

A Survey Based Conceptual and Applied Study on the Role of Krama Viruddha Ahara in Genesis of

Diseases

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Abstract

Ayurveda has equated human body with a building. As pillars and sub-pillars are required to make the building stable, similarly the need of three pillars (sthunas) and three supporting pillars (upastambhas) have been emphasized for human body. The three pillars are the three humors; vata, pitta, and kapha. The three sub-pillars are ahara (diet), nidra (sleep) and brahmacarya (celibacy). Here ahara has been enumerated first, which shows its importance. Ahara (diet) and vihara (life style) both play a preeminent role in ayurvedic thought concerning the etiology of diseases and their cure. In ayurveda, novel concept of viruddha ahara has been condensed. Since the effect of this viruddha ahara is indifferent from the ahita ahara, this viruddha ahara may be included under the ahita ahara group. Viruddhahara is one potent causative factor for several diseases. Consumption of viruddha ahara gives rise to various disturbances of mild to violent nature and disease of acute to chronic nature (including the eight maharogas and genetic disturbances) and even sometimes causes death of the person. This indicates towards the potency and lethal effect of viruddha ahara. Out of the eighteen types of viruddha ahara, the present study is

concerned with krama viruddhahara and its role in genesis of diseases.

Keywords: Upastambhas, ahara, krama viruddha ahara, deha dhatu pratyanka.

Introduction

Health is real wealth of life. This wealth is being lost, since nowadays; we are living in a world of maximum stress, strain and struggle. The unhealthy lifestyle is developing as a new culture among the people. Fast running life, changed dietary habits, inappropriate sleep, burning competition and increased workload are the main causes for various physical, mental and psychosomatic disorders. Science is the knowledge, arranged in an orderly manner, especially, knowledge obtained by observations and time testing of facts. Ayurveda is also such an eternal science which was promulgated by Lord Brahman for the welfare of mankind.

The fundamental facts of ayurveda are still applicable because of the keen observation based researches, not only to prove its truth but also to understand the fundamentals in better manners. Ayurveda the complete health science is a natural outgrowth of the ancient vedic culture and its wisdom knowledge. It has its roots in veda itself. It is the

integral part of Atharva veda.ⁱ Ayurvedic principles regarding positive health and therapeutic measures relate to physical mental, social and spiritual welfare of human beings.

Ayurveda has equated human body with a building. As pillars and sub-pillars are required to make the building stable, similarly the need of three pillars (sthunas) and three supporting pillars (upastambhas) have been emphasized for human body. The three pillars are the three humors; vata, pitta, and kapha.ⁱⁱ The three sub-pillars are ahara (diet), nidra (sleep) and brahmacharya (celibacy).ⁱⁱⁱ Here ahara has been enumerated first, which shows its importance. Ahara (diet) and vihara (life style) both play a preeminent role in ayurvedic thought concerning the etiology of diseases and their cure.

Acharya charaka has said that, food is the foremost among those that sustain life.^{iv} According to susruta, ahara (food) is the sustainer of living beings and also the cause for their strength, complexion and vigor.^v When the food is taken judiciously and according to the codes of dietetics then only the above benefits of ahara can be achieved, while on deviating from these codes leads to an unhealthy life.

In ayurveda, novel concept of viruddha ahara has been condensed. Since the effect of this viruddha ahara is indifferent from the ahita ahara, this viruddha ahara may be included under the ahita ahara group. According to charak, the articles of food, which dislodge the morbid humors but do not eliminate them from the body, are to be regarded as unwholesome.^{vi} Further in the discussion on the subject of incompatibility of diet, worshipful atreya has said "Articles of diet that are inimical to the body elements (i.e. dhatu pratyanka) tend to disagree with the system (body)".^{vii}

Viruddhahara is one potent causative factor for several diseases. Consumption of viruddha ahara gives rise to various disturbances of mild to violent nature and disease

of acute to chronic nature including the eight maharogas, genetic disturbances and even sometimes causes death of the person.^{viii} This points towards the potency and lethal effect of viruddha ahara. Out of the eighteen types of viruddha aharas, the present study is concerned with krama viruddhahara and its role in genesis of diseases.

