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A LITERARY REVIEW OF AHARA VIDHI VIDHANA (DIETARY ETHICS) OF AYURVEDA

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ABSTRACT

Ahara is ranked first, indicating the importance of maintaining and sustaining life. The foundation of dietetics is the Ahara-vidhi-vidhana mentioned in Ayurvedic literature, which specifies the practice of Ahara, i.e., ushna, snigdha, matravata (appropriate quantity), and jirne ashniyat (food after digestion of previous meal). Acharya Charak has provided ahara vidhi vidhan (dietary guidelines) that can help prevent various illnesses caused by poor eating habits. Each component is given a scientific explanation. Diet and intake methods play a vital role in maintaining a healthy lifestyle. Dietary guidelines and practises are useful in maintaining health as well as curing various illnesses. Ayurvedic classics are a treasure trove of excellent ideas; yet, in today's society, no one seems to care about one's health or the repercussions of one's eating and drinking habits, which leads to a variety of illnesses. When it comes to dietetics, knowing when to eat and when not to eat is crucial, since many diseases may be avoided just by changing one's eating habits. In light of this, the current literary research aims to discover Ayurvedic dietary ethics. In order to validate the literary allusions, the study also suggests that there is a large scope of scientific testing in this area.

Keywords: Ahara Vidhi Vidhana, Dietary Ethics, Adravyabhuta Ausadhi.

INTRODUCTION

The health is the incomparable establishment for the accomplishments of life. Hence Ayurveda intends to keep up with the state of health i.e., Swasthya Raksana. Health just as disease is subject to different variables. Among these, Ahara is the main one.

Ahara isn't just required for the progression of life, however for Bala, Varna, Upacaya and so on moreover. The appropriate eating regimen, taken in legitimate way can prompt better wellbeing. In actuality, legitimate eating regimen if not taken in appropriate way can prompt diseases.

Ahara, just as the strategy for its admission both have equivalent significance, as indicated by Ayurveda. In other medical sciences, food is viewed as significant, yet not the way of eating. It is the legacy of Indian culture that can be plainly seen in Ayurvedic views.

As indicated by one citation of Sushruta - Ahara and the dietetic standards are essential components among the reasons for sickness. So, it clearly turns into a significant piece of the treatment by keeping away from the causative factors.¹

It very well may be promptly concurred on the mark of Swasthyraksana for example advancement of health, however how it tends to be legitimized that, by observing these dietetic guidelines; it is feasible to accomplish Vikaraprasamana too.

As per Charaka, all the Dravyas are Ausadhis and these are of two sorts relying upon the idea of piece.

(I) Dravyabhuta Ausadhi

(ii) Adravyabhuta Ausadhi

LITERARY REVIEW

The dietetic guidelines can be considered as Upaya or Adravyabhuta Ausadhi for Vikaraprasamana. The eight components of diet responsible for health and diseases are depicted as "Ahara Vidhi Visesa Ayatanani".²

Ahara Vidhi - A framework, technique, manner, way, arrangement, course of action, rule, law, command, order, conduct, condition or proclamation for diet intake.³

Visesa - Speciality, uncommon property, recognized impact (of Ahara Vidhi).

Ayatana - Cause, Support, Hetu, and so on.

As a result, Ahara Vidhi Visesa Ayatana denotes the causal factors responsible for the healthy and unwholesome effects of food consumption techniques. They are as per the following:

a. Prakriti (Natural Qualities) – before ingestion of food, the natural properties of food should be considered so that these may not hamper Agni and Doshas.

b. Karana (Preparation) – Various cooking strategy might increment or decrease the properties of food stuffs. This might be because of admixture of water, heating and predominance of time and season. Additionally, different elements i.e., Desha, Kala and Bhajana (utensils) should be considered.

c. Samyoga (Combination) – Charaka has discussed about 18 types of incompatible diet. He has also enrolled various diseases produced including Amlapitta and Grahani roga due to ingestion of incompatible diet.

