

## Conceptual Study of Aharparinamakara Bhava W.S.R. to Modern Physiology and Its Clinical Significance

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### Abstract:

Ayurveda is a branch of science which deals with maintaining healthy status and treating the illness of body. Ahara is a supreme importance factor in our daily life. It is one of the three pillars of life, other two namely Nidra (proper sleep) and Bramhacharya (abstinence). This ahara is bio-converted into entities, which are similar to our body entities by the process of digestion. The consumed food material is in different form to our body entities. Factors which make food to undergo ultimate fate are called as Aharparinamakara bhava. This ultimate fate of food is for facilitating or opposing body entities. These Aharparinamakara bhavas are described in Sharirsthana of Charaka Samhita namely Ushma, Vayu, Kleda, Sneha, kala and Samayoga. The present study is an attempt to conceptualize the study of Aharparinamakara bhava, find its relation with modern physiology and clinical significance.

**Keywords:** Ayurveda, Ahara, Aharparinamakara, Ushma.

### Introduction:

**A**yurveda is a branch of science which deals with maintaining health and treating the diseased condition of the body. <sup>1</sup> We all consume food for our living. It is utmost importance for our healthy long life. Any human can not live without the intake of food. Ahara is very important for our life. Ahara is a life of living being. Happiness, voice, life, satisfaction, power, intelligence all are dependent on ahara. All work, which a man does for his life, like agriculture, business is on the base of the ahara. So ahara is base of life. <sup>2</sup> Also after taking food, its digestion is also very important. It is helpful for getting nourishment to all parts of the body.

When food is ingested, it has to be digested to get absorbed. For this absorption, there are many factors which affects the process of digestion. One of them is principal factor and others are supporting one. The ultimate fate of eaten food is called as Aharparinama in Ayurveda. If eaten food is as per requisites of body entities, ultimate fate of food fulfils health. Otherwise it will be problematic to the health. So health is mainly dependent on the ahar and its digestion.

Acvatya Charaka in Charak samhita stated that when food Constituents are suitable for bio-conversion and can nourish body Constituents, they are assimilated properly. On the contrary, when food

Constituents are suitable for bio- conversion, yet are not able to nourish body Constituents, they are not assimilated. Ingested food is ultimately biotransformed into body entities. If food bears qualities facilitating body entities, it is able to nourish and replenish these body entities. If food bears exactly opposite qualities to our body entities, such food keeps these body entities ill nourished or sometimes, such diet is capable of killing these body entities. Due to this, ultimate fate of food is to either facilitate or oppose body entities. These all factors which make food to undergo ultimate fate are called as Aharparinamakara bhava. They are namely Ushma, Vayu, Kleda, Sneha, Kala and Samayoga. <sup>3</sup>

### Aim –

To study Aharparinamakara bhava with special reference to modern Physiology and its clinical significance

### Objective:

1. To take various references related to Aharparinamakara bhava in various Ayurvedic Samhitas.

2. To understand relation of Aharparinamakara bhava with modern Physiology.
3. To understand the clinical significance of Aharparinamakara bhava.

**Material and Methods –**

Main Classical Ayurvedic texts are used. e.g. Charak Samhita, Sushrut Samhita, Ashtang Hrudya, Ashtang Sangraha. Many Ayurvedic Manuscripts are also used for this study. Various online databases, Articles, research materials are also used for this study as a source material.

**Discussion –**

All the factors responsible for ultimate fate of food are called as Aharparinamakara bhava. They are Ushma, Vayu, Kleda, Sneha and Kala. They are described as follows

**1. Ushma –**

It is the first factor mentioned. It is the factor, which is directly responsible for digestion. Ushma is parallel to fire in world. As fire boils rice from raw grains, this ushma digests ingested boiled rice to absorbable products. This action is done by Pachakagni or Digestive fire. By this, it explains association of Digestive system.

