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Conceptual insights of *Matravirudha Ahara* in Ayurveda

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ABSTRACT

Ayurveda is something beyond a remedial framework; it is a science and specialty of reasonable living that guides in accomplishing life span. It puts an accentuation on deterrent and recuperating treatments notwithstanding various approaches to purifying and revival. It can assist every individual with coming to the right conclusions about their sustenance, way of life, and exercise to restore a good arrangement between their body, brain, and mindfulness, to restore a good overall arrangement between their body, psyche, and mindfulness, in this manner ending the spread of sicknesses. Some unacceptable eating routines, propensities, ways of life, contradictory food mixes (e.g., milk and fish, melons and grain, yogurt, and meat or cooked *Madhu*, and so on), occasional changes, curbed feelings, and stress variables can all act either together or independently to change the equilibrium of *Vata*, *Pitta*, and *Kapha*. As per the idea of the reason, either *Vata*, *Pitta*, or *Kapha* go through exacerbation or insanity which influences the *Agni* (gastric fire) and creates *Ama* (poisons). This *Ama* enters the circulatory system and is circled all through the body, stopping up the channels. Maintenances of poisons in the blood bring about pre-eclampsia. This gathered poisonousness, when deeply grounded, will gradually influence *Prana* (crucial life energy), *Ojas* (resistance), and *Tejas* (cell metabolic energy) and result in sicknesses. This can be nature's endeavor at killing the poisonousness from the body. Each supposed infection is an emergency of *Ama* poisonousness. *Ama* is the fundamental interior reason for all illnesses, due to the bothered *Doshas*.

Key words: *Viruddhahara, Ama, Allergy, Twak Vikara, Matra Viruddha*

INTRODUCTION

Ayurveda, an old all-encompassing study of mending, offers a sensible and logical way to deal with deciding the right eating routine in light of a singular constitution. *Vata*, *Pitta*, or *Kapha*; the *Tridosha*, are the components that contain individual constitutions. This approach is very not the same as the "customary" perspective on a reasonable eating routine, viz., eating every day from the fundamental nutritional categories; meat, dairy, organic products, grains, and vegetables.

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As per *Ayurvedic* writing, such a plan is inadequate to lead us to the way to good well-being.

In the *Ayurvedic* literature there are five types of nutritional disorders:

1. Quantitative dietary deficiency - This includes undernutrition due to insufficient food, and even starvation.
2. Qualitative dietary deficiency - This includes wrong food combinations, which results in malnutrition, toxic condition, and lack of essential nutrients.
3. Qualitative and quantitative over nutrition - This includes emotional overeating, which can result in obesity and/or high cholesterol, which lead to hypertension, heart attacks, or paralysis.
4. Toxins in food - Certain foods and food combinations lead to toxemia and to certain digestive disorders.
5. Foods not suitable to one's constitutions may affect natural resistance and cause disease.

These five factors are closely connected to the strength of *Agni* (the gastric fire). There are four types of *Agni*:

1. *Vishama Agni* - Because of *Vata Dosha* the gastric fire becomes vitiated, causing sporadic cravings, heartburn, and gases. Genuinely the outcome is nervousness, frailty, dread, and neurological or mental issues.
2. *Tikshna Agni* - *Pitta Dosha* is answerable for this sort of *Agni* problem. It might cause hyper-digestion, hyperacidity, acid reflux, and hypoglycemia prompting fiery infections.
3. *Manda Agni* - This is because of an overabundance of *Kapha* condition, prompting sub-optimal ability to burn calories, overweight, sensitivities, and congestive illness.
4. *Sama Agni* - This kind of *Agni* is the consequence of a decent *Tri-dosha*. An individual having this kind of *Agni* can eat practically any sort of food trouble. Processing, assimilation, and disposal are typical.

The nutritionist should give consideration to these types of *Agni* when making suggestions concerning diet.

