

## IGNORANCE OF AHARA VIDHI VISHESHAYATANA ENSUING LIFE STYLE DISORDERS

Dr. Karemore Shruti<sup>1\*</sup> Dr. Nikhate Sunil<sup>2</sup> and Dr. Ramekar Ram<sup>3</sup>

<sup>1</sup>PG (Scholar), Dept. of Swasthavritta, BMAM, Nagpur, Maharashtra.

<sup>2</sup>Associate Professor, Dept. of Kriya Sharir, Parul Institute of Ayurveda, Vadodara, Gujarat.

<sup>3</sup>Professor, Guide & HOD, Dept. of Swasthavritta, BMAM, Nagpur, Maharashtra.

Article Received on  
17 Oct. 2018,

Revised on 07 Nov. 2018,  
Accepted on 28 Nov. 2018,

DOI: 10.20959/wjpr201819-13816

### \*Corresponding Author

Dr. Karemore Shruti

PG (Scholar), Dept. of  
Swasthavritta, BMAM,  
Nagpur, Maharashtra.

### ABSTRACT

In this era of innovation and development, the society is conscious enough about "What to eat?" but least about "HOW TO EAT?" Due to the demand of time, most of the people are bound to do such things, which adversely affect the health. These lead to life style disorders. The dietetic code or the rules for diet intake are conserved by our traditions up to some extent, but there is big question about their awareness in today's society. Causative factors which are responsible for the wholesome and unwholesome effect of the food or of the method for the diet intake called as *Aharavidhivisheshayatanani*. These are the 8 factors, which are most important from the preventive and curative aspect of health. The present study is carried out to study and elaborate its utility and importance to prevent life style disorders.

**KEYWORDS:** Ashatavidha Aharavidhi-Visheshayatana, Health (Swasthya), Life style Disorders and Upayokta.

### INTRODUCTION

*Swasthya* or health is balance state of *Dosha-Dhatu-Mala* and Proper functioning of *Agni* along with Happy state of *Mana* (Mind), *Atma* (Soul) and *Indriya* (Sense & Motar Organ).<sup>[1]</sup> This Physical Psychological and spirutual Health is best achieved by Healthy, balanced and well-nourished diet.

*Ahara* may be wholesome as well as unwholesome. The wholesomeness depends upon the variation in dose, time, method of preparation, habitat, and constitution of body, disease and

the age of an individual.<sup>[2]</sup> Due to the above reason *Ayurvedic* classics have laid down some examination methods, rules and regulations for taking diet.

### CONCEPT OF AAHARA VIDHI VISHESHAYATANA

#### Definition<sup>[3]</sup>

*Ahara Vidhi Visheshayatanani* consist three different words. Here, *Visheshha* relates to both word - *Ahara* and *Vidhi* as,

Here *Ahara Visheshha* means – Speciality, special property, distinguished effect (of *Ahara*).

*Vidhi Visheshha* means – Special system, Special method, Special manner, Special way, Special arrangement, Special rule, Special command or Special statement for diet intake.

*Ayatana*: Cause, support, *Hetu* etc.

Thus *Ahara Vidhi Visheshayatanani* means the causative factors which are responsible for the wholesome and unwholesome effect of the food or of the method for the diet intake. These are the special factors in the science of diet and dietetics. These different factors give rise to *Hitakara* (favourable) and *Ahitakara* (Unfavourable) effects and are helpful to one another.

These 8 factors are:

1. ***Prakruti*** - Nature of substances.
2. ***Karana*** - Processing of substances.
3. ***Samyoga*** - Combination of different substances.
4. ***Rashi*** - Quantum of substances to be taken.
5. ***Desha*** - Habitat of substances.
6. ***Kala*** - Time as age, seasons and conditions.
7. ***Upayoga Samstha***– Dietetic rules.
8. ***Upayokta***– Habit and state of individual.

These are the 8 factors, which are most important from the preventive and curative aspect of health. They are to be examined before food intake and are to be followed during food intake.

