CONCEPT OF VIRUDDHA AHARA W.S.R. TO KALA AGNI AND MATRA VIRUDDHA

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ABSTRACT

According to Charak the definition of Viruddhahara is the Articles of diet that are inimical to the body-elements tend to disagree with the system (Body). Those articles of food, which dislodge the morbid humors (Dosas), but do not eliminate them from the body are to be regarded as unwholesome (food articles). “Charak Caturanana” Cakrapani explained here that, the food articles by which the dosas are going to be provoked and spread or diffused from their place but these dosas are not eliminated from the body. So these food articles become unwholesome.

KEYWORDS: Ayurveda, incompatible diet, Viruddhahara.

INTRODUCTION

The food, which maintains the balanced Dhatus in normalcy and restores the equilibrium in the mal-balanced, should be taken as wholesome otherwise Viruddhahara¹¹ (unwholesome). Food is the basic requirement for man and is the source of nutrients. It provides the energy required for all activities of a human, such as growth, repair of the damaged tissues, reproduction and sustenance. When food is consumed according to the dietetic laws, it bestows health. Similarly when the laws of dietetic regimens are broken it leads to numerous diseases. Food related diseases include nutritional deficiency, food contamination, food intolerance and also food incompatibility. Susruta has also quoted in Su. Su. 20/20 and Dalhana has pointed out that the food articles (Viruddhahara) not only provoke the dosas (humors) but they also aggravate the body elements (Dhatus).¹² Indu, commentator of A.S. has mentioned here that these type of dravyas (Viruddhahara) are localized in dhatus inspite
of its antagonist nature to dhatus.\(^3\)

**Etymology**

The word Viruddha is originated from the panini root “RUDHIR AVARNI” by applying the Prefix “VI”. This leads to two factors i.e. on combining two, three things; the stronger one shades or overpowers the weaker ingredients. This has been accepted principally in Ayurveda also. It has been stated that in a combination of so many opposite qualities the majority of the power packed qualities overpower the weaker qualities.\(^4,5\)

The second meaning of Viruddha indicates the combination of two substances, which are not having an affinity for each other. So far this interpretation of Viruddha is concerned; it has been applied in Ayurveda in the context of dietetics and various combinations having no affinity for each other have been discussed at length. On this basis it may be concluded that such types of Ahara or the foodstuffs, which are composed of substances having no affinity at all may be defined as Viruddha or Viruddhahara.

**Synonyms**

So far the Ayurvedic literature is concerned; direct references regarding the synonyms of the Viruddha are not available. However certain indirect synonyms may be considered. Ahita Ahara is the first word, which has been frequently used as a synonym for the term Viruddha. In Ayurvedic literature this word has been used very frequently.

In the lexicographic literature various other terms are also used such as “Ananukula or Pratikula” i.e. which is having an adverse effect or which is Unfavourable, Anupayukta, which is unuseful, Pratisiddha or prohibited. Sometimes the word Apathya or incompatible diet is also used as a synonym for the term “Viruddha”. All these words having the similar meaning may be witnessed in various Sanskrit to Hindi, Sanskrit to English or Hindi to English dictionaries.\(^6\)

But except at a few places, these words are used sparingly. In connection with these synonyms one thing should be borne clearly in the mind that for the sake of giving the synonymous forms these words may be accepted but in Ayurvedic literature all these synonyms are used in a broader sense and with a specific meaning.

Probable three opinions are as below.

1. There are 18 types of Viruddhahara. But most of Acaryas even Acarya Charak who
classified 18 types of Viruddhahara, while describing the causative factor of every disease; they are taking Samyogaviruddha or Viryaviruddha by term “Viruddha”.

2. Another opinion is that every types of Viruddha are not cause for that individual disease, for example in Madhumeha only Matra Viruddha is causative factor, and there is no other type of Viruddhahara mentioned so if Charak mentioned only "Viruddhahara" that means Madhumeha is caused by all Viruddhahara.

3. It may be also became that of that time our keen observer Acaryas searched out some special Viruddha for particular diseases and they want to more emphasize that particular viruddhahara for that particular disease as a causative factor. So they mentioned separately from Viruddhahara for example. Charak has mentioned Matra viruddha, Vidhiviruddha, Pakaviruddha, Satmyaviruddha separately from Viruddhahara Susruta has also described in same way, that in Krimiroga Matra, Vidhi paka and Satmya Viruddha are the commonest causative factors than other types of viruddha. So Acarya mentioned it separately from Viruddha.

