

CONCEPTUAL STUDY OF AAHARA VIDHI VIDHANA (AYURVEDIC DIETETIC)
WITH RESPECT TO LIFESTYLE DISORDERSDr. Shital S. Dhote*¹ and Dr. Vandana D. Bhusari²¹M.D. Final Year, Department of Ayurved Samhita Siddhant, D.Y.Patil College of Ayurved and Research Centre, Pimpri Pune 18, Maharashtra India.²Associate Professor, Department of Ayurved Samhita Siddhant, D.Y.Patil College of Ayurved and Research Centre, Pimpri Pune 18, Maharashtra India.***Corresponding Author: Dr. Shital S. Dhote**

M.D. Final year, Department of Ayurved Samhita Siddhant, D.Y.Patil College of Ayurved and Research Centre, Pimpri Pune 18, Maharashtra India.

Article Received on 16/12/2018

Article Revised on 06/01/2019

Article Accepted on 27/01/2019

ABSTRACT

Ayurveda is the most ancient science of Life, traces back its origin to the Vedic ages in India. For total positive health, *Ayurveda* has given three secondary supporters of life. These are intake of food, sleep, and observance of Brahmacharya, which comes under the social medicine. They support the body constantly similar to the pillars supports a house. Food (*Aahara*) is one of them. The immunity and healthy state of body depends upon quantity of *Aahara*, method of taking *Aahara*, digestion and ultimately the effect of that *Aahara* on body. So far, *Aahara vidhi vidhana* described in our classic which is the foundation of dietetics.

KEYWORDS: *Aahara*, *Trayopasthambha*, *Aahara vidhi vidhana*, life style disorders.

INTRODUCTION

In the very beginning of any *Ayurveda* classic, the concept of healthy state promotion and social medicine is described. Human beings wish to live long life which is called Pranaishana.^[1] Body is mainly supported by the acts performed in the previous life, which determine the present life span. Being supported by three *Upasthambha*, the body is endowed with strength, complexion, growth and continuous until the full span of life provided and person follows the regimen prescribed.^[2] *Aahara* is the important factor. The health of person, disease condition, treatment of that disease and curable or non-curability all depends on *Aahara*. That means *Aahara* can be called as a double edge sword as the human body made from *Aahara* and at the same time disease also occurs due to improper *Aahara*.^[3] Complexion, clarity, good voice, longevity, happiness, satisfaction, nourishment all are conditioned by food.^[4]

In today's fast paced life, many norms regarding diet and regime have been compromised which is showing the overall declining status of health in the society. *Aahara* and its related codes and conducts have been long forgotten by the human beings. In Ayurvedic texts the methods and regimens are described systematically and scientifically. *Aacharya Charaka* explained it as an *Aahara Vidhi Vidhana* which is the foundation of dietetics. It includes the method of *Aahara* as- *Ushana*, *Snigdha*, *Matravata*, is consumed after the digestion of previous *Aahara*, *Virya Aviruddha Aahara*, in *Ishta*

Deshe, with *Isthta Upakarana*, not to be taken speedily, not too slowly, taking without talking with others, taking without laughing, taken with the concentration of the mind.^[5] Similarly *Aacharya Sushruta* explains the methodology of taking food in the same way.^[6]

MATERIAL AND METHODS

For the conceptual study various *Ayurveda Samhita-Charaka Samhita*, *Sushruta Samhita*, *Ashtang hruday*, etc literatures and articles have been reviewed.

Aahara vidhi vidhana

Ushanam ashniyat- This includes intake of warm food. Here, it is made clear that the term *Ushana* refers to the temperature of the food and not to the *Ushana Guna* of the food. Intake of warm food helps in *Vatanulomana*, stimulates and secretes pitta thereby increasing Agni. Also, one should drink warm water instead of cold water because cold water diminishes Agni. Extreme hot food is also not advised as it may cause *Mada*, *Daha*, *Trushna*, *Bhrama* etc. It causes *Vikruti* in *Udakavaha Strotasa*. Another food that is again made hot, after preparation which can be categorized under *Paryushitanna*. This food is strictly contraindicated according to *Ayurveda* as it becomes *Ruksha* and *Guru*. Similar qualities are observed in the food that had kept for long time and then eaten. Even the working crowd, who use tiffin for convenience at their working place are unable to have warm food. Hence it is prohibited. The warm food stimulates the Agni and gives proper taste to food.^[7]

Snigdham ashniyat- The meal made should be *Snigdha*. Because *Snigdha Aahara* facilitate early digestion by *Agnideepana*. *Snigdha Aahara* includes *Sneha Dravya* like *Godhuma*, *Shali* rice etc. *Snigdha Aahara* taste well, it stimulates the digestive fire, helps in *Vatanulomana*, due to its *Kledana* property stimulates *Kledaka Kapha*, provides firmness to the sense organs, increase strength, produces clarity of complexion.