According to charakacharya, taking food before attending nature's call (anatsriya vinamutram), without having appetite (abubhukshitah) and after the aggravation of hunger (atishudvashanugah) is called as krama viruddha ahara.^{ix}

Aims and objectives

- To explore the concept of krama viruddha ahara in the current perspective, as per the classics and available modern literature.
- To study the food habits and eating disorders (if any found) in a particular region w.s.r to krama viruddha ahara.
- To assess the prevalent ancient and ongoing diseases caused by krama viruddha ahara.
- To raise the general public awareness about the hazardous effects of krama viruddha ahara in the current perspective on the basis of its scientific value.

Material and Methods

A survey study was conducted among 350 patients. For this, types of materials has been used, the survey records, history sheets of patients reflecting upon their dietary habits and the pre-diagnosed investigational reports samples were selected from the O.P.D. and I.P.D. of N.I.A. hospital and Setha Surajmala Bombay wala hospital, Jaipur.

Methodology

A self made survey performa was designed based on the various dietetic rules described in ayurvedic classics covering the criteria of krama viruddha ahara. The

performa also included the general, personal and histories. Questions covered almost every aspect of the dietary habits of the samples especially regarding karma viruddhata. The persons of different religions, age groups, sex, financial status, educational status and occupational status were selected to study their dietary habits for tracing out any possibility of different ailments resulting from the practices of krama viruddha ahara in their diets.

All the patients of both sexes from the age group 15-55 years were in the inclusion criteria and patients in between the age group 15-55 years, having congenital and hereditary disorders were in the exclusion criteria.

Results

After interviewing according to the survey performa total 350 patients were assessed according to their occupation, prevalent diseases and other relevant information. Dashavidha pariksha was also performed. Finally the observations and results of this survey study are presented in the form of following tables and charts-

Table No.1 - showing the distribution of patients according to occupation.

Sr. No.	Occupation	Total	Percentage
1.	Unemployed	40	11.43
2.	Businessman	64	18.29
3.	House wife	45	12.86
4.	Student	102	29.14
5.	Laborer	34	9.71
6.	Retired	12	3.43
7.	Govt. Sector	53	15.14
Sum Total		350	100.00

Figure no. 1

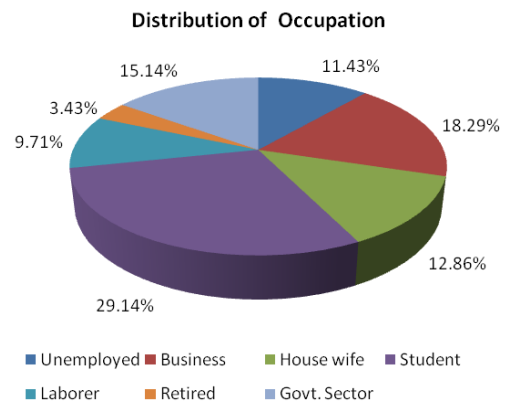


Table No. 2- showing the distribution of patients with sedentary & non sedentary occupation.

Sr. No.	Occupation	Total	Percentage
1.	Sedentary	285	81.43
2.	Non Sedentary	65	18.57
Sum Total		350	100.00

