

CONCEPT OF AHARA VIDHI VIDHANA W.S.R TO INTAKE OF GHRITA

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ABSTRACT

Food is considered a prana or vital force for which all living beings aspire. Anything which fills up the stomach to free from hunger cannot be called food. Food should constitute color, smell, taste & touch according to the likings of that person & it should be consumed according to the rules and regulations for taking food as said in Ayurveda classics, only then does the person get the benefits. The foundation of dietetics is the Ahara-vidhi-vidhana, which specifies the practice of Ahara, i.e., ushna, snigdha, matraVata (appropriate quantity), jirneashniyat (food after digestion of the previous meal)etc. Among the Ahara, Sneha is considered Rasayana which means the intake of Sneha like Ghrita rejuvenates the body and promotes longevity. While explaining the rules for taking food, it is said in Ayurveda classics that one should have food that is made snigdha (unctuous). This helps for easy digestion of food. Ayurveda supports the intake of Ghrita daily as ajasrika Rasayana.

KEYWORDS: Ahara, Aharavidhi Vidhana, Sneha, Snigdha guna, Ghrita.

INTRODUCTION

Ahara, just as the strategy for its admission both have equivalent significance, as indicated by Ayurveda. In other medical sciences, food is viewed as significant, yet not the way of eating. It is the legacy of Indian culture that can be seen in Ayurvedic views. As indicated by one

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citation of Sushruta - Ahara the dietetic standards are essential components among the reasons for sickness. So, it turns into a significant piece of the treatment by keeping away from the causative factors.

In Ayurveda, it has been said that Ghrita is one of the nitya sevaneeya Ahara Dravya.^[1] Among the dwadasha ashana pravichara the rules mentioned for consumption of Ahara, “snigdhamashneeya” is one of them. This process of consuming Ghrita along with bhojana is fading out leading to an increase in rukshata in turn leading to Vata vrudhi which may have manifold implications on various aspects of the health of the individual, ultimately reducing the quality of life.

Ghrita is considered as best among the jangamaSnehas.^[2] It promotes smriti, buddhi, Agni, shukra, and ojas. It is Rasayana and chakshuhita. Ghrita alleviates Vata due to its snigdha (unctuous) guna, and Pitta due to its madhura (sweetness) and sheeta (coldness). It has a cooling and softening effect, provides clarity of the voice, and improves complexion.^[3 & 4]

AHARA VIDHI VIDHANAM

1. USHNAM ASNIYAT

Ushna term implies the temperature of the food and not Ushnaguna of the food material. These two terms are not quite the same as one another. When hunger is felt, the general thought of the Dosa condition is Vata and Pitta expanded and Kapha diminished.

- (1) By taking hot food, Vata Anulomana is accomplished.
 - (2) Pitta gets invigorated and emitted, subsequently expanding Agni or force of assimilation.
 - (3) Kapha in the oral cavity i.e., Bodhaka is emitted to recognize the legitimate taste of food.
- With the above conditions, Agni gets initiated and the assimilation interaction is finished at an appropriate time.

2. SNIGDHAM ASNIYAT

Snigdha term doesn't mean precisely Snehadravys like oil or ghee just, yet in addition, Godhuma, Sali rice, and so on are prompted as Snigdha. Again, the Dosa condition is Vata expanded, Pitta expanded and Kapha diminished.

- (1) By taking unctuous food, clearly Vata is eased (Anulomana)
- (2) For Agnidipana, Sneha is needed as is seen essentially in the external world, just as in the body.

(3) Due to Kledana property, KledakaKapha gets invigorated which helps in MadhuraAvasthapaka of food. Likewise, Bodhaka Kapha is discharged which helps to feel the appropriate taste (Ruci). In light of the above properties, Snigdhadravya advances the primary Avasthapaka - Madhura, and consequently the previously mentioned characteristics like expansion in Bala, Varna, Sarira, and force of receptors and so forth are accomplished, which restore the body by diminishing the speed of aging.

