



Review Article

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VIRUDDHA AHARA AS A HETU IN GENESIS OF AMAVATA: A CONCEPTUAL STUDY

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ABSTRACT

Any kind of diet that upsets the different doshas but does not eliminate them from the body should be considered unhealthy. A person who follows the right guidelines and eats good food will live a long, healthy life. The wholesome food provides fuel to fire of digestion, they promote mental as well as physical strength, give strength to dhatu and provides complexion and are pleasing to senses if consumed according to rules, otherwise they are harmful. In present era, enormous changes are noted in life style, food habits, working pattern, sleep pattern etc. Person indulging in improper food and activities when having mandagni which leads to ama formation in body by decreasing the digestive power. Ama plays an important role in pathogenesis of many diseases one among them is amavata. Acharya Madhava has described viruddha ahara as major cause for amavata. This conceptual study will be giving details about viruddha ahara in genesis of amavata.

KEYWORDS: Viruddha Ahara, Mandagni, Ama, Amavata.

INTRODUCTION

A person can live a long, healthy life if they eat decent food. It increases the power of digestion, provides mental and physical strength, nourishes the dhatu and gives complexion

and they are pleasing to heart if consumed according to rules, on the contrary they are harmful.^[1] The term Amavata comprises of two words viz. Ama & vata. Ama associated with vata dosha causes a creeping disorder affecting various sites specially asthi sandhi (joints). Initially it manifests angamarda (pain all over the body), aruchi (loss of taste), trishna (thirst), alasya (lack of enthusiasm), gaurav (heaviness), jwara (fever) and shotha (swelling of body parts), later it develops prominent symptoms in asthi-sandhis like sandhi shoola, sandhi shotha, sandhi stabdatha etc.^[2] The causative factors of amavata are viruddha ahara, viruddha cheshta (Eg. performing exercise, sexual intercourse or swimming during the stage of indigestion), mandagni and performing exercise after taking fatty food.^[3] Here viruddha ahara which manifests amavata will be highlighted.

AIM AND OBJECTIVES: To study viruddha ahara as a hetu in genesis of Amavata

MATERIALS AND METHODS

Charaka Samhita, Madhava Nidana, Madhukosha Tika and Ashtanga Hrdaya are referred for collection and compilation of the role of viruddha ahara, as a hetu of amavata.

DISCUSSION

Ama

If kayagni fails to perform normal functions, it leads to accumulation of undigested altered food material inside amashaya which is called ama.^[4] Due to hypo-functioning of agni proper digestion of food doesn't take place leading to formation of ama, which is responsible for the manifestation of almost all diseases.^[5] Impaired digestion and metabolism due to hypo-functioning of jatharagni is called ama and it exacerbates all the dosas.^[6] Due to weakness of agni, the adhyarasa becomes immature and remain in amashaya and it is called asama.^[7] In disease of amavata the ama combines with provoked vata and travels through its course and causes the symptoms.

Viruddhaahara

The food which maintain the equilibrium of bodily dhatu and help in eliminating the disturbance of their equilibrium are to be regard as wholesome and all types of food materials which dislodge the dosha but do not expel them out of the body are to be regarded as unwholesome. A person with reduced power of digestion consuming viruddhaahara is more likely to be a victim of amavata.

Total 18 types of viruddha are described. Drugs and diets which are at variance with place, time, power of digestion, dosage, habit, dosha, mode of preparation, potency, bowel, state of health, order, proscription and prescription, cooking, combination, palatability, richness of quality and rules for eating.^[8] They are illustrated below:

1. **Desha viruddha:** Intake of ruksha and teekshnaahara in danva desha (desert place), intake of snigdha and sheeta bhojana in aanupa desha (marshy land). Rajasthan is a ruksha place so people living there take excess ghruta in their diet, it is compatible for them but consumption of same quantity of ghruta in aanupa desha is likely to cause disease and is so called desha viruddha. Similarly Intake of wheat in Punjab and intake of rice in coastal region is compatible.
2. **Kala viruddha:** Intake of sheeta and rukshaahara in winter e.g., Ice cream in winter season. Intake of excessive katu and ushnaahara in summer e.g., Consumption of fried and spicy food.
3. **Agni viruddha:** Intake of heavy food when the power of digestion is mild (mandagni) e.g, intake heavy dinner after fasting for whole day. Intake of light food when the power of digestion is sharp (tikshnagni) causes vitiation of vatadosha. Intake of food at irregular time affects agniand causes vishamagni.
4. **Matra viruddha:** Intake of honey and ghee in equal quantity.
5. **Satmya viruddha:** Ayurveda says eating food habitually would not cause any harm. Alcohol consumption is satmya in European countries due to cold weather but it is satmya viruddha in hot temperature. (Consumption of fish as a daily diet doesn't cause any ill effect to coastal people).
6. **Sanskara viruddha:** Heating honey is a sanskara viruddha. It will produce poisonous effects.
7. **Dosha viruddha:** Consumption of drugs and diets having properties similar to dosha and individual prakruti. For example if a vata prakruti person consumes vata aggravating food such as ruksha, sheeta ahara; it will vitiate vata dosha of that individual.
8. **Virya viruddha:** Consumption of hot and cold potency substances at the same time is viryaviruddha.eg, Intake of cold water while consuming warm food (and exposure to fan after taking bath).

9. **Koshta viruddha:** Administration of mild purgative in small doses for a person of krurakoshta and administration of strong purgative in strong doses for a person having mridu koshta both are koshta viruddha. (Ksheera causes purgation to people with mrdukoshta and kwatha causes degeneration to people with kroorakoshta).
10. **Avastha viruddha:** Consumption of ruksha, laghuaahara which vitiates the vata by a person after heavy physical exercise is avastha viruddha similarly consumption of kapha aggravating food by a person having sedentary life style.
11. **Krama viruddha:** Taking food without complete elimination of stool and urine is karma viruddha. Consumption of sweet food at the end of lunch / dinner is krama viruddha. Ideally sweet food should be consumed at the beginning of lunch / dinner.
12. **Parihara viruddha:** Intake of hot things after taking pork.
13. **Upachara viruddha:** Intake of cold things after taking ghee.
14. **Paka viruddha:** Preparation of food etc., with bad or rotten fuel and under cooking, overcooking or burning during the process of preparation is paka viruddha. E.g. If rice is not cooked completely then it is paka viruddha.
15. **Samyoga viruddha:** Intake if sour substance with milk. E.g. consumption of tomato and milk at the same time.
16. **Hrita viruddha:** Any substance which is not pleasant in taste is hrita viruddha.
17. **Sampat viruddha:** Intake of substances that are not matured or over matured or putrefied is sampat viruddha. E.g. unripe / over matured fruits.
18. **Vidhi viruddha:** Food consuming not according to ashta vidha ahara vidhi visesha aayatanaais vidhi viruddha.

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