

A SIGNIFICANT ROLE OF DIGESTIVE FACTOR ON AHARA AND THEIR EFFECT  
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## ABSTRACT

The most significant aspect of life is *Ahara*. The *Ahara* has an impact on both health and sickness. An appropriate diet followed correctly can improve health or, conversely, can cause disorders. The source of life, power, beauty, and Oja for all living things is food. The six fundamental flavours that are inherent in the ingredients that make up food are where food gets its characteristics from. The components, as well as their distinct flavours, characteristics, potencies, and digestive transformations, are in charge of maintaining the balance of the *Dosha* and *Dhatu*. Since food plays a role in development, strength, good health, complexion, and sensory acuity, dietary inequity leads to disease.

**KEYWORDS:** *Ahara*, *Ayurveda*, Diet, etc.

## INTRODUCTION

Diet, or *Ahara*, is regarded as one of the *Upastambhas* of life. Body functions are altered as a result of a poor diet. This is the rationale for the emphasis placed on dietary components (*apathya*) while explaining the causes of illnesses. According to *Acharya Charak*, a food may maintain life if it is consumed properly and with discipline. *Ahara* plays a crucial part in both preserving health and treating a variety of diseases. The *Ahara*, according to *Ayurveda*, is the nourisher of the body's constituents, including vital essence, vitality, complexion, and other things. However, the *Ahara's* ability to do so depends on *Jatharagni's* healthy operation. *Jatharagni's* activity causes the six *Rasas* that make up the *Ahara Dravyas* to change into three different types of *Vipaka* (*Madhura*, *Amla*, and *Katu*).<sup>[1]</sup>

Diet continuously supports the body in the same way that the pillars of a home do. Complete nutrition or wholesome food promotes the growth of living things, whereas unwholesome food promotes the development of illnesses. A balanced diet is necessary for healthy body development and maintenance. *Ahara* and dietary guidelines are fundamental elements in the causes of illness. Even while the restrictions of a fast-paced lifestyle prevent everyone from constantly abiding by the laws, understanding of the issue is necessary.

Consequently, it plays a crucial role in the treatment of diseases by avoiding their root causes.<sup>[2]</sup>

**Consider Those Involved With Digestion****USHMA:** *Vata dosha/ Cheshta prerak bhava* (Nervousness);**PACHAKAGNI** (digestive enzymes);**SNEHA** -Hydrolysing agent**KLEDA** - Mechanism of digestion**AHARVIDHI SAMAYOGA**- Rules for proper digestion**USHMA**

In the same way that raw food is cooked to make it edible in the natural world, the *Jatharaagni* contained in the *Koshtha* (*mahastrotasa*) is beneficial in transforming the food into the *dhatu pushtikar bhava*. This causes the *Oja*, *bala*, *Varna*, etc. to grow. *Jaatharagni* is crucial in preserving the harmony amongst the *tridoshas*. To keep things positive. The *Jatharagni* must be protected for the body to operate properly. According to the *Charaka Sutrasthana* (27/342), *Agni* is a crucial part of the body. This aids in maintaining the health of the entire body, including the *Prana*, *Oja*, *Aayu*, *Bala*, *Varna*, *Utsaha*, *Upachaya*, and *Prabha*.<sup>[3]</sup>

**VAYU**

The primary regulator of the kinetic processes that occur within the body is the *vata dosha*. The *Vata dosha* is in charge of controlling how much food is consumed as

well as how much waste is produced during digestion. The digestive system is affected by the primary three forms of *vata dosha* (*Prana vayu*, *Saman vayu*, and *Apan vayu*).<sup>[4]</sup>

#### PRANA VAYU

One of the places where *prana vayu* is present is the oral cavity and the throat. Food enters the mouth cavity, is chewed, and then travels to the oesophagus. Under the influence of *Prana Vayu*, this swallowing and deglutition process occurs. (Cha Chi 15/6). *Vayu* carried ground food to *Pachakagni*, which aids in appropriate digestion, according to the *Charak Samhita*, *Sharir Sthan*, and *Chakrapani's* commentary. This is known as *vayu apakarshati*. (Su. Ni. 1/12) *Udgara*: The air that was consumed along with the food is expelled after full digestion.<sup>[5]</sup>

#### SAMAAN VAYU

The *Jatharagni's* capacity for digestion is enhanced by *samaan vayu*. In other words, the *samaan vayu* helps digestion in an indirect manner (A. Hru. Su. 12/8). *Saman Vayu* transforms food into *Parthiv*, *Aapya*, *Aagneya*, *Vayavya*, and *Nabhas* form by storing it in the gut. (A. Hru. Su.12/8).<sup>[6]</sup>

Useful and waste compounds are produced throughout the digestive process. *Saman Vayu* performs this operation. *Saman Vayu* transports both the leftover waste products and the beneficial portion, or *annarasa*, to *Hridaya*.

