



DESHA VIRUDDHA IN DIFFERENT REGIONS OF INDIA

Vaidya Asmita Amrut^{1*}, Kewat Sheela Rajaram², Rekha Pandey³, Mahesh Vyas⁴

¹Assistant Professor, Dept. of Samhita-siddhant, Mahatma Jyotiba Fule Ayurvedic college and hospital, Jaipur, India.

²Assistant Professor, Dept. of Kriya-sharira, Mahatma Jyotiba Fule Ayurvedic college and hospital, Jaipur, India.

³Assistant Professor, Dept. of Samhita-siddhant, Swati Raghwendracharya Tridandi Ayurveda Mahavidyalaya, Bihar, India.

⁴Professor, Dept. of Samhita-siddhant, I.P.G.T. and R.A. Jamnagar, G.A.U. India.

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ABSTRACT

Ayurveda is blended with lots of *Siddhantas*. Among them *Viruddhahara* is one of the most imperative and well-known *Siddhant*. In *Viruddhahara*, *Samyoga-viruddha* and *Virya-viruddha* are the most familiar and emphasized frequently. Rests of the *Viruddhas* are remain untouched or not highlighted to that extend. Man has natural tendency towards change in the life at every stage hence the food and food habits are also covered by this tendency. Although some groceries are precise to specific region and people take that foodstuffs unknowing which may not be good for an individual health. These kinds of food one can be included in *Desha-viruddha*.

As every state is having different regional diversity and also the diversity of their food habits, hence it is very difficult to conclude *Desha Viruddha* according to intake of foodstuff at regular base. But then also the efforts have been put here to state various *Desha Viruddha* according to various regions along with their mode of action.

KEYWORDS: *Siddhants, Viruddhahara, Samyoga-viruddha, Desha Viruddha.*

INTRODUCTION

Ahara is the prime need of every individual and human beings are the reflection of a sort of food, which has been ingested by them. Today the food and food habits are changing according to changing life-style of present inhabitants.

Ayurveda is incredibly wealthy in fundamental principles and *Viruddhahara* is one of them. Most of the *Acharyas* have mentioned detail explanation of *Viruddhahara*, their different types, various examples, management etc. which was sufficiently enough for earlier times but in today's life numerous variations have occurred in food, food habits, method of preparations, life style etc. Among all the *Viruddhahara*, *Desha Viruddha* is the one in which similar quality of

food substances to respective region is taken by an individual to produce diseases.^[1]

Hence, here the attempt is made to enlighten the *Desha Viruddha* in various states of India so as to put awareness in current population regarding faulty diets and dietary habits specific to that state.

MATERIALS AND METHOD

All available authentic books viz. *Samhitas* and their respective commentaries have been referred for the specific materials. Different related websites on internet etc. have been used as literary materials.

CONCEPTUAL VIEW

Before approaching the *Desha Viruddha* it is necessary to be familiar with the *Desha* and its

types. Thus, the conceptual study is divided into general prologue about *Desha* and its types followed by *Desha Viruddha*.

Literary review on *Desha* and its type

According to *Acharya Charaka Desha* is the habitat (clime) meaning geographic region. [2]

The *Desha* is divided as^[3] *Bhumi Desha* and *Deha Desha*. Here regarding this subject, the *Bhumi Desha* is important. *Acharya Charaka* has classified the *Bhumi Desha* into three parts i.e. [4]

Table 1: Classification of *Bhumi Desha*

<i>Desha</i>	<i>Doshas</i>
<i>Jangal</i> (Arid land)	<i>Vata</i> and <i>Pitta Doshas</i>
<i>Anupa</i> (Wetland)	<i>Vata</i> and <i>Kapha Doshas</i>
<i>Sadharana</i> (Ordinary land)	Equal proportion of <i>Dosha</i>

Table 3: Rainfall wise distribution of various areas of India^[6]

Type of Rainfall	Areas
Areas of very little rainfall (lower than 50 cm)	Western Rajasthan, northern part of Kashmir, the Deccan Plateau and Punjab.
Areas of low precipitation (50-100 cm)	Eastern Rajasthan, Upper Ganga basin, Southern plains of Karanataka, Punjab, Tamil Nadu, and Andhra Pradesh.
Areas of comparatively heavy rainfall (100-200 cm):	Southern areas of Gujarat, north-eastern Peninsular region, east Tamil Nadu, eastern Maharashtra, Western Ghats, Orissa, Madhya Pradesh, and the central Gangetic basin.
Areas of heavy rainfall (more than 200 cm):	The western seashores, the Western Ghats, Hills of Meghalaya, and the Sub-Himalayan range territories in North East. West Bengal, Assam, Western Coast, and southern part of east Himalayas.

