



ISSN 2456-3110

Vol 5 · Issue 2

Mar-Apr 2020

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Charaka
Publications

Indexed

Aahar Vidhi Vidhan Shastrokta Vivaran

Dr. Deepanjali Jadhav¹, Dr. Sourabha S. Kokatnur², Dr. Sandeep Desai³

¹Post Graduate Scholar, ^{2,3}Assistant Professor, Department of Mouluka Siddhanta, Ayurveda Mahavidyalaya, Hubli, Karnataka, INDIA.

ABSTRACT

Now a days lifestyle disorders are challenging issues in front of the world. It is all because of our changed lifestyle. Many researches were conducted already and many are going now to find the solution for the lifestyle disorders. And ultimately all researches results that change in dietary habits, following proper code and conduct for eating food is most effective treatment. And since from thousands of years, Ayurveda believes that *Aahar* itself is *Mahabheshaj*^[1] for all the disease only when it is properly cooked and consumed according to rules. Proper maintenance of *Jatharagni* is also mainly depend on proper *Aahar* only.^[2] Traditional way of eating and serving the food plays important role in treatment of these disorders.

Key words: *Aahar, Mahabheshaj, Jatharagni.*

INTRODUCTION

For more than thousands of years, Ayurveda has been practiced to promote wellness. Ayurveda practitioner considers that Ayurveda to be a sacred system that unites natural elements, diet spiritually. In short nourishment of body is related to nourishment of mind also. Ayurveda has expansive definition that goes beyond food.

Ayurveda the science of life mentions *Aahar, Nidra* and *Brahmacharya* as *Upastambhas* (sub pillars) of life.^[3] From which *Aahar* stands first importance because due to *Aahar* only body as well as mind growth occurs. *Atharvan Veda* describes food as heaven for human being.^[4] *Rigveda* describes food

with values of goddess *Ila, Saraswati & Bharati* as it helps to elongates the age of human being.^[5] In *Taitiriya Upanishad*, it is mentioned that man is originated from food.^[6] *Agnipurana* considers that *Aahar* as important pillar of tripod i.e. *Aahar, Nidra & Brahmcharya*.^[7] *Charaka* says that human body is product of *Aahar*.^[8]

Definition of Aahar

Shabdakalpadruma explains *Aahar* is a substance swallowed through throat after eating.^[9] According to *Mahabharata* "*Aaharat sarvabhootani sambhavanti*" it means that all living beings are developed from *Aahar* only.^[10]

Importance of Aahar

According to *Taittiriya Upanishad*, "*Aahar is Brahma*".^[11] It is so true that we are all created and maintained by *Aahar* only. According to *Aacharya Charaka* *Aahar* is life of human being. It offers *Varna, Prasad, Souswarya, Jivita, Pratibha, Sukha, Tushti, Pushti, Bala, Medha* etc. It is strongly advised that person should never consume *Aahar* due to greed or when he is unaware of what he eats.^[12] Man disciplined to remain on wholesome diet lives for 36000 nights or hundreds of years. He lives healthy life and gets blessings of good people.^[13]

Address for correspondence:

Dr. Deepanjali Jadhav
Post Graduate Scholar, Department of Mouluka Siddhanta,
Ayurveda Mahavidyalaya, Hubli, Karnataka, INDIA.
E-mail: dr.deepanjali.madhurani@gmail.com

Submission Date: 10/03/2020 Accepted Date: 17/04/2020

Access this article online

Quick Response Code



Website: www.jaims.in

Published by Maharshi Charaka
Ayurveda Organization, Vijayapur,
Karnataka (Regd) under the license CC-
by-NC-SA

Aahar Vidhi Vishesha Ayatana (What to eat?)