The *Pachana Shakti* (digestive force) of the *jatharagni* is also boosted by *saman vayu*. In nature, the force of fire is increased by a gentle breeze; similarly, the power of the *jatharagni* is increased by the *prakruti samana vayu*. *Agnisandhukshan* is the name given to this *samana vayu* function (stimulation of the digestive juices). The meal is separated into *saara bhag* (useful component) and *kitta bhag* when it has fully digested (waste products). The beneficial portion after digestion is known as *Annarasa*. *Purish* and *mutra* are two separate categories of the *kitta bhaga*. The *Vata dosha's* operation is what determines how this distinction occurs.<sup>[7]</sup>

#### APANA VAYU

There are many varieties of *Ahara janya mala*, including *purish*, *mutra*, and *payu* (*dushit vayu*). The *Pakvashaya*, where the *purisha* and other malas are stored for a while before their *vegakala*, is where *Apan Vayu* is mostly located (excretion). The *malas* are expelled through their respective excretion pathways after experiencing the urge to urinate. This entire procedure is carried out under the guidance of *Apana Vayu*.<sup>[8]</sup>

#### KLEDA

They facilitate digestion and safeguard the digestive tract. They are crucial to improved digestion in this way. These elements, which are symbolized by *bodhak* and *kledaka kapha*, wet or impregnate the consumed food,

making it softer and easier for the *pachaka pitta* to work upon it. They also cause redness. (15 Cha. Sha. 6) (12/17 A. Hru. Su.).<sup>[9]</sup>

#### SNEHA

Saliva and stomach fluids both include mucin. Additionally, mucin is present in saliva and stomach fluids, which aids the *jatharagni* function by turning food into a liquid, smooth, and soft form. (Ch. Sha.6/15).<sup>[10]</sup>

#### KALA YOGA

In order for food to be properly digested, time is also important. It takes 1-2 hours after consuming food and fully chewing it. To cause the stomach to chime. It need 4-5 hours. To ensure full meal digestion in the small intestine. The remainder of the undigested food is then converted into thick form, also known as *pakwamala*, by the large intestine after the majority of the water has been absorbed. This *avastha's paka* is known as *katu avsthapaka*.<sup>[11]</sup>

#### CLASSIFICATION OF AHARA DRAVYA

Acharya *Charaka* divided the *Ahara Dravya* (diet/food items) into many categories. In terms of consumption, diet may be divided into two categories: *Hitahara* (wholesome) and *Ahitahara* (unwholesome), depending on the source: animal origin or plant origin. According to how they are consumed, they are further divided into four categories: *Pan* (drinkables), *Asana* (eatables), *Bhakhshya* (chewable), and *Lehya* (lickable). According to the *Rasa* it contains, *Ahara* is further divided into six categories: *Madhur*, *Amla*, *Lavana*, *Katu*, *Tikta*, and *Kashaya*. In addition, according to each of the twenty properties, *Acharya Charaka* divided each type into one of the following twenty groups: *Guru*, *Laghu*, *Sheeta*, *Ushna*, *Snigdha*, *Ruksha*, *Manda*, *Tikshna*, *Sthira*, *Sara*, *Mridu*, *Kathin*, *Vishada*, *Pichhila*, *Slakshna*, *Khara*, *Sukshma*, *Sthula*, *Sandra*, and *Drava*.<sup>[12]</sup>

#### PRINCIPLES OF BALANCE DIET

According to *Ayurveda*, the stomach should be divided into four sections: two sections for solid food, one section for liquid, and one section kept unoccupied for the doshas. A balanced diet is one that supports both the physical and mental structures. According to *Ayurveda*, a balanced meal is one that is "filled with *Shadarasa*, necessary *Gunas*, *Veerya*, and supplied to the individual after consideration of *Prakrati*, *Agni*, *Kostha*, and *Ritu*" (season variation). *Matravatashniyata Ahara* is regarded in *Ayurveda* as a balanced diet. One type of *Matra* (amount) is *Sarvagraha* (a whole amount), and the other is *Parigraha*. A balanced diet increases longevity, improves digestion, and passes through the body without any issues. Dietary intake should be in accordance with the body's *Agni* and *Bala*.<sup>[13]</sup>

### AHARA VIDHIVISHAYATANA

The term "*Ahara Vidhi Vishesha Ayatanani*" is used to describe the eight dietary factors that affect health and disease.

#### PRAKRITI

It denotes the properties of substances, such as their inherent qualities. *Prakriti* is *Swabhava* (nature) which is the natural existence of properties like *Laghu*, *Guru*, etc. in the substance used as food and drug. As we know that everyone has got specific *Sharirika* and *Manasika Prakriti* (temperature), in the same way, according to heaviness, hotness etc each food and drug substance has also got its *Prakriti*. For example, *Masha* is *Guru* (heavy) and *Mudga* is *Laghu* (light), the meat of *Shukra* is *Guru* (heavy) and *Ena* (deer) meat is *Laghu* (light) in nature.<sup>[14]</sup>

#### KARAN

Processing results from contact with water or fire, washing, churning, and the location, timing, method, and cooking vessel employed. Thus, the quality of the meal is also impacted by preparation procedures like soaking the rice in water, grinding it with dal, roasting, frying, health, burning, boiling in water, frying in fats, cooking in steam, baking, etc.

