

IMPORTANCE OF AHARA VIDHI VIDHANA IN PRESENT ERA**Dr. Preeti*¹**

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ABSTRACT

The main aim of Ayurveda is to maintain the healthy person and to cure the disease. Adequate nutrition is the basic need for healthy life but without proper dietary guidelines one cannot gain optimum benefit from the food consumed. If the Aharavidhividhana is followed properly, it helps to increase health and enhance the life span. In present era, diet and lifestyle are major factors thought to influence susceptibility to many diseases. According to ayurveda the living human body and diseases that afflict it are both the product of Ahara. In today's world, altered habits of food consumption may leads various diseases. The immunity and disease free state of body depends upon quantity of Ahara, method of taking Ahara, digestion and ultimately the effect of that Ahara on body. So far, Ahara vidhi vidhana which is described in our classic is the foundation of dietetics, one of the most important field of life. Properly followed Ahara vidhi vidhana keeps

the body healthy and prevents the diseases.

KEYWORDS: Ahara, Ahara vidhi vidhana.

INTRODUCTION

Food is most essential for sustenance of life (vrittikara).^[1] Ahara, one of the basic need for continuity of life. It is the important factors as the health, disease condition, treatment of that diseases and curable or non curability all depends on the Ahara. In ayurveda, ahara forms the important components of life as it is included in the Tri – upastambha. In Ayurveda Ahara as well as the method of its intake both have equal importance. Diet as well as method of diet has important role in maintenance of complexion, clarity, good voice, longevity, happiness, satisfaction and nourishment.^[2] According to Ayurveda, all illnesses are caused by our agni

or digestive system. Every meal we eat either affects the humans body prakopaka or shamaka Dosha.

MATERIAL AND METHOD

For the conceptual study various Ayurveda Samhita – Charaka samhita, Sushruta samhita, Astanga hridaya etc literatures and articles have been reviewed.

AHARA VIDHI VIDHANA

- 1) **Ushnamashniyat (consuming warm food):-** Warm food tastes good doesnot pacify jatharagni. Food is easily digested as food has to come to body temperature for digestion³. Vata and kapha are pacified on taking warm food, heating also kills microbes. Warm food ha got less risk of bacterial contamination and nutritional value is also enhanced. So, warm food should be consumed.
- 2) **Snigdamashniyat (diet should include fat):-** Facilitates early digestion by agni deepana as sneha is best for mandaagni, taste well, helps in vata anulomana, bala vriddhikara, varna prasada. Due to its kledana property, stimulates kledaka kapha and also provides firmness to sense organs.^[4] As per modern, fat is essential for absorption of vitamins like A,D,E and K consuming fatty acids can boost metabolism.
- 3) **Matravatashniyat (balanced diet):-** According to Ayurveda matra (amount) is of two type one is sarvagraha (whole amount) another parigraha (amount of individuals 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. Balanced diet does not disturb Doshik status of body, enhances longevity, gets digested and passes out without any problem, 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 ajeernavastha, grahanidosh and vitiation of all doshas occurs. So the diet should be taken after digestion of previous diet as Charak says kaalbhojnam arogyakaranam.^[5]
- 5) **Veeryaviruddhamashniyat (compatibility):-** While eating, food items possessing contradictory potencies should be avoided together. Consumption of such food items generates various diseases like kushtha, visarpa, impotency, hereditary disorders, etc and even death.^[6] The viruddhaaharasevana results in the formation of dushitaaharasa

which starts the vicious cycle of vikrutdhatuutpatti, leading to above mentioned diseases. The one who doesn't eat such combination of food item is protected from such diseases.

- 6) **Ishta Deshe Ishta Sarvopakarana (desired place and vessels):-** Means eating in a clean, hygienic and pleasant place that provides calm and healthy state of mind required for adequate concentration towards food.^[7] During food intake one must be provided with all necessary things for sound psychological condition to avoid disturbing emotions like Kama, Chinta, Bhaya, etc. Acharya Shushruta mentioned specific vessels for particular food i.e. Ghee in Kanta Loha, milk in Tamra vessel, etc. this can be due to chemical reactions between the food material and utensils, leading to production of poison like substances and causes many disorders. The Enteric Nervous System that lines the gut response to the thoughts and emotions. With extreme stress, the brain sends signals to the gut immune cells that releases chemicals leading to inflammation, which in turn leads to malabsorption & even food sensitivity.
- 7) **Na Atidrutama Ashniyat (not eating too fast):-** Avoid eating too fast, food seems tasteless when consumed too fast. Food can enter into other path and doesnot enter the stomach properly. Annaja Hikka is one of the example of Vimargamanam.^[8] As per modern, when person eats too fast, eats more till satiety not achieved and also taste is not felt properly. Qualities like smell, taste and sight of food promotes salivation & digestion.
- 8) **Na Ativilambitama Ashniyat (not too late):-** Do not take food too slowly as it will not give satisfaction. Food will become cold and would hamper digestion. It will lead to disorders arising due to indigestion.^[9]
- 9) **Ajalpanahasan tanmanabhunjeet (Eating without talking or laughing):-** No talking or laughing during meal but it should be taken with full concentration. Acharya charak says that the even pathya- ahara taken in proper amount does not get digested, due to chinta (worry), shoka(sorrow), bhaya (fear), krodha (anger), dukha (sadness) and in improper bedding and sleep.^[10] 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 sparsha. We can only sense these when we concentrate on food while eating. Children and adults too these days eat while running to school, tuition or office resulting in no relaxation, poor digestion or nutrition, poor performance and finally depression counts. Watching television while eating, accounts for more food consumption as no attention is paid on food.

10) Atmanamabhisamikshya bhunjeet samyak (eating after analyzing one's needs):- One should always eat according to one's own requirement i.e whether the food is beneficial or not to the person.

CONCLUSION

After analyzing the concept of Ahara vidhi vidhan in brief, we can see the scientific logic of Acharyas for taking food in a manner known as Ahara vidhi vidhan that how can maintain itself in the condition of swastha to prevent the modern life style disorder. When proper Ahara vidhi vidhana is followed leads to normal Dosha, Dhatu and mala as ahara is mainly responsible for both health and disease. Many disease can be prevented and normal health of an individual can be restored if a person adopt methods of food intake mentioned by our Acharyas.

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