Table 4: Climate wise distribution of various areas of India^[7]

Name of climatic region	States or territories
Tropical Rainforest	Assam and parts of the Sahyadri Mountain Range
Tropical Savannah	Sahyadri Mountain and parts of Maharashtra
Tropical and subtropical steppe	Parts of Punjab and Gujarat
Tropical Desert	Most parts of Rajasthan
Moist subtropical with winter	Parts of Punjab, Assam, and Rajasthan
Mountain climate	Parts of Jammu and Kashmir, Himachal Pradesh, and Uttaranchal
Drought	Rajasthan, Gujarat, and Haryana
Tropical semi-arid steppe	Tamil Nadu, Maharashtra and other parts of South India

Table 5: States according to the types of *Desha*

<i>Jangal</i>	The hot and arid agro eco region covers southwestern parts of the states of Punjab and Haryana, western parts of Rajasthan, Kacchh peninsula and northern part of Kathiawar peninsula in Gujarat State.
<i>Anupa</i>	Andaman and Nicobar Islands, the Western Ghats, which fringe the Arabian Sea coastline of peninsular India and the greater Assam region in the north-east. Small remnants of rain forest are found in Orissa state. The tropical vegetation of north-east India (which includes the states of Assam,

Ashtangsamgraha^[5] has described type of *Desha* according to *Shada Rasotpatti*, the dominance of *Doshas* and *Rasas* are as follows.

Table 2: *Desha* according to *Shada Rasotpatti*.

<i>Desha</i>	<i>Doshas</i> dominance	<i>Rasa</i> dominance
<i>Jangal</i>	<i>Vata Pitta</i>	<i>Katu</i>
<i>Anupa</i>	<i>Kapha Pitta</i>	<i>Madhura</i>
<i>Anupa Sadharana</i>	<i>Kapha</i>	<i>Lavana Amla</i>
<i>Jangal Sadharana</i>	<i>Vata</i>	<i>Tikta Kashaya</i>

To get an idea about *Desha Viruddha*, it is necessary to be acquainted with *Desha* wise distribution of our country, and for this sort of distribution it is very important to know diversity in the rainfall, climate etc. of the regions.

	Nagaland, Manipur, Mizoram, Tripura and Meghalaya as well as the plain regions of Arunachal Pradesh)
<i>Anupasadharana</i>	Tamil Nadu, Maharashtra, and other parts of South India
<i>Jangalsadharana</i>	Madyapradhesha, Uttarpradesha, Bihara, Adhrapradesh

Literary review on *Desha Viruddha*

When similar quality of food substances are taken to that of respective region it may produce diseases. For example the use of *Ruksha* and *Tiksana* (*Vata* dominant diet) and other food substances of similar qualities in *Jangal-desha* (*Vata* provoking diet) is the incompatibility of diet with reference to climate i.e. *Desha Viruddha*.^[8]

Some of the big states of India are having state wise diversity as some part of Maharashtra are belonging to *Anupa Desha* (Kokanaprdesha), some part belongs to *Jangal* (Vidharbha) and some part are *Sadharana* (Madhyamaharashtra). Hence, it is again very difficult to give an idea regarding state-wise *Viruddha*.

Indian food is different from rest of the world not only in taste but also in cooking methods. It reflects a perfect blend of various cultures and ages. Just like Indian culture, food in India has also been influenced by various civilizations, which have contributed their share in its overall development and the present form.

DISCUSSION

Discussion part is very much précised to *Desha Viruddha* and its mode of action, here the *Desha* and types of *Desha* are not debated.

