

AN OBSERVATIONAL STUDY ON AHARA AND AHAR VIDHI VIDHANA – AN  
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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 flavors that are inherent in the ingredients that make up food are where food gets its characteristics from. The components, as well as their distinct flavors, characteristics, potencies, and digestive transformations, are in charge of maintaining the balance of the Dosha and Dhātu. As food plays a role in development, strength, good health, complexion, and sensory acuity, dietary inequity leads to disease. The most significant aspect of existence is Ahar. Ahara influences both health and sickness. A healthy intake of Ahar can either result in improved health or sickness. The source of life, power, beauty, and Oja for all living things is food. a meal in turn. derives its qualities from the six basic flavors that are present in all of the ingredients that make up cuisine. Food therapy is a wide term for the practical application of nutrition as a disease-prevention or disease-correction strategy. It includes food that is recommended, controlled, or limited in sort and quantity for therapeutic and other purposes. To achieve optimum health, this typically entails changing a current nutritional habit. According to ayurvedic principles, eating affects both the physical and mental health of every region of the body.

**KEYWORDS:** Ahar, Ahar Parinamkara bhava, Vayu, Agni etc.**INTRODUCTION**

Diet, or Ahar, is regarded as one of the Upstambhas of life. Dietary articles have been given top priority when addressing the variables that cause illnesses since poor nutrition leads to impaired bodily processes. According to Acharya Charak, if nutrition is followed properly and with discipline, it can preserve life. Ahar plays a crucial part in both preserving health and healing numerous diseases. The Ahar is emphasized as the nourisher of the body's components, vital essence, vitality, complexion, and other things in Ayurveda; nevertheless, the appropriate operation of the jatharagni is necessary for the Ahar to operate.<sup>[1]</sup> The actions of Jatharagni change the six rasas that make up the Ahar dravyas into three different types of vipaka (Madhur, amla, and katu). Diet is the only means of sustaining life for all living things. Food affects a person's appearance, clarity of speech, lifespan, pleasure, happiness, and intelligence among other things. Diet supports the body continuously, just like pillars support a structure. The development of illnesses is attributed to a diet that is fully nutrient-dense or to healthy foods. A balanced diet is necessary for

healthy body development and maintenance. Ahar and dietary guidelines are essential elements in the causes of illness. Yet, due to the constraints of a fast-paced lifestyle, not everyone can always abide by the guidelines. It's important to be informed of the topic. As a result, it plays a crucial role in the treatment of diseases by avoiding their causes.<sup>[2]</sup>

**METHODOLOGY**

The material of Ahara and Ahara related Parinamkara bhava and Vidhi Vidhana collected from different articles, authentic literatures and authentic websites like PubMed, NCBI etc.

**CONCEPT OF AHAR PARINAMKAR BHAV**

1. Ushma
2. Vayu
3. Kleda
4. Sneha
5. Kala
6. Samayoga

**USHMA**

In the same way that raw food is cooked to make it edible in the natural world, the Jatharagni contained in the koshtha aids in transforming food into the dhatu pushtikar bhava. As a result, the Oja, bala, varna, etc. increase. Jatharagni is crucial in preserving the harmony amongst the tridoshas. The Jatharagni must be preserved for the body to continue working properly. According to the Charak Sutrasthana (27/342), Agni is a vital component of the body.<sup>[3]</sup>

**VAYU BHAVA**

The primary regulator of the kinetic processes that occur within the body is the vata dosha. The intake of food and the elimination of waste materials created during the digestive process are both responsibilities of the vata dosha.

**KLEDA BHAVA**

They facilitate digestion and safeguard the digestive tract. They play a crucial role in improved digestion in this way. These elements are symbolized by bodhak and kledak kapha, which moistens or impregnates, softens and disintegrates the food that hasn't been digested, and causes redness, making it too simple for the Pachaka pitta to operate upon them.<sup>[4]</sup>

**SNEHA BHAVA**

Saliva and stomach fluids both include mucin. Furthermore, mucin is present in saliva and stomach fluids, which helps the Jatharagni function by transforming food into something liquid, smooth, and soft. (ch.sha.6/15).

**KALA BHAVA**

All of these processes take 12 to 14 hours. It indicates that one should wait three hours to eat after eating until all of the food they just consumed has been totally broken down.