Figure no. 2

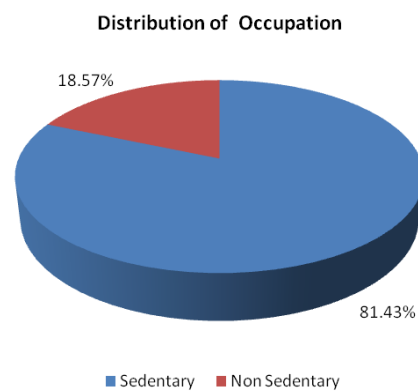
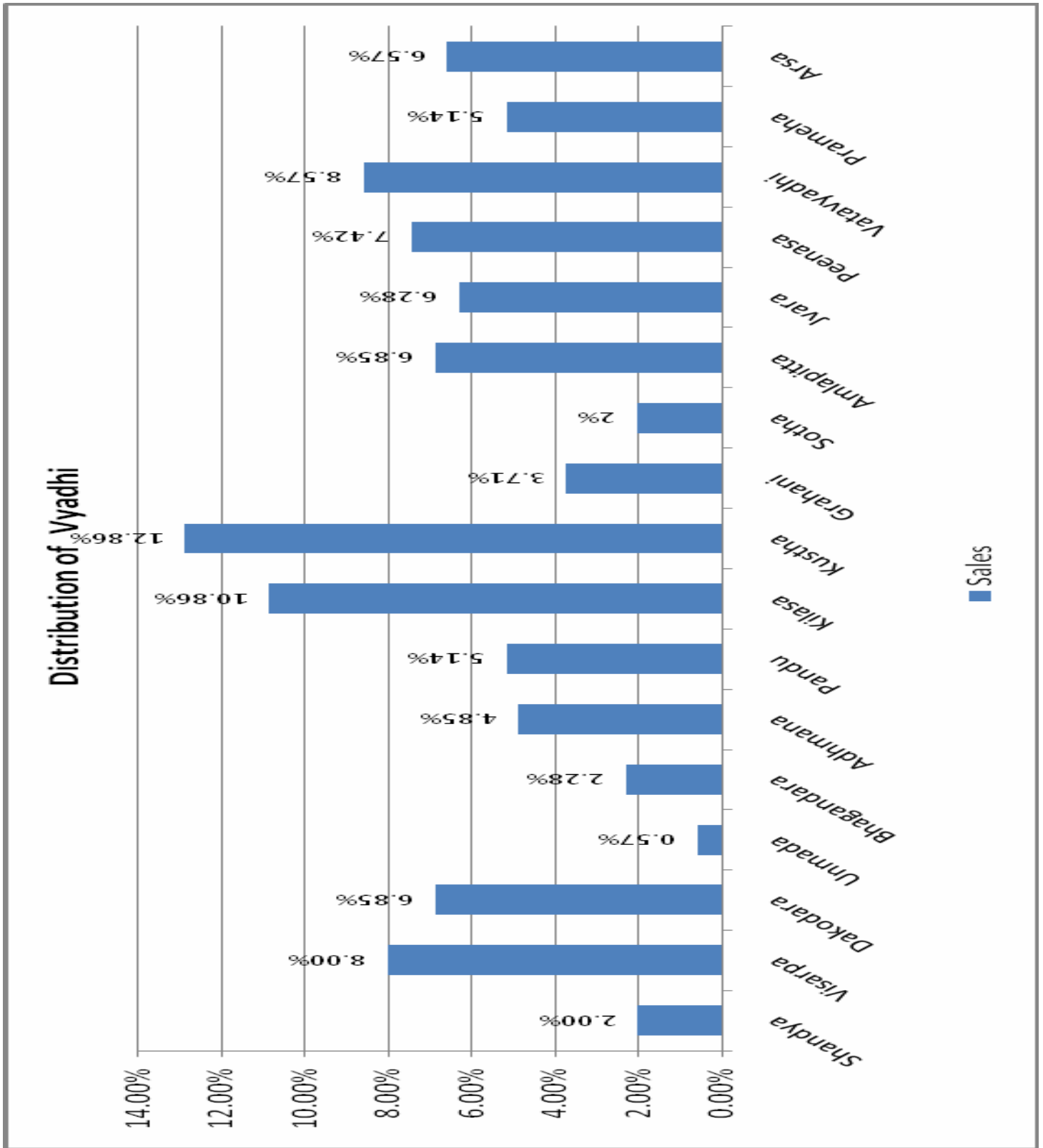


Table No. 3- showing the Vyadhi wise distribution of patients.

