

The Consequences of Consuming Incompatible Foods: A Review of Virudh Ahara in Skin Diseases


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Ancient Ayurvedic thinkers addressed the crucial topic of Viruddha Aahar, or unsuitable food. Viruddha Ahara, or incompatible food, refers to diet and its combinations that disrupt physiological processes in the body, hinder the production of new tissue, affect tissue metabolism, and have opposing properties, among other effects. Viruddha Ahara also covers things like incorrect meal scheduling, insufficient food quantity and quality, etc. Regarding the idea of Viruddha Ahara, Ayurveda has explained various food incompatibilities, such as Veerya Viruddha, Samskar Viruddha, and Samyoga Viruddha. Numerous illnesses, such as Visarpa. Intoxication, Shukra Dhatu Dushti, rhinitis, infertility, Kustha Roga (various types of skin disorders), and allergy disorders, can be brought on by Viruddha Ahara.

Keywords: Viruddha Ahara, Kustha Roga, Allergy disorders

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Introduction

The People's food and lifestyle have changed as a result of society's rapid pace. Because of our ignorance of the diet's code of conduct, we are growing accustomed to unhealthy eating habits for the sake of modernization and self-satisfaction. The *Ayurvedic* sages have provided a basic and thorough description of the *Viruddha Aahar* (incompatible diet) while mentioning these hazardous foods. According to *Acharya Charaka*, Food is healthy if it balanced the *Vikrita Dhatus* and maintained the body's *Sama Dhatus* in their natural state, i.e., equal.[1] The material is detrimental, on the other hand. It does not occur that what is pleasing to the body and mind is dietary, and what is disagreeable is unhealthy. Because the diet also becomes unhealthy and the unhealthy stuff becomes healthy owing to the differences in quantity, time, action, land, body, and *Dosas*.

Viruddha Aahar

According to Acharya Charaka

The word "*Viruddh Ahara*" refers to any food that disturbs the *Doshas* (morbid humors) but does not cause them to depart the body. *Viruddha Ahara* is the term for substances that behave oppositely to *Deha Dhatu* and are antagonistic to them.[2]

According to Acharya Sushruta

Explains several aspects of *Viruddhahara* in the 20th chapter of *Sutrasthana*, *Hitahitiyam Adhayaya*. These include *Rasa Viruddha* (incompatibilities between two tastes), *Samyoga Viruddha* (unsalutary combinations), *Maana Viruddha* (quantitatively incompatible), and *Karma Viruddha* [3] (functionally incompatible).

According to Acharya Vagbhatta

Any food that upsets the *Doshas* (morbid humors) but does not drive them out of the body is called *Viruddha Ahara*. [4]

The following succinctly describes the several *Viruddha Ahara* variations that have been mentioned in Ayurvedic literature:

1. Desha Viruddha

It refers to culinary items that share characteristics with *Desha*. One should eat food with characteristics that are opposed to the corresponding *Desha*,

According to the statement. *Gangadhara* described *Desha Viruddha* as both *Bhumi Desha* and *Sharira Desha Viruddha*, while *Charakacharya* solely thought of *Bhumi Desha* as *Desha Viruddha*. In *Anupa Bhumi*, for instance, *Snigdha* and *Sheeta Ahara* like refreshing milkshakes and drinks, while *Ruksha* and *Tikshna Ahara* in *Maru Bhumi* enjoy drinking alcohol in the desert.

2. Kaal Viruddha

Kaala Viruddha: Eating foods with qualities comparable to those of *Kaala*, such as season.[5]

Example: *Sheet Ahara* in *Hemant Ritu* like eating ice cream during the winter. In *Grishma Ritu*, *Katu* and *Ushna Ahara* enjoy spicy *pav bhaji* and *missal pav* during the summer.

3. Agni Viruddha

Food taken without knowledge of individual's *Agni* which may be either of 4 types *Mrudu*, *Madhyama*, *Tikshna* and *Vishama*. [6]

Example: For *Tikshna Agni*, *Laghu* and *Alpa Matra Aahara* enjoy eating *Churmura* (popcorn, etc.) when they are extremely hungry. In *Manda Agni*, *Guru* and *Adhika Matra Aahara*.

