

**AHARA SAMPAT - THE EXCELLENCE OF DIET**Sapna Rajput<sup>1</sup>, M. R. Sajjan Shetty<sup>2</sup>, B. H. Katti<sup>3</sup>, Lohit Shaha<sup>4</sup><sup>1</sup>PG Scholar, <sup>2</sup>Professor and HOD, <sup>3</sup>Professor,Department of PG Studies in *Samhita Siddhant*, SVM Ayurvedic Medical college, Ilkal, Karnataka, India.<sup>4</sup> Assistant Professor, Department of Anatomy, SNMC, Bagalkot, Karnataka, IndiaCorresponding Author: [drsapnashaha@gmail.com](mailto:drsapnashaha@gmail.com)<https://doi.org/10.46607/iamj2208092020>

(Published online: September 2020)

**Open Access**

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Article Received:03/08/2020 - Peer Reviewed:15/09/2020 - Accepted for Publication:16/09/2020

**ABSTRACT**

The wellness of human beings is sustained by three factors *Ahara*, *Nidra* and *Brahmacharya*. *Ahara* plays an important role in maintaining health. As per Ayurveda *Ahara* is best preventive medicine and is solely responsible for health and illness. Regular dietary contents affect fundamentals of body having association with strength. Many factors are responsible to increase the *Bala*, in that *Ahara Sampat* is most important. *Ahara Parinamkara Bhavas* transform food from a complex form to a digestible and absorbable. *Asta Aharavidhi Visheshayatana*, there are 8 specific factors of methods of dietary rules. The rules to be followed during consumption of food which increases the quality of food for absorption has been explained in our classics as *Vidhi Vidhan*. *Acharya Sushruta* had explained under the 12 folds of consumption of food called as *Dwadasha Asana Vidhi* or *Pravicharana*. *Hemadri* has explained about seven types diet plan to be avoided. Complexion, cheerfulness, good voice, life, imagination, happiness, strength intellect etc. all these depends on food only. The application of *Ahara* and *Ahara Vidhi Vidhan* is effective to maintain of health and even in curative aspect of many *Vyadhis*.

**Keywords:** *AharaSampat, AharaParinamkara Bhavas, Pravicharana, Ahara Vidhi Vidhan*

## INTRODUCTION

Life is a divine gift and a disease-free sound health is a great blessing. Ayurveda said to be a primitive science which concentrates basically in maintaining healthy status of healthy and eradication of disease<sup>1</sup>. *Ahara* plays an important role in maintaining health. There are three basic pillars (*Traya Upasthambas*) of life, namely *Ahara* (food intake), *Nidra* (sleep) and *Brahmacharya* (celibacy)<sup>2</sup>. The wellness of human beings is sustained by these three factors. *Ahara* is 1/3<sup>rd</sup> part of *Traya Upastambha* that is supporting pillars of body. It has given prime importance about *Ahara* to maintain health, it is considered as a best sustainer of life. *Ahara* plays an important role in maintaining of equilibrium of *Dhatus*, promote the health and prevents the body from diseases.

Generally, all the edible substance is called as *Ahara*, but after all the substance which can be swallowed and also provides nutrition to the body is called as *Ahara*. According to Ayurveda *Ahara* is best preventive medicine and is solely responsible for health and illness, sorrow and happiness. Although specific drugs are required for management of specific diseases, but *Ahara* is best of all medicines also called as *Mahabhaisjayam* by *Acharya Kashyap*<sup>3</sup>.

There are three types of *Bala* according to *Acharya Charaka* they are viz *Sahaj*, *Kalaj* and *Yuktikrita*<sup>4</sup>. *Bala* (strength) is a broad concept in terms of Ayurveda. *Bala* is characteristic feature of healthy, physical and mental state of body. *Bala* can be obtained by dietary contents and *Bala* promoting drugs from 1<sup>st</sup> month of gestation to get supreme mental and physical strength.

According to *Acharya Sushrut*, *Bala* is *Rasaj* and *Satymaj Bhava*. *Rasaj Bhava* develops from *Prakrut Ahara Rasa* circulating through pregnant mother to her fetus and *Satmyaj Bhava* depends on *Satmyaj Ahara* consumed by mother also these both *Bhava* factors can be improved throughout the life of individual<sup>5</sup>. Dietary contents affect fundamentals of body having association with strength. There are many factors to increase the *Bala*, that is *Bala Vriddhikar Bhavas*, in that *Ahara Sampat* (excellence) is one of those factors.

Regular Factors enhancing *Bala* are considered under *Bala Vriddhikar Bhavas* they can be as proper diet, wholesome practices, pure mental status, daily practices, and joyful living etc<sup>6</sup>. Proper diet i.e. *Ahara Sampat*, excellence in diet is having all kinds of taste to enhance *Bala*. “*Sarva Rasabhyaso Balakaranam*” “*Annam Vruttikaranam*” in the chapter of *Yajjpurushiya Adhaya Acharya Charaka* says that food is one among prominent and best factor in life<sup>7</sup>. Regular intake of all the *Rasas* helps in enhancing the *Bala*.

