CONCEPTUAL STUDY OF SAMYOGA VIRUDDHA AHARA.

Authors – Deokar Sushma, Vd. S.M, Satpute, Dhakulkar Sneha,
1. MD Scholar in Samhita and Siddhant Department
2. Professor & HOD Samhita and Siddhant Department
3. MD Scholar in Samhita and Siddhant Department

Email ID- drsushma9d@gmail.com
Phone No.- 9773244043

ABSTRACT

Ayurveda an external science of healthy living deals with physical, psychological and spiritual well being of the human being and covers all the aspect of human life. Ahara i.e. diet plays important role in promotion of health. It is very important to choose right food for healthy life.

Viruddhannam is unique concept of Ayurveda. Certain diet and its combination which interrupts the metabolism of tissue, which inhibits the process of formation of tissue, which have opposite property to the tissue is Viruddhannaam. The food which is wrong in combination which has undergone wrong processing, which is consumed in wrong time, day or season is Viruddhannam. In Charaka Samhita 18 types of Viruddhannam are explained. Samyoga viruddha is one among them. Samyoga viruddha means combination of two or more substances which is incompatible. Today eating habits are changed and concept of Hitahara is being ignored. It leads to indigestion which causes heartburn, cramp, bloating, constipation, etc.

Food determines the quality of life. Food is consumed for nourishment of body which undergoes constant wear and tear. There is inseparable association between nutrition and health. Nutritional status should be judged on the qualities and values of its constituents, the form, and preparation in which it is transformed, quantity, its digestibility and assimilability and its ultimate effect on the body as a whole and on doshas, dhatus and malas also.

There is growing need, making people aware regarding knowledge of untoward or harmful effects produced by Viruddhannam to insure good nutrition.

Key words- viruddahar, samyoga viruddha, ahara, trayopastambha

INTRODUCTION

World’s most ancient system of medicine is ‘Ayurveda’. It is not only the system of medicine rather it is the way of life. It includes physical, mental and spiritual well being. Its objective is to promote and preserve physical and mental
health and cure of disease too. Ayurveda established Ahara, Nidra and Bramhacharya as three Upastambhas of life. It is important to eat food but it is equally important to choose right food.

The concept of Shadarasatmaka hitahara have great influence on health. But in present era, it is ignored. Today, lifestyle of people have changed up to great extent that it is having great contribution towards non-communicable diseases like diabetes, heart diseases, obesity, skin diseases, etc. Failing to choose balanced diet, sedentary lifestyle, lack of exercise, long sitting or long standing jobs, and many more factors are responsible for manifestation of such diseases nowadays.

Diet plays important role to maintain level of Dhatus in the body to its optimum level, to prevent and preserve health of the healthy person. A diet which fulfils these condition is called as hitahara. Food articles which maintain equilibrium of dhatus and helps in eliminating disturbance of their equilibrium are hitakara otherwise they are ahitakara to body. Concept of the Viruddhahara is very important in Ayurveda. Viruddhahara is hetu (cause) of many diseases like kushtha, arsha, etc according to Ayurveda.

Samyoga means combination of two substances. It is one of the factors of Aharavidhi visheshayatana i.e. causative factors which are responsible for wholesome and unwholesome effect of the food or of the method for the diet intake. When combination of two substances results into formation of new substance which shows different properties than that of causal substances and if those properties are harmful to the body then it is called as Samyoga viruddha ahara. These kind of incompatible food causes many diseases. Wrong combinations are nowadays seen in fast food preparation which results in to incompatibility of combination. So it necessary to know the concept of Samyoga viruddha ahara.

AIM
To understand the concept of Samyoga Viruddhahara explained in Charaka samhita.

OBJECTIVES
1. To study the concept of Viruddha Ahara.
2. To understand the concept of Samyoga viruddha ahara.

LITERARY REVIEW

Ahara:
Ahara means food is first among the Trayopastamba i.e. three sub pillars of life. Diet is integral part of human life. The nutritional status is very important for health. It is essential for optimal growth and development of the body, capacity to work and longevity.

Viruddha ahara:
Viruddhahara is the articles of diet which are inimical to the body-elements
tend to disagree with the body. It is antagonist to deha dhatus. These dislodge the doshas but do not eliminate them from the body. Acharya Charaka described 18 types of viruddhahara. These are Desha viruddha, kala viruddha, agni viruddha, matra viruddha, satmya viruddha, vatadi viruddha, paka viruddha, samskara viruddha, virya viruddha, sanyoga viruddha, koshtha viruddha, avastha viruddha, karma viruddha, parihara viruddha, upachara viruddha, hruda viruddha, sampata viruddha and vidhi viruddha.

