



ISSN: 0975-833X

Available online at <http://www.journalcra.com>

International Journal of Current Research
Vol. 9, Issue, 09, pp.56932-56935, September, 2017

INTERNATIONAL JOURNAL
OF CURRENT RESEARCH

RESEARCH ARTICLE

AHARA VIDHI CONCEPTS OF FOOD INTAKE IN AYURVED

^{1,*}Dr. Madhusudan Gupta and ²Dr. Shashank Choudhary

¹M.D (Sharir kriya), Professor, Bhausaheb Mulak Ayurved Mahavidyalaya, Nagpur

²M.D (Sharir kriya), P.G Scholar, B.M.A.M, Nagpur

ARTICLE INFO

Article History:

Received 21st June, 2017

Received in revised form

17th July, 2017

Accepted 27th August, 2017

Published online 29th September, 2017

Key words:

Ahar-Vidhi,
Visesayatana,
Hita-Ahar,
Ahita-Ahar,
Ritu.

ABSTRACT

Health as well as diseases is dependent on various factors. As *Acharyas* had described that *Ahara*, *Nidra* and *Brahmacarya* are *Triupstambha* (three sub pillars), which support the body itself. Here *Ahara* has been placed first, which shows that it is most important to maintain and sustain the life. Man has always been interested in *Ahara* and the history of man to a large extent has been a struggle to obtain proper diet. *Ahara* supplies bio-energy to body. This bio-energy is supplied by proper and adequate nutrition in the form of its essential constituent's viz. Proteins, Carbohydrates, Fats, Minerals, Vitamins and Water. In *Ayurveda*, *Ahara*, as well as the method of its intake both have equal importance. Food plays a decisive role in development, sustenance, reproduction and termination of life. Through centuries, Food has been recognized as an important factor for human beings, in health and diseased state. *Ahara* is not only needed for the continuity of life, but also for *Bala*, *Varna*, *Upacaya* etc. In other medical sciences, food is considered important, but not the manner of eating. The *Ahara Vidhi* (Dietetics) is an ancient, empirical and elegant art; it is the heritage of Indian culture that can be clearly observed in *Ayurvedic* views.

Copyright©2017, Dr. Madhusudan Gupta and Dr. Shashank Choudhary. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: Dr. Madhusudan Gupta and Dr. Shashank Choudhary. 2017. "Ahara vidhi concepts of food intake in ayurved", *International Journal of Current Research*, 9, (09), 56932-56935.

INTRODUCTION

The health is the supreme foundation for the achievements of life. Therefore Ayurveda aims to maintain the condition of health i.e., Swasthya Raksana (Agnivesha, 2005). Health as well as diseases are dependent on various factors. Among these, *Ahara* is the most important one *Ahara* (Agnivesha, 2005) is not only needed for the continuity of life, but for *Bala*, *Varna*, *Upacaya* etc. also. The proper diet, taken in proper manner can lead to better health. On the contrary, proper diet if not taken in proper manner can lead to diseases *Ahara*, as well as the method of its intake both have equal importance, according to Ayurveda. In other medical sciences, food is considered important, but not the manner of eating. It is the heritage of Indian culture that can be clearly observed in *Ayurvedic* views. , *Ahara* and the dietetic rules are basic factors among the causes for disease. So it obviously becomes an important part of the treatment by avoiding the causative factors (Agnivesha, 2005)

AIMS AND OBJECTS

- To study each factor of *Ahara Vidhi Vidhana* separately on the basis of *ayurvedic* literature.

*Corresponding author: Dr. Madhusudan Gupta,
M.D (Sharir kriya), Professor, Bhausaheb Mulak Ayurved Mahavidyalaya, Nagpur.

- To study the contribution of *Ahara Vidhi Vidhana* in maintenance and promotion of the health.
- To do the practical assessment of the comparative effect of *Ahara Vidhi Vidhana* and the principle of management.

MATERIALS AND METHODS

References has been collected and relevant matter is compiled from *Brihatrayi* i.e. *Charaksamhita* (Agnivesha, 2005), *Sushrutasamhita* (Agnivesha, 2005) and *Ashtangasangrah* (Maharsi susruta, ?). Available commentaries of *Brihatrayi* are also reviewed. All Compiled matter is reorganized and critically analyzed for the discussion and attempt has been made to draw some fruitful conclusion.

Observations and Discussion

Ahara Vidhi - A system, method, manner, way, arrangement, rule, law, command, conduct, condition or statement for diet intake (V.S.Apte).