***Prakruti***<sup>[4]</sup>: *Prakruti* indicates the nature of substances, i.e. inherent attributes (heaviness etc.) of diet and drugs e.g. *Masha* (*Phaselus radiatus* Linn.) is heavy and *Mudga* (*Phasenlus*

*Mudga* Linn) is light due to their *Prakruti*. Likewise meat of *Sukara* (Boar) is heavy and that of *Yena* (Deer) is light for digestion by nature.

Here, *Gurvadi Gunayoga* indicates all 20 qualities of *Aharadravya* but on the practical base *Guru-Laghu* and *Ushna-Shita*, these four are more important. In routine life also, people are thinking about *Ushnatva* and *Shitatva*, *Gurutva* and *Laghutva* properties of *Ahara Dravya*.

## 2) *Karana*<sup>[4]</sup> (Processing of substances)

*Karana* means the processing of the inherent attributes of substances. Processing results in the transplantation of the desired attributes in the substances. Transplantation of the attribute is caused by dilution, application of heat, cleansing, churning, storing, maturing, flavouring, impregnation, preservation and through container etc.

*Karana* is also known as a *Samskara* in our classics, *Samskara* is processing.<sup>[5]</sup>

The derivation of *Samskara* is the inherent attributes of *Ahara Dravya* can be changed by applying proper type of *Samskara*. By processing, the heavy ones become light and vice versa.<sup>[6]</sup>

Another example is milk. Milk becomes more *Laghu* when it boiled with water. On the contrary if milk is boiled alone it will become heavy to digest as *Rabadi*. The same milk is used in the cardiac problem with *Samskara* of *Arjuna* (*Terminalia Arjuna*) as *Arjuna Kshira Paka* contains some other properties.

## 3) *Samyoga*<sup>[4]</sup> (Combination of Substances)

*Samyoga* is the combination of two or more substances. This results in the manifestation of specific attributes, which cannot be manifested by individual substances, e.g. combination of honey & ghee or honey, fish and milk.

If rice is prepared with the combination of Mutter, *Palaka*, etc. it will become *Pulao*, which is more testy and nutritive value. With the same, the patients of Diabetes Mellitus are mainly advised to take combination of *Java* with wheat in the preparation of *Roti* by the physician. Due to this Regular use of milk with *Ghrita* is the best *Rasayana* (health –promotive regiments).

Here, one thing should be clear that *Samyoga* and *Samskara*, both are quite different factors. *Samskara* is the process, which involves the union of one substance with another one or more where the drug is totally impregnated with other, it cannot identify separately. And the last quality of combination is different with the quality of combine substances.

*Samskara* and *Samyoga* are more important for the preventive and curative aspect of the health and both are different factors.

#### 4) *Rashi*<sup>[4]</sup> (Quantum of Substances)

*Rasi* is the quantum of total (*Sarvagraha*) or individual (*Parigraha*) substances which determines the results of their administration in proper and improper dosages. The quantity food taken in its entirety is “*Sarvagraha*” and the quantity of each of its ingredients is “*Parigraha*”.

Here, *Rashi* is dependent on *Agnibala*, as *Acharya Charaka* quoted—The quantity of food depends on the power of digestion as *Acharya Charaka* mentioned in *Trividha Kuksiya*.

So, for the preventive aspect of the health, is concerned, the diet should be taken in proper quantity as well as in ill stage, the diet should be most considerable factor, because when there is no option for *Guru Ahara*, it should be taken in less quantity.

#### 5) *Desha*<sup>[4]</sup> (Habitat of Substances)

*Desha* is the factor which is not only concerned to the *Ahara* but also to the *Upayokta*. *Desha* relates to the habitat. It determines attributes due to –

- Procreation (Growth): Drugs growing in *Himalaya* are very efficacious and those in deserts are light.
- Movement of substances in particular locality: Animal which graze light food or those inhabiting deserts or those who are very active are light; otherwise, they are heavy.
- Their acclimatization to that region: One can acclimatized to different types of localities by using substances having opposite equalities, e.g. use of hot and unctuous substances in marshy land and cold and unctuous substances in deserts.