4. Matra Viruddha

Food taken in balanced quantity is termed as *Matravat Aahar*. If one cannot take *Matravat Aahar*, then it is called *Matra Viruddha Aahar*. *Hina Matra* and *Atimatra* could be taken under *Matra Viruddha*. *Charak* has given example of intake same quantity of *Madhu* and *Ghee* for explanation of *Matra Viruddha*. [7]

5. Saatmya Viruddha

"*Satmya* means" refers to substances that are conducive to an individual or that give pleasure to oneself; the usage of these substances leads to the wellbeing of that individual. Conversely, the diet that is being followed is *Satmya Viruddha*. Dietary incompatibility with regard to homologation occurs when a person consumes sweet and cold food ingredients or items to which only hot and pungent substances are analogous. [8]

6. Dosha Viruddha

Foods that generate *Dosha Dushti* are referred to as *Dosha Viruddha* because they share characteristics with the *Doshas*. [9] *Gangadhara* broke this phrase down into three categories:

- A) *Rasa* - based *Dosha Viruddha*:
 B) *Vata's Kashaya Rasa*
 C) *Kushtha's Vyadhi Virrudd Matravat Aahar*.

7. Samskar Viruddha

A) When food or food substances are turned into poison while being prepared, this is known as incompatibility of preparation.

For instance,

B) When the meat of a peacock is roasted on a stick of the castor plant.[10] Reheating culinary items, such as oil and French fries.

C) When honey is boiled or cooked at a high temperature, it becomes harmful to the body's systems.

8. Veerya Viruddha

Veerya Viruddha is the term used to describe eating foods that have opposite *Veerya* at the same time. [11] For instance, *Ushna Veerya* fish is eaten with *Sheeta Veerya* milk.

9. Kostha Viruddha

Three varieties of *Kostha* have been described by *Acharya Vagbhata*[12], as follows

- *Mradu Kostha* - *Kapha*
- *Madhyama Kostha* - *Sama Dosha*
- *Krura Kostha* - *Vata*

Ingesting substances that are contrary to *Kostha* is *Kostha Viruddha's* nature. For instance: Giving a *Krura Kostha* patient a small amount of a somewhat potent purgative medication.[13]

10. Avashtha Viruddha

Avashtha Viruddha is incompatibility with regard to the state of the individual.

For example, when a *Vata*-provoking meal is given to someone who is exhausted due to physical strain, sexual activity, or fatigue, it turns out to be *Avashtha Viruddha*. [14]

11. Karma Viruddha

The incompatibility of eating rules is known as *Karma Viruddha*. *Karma* is associated with general eating rules and regulations. One should eat in accordance with these rules; if one is unable to follow them, his diet may become *Karma Viruddha*. For example, eating without passing urine or stool. [15]

12. Parihar Viruddha

There are certain foods that should be avoided. Intake of dietary substances that are referred to as *Apathya*-unwholesome in that specific condition is known as *Parihar Viruddha*.

Instances include drinking cold water after consuming hot food, *Ghee*, etc.[16]

13. Paka Viruddha

This term refers to a culinary incompatibility that occurs when food items or diets are produced using rotten and unfit fuel, or when they are undercooked, overcooked, or burned.[17]

14. Samyog Viruddha

Combining two medicines that have harmful effects together. Milk with sour cuisine is one example.[17]

15. Hridya Viruddha

When a food item or ingredient has a bad taste, this is known as palatability incompatibility.[17]

16. Sampad Viruddha

When unripe, overripe, or putrefied (food) ingredients are used to make *Rasa*, there is an incompatibility with regard to richness of quality. Consuming such food items that lack edible properties might be regarded as *Sampad Viruddha*. [17]

17. Vidhi Viruddha

Based on *Upayoga Samstha's* eight aspects of diet and dietetics (*Astaaharvidhi Visayatana*), one should take food substances and follow a diet. The diet, on the other hand, is *Vidhi Viruddha*. [17]

18. Upachar Viruddha

Those food ingredients that work against the treatment. Water consumption after *Snehapan* is one example.[18]

However, *Upachara Viruddha* and *Parihar Viruddha* are not that different from one another. However, *Parihar Viruddha* is associated with both healthy and unhealthy states, but *Upachar Viruddha* is primarily associated with the patient's state of sickness.

"*Rasa, Veerya, Vipaka Viruddha*" is another category that *Susruta* has mentioned. This kind could perhaps fall under *Samyoga Viruddha*.

Diseases Due to *Viruddha Aahar*

A wide range of topics are covered in classical *Ayurvedic* literature about food, including the variety of natural sources, their characteristics in connection to locations and seasons, and their unique roles in both physiological and pathological states.[19] It is clear from the previous explanation that if a person regularly consumes any of the following: procedures, combinations, dosages, amounts, and opposite qualities of food, it can result in a variety of diseases. According to *Maharshi Charaka*, these kinds of incorrect pairings can even result in death. Numerous illnesses, including impotence, *Visarpa* (erysipelas), blindness, ascites, bullous, insanity, ano fistula, coma or fainting, intoxication, abdominal distention, neck stiffness, various anemias, indigestions, skin conditions, intestinal diseases, swelling, gastritis, fever, rhinitis, and infertility, can be brought on by *Viruddha Ahara*.

