

ROLE OF VIRUDDHĀHĀRA IN GENERATION OF AṢṬA-MAHĀGADA WITH SPECIAL REFERENCE TO MADHUMEHA (DIABETES MELLITUS 2)

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ABSTRACT

Āyurveda is a science of healthy & peaceful life. The purpose or aim of *Āyurvedic* Medical Science is not only to prevent the diseases and cure it from the root but also to keep the person healthy throughout the lifetime. Food is the most essential thing in the world for all living beings on the earth. Civilized society is much interested in it. They are very much aware of relationship between diet and health. Intake of food is one of the most essential activities for growth of the body and maintaining good health. *Āyurveda* texts in its separate chapters have clearly described the day, night and seasonal regimens which are essential for our healthiness through our lifestyle. *Āhāra* i.e. diet is the first and the most important pillar of our healthy life. The pathophysiology of diseases begins with our improper food & living habits. Ancient *Āyurveda* texts explain a unique concept of diet plans in the chapter known as *Āhāra-vidhi – vidhāna*. *Āyurveda* explains that, combination of certain incompatible food items in terms of taste, potencies, time, state of health, place, condition of *Doṣa*, digestive fire, cooking methods, processing quantities, order of intake rules, is unsafe and that is called contradictory food (*Viruddhāhāra*), that leads to obstruction of channels and produces acute and chronic diseases, Madhumeha is one of them.

Keywords: Madhumeha, Diabetes mellitus-2, *Āhāra-vidhi – vidhāna*, etc

INTRODUCTION

Āyurveda an ancient science over thousands of years, clearly mentioned regarding the whole some diet and the benefits of such food. History of dietetics is very old, which is essential factor for the maintenance of life. It is described in the *Samhitā*, that intake of *Hitakara Āhāra* results in *Śubha* (advantageous) effect and *Ahitakara Āhāra* creates *Aśubha* (harmful) effect. According to *Caraka*, body as well as disease are because of diet¹. Wholesome and unwholesome diet are

responsible for happiness and misery respectively. At the same time *Ācāryas* have given very clear description of the unwholesome diet or dietetic incompatibility which is called as² and claimed that it is the strong reason to cause many diseases in large sector of population. The ancient prophets gave much importance to intake of proper *Āhāra* and proper *Vihāra* for leading a diseases free life. *Āyurvedic* classics have paid a special attention on *Viruddhāhāra* (dietetic incompatibility).

Viruddhāhāra is defined as those substances in the body that increase all *Doṣa* and remain antagonistic to *Dhātu* (tissues). Several examples (eighteen types) of *Viruddhāhāra* has been mentioned in *Āyurvedic* classics. The use of such *Viruddhāhāra* for longer duration will lead into diseases³. Hence *Ācāryas* instructed us to follow the rules of wholesome food to be free from diseases.

According to *Aṣṭāṅga Saṁgraha*, *Viruddhāhāra* makes an important role for vitiation of *Doṣa* which leads to different *Vyādhi*. *Mahāgada* is a group of *Vyādhi* which is caused by *Viruddhāhāra*⁴. There are three types of *Prameha* described in our *Samhitā*, *Vāta*, *pitta* and *Kapha Prameha*. *Madhumeha* is a subtype of *Vātaja-Prameha*⁵.

Due to modern sedentary lifestyle and busy work schedule, people take improper food, mixed food, at irregular times; leading to many diseases, one of them is *Madhumeha*. It is a life-threatening disease in Modern era.

In these days, Diabetes mellitus is co-related with *Madhumeha* and is one of the life-threatening problems in the medical profession because it cannot be cured fully but we can control it with help of proper lifestyle. Diabetes mellitus is clinically a bunch of symptoms characterized by hyperglycaemia due to deficiency of insulin⁶.

