

AYURVEDA CONCEPT OF SATMYAVIRUDDHA AND PATHOLOGICAL INVOLVEMENT OF MADHUR AND KATU RASA

Dr. M. B. Pillewan*¹, Dr. Anand Prakash Verma² and Dr. Ranjita Naharia³

¹Professor and HOD, Department of Samhita Siddhant, R.D. Memorial Ayurved College, Bhopal (M.P.)

²Assistant Professor, Department of Samhita Siddhant, Pt. Dr. Shivshakti Lal Sharma Ayurved College, Ratlam (M.P.)

³Assistant Professor, Govt. Ashtang Ayurveda College, Indore, M.P.

***Corresponding Author: Dr. M. B. Pillewan**

Professor and HOD, Department of Samhita Siddhant, R.D. Memorial Ayurved College, Bhopal (M.P.)

Article Received on 12/07/2021

Article Revised on 02/08/2021

Article Accepted on 22/08/2021

ABSTRACT

Human body requires food to get energy for life processes such as growth, development, repair and maintenance etc. *Ayurveda* explains a very unique concept of *Ahara* (food) in the chapter of *Ahara vidhi-vidhan*. *Ayurvedic* scholars have emphasized *Ahara* for growth of the body, maintaining good health, prevention and management of various disorders, etc. According to *Ayurveda*, *Ahara* can be considered as the *Prana* because *Hita Ahara* (wholesome diet) promotes health and longevity while *Ahita Ahara* (unwholesome diet) promotes manifestation of various diseases. The combination of certain incompatible food items is considered as unsafe and it is called as *Viruddha ahara*. When food is not consumed according to one’s own *Prakriti* (constitution) it is termed as *Satmya Viruddha*. As per *Ayurveda*, there are six types of *Rasa* in the *Ahara*. i.e. *Madhur*, *Amla*, *Lavan*, *Katu*, *Tikta* and *Kashya*. Our body is familiar to the taste of *Madhur Rasa* (sweet) since birth. It gives nourishment to the tissues, essential for children, old and malnourished. When excess of sweet food is consumed it leads to heaviness, lethargy; reduces the *Agni*, increases congestion, vitiate *Kapha Dosha*, etc. Whereas *Katu Rasa* has pungent taste and is found in spicy foods. *Atisevana* of *Katu Rasa* leads to *Ghani*, *Krashata*, *Angashula*, *Avrushyakara*, *Murcha*, *Bhrama*, *Daha*, *Daurbalya*, *Trishna*, etc.

KEYWORDS: Ayurveda, Ahara, Satmya Viruddha, **Katu Rasa**, Madhur Rasa, Agni. Diseases.

INTRODUCTION

Ayurveda texts clearly imply that *Ahara* is the first and the most important pillar for our healthy life. The wholesome and unwholesome diet is responsible for happiness and unhappiness respectively. *Ayurveda* has always given strong consideration to the diet. In some health related problems, dietary management in itself is a complete treatment. On the basis of *Rasa*, *Ahara* is classified into six categories as depicted in figure 1. According to *Acharya Charaka*, *Ahara* can be classified into twenty types depending upon properties.^[1]

- | | | |
|-------------|--------------|--------------|
| 1. Guru | 2. Ushna | 3. Snigdha |
| 4. Ruksha | 5. Laghu | 6. Sheeta |
| 7. Manda | 8. Tikshna | 9. Sthira |
| 10. Sara | 11. Mridu | 12. Kathin |
| 13. Vishada | 14. Pichhila | 15. Slakshna |
| 16. Khara | 17. Sukshma | 18. Sthula |
| 19. Sandra | 20. Drava | |

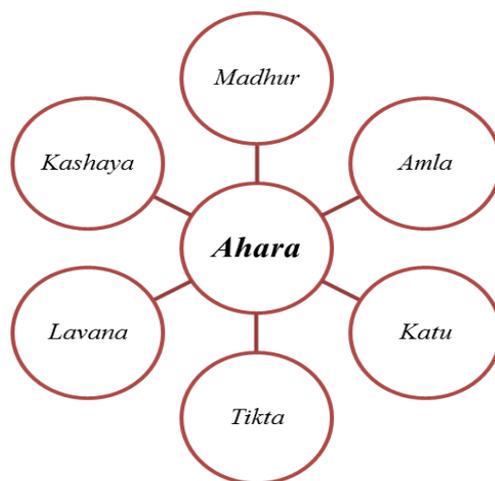


Figure 1: Types of Ahara.