#### SAMYOGA

It is a mixture of two or more different things. This outcome is the manifestation of particular qualities that cannot be exhibited by a single substance, such as honey and ghee combined, etc.

#### RASHI

The quantity of a material, or its totality (*Sarvagraha*) or individuality (*Parigraha*), influences the outcome of its administration in the suitable or incorrect dose. *Sarvagraha* is the amount of food, while *Parigraha* is the amount of each element.

#### DESHA

*Desha* can refer to the user's home region as well as the region where a particular food item is grown. *Desha* also refers to the user's body, which implies taking into account his or her physical condition, strength, constitution, and digestive system.

#### KALA

*Kala* represents both times, expressed as day and night, and the states of people. The latter is pertinent to the illness, for example, the disease's childhood manifestation due to *Kapha* and fever.

#### UPAYOGSAMSTHA

*Upayogsamstha* refers to dietary regulations. They are primarily reliant on digestive symptoms. *Ahara Vidhi Visheshatayana* has been described for taking food, it should be considered in the diet, *Ahara* should be *Ushna* (warm), tasty, qualitative, easily digestible.<sup>[15]</sup>

### UPAYOKTA

*Upayokta* is a person who eats. He is mostly in charge of the wholesomeness via his regular consumption of goods. These eight factors are specifically linked to beneficial and detrimental effects, so neither out of ignorance nor on purpose, should one turn to foods or other items (drugs, regimens, etc.) that are temporarily pleasurable but detrimental over time, resulting in unfavorable outcomes in the form of lifestyle disorders, etc. Similar to this, *Sushruta* lists twelve things to keep in mind when eating and calls them *Dvadasha Asana Vidhi*.<sup>[16]</sup>

### DIETARY RULES AND ITS EFFECT ON AHARA

- The proper use of dietary guidelines aids in calming vitiated *Pitta*, *Vata*, and *Kapha*.
- Diet that balances an individual's *Prakriti* Thus, *Pitta* aids in the treatment of diarrhea, indigestion, and hyperacidity.
- Diet balances *Kapha*, which helps to avoid heaviness, treat cough and cold symptoms, and calm anorexia symptoms.
- When food is consumed properly, it provides the life-giving energy.
- A healthy food raises *Raja's* quality, which increases his ability to think and make decisions.
- A balanced diet helps to regulate *Tamas*, which helps to regulate sleep, emotions, and mental stress.
- Similarly, an increase in *Satva* quality promotes tranquillity and relaxation.
- *Aahar Vidhi Visheshayatan* prevents blockages in channels, which improves nutritional supply, and provides physical and mental strength.
- It also boosts *Dhatu's*, which improves *Balya/Oja*, and improves sexual strength, vigor, and lustre.
- It also provides immunity, improves the process of growth and development, and enhances sensory activities.

In order to maintain *Dosha* equilibrium, it is important to take into account *Kala*. For example, people with *Balya Awastha* should consume foods that balance their *Kapha*, while those with *Madhyam Awastha* should balance their *Pitta*, and those with *Vridhdha Awastha* should eat foods that balance their *Vata Dosha*.<sup>[17]</sup>

### DISCUSSION

The *Ahara Vidhi Vishesh Ayatan* conduction aids in preventing the development of several illnesses, such as metabolic irregularities, diabetes, obesity, cardiovascular issues, anemia, infertility, and infectious infections. *Ahara Vidhi's* efficient operation stops the production of poisons and *ama* and increases *Dhatu's*.<sup>[18]</sup>

### CONCLUSION

*Ahara* is the third fundamental requirement for all living things in the cosmos, after *Vayu* and *Jala*. Since ancient times, *Ayurveda* has described both the positive benefits of *Ahara* and its negative ones. *Ayurveda* describes

*Ahara* as *Mahabhaisajya*, but modern dietetics has specifically described *Ahara* according to the nutritional value of its components, having no scientific division on the basis of *Prakruti*, *Desha*, *Kala*, etc. what the Ayurveda describes which seems to be too much practical. As a result, modern science is moving closer to the concept but is still far from *Ayurvedic* aspects. Therefore, taking *Hita Ahara* is absolutely vital if one wishes to live a better life and become "*Trayee Eshanas*" or "*Purusarth Chatushtaya*". Simply put, a pure diet in the form of a balanced diet, a pure body with moderate exercise, a pure mind with stress management, and a pure devotion in terms of spiritual health help our body immunity to build up and shield people from various consequences that manifest in the form of lifestyle disorders and other nutritional deficiency disorders.

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