As per *Ayurveda*, each food has its own taste (*Rasa*), a warming or cooling energy (*Veerya*), and a post-stomach-related impact (*Vipaka*). At the point when two-three unique food substances of various *Rasa*, energy, and post-stomach related impact are joined together *Agni* can become over-burden breathing in the framework of the compound and bringing about the development of poisons in the framework. While the facts confirm that a singular's *Agni* generally decides how well ineffectively food is processed, food mixes are likewise vital. At the point when food sources, (proteins, carbs, and fats) having various impacts are eaten together, *Agni* will be dialed back. The food varieties might stay in the stomach for seven to eight hours.

These equivalent food sources, whenever eaten independently could well invigorate *Agni*, which rapidly even assists with consuming *Ama*. In this way, as per *Ayurveda*, one ought to eat as per one's constitution and take organic products, starches, and proteins independently at various times. Joining food sources inappropriately can deliver heartburn,

maturation, festering, and gas arrangement. This condition, whenever delayed, can prompt blood poisoning and a sickness complex. For instance, eating bananas with milk can reduce *Agni*, changes the gastrointestinal verdure produce poisons, and may cause sinus blockage, cold, hack, and sensitivities.

REVIEW

Types of *Viruddhahara*

There are eighteen types of *Viruddhahara* in the text as below.^[1]

1. *Desha Virudh*
2. *Kala Virudh*
3. *Agni Virudh*
4. *Matra Virudh*
5. *Satmya Virudh*
6. *Vatadi Virudh*
7. *Paka Virudh*
8. *Samskara Virudh*
9. *Virya Virudh*
10. *Samyoga Virudh*
11. *Kostha Virudh*
12. *Avastha Virudh*
13. *Krama Virudh*
14. *Parihara Virudh*
15. *Upacara Virudh*
16. *Hridaya Virudh*
17. *Sampada Virudh*
18. *Vidhi Virudh*

Matraviruddha

Food taken in adequate amounts is named *Matravat Ahara*. In the event that one can't take *Matravat Ahara*, then it is called *Matraviruddhahara*. *Acharya Charaka* has given an illustration of the admission same amount as *Madhu* and *Ghrita* for the clarification of *Matraviruddha*.

मधुसर्पिः समघृतं मात्रया तद्विरुध्यते ।^[2]

Here, just this model isn't adequate, however, *Hina Matra* and *Atimatra* could be taken under *Matra Viruddha*. Charaka has portrayed *Matra* as 'Rashi' in *Ashtavidya Ahara Visheshayatana*.^[3] *Ayurveda* accepts that each person is one of a kind and unique in relation to others subsequently the *Ahara Matra* for everything is not quite the same as to each other. The craving or the amount of food required additionally contrasts starting with one individual and then onto the next. In this way, it is unimaginable to expect to settle on a particular amount of food, which will be the amount of food that will be pertinent to all. Other than the *Prakriti* is pertinent to all. Other than the *Prakriti* of people and the idea of food things are additional factors.

Taking into account these focuses, *Ayurveda* contributes an exceptional view concerning the *Matra* of food. To conclude the proper amount of food that is adequate for an individual's decent well-being, *Charakacharya* had given a few rules in *Vimana 2* i.e., *Trividya Kukshiya*.^[4] As the name of the actual section proposes, the stomach ought to be envisioned to be separated into three equivalent parts and the food things ought to be taken as needs be.

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*'^[5] (Consideration items).

This is vital from the perspective of the idea of a "Balanced Diet" on the grounds that everything is considered with respect to the prerequisite of the body. The symptoms of appropriate *Matra - Samyaka Matra* are given as -

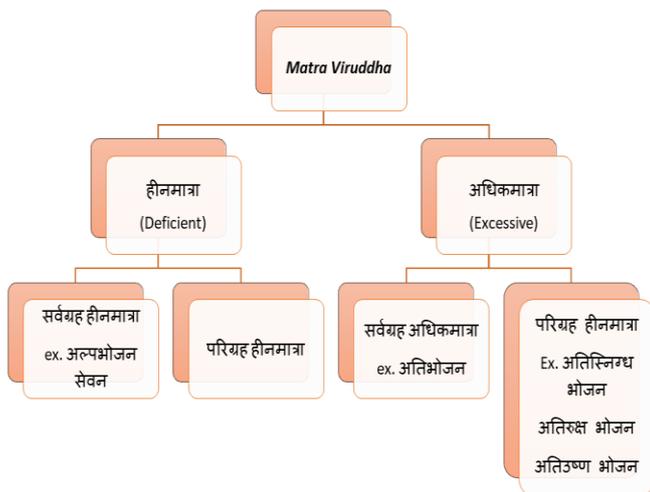
1. कुक्षे अप्रपीडनम् | - No pressure on the stomach
2. हृदस्य अनवरोध | - No interference in the proper functioning of the heart
3. पार्श्वयो अविपाटनम् | - No excessive heaviness in the lateral side of chest