According to *Ayurveda* classics, discipline of eating plays an important role in determining the benefits of *Ahara* intake. *Charaka Samhita* describes about the eight principles of *Ahara vidhi* such as *Prakriti* (natural quality), *Samyoga* (combinations), *Rashi* (quantity), *Desha* (habitat and climate), *Karana* (preparation), *Kala*

(temporal factor), *Upayoga Sanstha* (rules of use) and *Upayokta* (the user).^[2]

Improper *Ahara* and *Vihara* (food and lifestyle) can be considered as *Samprapti* factor of various diseases. It is important for us to be aware of the *Viruddha Ahara* to prevent ourselves from various diseases. Due to the modern lifestyle, people are consuming diets which have wrong combination of food and are also *Kal-viruddha*, *Sanskara Viruddha*. They can disturb our normal metabolism process and can lead to various metabolic disorders.

Concept of *Viruddha Ahara*

According to *Acharya Charaka*, the food (diet) and drugs (medicines) which dislodge the *Doshas* from its normal *Sthana* (*Doshotklesha*), but do not expel it out from the body are termed as *Viruddha* or incompatible diet.^[3,4] According to *Acharya Sushruta*, *Viruddha Ahara* are the foods which dislodge the *Doshas* from their original site, but do not expel them out of the body; aggravate the *Rasadi dhatus*, and does not provide nourishment to the *Dhatus*.^[5] The regular consumption of contradictory foods aggravates the *Jatharagni* (digestive fire), produces *Ama* (toxins) and metabolic disorders. It is very crucial to know about the food combinations or opposite diet reactions, incompatible foods, etc. Wrong combinations of food items may result into detrimental effects.

The main cause of disease manifestation is aggravation of *Doshas* and *Dhatus* due to *Viruddha Ahara-vihar*. *Viruddha Ahara* can produce various diseases in our body such as impotency (sterility), blindness, *Visarpa* (skin disease), eruptions, fistula-in-ano, unconsciousness, intoxication, abdominal distension i.e., flatulence, obstruction of throat, anemia, poisoning due to *Ama*; indigestions, various skin diseases, gastritis, edema, hyperacidity, fever, fetal diseases, infertility, etc. *Viruddha Ahara* has negative impact on immunity, circulation, digestion, endocrine and nervous system. It deteriorates the *Shukra dhatu* causing *Shukra dhatu dushti*.^[6]

Ayurveda literature has described various types of *Viruddha Ahara*, which can be summarized as follows:

1. *Desha* (place) *Viruddha*
2. *Kala Viruddha*
3. *Agni Viruddha*
4. *Matra* (quantity) *Viruddha*
5. *Dosha Viruddha*
6. *Satmya* (wholesome) *Viruddha*
7. *Sanskar Viruddha*
8. *Veerya* (potency) *Viruddha*
9. *Koshtha Viruddha*
10. *Avastha* (state of health) *Viruddha*
11. *Kram* (sequence) *Viruddha*
12. *Parihar Viruddha*
13. *Upachar* (treatment) *Viruddha*
14. *Paak* (cooking) *Viruddha*

15. *Samyoga* (combination) *Viruddha*
16. *Hriday Viruddha*
17. *Sampad* (richness of quality) *Viruddha*
18. *Vidhi* (rules for eating) *Viruddha*.

Satmya Viruddha Ahara

When a person consume the food according to one's own *Prakriti* (constitution), it becomes suitable for that person. But when he consumes the diet which is opposite to one's *Prakriti* it is harmful for the body and it is termed as *Satmya Viruddha Ahara*.^[7] If a person is *Satmya* to *Katu*, *Ushna* and *Teekshna Guna* qualities in food, then if he consume *Svadu* (sweet), *Sheeta*, *Guru* etc. qualities in food, it will be termed as *Satmya Viruddha*. The *Satmya* or wholesome diet helps in providing proper nourishment and growth to the body. *Satmya Viruddha Ahara* can cause different metabolic disorders.

