

ROLE OF VIRUDDHA AHARA AS A CAUSATIVE FACTOR IN TWAK VIKARA (SKIN DISEASES)

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ABSTRACT

Ahara or intake of food is one of the most essential activities for growth of the body and maintaining good health. Unbalanced food taking can cause various types of disease. *Ayurveda* states *Viruddha Ahara* i.e. incompatible diet is an etiological factor of many diseases. Numbers of food incompatibilities are mentioned in Ayurved literature. Regularly intakes of incompatible food act as a poison which leads to aggravation of all *Doshas* and causing most of the diseases including *Twak Vikara* (Skin diseases). In today's modern era, due to lack of knowledge about healthy eating habits, we follow the wrong dietary habits which manifest skin disorder. Prevalence of skin

diseases in the general population in different geographic regions in India varies from 7.9% to 60%. By means of this article we can understand the effects of consumption of incompatible diets and importance of balanced diet. So we should eat healthy food which will enhance our health and avoid eating incompatible food as preventive measures of the many skin diseases.

KEYWORDS: *Viruddha Ahara*, *Twak Vikara*, Incompatible diet, Balanced diet, Skin diseases.

INTRODUCTION

Diet is an important part of our day-to-day life. *Ayurveda* mentions the appropriate diet for daily consumption and in persons with and without diseases.^[1] Diet which predisposes an

individual to diseased states and cannot provide benefits to the human body is unfit for human consumption and termed as “unhealthy diet”.

Charakacharya has stated that regular consumption of certain food items aggravates *Sharirastha Prakruta Doshas* but does not eliminate them from body, according to *Chakrapani* this is the unique characteristics of *Virrudha Ahara*. As these vitiated *Doshas* stay in body, they interact with *Sharirastha Viguna Dhatus* and lead to *Twak vikara*.

Ayurveda states, diet (*Ahara*), as the absolute factor responsible for the maintenance of good health, physical strength, vitality of the skin and body.^[2] So that, the diet that is consumed should be wholesome and should consist of all rasas. On modern parlance it can be compared to balanced diet consisting of protein, carbohydrates, minerals and vitamins. *Ahara* maintains a state of equilibrium of *doshas*, *dhatu*s and *malas*.

Now a day, due to changing life style and fascination of western culture, food habits of society are changing. The entire diet, which excites the *dosha* but does not eliminate it out of the body, becomes harmful.^[3] According to *Acharya Charak* any procedure, combinations, dose, amount of food, opposite properties of food if consumed in a regular fashion can lead to number of disorders.

Antagonistic food is the cause of impotency, blindness, erysipelas, ascites, pustules, insanity, fistula-in-ano, fainting, narcosis, tympanitis, spasm in throat, anaemia, ama visa, leucoderma, leprosy, grahaniroga, oedema, acid gastritis, fever, rhinitis, genetic disorders and even death.^[4]

Acharya Charak states *Viruddha Ahara* as an etiological factor of *Rakta dushti* i.e. blood vitiation,^[5] which leads to blood disorders like skin disorders like itching, pustules, patches, boils, leprosy, thick skin etc.^[6]

According to *Ayurveda*, all types of *Twak Vikara* have been considered as *Kushta* i.e. leprosy and all types of *Kushta* have been considered as ‘*Rakta Pradoshaja Vikara*’.

❖ *Viruddha ahara*

Acharya Charak states, the substances which are contrary to *dehadhatus* behave with *virodha* (Antagonism) to them; this antagonism may be in terms of properties, combination, processing, place, time, dose etc. or natural composition known as *Viruddha Ahara*.^[7] *Charak*

