



Review Article

ROLE OF VIRUDDHA AHARA AS A CAUSATIVE FACTOR OF KUSTHA ROGA W.S.R. TO VIRYA VIRUDDHA - A REVIEW AND ANALYTICAL STUDY

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Article info

Article History:

Received: 14-03-2018

Accepted: 09-04-2018

KEYWORDS: *Viruddha ahara, Kustha Roga, Virya Viruddha.*

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ABSTRACT

In Ayurveda the concept of *Viruddha ahara* has been condensed. It is one of the potent causative factors for several diseases. Consumption of *Viruddha ahara* gives rise to various disturbances of mild to severe nature and disease of acute to chronic nature including the eight *Maharogas*, genetic disturbances and even sometimes causes death of the person. In Ayurveda skin disease is given importance and its given in different ancient classics of Ayurveda. The knowledge about skin and skin disorders are beautifully described in Ayurvedic literatures since Vedic period. In skin diseases, *Viruddha ahara* is considered as one of the prime factor for causing the disease and amongst all the *Viruddha ahara*, *Virya viruddha* is considered as the main cause. When substances having opposite *Viryas* are used in combination, that is known as *Virya viruddha Kustha roga* like *Kotha, Utkotha, Shitapitta* all these comes under allergic skin disorders. In this study, evaluation of the role of *Viruddha ahara* in *Kustha Roga* with emphasis on *Virya Viruddha*.

INTRODUCTION

Skin disorders are a challenge to the medical sciences since the time immemorial. The knowledge about skin and skin disorders are beautifully described in Ayurvedic literatures since Vedic period as *Kustha* is described as the *Samanya hetu* of *Nija Sotha*,¹ it is also considered as *Sannipataja vyadhi*.² *Ahara, Nidra* and *Brahmacharya* are the three sub pillars which support the body itself.³ *Ahara* has been enumerated first, which shows its importance. In Ayurveda the concept of *Viruddha ahara* has been condensed. It is one of the potent causative factor for several diseases. Consumption of *Viruddha ahara* gives rise to various disturbances of mild to severe nature and disease of acute to chronic nature including the eight *Maharogas*, genetic disturbances and even sometimes causes death of the person. This point towards the potency and lethal effect of *Viruddha ahara*. It is one of the causative factors in the manifestation of *Kustha roga* as well as in other ailments too.

1. continuous intake of honey, fish, *Lakucha*, radish and *Kakamachi* in large quantity while suffering from indigestion.
2. intake of fish with milk.
3. intake of food mostly containing *Hayanaka, Yavaka, Cinaka, Vdalaka, Koradusha* along with milk, curd, butter milk, Kola, *Masa, Atasi* etc.⁴

Allergy is one of the four forms of hypersensitivity and is formally called as a type I hypersensitivity. Allergic reactions the distinctive because of excessive activation of certain white blood cells called as mast cells and Basophils by a type of antibody called immunoglobulin E. skin allergies frequently causes rashes, swelling, itching, wheals etc. The symptoms of *Kotha, Utkotha, Udarda, Shitapita*, are quite similar to these allergic reactions which usually occur due to intake of *Viruddha ahara*. Here it can be added that though skin diseases are of 18 types, but Chakrapani in *Nidan sthan kustha* chapter has mentioned about innumerable types of *Kustha roga*. Hence it can be said that *Kotha, Utkotha, Shitapitta* though they are symptoms of some other

diseases but it can be included under innumerable types of *Kustha roga*.

AIMS & OBJECTIVES

To Evaluate the role of *Viruddha ahara* in *Kustha Roga* with emphasis on *Virya Viruddha*.

MATERIALS & METHODS

All the Ayurvedic text were evaluated. The text from Charak Samhita, Sushrut Samhita, Astanga Hrdaya, Astanga Samghraha and their respective commentaries were thoroughly gone through and also various related websites were searched.

DISCUSSION

Viruddha Ahara

Viruddha ahara is the articles of diet that are inimical to the body elements tend to disagree with the system. Those articles of food, which dislodge the morbid humors, but do not eliminate them from the body are to be regarded as unwholesome. The word *Viruddha* is originated from Panini root "*Rudhir Avarani*". This leads to two factors that is on combining two or three things the stronger one shades or overpowers the weaker ingredients. Also the meaning of *Viruddha* indicates the combination of two substances, which are not having an affinity for each other⁵. There are 18 types of *Viruddha ahara* mentioned by Charak in Sutrasthan chapter 26. the 18 types are as follows⁶:

1. *Desa viruddha*
2. *Kala viruddha*
3. *Agni viruddha*
4. *Matra viruddha*
5. *Satmya viruddha*
6. *Vata viruddha*
7. *Samskara viruddha*
8. *Virya viruddha*
9. *Kostha viruddha*
10. *Avastha viruddha*
11. *Krama viruddha*
12. *Parihara viruddha*
13. *Upachara viruddha*
14. *Paka viruddha*
15. *Samyoga viruddha*
16. *Hrdaya viruddha*
17. *Sampada viruddha*
18. *Viddhi viruddha*

Sushruta on the other hand has mentioned 4 types of *Viruddha ahara*:⁷

1. *Samyoga viruddha*
2. *Karana Viruddha*
3. *Mana Viruddha(Matra Viruddha)*
4. *Rasa, Virya, Vipaka Viruddha*

Food incompatibility in today's perspective

Viruddha ahara can lead to inflammation at a molecular level. We have to identify new food incompatibilities, which are used today in day to day life as per Ayurvedic perspective. These food incompatibilities can also be categorized into *Karma viruddha*, *Krama viruddha*, *Virya viruddha* and so on. Such food combinations can prove harmful, which may be imparting its untoward effects on immune system, cellular metabolism, growth hormone and Dehydroepiandrosterone sulfate (DHEAS). A new branch called topography (science related to combination of food) is emerging, which tells about the combination of basic categories of the food. As per this science proteins must not get combined with starch and carbohydrate and may be consumed differently. This is because starches require an alkali medium and the amylase in saliva contains ptyalin, an enzyme that breaks down starch into maltose. The process continues in small intestine, where more amylase further breaks down, the maltose into simple glucose, fructose and galactose. The unwanted effect of wrong combinations of food is not limited up to gastrointestinal tract only but may hamper the major system of the body. The unwanted side effects can emerge inside the body when two or more types of foods are consumed together. Such reactions can be less important but on long term, it can be fatal upon precipitating serious side effects.