These are the special rules in the science of diet and dietetics. *Aacharya Charak* gives these eight factors which determines utility of various types of foods.^[14] In *Ashtang Sangraha*, *Aacharya Vagbhat* explained only seven type of *Aahar vidhi vishehaayatana*. He quotes it as "*Saptavidha Aahar Kalpana*". He has combined "*Upayoga Samstha*" and "*Upayokta*" and termed it as "*Upayoga Vyavastha*".^[15]

Table 1: Aahar Vidhi Vishesha Ayatana

| Name of factor | Description | Explanation with example |
|-----------------|--|--|
| <i>Prakriti</i> | Inherent nature of food substances | <i>Masha</i> is <i>Guru</i> in nature, <i>Mudga</i> is <i>Laghu</i> in nature. |
| <i>Vikriti</i> | Processing results in transformation of inherent qualities of substances | Transformation of food qualities by <i>Agni Sanskar</i> like procedures. |
| <i>Samyoga</i> | Combination of two or more food items | Combination of <i>Ghrita</i> and <i>Madhu</i> . |
| <i>Rashi</i> | Quantity of food substances to be taken | Quantity of all the food substances involved is <i>Sarvagraha</i> . Quantity of each of the food substance individually is <i>Parigraha</i> . |
| <i>Desha</i> | Habitat of food substance | It determines various qualities of substances according to geographic region. |
| <i>Kala</i> | Time as age, season, and conditions | Time factor is very important for food intake. It should be decided according to daily and seasonal variations and also age and disease condition. |

| | | |
|------------------------|---------------------------------|------------------------|
| <i>Upayoga Samstha</i> | It consists dietetic rules | |
| <i>Upayokta</i> | Habitat and state of individual | Person who takes food. |

Aacharya Charaka and *Acharya Vagbhat* gives these rules for healthy and unhealthy persons. And *Aacharya Sushruta* has described it for unhealthy persons and called it as "*Dwadasha Ashan Pravicharana*".^[16]

Table 2: Dwadasha Ashan Pravichrana.

| SN | Type of Ashan | Description |
|----|---------------------|--|
| 1. | <i>Sheeta Anna</i> | Patients suffering with thirst, heat, alcoholism, burning sensation, <i>Rakta Pitta</i> , poisoning should be treated with <i>Sheeta Anna</i> . |
| 2. | <i>Ushna Anna</i> | Patients suffering with <i>Kapha</i> and <i>Vataprakopa</i> as well as those who are already treated with <i>Snehavirechan</i> , and whose body is full of <i>Kleda</i> should be treated with <i>Ushna Anna</i> . |
| 3. | <i>Snigdha Anna</i> | Patients suffering with <i>Vataprakop</i> , having <i>Rukshata</i> in body, and those accustomed to physical exercise should be treated with <i>Snigdha Anna</i> . |
| 4. | <i>Ruksha Anna</i> | Those, with an excess <i>Medas</i> and <i>Kapha</i> as well as patients suffering from <i>Meha</i> , those who are previously treated with <i>Sneha</i> , should be treated with <i>Ruksha Anna</i> . |
| 5. | <i>Drava Anna</i> | Weak, thirsty persons should be given to <i>Drava Anna</i> . |
| 6. | <i>Sushka Anna</i> | Patients suffering from <i>Meha</i> , as well as those whose bodies are full of <i>Kleda</i> should be treated with <i>Shushka Anna</i> . |
| 7. | <i>Ekakala Anna</i> | Persons with impaired digestion should be given only one meal |

| | | |
|-----|---------------------------|---|
| | | every day. |
| 8. | <i>Dwikala Anna</i> | Persons who are having proper digestion should be given two meals a day. |
| 9. | <i>Matrahina Anna</i> | Food and drink in smaller quantity would be beneficial for person suffering from impaired digestion or any other disease. |
| 10. | <i>Aushdhayukta Anna</i> | Medicine should be given with food and drink to a person. |
| 11. | <i>Doshaprashama Anna</i> | Foods consumed with appropriate to Ritu is <i>Dosha Prashama Anna</i> . |
| 12. | <i>Vritiarta Anna</i> | Food consumed by healthy person is meant to maintain health and life. |

Aahar Vidhi Vidhan (How to eat?)

