



INCOMPATIBILITY OF FOOD- A POISON

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ABSTRACT

Food practices in an incompatible way becomes an entity to cause bio-chemical toxins in the body. The injudicious combination can be in the form of ingredient specific, dose specific, preparation specific, potency specific, taste specific or the temperature of the ingredients when consumed. Due to the result of many complex interactions between the ingredients due to various colouring, flavouring agents and preservatives that happens in the modern-day cooking, pesticides synthetic hormones that are being used in the nurturing of vegetables, poultry, fish, and meat; mellowing the fruit items with various chemicals to keep them unripe or to colour them, the possibilities of incompatibility is something unimaginable now than the past way of life on earth. The unnatural origin of many rare diseases due to this reason, would be obscure, with no treatment and many of which appear autoimmune or neoplastic, affecting any system of the body. Appearance of vesicles all over the body, gaseous tumours, intoxication, abscess, oedema, tuberculosis, loss of body lusture, strength, memory, intelligence, loosing the sharp actions of sensory and motor organs, mind getting bogged down, bleeding disorders, diabetes are some of the examples to quote here to occur due to incompatibility of food intake.

KEYWORDS: incompatibility, toxins, autoimmune, ingredients.

MATERIALS AND METHODS

Literature of the present study has been reviewed from various Ayurvedic classics, text books, and published journal articles etc. Conclusion is based on the factors that originate by the toxicity of in judicial combinations in the form of diseases mentioned in the classics.

INTRODUCTION

Incompatible food items provoke the three humours called as Vata, pitta and Kapha which are the functional units of the body from an equilibrium state to a disequilibrium, dislodges them from their normal biorhythm making them a foreign product and so have to be eliminated. If neglected, they would cause the potential to precipitate diseases.

The problem of incompatible food items is that they only cause the dislodgement of the three humours from their normal site and function and do not eliminate them from the body. The three humours famously addressed as the three doshas in Ayurveda such as Vata, Pitta and Kapha are conjugated with the seven tissues called as dhatus in Ayurveda such as Rasa-blood devoid of erythropoietic elements, Rakta-erythropoietic elements, Mamsa-muscle tissue, Medas-adipose tissue, Asti-bone tissue, Majja-

bone marrow, and Shukla-reproductive tissue. The harmony of this conjugation is denatured and so pave a way for untoward consequences like tumour metastasis, SLE etc.

When these diseases get centred in vital structures such as head, heart and kidneys, ureters and bladder, joints of bones with associated blood vessels, ligaments, tendons, etc., it becomes quite difficult to detach them from there and bring them back to GIT for elimination. The eliminative procedures which are famously called as panchakarma in Ayurveda after proper oleation and sudation are meant to relieve the reattachment of the denatured doshas. This is possible only when the doshas get into a lubricated state by oleation and sudation followed by elimination. When it is not competent enough to affect a disease, but may develop such potential in bringing down the vitality or immunity, it is then recommended to go for palliative measures and not eliminative.

EXAMPLES OF INCOMPATIBLE FOODS

Food substances which are sour, when taken along with milk are incompatible. Eating horse gram, kodo millet, fox millet, costus along with milk is contra indicated. Drinking milk after taking vegetables like radish

(Raphanus sativus) is also not recommended. Milk should not be consumed along with salt. Leafy vegetables with butter is incompatible. Curd with chicken, Blackgram soup with radish, jack fruit with milk, banana with buttermilk, ghee kept in bronze vessel for upto ten days is incompatible, barbeque of vulture is an antagonistic food by the mode of preparation. Combination of equal quantities of two, three or all among honey, ghee, marrow, oil and water are incompatible. Drinking pure rain water, after taking honey and ghee even in unequal quantities is to be avoided.