Concept of Samyoga viruddha

In Ayurveda, eight factors which determines the utility of various types of food are described as ‘Ashtavidha ahara vidhi visheshyatana’. Prakruti, karana, samyoga, rashi, desha, kala, upayoga samstha and upayokta; these are the eight factors.

Samyoga is the combination of two or more substances. Samyoga is of two types- Prakruti sama samavaya and Vikruti vishama samavaya. If causal and effectual substance share common properties or the combination of two substances doesn’t destroy the properties of causal substances, it is called prakruti sama samavaya. Whereas if causal and effective substances do not share common properties or the combination of substances destroys the properties of causal substances, it is called vikruti vishama samavaya. There is no fear of prakruti sama samavaya combination but vikruti vishama samavaya combination may be beneficial or harmful. If the combination is harmful then it is called incompatibility of combination.

This results in the manifestation of specific attributes, which can’t be manifested by individual substance. Samyoga viruddha indicates combination of two substances, which are not having an affinity for each other. For example, combination of honey and ghee or honey, fish and milk. This can cause various diseases, for example combination of milk and fish causes Kushtha; combination of milk and rohini shaka causes raktapitta.

The classical examples of the samyoga viruddha are milk with fish; milk with rohini shaka; jatuka shaka and ripe lakoocha with honey or milk; Moolaka with honey; Milk with moolaka, amra, jambava, avi-shukara-godha mansa; Banana with tadafala, milk, curd, buttermilk; Kusumbha shaka with sugerwine, maireya with honey; Kakamachi with honey; Honey with hot water as anupana etc.

Even if samyoga viruddha and virya viruddha are described separately, there is no difference between them. Viryaviruddha can be included in Samyoga viruddha. Samyoga or virya viruddha is the most important type of viruddhahara as it is more dangerous than other viruddhahara. It provokes doshas after a short time period than the other. Viryaviruddha causes nindita vyadhi i.e. censurable diseases.

DISCUSSION

All living being in the universe requires food. Diet is vital for human body as it provides the basic nutrients. Eating the proper kind of food in the right amount is essential to keep us healthy. Ahara concept explained in ayurveda is the best model of balanced diet. In that, shashtika, shali, mudga, amalaka, ghee, jangala mansa and
honey are advised to take regularly. It is included in hitahara.

Samyoga means combination of two or more than two dravyas. Samyoga viruddha is incompatibility related to combination. However every combination does not become incompatible. Vikruti visama samyoga is one type of samyoga, which may be sometime harmful to the body elements and humors. This samyoga may be between two or more than two food substances or diet articles which are having opposite rasa or guna or vipaka or virya. So all these should be included under samyoga viruddha.

CONCLUSION

Ahara being an integral part of our life plays an important role in promotion of health and prevention of diseases. Since long Ayurveda has believed that ahara is cornerstone in a person’s health and recently modern science has also adhered to the above concept. Viruddhahara is defined as food articles, not only provoked the doshas but also aggravates the body elements (dhatus), these type of dravyas are localized in dhatus due to its antagonist nature. Viruddhahar induce pathology of various diseases up to 3 initial stages of Kriyakala i.e. sanchaya, prakopa, prasara. These are pre pathogenic and early pathogenic stages which forms platform for disease production.

BIBLIOGRAPHY

1. en.wikipedia.org
2. Bhramhanand Tripathi, Charak Samhita Purvardha, Chaukhamba Prakashan, Charak Sutrstan 26/81
3. Bhramhanand Tripathi, Charak Samhita Purvardha, Chaukhamba Prakashan , Charak Vimanstan 1/21
4. Harishchandra Singh Kushwah, Charak Samhita Purvardha with Ayushi Hindi commentary on Chakrapani Ayurved Dipika Sanskree Tika, Chaukhamba Prakashan, Charak Sutrstan 26/81
5. Harishchandra Singh Kushwah, Charak Samhita Purvardha with Ayushi Hindi commentary on Chakrapani Ayurved Dipika Sanskreet Tika, Chaukhamba Prakashan, Charak Vimanstan 1/21
6. Anantaram Sharma, Sushrut Samhita, Chaukhamba Prakashan, Sushrut Sutrasthana 20/20
7. Ambikadatta Shastri, Sushrut Samhita with Nibandhasangraha Tika by Dalhanacharya, Chaukhamba Prakashan
8. Bramhanand Tripathi, Ashtang Hridaya, Chaukhamba Prakashan, Ashtang Hridaya Sutrsthana 7/45