Sr. No.	Vyadhi	Total	Percentage
1.	Shandya	07	2%
2.	Visarpa	28	8%
3.	Dakodara	24	6.85%
4.	Unmada	02	0.57%
5.	Bhagandara	08	2.28%
6.	Adhmara	17	4.85%
7.	Pandu	18	5.14%
8.	Kilasa	38	10.86%
9.	Kustha	45	12.86%
10.	Grahani	13	3.71%
11.	Sotha	07	2%
12.	Amlapitta	24	6.85%
13.	Jvara	22	6.28%
14.	Peenasa	26	7.42%
15.	Vatavyadhi	30	8.57%
16.	Prameha	18	5.14%
17.	Arsa	23	6.57%
Sum Total		350	100.00

Figure 3:



Discussion

Total 350 samples when assessed according to their occupational status it was observed that 11.43% of the patients were unemployed, 18.29% were in the private sector, 15.14% were from the govt. sector, 12.86% were housewives, 29.14% were students, 9.71% from the labor class and 3.43% were retired persons (Tab. No.1). It was found that majority belongs to students who usually skip the meals and retains natural urges just because of hectic, competitive schedule or having junk foods at meal times.

Table no. 2 shown that among 350 samples, 285 patients were having sedentary type of work and 65 non- sedentary type of occupation. The ill effects of krama viruddha ahara were less in non-sedentary type of people (18.57%) than in sedentary type of working persons (81.43%). This may be because of viruddha ahara becoming less hazardous in such people as mentioned in ayurvedic classics.

Table no. 3 indicates that majority of the patients were having kushtha roga (12.86%) followed by kilasa (10.86%), vatavyadhi (8.57%) and then visarpa (8%). This is significantly suggestive of the high prevalence of skin disorders in the people with observance of krama viruddha ahara.

Mode of action of Krama viruddha ahara according to ayurvedic principles

Ayurveda has described various types of viruddha ahara as mentioned in the charaka and sushruta samhita. All these types of viruddha ahara may not do harm to every individual. Similarly only one viruddha type of ahara also may not do the harm for every body, i.e. one viruddha ahara can be harmful to one individual, but the same ahara may not do harm to other individual. This is because of having the different prakrities (constitutions or personality), agni, dosha, kala, satmya and sampat etc. Not only this rule, viruddha ahara will immediately act on those who are having weak agni, old age people, children

or diseased persons. One who indulged in Viruddha ahara, first it enters into stomach cavity and is mixed with digestive fire (Agni), imbalances it, due to imbalance of agni or viruddha ahara sevena proper digestion will not take place, it is cause for the formation of aama, which is an etiological factor for all the diseases manifestations. Hence it might be the reason having the term Aamaya synonymous to vyadhi. Due to the Aama formation lack of rasdhatu production will take place and simultaneously "aamayukta" (indigested food material) ahara will enter into the circulatory channels i.e. rasavaha and raktavaha srotas causing sroto avarodha and symptoms related to these channels first. Later on it proceeds to different organs, places and according to their Sthana, the diseases symptomatology can be seen. This whole process of pathogenesis has been explained by Sushrutacharya in terms of shatkriyakalas viz. samchya, prakopa, prasara, sthanasamshraya, vyakti and bheda.

Conclusion

This study concludes the following facts-

1. Ahara has beneficial effect if used wisely i.e. if it is wholesome in terms of quantity and quality. Conversely the unwholesome diet as well as viruddha ahara has an exciting effect on the development of the diseases. Proper diet for a person according to ones prakriti if taken at correct meal timings considering the ahara vidhi vidhana (dietetic codes and conducts) significantly enhances the vital strength of the body.
2. The description of krama viruddha ahara as mentioned by acharya charaka, sushruta and vagabhata, as well as the possible mode of action of krama viruddha ahara was also compiled and analyzed in the following major steps-

- Aggravation of three doshas.
- Vitiating of seven dhatus.
- Vitiating of srotas

- Manifestation of symptoms according to different srotodusti and dhatudusti.

The hypothesis is based on these views-

- Krama viruddha ahara is harmful to the body.
- Krama viruddha ahara vitiate all the 3 doshas.
- It may produce various diseases of mild to severe intensity.
- The potent effect of krama viruddhahara may even lead to death of the consumer person.

References

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- [2] S.Su. 21/3
- [3] Ca.Su. 11/35
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Suggested Readings

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