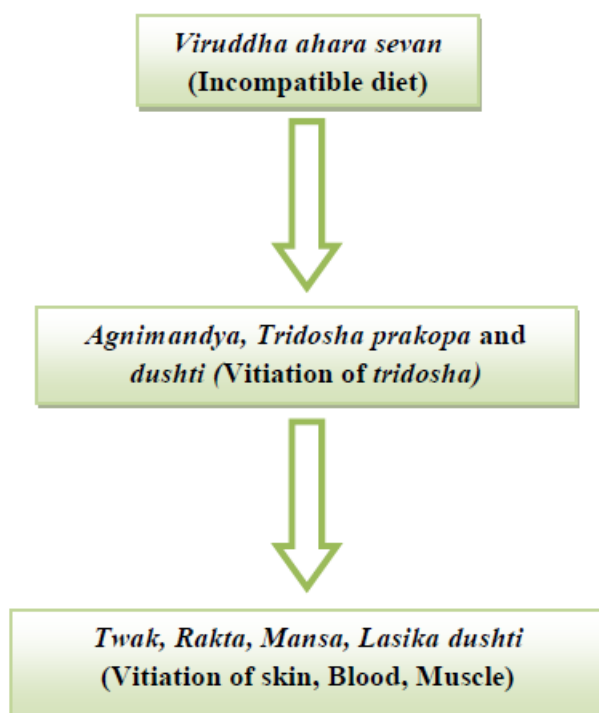
also mentions, the antagonistics as part of food which is mostly used-such as, one should not take fish with milk. Combination of both of them is *madhura (Rasa)*; *madhura vipaka*, *mahabhisyandi* (Great obstructor for the channels), because of *sita* (Milk) and *usna* (Fish) is *viruddhavirya* (Antagonistic in terms of *virya*), due to conflicting *viryas*, it vitiates blood and due to being *mahabhisyandi*, creates obstruction in channels.^[8]

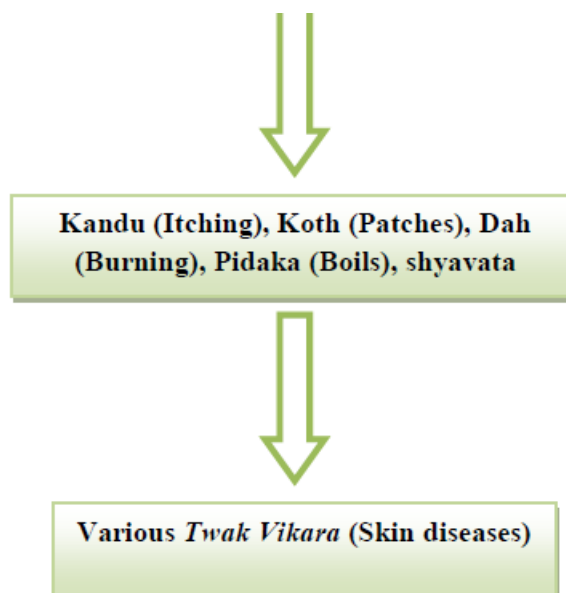
❖ Mode of action^[9]

The diet which dislodge the *Doshas* from their original site, but do not expel them out of the body and vitiate the *Rasadi dhatus* (induced deteriorating action on body tissues), also do not help in nourishment of *Dhatus*. However, because of vitiation of *Dhatus* & *Doshas*, they produce *Twak Vikara* i.e. skin diseases.

The three doshas being vitiated affect the skin, blood and lymph, thus these are the pathogenic materials for skin disorders.

Loss of touch sensation, excessive or no perspiration, deranged complexion, appearance of rashes, horripilation, itching, piercing pain, exertion, exhaustion. pain in wounds with their quick origin and delayed healing, burning sensation and benumbed organs, these are the prodromal symptoms of *Kushta* (leprosy).





❖ Types of *viruddha ahara*^[10]

According to *Ayurveda* literature, following types are described to be contradictory foods.

1. *Desha viruddha* (Antagonistic in respect of place)

If in *Jangal desha* (arid zone) *ruksha* (rough) and *tikshna* (sharp) substances and in *Anoop desha* (marshy region) *snigdha* (unctuous) and *sheeta* (cold) ones are used, it is known as antagonistic in respect of place.

2. *Kala viruddha* (Antagonistic in terms of time)

Likewise, if one takes *ruksha* (rough) and *sheeta* (cold) etc. in the winter and *katu* (pungent), *ushna* (hot) etc, in the summer, it is antagonistic in terms of time.

3. *Agni viruddha* (Antagonistic in respect of digestive capacity)

If food has not been taken in accordance to the *Jatharagni Bala* (digestive power), similar is the antagonism of food and drinks in four types of *agni*.

