WORLD JOURNAL OF PHARMACEUTICAL RESEARCH
Coden USA: WJPRAP Impact Factor 8.63
Volume 15, Issue 21, 1355-1362. Research Article ISSN 2277–7105

THE ROLE OF VIRUDDH AHARA IN THE GENESIS OF AMAVATA

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Article Received on 05 Oct. 2026,
Article Revised on 26 Oct. 2026,
Article Published on 01 Nov. 2026

https://doi.org/10.5281/zenodo.23793591

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How to cite this Article: Sneha Gurjar*[1], Vijay Singh Yadav[2]. (2026). The Role of Viruddh Ahara In The Genesis of Amavata. World Journal of Pharmaceutical Research, 15(21), 1355–1362.

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ABSTRACT

Viruddha ahara refers to substances that augment the humors in an abnormal way without causing them to leave the body. As a result, they are more harmful to the tissues than beneficial. It is difficult to identify many of the culinary items that are referenced in this context in treatises. The interaction is very crucial. In contemporary medicine, the idea of drug-drug or food-drug interaction also exists. Nowadays, the majority of these incompatibilities can be explained chemically, which eventually causes the body to develop *ama*. When ama and *vata* combine, *Amavata* occurs. Ayurveda claims that ama is crucial to the pathophysiology of this illness, which is primarily caused by a decline in digestive capacity. *Viruddha Ahara* is one of the *nidana* types that ***Acharya Madhava*** defined as being responsible for the creation of *Amavata*, and it performs the most important role in the modern age. *Agni* is vitiated by *Viruddha Ahara*, which in turn produces vitiation in *Doshas*, and vise versa.

KEYWORDS: *Viruddha ahara, Amavata, Ama, Agni.*

INTRODUCTION

In the ***Madhavanidana, Acharya Madhavakar*** was the first author to identify *Amavata* as a distinct illness and to give a thorough description of it.[1] People are more concerned with their achievement and way of life in the fast-paced world of today. Even though people are

becoming more conscious of their personal health, people are frequently unable to maintain a truly healthy lifestyle due to the demands of their busy schedules. Unusual adherence to seasonal rituals and poor eating habits have become widespread issues. The equilibrium of *Jatharagni* and *Dhatvagni* is upset by frequent participation in such behaviors. One of the main causes of the start of many diseases is a diminished condition of *Agni*, or digestive fire.[2] Disease is characterized by an imbalance of tissues, *doshas*, and waste products.[3] *Amavata* gets its name from the way that *ama* and *Vata* combine to form it. The *Trika* region is reached by both ama and *vata*, and *sandhi Pradesha* (various body joints), which results in stabdhata (stiffness) of body joints, when *Vata* becomes vitiated due to consumption of *Vata* aggravating factors and ama develops due to consumption of diet and activities that favor sluggishness of *agni* and favor the development of *ama.* The term "*Amavata*" refers to this condition.[4]

Ama

Food is broken down into ever-tinier particles during digestion, eventually becoming fine particles that are easily absorbed and digested.

Due to a reduction in digestive capacity, inadequate or partial food digestion results in the creation of *Ama*[5], which builds up gradually in genetically weak organs. The combination of *am*a and *Vata* is called *Amavata*. One of the three doshas that is exacerbated and vitiated in this illness is *Vata,* and *ama* functions as an antigen generated in the body.

***Viruddhahara* (Incompatibilities of food):** *Viruddha ahara* refers to substances that produce an abnormal rise in humors but do not cause the body to eliminate them.[6] As a result, they are more harmful to the tissues than beneficial. It is difficult to identify many of the dietary ingredients listed in this context in treatises. The exchange is more significant. In contemporary medicine, drug-drug or food-drug interactions also occur. Nowadays, the majority of these incompatibilities have a molecular explanation. *Guna viruddha, Sanskara viruddha, Sanyoga viruddha, Desha viruddha, Kala viruddha, Matra viruddha,* and other varieties of *viruddha ahara* (incompatibilities) are categorized based on a variety of variables.