**Types of viruddhahara**

According to Charakcarya as he stated in Cha. Su. 26 there are 18 types of Viruddhahara viz.

1. DesaViruddha
2. Kala Viruddha
3. AgniViruddha
4. MatraViruddha
5. SatmyaViruddha
6. VataViruddha
7. SamskaraViruddha
8. ViryaViruddha
9. KosthaViruddha
10. AvasthaViruddha
11. KramaViruddha
12. PariharaViruddha
13. UpacaraViruddha
14. PakaViruddha
15. SamyogaViruddha
16. HrdayaViruddha
17. Sampada Viruddha
18. Vidhi Viruddha

**Kala viruddha**

The use of cold, dry and similar things in winter and the use of pungent, hot and similar things in summer season are called incompatibility of diet with reference to season (Kala Viruddha).

As per the above verse of Susruta mentioned that food substances having opposite Rasa and Guna are beneficial (Hitkari) in that respective season. Therefore similar qualities of food substances are harmful to respective season and it may be cause for disease after a long
period.

1. **Hemant Rtu and Viruddahara:** In this season Snigdha (moisture) and Madhura rasa increase naturally. Therefore Kapha is going to accumulate in the body. So one should omit Madhura rasa and Snigdha food substances, but here the Jatharagni also becomes very strong. So if such Jatharagni does not get sufficient amount of fuel (food substances), then it consumes the body - fluids and thus the Vata possessed of cold qualities, get provoked in this season. So one should take the food substances, which are heavy (both as regards measure and quality), unctuous, amla and salt like juices of the flesh, fatty animals.

If one person who don’t take this type of diet regimen, then it is called Viruddhahara as per the hemanta kala.

2. **Sisira and Viruddahara:** Sisira (dewy season) is similar to Hemant (winter) in nature, therefore the whole regimen prescribed in the hemanta season as well, viruddha diet regimen are also same in Hemant season. Charak has stated that one should avoid those food substances which are pungent, bitter, astringent in taste and provocative of vata. These all substances are Viruddhahara in Sisira Rtu. In Sisira Tikta Rasa and Ruksa Guna substances are mostly Viruddha thanothers.

3. **Vasant and Viruddahara:** Kasaya rasa and Ruksa guna became more dominant in the Spring season (Vasant). So intake of this type of food substance is Viruddhahara. Charak has also stated that one should avoid heavy, amla, unctuous and sweet food substances, as these are Viruddhahara in vasant.

4. **Grisma and Viruddahara:** In this season Katu rasa and Ruksa guna become more dominant naturally. Therefore food substances having Katu and Ruksa quality become Viruddhahara in Grisma season. Lavana, Amla, Katu, Usna food substances are also Viruddha as mentioned by Charak.

5. **Varsa and Viruddahara:** In Varsa rtu Amla rasa and Snigdha guna become dominant naturally. So intake of this type of food substances is viruddha in this season.

6. **Sarada and Viruddahara:** Lavana Rasa and Snigdha Guna become predominant in this season (The autumn season). So intake of this type of food substances becomes viruddhahara in this season.

**Agni viruddha: Types of agni**

As Acarya Charak has stated in Cha. Vi. 6/17, the thermal element (Agni) in the bodies is differentiated in to four types according to its intensity viz.
1. Mandagni – Mild intensity
2. Tiksnagni - Acute intensity
3. Visamagni – Irregular intensity
4. Samagni - Regular intensity

In persons with equipoised vata-pitta-kapha habitus, the thermal processes are of the normal type (Samagni). In persons with vata habitus, if the preponderant vata has overpowered the seat of heat, the thermal processes become of irregular type (Visamagni), while in pitta habitus persons the preponderant pitta has overpowered the seat of heat, therefore the thermal processes become of the acute type. In same way kapha habitus person’s preponderant kapha has overpowered the seat of heat (Agni), therefore that person’s Agni become of the mild type.

