

ROLE OF VIRUDDHAAHARA IN SKIN DISORDERS – AN ANALYTICAL REVIEW

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ABSTRACT

In Ayurveda, food (ahara) is considered not only as mixture of the basic composition like proteins, vitamins, fats and carbohydrates and minerals but it directs to avoid those food particles which are having opposite composition to be used at same time as per ayurveda. In today's era our daily routine, food habits are extremely changed. Due to these drastic changes in life style and food habits our body gets exposed to various toxins. Various junk foods like sugary drinks, pizza, white bread, industrial vegetable oils, margarine, pastries, cakes, french fries, potato chips etc. are also results of the modern lifestyle which responsible for formation of toxins within the body. These types of foods can correlate with viruddhaahara. Ayurveda focuses on viruddhaahara (incompatible food) which causes the vitiation of all doshas. It is a cause of many skin diseases like kushta, shwitraetc because whatever we eat that effects on our body as well as mind also. So we should eat healthy food which will enhance our health and avoid eating incompatible food as preventive measures of the many skin diseases. Avoidance of intake of viruddhaahara play key role in the prevention of disease.

Keywords: Viruddhaahara, Skin diseases, Junk foods.

INTRODUCTION

Viruddhaahara or incompatible food is defined in details in our ancient's texts. *Aharaplays* an important role in maintenance of life. Charak has described the formation of *sharira* as combination of *shukra- shonita*. Food articles are supposed to maintain a state of equilibrium of *doshas, dhatus* and *malas*. Food taken in incorrect form or doses leads to formation of state of no equilibrium giving risk to skin diseases. According to Charak any procedure, combinations, dose, amount of food, opposite properties of food if consumed in a regular fashion can lead to number of disorders. The food which is wrong in combination (*rasa, guna, virya, vipaka*etc.), which has undergone wrong processing, which is consumed in incorrect dose, which is consumed at incorrect time of day and in wrong season, is called as *viruddhaaharaa*. Charaka has mentioned that such

types of wrong combinations of food can lead to even death. In the present scenario with the advancement in modern industrialization and increased complexity of society, the frequent trade of international food articles increases the risk of contamination of food articles by the use of biological and chemical preservatives and emerging new combinations of international food with that of native nation. These new combinations of food without any knowledge of *rasa, guna, virya, vipaka* etc. leads to incompatibility of food causing *viruddhaaharajanyavyadhi*. As per the definition explained by Charak those food articles and their combinations, which induce deteriorating reaction on the body tissues that is *dhatus* can be called as *viruddhaaharaa*. Regular habit of intake of these *viruddhaahara* will leads to various skin diseases like *visrpa, sheetpitta, kustha*etc.

AIM & OBJECTIVES

1. To study the concept of *viruddhaahara*.
2. To study the fundamental points of *viruddhaahara* in reference of skin diseases.

MATERIALS AND METHODS

Literature search- Review of literature regarding *viruddhaaharais* collected from *Brihatrayi* and *Laghutrayi* available commentaries on it and research articles are also searched from various websites.

Type of study- Conceptual analytical study

CONCEPT OF VIRUDDHAAHARA

The food, drink and medicine which does aggravation and dislodgement of *dosha* from its site i.e. *doshotklesha* but does not eliminate or expel it from the body, is known as *viruddhaahara*. According to Charak, the foods (diet) and drugs (medicines) which dislodge the *doshas* from its normal seat, but do not expel it out from the body are defined as *viruddhaahara*. According to Sushrut, the diets and drugs which dislodge the *doshas* from their original site, but do not expel them out of the body and vitiate the *rasadidhatus*, also do not help in nourishment of *dhatus*. However, because of vitiation of *dhatus&doshas*, they produce many disorders or diseases, which are considered as *viruddhaahara*.

MODE OF ACTION - Charaka has stated that regular consumption of certain food items and drugs aggravates *sharirasthaprakrutadoshas* but does not eliminate them from body, according to Chakrapani this is the unique characteristics of *viruddhaanna*. As these vitiated *doshas* stay in body, they interact with *sharirasthavigunadhatus* and lead to many skin diseases.

TYPES OF VIRUDDHAAHARA - Charaka has explained total 18 types of *viruddhaahara* with examples and mode of action, Chakrapani and Gangadhara have elaborated some of them in their own commentaries. Though they have explained number of examples of food incompatibility in their own *Samhita* but some of those food combinations are not used in today's era. It is essential to identify

new food incompatibilities, which are used in day to day life with ayurvedic perspective. These food incompatibilities can be categorized in different types of *viruddhaahara* as follows -

