

## ROLE OF AHARA VIDHI VISHESHAYATAN FOR HEALTHY LIFE STYLE

Dr. Archana Rani Ekka<sup>\*1</sup>, Dr. Vinay Bhardwaj<sup>2</sup> and Dr. Ashok Kumar<sup>3</sup>

<sup>1</sup>P.G. Second Year, Shri N.P.A Government Ayurveda College, Raipur.

<sup>2</sup>Reader of Kriya Sharir, Shri N.P.A Government Ayurveda College, Raipur.

<sup>3</sup>Lecturer of Kriya Sharir, Shri N.P.A Government Ayurvedic College, Raipur.

Article Received on  
04 Feb. 2025,

Revised on 25 Feb. 2025,  
Accepted on 17 March 2025

DOI: 10.20959/wjpr20257-35963



**\*Corresponding Author**

**Dr. Archana Rani Ekka**

P.G. Second Year, Shri  
N.P.A Government  
Ayurveda College, Raipur.

### ABSTRACT

In *Ayurveda* the concept of *Ahara vidhi visheshayatan* refers to the specific principle and guideline for consuming food (*ahara*) in a way that supports optimal health and well being. These guidelines focus on the timing, quality and nature of food, aiming to harmonize the body, mind and spirit. The practice of *Ahara vidhi visheshayatan* is crucial for maintaining a balanced and healthy life style. *Ahara* (food) is basic need of any living being to live. Lively life is offered by appropriated diet whereas imbalanced diet is cause of origin of disease, strength, health, color, freshness, alertness of sense organ etc. are factors dependent on ingestion of food. Imbalanced diet gives rise to diseases, sustenance of healthy life and origin of diseases along with causes of death are encompassed in diet.

**KEYWORDS:** Ahara, Ahara Vidhi Visheshayatan, Dosha.

### INTRODUCTION

The concept of *Ahara vidhi visheshayatan* in *Ayurveda* emphasize not only the type of food but also how, when and in what manner food should be consumed to maintain a healthy life style. The *dravyas* which are chewed and swallowed into the stomach through oesophagus are called as *Ahara*.

All living beings are sustained because of food. There is nothing like (*Ahara*) food to let a person live. there is no medicine like (*Ahara*) food available anywhere. Man remains healthy with appropriate food. Even if drugs are introduced to a diseases person he cannot get cured without *Ahara*. This is reason why physicians call food as 'great medicine'. Sometimes food

can offer astonishing results in primary line of treatment or as support to health. For example, common cold due to getting wet in rains is observed. If hot steaming tea with certain herbs is drunk, common cold does not develop. This is based on the law.

The food that we eat is of four types. Drinks, foods which are licked, foods that require chewing, food that do not require chewing. The food should also include six tastes. *Madhura*(sweet), *amla*(sour), *lavana*(saline), *katu*(pungent), *tikta*(bitter), *Kashaya*(astringent). In modern physiology they are mentioned only four *rasa*: sweet, bitter, sour, saline. *Rasa* are mentioned to their strength the first is *Madhura*, which is stronger than all *rasa*. The strength of *rasa* is decreased accordingly, lastly *Kashaya rasa* which is weaker than all the *rasa*, so *Madhura rasa* is called as *atmasatmya*.

Usually we must taken all *rasa* in equal proportion. In equal proportion means *rasa* must be adjusted according to *deha prakriti* and *ritukala*. Because *dehaprakriti* are different and in different *ritu* different dosha is vitiating eg: in *varsha ritu* *vata* is vitiated to bring this *dosha* to normal we have to take more *amla* and *lavana rasa*.

On the basis of sources food articles are two types 1. Vegetable products 2. Animal products. On the basis of specific action again two type 1. Wholesome effect food article 2. Unwholesome effect food articles. Depending upon on their qualities they are of twenty types – heavy, light, cold, hot, unctuous, dry, dull, sharp, stable, fluid soft, hard, slimy non- slimy, smooth, rough, gross, solid and liquid. Other than this classification on the basis of combination and butler skill in preparation of the food articles are innumerable.

Consuming food is an inborn instinct. Food helps building up body and gives strength along with the body it also give nourishment to the mind. All the physiological function take place smoothly. If a balanced and healthy diet is consumed. Human body is basically made up of five primordial elements. To nourish and maintain our health we should also consume food containing these elements. This can be understood by the principle of homologous and heterologues.