4. *Matra viruddha* (Antagonistic in respect of dose)

Honey and ghee taken together in equal quantity is antagonistic in dose.

5. *Satmya viruddha* (Antagonistic in respect of suitability)

The use of sweet, cold etc. by a person accustomed to pungent, hot etc, is antagonism in suitability.

6. *Dosha viruddha* (Antagonistic in respect of *doshas*)

Use of diet, drug and behavior similar to *doshas* in properties but adverse to the person's practice is antagonistic to *doshas*.

7. *Samskara viruddha* (Antagonistic in respect of processing)

When the edible becomes poisonous by particular processing such as in case of peacock's meat attached to the castor stick, it is known as antagonism in processing.

8. *Virya viruddha* (Antagonistic in respect of potency)

Antagonism in potency is that when *sitavirya* and *usnavirya* substances combined together are taken.

9. *Koshta viruddha* (Antagonistic in respect of bowel)

Antagonism in bowels is that when too little, of mild potency and non-breaking drug is administered in (persons having) hard bowels; while heavy, breaking and abundant one is administered in (those) having soft bowel.

10. *Avastha viruddha* (Antagonistic in respect of health condition)

When *vata*-vitiating substance is given to the person indulged in overwork, sexual intercourse and exercise and *kapha*-vitiating one in that indulged in oversleep and laziness it is antagonism in respect of health condition.

11. *Krama viruddha* (Antagonistic in respect of order)

Antagonism in order is that where one takes food before excreting faeces and urine and without appetite or excessive hunger.

12. *Parihara viruddha* (Antagonistic in respect of indication contraindication)

If hot things are taken after intake of pork etc. or cold ones after intake of ghee etc. it is known as antagonism in indication and contra-indication.

13. *Paka viruddha* (Antagonistic in respect of cooking)

Antagonism in cooking consists of cooking on damaged or bad fuel or if the grains are uncooked, over-cooked or burnt.

14. *Samyoga viruddha* (Antagonistic in respect of combination)

Sour things taken with milk are antagonism in combination.

15. *Hrut viruddha* (antagonistic in respect of palatability)

Antagonism in palatability is taking of unliked things.

16. *Sampat viruddha* (antagonistic in respect of quality)

Antagonism in richness (of qualities) is that if there is immature, overmature or damaged rasa in a substance.

17. *Vidhi viruddha* (Antagonistic in respect of rules of food)

It is antagonism in rules if the food is not taken in privacy.

Food taken in the above way is known as antagonistic.

Now a day's the *viruddha ahara* extensively use in our modern lifestyle. Consuming regular amounts of fast and junk food will impact quality of health, and will have negative effects on body. These foods contains high calories from sugar or fat, with little dietary fibers, protein, vitamins, minerals or other important forms of nutritional value which produce various disorders like skin disorders due to accumulations of toxins. These toxins accumulate within the body and produce the toxic effect after the certain duration. This concept of toxins is well explained as *dooshivisha* in *ayurveda*.

Viruddh Ahara is direct cause for *Rakta Dushti* and vitiation of *Raktavaha Srotas* causes *twak dushti*. It can affect by producing different skin diseases. According to Ayurvedic literature, all types of *Kushta* have been considered as '*Rakta Pradoshaja Vikara*' and *Rakta Dushti* can directly occur by use of *Viruddha Ahara*.^[11,12]

From the mechanism of action *viruddha ahara* is the important etiological factor in genesis of all skin diseases. *Nidanparivarjan* plays a major role in deciding the line of treatment of these skin diseases. Hence healthy food habits should be followed in day to day life. Proper follow up of *dincharya*, *aharvidhivisheshayatana* and *aharavidhividhan* that explained in *ayurveda* can prevent such toxicities which produce due to *viruddha ahara* in the individual.

Viruddha Ahara is an important aspect of today's improper dietary habits. This can lead to skin diseases unknowingly to the patients. So that, to cure the disease by its root cause and promote healthiness, diet plays a very important role in the line of treatment. As we know Prevention is better than cure, it is very essential to follow guidelines given by *Acharyas* to lead a healthy life. Small changes to your diet can make an immense difference to your health. So that it is important to educate peoples to avoid such etiologic factors.

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