Wholesomeness of the diet is also depends on the *Desha*, because if a person is in Punjab, he can easily digest *Guru Dravyas* like *Lassi*, *Dadhi* etc. but when the same person have been in south India, he cannot digest the same type of food items.

### 6) *Kala*<sup>[4]</sup> (Time)

Life as a whole starting from intrauterine period till death is the entire time dynamic.

*Kala* stands for both the time in the form of day and nights and the status of the individual (viz. condition of health and age). The *Avasthika Kala* is relevant to the disease e.g. manifestations of disease due to *Kapha* during childhood and fever etc. (Due to dietetic errors) whereas the former for the determination of the wholesomeness to different types of seasons.

In *Swasthavastha*, *Kala* is considered as *Nityaga*. In this status, *Ahara* should be taken as per *Dinacharya* and *Rutucharya*. This type of diet acclimatized body function with the external environment e.g. in summer the external environment is too hot, so to acclimatized to it *Shita*, *Madhura*, *Snigdha Ahara* should be taken, while *Ushna* is indicated for *Hemanta* and *Shishira*.

In *Rugnavastha*, *Avasthika Kala* is considered where time is considered by *Vyadhi Avastha*, i.e. in the condition of *Jwara*, *Langhana* should be done for 7 days. In general, irrespective of *Rutu*, some points have their importance always like “*Jirna*” – proper time for meals is always after the digestion of previous meal i.e. *Kala Bhojanam*, which is most important factor for the health.

### 7) *Upayoga Samstha*<sup>[4]</sup> (Dietetic rules)

These 6 factors *Prakruti* to *Kala* are related with object as *Ahara* – Whereas 7<sup>th</sup> factor *Upayoga Samstha* is related with process of eating i.e. How to eat?

*Upayoga Samstha* stands for the dietetic rules. They are for the most part dependent on the symptoms of digestion.

Here, three terms are used, which are related to the habit of diet intake –

- i. *Samashana*
- ii. *Visamashana*
- iii. *Adhyashana*

Here, the dietetic rules are related to *Samashana* habit. In *Samashana* habit; *Ahara* surely get digested before the time of next meal. These are the dietetic rules which are to be followed while taking the food.

One should follow Aharavidhividhana<sup>[7]</sup> while taking food –

- i. *Usna*
- ii. *Snigdha*
- iii. *Matravata*
- iv. Is consumed after the digestion of previously ingested food
- v. *Virya Aviruddha Ahara*
- vi. Is to be taken into *Ishte Deshe* where it provided with *Ishta Sarvopakarana*
- vii. Not to be taken speedily
- viii. Not to be taken too slowly
- ix. Taken without talking with others
- x. Taken without laughing
- xi. Taken with the concentration of the mind
- xii. Taken after paying due regard to oneself

### 8) *Upayokta*<sup>[8]</sup> (Habit of the Individual)

*Upayokta* is he, who takes food, is in the main responsible for the wholesomeness by the habitual intake of things (*Oka Satmya*).

Creating wholesomeness by habitual intake of thing does not come under the preview of *Desha*; it is described under *Upayokta*. It is known as a *Satmya* which differs person to person.

### Life style diseases

A disease associated with the way a person or group of people lives. These are different from other diseases because they are potentially preventable, and can be lowered with changes lifestyle.<sup>[9]</sup>

This means that death from lifestyle diseases like heart disease and cancer are now the primary causes of death. Everybody naturally has to die of something, but lifestyle diseases take people before their time.