## MATERIALS AND METHODS

Conceptual study comprises the review of the available literature in the various physiology text book and online sources.

## REVIEW OF LITERATURE

Eight special consideration for dietary rules are to be observed as these determine the utility or otherwise of the food. These factors are;

1. *Prakarti* (nature of the food articles)
2. *Karana* (method of processing of the food article)
3. *Samyoga* (combination of various food article)
4. *Rasi* (quantity)
5. *Desa* (habitate)
6. *Kala* (time)
7. *Upayogasamstha* (rules governing the intake of food)
8. *Upayokta* (wholesomeness to the individual who take it)

**1. *Prakarti* (nature of the food article)-** The consideration of element like protein, carbohydrate, fat etc. is thought to be essential for a balanced diet. No doubt these should be observed, but it should be kept in the mind that each and every individual has got specific physical and mental temperament (*prakarti*) and the results required diets and drugs also may differ. In the same way each food and drug substance has got its *prakarti*, which depends on the heaviness, lightness, coldness, hotness etc. qualities of that particular article. One example may clarify the subject matter. *Vastuka* (*Chenopodium murale*) and *sarsapa* (*brassica campestris* linn) both are famous green leafy vegetables used abundantly in the many parts of India. Both contain chlorophyll and fibers, but according to *Ayurvedic* description *vastuka* alleviate all the three dosas (*tridosakara*) and *sarsapa* aggravates all three dosas (*tridosakara*) and so worst for the health (*ahitatama*). *Vastuka* has got laxative quality and *sarsapa* produce constipation. *Prakriti* indicates the nature of substance, i.e. inherent attributes (*laghu guru* etc) of diets and drugs. For example *masa* (*Phaseolus munga*) is light (*laghu*). In the same way meat of *sukara* (boar) is heavy and that of *ena* (deer) is light in nature. Thus the nature of the substance must be considered in the diet.

**2. *Karana* (processing method)-** *karana* means the processing of the inherent attributes of substances. It results in the transformation of the qualities of the substance. It is effected by the dilution and washing, application of the heat (to boil, to fry, to parch), the cleansing, the churning, the staring, the maturing, the flavoring, the impregnation, the preservation of the material by keeping it in a peculiar container etc. for example rice

prepared of (*dehusked*) paddy, well cleaned and filtered, becomes *laghu* (light), when taken hot. On the other hand rice prepared of unboiled paddy, not cleaned as well as filtered becomes *guru* (heavy), specially when it has become cold.

The fruit of *Haritaki* (*terminalia chebula*) and *Amalaki* (*embica officinalis*) should be collected in proper season (time). When they are full of various attributes mellowed by sun rays, wind, shade and water. Prepared *brahma rasayana* kept in an earthen jar (*kumbha*) should be placed underground below a heap of ashes for a fortnight. Thus proper storage of the drug for a proper time period is essential to achieve the best results. Food preparation cooked with bad or rotten fuel and undercooking and over cooking or burning during the process of cooking are not good for the health.

**3. *Samyoga* (combination of substances)** – combination of two or more substance results in the manifestation of special qualities, which can not be achieved by using the same articles separately. For example honey (*madhu*) and *ghrta* are well known nutrient substances used by every body in routine practice. But if both are combined in equal quantity the combination may prove fatal. The other quotable example is of honey, milk, and fish. Separately they don't develop any pathology in the body but combination causes *kustha*. Combination of milk with sour article become harmful. No doubt combination is an essential process for making the food material eatable and delicious, but it must be compatible. *Ayurveda* describes incompatible diets (*viruddha ahara*) in detail.

**4. *Rasi or matra* (Quantum of substance)** – an individual should always consume proper quantity of food, as the proper quantity of the food activates digestive functions and insufficient as well as excess quantity is harmful for health. *Rasi* or quantum is of two type;-

(a) *Sarva graha*- the total food material taken as diet by any individual. For example diet providing 3000 calories or 500 gms of food should be taken every day. Thus food taken in its total quantity of all things involved is known as *Sarvagraha*.

(b) *Parigraha* – quantity of individual substance for example quantity the protein, the fat, the carbohydrate etc. should be counted separately. *Parigraha* can be described as quantity of each of its ingredients or each and everything individually. For example the quantity of proteins, carbohydrates etc. should be measured separately.

Consideration of the both of the type of the quantity of the diet is essential for proper development and health of the user.

