

## PHYSIOLOGICAL ASPECT OF AAHAR VIDHI W.S.R. TO DIGESTION

Dr. Mukesh Saini<sup>1\*</sup>, Dr. Rajesh Kumar Sharma<sup>2</sup> and Dr. Dinesh Chandra Sharma<sup>3</sup>

<sup>1</sup>P.G. Scholar, P.G. Department of Kriya Sharir, Dsrrou, Jodhpur, Rajasthan, India.

<sup>2</sup>Associate Professor and H.O.D., P.G. Department of Kriya Sharir, Dsrrou, Jodhpur, Rajasthan, India.

<sup>3</sup>Assistant Professor, P.G. Department of Kriya Sharir, Dsrrou, Jodhpur, Rajasthan, India.

Article Received on  
10 July 2020,

Revised on 30 July 2020,  
Accepted on 20 August 2020

DOI: 10.20959/wjpr202010-18528

### \*Corresponding Author

Dr. Mukesh Saini

P.G. Scholar, P.G.

Department of Kriya Sharir,  
Dsrrou, Jodhpur, Rajasthan,  
India.

### ABSTRACT

*Ayurveda* has great contribution in treatment of diseases as well as prevention of diseases. *Ayurveda* gives equal importance to *Ahara* and *Vihar*. *Ahara* is defined as the first most important pillar of the *Ayurveda*. In present era due to defective lifestyle peoples are prone various diseases related to GIT. *Aacharya charaka* have cited “*Aahar vidhi*”. These are the various rules to be followed and there logical inference for maintaining healthy status of *Annavah Stroatas* that is of GIT. *Ayurveda* places special emphasis on *Ahara* and believes that healthy nutrition nourishes the mind, body and soul. According to *Ayurveda* the living human body and diseases that afflict it are both the

product of *Ahara*. Digestion caused by good diet if consumed properly, due to which there is no metabolic disorder.

**KEYWORDS:-** *Ayurveda*, Disease, *Ahara*, *Vihar*, Lifestyle, Digestion.

### INTRODUCTION

According to *ayurveda* *Ahara* means taken from the mouth and taken down the throat. *Ahara* is considered as one of the key pillars [*upstambhas*]. *Upstambha* is like a protective pillar in ours body through which *aayu* (age), *bala* (strength), *varna* (complexion) can be attained. According to *ayurveda*, *AHARA VIDHI VIDHANAM* is One should eat food which is hot, unctuous and non-antagonistic in potency and in due measure, after full digestion of previous meal, in a congenial place, provided with all the accessories, neither too hurriedly, nor too

leisurely, without talking or laughing, with full concentration and having proper regard to oneself.

**Aahar vidhi vidhanam.**

<b>Charaka</b>	<b>Susruta</b>
<i>Ushna</i>	<i>Shita guna</i>
<i>Snigdha</i>	<i>Ushna guna</i>
<i>Parimana</i>	<i>Snigdha</i>
<i>Jeerna Anatar</i>	<i>Ruksha</i>
<i>Virya Virudhh</i>	<i>Dravahar</i>
<i>Ista Desha</i>	<i>Sushka</i>
<i>Sheeghra</i>	<i>Ek kaal</i>
<i>Nativilambit</i>	<i>Dwikaal</i>
<i>Ajalpan</i>	<i>Aushadh yukt</i>
<i>Ahsan</i>	<i>Alpa ahara</i>
<i>Tanmna</i>	<i>Dosa prashamana</i>
<i>Aatma Abhivikshana</i>	<i>Vrityartha</i>

1. **Ushnbhojan:-** One should eat hot. It is the food eaten hot, that is relished and which on being consumed excites the gastric fire, which is soon digested and stimulates the peristaltic movement, and breaks up the mucus in gastric secretion. Therefore one should eat food that is hot. Appealing to senses, fresh food without contamination and highest bio-availability of nutrients will be suitable nourishment for everyone. Warm foods are like a green light for the digestive system and allow fluids to flow more easily through. Warm foods open up the channels of the body. Our digestive systems are extremely sensitive to food and liquids and above all, the temperature of the food we consume. Hot meals also help with body weight and fat, the suppression of appetite observed during the body weight level to drop below set-point which aids greater metabolic efficiency.
2. **Snigdh bhojan:-** Eat unctuous. The unctuous food, being eaten, gives relish and on being consumed, excites the inactive gastric fire, is rapidly digested, stimulates the peristaltic movement, makes the body plump, strengthens the sense-organs, increases the vigour and brightens the complexion. Therefore one should eat unctuous food. Food products which are hard, roasted are generally unwholesome in their nutritive value and satiety quotient is also very less hence is not recommended.
3. **Matravat bhojan:-** Eat in measure. The food eaten in measure, does not disturb the balance of *vata*, *pita* and *kapha*, but exclusively promotes life, is easily passed down to the rectum, does not disturb the gastric fire and is easily assimilated. There fore one must