3. MATRAVAT ASNIYAT

To choose a suitable amount of food that is adequate for an individual's decent well-being, Charakacarya had given a few rules in Vimansthan^[5] i.e., 'TrividhaKuksiya'. As the name of the actual section proposes, the stomach ought to be envisioned to be separated into three equivalent parts and the food things ought to be taken as needs be - Solid food, Liquids, and Dosas In 'Matra', all-out amount just as number of various things is thought of. The previous is known as 'Sarvagraha' (thought of the entire) and the latter as "Parigraha" (thought thing astute).^[6] This is vital from the perspective of the idea of an "adjusted eating regimen" because everything is considered concerning the prerequisite of the body. The indications of suitable Matra are given as.^[5]

- There is no unnecessary tension in the stomach because of the food taken.
- No obstruction in the normal working of the heart.
- No pressure in the "Parswa" - sides of the chest
- No extreme weight in the midsection.
- Proper sustenance of the faculties.
- Relief from craving and thirst
- Feel solace in all capacities like standing, resting, strolling, talking, and so on
- Food taken toward the beginning of the day ought to get processed by the evening and food taken in the evening to get processed by the following morning.

4. JIRNE ASNIYAT

The food is to be taken solely after the legitimate absorption of past food. The indications of appropriate processing are, Udgarshuddhi, Utsaha, Vegoutsarg, Laghuta, Kshudha, and Pipasa. Charakacarya referenced when food is taken after absorption, the Dosas are at their normal spots, Agni is fueled, hunger is felt, all the Srotas are clear and open; eructation from the mouth is solid, Vata is typical and the inclinations for Vata, Mutra, Purisha are very much joined in. The food taken in such a condition doesn't vitiate any components and fills the sole

need of advancing life. Thus it is a vital perspective for the support of wellbeing. In case the diet is taken independent of the above indications, the food lies undigested in the stomach, blends in with the semi-digested Ahara Rasa, and incites all the Dosas right away. This is a significant reason for the majority of the illnesses.

5. VIRYA AVIRUDDHAM ASNIYAT

Articles of diet that are inverse to the body components will in general differ with the framework and they are named 'ViruddhaAhara'. This contrariness of diet is of a few kinds. A few articles are normally contrary by their characteristics, some become along these lines when consolidated, some by the method of readiness, and some by factors like spot, time, portion, and so on.

Virya is one of the characteristics of Dravya. This strength is believed to be of eight sorts by a few, while others believe it to be of two sorts. Virya is the force by which an activity happens. Each activity has its aftereffects. The substances having inverse Viryas when utilized in blend, it is known as Virya - Viruddham. The infections that are brought about by Viruddha Ahara are recorded by Acharyas. Some of them are Adhmana, Amavisa, Grahani, Amla Pitta, and so forth These are the Vyadhis identified with Annavaha and Purisavaha Srotas. Some other significant illnesses are Kustha, Pandu, Sotha, Jwara, Andhata, Indriya Daurbalya, Santana Dosa and even passing.

6. ISTE DESE, ISTA SARVA UPAKARANAM ASNIYAT

Eating in a harmonious spot is required for sound mental condition during dinners. In any case, the undesirable spot and air can prompt an upset psyche (Manovighata). Ista term proposes supported, dearest, preferred, and so on. However, this is an overall term changing with each person, for the most part, wonderful air is normal while eating. The spot ought to be perfect, and clean and ought not deliver upsetting feelings like Kama, Krodha, Cinta, Bhaya, Visada, Ghrna, and so on.

7. NA ATIDRUTAM ASNIYAT

The food should not be taken too speedily. In case it is eaten along these lines, the accompanying manifestations happen. • Food is obligated to go into other pathways • Motion of food whenever incapacitated • Food can't be set as expected • One can neither think about the awful characteristics nor great characteristics of food The food when eaten with hustle

abuses its typical course. Because of the rush, Vata gets animated which deludes the food, creating the side effects like 'Hiccup'. 'Avasada' can be applied to both food just as Agni.

8. NA ATIVILAMBITAM

Food ought not to be taken excessively comfortably, whenever eaten in such a way, the following manifestations happen. * Satisfaction can't be achieved. * Food is eaten in abundance of amount * The food gets cold * The food gets processed sporadically. People who eat excessively comfortably, normally will in general eat more, but still satiety can't be accomplished. The temperature of food gets changed for example the hot things become cold and the other way around. Every one of these elements hamper Agni and the food isn't processed as expected.

9. AJALPAN, AHASAN, TANMANA BHUNJITA

Food ought to be eaten absent any talking and chuckling. The reasons given talk or laughs during intake of food or who is distracted in different considerations, experiences similar problems as the person who eats too quickly. Food eaten while chuckling or talking or not giving due consideration; causes the equivalent side effects as that of food eaten excessively relaxed. Food ought to be eaten with sufficient fixation towards it just as towards the eating interaction. Talking and snickering redirect the consideration from the suppers and the food is eaten too quickly or too leisurely. In this way, the uniform speed of eating can't be kept up with. The food and Sharira both have a similar essential constitution of PanchaMahabhutas. The Indriyas are likewise derived from these fundamental elements. Thus, the food supports the body, brain, and receptors simultaneously. As indicated by one reference, the processed Ahara Rasa is separated into three sections. One supports the body, the other for the brain, and the third one for Indriyas.