Virrudh Āhāra Destroyer of The Health-

Man has a natural tendency towards change in way of living at every stage including food and food habits are also covered by this tendency. But unfortunately, by the carelessness the man never cares about the harmfulness of their food habits and pays penalty as a suffering from different type of disorders; due to *Prajñāparādha*. *Viruddhāhāra* is one potent causative factor for several diseases. Consumption of *Viruddhāhāra* gives rise to various disturbances of mild to violent nature of disease of acute to chronic nature including the eight *Mahāroga*, genetic disturbances and even sometimes causes death of the persons. Yet not enough work has been done regarding causativeness of *Viruddhāhāra* and its treatment in the field of *Āyurveda* as well as modern science. This has turned out to be a burning

problem for medical science for individual who consume *Viruddhāhāra* frequently.

Hence to find out cause and effect relationship between *Viruddhāhāra* and *Madhumeha* (Diabetes mellitus 2) & to put awareness in current population regarding faulty diets & dietary habits, this survey study has been selected.

Aim:

“To understand the role of *Virudhahara* in generation of *Asta-mahagad* with special reference to *Madhumeha* (Diabetes mellitus-2)”

Objectives:

- To understand the concept of *Viruddhahara* and to understand the concept of *Astmahagada* as per classics and in contemporary era.
- To understand role of *Viruddhahara* in generation of *Astmahagada*.
- To evaluate the role of *Viruddhahara* as causative factor in *Prameha* especially in *Madhumeha*.

Materials & Methods

A. Sources of data -

- a. The concept of *Viruddhāhāra* and *Aṣṭa-mahāgada* were studied from *Āyurvedic* classics in detail.
- b. Study the causative factors and generation of the disease *Madhumeha*.
- c. Related literature in form of research articles, review articles, different *Āyurvedic* books and previous research works.
- d. Related information available on internet.
- e. A special Research Performa including a questionnaire will be prepared for survey to find out the role of *Viruddhāhāra* in *Madhumeha* (Diabetes mellitus - 2).

B. Study design: Descriptive and observational study.

C. Study place: A clinical patients attending OPD, IPD and various camps organized by BKAMCH were made and subjects who fulfil the criteria of diagnosis as per the Performa will be selected for the study.

D. Study tools: A clinical evaluation of patient were done by collection of data through information obtained by history, physical examination.

A well-structured questionnaire has been used for the study.

E. Inclusion criteria:

- Age group of 25 to 55 years included.
- Patients of any religion/ caste/ sex/ social economic status included.
- Patients having type – 2 diabetes mellitus.
- Pre diagnosed case of *Madhumeha* (diabetes mellitus - 2) taken.

F. Exclusion criteria:

- Age group below 25 and above 55 years excluded.

- Patients having any other major systemic diseases like carcinoma excluded.
- Other various complications of *Madhumeha* patients excluded.
- Patients of diabetes mellitus type-1 excluded.
- Pregnant women excluded.

G. Assessment criteria:

➤ **Subjective Parameters:**

S.no.	Lakṣṇa
1	<i>Karpadyo daho</i>
2	<i>Suptata cha Angeshu</i>
3	<i>Mukham Madhuryam</i>
4	<i>Sadpad pipilika bhischa sharir mutra bhisaranam</i>
5	<i>Mukha talu kantha shosham</i>
6	<i>Pipasa</i>
7	<i>Tandra</i>
8	<i>Kshewada Angagandha</i>
9	<i>Shithila Anga</i>
10	<i>Alashya</i>
11	<i>Malam kaya</i>
12	<i>Talu gala jihva danta mala utpada</i>
13	<i>Jhatilta bhawam kesheshu</i>
14	<i>Mutra doshan</i>