### Lifestyle Disorders in India<sup>[10]</sup>

- ☞ Obesity
- ☞ Cardiovascular diseases
- ☞ Diabetes

- ☞ Arthritis
- ☞ Spinal Problems
- ☞ Carcinomas of different body parts
- ☞ Dementia
- ☞ Aging

### **Causes of Life style diseases related to diet<sup>[11]</sup>**

- ☞ Cocktail partying.
- ☞ Sedentary or in work eating.
- ☞ Taking metric kilos of junk food.
- ☞ Consumption-based happiness indices.
- ☞ The mad march against meal.
- ☞ Leaves little room for regular eating.
- ☞ People consume a lot of meat, vegetable oils, dairy products, alcoholic beverages and sugary foods. These dietary changes have led to an increase diseases of self-origin.

All these factors affect balancing state of body i.e. Health.

## **DISCUSSION**

### **Upayokta and Life style Disorders**

These 8 factors actually play an important role in determining the utility and applicability of food. If person follows all above rules, he will be healthy and not liable to any type of the ill effects coming from eating without measures; but if person takes diet or food substances without considering above eight factors, then his diet may turn as unwholesome diet lead to life style disorders.

- *Prakruti* is the first factor among them. Here, *Prakruti* of *Upayokta* and *Prakruti* of *Ahara Dravya* both are to be considered. If the *Prakruti* of *Ahara Dravya* is not suitable to the *Upayokta* then it leads to diseases.
- One can change the qualities of *Ahara Dravya* by *Karana* but these changes are tasty sometimes like junk food but not suitable for health then favours illness.
- One can get total qualities of combined substances or different qualities from combined substances by applicability of *Samyoga* factor. Now a day there are many combined form of food (Like Milk shake) which produce unwholesome effect of food leads to diseases of food origin.

- Another factor which is affected the health i.e. *Rashi*. *Upayokta* has to take *Ahara Dravya* as per need & capacity of stomach for proper digestion. Otherwise it gives unwholesome effect to same.
- One has to consider the *Desha* as per *Utpatti* (procreation), its *Prachara* (movement) and before consuming meal, he has to also think about its *Satmyata*. Some foods are taken in some area of country which is healthy for them but it may become unhealthy in another region.
- *Upayokta* has to think about *Kala*, means for the healthy *Upayokta Kala* is to be considered as per *Dinacharya* and *Ritucharya* and for the diseased *Upayokta Kala* is to be considered as per disease state. *Ahara* should be taken after it's *Jirnavastha* beside any other circumstances.
- After the consideration of all above mentioned factor, which diet is suitable to *Upayokta* is decided then the *Upayokta* has to follow *Upayogasantha* (all the rules during taking food), which are mentioned as *Ahara Vidhi Vidhana*.

In this way, wholesome & unwholesome effects of diet are depending upon these 8 factors. Preventive healthcare involves health promotion, which is aimed at good utilization and knowledge of these factor gives healthy life to prevent life style disorder of food origin.

## CONCLUSION

1. Out of three *Upastambha*<sup>[12]</sup> i.e. *Ahara*, *Swapna* and *Brahmacarya* – the first one has been given more importance and considered to be the best in life.
2. Any *Ahara* which is not prepared as per the *Ahara Vidhi Visheshhayatanani* (dietetic code) does not benefit the body on the contrary it harms the body by vitiating bodily physiological component.
3. 8 factors of *Ahara Vidhi Visheshhayatanani* are the basic factors for the examination of food and for the dietetic and they are into related with each other.
4. *Ahara Vidhi Vidhana* is the method for diet intake hence it should be considered as *Adravyabhuta Aushhadhi*.
5. *Ahara* is the *Samavayi Karana* of health and diseases. *Ahara Vidhi Vidhana* being *Karma* can be considered as *Asamavayi Karana* for health and diseases. Hence both *Ahara* and *Vidhi* are equally important.
6. Ayurveda provides better solution in the forms of proper dietary management, People basically know very little about them and they are little bothered to follow such rules,



even they do not have faith enough to consider the code of diet as an important health matter.