When diet is advised to a person then his habitual tolerance to food must be taken under consideration. Intake of *Madhur* (sweet) and *Sheeta* (cold) substance by person habitual to *Katu* (pungent) and *Ushna* (hot) substance will be termed as *Satmya Viruddha Ahara*.

It has been clearly mentioned in various classics, that food or certain food processing, wrong portion size, wrong time of food consumption; food which is not consumed considering ones *Prakriti* or phenotype are all *Viruddha*. *Viruddha Ahara* leads to improper absorption and metabolism producing toxic metabolites which get deposited in the tissues and are not able to expel from tissue or cell leading to many serious disease process.^[8]

Concept of *Rasa*

The word *Rasa* comprises different meanings as per the *Ayurveda* classics. *Rasa* is the property by which "Rasanendriya" experience the taste of the food.^[9] *Pradhana Rasa* is primary taste or main taste perceived by the tongue. *Anu-Rasa* is perceived after a small period of time and it is also called as *Uparasa*. According to *Ayurveda* classics, there are six types of *Rasa* i.e. sweet (*Madhur*), sour (*Amla*), salt (*Lavana*), pungent (*Katu*), bitter (*Tikta*) and astringent (*Kashya*).^[10] *Acharya Sushruta* stated that different combination of *Mahabhuta* results into the formation of six *Rasas*. All the six *Rasa* have *Mahabhuta* but the predominant *Mahabhuta* is responsible in determining the *Pradhana Rasa*.^[11]

Pathological involvement of *Madhur rasa*

It is made from the *Jala* and *Prithvi Mahabhuta*. It has sweet pleasant flavor, delightfulness, softness, cold and heavy nature. *Ahara* of sweet taste provides nourishment to the body and helps in the growth of *Rasa dhatu* (body fluid), blood, muscle, fat, bone marrow, *Ojas*, semen, etc. It promotes strength, complexion; pacifies *Pitta* and *Vata Dosha*. It helps in relieving thirst and burning sensation. It enriches healthy skin, hair, voice and strength. It has soothing, revitalizing and nutritious effect on the body. It has *Kapha* aggravating properties and

Vata, Pitta pacifying properties.^[12] Excess consumption of *Madhur Rasa* causes vitiation of *Kapha* leading to development of obesity, *Sthaulya* (fat deposition), *Agnisada* (anorexia), *Prameha* (diabetes), *Galaganda* (goiter), *Arbuda* (lypoma), lethargy, hypersomnia, heaviness, lack of appetite, dysuria, cough, allergic rhinitis, *Anaha* (constipation), vomiting, loss of sensation and voice, cervical lymphadenitis, filariasis (elephantiasis), *Galasopha* (pharyngitis), adhesion in the bladder, vessels, throat and *Netraroga* like Abhisyanda (conjunctivitis), *Mardava*, *Alasya*, *Atiswapna*, *Gaurava*, *Aruchi*, *Agnimandya*, *MukhaKanthagata*, *Mansa Vriddhi*, *Shwasa*, *Kasa*, *Pratishyaya*, *Alasaka*, *Sheeta Jwara*, *Anaha*, *Krimietc Kaphaja Rogas*, etc.^[13]

Pathological involvement of *Katu Rasa*

Katu Rasa comprises of *Vayu* and *Agni Mahabhuta*. It helps in digestion, assimilation of the food; alleviate diseases like obesity, chronic conjunctivitis, etc. It has *Nipata* effect (bites other rasa), *Tudati* (penetrating sensation over tongue), *Vidaha effect* (burning sensation) of mouth, nose, eyes. Due to dominance of *Vayu* and *Agni Mahabhutas* it is *Shirahshulajanaka* (produces ache in the head region); produces giddiness, burning sensation, tremor, piercing and stabbing pain in legs, hands, back etc. ^[14] Excess consumption of *Katu Rasa* deteriorate manhood causing *Shukrakshaya* (sperm count decreases). It affect potency of the taste causing *Murchaa* (unconsciousness), *Kampa* (tremors), lower back pain, asthma, *Strava* (secretion) from *Nasa*, *Aksha* (nose and eyes); emaciation, fainting, choking, giddiness, burning sensation in throat, *Glani*, *Krashata*, *Kampa*, *Angashula*, *Avrushyakara*, *Bhrama*, *Daha*, etc.^[15]

