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.

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 Aahara. In the event that one can’t take Matravat Aahara, 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.
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 Ashtavidha Ahara Visheshyatana. 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., Trividha Kukshiya. 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’ (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 अप्र्रीडनम्। - No pressure on the stomach
2. हृदस्य अनवरोध। - No interference in the proper functioning of the heart
3. पार्श्व्यो अविपातनम्। - No excessive heaviness in the lateral side of chest
4. नातिगौरवम् उदरस्य। - No excessive heaviness in the abdomen
5. इन्द्रियाणाम प्रीणनम। - Proper nourishment of the senses
6. श्रुत्तिपापासपरम्। - Relief from hunger and Trishna.
7. स्थानासनश्यपगमन उच्चवाससहास्य संकथासु - सुखानुवृति। - Feeling of comfort in all functions like standing, sleeping, walking, talking, etc.
8. सायं प्रातेश्च सुखेन त्वरणम्। - Food taken in the morning should be digested by the evening and that of the evening should be digested by the next morning.
9. बलवणोचयकरपवम्। - 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 Matravat Ahara given by Charaka is आहारमात्रा पुनः अग्निभल अपेक्षीणी meaning that quantity of diet depends upon the digestive power.

Matra Viruddha may be two types 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 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. बलवणो्चयक्षयकरम् - Impairment of the strength and complexion.
2. अतृतिकरम - Unable to have feelings of satiety.
3. उदावतपकरम - Causing Udavarta,
4. अना्ुष््मम अवृष्यम अनौजस्यम् - Impairment of longevity, virility, and Ojas.
5. शरीर मनोबुिी इन्द्रियो्घातकरम - Affliction of body, mind, intellect, senses.
6. सारविधमनम् - Impairment of the excellence of Dhatus.
7. अनलश्म्यावहम - Causing inauspicious conditions.
8. अशीतेिः वातरवकारकाम् आयतनम् - Cause of eighty types of Vatavyadhis.
9. असन्तोषकारम - Feeling of dissatisfaction

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

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

Some examples of Matraviruddha, as given in the classics are

- प्रमेह निदान - परियह अधिक मात्रा - उडद, औदक मांस, नवीन धान्य, तिल आदि का अधिक सेवन [10]
- आदमोष निदान - सर्वयह अधिक मात्रा - अधिक भोजन सेवन [10]
- कुष निदान - परियह अधिक मात्रा - हायनक, मत्स्य, काकमाची आदि का अधिक सेवन [11]
- गुल्म - सर्वयह हीनमात्रा - अल्पभोजन, अनशन [12]
- हदय रोग कफज - सर्व यह अधिक मात्रा - अति भोजन [13]
- परियह अधिक मात्रा - अति स्तिंग्ध, गुरु भोजन [13]
- सर्व क्षयज रोग - सर्व यह हीन गात्रा, अल्प भोजन [14]

Classical References of Matra Viruddha:

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<td>1.</td>
<td>Madhu + Ghrita in equal quantity</td>
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<td>2.</td>
<td>Madhu + Antariksha Jala in equal quantity</td>
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<td>Madhu + Water in equal quantity</td>
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<td>5.</td>
<td>Madhu + Sneha in</td>
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A unique feature of dietetics in Ayurveda is the concept of Viruddha Aharas 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, Samyavirudda, Samskaravirudda, Viryaavirudda, Kosthavirudda, Avasthayavirudda, Kramvirudda, Pakavirudda, Samyogavirudda, Hridvirudda, Vidhiviruddam and Sampatvirudda.

These are the eighteen types of Viruddha Aahara 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 Ganas (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), Viryam 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 Viruddhahara 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, Antariksh 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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