Acharya Chakrapani has commented in his commentary that Ushma is directly responsible for conversion of complex food into absorbable products. It is directly concerned with food digestion.<sup>4</sup>

Same discussion is given in modern physiology also. Maintenance of temperature is most important factor required for the digestion. Enzymes present in the digestive tract require typical temperature and appropriate pH in Gastrointestinal tract. In the absence of this, digestion becomes impossible.

**2. Vayu –**

It is the second factor mentioned as Aharparinamakara bhava. It is supplementary factor. Movement are due to Vayu. It gives stimulation of various kinds. It is supplementary in digestion. Vayu is helpful in biochemical reactions of digestion of food. Actually, vayu drags all the food content to proper place, where agni is actually present. In addition to this, samana vayu mainly helps in stimulation of agni. This again is another help to digestion of food. Supplementary actions of Vayu can be mentioned as induction of necessary

movements in GI tract and induction of Secretion of enzymes in GI tract.<sup>5</sup>

Same discussion is given in modern physiology also. Movements of Gastrointestinal tract, specifically stomach, small intestine are in accordance to presence or absence of food. If there is presence of food, there is movement of Gastrointestinal tract to facilitate and smoothen down digestive functions.

**3. Kleda –**

It is the third factor mentioned in Aharparinamakara bhava. Again it is a supplementary factor. It helps in the disintegration of coarse food material into finer particles. Kleda means moisture. In Gastrointestinal tract, it is provided by kledaka Kapha in stomach or Amashaya. Kledaka Kapha soaks all food material, whether taken with fluid or dry and finally makes fine paste of chewed food in Stomach.<sup>6</sup>

Same discussion is given in modern physiology. Food coming from stomach is already in fine state. Actually, this is due to churning movements of stomach as well as mucus in stomach. Duodenal sphincter does not allow coarse food to enter in small Intestine.

**4. Sneha –**

It is the fourth factor mentioned in Aharparinamakara bhava. Again it is a supplementary factor. Sneha brings softness to the food.<sup>7</sup>

Same discussion is given in modern physiology also. Mucus present in Gastrointestinal tract can be correlated with sneha.

**5. Kala –**

It is the fifth factor mentioned in Aharparinamakara bhava. Again it is a supplementary factor. Kala means time required for digestion. Though there are efficient enzymes, effective movements of Gastrointestinal tract, food must get certain period to get absorbed.

Commentator of Charaka Samhita Acharya Chakrapani has stated the word 'paryapta' in digestion. It is absolutely correct that ushma is an inevitable factor for digestion. But only appropriate amount of ushma is not enough for the digestion of food. It should be given necessary time required for digestion. It exhibit the importance of time factor in process of digestion.<sup>8</sup>

Same discussion is given in modern physiology also. Food is retrained in the Gastrointestinal tract for the purpose of admixture with enzymes and allied appropriate movements of GI tract are described.

#### 6. Samayoga –

It is the sixth factor mentioned in Aharparinamakara bhava. Again it is a supplementary factor. 'Samayoga' means healthy combination of food items. If food items are mixed in wrong way or in wrong proportion or cooked in wrong blending, food becomes unhealthy for Gastrointestinal tract.<sup>9</sup>

#### Conclusion –

Ahara is the most important factor necessary for continuation of the life. No one can live without Ahara. It replenishes all the factors present in our body. It is brought in bio-form of various body entities. If food ingested bears opposite attributes to body attributes, body entities remain either ill nourished or die. This may cause to be first step towards disease. Due to this, it is clear that, food must be digested appropriately. Then only, it can bet ultimate fate requires for body. For this, Aharparinamakara bhavas play vital role in the process. Ushma, Vayu, Kleds, Sneha and Kala helps for transformation and proper digestion of food. These factors have clinical significance as follow –

- Person of Vata and Kapha predominance, person in whom snehana is done, who is not well hydrated, should eat warm food.
- Vata predominant person, the one with dry body features the one indulges in sex, the one who exercises should eat unctuous food
- Person whose body is emaciated, who is weak and who remains thirsty should take fluid diet.
- Those who have weak agni, should eat only once.
- Those who have samagni, should eat two times.

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