



Concept Of *Aharvidhi* According To Ayurveda

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ABSTRACT-

Ayurveda is a holistic health care system of medicine originated in ancient Vedic civilization of India, which is more than 5000 years old. To attain healthy life *Ayurveda* concentrates on various rules & regulations. Like – *Dincharya*, *Ritucharya*. *Aahar vidhi* is one of important factor among them. How to eat, what to eat and what not to eat, where to eat, all rules are very well described in *Ayurveda*. *Ahara* is the most important factor in our life. Health as well as disease depends on *Aahar* As growth, strength, happiness,

good health, intelligence, complexion and the alertness of senses are

traceable to food and its inequality causes illness. The treatment principle in *Ayurveda* is mainly based on preventive aspect first rather than curative. Healthy life starts with healthy food. *Aahar* plays vital role in healthy and diseased condition. The strength and complexion of person will enhance only if he practices healthy diet regimen. Many concepts related to *Aahar vidhi* are said in our *Ayurveda* texts like, *Ashta Aahar vidhividhan*, *Dwadashashan pravicharna*, *Shadras concept*, *Panchmahabhut concept*, *Aahar bheda* (types of food), *Aacharya charaka* told eight rules to take food which he called *Ashta ahar vidhi vidhan*. As per *Ayurvedic classics* “*Deho hi Aahar sambhavah.*”

Keywords : *Ayurved, Aahar vidhi, Dasvidhaahar vidhi vidhan*

INTRODUCTION

Ayurveda is not only a medical science but also a complete science of life, which deals with health conservation and promotion, prevention and management of the diseases. It always instructs about how to live a healthy life by the adaptation of appropriate life style, food, conducts and avoidance of etiological factors. *Ahara*(diet), *Nidra*(sleep) and *Brahmacarya*(abstinence) are said to be the three *Upastambhas*, (sub pillars) essential for the smooth going life, in our *Ayurvedic* text. Among the three *Upastambhas*, *Ahara* is taken into account because the best supporter of life. *Ayurveda* gives equal importance to diet as well as the method of its intake. Lots of description about food is available in the *Ayurvedic* texts

which describe that food is the main cause of health and diseases. The importance of food in *Ayurveda* can easily be understood by the quote of *Charaka Samhita* which states that the whole world runs towards food, as complexion, happiness, beautiful voice, life, talent, health and satisfaction, maintenance of body, body strength and even intellectual capacities of the individual depends on food. It is the food habits which are the way to health or disease in the body. *Acharya Charaka* has stated these *Ahar Vidhi Vidhan*(Dietary Guidelines) because healthy body is possible only if the food is digested properly. Modern science also states that Dietetics is essential for life, growth, energy, reproduction, protection from diseases and maintenance of body.

The term *Ahara Vidhi Vidhan* is employed 1st by *Acharya Charaka* in *Vimanasthana first chapter*. These *Ahara Vidhi Vidhan* are : (*dasvidhaahar vidhi vidhan*)

1. USNAM ASNIYAT
2. SNIGDHAM ASNIYAT
3. MATRAVAT ASNIYAT
4. JIRNE ASNIYAT
5. VIRYA AVIRUDDHAM ASNIYAT
6. ISTE DESE, ISTA SARVA UPAKARANAM ASNIYAT
7. NA ATIDRUTAM ASNIYAT
8. NA ATIVILAMBITAM
9. AJALPAN, AHASAN, TANMANA BHUNJITA
10. ATMANMABHISAMIKSHYA BHUNJIT

Ahara isn't solely meant for maintenance of health however it's additionally important a part of therapeutic facet. So, *Ahara Dravyas* can be considered as *Dravyabhuta* part and dietetic rules are *Adravyabhuta* parts. All the rules of diet intake are dependent into one another and that they ought to be thought-

about jointly. By application of only 1 of these rules one cannot deliver the goods the expected results.

1.) Usnam Asniyat:^[1] By taking hot food, *Vata anulomana* is achieved, *Pitta* gets stimulated power of digestion increased. *Acharya Chakrapani* has described in his *teeka* that *ushnaahar* pacifies *kapha dosh* and hence helps to relief from *kaphaj rogas* where it get obstructed in *strosas*. *Ayurveda* also describes that if a person used to take *sheeta anna* it causes *Stambhana, Agnimandya, Aruchi, Vistambha*. Acharyas have also suggested to drink *usha jal* (lukewarm water)