Ahara Vidhi Visesa Ayatana means, the causative factors responsible for the wholesome and unwholesome effect of the methods for diet intake.

These are the dietetic rules, i.e., Ahara - Vidhi - Vidhana. Thus, it can be said that, these rules are specified for 'How to eat?' This is Swasthya aspect. Secondly, there are many diseases, in which Ahara Vidhi Vidhana is mentioned as Hetu. So the advice of Pathyasevana and Nidana Parivarjana, in the form of Ahara Vidhi Vidhana, can also help for Vikarasamana. The term Ahara Vidhi Vidhana is used first by Caraka in Vimanasthana 1st chapter. Though many other classics have elaborately mentioned the same rules, they have explained them under different headings like Bhojana Vidhi, Annavidhi etc. As the study has been planned on the basis of Caraka Samhita, the original reference is being quoted here. Other references will be considered while explaining each factor separately.

These are the dietetic regulations and procedure for those, who are healthy as well as for certain types of patients. One should eat food, which is hot, unctuous, in due measure, after the digestion of previous food, and non-antagonistic in potency. It should be eaten in a congenial place, provided with all accessories, neither too hurriedly, nor too leisurely, without talking or laughing with full concentration and having proper regard to oneself.

Susruta Samhita gives very descriptive view regarding this subject. It is explained as 'Aharavidhi' (Su. 46/445) Under this heading, the following topics are included. In Astanga Samgraha, author has written one whole chapter named "Annapanavidhi". In this chapter Vagbhatacarya had given the unwholesome effects of Ruksha, Atisnigdha, Atiusna, Sita Anna along with the compilation from ancient classics, mainly Caraka and Susruta (A.S. Su. 10)

Astanga Hrdaya compiles the references in brief (A.H.Su. 8-Matrasitiya). Yoga Ratnakara had given this topic under the heading of "Nitya Vritti Prakaraha" (Y.R. Part I). Bhava Prakasa had given this topic in the chapter of Dinacarya (5/145). Many other authors have given the description, but all have followed the above authors in some or other way. Some have added few different points in the old ones like Susenavaidyaka, etc. In the present study each factor of Ahara Vidhi Vidhana will be discussed separately, referring to all the above texts

Physiological approach

All have the experience of disturbed digestion one or other time and in such a condition one cannot feel high on the level of psyche. This again causes disturbances in the intake of further meals. This vicious cycle affects body as well as mind i.e. physiology as well as psychology. This proves that the process of digestion is totally a psychophysiological phenomenon because, better state of psyche can yield better digestion. In modern medicine, W.B. Canon for the first time quoted the need of good psychological condition for better digestion. "Just as feelings of comfort and peace of mind are fundamental to the normal digestion, so discomfort and mental discard may be fundamental to disturb digestion." A large number of studies show that numerous factors working through the cerebral cortex significantly influence appetite, quantity of food ingested and caloric balance. For the promotion of positive emotions many suggestions are given by our Acarayas. One among them is 'Priyam Annam'. The food which is nourishing for every sense organ along with mind! Pleasant associations mediated through sight, taste, olfactory

impulses, auditory perceptions, recollection of previous experiences with food, various emotional experiences, social and cultural influences and a vast number of other impressions reaching the cerebral cortex stimulate the appetite.

Two types of nerves regulate the digestive secretions.

- Parasympathetic - secretory.
- Sympathetic - inhibitory.

These nerves are reflexly stimulated by sight, smell, talk or thoughts of tasteful dishes, while the unliked ones inhibit the secretions from mouth downwards in the digestive tract and stomach becomes sluggish and devoid of digestive secretions. This again proves that how the mind plays a significant role in the functions of the digestive system.

All the subjects for sense organs and even mere thought of favourite food causes salivation and secretion of other juices. This phase is called 'psychic secretion' and it is most needed to favour the digestion. This process not only nourishes body but mind and senses also. The food and Sarira both have the same basic constitution of Panca Mahabhutas. The Indriyas are also derived from these basic factors. Hence the food nourishes body, mind and sense organs at the same time. According to one reference, the digested Ahara Rasa gets divided into three parts. One nourishes body, other for mind and third one for Indriyas. Furthermore according to Caraka, the subjects of sense organs allied with food are responsible for the nourishment of sense organs. e.g., Food having stimulating and good smell nourishes the Deha and the Gandha does the nourishment of Ghrana Indriya.