**SAMAYOGA**

Samayoga is referred to as ashta Ahar vidhi visheshayatana samyakyoga. Hence, it highlights the significance of Visheshayatana with Agni. Although Visheshayatana is in correct order, Agni is disturbed, which will inevitably result in diseases associated with Agni. Only when food is consumed correctly and in accordance with mealtime regulations can the advantages of Ahar be realized. Any flaw in the diet, or even in how they are prepared, causes illness. Unhealthy eating habits are a contributing cause of dosha. When someone consumes various food items without considering their prakruti, manner of preparation, combination, amount, desha, kala, dietic guidelines, and wholesomeness for the individual, the dosha becomes disturbed, and these doshas are then held accountable for everything.<sup>[5]</sup>

**CONCEPT OF AHARA UPYOGA NIYAMA**

The guidelines for eating include the Ahar upyoga niyama. Diet and the way it is consumed, or Ahar, are

equally important. Food and nutrition are significant in other medical sciences, but dietary habits, or the etiquette that should be observed when eating, are not. Ayurvedic beliefs are blatant examples of our old Indian culture's past. For vikaraprashamana, the dietary guidelines can be viewed as upaya or adravyabhuta aushadhi. Ayurveda texts have placed an emphasis on specific examination techniques, laws, and dietary guidelines. Even when a guy consumes a healthy diet, the following factors must be taken into account to ensure effective digestion, assimilation, and eventually nutrient delivery to the body.<sup>[6]</sup>

**CONCEPT OF USHNAM ASHNIYAT**

This also applies to eating heated meals. Here, it is made clear that the term "ushna" refers to the food's temperature, not its ushna guna. If one adheres to this guideline and consumes warm meals. It tastes good, and the meal is swiftly digested by igniting the digestive system. Consuming heated food aids in vata anuloman, which activates and releases pitta and increases pitta (agni). Nevertheless, eating too hot food is not recommended since it may result in mada, daha, trushna, bhrama, etc. After the dish that falls under the paryushita anna category, another food is heated up once again. To ayurveda strongly advises against eating the meal. Similar characteristics may be seen in food that has been stored for a long period before being consumed.<sup>[7]</sup>

**CONCEPT OF SNIGDHA ASHNIYAT**

Consumption of decadent cuisine is mentioned in this context. Snehadravyas like ghruta and taila are not the only foods recommended here as snigdha; godhuma, shali rice, and other foods are also included. Snigdha Ahar has a pleasant flavour, stimulates the digestive fire, aids in vata anulomana, stimulates kledak kapha owing to its kledan property, gives solidity to the sense organs, boosts strength, and creates clarity of skin.

Snigdha and asnigdha, on the other hand, are extremes that both obstruct digestion. Food that is atisnigdha is guru by nature and requires more time and effort to digest, leading to praseka, hridayagaurava, alasya, and aruchi, among other symptoms. Contrarily, asnigdha orruksha food absorbs the digestive tract's humidity, which impairs digestion, reduces bala and varna, and results in dry skin and constipation.<sup>[8]</sup>

**CONCEPT OF LAGHU ASHNIYAT**

Laghu Ahar refers to both the amount and the calibre of the food. Laghu in this context refers to something that is quick to digest, or easy to digest. Laghu Ahar traverses' digestion without any problems and does not vitiate the doshas or raise Agni. Even foods that are a little bit apathetic in nature don't trigger doshas.

**CONCEPT OF JIRNE VIRYAVIRUDHAM**

Food should only be consumed after the previous meal has been digested. If one eats without first digesting their previous meal, the immature rasa from the previous meal

will mingle with the result of the food they eat later, resulting in the immediate arousal of all the doshas. Moreover, meals with incompatible potencies should not be consumed. By consuming such foods, one avoids contracting diseases that may result from ingesting foods with incompatible properties. Consequently, it is best to eat food that has balanced nutritional values.