1. **DeshaViruddha**- The food items having similar properties to that of *desha* is called as *deshaviruddha*. It is stated that one should take food having properties opposite to corresponding *desha*. Charaka considered only *bhumidesha* as *deshaviruddha* whereas Gangadhara has explained *deshaviruddha* as *bhumidesha* as well as *shariradeshaviruddha*. e.g:-*Ruksha*, *Tikshnaahara* in *Marubhumi* - consumption of alcohol in desert land. *Snigdha*, *Sheetaahara* in *anupabhumi* - cool milkshakes and juices.
2. **KaalViruddha** - Consuming food items having similar properties to that of *kaali*.e.Season. e.g. - *Sheetahara* in *hemantritu* - consumption of ice-creams in winter. *Katu* and *ushnaahar* in *grishmaritu* -spicy *pavbhaji* and *missal-pav* in summer.
3. **AgniViruddha**- Food taken without knowledge of individual's *agni* which may be either of 4 types *Mrudu*, *Madhyama*, *Tikshna* and *Vishama*. e.g. - *Laghu* and *Alpamatraahara* for *tikshnaagni* - consuming *churmura* (popcorn etc.) in excessive hungry condition. *Guru* and *adhikamatraahara* in *mandaagni*.
4. **MatraViruddha** - There are some food items which act as *viruddhaahara* when mixed in equal proportion. e.g. - Cow's ghee + Honey in equal proportion.
5. **SatmayaViruddha**-Consuming such food items for which that individual is not used to. e.g. - Chinese food by Indians. *Madhura* and *sheetaahar* by a person who is used to *katu* and *ushnaahara*.
6. **DoshaViruddha**- Food items having similar properties to that of *doshas*, which causes *doshadushti* are called as *doshaviruddha*. Gangadhara has elaborated this term in 3 types 1. *doshaviruddha* according to *rasa* - *kashayarasa* for *vata*. 2. *Vyadhiviruddha*-

- curd mixed with rice for *kushtha*. 3. *Dravyaswabhaba*- poison (*Dhatupradushanadravya*).
7. **SanskaraViruddha**- Food prepared by wrong method is *sanskaraviruddha*. e.g - Reheating food items - French fries, Reheating oil which is used once, heated honey (mixing with hot water, cooking biscuits).
 8. **VeeryaViruddha**- Consuming food items having opposite *veerya* at the same time termed as *veeryaviruddha*. e.g. - Fish of UshnaVeerya consumed with SheetaVeerya Milk.
 9. **KramaViruddha** - Food Consumed by wrong sequence is considered as *kramaviruddha*. e.g.:- Sweet dishes after meal.
 10. **KoshthaViruddha** - Chakrapani and Gangadhara said that any drug or food item taken without proper knowledge of individual *koshtha* termed as *koshthaviruddha*. e.g. - Strong laxatives by *mrudukoshtha* person, Barbeque food and baked food consumed by person who is habitual to constipation i.e. *krurakoshtha* person.
 11. **AwasthaViruddha**- Consuming food without exact knowledge of own health and bodily conditions. e.g. - Alcohol consumption by laborers.
 12. **PariharaViruddha**- Consuming cold food items after hot and spicy food is *pariharaviruddha*. e.g. - Cold drinks after samosa.
 13. **PakaViruddha**- Food which is not properly cooked i.e. uncooked, partly cooked, partly burned etc. Half-baked food is *pakaviruddha*. e.g. - Half fried eggs.
 14. **UpacharaViruddha**- Consuming food items which are not supposed to consume after specific treatment or act is *upacharaviruddha*. e.g. - Drinking cold water after *snehapana* and steam bath.
 15. **SamyogaViruddha**- Consuming food items which are not supposed to combine with each other is *samyogaviruddha*. Especially *amlarasa* fruits with milk. e.g - *Amlarasa* with *madhurarasa* - Strawberry milkshake, Banana milkshake. Only the combination of mango fruit with milk is advised in ayurveda.
 16. **HrutViruddha**- Consuming food items which are not pleasant to consumer is *hrutviruddha*. e.g. - Bitter melon, Decoctions for children.
 17. **SampatViruddha**- Food items prepared by using unhealthy ingredients is *sampatviruddha*. e.g - *Sheera* prepared in vegetable oil, Food substance /fruits which haven't fulfilled their original taste or damaged taste or over ripped.
 18. **VidhiViruddha** - In ayurveda there is detail explanation of rules for food consumption under *aharavidhividhana* concept. Consuming food without considering those rules is *vidhiviruddha*. e.g. - Not consuming food which is hot and fresh - food from lunch box. Apart from all biochemical effects of *viruddhaahara*, a food substance which is not liked by the person; acts like *viruddhaahara*. This may lead to continual mal digestion too. Sushruta has explained some different types as *rasaviruddha*, *veeryaviruddha*, *vipakaviruddha*.

DISCUSSION

From the mechanism of action *viruddhaahara* i.e., Hetu, is the main etiological factor in genesis & aggravation of all skin diseases. Prevention of the cause plays a major role in deciding the line of treatment of these skin diseases. Now day the *viruddhaahara* extensively use in our modern lifestyle. These foods contain have large number of calories from sugar or fat with little fibers, protein, vitamins or minerals which produce various disorders like skin disorders due to accumulations of toxins. Along with this, the harmful emulsifiers, colours, pesticides and food hobbits make the condition even worse. These toxins accumulate within the body and produce the toxic effect after the certain duration. This concept is well explained as *dooshivisha* in ayurveda. These healthy food habits should be

followed in day to day life. Thus proper follow up of *dincharya*, *aharvidhivishashayatana* and *aharavidhividhan* that explained in ayurveda can prevent such toxicities which produce due to *viruddhaahara* in the individual.

CONCLUSION

To cure the disease by its root cause and promote healthiness, diet plays a very important role in the line of treatment. From the above article, it is clear that *viruddhaahar* is a very essential aspect for today's improper dietary items and food habits. This may lead into various immunological skin disorders. Hence it is essential to highlight the causative contradictory diet substance and educate the patients to avoid these etiological factors.

REFERENCES

Review of literature regarding *viruddhaahara* is collected from *Brihatrayi* and *Laghutrayi* available commentaries on it and research articles are also searched from various websites.