

**AAHARVIDHI – ITS PHYSIOLOGICAL IMPORTANCE IN AYURVEDA AND PRESENT ERA****Dr. Poonam Pal\*<sup>1</sup>, Dr. Pankaj Kumar Pal<sup>2</sup> and Dr. Harsh Dubey<sup>3</sup>**<sup>1</sup>Assistant Professor, Department of Kriya Sharir, Shri Babu Singh Jay Singh Ayurvedic Medical College and Hospital, Farrukhabad U.P.<sup>2</sup>Assistant Professor, Department of ShalyaTantra, Kalawati Ayurvedic medical College and Hospital and Research Center, Kasganj U.P.<sup>3</sup>Assistant Professor, Department of Samhita Sidhant and Sanskrit, Shri Babu Singh Jay Singh Ayurvedic Medical College and Hospital, Farrukhabad U.P.**\*Corresponding Author: Dr. Poonam Pal**

Assistant Professor, Department of Kriya Sharir, Shri Babu Singh Jay Singh Ayurvedic Medical College and Hospital, Farrukhabad U.P.

Article Received on 21/10/2021

Article Revised on 11/11/2021

Article Accepted on 01/12/2021

**ABSTRACT**

Ayurveda is a holistic system of natural health care that originated from vedas. As it is an ideal way to attain healthy life. Adequate nutrition is the basic need for healthy life but without knowing proper dietary guidelines one cannot remain healthy. Ayurveda concentrates of various rules and regulation diet rule (aaharvidhi) is also among that. If aaharvidhi is followed properly, it helps to increase health and enhance life span. According to ayurveda aahar is included in tri-upstambh means it is subpillar of life and aahar is most important among tri-upstambh. If aahar is taken in accordance with the rules, it promotes mental as well as physical strength of body. Upnishad said that purity of food helps in purifying the inner self and hence of the mind and intellect. Aahar is life of living being. Aahar is First and most important factor for the “swasthaysaswastyaraksanam” if we did not follow. The proper rules for aahar then body leads to rogaavastha. Aahara plays vital role in Healthy and diseased condition. So this is the very important to know the physiological importance of aahar vidhi in present era.

**KEYWORD:** Aahar vidhi vidhan, aahar sevan, aaharvidhi vishesaayatan, present era.**INTRODUCTION**

Aahara is the most essential requirements of all living beings. Our physical body is the product of food. To nourish the Sharirika panchmahaabhoota we are taking the food, which is also Panchbhautika like all the universal matter our body is also formed by panchmahabhutas.<sup>[1]</sup> Nowadays there is increased prevalence of life style disorders, in which faulty dietary habits play an important role. Ayurveda has given detail discipline and process to take the Aahara for an individual and in general both. This discipline is titled as Aaharavidhividhan, this aaharvidhividhan are explained for both healthy and diseased persons. Vidhividhan also explained all the law about the diet and drinks are given.<sup>[2]</sup> Basically Ayurveda is having an introducing concept that the health and disease both are the product of Aahara.<sup>[3]</sup> If food is used in proper way it is nourishes the body, otherwise it became cause for the manifestation of diseases. Acharyas had described Aahara, Nidra and Brahmcharya are Trayopstambha (three sub pillars) which support the body itself. Here Aahara has been placed first which shows that it is most important to maintain and sustain the life.<sup>[4]</sup> Aahara supplies bio-

energy to the body. This bio-energy is supplied by proper and adequate nutrition in the form of its essential constituents (viz.- protein, carbohydrates, fats, minerals, vitamins and water)<sup>[5]</sup> In Ayurveda, Aahara as well as the method of its intake both have equal importance. Food which are consumed according to the prescribed methods (in the scriptures) are the seat for the satisfaction for the life. Ojas, teja (splendor), dhatus, senses, bala (strength), Tushti (satisfaction of mind), Arogya (Health), are all dependant on food<sup>[6]</sup> They are fuel for the Agni (fire inside the body) which is the main basis for sustaining the body. According to Charaksamhita, the life of all living things is food and all the world seeks food. Complexion, good voice, long life, understanding, happiness, satisfaction, growth, strength and intelligence are all established in food.<sup>[7]</sup> In the present modern life style, we do not take care of our health and the consequences of our eating habits and other styles of life, which are harmful for us.

**AAHAR**

The life of an individual is present in the food and this food gives life to living creatures.<sup>[8]</sup> Aahar is life of living being. Happiness, voice, life, satisfaction, power,

intelligence all are depended on aahar. All work which a person does to run his life like agriculture, business has aahar as its base. So aahar is base of life.

### CLASSIFICATION OF AAHAR

The sages of the vedic times, the rishis, had researched and categorized the gross and subtle qualities and effects of food in three categories 1. Satvika 2. Rajasika 3. Tamasika. They had also enjoined that those desirous of having the purity, piety and sagacity of thoughts, feelings and emotions along with the vibrant health of the body, should avoid Tamasika and Rajasika food and take only Satvika food.