d. Rasi (Quantum) – It alludes to the total quality of food as well as quality of various constituents of diet. Everybody should eat required quality which may directly interfere gastric juice secretion and digestion process. Atimatra and Amatra Bhojana might prompt vitiation of Doshas.

e. Desha (Habitat) – This indicates place identifying with development too conveyance of substance which additionally direct influence the Agni in digestion process.

f. Kala (Time) – Here both Nityaga and Avasthika Kala should be considered. Occasional seasonal dietetic variation, age wise variation, day and night variation and disease wise variation can be considered.

g. Upayoga Sanstha (rules of use) – This depends on the digested food.

h. Upayokta – implies who consumes the food. i.e., the user. Diet might vary person to person according to their body compatibility and habits on him depends the Oka Satmya.

These variables investigate every single part of Ahara. Among these, the seventh factor is Upayogasamstha. These are the dietetic guidelines, i.e., Ahara - Vidhi - Vidhana. Hence, one might say that, these guidelines are indicated for 'How to eat?' This is Swasthya viewpoint. Besides, there are numerous illnesses, in which Ahara Vidhi Vidhana is referenced as Hetu. So, the guidance of Pathyasevana and Nidana Parivarjana, as Ahara Vidhi Vidhana, can likewise help for Vikarasamana.

The term Ahara Vidhi Vidhana is utilized first by Charaka in Vimanasthana first section. However numerous different works of art have intricately referenced the equivalent guidelines, they have clarified them under various headings like Bhojana Vidhi, Annavidhi and so on.

These are the dietetic guidelines and system for those, who are solid just as for particular sorts of patients. One ought to eat food, which is hot, unctuous, in due measure, after the assimilation of past food, and nonantagonistic in power. It ought to be eaten in an amiable spot, furnished with all adornments, neither too briskly, nor excessively relaxed, without talking or giggling with full fixation and having legitimate respect to oneself. Sushruta Samhita gives extremely distinct view in regards to this subject. It is clarified as 'Aharavidhi'.⁴ Under this heading, the accompanying points are incorporated -

- ◆ Kitchen regimen
- ◆ Dining time
- ◆ Unedible food
- ◆ Post meal regimen
- ◆ Dining Place
- ◆ Disadvantages of improper dining time
- ◆ Considerations with tasteful foods
- ◆ Sequence / order of food articles

In Astanga Samgraha, writer has thought of one entire part named "Annapanavidhi".⁵ In this section Vagbhatacarya had given the unwholesome impacts of Ruksa, Atisnigdha, Atiusna, Sita Anna alongside the accumulation from old works of art, principally Charaka and Sushruta. Astanga Hridaya accumulates the references in brief.⁶ Yoga Ratnakara had given this point under the heading of "Nitya Vritti Prakarah".⁷ Bhava Prakasha had given this theme in the section of Dinacarya.⁸

I. USHNAM ASNIYAT

Usna term implies the temperature of the food and not Ushna guna of the food material. These two terms are not quite the same as one another. When hunger is felt, general thought of the Dosa condition is Vata and Pitta expanded and Kapha diminished.

(1) By taking hot food, Vata Anulomana is accomplished.

(2) Pitta gets invigorated and emitted, subsequently expanding Agni or force of assimilation.

(3) Kapha in oral cavity i.e., Bodhaka is emitted to recognize legitimate taste of food. With the above conditions, Agni gets initiated and the assimilation interaction is finished in appropriate time.

2. SNIGDHAM ASNIYAT

Snigdha term doesn't mean precisely Snehadravayas like oil or ghee just, yet in addition Godhuma, Sali rice and so on are prompted as Snigdha. Again, the Doshic condition is Vata expanded, Pitta expanded and Kapha diminished.

(1) By taking unctuous food, clearly Vata is eased (Anulomana)

(2) For Agnidipana, Sneha is needed as is seen essentially in the external world, just as in body.