Among these, the acute type is capable of coping with all kinds of indiscretions (It is called Apcara Saha), while mild type (Mandagni) is contrary in nature to this. Susruta has also stated that mild type of Agni digests even minute quantity of Ahara with difficulty.

The regular type is that which becomes impaired by indiscretions (Apacara), but in the absence of indiscretions, it maintains its normal condition. The irregular is that which is of the opposite characteristics to the regular type of Agni.

Actually Charak has mentioned “Ahara Parinamakara bhava[9] in Sarira 6/14.i.e. Heat, Vayu, Kleda (moisture), Sneha (unctuousness), kala (Time) and their appropriate combination (Samyoga). Here one can co-relate Usna, Vayu, Kleda with Pitta, Vata, Kapha dosa respectively. Therefore intensity of Agni depends on respective dosha.

**Agni viruddha**

One should take diet (food - Ahara) after considering four types of agni respectively. If food has not been taken in accordance to the respective thermal intensity (Jatharagni bala) then it will become Agniviruddha. i.e.

1. Mandagni - Guru, Snigdha, Madhura, etc. Foodsubstances
3. Visamagni - Ruksa, Laghu, Suksma, Guru, foodsubstances
4. Samagni - Excessive quantity of food andtaking
b. Matraviiruddha

Food taken in sufficient quantity is termed as Matravat Ahara. If one cannot take Matravat Ahara, then it is called Matraviiruddhaahara. Charak has given example of intake same quantity of Madhu and Ghee for explanation of Matraviiruddha.

Here only this example is not sufficient, but hina matra and atimatra could be taken under matra viruddha. Charak has described Matra as “Rasi” in Astavidha Ahara Visesayatana.

Ayurveda believes that every human being is unique and different from others hence the Ahara Matra for everything is different from one to another. The hunger or the quantity of food needed also differs from one person to other. So, it is not possible to decide a specific quantity of food, which will be quantity of food, which will be applicable to all. Besides the prakrti applicable to all. Besides the prakrti of human beings and the nature of food items are also variable.

Considering these points, Ayurveda contributes a special view in regard of the Matra of food. To decide appropriate quantity of food that is sufficient for a person’s good health, Charakcarya had given some guidelines in Vimana 2 i.e. Trividha Kuksiya. As the name of the chapter itself suggests, the stomach should be imagined to be divided in three equal parts and the food items should be taken accordingly.

In Matra total quality as well as quantity of different items is considered. The former is known as Sarvagraha (Consideration of the whole) and the latter as “Parigraha” (consideration itemwise)

This is very important from the view of the concept of “balance diet” because each item is considered with regard to the requirement of the body.

The symptoms of appropriate Matra - Samyaka Matra are given as
1. No pressure on the stomach
2. No interference in the proper functioning of heart
3. No excessive heaviness in the lateral side of chest
4. No excessive heaviness in the abdomen
5. Proper nourishment of the senses
6. Relief from hunger and thirst.
7. Feeling of comfort in all functions like standing, sleeping, walking, talking, etc.)
8. Food taken in the morning should be digested by the evening and that of evening should be digested by the next morning.

9. Promotion of strength and complexion.

All the other Acaryas have also given much importance to Ahara matra and description of proper quantity as well as improper quantity and their effects on the body has been given. At the same time a principle for the Matravat Ahara given by Charak. Matra Viruddha may be two types viz.

1. (1) Hina (Deficient)
2. (2) Adhika Matra (Excessive) and this two types of Viruddha Matra can be divided in to further two types in context of sarvagraha and parigraha. viz.
   1. Sarvagraha hina matra (diet deficiency by whole consideration)
   2. Parigraha hina matra (diet deficiency by item wise consideration)
   3. Sarvagraha Adhika Matra (Excessive diet by whole diet consideration)
   4. Parigraha Adhika Matra (Excessive diet by item wise consideration)

CONCLUSION

Viruddhahara is a causative factor of various diseases including Twakavikara & the occurrence of diseases can be diminished or stopped by avoiding Viruddhahara. “Ahara Dravyas are not contradictory on their own, but produce contradictory effects under the influence of Kala, Agni and Matra, etc. Viruddha Dravyas remain antagonistic to the Dhatus, and hence Dhatu Pratyankha Chikitsa has been recommended.

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