**5. *Desa (place)*** – The place where the drugs and dietary substance grow, as well as where the individual using these articles was born or is residing is indicated by *desa*. It determines attributes due to procreation (growth) or movement of substances in particular locality or their acclimatization to that area. It is experienced that the qualities of herbs, grains etc. from hill area differ from those which are cultivated at the sea shore etc. areas. The dietic habits and requirements also differ according to their geographical condition.

**6. *Kala (time)***- divided in two type: according to Caraka Samhita times cannot two aspects viz.

(a) *Samvatsara or nityakala* – further divided in years, months, days and hours.

(b) *Aturavastha*- This type of time refers to the stage of disease in the patient.

With reference to diet both kinds of the time factor are important. The seasonal regimen and individual regimen in the stage of health and diseases must be followed and achieve to maintain positive health. The food it should be observed that whether the previous meal is digested or not. The next meal should taken after the digestion of previous food, as it is the only (proper) time for meal.

**7. *Upayoga samstha*** – *Upayogasamstha* stands for the dietic rules. Proper digestion of previous diet must be observed before taking, next meal. *Vagabhata* has included the point of proper digestion of food with *kala*. Various rule for taking food has been discussed as *Ahara vidhi Vidhana*.

**8. *Upayokta*** – *Upayokta* is the individual who is using food. He is, in the main, responsible for the wholesomeness by habitual intake of things (*okasatmya*). This *satmya* and physical condition all are comes in *upayokta*.

Today's eating habits can have significant effects on our life style. It depends on the choices we make. Negative effects-

- 1) Increased risk of chronic diseases – A diet high in processed foods, sugary drinks and unhealthy fats can lead to heart disease, diabetes and other chronic condition.
  - a) Heart disease – diets high in saturated fats, trans fats and cholesterol (common in fast food and processed snacks) contribute to cardiovascular issue like heart disease and stroke.
  - b) Diabetes – consuming excessive sugary foods and drinks can lead to insulin resistance,

increasing the risk of type 2 diabetes.

- c) Obesity – poor eating habits such as overeating and consuming caloric-dense, nutrient poor foods, contribute to weight gain and obesity, which in turn increases the risk of many health issues.
- 2) Digestive problem- poor eating habits like overeating or consuming too much fast food, can lead to digestive issues such as bloating, constipation and acid reflux.
- 3) Mental fatigue- consuming foods high in sugar or caffeine can result in energy crashes, affecting mental clarity and productivity in the long run.
- 4) Nutrient deficiency –
  - a) Lack of essential nutrients – processed food often lack essential vitamins and minerals leading to deficiencies in important nutrients like fiber, vitamins A, C and D, calcium and iron which are crucial for over all health.
  - b) Poor gut health- A diet high in processed foods and low in fiber can harm gut health, leading to digestive problem like constipation, bloating and increased susceptibility to infection.

## CONCLUSION

The above mentioned eight factors determine the utility or otherwise of various type of food and those who are interested in positive holistic health must observe these rule and only use those food articles which are harmless and useful to them. There are many types of food available. Out of these one should choose wisely food should not be consumed greedily or without knowledge. Beneficial food maintains a balance between dhatus (tissues) while harmful food creates an imbalance between them. If no properly consumed, food can vitiate dosah who can generate diseases. Rasi of Ahara has been divided in two viz. *sarvagrah* (quantum of substance in total) and *parigrah* (quantum of individual substances). Deficiency problem also depends on the both of the types of *hina ahara*. Problem like the deficiencies of protein and various vitamins are common in various section of the society as they are not provided the balanced diet, though the quantity of food is not less but the various ingredients are not upto the mark. The absorption of the particular ingredient is not proper.

## REFERENCE

1. Dr. Nandini Dilip Dhargalkar, sarira- kriya- vidnana, chowkhamba Sanskrit series office Varanasi, part 1, 6<sup>th</sup> edition, 2022.
2. Prof. Dr. Subhash Ranade, A text book of kriya sharira, chowkhamba Sanskrit pratishthan Dehli, part 1, reprint 2018.

3. Prof. Dr. Yogesh Chandra Mishra, Ayurveda kriya sarira, chowkhamba publication new delhi, volume 1, reprint 2022.
4. Prof. S. B. kotur, A text book of Ayurvedic physiology, chowkhamba Orientalia Varanasi reprint 2017.