

ROLE OF AHARA VIDHI VIDHANA IN MODERN LIFESTYLE

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Article Received on 05/03/2021

Article Revised on 25/03/2021

Article Accepted on 15/04/2021

ABSTRACT

The main aim of Ayurveda is to maintain the health in a healthy person and to cure the disease. To attain this Ayurveda mainly concentrates on various rules and regulations. Aharavidhividhana is one among that. If the Aharavidhividhana is followed properly, it helps to increase health and enhance the life span. Whatever is ingested or eaten with mouth is called, Aahara which includes solid as well as liquid food items. Ayurveda has equated the human body with the building. Pillars are required to make the building stable. Similarly the need of three pillars (Stambha) and three supporting pillars (Upastambha) have been emphasized for the human body. The three pillars are three doshasvata, pitta and kapha. The three supporting pillars are Aahara (diet), Nidra (sleep) and Brahmacharya (celibacy). The time, place, quantity and manner of Aahara intake are also necessary. Aahara taken in proper manner helps in the proper growth of the body on contrary if taken in improper manner leads to various diseases. Thus Aharavidhividhana plays a significant task in both causation and curing of the disease. Nidanaparivarjana (avoiding the causative factors) is considered to be the main line of treatment. Properly followed Aharavidhividhana keeps the body healthy and prevents the diseases.

KEYWORDS: Ahara; Aharavidhividhana.**Importance of Aahara**

Regarding the importance of food, Ayurveda quotes various references in each and every step Acharya Charak has mentioned the importance of Aahara in formation of foetus up to treatment of diseases. It is one of the factors of Sharir Vriddhikar Bhava and Bal Vriddhikar Bhava.

Aahara Vidhi Vidhana are that should be methodically accomplished while eating. It should be followed by healthy as well as sick persons. According to Acharya Lolimbaraj, If one damantly follows pathya then he doesn't require any medicine but if one doesn't follow pathya then the medicine is of no use. It clearly implicit the importance of pathya, which mainly includes Aahara.

According to Acharya Sushruta, So important is aahara, that it is considered responsible for origin, maintenance and destruction of not only this world but also Bramhadiloka.

According to Taitariya Upanishada, Man is originated from food.

According to Acharya Charaka, Man disciplined to remain on diet, lives for 36,000 nights or hundred years without getting ill.

According to Acharya Kashyapa, The qualities endowed to aahara is only seen when rules add regulations regarding Aaharasevana is followed. He has referred Aahara as Mahabhaishajya

Aahara Vidhi Vidhana

As wholesome diet plays a crucial task in growth and development of the body, person has to patently know which is wholesome and which is unwholesome to him. Wholesome varies from person to person. The Aahara which is Saatmya (wholesome) to one person may be Asatmya (unwholesome) to other. Regarding the Saatmya-Asatmya qualities of food, Ayurvedic classics have laid down some rules and regulations. A man taking wholesome food, but without pursuing the rules may become a victim of various discomforts. Unwholesome food if taken also bestows the same effect. On the other hand the wholesome food taken with proper rules aid to restore the dynamism in sick. Thus one should observe

the Aaharavidhividhana, to achieve proper digestion, assimilation and health of the body. Both healthy persons as well as patients should follow the Aaharavidhividhana. Following are the Aaharavidhividhana which are to be considered while taking food:

Ushnam (Hot)

One should eat warm food. This is because such food is pleasant to eat, it increases appetite and secretions of digestive juices, gets easily digested, facilitates passing of flatus and decreases kaphadosha. Therefore warm food should be consumed.

Snigdham (unctuous)

One should eat unctuous food. This is because it is pleasant to eat, enhances weak agni, easily digested, passes flatus, nourishes body, strengthens special senses, increases body strength and provide colour and lustre to body.