10. ATMANAMBHISAMIKSHA SAMYAK

This is vital, as Ayurveda trusts in the uniqueness of each person. The guidelines of Ahara are certainly healthy, however, they are general standards. They ought to be applied solely after appropriate thought of own self. The mindfulness about the routine is significant in the context of self-evaluation as it were.

SNIGDHAM ASHNIYAT

The word Sneha is derived from the root ‘snih’ by the addition of ‘ghai’pratyaya. It has two meanings. One is “snih –preetau” meaning to render affection and the other “snih- Snehane” meaning to render lubrication.

Snigdha is a word to denote a guna present in a dravya and it indicates the presence of Sneha in it. The quality which is capable of promoting bala, varna, kanti, snigdhatva, and mridutva in the body is called snigdha. According to Hemadri, snigdha is a guna capable of rendering kledana in the body.

Snehana is a therapy that promotes mainly snigdha-guna in the body. Snehana is defined as “Snehavishyandamardavamkledakarakam”. The procedure by which snigdhatva, vishyandana, mridutva, and kledana are brought about is known as Snehana. It also alleviates aggravated Vata, softens the body, and dislodges the Dosas which are adherent to the walls of the srotases.

Sources of Snehadravyas are plant sources (sthavara) and animal sources (jangama). The one which is derived from vanaspathi (plant source) is called sthavaraSneha. Among them, the best one is considered as tilataila. The herbs from which Sneha is extracted are called Snehashaya. Sneha which is derived from an animal source is called jangamaSneha. It includes curd, milk, Ghrita, vasa, majja, etc., which are all animal products. Ghrita is said to be the best among all the jangamaSnehas because it has a special property of adaptability, i.e., ‘samskarasyanuvartanam.’

GHRITA

GoGhrita having the guna such as snigdha, sara, mridudrava, shlakshana, sheeta and agneyatva on interaction with the Dosas and dhatus results in therapeutic actions like Vata Pitta hara, Kaphakara, brimhana, pushti, balya, Rasavardhaka, shukravardhaka, Agnivardhana, hladana, ropana, varnya.^[4]

FUNCTIONS OF GOGHRITA ACCORDING TO DIFFERENT ACHARYAS^[7]

Sl. no	Function	Ch	Su	A.S	A.H	B.P	K.A	H.S	YR	KN	SKD
1.	VatAhara	+	+	+	+	+	+	+	+	+	+
2.	Pittahara	+	+	+	+	+	+	+	+	+	+
3.	Kaphakara	-	+	-	-	+	+	-	-	-	+
4.	Balakara	+	+	+	+	+	+	+	+	+	+
5.	Pushti	+	-	-	-	-	-	-	+	+	-

6.	Jeevan	-	-	-	-	-	-	-	-	+	-
7.	Brimhan	-	-	-	-	-	-	-	-	+	-
8.	Rasayan	-	-	-	-	+	-	-	-	-	+
9.	Vrishya	-	+	-	-	-	-	+	+	+	-
10.	Tarpan	-	-	-	-	-	-	+	-	-	-
11.	Vayasthapan	-	+	+	+	-	-	-	-	+	-
12.	Mridukaraka	+	+	-	-	-	-	-	-	+	-
13.	SwarapRasadana	+	+	+	+	+	-	-	+	-	+
14.	VarnapRasadana	+	-	-	-	-	+	-	-	+	-
15.	Papanasha	-	+	-	-	+	-	-	-	+	+
16.	Rakshoghna	-	+	-	-	+	-	-	-	+	-
17.	Balahita	+	-	+	+	-	-	-	-	+	-
18.	Vridhahita	+	-	+	+	-	-	-	-	+	-
19.	Prajakamahita	+	-	+	+	-	-	-	-	+	-
20.	Shukrashodhana	-	-	-	-	-	+	-	-	-	-
21.	Yonishodhana	-	-	-	-	-	+	-	-	-	-
22.	Netrahita	+	+	+	+	+	-	+	-	+	+
23.	Ayuhita	+	+	+	+	+	+	-	-	-	+
24.	Vapusthairya	-	-	-	-	-	-	-	+	-	-
25.	Alakshmihara	-	+	+	+	+	-	-	-	+	+
26.	Pavitra	-	-	-	-	-	-	-	-	-	+