Activities like immersing oneself in cold water soon after prolonged exposure to sunlight is the cause for diseases of the skin and eyes and increase of thirst also. Likewise, the drinking of milk soon after a long exposure to sunlight would cause haemorrhagic diseases. Taking food immediately after physical fatigue is the cause for either vomiting or abdominal tumour; food taken immediately after getting tired by speaking for long periods causes hoarseness of voice.

WHO WILL NOT GET AFFECTED?

Incompatible food regimen may not harm those who are on regular exercises, whose body is unctuous, those with kindled biological fire (whose digestion and metabolism are perfect), the youth and the strong. It also does not affect health when the body becomes adapted to it or if taken in very less quantity, (the body can tackle it by self-defence for preservation of life). The reason behind these groups of people not getting affected could be the innate immunity despite exposure to a wide variety of unknown ingredients in our daily food and the multitude of toxic effects they confer upon our body.

The practice of regular exercise renders body light and efficient in activities, improves digestive power, wanes obesity, renders finely chiselled contours and consistent body structure. Physical exercises benefit the body by promoting the proper functioning of biological fire which helps metabolism at various levels and so normalizes day to day transient vitiation of doshas.

PROBLEMS THAT COULD SURFACE BY INCOMPATIBLES

The use of food items which are antagonistic in nature would produce boils, swelling, toxicity, abscess, tumours of the abdomen, tuberculosis; loss of vigour, strength, memory, sense perceptions and intellect, fever, haemorrhagic diseases. The eight dreaded diseases such as diseases of the nervous system, renal calculus, leprosy and other skin diseases, diabetes, enlargement of the abdomen, fistula- in -ano, haemorrhoids and diseases of the duodenum.

HOW TO MANAGE SUCH PROBLEMS?

In such diseases, Ayurveda recommends quick purificatory therapies like Decoction enema, Emesis, Purgation to the body, Purgation to the head called nasal

medication by inhaling medicated smokes and Bloodletting therapy or in persons who are unfit for it, Palliative measures should be done using substances which have qualities opposite of these used earlier; or even of those which are of similar properties, keeping in mind the condition of the body. Similarly, foods which have become accustomed and which are small in quantity do not cause trouble even though such foods are incompatible. They even cure the diseases of patients by causing variations in the doshas as for example-the use of curd and milk together in different combinations with other materials does not become incompatible always.

Similarly, by different combinations, even healthy foods become unhealthy. It is difficult for some to give up the unhealthy foods and habits instantly and it would cause harm also. So, Ayurveda advises that bad food combinations which have become accustomed to the body should be discontinued gradually in the proportion of a quarter (one fourth of the accustomed quantity) and good food combinations should be taken instead, slowly increasing by one, two, and three periods of taking food. By this method, the doshas called the three humours such as Vata, Pitta and Kapha get rid of the bad effects, acquire their normal qualities, cease to produce diseases and attain their own stability which is congenial for health.

WHY GRADUAL REDUCTION AND NOT SUDDEN WITHDRAWAL?

Discontinuance of bad foods and even bad activities should be gradual and not sudden as sudden discontinuance will cause harm to the body because it will have developed a certain adjustments with the accustomed substances and cannot be without it. It requires sufficient time to be without it and adjust to the new substances. Good things which are not accustomed to the body, may evoke difficulties in the beginning and it is only after sufficient time the body becomes accustomed to it. So both discontinuance of bad foods and continuance of good foods, should be gradual and slow.

CONCLUSION

The disequilibrium that has been caused by the incompatible food and activities in the three humours need an extensive laborious eliminative and pacificatory therapies to extract out the toxins that would have accumulated in the inner components of the body and would cause harm if not attended to these toxins in time landing up with diseases or organ failure which would become irreparable. Public awareness programs at offices, colleges and schools are the need of the hour to propagate the importance of food combinations and activities which would bring in a perfect harmony in health and the ill health that would occur by wrong combinations of food items. Ayurveda, emphasizes this part of human life to be perfect to achieve the final four goals of human birth such as religious merit called Righteousness, wealth, happiness, and salvation.