- Based on Rasa
- Based on Guna
- Based on Vikalpa- aparisankheya(Charak)
- Based on Varga

### ASHTA AHAR VIDHI VISHESHA AYATANANI EIGHT ASPECTS OF DIETICS<sup>[9]</sup>

- Prakruti :- It is nature of food i. e. guru or laghu.
- Karana :- Sanskar of food is called Karan.
- Samyoga :-The combination of two or more than two dravyas
- Raashi :- Quantity of food
- Desha :- It means place of food grains that is habitat where they are cultivated
- Kala:- Means time, it is of two types- Nityag and Awasthik
- Upayogasamtha:- These are the rules and regulation for using the food.
- Upyokta:- Means users

### RULES FOR FOOD INTAKE (AHARAVIDHI VIDHANAM)

All persons should follow these rules while eating the food to remain healthy and enhance the span of life.

#### 1. USHNAME ASHNIYAT

Food should be warm and freshly prepared.

#### SIGNIFICANCE

- Charaka:- Swadista, Agnidipaka, Kshigrapachana, Kaphahara
- Modern:-Appealing to senses, fresh food without contamination and highest bioavailability of nutrients will be suitable nourishment for everyone.

#### 2. SNIGDHAM ASHNIYAT

Eat food which is not roasted, hard to eat & dry to eat.

#### SIGNIFICANCE

- Charaka: -Agnidipaka, Vataanuloman, Balvridhikar, Varnaprasadar
- Modern:- Food products which are hard, roasted are generally unwholesome in their nutritive value and satiety quotient is also very less hence are not recommended

### 3. MATRAVAT ASHNIYAT

Adequate quantity either less or more.

#### SIGNIFICANCE

- Charaka: -Ayuvaradhak, easily digested
- Modern: -Quantity based on calorific value and satiety quotient of particular food either alone or in combination with other must be kept in mind when ever food is consumed otherwise it will lead to excess nourishment or inadequate nourishment.

### 4. JIRNE ASHNIYAT

Eat only when the food taken is digested (don't munch too much in between)

#### SIGNIFICANCE

- Charaka:- Ajir nabhojana-doshaprakopaka, Jirna-Ayuvaradhak
- Modern:- Digestion process has its own biological clock and pattern. Honouring it is very important to ensure smooth functioning of the organism.

### 5. VIRYA AVIRUDHA ASHNIYAT

Do not take food which is incompatible.

#### SIGNIFICANCE

- Charaka:-Virudhaaharajanya diseases can be avoided
- Modern:-Incompatibility of food must be viewed in light of bio-availability of nutrients.

Some times the combination of different kinds of food together may cause local irritation or may result in toxic substances which may cause more harm than good.

### 6. ISHTA DESHE / ISHTA SARVOPKARNAM ASHNIYAT

Eat at a suitable and pleasant place where you are comfortable and happy.

#### SIGNIFICANCE

- Charaka:-Gives happiness
  - Modern:-Mood plays a vital role in eating digestion and even assimilation of food.
- Digestion is predominantly a parasympathetic activity which is activated and functions at its best when the organism is relaxed and calm. Hence it is must to be very relaxed clean and well settled before taking food.

### 7. NA ATIDRUTAM ASHNIYAT

Avoid eating too fast (not paying attention to what you are eating and how much you are eating).

#### SIGNIFICANCE

- Charaka:-Food is tasteless when is consumed fast
- Modern:-Flight and fright are the responses to emergency. It is predominantly mediated by sympathetic activity. When this system is on, secretion are lowered blood circulation is shifted from central pool to periphery

and person is very tense such situation is not good for food intake.

### 8. NA ATIVILAMBIT ASHNIYAT

Avoid eating too slow.

#### SIGNIFICANCE

1. Charaka-Unsatisfaction
2. Modern-Too slow eating may result in excess food intake, hence must be avoided. It may indicate depression and lack of attention. Hence must be attended appropriately

### 9. AJALPANA, AHASAN, TANMANABHUNJITAM

Eat quietly

#### SIGNIFICANCE

1. Charaka-Food does not go to its place properly
2. Modern-Eating silently without taking, laughing will avoid autophagy (engulfing air) and ensure proper eating and early satisfaction

### 10. AATANAM ABHISAMIKSHYA BHUNJITAM

Paying total attention while you take food is essential it include what is your choice of food and adds spiritual dimension to the food.

#### SIGNIFICANCE

1. Charaka-Maintains the Equilibrium of Tridosha
2. Modern-Help to make choice regarding what to eat what not to eat how much to eat etc.