*Ahara Sampat* i.e. excellence of diet indicates that food with all required nutrition in an adequate quantity helps in preservation and promotion of health gives strength, vitality, endurance and improves immunity.

### **Ahara Parinamkara Bhavas**

Factors that transform food from a complex form to a digestible and absorbable for, they are *Ushma* (Hotness), *Vayu* (air), *Kleda* (unctuous), *Sneha* (oiliness), *Kala*(time) and *Samyoga* (combination)<sup>8</sup>. The heat digests, *Vayu* absorbs, moisture produces looseness, unctuousness generates softness, time brings sufficiency and balanced use brings about equilibrium of *Dhatus* which are the products of digestion<sup>9</sup>.

### **Asta Aharavidhi Visheshayata**

There are 8 specific factors of methods of dietary rules. It determines the utility of food, depending upon methods of preparation, taste, smell, presentation etc<sup>10</sup>.

*Prakriti*- (Nature of food) Based on its *Guna* (qualities) like *Laghu*, *Guru* etc. affects the body e.g. green gram is light and black gram is heavy to digest. *Karan*-(Method of processing) Processing of inherent attribute of a substance results in transformation of qualities. It is also called as *Sanskara*. E.g. churning, cooking, dilution, emulsification etc. *Samyoga* – (Combination) Combination of two or more substances results in manifestation of new qualities e.g. Honey and ghee in equal quantity is antagonistic<sup>11</sup>. Milk with ghee used regularly is the best *Rasayan*<sup>12</sup>. *Rashi* – (Quantity) The proper amount of food is important for proper digestion which kindles the *Agni*. A person should have his diet in proper amount according to his digestive power. The insufficient and excess amount

of food, both are harmful. *Desha* – (Habitat) it denotes place relating to growth as well as distribution of the substance and also the suitability in respect to place and person. e.g. Use of hot substances in marshy land and cold substances in deserts. *Kala* – (Time) The time eternal one and conditional both are important when related to disorders. The time used in relation to disease i.e. *Avasthik Kala* and in relation to seasonal wholesomeness i.e. *Nithyaga Kala*, in form of day and night. In *Swastha Avastha Ahara* should be taken according *Dinacharya* and *Rutucharya*. In *Rugnavastha*, *Ahara* should be consumed according to the stage of the disease<sup>13</sup>. *Upayoktasamstha*- It denotes the dietary rules. *Upayokta* (user) – The individual who is using food. Creating the wholesomeness of food for that individual is called as *Satmya* which differ person to person.

#### ***Bhojya Sadgunyam (Rules related to Rasadi Samyoga)***

It is summed up in *Vimanastana*<sup>1st</sup> chapter, *Rasa*, drugs, *Doshas* and disorders in effects, substances not to be used excessively, three-fold suitability, eight factors of diet and merits of food all have shown its importance<sup>14</sup>.

There are some rules to be followed during consumption of food which increases the quality of food for absorption which are stated in our *Brihatrayees* under the heading of *Vidhi Vidhan*. *Acharya Sushruta* had explained under the 12 folds of consumption of food called as *Dwadasha Asana Vidhi* or *Pravicharana*<sup>15</sup>.

*Sheetahara*- To have cold food, it is in case of thirst, alcoholic person, burning sensation, diseases like *Raktapitta* and in emaciated individuals. *Ushnahara*- To have warm and hot food this is useful in persons with *Kaphaj* diseases and also after *Shondhan* therapies. *Snigdha Ahara*- To have unctuous food, which is indicated in *Ruksha* individual, persons with *Vata Prakriti* and *Vata* disorders. *Ruksha Ahara*- To have - unctuous or *Ruksha* food which is useful in obese persons, diabetics and individuals with more of *Kapha*. *Drava Ahara*- To have liquid food in case of dehydrated and weak individuals. *Shuska Ahara*- To have dry or *Shuska* food, which is indicated in the patient of *Praklinna Kaya*, *Vranita* and *Prameha Pidita* persons. *Ek Kalika*

*Ahara*- The food to be taken only once a day as it is helpful in impaired *Agni* (digestion). *Dvi Kalika Ahara*- Food taken twice a day with little proper *Agni* like *Samagni* persons. *Aushadha Yukta Ahara*- As it is suggested food mixed with required herbs and drugs should be used for the person who cannot take medicine directly. *Matraheen Ahara*- Food intake should be reduced due to impaired *Agni* and diseases related to *Mandagni*. *Prashamaka Ahara*- To pacify the *Doshas* i.e. *Dosha Prashamaka* food is advised according to daily, seasonal regimen and variations. *Vrittipayojak Ahara*- To promote health this food is advised, *Shareera Nirvahana* and *Sarva Rasa Yukta*.

