

Ayurveda -Aharavichar**Dr. Shinde Asmita Uttam¹, Dr. Deshmukh Sapna R.²**1. Asso. Prof. Dept of Swasthavritta and Yoga
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Dr. Vedprakash Patil Ayurveda College and Research Centre, Ambewadi, Jalna**Abstract-**

Ayurveda has been around for thousands of years, it is basically science of life¹ and indicates to lead a healthy lifestyle in ancient India. Diet is most important hence mostly discussed topic, because everyone wants to be healthy and diet is the key to prevent and treat diseases (concept of pathyapathya)². Abundant literature about food is available in many sciences like modern science, Homeopathy, Naturopathy etc. Each have their own concepts and there is sort of variation in between them. Dieticians keeps on changing their facts sometimes carbohydrates are boosters of weight sometimes they suggest to have only proteins in diet, so it decreases the rate of belief on them. We see Ayurveda is an ancient science of life, and it states that life originates from Aahara. Aahara is said to be one among three important pillars of life i.e. Trayopasthambha³ and the basic sutras mentioned in texts are proved correct time to time. In this study an attempt is made to recollect Aharavichar from various Ayurvedic Samhitas.

Key words- Tryopasthambas, Ahara, Bahyaprana, Pathya - Apathya.

Aahara-

The substance which is to be taken in or swallowed through mouth is called ahara^{3,5}. Anna is popular and widely used synonym of Ahara, It includes in itself both diet and drugs which is ingested by the tongue down to the throat is called Ahara. In Bhagavata Purana importance of Pathya is given that one should respect food every day and not criticize it. Ayurveda has stated some rules about food consumption like Food should not be taken without Ghrita (butter) and Taila (Oil) and one should not eat food before sunrise and after sunset and not even in Sandhikala (evening). If heavy food is consumed at noon then skip the night meal. In Bhagwat Geeta description of Satvika, Rajasika, Tamsika Aharais explained. Human body is born from food and diseases are also produced by food, happiness and unhappiness depend on the use of suitable and unsuitable foods respectively. Anna is best among things which help to do work, no medicine is equivalent to food. It is possible to make person diseases free just with proper diet. Health is dependent on food as food enhances vitality, strength and makes the body sturdy, it increases enthusiasm, memory, life span, luster, Agni and Ojas. For all living beings food is sustainer of life, whole world of living beings craves for food only. Colour

complexion, tranquility, good voice, social and vocational activities, Vedic rituals leading to heaven and salvation even these are dependent on food itself. Most of the incurable diseases are produced due to improper food. Food taken with desirable smell, taste, touch and according to prescribed method gives vital strength because the condition of internal fire depends upon the fuel. It produces energy in mind, constitution of Dhatus, strength, complexion and clarity of the sense organs, if properly taken, otherwise it becomes harmful.

Aahara Dravya Vargikaranam

In various Samhitas Aahara is differentiated into various Vargas according to their Guna or karma which is given below -

- 1) Bhavaprakasha -
Shaka, Mamsa, Kritanna, Vari, Dadhi, Takra, Navnitaka, Ghrita, Mutra, Taila, Sandhana, Ikshu¹¹
- 2) Ashtang Samgraha-
mentioned Vargas are Jala, Ksheera, Ikshu, Madhu, Taila, Madya, Mutra varga¹⁰
- 3) Ashtang Hrudaya-
Shuka, Shimbi, Kritanna, Mamsa, Shaka, Phala and Aoushadhavariga.⁸
- 4) Sushruta Samhita⁵-
Paneeya, Ksheera, Dadhi, Takra, Ghrita, Taila, Madhu, Ikshu, Madya, Mutra, Mudgadi, Mamsa, Phala,

shaka, Pushpa, Kanda, Lavana, Kritanna, Bhakshya, Anupana⁵

Ahara Vidhi Vidhana³

Acharya Charaka has given brief description about what type of Aahara and how it should be consumed to maintain health – Food to be consumed must be Ushna (warm), Snigdha (unctuous), Matravata (in proper quantity), it must not be Virudha Gunatmak and to be taken Jeerneahara i.e. after the digestion of the previous meal, it should be taken at Ishta Desha and with Ishtasarvopakarana i.e. in proper place equipped with all the accessories. He says that one should take food with Tanmana Bhunjit i.e. with concentration and Atmanam Abhisamikshyam means with praying due regard to oneself and Ajalpan (without talking) Aahaasan (without laughing).

Ideal Matra of Aahara for a person

There is no such fix quantity of food which will be an ideal quantity of food. Ayurveda believes that every human being is unique and different from others and Aharamatra of a person is dependent on his own Agnibala and nature of food he is taking. Therefore it vary from person to person. Imagine stomach divided in three equal parts – Half for solid food, one fourth for liquid and remaining one fourth part should be kept empty for Vata, food items should be taken accordingly.