➤ **Objective Parameters**

S.no.	Food Combination	Never	Rarely	Sometime	Always	Often
1	Sweet substances in meal					
2	Taking cold drinks in all respective <i>Rtu</i>					
3	Taking Excessive food without time management					
4	Different <i>Navīna Anna</i> in maximum quantity					
5	Taking hot and cold substances in same time					
6	Taking <i>Prakṛti viruddha Āhāra</i>					
7	Taking <i>Atipakwa / Apakwa Āhāra</i>					
8	Heated honey					
9	Fish + Milk					
10	Milk+ Banana/ Fruit Salad					
11	Taking <i>Prakṛt koṣṭha Anusār Āhāra</i>					
12	Taking food after hard work					
13	Curd at night					
14	Intake of hot things after taking flesh					
15	Taking freez material after in-taking <i>Ghṛta</i>					
16	Taking <i>Manah Arucikar</i> food					
17	Taking juice of unripe food					
18	Taking food in <i>Ajīrṇa</i> condition					

Observation

In this study 100 patients were registered, from which zero patient were left out during survey. Here vital data

of 100 patients for observation of subjective and objective criteria are presenting here.

1. AGE:

Graph 1

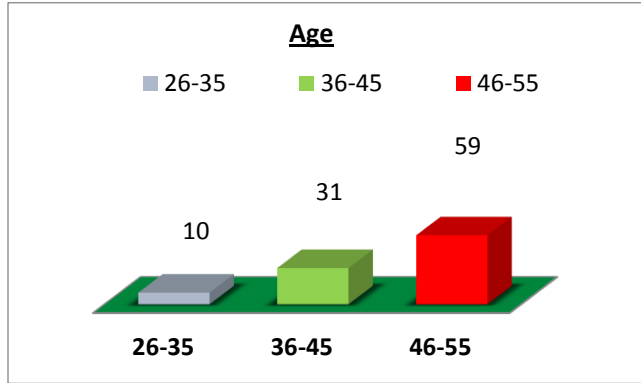


Table 3.1

S.NO.	Age in Yrs.	No. of Patients	Percentage
1	26-35	10	10
2	36-45	31	31
3	46-55	59	59

Analysis: -According to age group, maximum no. of patients i.e. 59% were in the group of (46-55) yrs. This was followed by the age group of (36-45) yrs. & (26-35) yrs. of age 31% and 10% respectively.

2. Gender:

Graph 2

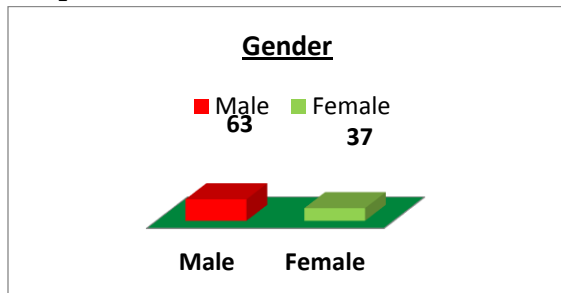


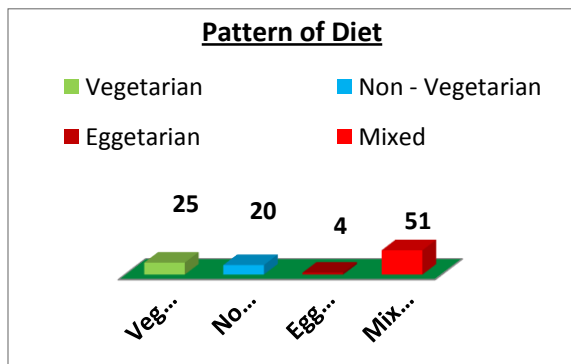
Table 3.2

S.NO.	GENDER	No. of Patients	Percentage
1	Male	63	63
2	Female	37	37

Analysis: -Maximum patients were of male i.e. 63% where female percentage was of 37%.

3. Pattern of Diet:

Table 3.3



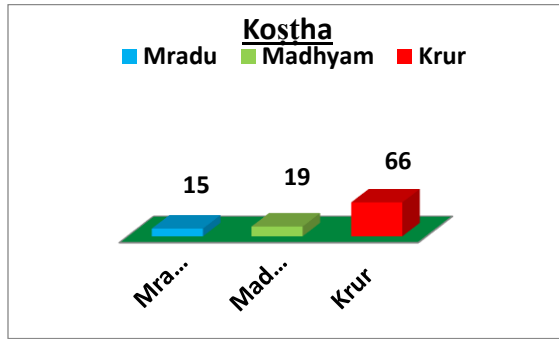
Graph 3

S.NO.	Pattern of Diet	No. of Patients	Percentage
1	Vegetarian	25	25
2	Non - Vegetarian	20	20
3	Eggetarian	4	4
4	Mixed	51	51

Analysis: Maximum patients were mixed pattern of diet i.e. 51 (51%).