7. The proper method of eating is wrongly being interpreted as mere traditional affair. Though all the people cannot always follow all the rules due to the bindings of fast and forward life, the attentiveness is needed regarding the subject.
8. Even though a man takes wholesome *Ahara*, he should have to consider eight *Bhava* to achieve the proper digestion, assimilation and nourishment to the body. Both healthy person as well as patients should consider these points while selecting the food.

## REFERENCES

1. Sushruta Samhita of Sushruta with 'Nibandhasangraha' commentary by Dalhanacharya, edited by Yadavaji Trikamaji Acharya, Sutrasthana Chapter 15; Verse no. 41; page no.75, published by Chaukhamba Sanskrit Sansthana Varanasi, reprint 2009.
2. Charak Samhita of Agnivesha elaborated by Charaka & Drudhabala with 'Ayurveda-Dipika' commentary by Chakrapanidatta, edited by Vaidya Yadavaji Trikamji Acharya, Sutrasthana Chapter 25;Verse No-46. Page no.133, Published by Chaukhamba Surbharati Prakashan Varanasi.Reprint 2011.
3. Charak Samhita of Agnivesha elaborated by Charaka & Drudhabala with 'Ayurveda-Dipika' commentary by Chakrapanidatta, edited by Vaidya Yadavaji Trikamji Acharya, Vimanasthana Chapter 1;Verse No-21. Page no.235, Published by Chaukhamba Surbharati Prakashan Varanasi. Reprint 2011.
4. Charak Samhita of Agnivesha elaborated by Charaka & Drudhabala with 'Ayurveda-Dipika' commentary by Chakrapanidatta, edited by Vaidya Yadavaji Trikamji Acharya, Vimanasthana Chapter 1;Verse No-21(1,2,3,4,5,6,7). Page no.235, Published by Chaukhamba Surbharati Prakashan Varanasi. Reprint 2011.
5. A Charak Samhita of Agnivesha elaborated by Charaka & Drudhabala with 'Ayurveda-Dipika' commentary by Chakrapanidatta, edited by Vaidya Yadavaji Trikamji Acharya, Sutrasthana Chapter 26; Verse No-34. Page no.141, Published by Chaukhamba Surbharati Prakashan Varanasi. Reprint 2011.
6. A Charak Samhita of Agnivesha elaborated by Charaka & Drudhabala with 'Ayurveda-Dipika' commentary by Chakrapanidatta, edited by Vaidya Yadavaji Trikamji Acharya, Sutrasthana Chapter 27; Verse No-339. Page no.173, Published by Chaukhamba Surbharati Prakashan Varanasi. Reprint 2011.

7. A Charak Samhita of Agnivesha elaborated by Charaka & Drudhabala with 'Ayurveda-Dipika' commentary by Chakrapanidatta, edited by Vaidya Yadavaji Trikamji Acharya, Vimanasthana Chapter 1;Verse No-24. Page no.236, Published by Chaukhamba Surbharati Prakashan Varanasi. Reprint 2011.
8. A Charak Samhita of Agnivesha elaborated by Charaka & Drudhabala with 'Ayurveda-Dipika' commentary by Chakrapanidatta, edited by Vaidya Yadavaji Trikamji Acharya, Vimanasthana Chapter 1;Verse No-22. Page no.236, Published by Chaukhamba Surbharati Prakashan Varanasi.Reprint 2011.
9. [www.medicinet.com](http://www.medicinet.com).
10. [https://en.m.wikipedia.org/lifestyle\\_disease](https://en.m.wikipedia.org/lifestyle_disease).
11. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3665099>-life style disorders: Ayurveda with lots potential for prevention.
12. Ashtana Hrudaya with Sankrit Commentaries, Sarvangasundar by Arundatta and Ayurveda Rasayana by Hemadri, edoted by Baishgacharya Harishashtri Paradakara Vaidya, Sutrasthana Chapter 7;Verse No-52. Page no.140, published by Chaukhamba series, first edition in 2006.