2.) Snigdham Asniyat:^[2] The meal should be enriched with *Snigdha guna* as it also pacify *Vata*. For *Agnidipana, sneha* is required. *Snigdha dravya* promotes the first *Avasthapaka*. *Acharya Charak* has told many qualities of *Snigdha aahar*, like; *bhujyaman swadate* (feels proper taste), *Agnideepan* (increases digestive fire), digest properly and smoothly, *Vatanuloman*, gives power to sense organs, promotes strength of body and mind, gives complexion to body and which rejuvenate the body by decreasing the speed of ageing process (*jara*). Here, *Snigdha* term does not mean exactly *Sneha dravyas* like oil or ghee only, but it means *ahar dravyas* which have *Snigdha guna*, like

sarshap ,til ,godhuma, Shali rice etc. As per modern science Dietary fats are essential to give our body energy and to support cell growth. Fats help our body absorb some nutrients and produce important hormones too, like; Vit. A, D, E and K. HDL is important as it reduces risk of heart disease.

3.) *Matravat Ashniyat:* ^[3] After the previous two dietary rules *Ushnam ashniyat* and *Snigdham ashniyat*, comes the third and important dietary rule – which we usually ignore most of the times – *Matravat ashniyat*. The immediate question coming to the mind is, What is *Matravat*? The literal meaning is ‘Desired quantity’. The quantity of food desired (required) by the body, with respect to age, one’s *Agni*. *Acharya charak* says that a person should have *Matravat aahar* as it balances *Tridosha(vata,pitta,kapha)*, gives longevity to human beings, food get digested easily, maintains our digestive fire (*pitta*). The symptoms by which a person can decide that this is *Matravat* are, no distress in the stomach, Absence of cardiac discomfort, no heaviness on lateral side of stomach. *Matravat aahar* don’t aggravates doshas and digested easily. According to *Acharya Chakra*, *Amatra* is of two types, viz; *Hina* and *Adhika*. *Hina matra* (food deficient in quantity) causes impairment of the strength

and complexion, not capable to give the feel of satiety, impairment of longevity, *udavart roga* and impairment of the excellence of *Dhatu(sara), vatarogas*.

Atimatra (excessive quantity of food) causes *sarvadosha prakopa* (aggravate all the Dosas), which produce the *Vataj* diseases like colic pain, distension of abdomen, body ache, dryness of mouth, *Murchha*(giddiness), *agni vikrit*, various types of pains. *Vitiated Pitta* causes *jwara*, *atisara*, internally sensation of burning, thirst, giddiness and delirium. *Vitiated Kapha* causes vomiting, anorexia, indigestion, cold fever laziness and heaviness in the body.^[4]

4.) *Jirne Ashniyat:*^[5] means eating after complete digestion of food. If one takes food before the digestion of the previous food, then undigested *ahara rasa* gets mixed up with the *Ahara Rasa* of food taken afterwards, and provokes all the *Doshas(tridoshas)*. Benefits of *Jirne Ashniyat* – Kindles digestive fire, and promotes proper digestion, Opens up all the *Strotas* (channels), Reduces formation of *Aam*(toxins), Helps proper conversion and absorption of nutrients in the body, Improves health, Maintains *Dosha Dhatu and Mala* equilibrium, Builds energy and rejuvenates the body, Healthy, strong and long life.

5.) *Virya Aviruddham Asniyata*.^[6] The term “*Viruddha*”, virtually suggests that opposite or incompatible. Certain food mixtures, its preparation or consuming process are termed as *Viruddha in Ayurveda*. These incompatible mixtures once relished frequently, has antagonist effects on the body constituents like *Dosha, Dhatu etc* . This end up in imbalance of *Dosha* and causes numerous ailments. *Ayurveda* recommends to avoid such *Viruddha Ahar*. *Ayurveda* classifies *Viruddha ahar* on varied factors like –Antagonist properties of food materials, opposite mixtures, Flaws in technique of change of state, Antagonist result with relation to time, place and amount, *Swabhav Viruddha* – opposite due to self talents.

Acharya charak has mentioned 18 styles of *viruddhAahar* in *charak sutrasthan* 26/86-87. Some diseases that are caused by *Viruddha Ahara* are *Adhmana, Amavisha, Grahani, Amlapitta, Kustha, Pandu, Shotha, Jwara, Andhata, Indriyadaurbalya* and even death.^[7] Regular intake of *Viruddha Ahara* is incredibly common in today’s lifestyle of human beings.