4. Koṣṭha:-

Table 3.4



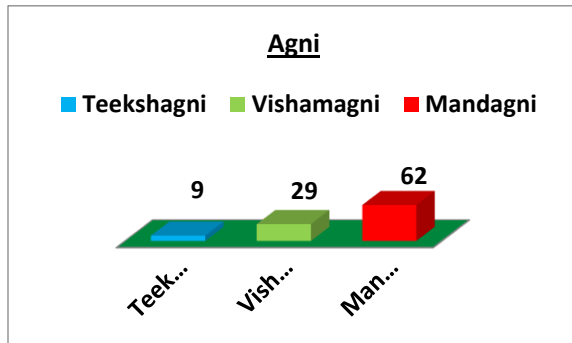
Analysis: Maximum patients were *krūra koṣṭhi* i.e. 66 (66%).

Graph 4

S.NO.	Koṣṭha	No. of Patients	Percentage
1	<i>Mṛadu</i>	15	15
2	<i>Madhyam</i>	19	19
3	<i>Krūra</i>	66	66

5. Agni:-

Table 3.5



Analysis: Maximum patients were *mandagni* pattern of agni i.e. 62 (62%).

Graph 5

S.NO.	Agni	No. of Patients	Percentage
1	<i>Tīkṣṇāgni</i>	9	9
2	<i>Viṣamāgni</i>	29	29
3	<i>Mandāgni</i>	62	62

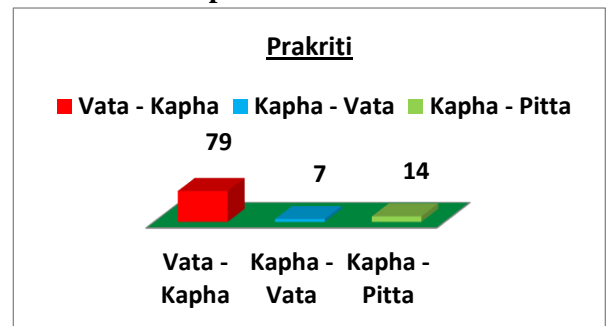
6. Prakṛti:-

Table 3.6

S.NO.	Prakṛti	No. of Patients	Percentage
1	<i>Vāta - Kapha</i>	79	79
2	<i>Kapha - Vāta</i>	7	7
3	<i>Kapha - Pitta</i>	14	14

Analysis:- Maximum patients were Vata – Kapha in Prakṛti.e. 79 (79%).

