

Immediate Reaction (Acute Food Poisoning): Milk with citrus or yogurt—this combination may cause instant nausea, fatigue, headache, or diarrhoea, and should be avoided by all means.

No Immediate Reaction (Slow Poisoning): One may not feel any immediate discomfort when enjoying radish with milk, milk and fish. In the long run, however, consuming such contradictory foods together may develop autoimmune digestive problems or allergies (skin disorders).\(^\text{[17]}\)

**DISCUSSION**

The food habits of society are varying or fluctuating due to busy schedule, competitiveness, lack of time, care and also due to negligence. In the present scenario, due to changing life, urbanization and fascination towards the ‘so called’ modernized culture it is observed that, people have forgotten the code and conduct of dietetics.

In this modern span the foods items which are there in our market like salted Cheese, Butter and Paneer are Viruddha. As our Acharyas had mentioned that Ksheera with Lavana is Viruddha, likewise in today’s festive days intake of fish and their preparations along with desserts made of milk and other sweet dishes comes under the Viruddha concept as both are having
opposite Veerya (Characters) and also Abhisyandhi (Slimy). Vitiation of Raktavaha Srotas is the culprit for the formation of Twak Vikaras. Viruddhaahara is direct cause for Rakta Dushthi. It can affect in two ways – by producing different skin diseases and also by affecting the proper nourishment of body and its tissue. According to most of Ayurvedic literature, all types of Kushta have been considered as ‘Rakta Pradoshaja Vikara’ and Rakta Dushti can directly occur by use of Viruddha Ahara. According to Yogaratnakara, Viruddha Ahara is a causative factor for the occurrence of Masoorika (Chicken pox).

Food security poses a great challenge in urban lifestyle. The unhealthy food habits lead to many health problems including allergy, eczema and other dermatological disorders. Imported foods contain many preservatives and chemicals to prevent spoiling of food products. These chemicals may stimulate immune system to react abnormally to produce skin hypersensitivity and other skin disorders (Mahakusta and Ksrudrakusta).

Demographic transition of urbanization has brought about profound changes in social organization and in the pattern of family life. Urbanization affects mental health through the influence of increased stressors and factors such as overcrowded and polluted environment, high levels of violence and reduced social support.

Street food and food of restaurants are a major source of food incompatibility (Viruddha Ahara). Although a wider variety of food is available, the food consumed in urban areas is not necessarily of superior nutritional quality and food safety is a growing concern in many urban environments.

CONCLUSION

- In the present aeon, stress and altered immunity are the major factors responsible for the manifestation of a wide range of dermatological disorders. The pharmacological and non-pharmacological measures for the management in dermatological disorders as described in Ayurveda.

- To cure the diseases by its root cause and promote health; diet plays a very important role in the line of treatment. Acharya Vagbhatta suggested that the contradictory foods which have become Sātyma should be discontinued by quarter and there after Hitha Ahara should be introduced gradually with intervals of one, two and three days.

- From the reference and discussion it is evident that Viruddha Ahara is a very essential aspect for today’s improper dietary items and food habits. Like consumption of ‘Palak –Paneer, which is a combination of calcium and iron together in one serving may disrupt the iron absorption from intestine this can be compared with the Samyoga Viruddha as well as Agni Viruddha (interferes with the normal function of Agni i.e.- metabolism)

- This may lead to various immunological, metabolic, digestive, systemic disorders etc.

- Preventing the intake of Viruddha Ahara ie, Nidana Parivarjana is always the best preliminary measure to prevent onset of Twak Vikaras (dermatological problems).

- Public awareness by highlighting the contradictory diet as a causative factor through various measure is need of the hour by conducting health camps, Health awareness program.

- Interdisciplinary programs and talks by Ayurvedic Physicians, Dietician and Nutritional Specialist can resolve the problem conspicuously.

- Kushta is described as one of the most chronic disease in Ayurvedic system of medicine. Ayurveda described a wide range of dermatological disorders including its classification, etiopathogenesis, clinical presentation, prevention and management. Hence it is essential to highlight the causative contradictory dietary substance and educate the people to avoid these aetiological factors.

- Although this manuscript explains it in short, but research and deep studies need to be conducted for analysis on contradictory dietary by expert dieticians and nutrition specialist, and the results must be explained to people by publishing in newspapers and magazines.
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