On the contrary, extreme *Snigdha* or *Asnigdha* (*Ruksha*), both inhibit the process of digestion. *Atisnigdha* food is Guru by property and takes more time and energy for digestion, causing *Praseka*, *Hridyagaurava*, *Aalasya*, *Aruchi*, etc. On the contrary, *Asnigdha* or *Ruksha* food absorbs humidity of digestive tract and hampers digestion, decreases *Bala* and *Varna*, producing dryness of skin and constipation. In today's era, there is avoidance of taking *Sneha* like *Grita*, oil because they thought that it increases the fat in body and Cholesterol level. Hence as a solution on this problem one should take *Sneha* like- *Sanskarita*, not take cold water after consumption of *Sneha*, avoid *Divaswap*, *Ratri Jagarana* and follow the *Dinacharya*, *Rutucharya* and *Sadvrutta* described in Classic.^[8]

Matravat ashniyat

Food should take according to its original *Guna*, *Sanskara*, the habitat of food and consumer, the exercise of person and capacity of *Agni* to digest the food to be taken. Food taken in proper quantity digests early which does not cause vitiation of *Kapha*, *Pitta* and increase the life span keeping healthy life. This type of food digests properly, assimilate and excrete on time. While food taken in less quantity than hunger for weight loss causes *Vataprakopa* which results in decrease in immunity, body strength, complexion, *Swara*, intellect, *Sahishnuta* etc. Also, diet taken in large quantity causes *vatkapha* prakopa via *Agni Mandyata* resulting in *Atisara*, *Ajirna*, *Arsha* etc. Not only *Aahara* but water, buttermilk, milk, *Ghrta*, *Leha* and other eatables are included in the term *Aahara*.^[9]

Jirne viryaavirudham

One should take food only when previous meal is digested. In the proper digestion, there is *Pachana* of *Shleshmadi Dosha* and they divert in their *Sthana*. As a result, the stomach remains empty and the *Annavaha Strotas* becomes clear for ignition of *Agni*. If one takes food before the digestion of previous meal, the digestive product of previous food i.e. immature *rasa* gets mixed up with the product of food taken afterwards, resulting in the provocation of all the *Dosha* instantaneously.^[10]

Virya aviruddha ashniyat

One should take food having no contradictory potencies, by taking such food one does not get afflicted with such disease as may arise from the intake of food having mutually contradictory potencies. *Aahara Dravya* acting on body according to its *Virya*. The *Dravya* which damage the *Dhatu*, *Dosha* called as *Viruddha*. It

includes *Aahara*, *vihara*, *Cheshta*, *Desha*, *Kaala*, *Dosha* etc. for example, *Ghrta* and honey in equal quantity, sleeping after meal in day, *Avyayama* is *Medaviruddha*, *Shleshma Viruddha*, *Agniviruddha* etc.^[11]

Ishta Deshe, Ishta Sarvopakarana

This term refers to eating in a hygienic place provided with all the necessary things for sound psychological condition during meals. One should take food in well equipped with all the accessories and should not produce disturbing emotions like *Kama*, *Chinta*, *Bhaya* etc. By following this, a person does not get afflicted with such of the factors that would result to the disturbed mind.

Appropriate appliances required for dining are needed and indicated in detail by *Aacharya*. For specific kind of food, vessels made from specific material are mentioned in classics e.g. Ghee should be kept in vessel of *Kanta Loha*, fruits in *Dala/Patra*, milk in *Tamra* (copper) vessel and *Madya* in vessel of *Mritika* etc. The specification may be due to some chemical reactions between the food material and utensils. Some materials are strictly contraindicated for specific foods e.g. sour foods should not to be kept in copper utensils, as the chemical reaction produces poison like substances and leads to many disorders.^[12]

Na Atidrutama Ashniyat

The food should not be taken too hurriedly because it enters the wrong passage and does not enter into the stomach properly. In this situation, one can never determine the taste of food articles and defect foreign bodies, mixed with them. Also, the food when eaten with hurry violates its normal route. The *Annaja Hikka* is the best example of *Vimarga Gamanama*.^[13]

Na Ativilambitama Ashniyat

This concept refers to that one should not take food too slowly because this will not give satisfaction to the individual. In this situation he would take more than what is required, the food becomes cold an *Aahara* taken in accordance with the rules of *Ayurveda* leads to normal *Dosha*, *Dhatu* and *Mala*. If not consumed properly, it affects body metabolism and becomes causative factor of various diseases. There will be irregularity in digestion. The quality of *Pitta* responsible for digestion becomes inferior and will come late in contact with food and in irregular manner. This result in irregular digestion. All these factors hamper *Agni* and the food cannot be digested properly.^[14]

Ajalpannahasan Asniyat

One should take food without talking, laughing. The food consumed with concentration benefits the body.^[15]

Aatmana Abhisamikshya Bhunjita

One should take food which is useful means *Satmya* for that person now a day and thereafter also. Sometimes one product is unhealthy after the year passed. This type of *Aahara Vihara* should be avoided for maintenance of

health. For example- the cold water is useful in summer but it is unhealthy in winter season.^[16]

DISCUSSION

Aahara taken in accordance with the rules of *Ayurveda* leads to normal *Dosha*, *Dhatu* and *Mala*. *Aahara* is stated to be responsible for both *Aarogya* [health] and *Vyadhi* [disease]. Therefore, *Aahara* should be taken by observing the rules of taking diet to get all its benefits. If not consumed properly, it affects body metabolism and becomes causative factor of various diseases. Improper dietary habits are the primary reason for the increase in trend of health disorders in current era. Intake of frozen, canned, processed food plays an important negative role. So the concept of *Aahara Vidhi Vidhana* is the present need for consumption of proper diet.

