

AYURVEDIC DIETARY CONCEPTS – AAHARVIDHIVIDHANAM A REVIEW

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Article Received on
20 April 2019,

Revised on 10 May 2019,
Accepted on 31 May 2019

DOI: 10.20959/wjpr20197-15159

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ABSTRACT

The modern diet taking in wrong way is the main reason why people all over the world are fatter and sicker than ever before. Everywhere in world modern processed *Aahars* go, chronic disease like obesity, type two diabetic mellitus and heart disease. When people give up their old and wise *Aahar* in kind act of current day processed *Aahars* are high in sugar, refined grain meal and plant origin oils, they get ill. Of course many things can contribute to these health problems but changes in modern diet are most important factor. According to Ayurveda any material in universe is composed of five basic elements the

Panchamahabhootas, namely *Pruthvi*, *Jala*, *Vaayu*, *Tej*, *Aakash*. The *Tridoshas* which constitute the body is also made up of *Panchamahabhootas*. Each *Aahar* particle either has *Dhosha* aggravating action or balancing action on human body. Ayurveda has described specific diet to keep homoeostasis of *Doshas* that is health. In Ayurveda, many holistic and scientific approaches have been described about planning of diet. The fundamental principles like *Tridosha*, *Prakriti*, processing of *Aahar*, quantity, quality of *Aahar*, and the rules regarding eating *Aahar* if considered while incorporating diet one can keep away from many disease of body and mind. As it is said in Ayurveda that, there is no need of medicine if the person is in proper diet. So in my paper I will explain *Aaharvidhividhanam* (Method of food taking) conclude there is a need to accept Ayurvedic dietary concepts.

KEYWORDS: *Aaharvidhividhanam*, *Panchamahabhootas*, *Tridosha*, *Prakriti*, *Doshas*, *Diet*.

INTRODUCTION

Aahar is life of living being. Just an oxygen is essential for life, *Aahar* is essential too. As long as living being is ingesting *Aahar*, he remains alive. In person who is starving. Life is in danger. When there were not investigative measures, essentiality of *Aahar* was derived by judgment. In short *Aahar* is essential for life. There for *Ahara* is also called as *Pranam* – Vital for life.

Aahara is the vital breath of living beings that is why the people rush to the food. Complexion, cheerfulness, good voice, life, imagination, happiness, contentment, corpulence, strength, and intellect all these are dependent on food. The worldly activities done for livelihood, the *Vedic* ones for attainment of heaven and those for emancipation also depend on food. Food with similar attributes replenishes and grows body entities. Food of opposite qualities is responsible to bring back overgrown body entities within physiological limits.

According to *Kashyapacharya* all living beings are sustained because of food. There is nothing like food to let a person live. There is no medicine like food available anywhere. Man remains healthy with appropriate food. Even if drugs are introduced to a diseased person he cannot get cured without food. This is reason why physicians call food as great medicine.

***Aharavidhividhanam* as fallow**

This is the prescribed method of dieting for the healthy and the sick (in certain cases) who take wholesome *Aahar* timely and usually one should eat warm, unctuous, in proper quantity, after the previous *Aahar* is digested. Non antagonistic, in favorable place, with all the favorable accessories, not too fast, not too slow, not while talking or laughing and with full concentration after due consideration to the self.

1. Ushnam Ashniyat

Will explain their merits-one should eat warm *Aahar* because it tastes well, the eaten *Aahar* stimulates the digestive fire, gets digested quickly, carminates flatus, reduce mucus; hence one should eat warm.

2. Snigdham Ashniyat

One should eat unctuous; because it tastes well, eaten *Aahar* stimulates the unstimulated digestive fire, gets digested quickly, carminates flatus, develops the body, provides firmness

to sense organs, increase strength, produces clarity of complexion; hence one should eat unctuous.

3. Matravat Ashniyat

One should eat in proper quantity. *Aahar* taken in proper quantity without disturbing *Vata*, *Pitta* and *Kapha* only promotes life span, easily passes down to anal region, does not disturb the (digestive) fire, gets digested with discomfort; hence one should eat in proper quantity.

4. Jeerne Ashniyat

One should eat when the previous meal is digested because if one eats during indigestion, the eaten *Aahar* mixing the product of the earlier meal with that of the later one vitiates all the *Doshas* quickly, on the contrary, when one eats after the previous meal is digested well, the *Doshas* are situated in their own locations, *agni* is stimulated, appetite is arisen, entrances of the channels are open, eructation is pure, heart is normal, flatus passes down and urges of flatus, urine and faeces are attended to, the eaten *Aahar* promotes only the life span without afflicting any *Dhatu*. Hence one should eat after the previous meal is digested.

5. Virya Avirudhda Ashniyat

One should take *Aahar* consisting of the items non-antagonistic in potency. While doing so one is one afflicted with the disorders caused by *Aahar* antagonistic in potency. Hence one should take the *Aahar* non-antagonistic in potency.

6. Ishtadeshe and Ishtasarvopokaranam Ashniyat

One should eat in favorable place and with favorable accessories. While eating in favorable place one does not fall victim to psychic disturbance due to such factors found in otherwise places. Similarly while having favorable accessories. Hence one should eat in favorable place and with favorable accessories.

7. Naatidrutam Ashniyat

One should not eat fast because by eating fast the *Aahar* may enter into a wrong passage, there is depression and the *Aahar* is not established in its place; over and above, detection of the defects of *Aahar* and achievement of the merits of the same are not certain. Hence one should not eat too fast.

8. Naativilambitam Ashniyat

One should not eat too slowly because by eating too slow one does not get satisfaction, eats much, *Aahar* becomes cold and is digested irregularly. Hence one should not eat too slowly.

9. Ajalpam, Ahasanam, Tanmana Bhunjita Ashniyat

One should eat while not talking or laughing and with concentration. By taking *Aahar* while talking or laughing or with mind elsewhere, he is inflicted with the same defects as by eating too fast. Hence one should eat while not talking or laughing and with concentration.

10. Aatmanambhisamikshya Samyak Ashniyat

One should eat after due consideration to his self. This is suitable or unsuitable for me if known in this way then only it becomes suited to his self. Hence one should eat after considering his self well.

DISCUSSION

According to Ayurveda any material in universe is composed of five basic elements the *Panchamahabhootas*, namely *Pruthvi*, *Jala*, *Vaayu*, *Tej*, *Aakash*. The *Tridoshas* which constitute the body is also made up of *Panchamahabhootas*. Each *Aahar* particle either has *Dhosha* aggravating action or balancing action on human body. Ayurveda has described specific diet to keep homoeostasis of *Doshas* that is health. *Ahara* is capable of offering nourishment to used body entities, luster, strength, good color of skin etc. All these things are possible only if food digests. Most of the disease that we face now days are result of incorrect lifestyle, probably due to wrong dietary habits. Ultimate aim of Ayurveda is *Swasthasya Swastha Rakshanam* (promote the health) and *Aaturasya Vikar prashamanam* (cure the disease). So when we properly follow these dietary rules i.e *Aaharvidhividhanam* in our day to day practice then aim of Ayurveda were achieved.

CONCLUSION

Whatever is eaten with mouth or ingested is called *Aahara*. This word denotes food item, which is swallowed, fluid or solid. *Charakacharya* stated that there is a variety of food items human eats. Yet due to necessity of swallowing act whatever is undergone process of deglutition is called as *Aahara*. The main cause of disease was taking diet in wrong way, because of that there is need to accept *Aaharvidhividhan*.

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