



Ahara vichara: Ayurvedic concept of diet (dietary guidelines)

Suvarna Shivaji Waghmode*¹, S. M. Satpute²

PG Scholar¹, Principal, Professor, Guide & HOD²

Ayurved Samhita and Siddhant Department,

APM's Ayurved College, Sion, Mumbai, Maharashtra

*Corresponding author: suvarnaw0055@gmail.com

Abstract-

Ahar is the most important factor in life. Health as well as diseases is dependent on ahara Proper diet taken in proper manner can lead to better health or else can lead to diseases. Food is the source of life, strength, complexion and Oja of living beings. Food in turn, derives its properties from six primary testes which are inherent in the substances that comprise food. The substances, their specific tastes, qualities, proteins and digestive transformations are responsible for equilibrium of the Dosha and Dhatu. As growth, strength, good health, complexion and the alertness of senses are traceable to food and its inequality causes illness. Diet therapy is broad term for the practical application of the concept of nutrition as a preventive or corrective treatment of disease. It comprises food prescribed, regulated or restricted in kind and amount for therapeutic and other purposes. This usually involves the modification of an existing dietary lifestyle

to promote optimum health. However, in some cases, an alternative dietary lifestyle plan may be developed for the purpose of eliminating certain foods in order to reclaim health. Diet therapy provides an outline regarding which kind of food to eat and which to avoid. Ayurvedic principles are concerned about every part of the body, mentally and physically through Diet.

Key Words - Aharavidhi-vidhan, diet, dietary guidelines, dietary rules

INTRODUCTION-

प्राणा:

प्राणभृतामन्नमन्नंलोकोभि

धावति ॥ ॥ चरक सूत्रस्थान

२७/३४९

Ahara i.e diet is believed to be one of the Upastambha of life. Acharya charka

has stated that diet sustains life if taken with discipline in a proper manner. Ahara has prime role in maintain health and also in treating various disorders. Nowadays there is increased prevalence of life style disorders in which faulty dietary habits play an important role. Acharya Charka mentions food as prana or life of living begins if taken properly but if taken in faulty manner may cause death .In present era, due to change in lifestyle, man is giving least importance to his diet and dietary rules. If Ayurvedic dietary guidelines are followed, many diseases can be prevented arising merely due to faulty dietary habits. The awareness is needed regarding the subject. Hence, it an important part of the treatment by avoiding the causative factors of diseases

AIM- To understand the Aharavidhi vidhan explained in charka samhita.

OBJECTIVES-

- 1) To review the literature regarding aharavidhi-vidhan (dietary guidelines) mentioned in charka samhita
- 2) To prevent many diseases arising merely due to faulty dietary habits.

MATERIALS: - Charka Samhita and its available commentaries.

METHODOLOGY-

तत्रेद्याहारविधिविधानमरोगाणामातुरानां चापि
केषाञ्चित् काले प्रकृत्येव हिततमं भुज्जानानां
भवति।

उष्णं ,स्निग्ध, मत्रावत्, जीर्ण,
वीर्याविरुद्धम्,इष्टे देशे
इष्टसर्वोपकरण,नातिद्रुतं,नातिविलम्बितम्,
अजल्पन्,अहसन्, तन्मना भुज्जीत,
आत्मानमभिसमीदय सम्यक्॥ च. वि.१/२४

1. **Ushnam Ashniyat-** The term Ushna refers to the temperature of the food and not the ushna guna of the food. When Food takes warm, it is delicious after intake. It provokes the factors (enzymes) in the abdomen responsible for digestion. It gets digested quickly and helps in the downward passage at vata and detachment of kapha.
2. **Snigdham Ashniyat-** The consumption of unctuous food. Here, the term snigdha does not exactly mean snehadravayas like ghruta, tail but also Godhuma, shali rice etc .snigdha ahara tastes well, it stimulate the digestive fire , helps in vatanuloman, due to its kledan property stimulates kledak kapha, provides firmness to the sense organ, increase strength, produces clarity of complexion. On the contrary, extreme snigdhata (Atisnigdha) or Asingdh(Ruksha), both inhibit process of digestion. Atisnigdh food is Guru by property and takes more time and energy for digestion. Causing praseka, Hridayagaurava, Alasya, Aruchi etc. asingdha or ruksha food absorbe humidity of digestive tract and hamper digestion, decreases Bala and Varna,

producing dryness if skin and constipation.

3. Matravatashniyat (Balanced diet) -

According to ayurveda matra (amount) is of two types one is sarvgraha (whole amount) another parigraha (amount of individual ingredient) so the diet must consist of variety of food items in proper amount from different groups so that it contains all micro and macro nutrients. Amount of the diet should be according to Agni and bala of the body.

4. Jeerneashniyat :- (Meal taken after digestion of previous meal)

Next meal should be taken after digestion of previous meal. This prevents adhyashan which leads to ama formation, which is the root cause of majority of diseases. On taking meal in ajeernavstha, grahanidosha and vitiation of all doshas occurs. Chatrak says Kaalbhojnamarogyakaranam.