Acharya Charaka has given *Aahar Vidhi Vidhan* (diatery guidelines) for which scientific explanation is given as follows.^[17]

Ushanamashniyat, Snighdamashniyat - One should eat *Ushna* and *Snighda* food in proper quantity. i.e. one part of *Kukshi* for food, one part for *Drava Padarth*, and one part for movement of *Dosha*. *Ushna* and *Snighda Guna* improves the taste of food, increases *Agni* so food easily digested, pacifies *Vata*, enhances growth of the body, provides strength to *Indriyas*, also improves *Varna* of the body.

Matravataashniyat - *Matra* according to *Ayurveda* is of two types, *Sarvagraha* (whole amount), *Parigraha* (amount of individual ingredient). Quantity of diet should be according to *Agni* and *Bala* of body.

Jirneashniyat - *Aacharya Charaka* explains that '*Kaalbhojanam Aarogyakaranam*'. Meal should be taken at proper time only and only after digestion of previous meal. If food taken at day time is not digested properly, then also food can be taken at night. Because during day time due to movements of body all the *Srotas* are opened and food can be digested. It doesn't get any *Klinnta*. But if food taken at night time is not digested properly, then one should

not take food at morning, because there is no body movements in night time so in the *Srotas* accumulates *Klinnta* inside it.^[18]

Viryaviruddhamashniyat - Combination of two food substances having different *Veeryas* during eating leads to *Rakta Vikaras, Grahani, Shotha*, etc.

Ishtedeshe Ishta Saropakarnam Cha Ashniyat - One should have meals in a pleasant place, with all prepartions. Pleasantness calm down mind and hence good digestion occurs.

Naatidrutamashniyat, Naativilambitamashniyat, Ajalapanahasan Tanmanabhunjeet - One should not take meals in hurry. Food taken very slowly, very hurriedly, talking, laughing disturbs digestion. One may overeat or remains hungry.

Aatmanam Abhisamikshya Bhunjeet Samyaka - One should take diet according to *Agni, Bala, Satmya, Prakruti*.

Traditional way of serving and eating the food

Traditionally Banana leaves & Silver plates were used for serving the food. By serving hot food in banana leaf one could get lot of good stuffs. It is hygienic and easy to clean as just sprinkling of water is enough for cleaning. It adds nice aroma to food and improves taste of food. It is one of the most ecofriendly disposable food serving system. While serving food on Banana leaf, leaf should be placed in scientific way. The tip of leaf should be on left side because sages opined that development of universe occurred from left side and obliteration occurred on right side. Hence tip of leaf on left side indicates development and advancement.^[19]

The property of silver is debatable, as pure silver is considered toxic, at the same time it is believed that silverware is non-toxic because of the treatment it has undergone during the procedure of converting pure metal into utensils. Hence it is believed that eating in silverware is non-toxic and instead helps in improving immunity. It is believed that silver is 100 percent free of bacteria and hence our elders advise us to give food and drinks in silverware. It is believed that silver with its bacteria fighting properties helps in boosting

immunity. The other property of metal being that when we serve warm food in it the metal gets infused with the food and releases some of its anti-bacterial properties into the food. Silver, it is believed, retains and restores the freshness of liquids and foods stored in it. In ancient times, the kings and other royalty's stored water and even wines in silver flask to retain their texture. They also served and ate food from silverware. One of the important properties of silver is that it helps in maintaining the body temperature. Apparently it is because of this property, the newborn babies accessories are made of silver. So is the reason we wear silver anklets and other jewelry.^[20]

When individuals sit on floor for eating, significant number of muscles are used as compared to when one sits on chair and table. The meal should be started with *Madhurarasa, Snighdhagunatmak Padarthas*, in the middle part *Sheetadrava* and *Dravyas* and different *Vyanjanas*, and meal should be sum up with *Tikshna, Ushna, Ruksha, Laghu, Gunatmaka Padarthas*.^[21] In Ayurveda each finger is an extension of one of five *Mahabhootas* i.e. Thumb represents *Aakasha*, Forefinger represents *Vayu*, Middle finger represents *Agni*, Ring Finger represents *Jala*, Little finger represents *Earth*. So eating by the hand activates these *Panchamahabhootas* instead of eating with fork and spoon.^[22]