6.) *Iste Dese Ista Sarva Upakarnam Asniyata*.^[8] *Acharya charak* has mentioned in *vimansthan* that person ought to take their meal during a place where he feels

comfortable, neat and clean, healthful atmosphere, thus as he doesn’t get *Manovighat*(psychological disorders). *Acharya Susruta* had told concerning the place for taking food, place of food preparation *i.e; Mahanasa*(kitchen) and the place wherever the food ought to be kept before serving. The place of ingestion ought to be pleasant which might give calm and healthy state of mind required for good concentration towards food. Places where *Acharyas* say to not take food are; below any tree, not on the bed, not within the hot daylight nor during a dark place. All these factors influence psyche as well as affect the hygiene of the place. The weather around ought to be in line with the seasonal conditions e.g; cool air in summer and a bit heat in winter. For specific quite food, specific material is mentioned by *Acharya Sushruta in Su. Su. 46/448* e.g; *ghee* should be kept in iron vessel (*kantloha*) and fruits and all edible snacks be kept in vessel made of leaves.^[9] Contraindicated specific foods, e.g; bitter food should not kept in copper utensils, as the chemical reaction produces poison like substances and ends up in several disorders.

7.) *Na atidrutum Ashniyat*.^[10] *Acharya charak* aforesaid that we should always not

dine in a rush it will enter in wrong way (instead of going through oesophagus will come in trachea),

In modern science Quick eating is related to an increased risk of being overweight or corpulent. In a large study, middle-aged men and women without diabetes who said they were fast eaters were at increased risk for insulin resistance. Of course, eating fast is related to obesity — and obesity is a major cause of insulin resistance. quick eaters were susceptible to having massive waistlines and low levels of HDL (“good”) cholesterol.

8.) Na ativilambitam Ashniyat:^[11] Acharya charak says -Do not eat too slow as by ingestion slow person doesn't get satisfied(*na triptimabhigachhati*) with food and eat a lot of food even once he doesn't need to eat a lot and there'll be irregularity in digestion.

9.) Ajalpana, Ahasan, Tanmana Bhunjita(Eat with concentration while not talking and laughing):^[12] Talking and laughing divert the concentration from the food and therefore the food is ingested too slowly or too quick. This vitiates the *Doshas*. This type of ingestion doesn't enable sleek digestion and produces *Ama*. One who talks and laughs during eating is at risk of suffer

constant disorders because the one who eats too quick.

10. Atmanamabhisamikshya bhunjit:^[13] everyone has got to eat with due relation to his own self, information concerning his food, whether or not it's wholesome for him or not ought to be assume whereas ingestion. Food intake isn't just to fill the cavity of the abdomen however it's one form of *Yagya*, action for evolution of consciousness. So One ought to eat food during prescribed manner with due relation to his own self.

RESULTS AND DISCUSSION

In today's competing era people wants to achieve things early and because of that they don't even take care of their health. Life vogue is a vital issue associated with health and attracts a lot of interest by researchers. Diet is the greatest factor in life style and has direct and positive relationship with health. we all know that in this era of modernization, life vogue and food habits are changing dynamically day by day like taking junk food, and late night dinner has become common. Such habit causes indigestion and damage in the structure and function of internal organs. In *Ayurveda*, health and

wellbeing depends upon our ability to digest everything and convert it into energy. 'Agni'(Digestive fire sometimes called as *pachak pitta*) plays a vital role to provides ability of digestion to us. Not only GI disorders but most of the diseases are caused by single dominant factor known as 'Aam'(Incomplete Digested food) like; aamvat, grahani, ajeerna, agnimandya, vibhandh, atisar, alask and vilambika etc. To maintain proper *Jatharagni*(Digestive fire), *Ayurveda* books have mentioned some dietary regimens & tips known as *Ayurvedic dietary concepts*. *Ayurveda* recommends a variety of practical techniques for keeping our digestive fire strong. Incorporating these practices into daily life can strengthen *Agni* and, in turn, facilitate metabolism of food, and minimize uncomfortable GI symptoms.

CONCLUSION:

As we can see that people now a days always have issue with their health related to digeason, eating problem so this is the need of hour to return to our old *Ayurvedic* classical principles of eating and mainting health. We need to understand the deep science told by our *Acharyas* in classics. Not only diet but the principles of taking diet is very much important for the happy and healthy long life of human beings. With the help of these principles we can get rid of several disorders which are mainly due to our faulty diet habits. From all above references it can be conclude that ahara should be taken according to *Ahara vidhi vidhan*(dietary guidelines) which are truly scientific as mentioned by our Acharyas. Many diseases can be prevented arising merely due to faulty dietary habits and then we can have a small step towards the principle object of ayurveda that is 'swasthasya swasthya rakshanam'.

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