Graph 6



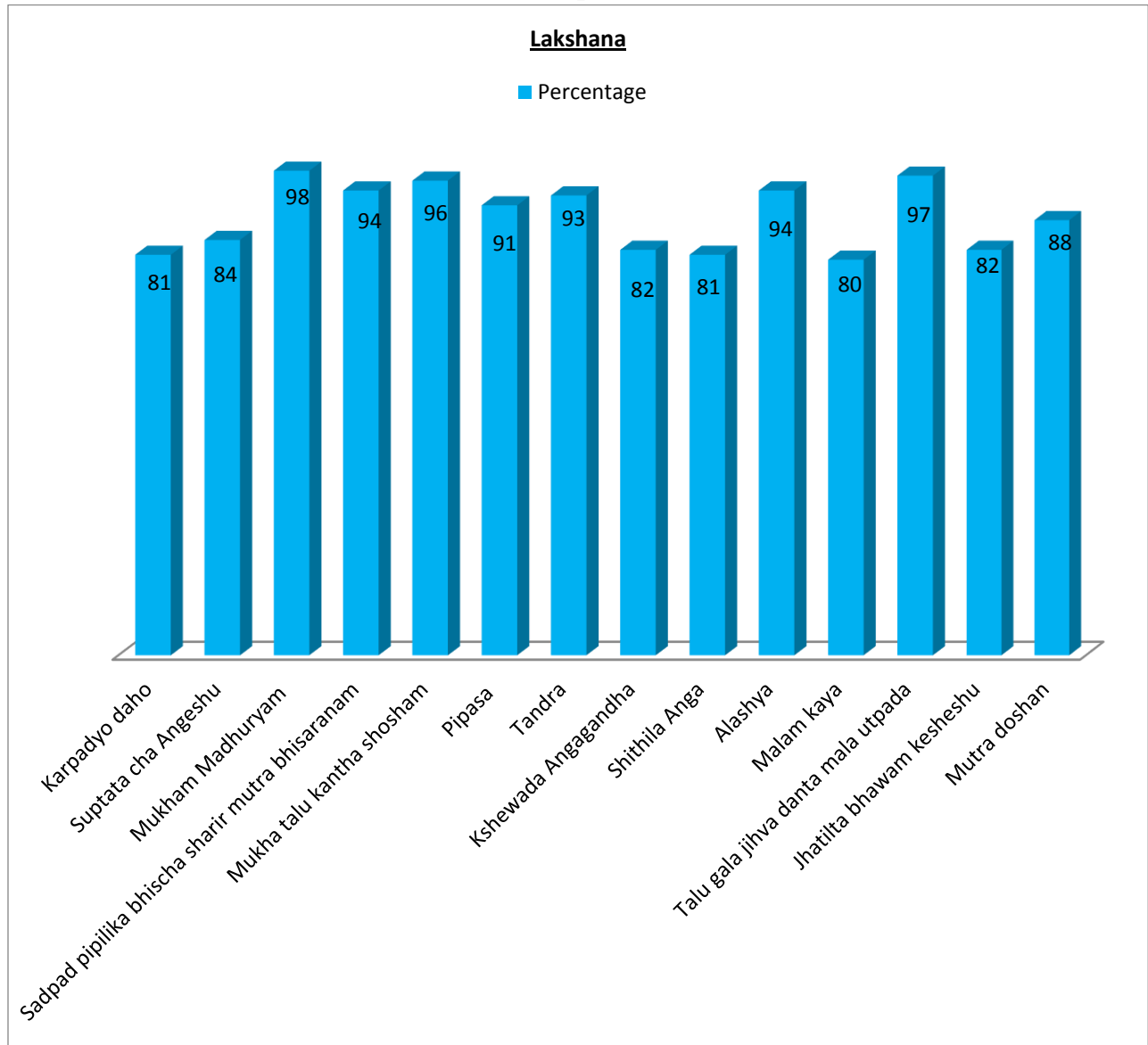
7. Lakṣaṇa:-

Table 3.7

S.NO.	Lakṣaṇa	No. of Patients	Percentage
1	<i>Karpādyo dāho</i>	81	81
2	<i>Suptatā ca Āṅgeṣu</i>	84	84
3	<i>Mukham Mādhuryam</i>	98	98
4	<i>Ṣaṇpad pipīlikā bhiṣca Śarīra mūtra bhisaraṇam</i>	94	94

5	<i>Mukha tālu kaṇṭha Śoṣam</i>	96	96
6	<i>Pipāsā</i>	91	91
7	<i>Tandrā</i>	93	93
8	<i>Sweada Angagandha</i>	82	82
9	<i>Śithila Anga</i>	81	81
10	<i>Ālashya</i>	94	94
11	<i>Malam kāya</i>	80	80
12	<i>Tālu gala jihvā danta mala utpada</i>	97	97
13	<i>Jatilī bhāwam keśeṣu</i>	82	82
14	<i>Mūtra doṣān</i>	88	88