Matravat (proper quantity)

One should eat proper quantity of food. This type of food without vitiating the three types of Doshasvata, pitta and kapha, only nourishes the body. Faeces are excreted smoothly. It does not affect agni. It brings about proper digestion. For this reason, calculated amount of food should be consumed.

According to AcharyaCharaka symptoms of MatravatAahara for an individual are stomach should be divided into three parts. One part should be filled with solid foods. One should be filled with liquid food and one should be kept empty for the movements of three doshas.

Jirne ashniyat (intake of food after proper digestion of previous food)

Food should be taken only when previous meal is digested. If eaten before digestion of previous meal, the food gets mixed with previous semi digested food. This leads to instant provocation of all three Doshas. After the proper digestion of previous food, all the three Doshas remain in their physiological limits, agni is enhanced, the strotasa gets widened; one feels hungry, belching without any odour, no pressure on heart is felt and flatus, urine and faeces are passed smoothly. When the food is ingested after seeing the above signs, the food nourishes all dhatus without vitiating them and increases lifespan.

Virya Avirudhha (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. The viruddhaaaharasevana results in the formation of dushitaahararasa 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.

Ishta Deshe And Ishta Sarvopakarana (Desired Place And Vesseles)

The dining place should be appropriate and the utensils or cutlery should be proper. Dining in improper or unhygienic place and using wrong cutlery has bad psychological effects. Proper dining place and use of proper cutlery prevents one from these bad psychological effects.

Na Ati Drutam (Not In Hurry)

One should not eat very fast. If eaten very fast, the food may go into trachea, lungs etc or other cavities instead of digestive tract or may cause choking. One may unknowingly ingest the grit or hairs present in the food. Thus one should avoid eating very fast.

AcharyaChakrapani has explained in his commentary that since one doesn't realize the dosha i.e. grit / hairs in the food and unknowingly ingest the food therefore the benefits offered by the food is not received by the person.

Na ati vilambitam (not too late)

One should not eat very slowly. Due to eating slow, satiety is not reached even after ingestion of excess food, the food gets cold and it is digested disproportionately.

Ajalpan, ahasan, tanmana bhunjita (without talking, laughing and with due concentration)

One should not indulge in talking or laughing but concentrate on the food while eating meals. If one talk, laugh or indulge in some other activities while taking meals, he suffers from same drawbacks as that of eating fast.

Atmana Abhisamikshya Bhunjita (Taken After Paying Due Regard To Oneself)

One should always eat according to one's own requirement i.e. whether the food is beneficial or not to the person.

CONCLUSION

AharavidhiVidhana is one of the most important rules and regulations put forth by Ayurvedic classics for the attainment of the main aim i.e. maintenance of health in healthy person and curing the disease in diseased. These Aharavidhividhana should be applied along with proper diet. Wholesome diet if taken in improper way can lead to diseases. In the same way improper diet taken in proper manner leads to disorders. Hence, the equal importance of Ahara along with AharaVidhiVidhana should always be considered, in maintenance of health and prevention of diseases. Diet or Ahara can be considered as Samavayi Karana where as AharaVidhiVidhana being a kind of Karma or method is considered as Asamavayi Karana for the life entity. Both Ahara and AharaVidhividhana are helpful in getting good health and prevention of diseases. Thus Ahara is the Dravyabhuta Chikitsa where as Aharavidhividhana is the Adravabhutachikitsa.

All these Aharavidhividhana are dependent on each other

and they should be considered collectively. By following of only one of these rules one cannot achieve the expected results. E.g. Ushna, Snigdhaetc food articles should be used by considering the Matra, Both Atimatra and Hinamatra lead to ill health. Similarly Matravat Ahara if taken without concentration, with incompatibility etc does not give desired result. Thus importance of each statement should be considered, alongwith the collective effect, of all the statements.

Thus both Ahara (Diet) and AharaVidhiVidhana (Dietetic rules) are equally important. Proper utilization of both maintains healthy condition on contrary improper utilization leads to various diseases.

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