1) *Guna Viruddha* (a diet with opposing characteristics)

Acidic fruits and milk are examples of this incompatibility in the modern period. This could be the result of milk becoming denatured when it comes into contact with acid. We may now

believe that we have HCl in our stomachs as well, but this is explained by the fact that curdling inside the stomach is safe. For example, banana shakes, mango shakes, etc.[7]

2) *Sanskara Viruddha* (inadequate diet preparation)

Honey that has been heated or combined with warm water should not be ingested. Oil's properties are altered by heating. When heated above specific temperatures, oils that are safe at ambient temperature can become harmful. Polyunsaturated oils, such as soy, canola, sunflower, and corn oil, readily break down into hazardous chemicals when heated, according to a 2001 parallel assessment of 20-year dietary fat research conducted in the United Kingdom, the United States of America, and Spain. Long-term use of burned oils caused inflamed joints and atherosclerosis, imflamatory joint diseases, and development of Birth defect.[8]

3) *Samyoga Viruddha* (a diet with opposing qualities)

Eating *Jangala* or *Anupa* meat along with milk, honey, and sprouted seeds is an example of an aberrant diet. When consumed in combination, the diet acquires detrimental qualities that were not initially present in any of the foods. Eating similar amounts of protein and carbs at the same time is not recommended. The pH (acidity) of the stomach and small intestine has a significant impact on digestion. Enzymes in the mouth and small intestine that function in an alkaline environment, as well as mechanical action in the stomach, break down starch.

Proteins, on the other hand, are broken down by enzymes that function in extremely acidic environments. With the help of enzymes that flourish in the acidity brought on by the stomach's synthesis of hydrochloric acid, this digestion mostly takes place in the stomach. Two things occur in the stomach when protein and starch are together. The stomach takes longer to empty, and the food that comes out is a very acidic mixed bolus. Pain and discomfort result from the inability of the enzymes that break down starch to operate.[9] Fruit should be consumed on its own, without food.

4) *Desha Viruddha* (food consumed outside of habitat conditions)

Anupa Desha people will vitiate their dhatus if they eat a diet with *kapha guna* dominant qualities.

The habitat is related to *Desha*. It establishes a person's quality or characteristic based on how they adapt to the local environment, their diet, and their way of life.

According to *Acharya*, each person is suited to a specific area in terms of treatment, *vihara,* and *Ahar*. He will be upset if he is moved to a different *desha*. Other *desha* medications won't be effective. It makes sense because people who live at high altitudes become accustomed to the low oxygen levels in the atmosphere and do not experience any discomfort. The body's physiology controls this by raising the blood's total hemoglobin content and red blood cell count. When someone from *Sadharana Desha* travels to such a high altitude, they experience extreme anguish. The temperature fluctuations in *Sadharana Desha* cause a great deal of anxiety for people living along the coast. There are numerous further instances that define *Desha Satmya*[10] in relation to therapy and *Ahara.*

- People from eastern India are accustomed to eating fish, and even on a regular basis, they did not experience any discomfort.
- *Sindha* people are accustomed to drinking milk.
- The Malayan mountain range's inhabitants are accustomed to consuming fruits, roots, and rhizomes.

5) *Kala Viruddha* (food consumed without adhering to Ritucharya's rules)

During the rainy season, *vata prokopa* naturally arises; if a person eats a diet high in *vata guna*, it will increase *vata* vitiation and increase the risk of *vata* disorders. Take Pea will have more joint discomfort as a person with a joint condition. When the seasonal routines are not followed, the *doshas* become out of balance, which causes abnormal *agni* functioning and the development of ama within the body. Other concept of *kala* is related to age (*Avastha*) - In this respect it can be said, as we get older, stomach acid production tends to decrease, especially if there is any chronic illness which leads to formation of *ama.*

6) *Matra Viruddha*

This category comprises substances that only exhibit the *viruddhahara* quality when combined in specific amounts, such as equal amounts of *Madhu* (honey) and *Ghrata (ghee).* Rainwater and *Madhu* (honey) in equal amounts.

Once more, the *Charaka Samhita* describes eighteen types of *viruddha ahara:*

1 Desha viruddha

2. Viruddha Kala

3. Viruddha Samyoga

4. Matraviruddha

5. Viruddha Sanskara

6. Guna viruddha

Each of the aforementioned six has already been explained.

7) *Agni Viruddha* (incompatibilities of digestive force)

Agni viruddha (digestive force incompatibilities) refers to food that is not eaten in line with digestive power. This includes dietary practices that are incompatible with the power of digestion (*Agni)*, such as: A *mandagni purusha* (having a mild power of digestion); drugs and diets that are *guru* (heavy to digest) lead to the formation *of Ama*. A person with *tikshanagni* (sharp digestive power) experiences a surge *in vata dosha* when they eat *laghu* (easy to digest) meals. Eating at various times with both normal and impaired digestive capacity falls within this category.