Graph 7



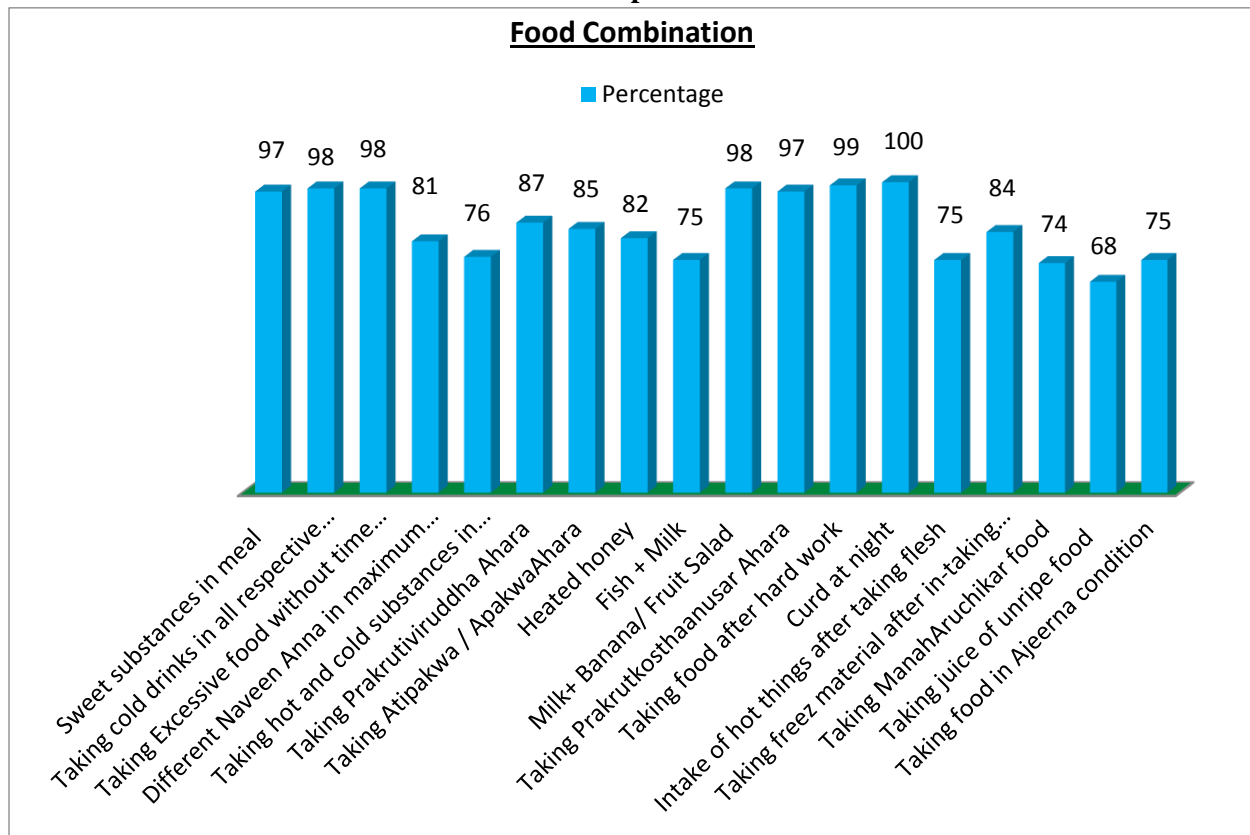
Analysis: Maximum patients have Mukham Madhuryam Lakṣaṇa i.e. 98 (98%).

