COCEPTUAL STUDY OF VIRRUDDHA AHARA WITH RESPECT TO GARA VISHA

Vd. Chetankumar Dagdu Chinke*1, Vd. Rajesh S. Upadhyay2 and Vd. Savita M. Takale3

1PG Scholar,
2Professor, HOD and PHD Guide,
3Associate Professor and Guide,

Agadtranta & Vidhivaidyak Dept., Chatrapati Shahu Maharaj Shikshan Sanstha’s Ayurved Mhavidyalaya & Rugnalaya, Kanchanwadi, Aurangabad-431001.

ABSTRACT

According to Ayurveda, Aahar (food) is life of human being. Aahar (food), Nidra(sleep), Brahmcharya (celibacy) are the three pillars of human body. Diet plays an important role in our life. Ayurveda emphasise on consuming appropriate food, rightly processed, on right time, in right combination, in right quantity, in right season. Viruddha Ahara is a peerless concept described in Ayurveda. The diet which disturbs the balance among the body elements is called Viruddha Ahara.[1] Many times a physically balanced diet can also disturb the homeostasis. Food taken in proper method nourishes the person physically and mentally both and it is the food through which person attains positive health and growth of body. Food taken in improper (Unbalanced) methods can cause various types of diseases. Therefore Ayurveda have given keen attention on concept of wholesome ahara and unwholesome ahara. Even incompatible diet should be considered similar to Gara Visha. This article is an attempt to study the concept of Viruddha ahara w.r.t. Gara Visha.

KEYWORDS: Ayurveda, Gara Visha, Unwholesome diet, Viruddha ahara.
INTRODUCTION
Ayurveda remains one of the most ancient and yet living tradition practiced widely in India and has a sound philosophical and experimental basis.\textsuperscript{[2,3]} Ayurveda gives prime importance to the prevention of diseases by elaborating the appropriate lifestyle in terms of Dinacharya and Rutucharya. Ahara is very much essential for the sustainment of life of all living beings.\textsuperscript{[4]} It is stated to be responsible for both Arogya (health) and Vyadhi (disease). Hita Ahara (wholesome food) if consumed according to rules, they provide fuel to the fire of digestion; they promote mental as well as physical strength and complexion.\textsuperscript{[5]} Ayurveda emphasise on consuming appropriate food, rightly processed, on right time, in right combination, in right quantity, in right season.

AIM AND OBJECTIVES
Aim:- To study the Concept of Viruddha ahar w.r.t. Gara Visha as per ayurvedic classics & samhitas.

Objectives
1) To study Viruddha Ahara in detail according to Charak, Sushrut and Vagbhat
2) To study types of Viruddha Ahara.
3) To study effect of Viruddha Ahara on Human body and diseases caused.
4) To study Gara Visha according to samhitas.
5) To find correlation between Gara Visha and Viruddha Ahara.

MATERIAL AND METHODS
Method – Descriptive and conceptual study.

Literary Review
CONCEPT OF VIRUDDHA AHARA
Viruddha Ahara is defined by Charaka. According to Acharya Charaka all kinds of foods which aggravate (Increase) the doshas but do not expel them out of the body and all of them become unsuitable or unhealthy for body is called as Viruddha.\textsuperscript{[6]}

The food articles by which the doshas are going to be provoked and spread or diffused from their place but these doshas are not eliminated from the body. So these food articles become
unwholesome. According to Acharya Sushruta Viruddha Aahara not only provokes the doshas but that also aggravate the Dhatus.\textsuperscript{[7]}

**Types of Viruddha Ahara\textsuperscript{[8]}**

Ayurvedic literature has described various types of Viruddha Ahara, which can be summarized as follows

1. *Desha Viruddha* - Consumption of those substances which are against place or land region - For example – To have Ruksha (Dry) and Tikshna (Acute) substances in arid region (Maru desha)

2. *Kala Viruddha* - Consumption of those substances which are against time or season – For example – Intake of Katu (Pungent) and Ushna (hot) substances in Ushna kala (Grishma, Sharada Ritus)

3. *Agni Viruddha* - Consumption of those substances which are against digestive power – For example – Intake of Guru food (foods which are heavy to digest) when there is Mandagni (low digestion power)

4. *Matra Viruddha* –Consumption of those substances which are against quantity – For example – Intake of Madhu (Honey) and Ghrita (Ghee) in equal quantity.

5. *Satmya Viruddha* - Consumption of those substances which are unwholesome – For example - Intake of Madhur (sweet) and Sheet (Cold) substance by person accustomed to Katu (Pungent) and Ushna (hot) substance.

6. *Dosha Viruddha* - For example – Utilization of drugs, diets and regimen having similar qualities with Dosha, but at variance with the habit of the individual.

7. *Sanskar Viruddha* - Consumption of those substances which are against mode of preparation. Drugs and diets which, when prepared in a particular way produced poisonous effects. For example – Heated Madhu (Honey)

8. *Veerya Viruddha* - Consumption of those substances which are against Potency Substances having Ushna (hot) potency in combination with those of Sheet (cold) potency substances. For example – Fish + Milk.

9. *Koshtha Viruddha* – Consumption of those substances which are against nature of bowels. For example – Administration of less quantity with mild potency purgative drug to a person of Krura koshta (Constipated bowel).

10. *Avastha Viruddha* - Consumption of those substances which are against States or condition. For example – Intake of Vata aggravating food by a person after exertion, sexual act or physical exertion.
11. **Kram Viruddha** - Consumption of those substances which are against sequence. For example – a. Consuming curd at night.