#### ***Ahara Samyak Yogasya Tyaga Saptadha (Diet to be avoided)***

*Hemadri* in his commentary *Ayurveda Rasayana* has explained about seven types diet plan to be avoided<sup>16</sup>. *Sankirashan* (impure diet), that which is contaminated by hair, grass etc. should be rejected. *Viruddhashan* (incompatible diet). *Amatrashan* (unjustified diet), proper quantity of food is essential but inappropriate food intake leads to different diseases like *Alasak*, *Visuchika* by *Amatrashan*. *Ajeernashan* (in condition of indigestion), different kinds of indigestion are manifested by intake of large amount of food when *Amadosha* is present. *Samshaman* (mixing wholesome and unwholesome together), it is applied when intake of suitable and unsuitable food is taken together<sup>17</sup>. *Adhyashan* consuming large quantity before previous meal is digested. *Vishamasan*, taking food in improper time.

## **DISCUSSION**

The human body requires food to provide energy for all life processes, growth, repair and maintenance. Eating a well-balanced diet on a regular basis and staying at ideal weight are critical factors in maintaining emotional and physical wellbeing.

“*Yad Annam Dehadhatvo*” Food nourishes all the *Dhatus*, *Ojas*, strength gives complexion etc. it all depends on *Agni* in the body because *Ras* can't be produced from undigested food so *Ahara* is important<sup>18</sup>. Food energies the mind, our strength, health and life depend on *Agni* and *Agni* is constantly replen-

ished by the food. Strength, energy mental clarity, radiance, immunity and sharpness of the senses all depends on the food we eat.

Food taken in the various form eaten, drunk, licked which is wholesome for the person being consumed properly by the respective *Agni* (digestive factors) etc. provides *Bala* (energy) to the body tissues<sup>19</sup>. Food provides the building blocks that create new *Dhatus* in the body, *Dhatus* are reservoirs of energy in various food. Eating balanced food is of utmost importance for energy. Diet planning according to Ayurveda is based on *Prakriti* of *Ahara* as well as person, *Kaarana*, *Sanyoga*, *Satmya*, *Agni*, *Matra*, *Desha Kala* and *Ahara Vidhi Vidhan* in healthy person.

Modern dietics address food on the basis of calorific values amount of carbohydrates, proteins, fats, vitamins and minerals. Not following the proper dietics rules is one of the most privileging factors for the manifestation of lifestyle disorders. Diet intake with dietics rules has a vital role to prevent and manage the lifestyle disorders. The rules tell about “what, when, why, which and how” to eat the diet. Now people are very much conscious about quality, nutritional value, wholesome unwholesome diet, so it indicates only “what to eat” but not “how to eat”.

In present era because of modern lifestyle most people are following the wrong dietic rules than the proper dietic rules which are the important causative factor for manifesting lifestyle disorders. In this fast-forward life when people are feeling hungry due to work pressure, they are suppressing their hunger, leading to *Adhyasana*, *Samshana*.

“*Prana Pranabhruttanam*” Food is essential for life and is *Prana*. Food is the vital breadth of living beings and that is why people rush to have food. Complexion, cheerfulness, good voice, life, imagination, happiness, strength intellect etc. all these depends on food only<sup>20</sup>. Food is often called as *Poornabrahma*, it not only nourishes the body but the mind and soul as well. The diet is critical in disease also. Unhealthy or in appropriate food choices can easily become the cause for several diseases. Making healthy food choices or eating right foods can reverse this and serve as a treatment for disease. Eating right diet is critical to main-

tain health or prevent disease and to combat illness, should it arise as a result of improper food choices. One man’s food is other man’s poison.

The Ayurvedic concept of *Ahara Vidhi Vidhan* allows us to expand the conversation into answering the most important questions “why did the body begin to improperly digest or not tolerate this food? And how can we both eliminate the offending agent and concurrently increase *Agni* or digestive power? To bestow the total benefit of *Ahara Vidhi Vidhan* is been told.

## CONCLUSION

Ayurveda classics are ocean of valuable thoughts. There are many precious concepts in field of *Ahara* in our classics. These concepts of *Ahara* should be followed to lead a healthy life. Not only the *Ahara* even diet intake rules are also important to lead a perfect life. The application of *Ahara* and *Ahara Vidhi Vidhan* is effective to maintain of health and even in curative aspect of many *Vyadhis* (diseases).

The rules and different methods of diet intake, preparation etc. have important role in healthy person to live. The rules and methods under *Asta Ahara Vidhi Visheshayatani*, *Ahara Vidhi Vidhan* by *Acharaya Charak* and *Dwadhasa Asana Vidhi/Pravicharana* by *Acharya Sushruta* has been explained for excellence of diet (*AharaSampat*).

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**Source of Support: Nil**

**Conflict of Interest: None Declared**

How to cite this URL: Sapna Rajput et al: Ahara Sampat - The Excellence Of Diet. International Ayurvedic Medical Journal {online} 2020 {cited September, 2020} Available from:

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