DISCUSSION

Due to today's fast era, lifestyle is changed which includes faulty dietary patterns, habituated to junk food etc. these changing food habits must have brought about change in body as well as mind. Due to these changes now we are more prone to lifestyle disorders. "Know Yourself" is first key of success of treatment of lifestyle disorders. Eating only after understanding of ourselves and qualities of food is must. The *Ashtavidha Aaharavidhi Visheshaayatana* plays important role for knowing the qualities of food (*Prakriti, Vikriti, Samyog*) as well as for knowing ourselves also (*Rashi, Kala, Desha*) *Upayogsamstha* is real code of conduct of diet and *Upayokta* is following these all the rules. Ayurveda pays lot of attention for rules of consuming food also due to which *Jathragni*

gets rekindled. Traditionally all these rules were followed by all the peoples. i.e. serving food on banana leaf, eating of food by sitting on floor, eating with hands. Eating with one's fingers stimulates these five elements and helps in bringing forth digestive juices in the stomach. The nerve endings on our fingertips are known to stimulate digestion. Feeling your food becomes a way of signaling the stomach that you are about to eat. You become more conscious of the taste, textures and aromas. It makes you eat slower and hence digest better because you become more aware of the process of eating as you experience it with all your senses. It increases the blood circulation in the body since it is sort of a muscle exercise. Eating with hands is way more hygienic than with utensils because of the simple reason that you wash your hands multiple times a day while we wash the utensils once a day. We are conscious of the cleanliness of our hands and hence whatever happens our hands will be cleaner at the end of the day. Eating of food by sitting on floor with folded legs gives better advantage to heart as blood flow is symmetrical to all body parts. But with eating by seating on chair, in this position blood flow is directed to legs only. The Vagus nerve performs better and transmits all signals effectively to stomach and cerebrum to relate the signs of feeling full in person sitting on floor for eating. Sitting on floor strengthens the lumbar region of body reducing distress. As told by *Aachryas, Madhura Rasa* should be consumed at the starting of meal because *Jathragni* is *Tikshna* at the starting, so it can easily digest the heavy food items. But now everyone eats sweet food items at the end of meal which causes *Ajeerna* condition.

CONCLUSION

Food eating is not just a habit, but it is a culture. And that should be followed properly to maintain our health. As *Aacharya Kashyapa* told "*Aahar is Mahabheshaj*" we can avoid the lifestyle disorders by proper following of the rules of food intake. Codes and conducts of food eating is certainly a strong scientific method of consuming food keeping in mind the power of *Jathragni*.