If the illnesses on the above list are categorized by bodily systems, then regular ingestion of *Viruddha Ahara* can be considered to have an impact on the immune, endocrine, digestive, neurological, and circulatory systems.

Patient food patterns have been found to have a major impact on a number of medical and psychological conditions, including depression, chronic obstructive pulmonary disease, and obstructive sleep apnea.[20,21,22]

Role In Skin Diseases

One of the causes of *Kustha Roga* is *Viruddha Aahara*. Consuming an incompatible diet, such as eating fish, *Lakucha*, and *Kakamachi* constantly, as well as fish with milk, and eating foods that contain *Yavaka*, *Udalaka*, and *Cinaka* with curd, milk, and *masa*, can cause the pathogenesis of skin conditions. Skin symptoms such as rashes, itching, burning, wheals, etc., might be brought on by an incompatible diet. *Utkotha*, *Udarda*, *Kotha*, *Shitapita*, and other symptoms are caused by *Viruddha Ahara*. [23,24,25,26] *Asatmya Ahara-Vihara*, which includes allergens and toxic foods, can result in *Rakta Dushti*, which further starts the pathophysiology of skin diseases. Incompatible diets also induce *Tridosha* vitiation, which affects *Agni* and makes it *Manda*. *Dushya* of *Rasa* and *Rakta*, together with *Rasavaha* and *Ratavaha Srotodushti*, then leads to the main signs of skin problems.

Pathophysiology in skin diseases

Ayurveda states that consuming *Viruddh Aahar* could result in an incorrect *Aahar Rasa* formation. The *Dhatu* who comes after *Rasa Dhatu* is *Rakta*. The vitiated *Rakta* forms as a result of vitiated *Rasa Dhatu*. Additionally, vitiated *Rakta* causes its vitiated *Mala Pitta* to form. *Bhrajaka Pitta* is the link between *Pitta Dosha* and skin. One of the five forms of *Pitta* that live in the skin is *Bhrajaka Pitta*. Additionally, consuming *Viruddh Aahar* may be one of the main reasons of skin conditions. The vitiation of *Rakta Dhatu*, the primary cause of many ailments, including the following skin conditions: [27] *Visarpa*, *Pidika*, *Kotha*, *Charmadala*, *Kustha*, *Santapa*, *Kandu*, and *Vaivarnya*.

Food products that are recommended and contraindicated for dermatological conditions

Food good for skin health

Foods that are beneficial to the health of the skin *Charaka* has suggested using foods that are easy to digest and veggies that have a strong flavor to treat skin conditions. When combined with meals, ghee made with marking nut, *Triphala*, and *Neem* can help with skin conditions. Green grams, old grains, and the meat of animals from forests and arid regions are foods that can help with skin conditions.

Food to be avoided for skin health

For all skin conditions, a heavy diet, sour taste, curd, milk, marshy animal flesh, and jaggery are prohibited.

Chikitsa Sidhanta[28]

According to *Acharya Charakhas*, a person who regularly consumes *Viruddha Aahar* should be treated in the following ways to prevent or treat the associated disease:

1. *Samshodhan - Vaman* and *Virechan*
2. *Samshaman* - Drug usage based on *Doshik*
3. Consistent application of *Rasayanas*

The following individuals are either unaffected or less impacted by *Viruddha Aahar* [28]

1. An individual who has excellent digestion, or *Deeptagnii*
2. A young person, that is, in the prime of their physical and mental development.
3. A person for whom *Oksatmya* is the *Viruddha Aahar*.

4. It is via exercises that a person gains competence.

Conclusion

Healthy use of *Ahara* promotes health, but unhealthy eating habits lead to a number of illnesses. The *Ayurvedic* concept of *Viruddha Ahara* describes food incompatibilities. In the 26th chapter of *Sutrasthana*, *Maharshi Charaka* outlines the 18 kinds of *Viruddha Ahara*. Consuming it regularly can cause a number of illnesses to develop. By adhering to the healthy eating pattern recommended by *Ayurveda*, the illnesses brought on by *Viruddha Ahara* can be avoided. Purification therapy along with *Hita Sevan*, or a healthy diet, is recommended as a treatment for it.

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