8) *Satmya Viruddha* (Habituation incompatibilities)

A person who is healthy enough to consume katu and ushana virya items would experience dosha and dhatus vitiation if he abruptly consumes madhura and sheeta virya items. In other words, if a person is well enough to consume huge amounts of alcohol on a regular basis and attempts to avoid it, he will have numerous mental and physical issues. In a similar vein, a person who is addicted to fish in daily life may have numerous mental challenges if he attempts to avoid it.[11]

9) *Dosha Viruddha* (humor incompatibility)

Similar to doshas, the characteristics of food and drug consumption vary based on an individual's habits. The body's *dosha* will increase if a person with a *vata* constitution eats dry food, a person with a *pitta* constitution eats hot, pungent food, and a person with a *kapha* constitution eats too many fatty and sweet meals.

10) Potency Incompatibilities (*Virya Viruddha*)

Sheeta viryas (substances with a cold potency) and *ushna viryas* (substances with a hot potency) are examples of drugs with opposite potencies. For instance, milk and fish.

The fish comes from *Ushna Virya*, and the milk comes from *Sheeta Virya.*[12]

11) *Kostha Viruddha* (gut incompatibility). It is the usage of drugs and diets that are not bowel-friendly. Giving someone with *krura kosthha* (constipated bowel) a modest amount of

a moderate purgative, for example, or visa versa.[13]

12) Sequence Incompatibilities, or (*Krama Viruddha)*

For example,

- Not following the recommended eating schedule
- Eating without clearing the bladder or bowels
- Eating when not feeling hungry
- skipping meals when you're hungry, and so on

RESULTS AND DISCUSSION

Ama builds up in cells and tissues over time as a result of inadequate meal digestion. Diet is important for maintenance of health. However, if one does not use his discretion regarding selection of his food in relation to place, time, constitution, etc[14] resulting into development of diseases. *Viruddhaharas* may give rise to many chemical reactions inside the gastrointestinal tract and initiating inflammatory process due to aggravated and imbalanced *Doshic* rhythm. It may affect each and every cell of the body and alters chemical constituents inside the body. The gastrointestinal tract's digestive enzymes or hormones are significantly disrupted, which results in the formation of *ama,* a poisonous end product. Certain types of *Ama* may exacerbate the causes of a specific illness or foster an environment that is conducive to the illness's symptoms. In some environments, certain incompatible diets are more detrimental. The characteristics of every food ingredient and how it affected the cells and tissues of both healthy and sick people with different constitutions were meticulously noted by the ancient *Acharyas*. Therefore, dietary factors are mentioned as etiological factors that both initiate the inflammatory process and exacerbate a number of disorders. As a result, *Ayurveda* recommends avoiding some foods that tend to exacerbate illnesses and consuming particular foods that aid in the healing process. When combined with other fundamental variables, aggravated *vatadi doshas* fill up the void in the body channel and cause a variety of illnesses that might be localized in a specific area or impact the entire body. Turnbagh and colleagues proposed that persons residing in a certain area have a core microbiome. Individual differences may result from the host's food, lifestyle, health, immune system, and surroundings. This idea—that irregular eating and lifestyle lead to intestinal variability—is also explained in Ayurveda. The main entry point for a variety of environmental antigens, such as food or pathogenic pathogens, is our stomach. A healthy gastrointestinal tract is maintained by the intestinal microbiota, which creates an immune barrier between the

environment and the intestine. The mucosal surfaces of the digestive, urogenital, respiratory, ocular, and exocrine gland ducts are primarily covered with a single layer of epithelium, whereas the skin's surface is shielded by multiple layers of epithelial cells. Therefore, mucosal surfaces need more effective protection that can effectively eliminate most external irritants. The mucosa-associated lymphoid tissue (MALT), a highly developed and specialized immune system located on the mucosal surfaces, contains most of the body's immunologically active cells. One hallmark of mucosal immunity that sets it apart from systemic immunity is the preferential induction of suppression of the responses to non-dangerous antigens (mucosal tolerance). This may be correlated normal *kapha*. *Amavata* results from the complex interactions between *vata*, *kapha*, *ama*, environmental factors and the immune system.[15]

CONCLUSION

When dietary items have opposing qualities, the majority of the stronger traits outweigh the weaker ones. *Viruddha ahara* is the combination of two substances that have no affinity for one another. Diseases are thought to be caused by the concept of *viruddha ahara* in the context of dietetics and different combinations. Therefore, dietary substances that have no affinity at all could be classified as *Viruddha or Viruddhahara*. Incompatible diets are increasingly leading to gastrointestinal issues and encouraging the development of ama, which in turn triggers the body's inflammatory processes.in side the result of *Amavata* develop.

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