REFERENCES

- Vridhajivakiya Tantra, Kashyapa Samhita, Vidyotini hindi vakhyasahit Khilsthan, 4th chapter, verse 6, Chaukhambha Sanskrit Series, Varanasi, Page Number-249
- Vd. Yadavji Trikamaji Acharya, Agnivesha, Charaka Samhita, with Ayurveda Dipika Commentary by Chakrapani, Sutra sthana, 5th chapter, verse 3, Chaukhamba Publication New Delhi, Reprint 2018, Page Number-36.
- Vd. Yadavji Trikamaji Acharya, Agnivesha, Charaka Samhita, with Ayurveda Dipika Commentary by Chakrapani, Sutra sthana, 11th chapter, verse 35, Chaukhamba Publication New Delhi. Reprint 2018, Page Number-74
- Atharvaveda first edition, vedanuragiasacharya Gopalprashad kaushika, Ganga Book Depot. Mathura, year 1968.
- Rigveda, waayanbhayawalihindi Bhawarth, First edition, Aachrya Gopalprashad kaushika, Ganga Book Depot. Mathura, year 1968 (Rig veda Aa2/3/8/34,35)
- 108 Upanishad (Hindi Bhawarthsahit), First, second, third part, Shri Ram Achrya, Bramhaverchas Shantikunj, Haridwar, year 2002.
- Agnipuraanki Ayurvedic Anusandhaanatmak Samiksha, first edition, Dr. Vivek Pandey, Shree Satguru Publication Delhi. Year 1997 (Agni purana 28/17)
- Vd. Yadavji Trikamaji Acharya, Agnivesha, Charaka Samhita, with Ayurveda Dipika Commentary by Chakrapani, Sutrasthana, 25th chapter, verse 35, Chaukhamba Publication New Delhi. Reprint 2018, Page Number-130.
- Raja Radhkant Dev, Shabdakalpadruma, Chaukhamba Publication, Varanasi, 2006
- <http://ph.krishnakosha.org/krushna/Aahar>
- 108 Upanishad (Hindi Bhawarthsahit), First, second, third part, Shri Ram Achrya, Bramhaverchas Shantikunj, Haridwar, year 2002 (3.2.1)
- Vd. Yadavji Trikamaji Acharya, Agnivesha, Charaka Samhita, with Ayurveda Dipika Commentary by Chakrapani, Sutra sthana, 27th chapter, verse 349, Chaukhamba Publication New Delhi. Reprint 2018, Page Number-174.
- Vd. Yadavji Trikamaji Acharya, Agnivesha, Charaka Samhita, with Ayurveda Dipika Commentary by Chakrapani, Sutrasthana, 27th chapter, verse 348, Chaukhamba Publication New Delhi. Reprint 2018, Page Number-174.
- Vd. Yadavji Trikamaji Acharya, Agnivesha, Charaka Samhita, with Ayurveda Dipika Commentary by Chakrapani, Vimaansthana, 1st chapter, verse 21, Chaukhamba Publication New Delhi. Reprint 2018, Page Number-235.
- Vridhdha Vagbhat, Ashtanga Sangraha, Induvirchita Shashilekha Commentry, Kaviraj Jyotir Mitra Acharya, edited by Dr. Shivprasad Sharma, published by Chaukhambha Sanskrit Sansthan, Varanasi, Sutrasthan, 10th chapter, verse 3, Page number-102
- Sushrut, Sushruta Samhita, with Nibandha Sangraha of Dalhanachrya & Nyachandrika Panjika of Gayadasachrya edited by Vaidya Yadavji Trikamaji Acharya. Utaartantra, 64th chapter, Chaukhamba Surbharati Prakashan, Varanasi, verse 56.
- Vd. Yadavji Trikamaji Acharya, Agnivesha, Charaka Samhita, with Ayurveda Dipika Commentary by Chakrapani, Vimaansthana, 1st chapter, verse 24, Chaukhamba Publication, New Delhi. Reprint 2018, Page Number-236.
- Vd. Yadavji Trikamaji Acharya, Agnivesha, Charaka Samhita, with Ayurveda Dipika Commentary by Chakrapani, Chikitsasthana, 15th chapter, verse 237, 238, 239, 240, Chaukhamba Publication, New Delhi. Reprint 2018, Page Number-525.
- <http://www.oureverdaylife.com>
- <http://www.parentune.com>
- Vridhajivakiya Tantra, Kashyapa Samhita, Vidyotini Hindi Vakhyasahit, Kalpasthan, 10th chapter, verse 39, Chaukhambha Sanskrit Series, Varanasi.
- <http://www.sciencedirect.com>

How to cite this article: Dr. Deepanjali Jadhav, Dr. Sourabha S. Kokatnur, Dr. Sandeep Desai. Aahar Vidhi Vidhan Shastrokta Vivaran. J Ayurveda Integr Med Sci 2020;2:156-160.

Source of Support: Nil, **Conflict of Interest:** None declared.

Copyright © 2020 The Author(s); Published by Maharshi Charaka Ayurveda Organization, Vijayapur (Regd). This is an open-access article distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.