It gives basic ideas about quantity, quality of *Aahara* like *Ushana Aahara* must be taken for ignition of *Jatharagni*. It explains the diet should be taken after digestion of previous diet for avoidance of *Ajirradi Vyadhi*. Also, the diet taken not opposite to other food item. This prevents us from many skin diseases, *Rakta Dushti*. By the concept of *Manoanukul Aahara* we should eat the diet which is healthy, fresh. This keeps our mind and body fresh and healthy. Because it nourishes the heart and *Indriyas*. If we take food hurriedly, then we not feel the proper taste of that food. Hence by taking diet without talking, with concentration results like passing the examination by studying with concentration.

CONCLUSION

In this modern era, various changes like irregular and improper dietary habits, lack of exercises, sedentary life style, stress and anxiety related to work, busy and hectic schedules at work have damage our life. Hence, the *Aahara Vidhi Vidhana* explains the concept of ideal diet taking which is useful for healthy as well as diseased person. The motive of *Ayurveda* is the prevention of normal health of person and treatment of diseased person. Both are *Aahara* dependent. Hence by following rules of *Aahara* increases life span of a person and ultimately the health. It is always advisable for healthy and sick person for maintenance of normal health.

REFERENCES

1. Charaka Samhita, Ayurveda Dipika, edited by Vd. Harish Chandra Singh Kushwaha, on 2016, sutrasthana, Adhyaya 11/4, page.no.154.
2. Charaka Samhita, Ayurveda Dipika, edited by Vd. Harish Chandra Singh Kushwaha, on 2016, sutrasthana, Adhyaya 11/35, page.no.171.
3. Charaka Samhita, Ayurveda Dipika, edited by Vd. Harish Chandra Singh Kushwaha, on 2016, sutrasthana, Adhyaya 28/45, page.no. 481.
4. Charaka Samhita, Ayurveda Dipika, edited by Vd. Harish Chandra Singh Kushwaha, on 2016, sutrasthana, Adhyaya 27/349, page.no. 464.
5. Charaka Samhita, Ayurveda Dipika, edited by Vd. Harish Chandra Singh Kushwaha, on 2016, vimansthana, Adhyaya 1/24, page.no. 598.
6. Sushrut Samhita, Nibhandh samgraha vyakhya, edited by Dr. Kewal Krushna Thakaral, on 2014, sutrasthana, Adhyaya 46/465. page.no.644.
7. Charaka Samhita, Ayurveda Dipika, edited by Vd. Harish Chandra Singh Kushwaha, on 2016, vimansthana, Adhyaya 1/24/1, page.no. 599.
8. Charaka Samhita, Ayurveda Dipika, edited by Vd. Harish Chandra Singh Kushwaha, on 2016, vimansthana, Adhyaya 1/24/2, page.no. 599.
9. Charaka Samhita, Ayurveda Dipika, edited by Vd. Harish Chandra Singh Kushwaha, on 2016, vimansthana, Adhyaya 1/24/3, page.no. 599.
10. Charaka Samhita, Ayurveda Dipika, edited by Vd. Harish Chandra Singh Kushwaha, on 2016, vimansthana, Adhyaya 1/24/4, page.no. 599.
11. Charaka Samhita, Ayurveda Dipika, edited by Vd. Harish Chandra Singh Kushwaha, on 2016, vimansthana, Adhyaya 1/24/5, page.no. 600.
12. Charaka Samhita, Ayurveda Dipika, edited by Vd. Harish Chandra Singh Kushwaha, on 2016, vimansthana, Adhyaya 1/24/6, page.no. 600.
13. Charaka Samhita, Ayurveda Dipika, edited by Vd. Harish Chandra Singh Kushwaha, on 2016, vimansthana, Adhyaya 1/24/7, page.no. 600.
14. Charaka Samhita, Ayurveda Dipika, edited by Vd. Harish Chandra Singh Kushwaha, on 2016, vimansthana, Adhyaya 1/24/8,page.no. 600.
15. Charaka Samhita, Ayurveda Dipika, edited by Vd. Harish Chandra Singh Kushwaha, on 2016, vimansthana, Adhyaya 1/24/9, page.no. 600.
16. Charaka Samhita, Ayurveda Dipika, edited by Vd. Harish Chandra Singh Kushwaha, on 2016, vimansthana, Adhyaya 1/25. Page no.601.