8. Food Combination:

Table 3.8

S.NO.	Food Combination	No. of Patients	Percentage
1	Sweet substances in meal	97	97
2	Taking cold drinks in all respective <i>Rtu</i>	98	98
3	Taking Excessive food without time management	98	98
4	Different <i>Navīna Anna</i> in maximum quantity	81	81
5	Taking hot and cold substances in same time	76	76
6	Taking <i>Prakṛti viruddha Āhāra</i>	87	87
7	Taking <i>Atipakwa / Apakwa Āhāra</i>	85	85
8	Heated honey	82	82
9	Fish + Milk	75	75
10	Milk+ Banana/ Fruit Salad	98	98
11	Taking <i>Prakṛta koṣṭha Anusār Āhāra</i>	97	97
12	Taking food after hard work	99	99
13	Curd at night	100	100
14	Intake of hot things after taking flesh	75	75
15	Taking freez material after in-taking <i>Ghṛta</i>	84	84
16	Taking <i>Manah Arucikar</i> food	74	74
17	Taking juice of unripe food	68	68
18	Taking food in <i>Ajīrṇa</i> condition	75	75

Graph 8

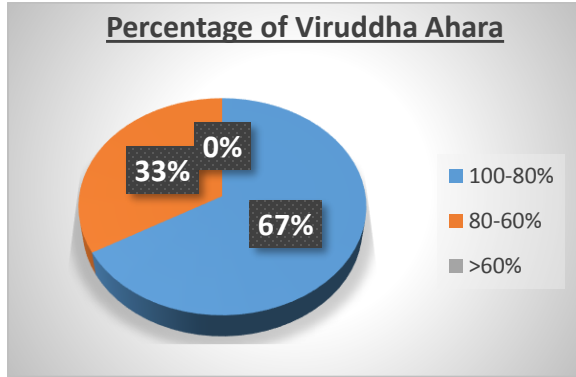


Analysis:-The present study shows that majority of patients were taking Curd at night 100%, Taking food after hard work 99%, Milk+ Banana/ Fruit Salad and Taking Excessive food without time management and Taking cold drinks in all respective Rtu 98%, Taking *Prakṛta koṣṭha Anusāra Āhāra* and Sweet substances in meal 97%, followed by Taking *Prakṛti viruddha Āhāra* 87%, Taking *Atipakwa / Apakwa Āhāra* 85%,

Taking frees material after in-taking *Ghṛta* 84%, Heated honey 82%, Honey + cow's *Ghṛta* in equal proportion 81%, Taking hot and cold substances in same time 76%, Fish with Milk and Intake of hot things after taking flesh and Taking food in *Ajīrṇa* condition 75%, Taking *Manah Arucikar* food 74%, Taking juice of unripe food 68%.

9. Viruddha Āhāra as hetu:-

Graph 9



Analysis: According to graph no 48 we analysed that in all types of *Viruddhāhāra* is responsible to generate *Madhumeha*. Out of them 66.66% *Viruddhāhāra* found in 80 to 100% criteria followed by 33.33% of 60 to 80%.

Table 3.9

S.No.	Individual Percentage of Viruddha Āhāra	No. of Viruddha Āhāra	Percentage
1	100-80%	12	66.66%
2	60-80%	6	33.33%
3	<60%	0	0%

DISCUSSION

Āhār plays a pivotal role in the maintenance of health. It is for this reason, that the *Āhāra* has been given the prime place among Trayopastambhas. A man can live without clothes, without shelter, but he cannot live without *Āhāra* for a long time.

Āhāra nourishes the body only when it is wholesome. The wholesomeness depends upon the variation in dose, time, method of preparation, habitat, and constitution of the body, disease and the age of an individual⁷. Wholesome diet/*Āhāra* of one individual may become unwholesome to other individuals. So, considering that *Caraka* has enumerated eight factors, which decide the wholesomeness or unwholesomeness of food articles in general and entitled them as "*Aṣṭāhāra vidhi Viśeṣāyat-anani*"⁸.

These factors are the tools to decide wholesomeness are the tools to decide wholesomeness (*hitatva*) or *Ahitatva* (unwholesomeness) of a food article by specifying the method of eating, preparations / arrangements for dieting and classification of food articles etc. These factors actually play an important role in determining the utility of food. These are (1) *Prakṛti* (2) *Karaṇa* (3)

Samyoga (4) *Rāsi* (5) *Deśa* (6) *Kāla* (7) *Upayogasamsthā* and (8) *Upayoktā*. If person follows above rules, he will not be liable to any type of the ill effects coming from eating without measure but if person takes diet or food substances without considering above eight factors, then his diet may turn as *Viruddhāhāra* –Unwholesome diet.

