“Descriptive study of effects of Matravirudh Aahar.”

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Abstract:
Aahar (Diet) always has to be taken in proper quantity i.e. matra. Although the definition of matra is different for different persons and we see ill health effects if this matra is not maintained. So to analysis these effects we are going to do study & will do conclusion.

Keywords :- Matra, Aahar, Viruddha, Ajirna, Atimatra, Heenmatra

Introduction:-
Ayurved is science regarding not only to treat disease but also evaluate the reasons behind it. It is the science which is for the well being of person. In this regard to give human disease free life matra i.e. quantity of aahar is mentioned when the aahar is taken in their matra. According to Ayurveda Aahar is given the very much importance so its matra has to be considered.

Aim – To study the effects of Matraviruddha aahar.

Objective –
- To study the concept of Matra by Ayurvedic aacharyas
- To study the effect of Matra viruddha aahar
- To study Matraruddha aahar in view of Atimatra & Heenmatra

Material & Methods – In this study the effects of Matraruddha aahar will be studied from Ayurvedic texts

Discussion -
1. The proper matra of aahar (diet) is different for different persons. It depends upon the digestive capacity and the guna of the aahar.
2. If this matra has been neglected while taking aahar, then the aahar is called matra virudha.
3. In Ashtang sangrah sutrasthan, Aacharya vagbhat has defined this ideal *matra* for every person as

After eating if a person feels –
- No heaviness or pain in stomach
- No pressure or heaviness in heart region.
- No heaviness in abdomen
- All *indriyas* should nourish properly
- Feeling of thirst & hunger should satisfy
- Comfort feeling in standing, sitting, sleeping, walking, breathing, talking
- Morning taken food should digest till evening i.e. before taking dinner and the evening meal (dinner) should get digest before lunch.
- Improves health power, complexion and proper weight

These are the symptoms of *matra* vat aahar

Aacharya Sushrut in *adhyay* 46 of sutrasthan named annapanvidhi, mentioned that easily digestible, in proper quantity food has to be taken

Acharya Sushrut has used the word ‘*visham-ashan*’ for *matra* virudh *aahar*. In explaining the types of unacceptable *aahar*, acharya Sushrut has mentioned as

- **Sam-ashan**
- **Visham-ashan**
- **Adhi-aashan**

1) *Sam-ashan* - Mixing of *hitkar* (healthy) & *ahitkar* (unhealthy) *aahar* while eating.

2) *Visham-ashan* - Eating more quantity or less quantity than the digestive power. Eating without hunger is also included in *vismashan*

3) *Adhi-aashan* - Eating again while the previous food is not digested yet.

These type of *aahar* will lead to *Ajirna* (indigestion).

In Ashtang sangrah also these 3 *virudda aahar* related with *matra* is explained as *samashan*, *savishamaashan*, Adhayehan.

*Acharya Sushrut* has also mentioned than one should not do over eating of food considering its *matra* (quantity) and *guna* of food.

**Conclusion** -

*Matra* of *aahar* is different for different persons. It depends upon the digestive power and many other factors like *Ras, Guna, Virya, Vipak of aahar*.

So if the digestive power is weak than the *matra* has to be reduced in comparison with the strong digestive power. Same as if the *aahar* contains
snigtha and shit guna then the martra has to be reduced as compared to ruksha and ushna aahar. Ushna gun enhances digestive power thats why it is said that aahar should always be taken worm.

‘Matravirudh’ word can be elaborated in two types as

1. Heenmatra – Eating less than which is required. When aahar is taken in heenmatra then it results in Dhatu-Shay, Karshya & responsible for various vat vyadhis

2. Atimatra - i.e. eating more than that is required. Atimatra aahar results in Medorog & Madhumeh like kashtsadhya vyadhis. Atimatra aahar also results in Ajirna i.e. ‘Aam’. According to ayurved ‘Aam’ is considered as visha and called ‘Aam-visha’ which is root cause for many diseases as Alasak, visuchika, kaphaj roga and many more.

Acharya Sushrut has included matra-virudh in ‘Vishamashan’ by defining it as eating more quantity or less quantity than the digestive power.

So while eating the matra of aahar is always given priority.

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