Ideal time for Aahara Sevan

- Lunch - Between first and second Yama i.e. between 3-6 hrs after sunrise (beginning of day).
- A) Dinner - After the end of first Prahara i.e. after 3 hrs after the beginning of night (after sunrise)

Satmya (conduciveness)

Satmya is the one which conductive or suitable to one¹⁰. A substance conductive to an individual is called Satmya Aahara/upashaya³. Satmya Aahara is can be consumed for long duration in diet⁵.

Types of Satmya

Satmya Aahara means intake of such Aahara which do not cause harm or injury to the body even though having opposite quality of ones Desha, Kala, roga, Rasa, etc⁵

According to Charaka, Satmya is of three types- Pravara, Madhya, Avara

Use of all six rasa is Pravara Satmya, use of only one rasa is Avara Satmya and use of 2 to 5 rasa is Madhyama³. There is one more term called Okasatmya continuous intake of particular substances, even though it is not good for the health of body becomes non – injurious to body by habitual use is known as Okasatmya³.

Dwadashashana Pravicharana

These are the rule of diet which should be followed for proper digestion and ultimately achieving health³. In certain conditions particular type of food is indicated.

Acharya Sushruta describes the twelve kinds of food - Sheeta, Ushna, Snigdha, Ruksha, Drava, Shushka, Ekakala, Dvikala, Aushadhayukta, Matra Hine, Doshaprashamana and Vrtyartha⁵. In this he stated some specific conditions in which specific food must be given fore.g. person suffering from thirst, heat, alcoholism, burning sensation, bleeding disorder, poisoning, fainting and emaciated from copulation should be treated by Sheeta Gunatmak Aahara. Kapha Vataj diseases, who have had purgation, who had taken Sneha, Vataj Prakriti, dry skin, exhaustion by sexual intercourse, performing lot of physical exercise, Snigdha or Rukshaahara-people having Medoroga, Prameha, thirst, debility should be treated with Drava Aahara, person having lots of Kleda, suffering from wound and have Prameha, taking Shushka Aahara, having weak digestive fire-should eat once in a day or in small quantity, normal digestive power person can eat twice a day, if the patient has aversion for particular medicine, it should be mixed with food and given to them. Food consumed according to season and place is Dosa Prashamak. Considering these twelve aspects ingestion of food should be planned to maintain health and life⁵.

Ashta Ahara Vidhivisheshatana

Aahara may be Hitakaraka as well as Ahitakaraka³. The Hitkara Aahara depends upon the variation in Matra (dose), Kala (time), Kriya (method of prevention), Bhumi (place), Deha (body), Vyadhi (disease) and Vaya (age) of an individual, due to above reason. Ayurveda classics have laid down some examination methods and rules or regulation for taking diet, even though a man takes wholesome food, he should have to be examine the following

point to achieve the proper digestion, assimilation and nourishment to the body.

The Aahara Vidhi Visheshayatana means the causative factors which are responsible for the wholesome and unwholesome effect of the food or of the methods for the diet intake for maintaining health. Every person should have only Hitakaraka Aahara. Charakacharya has explained eight factors while Vagbhatacharya has given seven factors regarding Aahar Vidhi³. Prakriti/Swabhava (nature of the substance), Karana/Samskara (processing of food substance), Samayoga (combination), Rashi (quantity of food substance), Desha (relates to the habitat), Kala (time), Upayoga Samstha (rules for dieting), Upyokta (one who consumes the food)³.

Concept of Viruddha Aahara (contradictory or incompatible diet)

The foods, drinks or drugs which aggravates Doshas but do not expel out of the body called Viruddharaha (incompatible).^{3,5,8} Types of Viruddha Aahara are Deshviruddha, Kalaviruddha, Agni, Matra, Satmya, Dosha, Samskara, Virya (potency), Koshtha (not according to power of digestion), Avastha (not following physical state of person), karma (not following specific chronological order of taking food), Parihara (antagonism in its order), Upachara (not following rules regarding ideal protocol of food), Paka (wrong process of cooking of food), Samyoga (harmful combination of two substances), Hruda (not pleasant), Sampat (food in good form like maturity etc) and Vidhi Virudha (rules of diet)^{3,5,8}

Pathya - Apathy Aahara

Pathya word literally means way or channel. Pathya aahara means food which is beneficial for maintain health and Apathy Aahara is food which causes disease pathogenesis. Pathya is also used as synonym of Chikitsa. Sharangdhara explained Pathya Kalpanas like Peya, Manda etc.

Conclusion-

- Ahara is cause as well as treatment of all diseases hence in basic literatures we see information of diet is provided before the treatment of diseases. Charak Samhita which is mainly known for Chikitsa in that Rasayana and Vajikarana are explained

which is a sort of diet for longevity of life. Diet is reason for not merely disease free or for fitness or health it is even useful to stay young i.e. Rasayana.

- Every individual is unique, so understand basic food principles its Guna and act accordingly for healthy life.

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Abbreviations-

- Ch.su = charaksamhita sutra sthana
- Hru.su = ashtanghrudayasutarasthana
- Su.su = sushrut samhitasutarasthana
- Ka.khi = kashyapasamhitakhilasthana