

Review Article

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SATMAYA VIRUDHA: AYURVEDA AND MODERN VIEW W.S.R. TO AHARA

Dr. M. B. Pillewan¹, Dr. Anand Prakash Verma², Vaidya Gaurang C Jivrajani³

¹Professor & HOD, Dept. Samhita, R.D. Memorial Ayurvedic College, Bhopal (M.P.) India.

²Associate Professor, Dept. Samhita, Pt. Shivshakti Lal Sharma Ayurvedic College, Ratlam (M.P.) India.

³Lecturer, Dept. Siddhant and Samhita, Shri O.H. Nazar Ayurved College, Surat, Gujarat, India.

Abstract

Ayurveda described many concepts related to the dietary and life style conduction and *Satmya Viruddha* is one such concept which related with the incompatible conduction of dietary and daily regimen. *Satmya Viruddha Ahara* means consumption of food opposite to the *Prakriti* which is not suitable for the individual inherent constitution. *Satmya Viruddha Ahara-Vihara* is responsible for the health problems including digestive, skin, allergic and cardiac disorders, etc. *Satmya Viruddha Ahara*. The person predominant to *Pitta Dosha* likes *Ushna* and *Teekshna Ahara*, in this context *Sheeta* and *Madhura Ahara* acts as *Satmya Viruddha* which is not suitable for such type of person. *Satmya* diet is good for growth and nourishment while *Satmya Viruddha Ahara* may cause harmful health effects. Present article explores Ayurveda concept of *Satmaya Virudha* and modern perspective W.S.R. to incompatible *Ahara* and *Vihara*.

Key-Words: *Ayurveda, Satmya Viruddha, Ahara, Vihara, Incompatible*

Introduction

The food incompatibility described as *Viruddha Ahara* in Ayurveda and as per this concept food and medicines if not consumed according to the compatibility then they may aggravates *Doshas* and leads pathological conditions. The *Viruddha* or incompatible diet also not provides nourishment to the body and deprived good quality of *Ahara* [1-4].

The incompatibility of food may occurs due to the inappropriate place of meal (*Desha*), improper timing of meal (*Kala Viruddha*), incompatible to the digestive strength (*Agni Viruddha*), excess or low quantity of meal (*Matra Viruddha*), unwholesome diet (*Satmya Viruddha*), inappropriate potency (*Veerya Viruddha*), incompatible to the physical state of person (*Avastha Viruddha*), improper cooking (*Paak Viruddha*), improper combination (*Samyoga Viruddha*) and inappropriate rules for eating (*Vidhi Viruddha*), etc.

Ayurveda furthermore explained concept of *Satmya*, according to this concept one should take diet or acquire daily routine as per his/her internal constitution and requirements. The person having low digestive power should take *Laghu* digestible *Ahara* while *Guru* and *Tikshna Ahara* are suitable for person possessing potent *Agni* or strong digestive power. The foods or daily routine which is not appropriate and opposite to the *Prakriti* of person can be termed as *Satmya Viruddha* and conduction of such practice may aggravates *Jatharagni*, increases production of *Ama* and induces metabolic disorders, etc [4-7].

The *Satmya Viruddha Ahara-vihara* is considered as main cause of diseases like; sterility, skin disease, ano-rectal disorders, intoxication, digestive ailments, flatulence, anemia, gastritis, hyperacidity and allergic conditions, etc. The *Satmya Viruddha Ahara-vihara* also affects immunity and decreases resistance against common diseases. The symptoms of early aging and cardiovascular events may also occur as consequences of *Satmya Viruddha Ahara-vihara*.

Satmya Viruddha Ahara:

Ahara opposite to the *Prakriti* of person and imparts harmful effects on body can be considered as *Satmya Viruddha Ahara*. The literal meaning of word *Satmya* is suitability

means *Ahara-Vihara* which is appropriate for the particular person according to his/her internal constitution. If person follow wholesome (*Satmya*) dietary conduct then he/she perceives all benefits of *Ahara* and remain away from diseases. Contrary to this unwholesome diet (*Satmya Viruddha Ahara*) which is not suitable according to the inherent constitution of person may cause harmful effects on the body. If *Katu*, *Ushna* and *Teekshna Ahara* is good for a person and if such type of person consume *Madhura* and *Sheeta Ahara* then it will be termed as *Satmya Viruddha*.

The *Satmya* diet gives nourishment to the body while *Satmya Viruddha Ahara* deprived nutritional value and causes different metabolic disorders. *Satmya Ahara* is based on the natural habitants of person and depends upon social dietary habits of particular area. *Satmya Viruddha* causes improper absorption and metabolism of *Ahara*, aggravates toxins and triggers many health ailments [6-8]. The pathological consequences related to the *Satmya Viruddha Ahara* are depicted in **Figure 1**.