(3) Due to Kledana property, Kledaka Kapha gets invigorated which helps in Madhura Avasthapaka of food.

Likewise, Bodhaka Kapha is discharged which helps to feel the appropriate taste (Ruci).

In light of above properties, Snigdha dravya advances the primary Avasthapaka - Madhura, and consequently the previously mentioned characteristics like expansion in Bala, Varna, Sarira and force of receptors and so forth are accomplished, which restore the body by diminishing the speed of maturing measure (Jara).

3. MATRAVAT ASNIYAT

Food taken in ideal amount required is named as Matravat. Ayurveda accepts that each individual is exceptional and unique in relation to other people; thus, the requirements for everything are not quite the same as to each other. The craving or the amount of food required additionally contrasts from one individual to other. In this way, it is beyond the realm of imagination to expect to choose a particular amount of food, which will be relevant to all. Other than the Prakriti of people, the idea of food things is likewise factor. Considering these focuses, Ayurveda contributes a unique view in respect of the Matra of food. To choose suitable amount of food that is adequate for an individual's decent wellbeing, Charakacarya had given a few rules in Vimansthan i.e., 'Trividha Kuksiya'.⁹ As the name of the actual section proposes, the stomach ought to be envisioned to be separated in three equivalent parts and the food things ought to be taken as needs be - Solid food, Liquids and Doshas

In 'Matra', all out amount just as number of various things is thought of. The previous is known as 'Sarvagraha' (thought of the entire) and the last as "Parigraha" (thought thing astute). This is vital from the perspective on the idea of "adjusted eating regimen" on the grounds that everything is considered concerning the prerequisite of the body.

The indications of suitable Matra are given as:

- There ought to be no unnecessary tension on the stomach because of the food taken.
- No obstruction in the legitimate working of heart.
- No pressure in the "Parswa" - sides of chest
- No extreme weight in the midsection.
- Proper sustenance of the faculties.
- Relief from craving and thirst
- Feel of solace in all capacities like standing, resting, strolling, talking and so on
- Food taken toward the beginning of the day ought to get processed by the evening and food taken in evening ought to get processed by the following morning.
- Promotion of solidarity and composition.

4. JIRNE ASNIYAT

The following eating regimen ought to be taken solely after the legitimate absorption of past food. The indications reminiscent of appropriate processing are, Udgarshuddhi, Utsaha, Vegoutsarg, Laghuta, Kshudha, Pipasa.

Charakacarya had referenced when food is taken after legitimate absorption, the Dosas are at their ordinary spots, Agni is fueled, hunger is felt, all the Srotas are clear and open; eructation from mouth is solid, Vata is typical and the inclinations for Vata, Mutra, Purisha are very much joined in. The food taken in such a condition doesn't vitiate anyone components and fills the sole need of advancing life. Thusly it is vital perspective for the support of wellbeing. In case diet is taken independent of above indications, the food lies undigested in the stomach, blends in with the semi digested Ahara Rasa and incites all the Doshas right away. This is a significant reason for the majority of the illnesses. The precisely inverse condition, i.e., not taking food, even after the processing of past food is likewise not good.

5. VIRYA AVIRUDDHAM ASNIYAT

Articles of diet that are inverse to the body components will in general differ with the framework and they are named as 'Viruddha Ahara'. This contrariness of diet is of a few kinds. A few articles are normally contrary by virtue of their characteristics, some become along these lines, when consolidated, some by the method of readiness and some by factors like spot, time, portion and so on.

Virya is one of the characteristics of Dravya. This strength is believed to be of eight sorts by a few, while others believe it to be of two sorts. Virya is the force by which an activity happens. There is no hope without Virya. Each activity is its aftereffect. The substances having inverse Viryas when utilized in blend, it is known as Virya - Viruddham.