#### PROPER TIME TO INTAKE FOOD<sup>[10]</sup>

1. After urination & defecation
2. When all indriyas are having prasannata
3. When apaanvayu is normal & eliminated
4. When "kukshi" is shithil
5. When body feels lightness
6. When there is shuddhaudgara
7. When there is desire of taking food

#### DISCUSSION

Improper dietary habit is primary reason for the increasing trend of health disorders in current era. Intake of frozen, canned, processed food plays an important role. So there is need to awake the people about the importance of fresh food. According to Charaka Samhita, processing of substances which leads to alteration in the inherent properties of substances is known as Sanskar.<sup>[11]</sup>

In the process of freezing large ice crystals are formed that can damage cell walls and destroy the texture and flavour of foods. Even though freezing is regarded as the simplest and most important presentation process for fruits and vegetables, it is not a perfect process since it is well known that some nutritional value (vitamins and minerals) may be lost during the freezing process.<sup>[12]</sup>

Losses of nutrients during freezing can be the result of physical separation (peeling during thawing), leaching (especially during blanching), thermal (during blanching) or chemical degradation (during storage). At present

many newer foods processing methods are in practice. These methods bring about chemical as well as physical changes in consumption of the food substances. They definitely improve the appearance, taste, flavour, shelf life, preservation of food. At the same time they are changing the properties of food constituents making them unsuitable for human consumption, causing many diseases.<sup>[13]</sup> According to modern perspectives processing techniques are used for the preservation of food.

To increase the digestibility, to enhance the colour and flavour of the food in order to and increase the appearance of the food and ultimately to increase the appetite and they reduce the cooking time but, becoming a root cause for various diseases. Microwaving the food causes water molecules in the food to resonate at very high frequency which cooks food instantly and saves time but, it alters the chemical structure of the food at the same time.

Many diseases can be prevented arising merely due to faulty dietary habits. According to traditional methods of cooking prescribed by Ayurveda, gradual cooking helps the food to become more digestible, which is not achieved by microwaving. The plastic containers are used to cook food in microwave many a time. Another problem with microwave oven is that carcinogenic toxins can leach out of plastic and paper containers or covers, and into the food. Nutrition Action Newsletter reported the leakage of numerous toxic chemicals from the packaging of common microwave foods, including pizzas, chips and popcorn. Frozen products initially lose fewer nutrients overtime due to oxidation even in a frozen state while fresh food provide greater nutrient intake than frozen food. Viewing the above points it can be concluded that ahara should be taken according to Aharavidhivadhana (dietary guidelines) and which are truly scientific as mentioned by our Acharyas.

#### CONCLUSION

##### "DEHO HI AAHAR SAMBHAVA"

1. Human body is said to be the bio-product of food
2. Healthy life starts with healthy food
3. Asahara plays vital role in healthy and diseased condition
4. The strength and complexion of a person will enhance only if he practices correct diet and regimen

#### REFERENCES

1. Vaidya Shree Satyanarayan Shastri- Charak Samhita, Hindi commentary vidyotani tika.
2. Vaidya Yadavaji Trikamji, CharakSamhita, Chaukhanba Prakashan, Varanasi, reprint, 2013.
3. Yadavaji Trikamji, Charak Samhita, Chaukhanba Prakashan, Varanasi, reprint, 2013.
4. Yadavaji Trikamji, CharakSamhita, Chaukhanba Prakashan, Varanasi, reprint, 2013.

5. Singh Archana et al. Aharavidhi (Dietetics): Concepts of food intake in Ayurveda, UJAHM, 2015; 03(04).
6. Dr. B. Rama Rao, Ashtang Sangraha of Vagbhata Sutrasthana Vol.1, Chaukhambha Visvabharati Prakashana, Varanasi, First Edition, 2006.
7. Vaidya Yadavaji Trikamji, Charak Samhita, ChaukhanbaPrakashan, Varanasi, reprint, 2013.
8. Yadavaji Trikamji, Charak Samhita, Chaukhanba Prakashan, Varanasi, reprint, 2013.
9. Vaidya Yadavaji Trikamji, CharakSamhita, ChaukhambaPrakashan, Varanasi, reprint, 2013.
10. The food processing center, Nutritional comparison of frozen and non-frozen fruits and vegetables:literature review) Dr.Gayanch et al., July 28, 2010.
11. Medha S. Kulkarni and Indulkar Prajkta, A Critical Review Of Samskara On Diet With Special Reference To Modern Processing Techniques, UJAHM, 2015; 03(03).
12. Nutritinal Action Healthletter, January 1, 1990 | Lefferts, Lisa Y; Schmidt, Stephen | Copyright.
13. Prof. S.B Kotur, Dr, Shashikala Kotur, Ayurvedic Physiology, Chaukhamba Orientalia, First Edition 2007, reprint 2013.