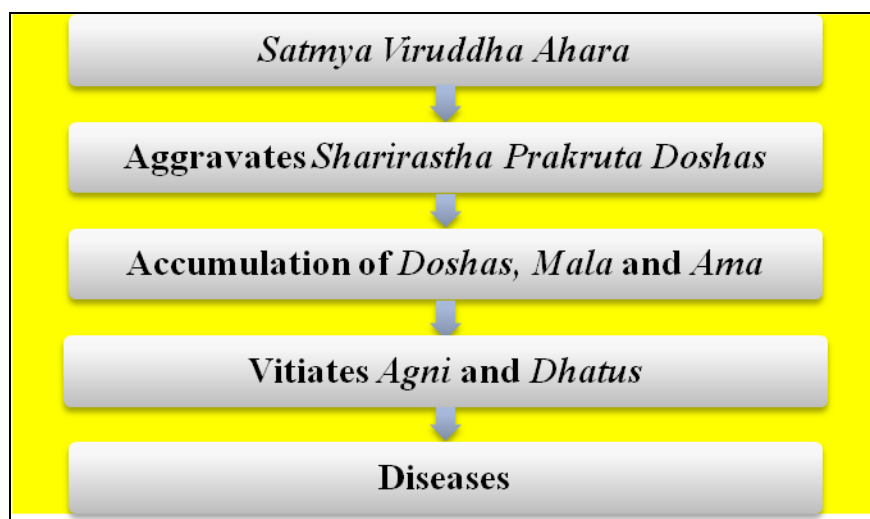


Figure 1: Pathological consequences of unwholesome diets

Diseases associated with unwholesome diet:

- Disease of *Indriya* e.g. *Shandhya*, *Jwara*, *Pinasa* and *Bhagandara*, etc.
- Disease of *Rasadi Sapta Dhatus* e.g. *Visarpa*, *Pandu*, *Kushtha*, *Aamvisha*, *Grahani*, *Shotha* and *Amlapitta*, etc.
- Psychological Diseases e.g. *Unmada* and *Mada*, etc.

Treatment of Diseases Induced by Unwholesome Diet:

Shodhana:

Shodhana means purification which helps to expel out morbid *Doshas* which accumulates due to the consumptions of unwholesome diet. *Vamana* and *Virechana* are major line of treatment which eliminates *Dushta Doshas* from the body. The consumption of incompatible *Ahara* may increase production of *Ama* which further becomes cause of many diseases, the Ayurveda purification measures (*Shodhana*) helps to expel out excessive *Ama* from body and also relieves condition like constipation and indigestion associated with *Satmya Viruddha Ahara*.

Shamana:

Drugs having opposite properties to that of qualities of *Viruddha Aahara* can be used to control *Vikruta Doshas*. The Ayurveda drugs possessing digestive, carminative, stimulant and laxative properties mainly used to resist pathological progression of digestive ailments related to the *Satmya Viruddha Ahara*. The Ayurveda *Rasayana*, nourishing and *Dhatu* potentiating drugs used to compel nourishments of body.

Nidanaparivarjana:

Nidanaparivarjana is first line approach always which helps to prevent consequences by avoiding root cause of pathogenesis, so here it is suggested to avoid *Satmya Viruddha Ahara*. *Pathyakara Aahara* and avoidance of *Viruddha Aahara* helps to prevent hazardous effects of unwholesome diets [8-10].

Modern Concept of Wholesome and Unwholesome Diets:

With respect to the consumption of unwholesome materials modern science explains concept of agonist and antagonist, free radical mechanism, allergic reaction and food poisoning, etc. The agonists are the substance that acts like another substance and stimulates action of each other while antagonist suppresses action of each other. Therefore foods or drugs should be used by considering their agonistic and antagonistic actions.

The concept of free radical says that there are some foods which prevent oxidative damage of cellular tissues caused by free radicals, these food possesses anti-oxidant

property thus helps to resist tissue damage induced by free radicals. The natural herbs, curcuma, phenolic compounds and vitamin rich foods possess anti-oxidant effects.

Another concept of modern science is “food sensitivity” which some person shows food sensitivity towards the few food articles, illnesses may occurs due to the food sensitivities since if person consume such types of food for which he/she is sensitive then adverse health effects occurs. The concept of “food sensitivity” may be correlated with allergic reactions since some food ingredients may be allergic for particular types of person. The consumption of such ingredients may leads allergic responses like; skin rashes, asthma, respiratory distress, headache, gastric problems and skin manifestations, etc. Therefore one should avoid foods for which he/she is sensitive or allergic.

The food poisoning is very common way to spread health problems related to the consumption of contaminated food. The food contaminated by bacteria, viruses, environmental toxins and additives may causes several health problems including indigestion, diarrhea, vomiting, dysentery, abdominal spasm and headache, etc. The improper cooking or excessive quantity of meal may also cause consequences of food poisoning. Food poisoning can be avoided by using fresh, hot and properly cooked ingredients in daily meal.

Conclusion

Ayurveda described concept of *Satmya* which indicates suitability and *Satmya Viruddha* indicates incompatibility. These concepts mainly related with the dietary and daily regimen. *Satmya Ahara* means consumption of food according to the *Prakriti* which offers all health benefits and *Satmya Viruddha Ahara* means consumption of meal opposite to the *Prakriti* which may cause harmful health effects. *Satmya Viruddha Ahara-Vihara* is responsible for the problems like digestive, skin, allergic and metabolic disorders, etc. *Nidana Parivarjana*, *Shodhana* and *Shamana Chikitsa* are advocates to reverse the effects of *Satmya Viruddha Ahara-Vihara*. The dietary guidance and restrictions have been advises by ancient Ayurveda physicians to acquire health benefits of *Ahara*. The Ayurveda rules of *Ahara-Vihara* helps to avoid health problems related with the unwholesome dietary

practices. Modern science also described similar concepts including food allergies, agonist and antagonist, food poisoning and food incompatibility.

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