12. **Parihar Viruddha** - Consumption of those substances which are against things which relieve the symptoms. For example – Intake of hot potency food after taking meat of boar etc.

13. **Upachar Viruddha** - Consumption of those substances which are against treatment. For example – Intake of cold things after taking ghee.

14. **Paaka Viruddha** - Consumption of those substances which are against cooking. Preparation of food with bad or rotten fuel etc.

15. **Sanyoga Viruddha** - Consumption of those substances which are against combination. Or intake of two such substances which on combination have poisonous effects. For example a. Intake of sour substances with milk.

16. **Hriday Viruddha** – Consumption of intake of unpleasant food.

17. **Sampad Viruddha** – Consumption of those substances which are not having their proper qualities. For example – Intake of substance those are not mature, over matured or putrefied.

18. **Vidhi Viruddha** – This type includes the diet which is not according with the rules of eating. For example – Eating food in public place or open place.

**Diseases due to Viruddha Ahara**

Agnimandya is source of several diseases. **Viruddha ahara** causes the vitiation of Agni by Abhojana, Ajirnatibhojana, Vishamashana, Asatmya, Ati Ruksha and Sheeta, Sansrusta Bhojana. Thus the Agni mostly gets vitiated by Viruddha Ahara. This vitiating Jatharagni does not digest even the lightest of food substances, resulting in indigestion (Ajirna). This undigested food material turns sour and acts like a poison, which is called *Ama visha* in Ayurvedic terminology. Following are the diseases mentioned in Ayurvedic texts as a result of Viruddha Ahara\(^9,10\) **Klaibya** (Impotency), Blindness, **Visarpa** (Erysipelas), **Jalodara** (Ascitis), **Unmada** (Insanity), **Bhagandara** (Fistula in ano), **Murcha** (Coma/fainting), **Aadhmana** (Abdominal distention), **Galgraha** (Obstruction in throat), **Pandu roga** (Anemia), **Ama** (Endogenous toxin), **Kilasa** (Leucoderma), **Kushtha** (Various skin disorders), **Grahani** (Sprue), **Shotha** (Swelling or oedema), **Amlapitta** (Acidity), **Jwara** (Fever), **Pinas** (Allergic Rhinitis), **Santana Dosha** (Infertility problem), **Mrutyu** (Death).
CONCEPT OF GARA VISHA

Paribhasha (Definition)
Charak Samhita: Gara is a toxic combination of poisonous or non-poisonous substance and which exerts toxic effect after interval of some time and as such does not kill the patient instantly.[11] In addition to sthavar and jangamvisha there is one another type of poisons samyogajavisha which is called Gara Visha.[12] It creates many disease, Gara Visha are not to digested they take long time to digest hence they are not fatal.

Sushrut Samhita: The pulverized bodies of insect poisoning, as they do, the characteristic features of Dushivisha or enfeebled poison[laying inherent in human system] is turned into a Gara or chemical poison if administrated internally with any medicine or externally with any plaster/lepa.[13]

According to Laghutry Bhavprakash, Yogratanakar, Sharangdhar Samhita, kritrim visha is two; one which is prepared by combination of two poisonous substances called dushi visha. Another one which is prepared by combination of two non-poisonous substances called Gara Visha.[14,15,16] Chakrapani, Kashyap Samhita and Madhav Nidana described the samyogaj visha is one of two types one which is prepared by non-poisonous substance called as Gara visha and another one which is prepared by poisonous substance called as kritrim visha.[17,18,19]

Gara Visha Adhisthana (Mode of administration)[20]
Describe in sushrut samhita as the method is given to poison may be considered as Gara visha Adhisthana, these are Anna (food), Pana (drinks), Dantakastha (tooth brush), Kasaya (decoction), Nasya (nasal drops), Dhuma (fumigation), Abharana (ornaments), Anulepana (application), Ustdadana (massage), Parisheka (bath), Anjana (eye lid application), Vastra (clothes), Shayya (beds), Paduka (foot-wears).

Diseases due to Gara Visha
DISCUSSION
The concept of Gara visha explained in Agadtantra and it has wide application. Today’s lifestyle is changed, prolonged uses of adulterated food or incompatible food and people who are following bad habits are effected by Gara visha. It is mainly classified two types, 1. Nirviśha dravya samayogaja viśha- which is combination of two non-poisonous substance, 2. Saviśha dravya samayogaja viśha- it is combination of two or more than two poisonous substance. Hence Gara visha is mixture of various artificial substances which produces toxic effect on human body.

Viruddha Ahara is the origin of most of the ailments. Regular consumption of incompatible food can lead to inflammation at a molecular level; ending in creation of arachidonic acid which will finally results in to increased level of prostaglandin-2 and thromboxane. This inflammatory consequence lies behind basic pathologies that create Agni Mandya, Ama, and a number of metabolic disorders.[22]

CONCLUSION
Everything is toxic but its toxicity depends upon its dose, even water is also toxic if it is consumed in large amounts in relatively short time. According to Ayurveda Ahara also acts as poison if not taken properly. Some toxins cannot be removed from food as these toxins are present naturally and others may be created during processing or cooking. Consumption of all these toxins are hazardous for our health. By knowing these toxins we will live a healthy life. Gara visha in Ayurveda is an artificial poison. Anna(Food) is one of the Adhishthan of Gara visha. It is a comination of two or more products that lead to the formation of toxins which after intake deteriorate the health of consumer. Viruddha Ahara also acts as Visha and causes diseases. The diseases caused by Gara Visha and Viruddha Ahara are pretty common. Gara Visha is often ingested unknowingly we as like Viruddha Ahara and we have to be very alert in consuming food as in case of Gara Visha.

REFERENCES
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