The infections that are brought about by Viruddha Ahara are recorded by Acharyas. Some of them are Adhmana, Amavisa, Grahani, Amlapitta, and so forth These are the Vyadhis identified with Annavaha and Purisavaha Srotas. Some other significant illnesses are Kustha, Pandu, Sotha, Jwara, Andhata, Indriya Daurbalya, Santana Dosha and even passing.

6. ISTE DESE, ISTA SARVA UPAKARANAM ASNIYAT

To eat in a harmonious spot gave every one of the essential appurtenances is required for sound mental condition during dinners. In any case the undesirable spot and air can prompt the upset psyche (Manovighata).

Ista term proposes supported, dearest, preferred, and so on Supported as well as gainful is normal by the term Ista. However, this is an overall term changing with each person, for the most part a wonderful air is normal while eating. The spot ought to be perfect, clean and ought not deliver upsetting feelings like Kama, Krodha, Cinta, Bhaya, Visada, Ghrna and so on.

7. NA ATIDRUTAM ASNIYAT

The food ought not be taken too speedily. In case it is eaten along these lines, the accompanying manifestations happen.

- Food is obligated to go into other pathways
- Motion of food whenever incapacitated
- Food can't be set as expected
- One can neither think about the awful characteristics nor great characteristics of food

The food when eaten with hustle abuses its typical course. Because of rush, Vata gets animated which deludes the food, creating the side effects like 'Hiccup'. 'Avasada' can be applied to both food just as Agni. At the point when food is eaten with hustle, it sidesteps its appropriate spots inside more limited term. The responses which are required to occur at that specific spot can't happen and it again prompts unsettling influences in processing.

8. NA ATIVILAMBITAM

Food ought not be taken excessively comfortable, whenever eaten in such a way, following manifestations happen.

- * Satisfaction can't be achieved.
- * Food is eaten in abundance of amount
- * The food gets cold
- * The food gets processed sporadically.

People who eat excessively comfortable, normally will in general eat more, still satiety can't be accomplished. The temperature of food gets changed for example the hot things become cold and the other way around. Every one of these elements hamper Agni and the food isn't processed as expected.

Again, the time needed for completing the dinners is relative factor, changing with everybody. No target boundaries can be applied for the time obsession of suppers. There are numerous physiological just as mental varieties in the ordinary time taken for eating.

9. AJALPAN, AHASAN, TANMANA BHUNJITA

Food ought to be eaten absent really any talking and chuckling. The reasons given are, one who talks or giggles during suppers or who is distracted in different considerations, experiences similar problems as the person who eats too quickly. Food eaten while chuckling or talking or not giving due consideration; causes the equivalent side effects as that of food eaten excessively relaxed. Food ought to be eaten with sufficient fixation towards it just as towards the eating interaction. Talking and snickering redirect the consideration from the suppers and the food is eaten too quickly or too leisurely. In this way the uniform speed of eating can't be kept up with. The food and Sharira both have a similar essential constitution of Pancha Mahabhutas. The Indriyas are likewise gotten from these fundamental elements. Thus, the food supports body, brain and receptors simultaneously. As indicated by one reference, the processed Ahara Rasa gets separated into three sections. One supports body, other for brain and third one for Indriyas.

10. ATMANAMBHISAMIKSHA SAMYAK

This is vital, as Ayurveda trusts in uniqueness of each person. The guidelines of Ahara are certainly healthy, however they are general standards. They ought to be applied solely after appropriate thought of own self. The mindfulness about the routine is significant in context of self-evaluation as it were.

CONCLUSION

Given the foregoing, it is reasonable to conclude that Ahara should be consumed in accordance with Ahara Vidhi Vidhan (dietary ethics) that are really scientific, as our Acharyas have stated. Acharya Kashyap considered food was always an important means to treat diseases and maintain health and that's why called as Mahabhaishajya. In today's era, we are unconcerned with our health and the repercussions of our eating and drinking habits and other lifestyle choices. Many illnesses can be avoided simply by changing one's eating habits. Healthy eating habits may reduce the risk of lifestyle disorders, metabolic diseases, and a variety of other problems.

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