If one of the senses is hampered, one cannot feel the taste of food at its fullest, because salivation gets affected due to above pathology e.g., Anosmia. The great scientist Pavlov supported the concept with many experiments. His experiments on dogs regarding the topic of psychic secretion are very much famous and approved by all. From the book "I.P. Pavlov'-selected works" (1955) following description is worth quoting here to support the original concept of 'Tanmana Bhunjita'.

While it is generally recognized that human instinct is the result of everyday experiences, which has turned into an unconscious striving for the best possible conditions of existence, in the physiology of digestion especially the phrase has become current that physiology merely confirms the rules of instinct. It appears to us that the foregoing physiological facts also furnish numerous instances of the triumph of instinct before the tribunal of physiology. Particularly impressive are the reasons underlying the empirical demand that food be enjoyed and eaten with relish. Everywhere the act of eating is connected with certain customs designed, as it were, to distract from the routine of daily life, a special time of the day is chosen, a group of relatives, acquaintances or companions assemble, certain preparations are made (change of garments, as for example, in Britain, grace is said by the oldest member of the family etc). In well to do houses there are special rooms for meals, musicians and others are invited to entertain the dinners, in short everything is done to distract the company from the cares and worries of daily life and to concentrate on food. From this point of view, it is also obvious that why serious conversation, as well as serious reading are considered inappropriate at meals."

The food must be "Priyam" (tasty) as well as nutritious. Therefore the physician who prescribes diets, must constantly bear in mind the phenomenon of psychic secretion, i.e. he is obliged to inquire and know how the given food has been eaten, whether with or without relish! In reality, however, those responsible for diets often focus their attention on the nutritive value of the food or are guided solely by their own tastes. They hardly pay attention towards the important point i.e., "How to eat?"

Here, the scholar would like to specify the unique contribution of Indian culture as well as Ayurveda in the field of dietetic code. According to our culture, food does not merely mean to fulfill the hunger. Food has very respected position in our cultural views. In Maharashtra, few Slokas are particularly revised before eating. The author Samarth Ramdas Swami says

Anna is 'Brahma'. It is not only meant for fulfilling the appetite but it should be considered as equal to Yajnakarma. Thus, before eating, our great culture reminds us about humanity, the difference from rest of the animals.

In every aspect our Sanskriti tries to uplift our psychology along with the spirituality. A lot of references are scattered in Ayurvedic classics regarding the code or rituals that should be performed before meals.

One should not prepare food only for him. Atithi is considered as equal to God, so food should be shared with guests, servants, relatives, even other creatures like dogs, etc.

Jatharagni is considered as God and the food is Ahuti given for God. These rituals definitely affect the psychology, give a feeling of satisfaction and this in turn affects the physiology of digestion. Ahara Vidhi Visesa Ayatana means, the causative factors responsible for the wholesome and unwholesome effect of the methods for diet intake. These are the dietetic rules, i.e., Ahara - Vidhi - Vidhana. Thus, it can be said that, these rules are specified for 'How to eat?' This is Swasthya aspect. Secondly, there are many diseases, in which Ahara Vidhi Vidhana is mentioned as Hetu. So the advice of Pathyasevana and Nidana Parivarjana, in the form of Ahara Vidhi Vidhana, can also help for Vikarasamana.

Methods Of Ahara sevana (Special rule for diet intake.)

These *eight* factors should be considered before taking food 8

- Prakriti,
- Karana,
- Samyoga,
- Rashi, 5.
- Desha,
- Kala,
- Upyoga- sansatha,
- 8.Upyokta

This makes the octalogue of diet and dietetics.

We must look some other rules which are described in our classics. These are called as *Ahara Vidhi Vidhana* which indicates the method of taking *Ahara*¹⁵. These are—*Usna, Snigdha, Matravat*, Is consumed after the digestion of previously ingested food, *Virya Aviruddha Ahara*, Is to be

taken into *Iste Dese* where it provided with *Ista Sarvopakarana*, Not to be taken speedily, Not to be taken too slowly, Taken without talking with others, Taken without laughing, Taken with the concentration of the mind