- Also one should take food having no contradictory potencies. By taking such food one does not get afflicted with such disease as many arise from the intake of food having mutually contradictory potencies. Blindness, raktavikar, grahani, amavisha, hypersensitivity, fever etc. and may even cause death .

5. Ishtadeshe ishtasarvopkarnam chashniyat :-

(Meal taken at proper place and with proper instruments)

Meal should be taken in proper place and with proper equipment so that hygiene is maintained and no stress arises during meal and no disturbing emotions like kama, krodha, chinta, bhaya etc. in stressful condition cortisol level increases. So consumed more calories on stress day. More sweet food was consumed. Increase in negative mood in response to stress lead to greater food consumption.

Ex .Ghee kept in vessel of Kantaloha, Fruits in Dala/patra, Milk-Tamravessel.

6. Naatiatidrutamashniyat :-(Not eating too fast)

The food should not be taken too hurriedly. If food is taken too hurriedly it enters the wrong passage i.e respiratory tract cause choking 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.

Ex. Annaja Hikka (vimaragamanam), GERD

7. Naativilambitamashniyat:- (Not eating too slowly)

If taken too slowly, it is not properly digested as enzymatic secretions do not mix properly with food leading to improper digestion, one doesn't get satisfied, eats more and food gets cold.

**8. Ajalpna,Ahasan,Tanmana Bhunjita :-
(Eating without taking or laughing, Mindful eating)**

No talking or laughing during meal but it should be taken full concentration.

Acharya charak says that the even pathyaha taken in proper amount does not get digested, due to chinta (worry), shok(sorrow), bhaya (fear), krodha (anger), dukh (sadness) and in improper bedding and sleep. There are chances to ingest unjustified food items by mistake. Indriyas also intake food through senses, so food must be of good rupa, rasa, gandha and sparsh.

DISCUSSION-

In today's lifestyle uncomfortable GI symptoms such as bloating, gas or indigestion, acidity etc. are very common problem. Most probably the underlying root problems faulty dietary habits. Unfortunately, in western medicine, they aren't trained to ask the key question, how strong is your digestive fire? instead, they concentrate solely on the food going in. when a patient goes to health care provider trained in conventional allopathic medicine, the treatment option for digestive issue typically medications, which serve to control symptoms, but do not treat the underlying cause. Even when a provider's approach includes testing and the elimination of offending foods, this is still only addressing part of problem. While this treatment addresses the agent or food being ingested, it doesn't look why it is not being digested properly. Although eliminating foods that are bothersome can often alleviate symptoms. It is often difficult for patient to continually avoid that food. It can often being to disrupt their quality of life. Above concept allows us to expand the conversation in to answering the most

important questions. "Why did the body being to improperly digested, or not tolerate, this food?" and how can we both eliminate offending agent and concurrently increases Agni or digestive power?" This approach opens up the possibility of re- introducing the food at a future time, allowing the person to fully experience foods again.

CONCLUSION-

Viewing the above points it can be conclude that Ahar should be taken according to aharavidhividhan (dietary guidelines) which are mentioned by our Acharyas. 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.

Diet is considered as basic most cause of life. Not only diet but also method of food intake has an important role in the continuity of healthy life.

According to Kashyap Samhita, food as always been an important way to treat illness and maintain health and that's why he called food as Mahabhaishyajya. In the present modern lifestyle we do not take care of our health and the consequence of our eating and drinking habits and other styles of life. It is very important aspect regarding dietetics that when to take food.

Ayurveda recommended that warm water is good for digestive health. Thus, Warm water has medicinal properties other than as normal drink.

REFERENCES-

1. Vaidya Yadavji Trikamji, charak samhita chaukhambha prakahan, Varanasi, 2013 , P-236.
2. Ibid .p.74
3. Ibid. p .181
4. Vaidya Yadavji Trikmaji, Sushruta samhita, Nibandhasangraha , Chaukhanba Prakashan , Varanasi 2014, P-249
5. Vaidya Yadavji Trikamji , charak samhita chaukhambha prakahan, Varanasi, 2013, P- 238
6. Ibid. P. 235-236
7. Vimansthan 1/24, with “Ayurvedeepika”commentary by chakrapanidutta, edi.by vd.Acharya samskrit sansthan, 2001
8. Charak sutra 5/3, charak samhita with “Ayurvedeepika”commentary by Chakrapanidutta edi.by vd.Acharya chaukhambha samskrit sansthan,Varanasi, 2001
9. Charak sutra 26/102-103 charak samhita with “Ayurvedeepika”commentary by Chakrapanidutta edi.by vd.Acharya chaukhambha samskrit sansthan,Varanasi, 2001
10. Charak sutra 25/40 charak samhita with “Ayurvedeepika”commentary by Chakrapanidutta edi.by vd.Acharya chaukhambha samskrit sansthan,Varanasi, 2001.

Conflict of Interest: Non

Source of funding: Nil

Cite this article:

Ahara vichara: Ayurvedic concept of diet (dietary guidelines)

Suvarna Shivaji Waghmode, S. M. Satpute

Ayurlog: National Journal of Research in Ayurved Science- 2020; (8) (6):01-05