### CONCEPT OF ISHTA DESHE, ISHTA SARVOPAKARANAM

This phrase describes dining in a clean environment that is outfitted with everything needed for good mental health during meals. One should eat in a good setting with all the necessary accessories and refrain from making disruptive advertisements such as kama krodha, chinta, bhaya, etc. Following this prevents a person from contracting any conditions that might lead to mental instability.<sup>[9]</sup>

### CONCEPT OF NA ATIDRUTAM ASHNIYAT

It's important to take your time eating. When food is consumed hastily, it reaches the incorrect organs and does not properly enter the stomach. In this condition, it is impossible to judge the flavour of the food items and the alien objects that have been mixed in with them. Also, when food is consumed quickly, its natural course is broken. The greatest illustration of vimargagamanam is the annajahikka.

### CONCEPT OF NA ATIVILAMBITAM ASHNIYAT

This idea suggests that eating should not be done too slowly since the person would not be satisfied. He would consume more than is necessary in this case, the meal would cool, and he would get irregular indigestion. As a result, eating shouldn't be done slowly. Due to all of these issues, the Agni is hampered and food cannot be effectively digested.

### CONCEPT OF AJALPAN, AHASAN, TANMANA BHUNJITA

During eating, one should not chat, laugh, or act carelessly. Disturbance in the secretion of digestive juices ultimately has an impact on the system, which impacts both the body and the mind. Also, one should eat according to a predetermined schedule and with respect for themselves. Hence, it is important to eat according to the recommended schedule and with respect for oneself. The most crucial point is that the meal must be consumed while paying sufficient attention to both it and the eating process. Chatting and joking take the focus away from eating, which results in eating too quickly or too slowly. As eating cannot be done at a constant rate, both of the aforementioned beliefs are in fact correct.

### DISCUSSION

The management of health is approached scientifically in ayurveda. Ayurveda's primary goals are to maintain a healthy person's condition and to treat illness. Diet and exercise routines that are good for the body and make people happy. The diet is given a lot of consideration

with relation to the kind, amount, and other aspects of its processing. Ahar, Swapna (Nidra), and Bramhacharya are crucial in maintaining an individual's Swasthya. Ahara is crucial for states of health, illness, and recovery. That is more significant than medical treatment alone. A healthy diet is essential for the body's growth and development, whereas an unhealthful diet contributes to a number of disorders. According to Acharya Charak, an illogical diet operates in a way that causes sickness whereas the perfect diet restores the body's worn-out systems, feeds the dhatu, and preserves the balance of its constituent parts.<sup>[10]</sup>

When the previous meal has been digested, one should take hot, rich food in moderation. It should be consumed in a clean environment, with all necessary accessories, neither too quickly nor too slowly, without chatting or laughing, with complete attention, and with sufficient consideration for oneself. Similarly, the Ahara serves as the indhana for the jatharagni and other agnis in the body, and it is the only thing that maintains the qualities of agni in the body. Fuel, like as coal, is needed to keep the fire burning continually or enlightening. This demonstrates how Ahara and agni are related to one another. Due to a lack of indhana, if food is not consumed at all or insufficiently, the agni begins to digest the body's dhatus, which causes these dhatus to become depleted and the dosas to worsen, leading to illnesses.<sup>[11]</sup>

### CONCLUSION

The management of health is approached scientifically in ayurveda. A healthy person's health should be preserved, and diseases should be treated as their primary goals in Ayurveda. Diet and exercise routines that are good for the body and make people happy. The diet receives a lot of scrutiny in terms of its processing, quality, quantity, and other factors. The preservation of a person's "Swasthya" depends on the actions of Hara, Swapna (Nidra), and Brahmacharya. In healthy, ill, and recuperating stages, hara plays a significant role. This matters more than the medication itself. A healthy diet is essential for the body's growth and development, whereas an unwholesome diet contributes to a number of disorders. According to Acharya Charaka, the perfect diet is one that nourishes dhatus, restores worn-out systems, and preserves the equilibrium of the body's elements. A disease-causing irrational diet has the opposite effect. When the previous meal has been digested, one should consume hot, unctuous, in moderation, and food that is non-antagonistic in nature. It should be consumed in a clean environment with all the necessary utensils, neither too quickly nor too slowly, without talking or laughing, and with due consideration for oneself. Also, for a fire to burn constantly or to be illuminated, fuel like coal is needed. The Hara serves as the Indhana (fuel) for the Jatharagni and other Agnis in the body in a similar manner. Only hara keeps Agni's qualities alive in the body.

**CONFLICT OF INTEREST – NIL.**

**SOURCE OF SUPPORT – NONE.**

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