Proper Time of Meal

It is a very important aspect regarding dietetics that when to take food. In classics mentioned that the proper time for giving *Ahara* to a person is when he gets free of stool, urine, and eructation's, and feel his body and sense organs light and free. When he gets free action of heart as well as natural courses of his bodily *Vayu*, when he feels hungry and has got relish for food and when his *Kukshi* becomes light. According to maharshi Sushrut Once food is taken, it should not be taken again before one *Yama*, as it infers with *Raso-utpatti* and creates *Ama*. But the food should be taken before two *Yama* because if person fast for more than two *Yama* he will experience *Bala Kshaya*. One who known the place, digestive power, strength and period when ever observes hungry, should give the food according to congeniality with the gap of one or two *Kala* (periods). After the digestion of *Rasa, Dosha* and *Mala* one should consume food without giving consideration to time. Proper belching, clarity, enthusiasm, proper evacuation of urges, lightness of body, hunger and thirst are the features of proper digestion. In seasons where the nights are lengthy, one should consume food in morning only and when days are lengthy food should be taken in first *Prahara* at night and in afternoon. Seasons where days and night are of same length food should be taken at indicated time according to maharshi sushrut.

Conclusion

Our classics are store-houses of valuable thoughts. To earn the profit of perfect management, these concepts should be proved in today's context. The dietetic field is having many such precious concepts of Ayurveda. Diet is considered as the basic most cause of life. Not only diet but also method of diet intake has important role in the continuity of healthy life. The rules and methods of diet intake are mentioned by Acarya Charak as *Asta-Ahara Vidhi Visesa Ayatanani, Ahara Vidhi Vidhana, and by Acarya susruta as Dwadasa-Asana-Pravicharana and ahara vidhi in sutra sthan chapter 46*. The application of these rules is effective in maintenance of health as well as in the curative aspect for many diseases Many diseases can be prevented arising merely due to faulty dietary habits. Healthier eating habits may help lower risk for type-2 diabetes, heart disease, stroke, cancer, infertility and many other health problems.

REFERENCES

- A.S.Sut.10/75&A.H.Sut.8/46 Ch.Vi.1/21-3 Agnivesha, Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year: 2005, Viman Sthana Chapter 1 Verse 21-3.
- Agnivesha, 2005. Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year, Nidana Sthana Chapter 6 Verse 11.
- Agnivesha, 2005. Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha

- Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year:, Sutra Sthana Chapter 25 Verse 31.
- Agnivesha, 2005. Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year: Viman Sthana Chapter 1 Verse 21.
- Ch.Sut.25/40 Agnivesha, Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year: 2005 Sutra Sthana Chapter 25 Verse 40
- Ch.Sut.26/84 Agnivesha, Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year: 2005, Sutra Sthana Chapter 26 Verse 84.
- Ch.Sut.26/88 Agnivesha, Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year: 2005, Sutra Sthana Chapter 26 Verse 88. Su.Sut.46/474-476
- Ch.Sut.27/278 Agnivesha, Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year: 2005, Sutra Sthana Chapter 27 Verse 278.
- Ch.Sut.27/336. Agnivesha, Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year: 2005, Sutra Sthana Chapter 27 Verse 336.
- Ch.Sut.27/339 Agnivesha, Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year: 2005, Sutra Sthana Chapter 27 Verse 339.
- Ch.Sut.5/3 Agnivesha, Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year: 2005, Sutra Sthana Chapter 5 Verse 3.
- Ch.Sut.5/4 Agnivesha, Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year: 2005, Sutra Sthana Chapter 5 Verse 4.
- Ch.Sut.5/6-7 Agnivesha, Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year: 2005, Sutra Sthana Chapter 5 Verse 6-7.
- Ch.Vi.1/21-1. Agnivesha, Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year: 2005, Viman Sthana Chapter 1 Verse 21-1.
- Ch.Vi.1/21-2. Agnivesha, Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year: 2005, Viman Sthana Chapter 1 Verse 21-2.
- Ch.Vi.1/21-3 Agnivesha, Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year: 2005, Viman Sthana Chapter 1 Verse 21-3.
- Ch.Vi.1/21-4 Agnivesha, Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year: 2005, Viman Sthana Chapter 1 Verse 21-4.
- Ch.Vi.1/21-5 Agnivesha, Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year: 2005, Viman Sthana Chapter 1 Verse 21-5.
- Ch.Vi.2/7 Agnivesha, Charak Samhita With Vidyotini hindi Commentary of Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi Ji, Chaukhambha Bharati Academy, Varanasi. Reprint year: 2005, Viman Sthana Chapter 2 Verse 7.
- Maharsi susruta, susrutasamhita with Ayurveda-Tattva-Sandipika hindi commentary by Kaviraja Ambikadutta Shastri ji, Chaukhambha Sanskrit Sansthan Varanasi, fourteenth edition.Sutra Sthana Chapter 46 Verse 474-76.