eat in measure. 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. ***Jirñhe bhuktvat:-*** Eat after the digestion of the previous meal. The food that is eaten while the previous meal is lying undigested in the stomach, getting mixed with the semi-digested chime of the previous meal, immediately provokes all the humours. The food taken when the previous meal has been fully digested, the humours have returned to their normal places, the gastric fire is kindled, hunger is born, the channels are clear and open, the eructation from the mouth is healthy, the stomach is clear, the peristaltic movement is normal and when the urges for evacuation of flatus, urine and faeces are well attended to that food, not vitiating any of the body elements, serves the sole purpose of promoting life. Therefore one should eat on empty stomach after the digestion of the previous meal. Digestion process has its own biological clock and pattern. Honoring it is very important to ensure smooth functioning of the organism.
5. ***Viryavirudham bhojan:-*** Eat what is not antagonistic in potency. Eating the food that is not antagonistic in potency, one is not afflicted with disorders born of incompatible dietary. Therefore one should eat what is not antagonistic in potency. Incompatibility of food must be viewed in light of bio-availability of nutrients. Sometimes 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. ***Isthese bhujan:-*** Eat in a congenial place provided with all the necessary appurtenances. One eating in a congenial place does not get depressing emotions produced in unpleasant environment. Similarly with the appurtenances. Therefore, one should eat in a congenial place and circumstance. 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. ***Natidrhitam bhojanm:-*** Do not eat hurriedly. By eating hurriedly the food is liable to go the wrong way, or injure the health or it is not properly placed, and there is no appreciation of either the good or bad qualities of the food taken. Therefore one should not eat hurriedly. 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. **Nativilambit bhojnam:-** Do not eat too leisurely, is not satisfied even if he eats much. The food gets cold and is digested irregularly. Therefore one should not eat too leisurely. 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. **Ajalpan-ahsan-tanmna bhojnam:-** Do not talk or laugh while eating. One, who talks and laughs and is preoccupied while eating, is liable to suffer the same disorders as the one who eats too hastily. Therefore, one should not talk or laugh while eating but should eat with due attention oneself. Eating silently without talking, laughing will avoid engulfing air and ensure proper eating and early satisfaction.
10. **Aatmabismikshy:-** Eat rightly, considering your constitution. “This food will agree with me, this food will not agree with me”, this knowledge makes for the determination of what is wholesome for each individual. Therefore, one should eat rightly, considering one’s individual constitution. Help to make choice regarding what to eat what not to eat how much to eat etc.

#### ***Aasht-aaharvidhi-vishshaayatana***

**The following are the eight factors of diet and dietetics.**

<b>Ayurveda</b>	<b>Modern</b>
<i>Prakriti</i>	Natural qualities
<i>Karana</i>	Preparation
<i>Sanyoga</i>	Combination
<i>Rasi</i>	Quantum
<i>Desa</i>	Habitat
<i>Kala</i>	Seasons and Stage of Disease
<i>Upayoga</i>	Rules of use
<i>Upayokta</i>	User

**This makes the catalogue of diet and dietetics.**

1. **Prakriti:-** Among these, natural qualities are the innate properties of substances. The presence of qualities like heaviness etc., is the natural property of substances used as a diet or drug. Thus, heaviness is the nature of black-gram and pork, and lightness that of green-gram and venison.

2. **Karana:-** Preparation is the process performed to modify the natural properties of substances. That process again that which modifies radically the properties of substances.
3. **Sam yoga:-** Combination is the combining together two or more substances. This chemical combination exhibits special properties which none of the constituents ever possessed.
4. **Rasi:-** The *Rasi* (quantum) is the measure of the total mass and of each constituent in order to determine the effects of the right and wrong doses. The measure of the entire meal as a whole is the total measurement. The measuring of each article of diet is detailed measurement. Measuring all together is total measurement. Measuring the parts separately is detailed measurement.
5. **Desa:-** Habitat is a geographic region. It indicates variations in qualities of substances due to difference in soil, use and climate.
6. **Kala:-** 'Time' is used in two senses time in the general sense and time in the sense of a stage. Now 'stage' is used in relation to disease, and 'Time' in the general sense is used in relation to seasonal wholesomeness.
7. **Upyoga-sanstha:-** The procedure in diet constitutes the dietetic rules. They are determined by the strength of digestion.
8. **Upyokta:-** The user is he who makes use of food.

## DISCUSSION

*Ahara* is not only meant for maintenance of health but it is also very important part of curative aspect. *Ahara vidhi vidhna* is a kind of karma or method that is equally important as food. All the terms of *Ahara vidhi vidhna* are relative factors that can change from person to person. The quantity of food is different for everyone.

## CONCLUSION

Diet is considered as basic most cause of life. Not only diet but also method of food intake has an important role in the continuity of healthy life. The rules and methods of diet intake are mentioned in *Charak Samhita* as *Ashta Ahara Vidhi vishesha Ayatanani* and *Ahara Vidhi Vidhanam*. The application of these rules is effective in maintenance of health as well as in the curative aspect for many digestive diseases.

**REFERENCES**

1. Chaturvedi G, Pandey K, editor, *Charak Samhita of Agnivesha Vimana Sthana, Rasavimana Adhyaya*, Chapter Varanasi Chaukhambha Vishvabharti Prakashana, Reprint, 2017; 1, 21, 22, 23, 24, 25. 680, 681, 682, 683, 684, 685, 686.
2. Shastri AD, editor, *Sushruta Samhita of Sushruta, Sutrasthanam, Shathchtvarinshtmo Adhyaya*, Chapter, 1: 46,451, 452, 453.
3. Shastri AD, *Sushruta Samhita of Sushruta, Uttartantra, Chtushsthitamo Adhyaya*, Chapter Varanasi Chaukhambha Sanskrit Sansthan, reprint, 2017; 64,56, 57, 58, 59, 60, 61, 62, 63, 64. 618, 619, 620, 621.
4. Chaturvedi G, Pandey K, editor, *Charak Samhita of Agnivesha Chikitsa Sthana, GrahnidosachikitsaAdhyaya*, Chapter. Varanasi Chaukhambha Vishvabharti Prakashana, Reprint, 2017; 15, 6, 7, 8, 9, 10, 39, 40: 453, 454, 459.
5. <http://irji.in/images/Dr.%20Rajesh%20V-ilovepdf-compressed.pdf>.