Virya Viruddha

Virya is one of the intakes of quality of *Dravya*. This potency is thought to be of eight kinds by some authors, while others think it to be of two kinds. In short, *Virya* is the power by which an action takes place. Nothing can be done in absence of *Virya*. Every action is the result of it. When substances having opposite *Viryas* are used in combination that is known as *Virya viruddha*. The use of substances of that potency is to be known as incompatibility of potency. Things which are *Shita virya* are mixed with *Ushna virya* it causes *Virya viruddha*.⁸

Samyoga viruddha is also lie *Virya viruddha* which occurs due to combination of action of both, all or one of the constituents and this combination is in every case temporary. In another verse, Charak, has stated in combination is the combining together two or more substances⁹. This chemical combination exhibits special properties which none of the constituents ever possessed. For example the combination of honey and ghee, fish and milk has a toxic effect, which is not present in any of its constituents individually. Sushrut has stated *rasa*

Virya vipaka viruddha as separate type but it can be included under *Samyoga viruddha*. Eg. of *Virya viruddha* mentioned in Sushrut Samhita¹⁰ are

Madhur + Amla, Madhur + Lavana

Madhur + Katu, Amla + Tikta

Amla+ Kasaya, Lavana + Kasaya

Lavana+ Tikta, Katu+ Kasaya

Though Charak and Sushruta have classified *Virya Viruddha* and *Samyoga Viruddha* separately, there is no difference between them. *Virya Viruddha* is combination of such type of food substances which are having opposite *Virya*. Here Chakrapani includes *Rasa, Virya, Vipaka* under the term *Virya*. So *Vriya viruddha* can be included under *Samyoga Viruddha*.

Disease review

Kustha roga like *Kotha, Utkotha, Shitapitta* all these comes under allergic skin disorders. The reference of *Shitapita* is usually not found in Brihatrayee but explanation about *Udarda, Kotha, Utkotha* are found as *Vyadhi* or *Purvarupa* or as *lakshana*. In Ayurveda, allergic manifestation occurs due to exposure to *Asatmya ahara-vihara (Viruddha)* and contact with different poisonous food substances (allergens).

Nidan: *Viruddha ahara, Rakta dushti* as symptoms in other disease.¹¹

Samprapti

Nidan sevan → *Vata, Pitta, Kapha prakopa* → mixes with *Pitta* → *Dosha dushya sammurchana* → *Srotodushti* → *Bahir anatah visarpatah* → *Sheetapitta udarda, Kotha utkotha*.

Samprapti ghatak

Dosha: Tridosha

Agni: Manda

Doshagati: Vriddhi, tiryak, Shakha

Vyadhimarga: Bahya

Dushya: Rasa, Rakta

Srotas: Rsavaha, Ratavaha

Srotodushti: Viamarga Gaman

Swabhava: Ashukari

Thus these skin diseases can be considered under type 1 hypersensitivity that is immediate hypersensitivity. It is a rapidly developing immunologic reaction occurring within minutes after the combination of an antigen with antibody bound to mast cells. Type1 is the IgE mediated hypersensitivity. Immediate hypersensitivity can occur as a systemic disorder or as a local reaction. The nature of local reactions varies depending upon the portal of entry of the allergen and may take the form of localized cutaneous swelling (skin allergy),

nasal and conjunctival discharge, allergic bronchial asthma, allergic gastroenteritis. The above skin diseases can be compared to Urticaria which manifest because of exposure to such allergens. It is also type1 mediated hypersensitivity. The causes of Urticaria can be classified under IgE antibodies mediated like foods (nuts, eggs, fresh fruits, fish, milk, cheese); drugs (pain killers, antibiotics); insects stings, contact ants etc.

Shatkriya kala with modern

Contact of allergens to skin (*Sanchaya*)

↓

Production of primary T lymphocytes (*Prakopa*)

↓

Produced in sufficient no. for cell mediated immune response

↓

Join the recirculation pool i.e. in blood, lymphnodes etc. (*Prasara*)

↓

Migration of these cells in subsequent antigenic challenge from blood to tissue (*Sthana samshraya*)

↓

T lymphocytes bind to the antigen by surface receptors

↓

Release of lymphokine causes activation of

↓

Itching, vesiculation, redness (*Vyakti*)

↓

Chronicity (*Bheda*)

CONCLUSION

From the above discussion it can be concluded that *Kustha* is one of the major diseases which occurs due to intake of *Viruddha ahara*. *Viruddha ahara* is an important aspect of today's improper dietary habits. frequent intake of incompatible food acts as a poison which leads to aggravation of all *Doshas*. Avoidance of intake of *Viruddha ahara* plays a key role in prevention of diseases.

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Cite this article as:

Pallavi Das, Khagen Basumatary. Role of Viruddha Ahara as a Causative Factor of Kustha Roga w.s.r. to Virya Viruddha - A Review and Analytical Study. AYUSHDHARA, 2017;4(6):1486-1489.

Source of support: Nil, Conflict of interest: None Declared

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