Ācārya Suśrutha in *Nidāna Sthāna* has explained eight *Mahāgāda* in the first eight chapters in the following order as *Vātavyādhī*, *Arśa*, *Aśmarī*, *Bhagandara*, *Kuṣṭha*, *Prameha*, *Udara*, *Mūḍhagarbha*. Unlike *Aṣṭāṅga Hṛdaya*, *Suśrutha* does not enumerated *Grahaṇi*, instead has mentioned *Mūḍhagarbha*. *Suśruta* has explained *Grahaṇi* in the *Atisāra* chapter and complications of *Atisāra* in *Āvaraṇiya* chapter. It may be because *Mūḍhagarbha* is a surgically managed disease. In *Aṣṭāṅga Hṛdaya*, *Mahāgāda* are mentioned in the last part of *Atisāra Grahaṇi Nidāna* chapter.

According to present study (According to table no. 3.8) patients were taking *Krama viruddha Āhāra* 100%, *Avastha viruddha Āhāra* 99%, *Samyoga* and *Kāla* and *Agni viruddha Āhāra* 98%, *Deśa* and *Koṣṭha viruddha*

97%, followed by Doṣe viruddha Āhāra 87%, Pāka viruddha Āhāra 85%, Upcar viruddha Āhāra 84%, Samskār viruddha Āhāra 82%, Mātrā viruddha Āhāra 81%, Satmya viruddha Āhāra 76%, Vīrya and Aparihārya and Vidhi viruddha Āhāra 75%, Hridaya viruddha Āhāra 74%, Sampat viruddha Āhāra 68%.

The present study shows that majority of patients were taking Krama, Avastha, Samyoga, Kāla, Agni, Deśa, Koṣṭha, Doṣa, Pāka, Upcar, Samskār and Mātrā viruddha Āhāra.

According to Ācārayā Caraka eighteen types of Viruddhāhāra is described in Sūtrasthān chapter 26 Ātreya-bhadra-kapīya Adhyāy; out of them 12 types (66.66%) of Viruddhāhāra found grater then 80% followed by 06 types (33.33%) in survey study (According to table no. 3. 9) by taking proper consent and questionnaire from patients.

According to above survey study probable results came out that Viruddhāhāra have an important and justified role in Vitiatio of Madhumeha which is described in one of the Aṣṭa-Mahāgāda.

CONCLUSION

Concept of Āhāra is one of the prime and novel concepts of Āyurveda. Since long Āyurveda has believed that Āhāra is a cornerstone in a person's health and recently modern science has also adhered to the above concept. Diet and nutrition are not synonyms and the prerequisite for diet to give proper nutrition is that it should be prepared and ingested as per the rules described in Aṣṭāhāravidhi Viśeṣāyatana.

Viruddhāhāra is a potent cause of several diseases especially in this age when faulty dietary practice is in vague. Mostly Viruddhāhāra induce pathology upto 3 initial stages of kriyā kāla, it produces prepathogenic condition forming platform for disease production. Viruddha Āhāra if consumed in less quantity is not harmful and if it is consumed regularly in considerable amount then it leads to many diseases. After scrutinizing the compiled data related to Viruddhāhāra following significant points emerge out that Krama, Avasthā, Samyoga, Kāla, Agni, Deśa, Koṣṭha, Doṣa, Pāka, Upacāra, Samskāra and Mātrā viruddhāhāra are more prone to generation of Madhumeha.

Thus, we concluded that Viruddhāhāra have a Significant role to generation of Aṣṭa- Mahāgāda.

Recommendation for Further Study:

Correlation of Viruddha Āhāra with other diseases can be taken for the study.

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