It is very difficult to search out examples of *Viruddha* from traditional food items from different states. Traditions of India, specifically related to food items are in use from long period and also they were put in dietary habits according to the human suitability depending upon the *Ayurveda* knowledge present at that time.

Truly speaking *Ayurveda* has been blended in life style of India in such a way that these traditional foods are medical valued homogenous articles, which also serve as medicines. These factors, which are present, nullifies the harm which is going to produce by *Desha Viruddha*.

For example

- Karnataka people are fond of eating fermented food, *Udid* etc. which are *Guru*, but

they have a habit of drinking hot water which helps in proper digestion of that food.

- Gujarathi people are taking Gathiya with Jalebi in breakfast very frequently, which is again heavy to digest, and also *Vishtambhi Gunatmaka*. But with those food items they possess a habit of eating *Kacchi Papayi* (having strong digestive property) in sufficient quantity which helps in appropriate digestion of those foods.
- Cooking habit of specific region is also playing important role in nullifying the harm.

For example

Rice belonging to most of the south part is much heavier than rice belonging to other parts. South Indian people especially people from Kerala and Karnataka prepare food items by the use of fresh spices which itself are very *Tikshna* and powerful digestive in turn capable of digesting heavier food items like rice. For this reason, even though rice has come under *Desha Viruddha* but truly speaking it is not producing harm to those people due to nullification of effects of *Viruddhahara*.

As mentioned earlier that food and food habits of the people belonging to specific region become *Satmya* to those people even though that *Ahara* is incompatible. The regional adaptability is may be due to 2 reasons

- Food items are in a use since longer period
- The people born in precise *Desha* have natural adaptability to that *Desha* and the diet belonging to that *Desha*.

But it is not applicable to those people who are migrated from another place. Migrated people may suffer from *Desha Viruddha* disease more often than those which are habitual to follow food since long period.

For example, *Dudha* and *Khichadi* is *Satmya* for people belonging to Gujarat population but when migrated people follow the same diet they are more prone to skin problems as compared to Gujarathi people. Even the

Gujarathi population also suffer from such kind of harm but the occurrence of diseases are very less than the proportions to incompatible diet. This may show the importance of *Desha Viruddha* irrespective of its adaptability.

Even though some variations are observed in those traditional diets which are because of the changes in life-style of human being. Some of the diseases are very common in certain specific regions; here *Desha Viruddha* (improper food items belonging to that *Desha*)

may put impact in occurrence of such specificity of diseases.

For example in *Anupa Desha* like Andhra Pradesh, *Shleepad* and *Amlapitta* are very common diseases.

It has become very complicated to discover *Desha Viruddha* according to intake of foodstuff. Then also, an effort is made here to mention various *Desha Viruddha* according to various regions along with their probable mode of action.

Table 6: Various *Desha Viruddha* according to various regions along with their probable mode of action