4. नातिगौरवम् उदरस्य | - No excessive heaviness in the abdomen
5. इन्द्रियाणाम प्रीणनम् | - Proper nourishment of the senses
6. क्षुत्पिपासोपरम् | - Relief from hunger and Trishna.
7. स्थानासनशयपगमन उच्छ्वाससहास्य संकथासु सुखानुवृत्ति | - Feeling of comfort in all functions like standing, sleeping, walking, talking, etc.
8. सायं प्रातेश्च सुखेन परिणमन् | - Food taken in the morning should be digested by the evening and that of the evening should be digested by the next morning.
9. बलवर्णोपचयकरत्वम् | - Promotion of strength and complexion.

All the other *Acharyas* have also given much importance to *Ahara Matra*. And the 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 *Matrat Ahara* given by *Charaka* is आहारमात्रा पुनः अग्निबल अपेक्षणी meaning that quantity of diet depends upon the digestive power.

Matra Viruddha may be two types ^[6] viz.

1. *Hina* (deficient)
2. *Adhika Matra* (excessive) and these two types of *Viruddha Matra* can be divided into further two types in the context of *Sarvagraha* and *Parigraha*^[7] viz.
 - a) *Sarvagraha Hina Matra* (diet deficiency by whole consideration)
 - b) *Parigraha Hina Matra* (diet deficiency by item-wise consideration)
 - c) *Sarvagraha Adhika Matra* (Excessive diet by whole diet consideration)
 - d) *Parigraha Adhika Matra* (Excessive diet by item-wise consideration)



Acharya Charaka has given the effect of the *Hinamatra* (type of *Matra Viruddha*)^[8]

1. बलवर्णोपचयक्षयकरम् - Impairment of the strength and complexion
2. अतृप्तिकरम् - Unable to have feelings of satiety.
3. उदावर्तकरम् - Causing *Udavarta*,
4. अनापुष्पमम अवृष्यम्, अनौजस्यम् - Impairment of longevity, virility, and *Ojas*.
5. शरीर मनोबुद्धी इन्द्रियोपघातकरम् - Affliction of body, mind, intellect, senses.
6. सारविधमनम् - Impairment of the excellence of *Dhatu*.
7. अनलशम्यावहम् - Causing inauspicious conditions.
8. अशीते: वातविकारकाम् आयतनम् - Cause of eighty types of *Vatavyadhis*.
9. असन्तोषकारम् - Feeling of dissatisfaction

While *Adhika Matra* (a type of *Matra Viruddhahara*) aggravates all the *Doshas*, producing different types of diseases. ^[9] Viz.

- *Vata*: *Udarashula*, *Udaravridhi*, *Angamarda*, *Mukhshosha*, *Glaani*, indigestion, various types of pains, etc.
- *Pitta*: *Jwara*, *Atisara*, *Antardaha*, *Trishna*, *Bhrama* and *Moha*.

- *Kapha*: *Chardi*, *Aruchi*, *Shwasa*, *Jwara*, *Aalassya* and *Guruta* in the body.