CONCLUSION

There are three factors, which supports life i.e. *Ahara* (food), *Swapna* (sound sleep) and *Brahmacharya* (control over senses). A food substance possessing excellent properties and qualities supports and fulfils the growing criteria for *Dhatu*s. The wholesome use of *Ahara* brings health whereas unwholesome food habits are cause of various diseases which are described in *Ayurveda* under the concept of *Viruddha Ahara*. The *Agni* gets vitiated by *Viruddhahara*. This vitiated *Jatharagni* result into indigestion (*Ajirna*). Consuming the food according to one's *Prakriti* (constitution) is important for the person. *Satmya Viruddha Ahara* can cause manifestation of different metabolic disorders. *Rasa* are considered as an important part of *Ahara*. Various *Ayurvedic* texts mention that six *Rasa* should be consumed according to their *Utpatti* and *Upalabdhi*. If they are consumed in proper quantity they will shows good effect on health. But if consumed in excess quantity, *Atiyoga Lakshana* can be seen. Therefore *Shadrasatmaka Ahara* should be taken.

REFERENCE

1. Shashtri Rajeshwar Dutta, upadhyaya Y, Pandey GS, Gupta B, editors. Charaka Samhita. Varanasi: Chaukhambha bharati academy, 2005.
2. Singh Ram Harsha. Swasthavratya vigyan. 1st ed. Varanasi: Chaukhambha Surbharati Prakashan, 2003.
3. Dr Ganesh K Garde, Sartha Vagbhat-Ashtanghruday Marathi translation, 8th edition, Raghuvanshi prakashan Pune 2, Sutrasthana, chapter, 1996; 7(45): 38.
4. Dr Brahmanand Tripathi & Dr Gangasahay Pandey, Charak samhita, charak chandrika- hindi commentary edition, Chaukhamba subharati Prakashan, Varanasi, Sutrasthana, 1995; 26(85): 496.
5. Dr Ambikadatta shastri, Sushrut samhita, Ayurved tatva sandipika Hindi commentary, edition reprint, Publication- Chukhamba Sanskrit Sansthan, Varanasi, Sutrasthana, chapter, 2010; 20(20): 110.
6. Dr Ambikadatta shastri, Sushrut samhita, Ayurved tatva sandipika Hindi commentary edition reprint, Chukhamba Sanskrit Sansthan Publication, Varanasi, sutrasthana, chapter, 2010; 20(19): 110.
7. Charak, Dr Brahmanand Tripathi, charak samhita, sootrasthana, adhyay 26, 91, varanasi, chaukhamba surbharti prakashan, 2017; 497.
8. Charaka. Charaka Samhita (Charak Chandrika Hindi commentary). Brahmanand Tripathi, Ganga Sahay Pandey, editors. 1st ed. Varanasi: Chaukhamba Surbharti Prakashan. Sutra Sthana, 2007; 26/91: 497.
9. Dr. Brahmannda Tripathi, "Charaka Chandrika Hindi Vyakhya" on Charaka Samhita, Chaukhamba Surbharati Prakashana, 2008: 35.
10. Dr. Brahmannda Tripathi, "Charaka Chandrika Hindi Vyakhya" on Charaka Samhita, Chaukhamba Surbharati Prakashana, 2008: 656.
11. Acharya Sushruta, Sushruta Samhita commentary of Dalhanacharya Sutrasthana 42nd chapter, Shoka No-3, edited by Acharya Yadavji and Trikamji, 7th edition Varanasi, Chaukhamba Orientalia, 2002: 181.
12. Charaka S, SashtriKashinath, Pt, Chaturvedi Gorakhnath., Dr. Varanasi: ChaukhambaBharti Academy. Sutrasthana, 2009; 26/42(1): 504.
13. Dr. Brahmannda Tripathi, "Nirmala Hindi Vyakhya" on Ashtanga Hrudayam, Chaukhamba Surbharati Prakashana, 2012; 153.
14. Dr. Brahmannda Tripathi, "Charaka Chandrika Hindi Vyakhya" on Charaka Samhita, Chaukhamba Surbharati Prakashana, 2008; 492.
15. Dr. Brahmannda Tripathi, "Nirmala Hindi Vyakhya" on Ashtanga Hrudayam, Chaukhamba Surbharati Prakashana, 2012; 154.