State and Incompatibility	Reasoning for Incompatibility
Arunachal Pradesh (<i>Anupa Desha</i>) Fish, Meat, Boiled rice cakes wrapped in leaves is a popular snack. Thukpa – A type of noodle soup	Most of the diet belongs to these all states are of <i>Abhishyandi</i> , <i>Guru</i> and <i>Snigdha Gunatmaka</i> which is same to that of the <i>Gunas</i> of <i>Anupa Desha</i> , and here the increase in the level of <i>Gunas</i> takes place by which incompatibility occurs.
Assam (<i>Anupa Desha</i>) Fermented Herbs fruit, vegetables, Fish	
Tripura (<i>Anupa Desha</i>) Pork, mutton, turtle, fish, prawns, crabs and frogs	
Manipur (<i>Anupa Desha</i>) Fish	
West Bengal (<i>Anupa Desha</i>) Fish	
Goa (<i>Anupa Desha</i>) Sea-foods	
Karnataka (<i>Anupa Sadharana Desha</i>) Sea-foods, fermented foods	The whole diets which are mentioned in south parts become <i>Abhishyandi</i> and <i>Guru</i> due to fermentation, which is of same quality to that of the <i>Anupa-Sadharana Desha</i> .
Tamil Nadu (<i>Anupa Sadharana Desha</i>) Pongal	
Kerala (<i>Anupa Sadharana Desha</i>) Break-fast dishes like Idli, Dosa	
Andhrapradesh (<i>Jangal Sadharana Desha</i>) lentil soups, spices and chillies, Pickles, Curd, Hyderabad biryani, Coastal areas- Seafood	
Bihara (<i>Jangal Sadharana Desha</i>) Mustard paste, <i>Alu-bhujia</i> , Mustard oil	Mustard oil is <i>Vidahi</i> , <i>Tikshna</i> and <i>Ushna Gunatmaka</i> . <i>Chaat</i> , <i>Samosa</i> , <i>Pakoda</i> is also <i>Vidahi</i> in nature. These type of diet also shares identical characteristic to that of <i>Jangal Desha</i> hence can be incorporated under <i>Desha Viruddha</i> .
Uttarpradesh (<i>Jangal Sadharana Desha</i>) <i>Chaat</i> , <i>Samosa</i> and <i>Pakora</i> . Mustard oil.	
Punjab (<i>Jangal Desha</i>) Onion, garlic and ginger.	Most of the foodstuffs are of <i>Ushna</i> , <i>Tikshna Gunatmaka</i> .
Rajasthan (<i>Jangal Desha</i>) Snacks like Bikaneri Bhujia, Mirchi Bada, Pyaas Kachori, Dal Kachori.	Some of them are having <i>Ruksha Guna</i> . These <i>Gunas</i> are comparable to that of <i>Jangal Desha</i> thus integrated in <i>Desha Viruddha</i> .
Gujarat (<i>Jangal Desha</i>) Many Gujarati dishes are distinctively sweet, salty, and spicy at the same time.	<i>Gathiya</i> and <i>Dhokala</i> is <i>Ruksha</i> and <i>Laghu Gunatmaka</i> which is similar to the <i>Jangal Desha</i> like Gujarat.

Milk with <i>Khichadi, Adadiya, Gathiya, Dhokala</i>	
Maharashtra Regional distribution of Maharashtra state <i>Anupa Desha-</i> (Kokanaprdesha), <i>Jangal-</i> (Vidharbha) <i>Sadharana</i> (Madhya Maharashtra). <i>Batata Wada, Wada Pav, Missal, Sabudana Khichadi</i> , spicy food stuffs, chillies.	Maharashtra is the state having diversity in it. <i>Anupa Desha</i> – Here the intake of <i>Sabudana Khichadi, Wada pav</i> etc. may seems as incompatible due to their <i>Guru, Abhishyandi Guna</i> which is similar to that of <i>Anupa Desha</i> . <i>Jangal Desha</i> – Intake of <i>Missal, spice food stuff</i> are incompatible due to their <i>Ushna, Vidahi, Ruksha</i> and <i>Laghu Gunas</i> which were having similarities with <i>Gunas of Jangal Desha</i> .
Madhyapradesha (Sadharana) Street food, fish dishes, such as <i>Rogan josh, korma, keema, biryani pilaf</i> and kababs such as <i>shami</i> and <i>seekh</i> . The city restaurants also serve tasty <i>Chaats</i> (snacks), <i>kachoris</i> and <i>samosas</i> .	<i>Korma, keema, biryani pilaf</i> etc. are of <i>Abhishyandi, Snigdha</i> and <i>Guru Gunatmaka</i> hence incompatible.

CONCLUSION

Indian traditional food items are adapted to the people who are having long term habitat to that particular area and hence *Desha Viruddha* even having harmful effect unable to create diseases to that inhabitants.

Satmya is very strong reason which nullifies the effect created by *Viruddhahara* and here this *Satmya* is only one which opposes the creation of *Vyadhis* in the people who born and bought up in that area.

Even if the inhabitants suffer from disease due to *Desha Viruddha*, the diseases are of mild variety to those who have migrated to that area.

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*Address for correspondence

Dr. Vaidya Asmita Amrut

Assistant Professor

Dept. of Samhita-siddhant

Mahatma Jyotiba Fule Ayurvedic college and hospital

Jaipur, India.

Email: asmi3avu@gmail.com