Some examples of *Matraviruddha*, as given in the classics are

- प्रमेह निदान - परिग्रह अधिक मात्रा - उड़द, औदक मांस, नवीन धान्य, तिल आदि का अधिक सेवन ^[10]
- आमदोष निदान - सर्वग्रह अधिक मात्रा - अधिक भोजन सेवन ^[10]
- कुष्ठ निदान - परिग्रह अधिक मात्रा - हायनक, मत्स्य, काकमाची आदि का अधिक सेवन ^[11]
- गुल्म - सर्वग्रह हीनमात्रा - अल्पभोजन, अनशन ^[12]
- हृदय रोग कफज - सर्व ग्रह अधिक मात्रा - अति भोजन ^[13]
परिग्रह अधिक मात्रा - अति स्निग्ध, गुरु भोजन ^[13]
- सर्व क्षयज रोग - सर्व ग्रह हीन मात्रा, अल्प भोजन ^[14]

Classical References of *Matra Viruddha*:

SN	Examples	Charaka Samhita	Sushruta Samhita	Ashtanga Hridaya	Ashtanga Sangraha
1.	<i>Madhu</i> + <i>Ghrita</i> in equal quantity	+	+	+	+
2.	<i>Madhu</i> + <i>Antariksha Jala</i> in equal quantity	+	-	-	-
3.	<i>Madhu</i> + Lotus seeds in equal quantity	+	-	-	-
4.	<i>Madhu</i> + Water in equal quantity	-	+	-	+
5.	<i>Madhu</i> + <i>Sneha</i> in	-	+	+	-

	equal quantity				
6.	Water + Sneha in equal quantity	-	+	-	-
7.	Madhu + Sneha + Antariksha Jala	-	+	-	+
8.	Madhu + Ghrita + Vasa	-	-	+	-
9.	Madhu + Vasa	-	-	+	-
10.	Madhu + Taila	-	-	+	-
11.	Madhu + Taila + Ghrita + Vasa	-	-	+	-

DISCUSSION

A unique feature of dietetics in *Ayurveda* is the concept of *Viruddhahara* which have no real equivalents in the modern science of nutrition. It is defined as the food article or food combination which when ingested causes a vitiation and dislodging of *Doshas* but does not expel them out of the body, thereby causing contamination of the *Rasadi Dhatus* and ultimately giving rise to diseases.

Acharyas have enumerated eighteen types of *Viruddha Aharas* i.e., *Desavirudda*, *Kalavirudda*, *Agnivirudda*, *Matravirudda*, *Satmyavirudda*, *Samskaravirudda*, *Viryavirudda*, *Kosthavirudda*, *Avasthavirudda*, *Kramvirudda*, *Pakavirudda*, *Samyogavirudda*, *Hridvirudda*, *Vidhiviruddam* and *Sampatvirudda*.

These are the eighteen types of *Virudda Ahara* illustrated by *Caraka*. The difference between *Virya Viruddha* and those due to *Samyoga* is that the articles of the former category are essentially those which possess mutually contradictory qualities while those of

the *Samyoga Viruddha* are compactable simply by their combination, irrespective of their *Gunas* (qualities) and very specific in nature and formed only in certain cases operating through *Prabhava*, and it should be known as restricted to the said combination only and not in case of additions of other substances too.

A *Viruddhahara* does not always cause disease immediately because of the three factors that come in the way of its manifestation.

1. The quality of the *Ahita* or *Viruddha* food article, which in turn is modified by the *Desha* (the nature of locality), *Kala* (season of application), *Samyoga* (the combination with other food articles), *Vīryam* and the *Pramana* (the quantity).
2. The strength of the *Dosha*.
3. And the immunity power of the individual.

But in the long run intake of *Ahitahara* causes cumulative saturation of vitiated *Doshas* and mostly leads to disease.

CONCLUSION

This study, which is a comprehensive review of the *Ayurvedic* literature, highlights the therapeutic role of *Viruddhahara* in the management of diseases. Hypothetically we can justify that the *Virudhahara* effect of *Madhu* with *Ghrita*, *Antariksh Jala* & *Pushkarbeeja* in a ratio of 1:1 may be due to cellular interaction which takes place in our body. We can also conclude that there may be a change in *Agni* i.e., *Jatharagni* & *Dhatvagni* status of the particular person when combined with *Ghrita*, *Antarikah Jala* & *Pushkarbeeja* because diseases caused by *Virudhahara* are particularly related to *Agni*. Other than these we can conclude that *Madhu's* pollen toxicity may be increased after being chemically combined with *Ghrita*, *Antariksh Jala* & *Pushkarbeeja*.

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