Components of the body which goghrita increase according to different acharyas^[8]

Sl. no	Components	Ch	Su	A.S	A.H	B.P	C.D	K.A	YR	KN	SKD
1.	Rasa vardhaka	+	-	-	-	-	-	-	-	-	-
2.	Shukravardhaka	+	-	+	+	-	-	-	-	-	+
3.	Medovardhaka	-	-	-	-	-	-	-	-	+	+
4.	Agni vardhaka	+	+	+	+	+	+	+	+	+	+
5.	Ojovardhaka	+	+	-	-	+	-	+	-	+	+
6.	Kantivardhaka	-	+	+	+	+	-	-	+	+	+
7.	Tejovardhaka	-	+	-	-	+	-	+	-	+	+
8.	Lavanyavardhaka	-	+	-	-	+	-	-	-	+	+
9.	Soukumarya	+	+	+	+	-	-	+	-	+	-
10.	Buddhivardhaka	+	+	-	-	-	+	-	-	+	+
11.	Medhavardhaka	+	+	+	+	+	+	+	+	+	-
12.	Smritivardhaka	+	+	+	+	+	+	+	+	+	+
13.	Dhee	-	-	+	+	-	+	-	+	-	-

DISCUSSION

By physical and chemical properties, goghrita differentiates itself from other dairy products and is perceived by its organoleptic properties such as odor, taste, touch, and color. Apart from the uniqueness in the organoleptic properties, goghrita interestingly possesses distinctive therapeutic properties as explained in the classical Ayurvedic text.

The scientific view on dairy fats is undergoing a change. While at one time they were associated with negative health effects, recent scientific research has provided new insights into the functional benefits of dairy fats and their fatty acids. This changing scientific view on dairy fats is also resulting in scientific interest in Ghrita.

Components of ghee such as Butyric acid help in producing killer T cells in the intestinal tract, and strengthen the immune system.^[9] Linolenic fatty acids (omega-3 fatty acids) have proven useful in the management of allergic, inflammatory, and auto-immune diseases.^[10]

Much of the negative focus has been from ghee's compositional perspective, arising from the fact that ghee contains cholesterol and is very rich in saturated fat content and both of these have been linked with the risk of cardiovascular diseases (CVDs) in the past.^[11] Another concern with ghee has been the potential formation of cholesterol oxidation products (COPs) upon heating and cooking, and a possible association of these COPs with a high risk of atherogenicity.^[12] However, a study by Nath and Murthy (1988) reported that COPs were not detected in fresh ghee clarified at 120 °C.^[13] Ghee intake has been shown to reduce serum prostaglandin levels and inhibit the formation of inflammatory leukotrienes in rats indicating its non-atherogenic nature.^[14] Zeb and Uddin (2017) found that the negative effects of oxidized ghee on serum lipid profile are reduced by unoxidized or normal ghee in rabbits. The study concluded that ghee up to 10 % levels may alter blood lipid profile but does not elevate the risk of CVDs.^[15] Though ghee was linked with CVDs due to high SFAs and COPs, studies suggested that several functional components in ghee may help in lowering its atherogenic index.^[16] In a study, ghee at 2.5 % of total energy levels showed a dose-dependent decrease in LDL, VLDL, cholesterol, and TG levels. It also reduces fatty streak formation and cholesterol levels in the coronary arteries of rabbits.^[17] Kumar et al. (2000) suggested that the cholesterol-lowering effect of ghee occurred possibly through the increased secretion of cholesterol in bile.^[18]

Cow ghee suppresses the activity of liver enzymes involved in activating carcinogens, and enhances the detoxification processes in the liver and mammary tissues. These findings suggest that cow ghee has potential benefits in regulating enzyme activities associated with carcinogen metabolism.^[19]

CONCLUSION

Ahara (diet) plays an important role in our daily life. Among the Ahara, Sneha is considered Rasayana which means the intake of Sneha like Ghrita rejuvenates the body and promotes longevity. While explaining the rules for taking food, Ayurveda explains that one should have food that is made snigdha and advocates the intake of Ghrita daily as ajasrika Rasayana. Every food item we consume encounters Agni and results in the formation of Ahara Rasa and thus Rasa dhatu. Even the ghee consumed will be making an entry into the Rasa dhatu thus circulating all over the body. Rasa which is considered as the aadyadhatu continuously circulates and forms the aadhara for nourishment of consecutive shad dhatus. It circulates along with raktadhatu throughout the body.

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