



www.ijapc.com

IJAPC

E ISSN 2350 0204

Vol 12 Iss 2 2020

GREENTREE GROUP PUBLISHERS (ggp)



Importance of *Aahar* for Healthy Life

Kiran Kumari^{1*}, Ram Adhar Singh² and Sumit Kumar³

¹Dravyaguna, Govt. Ayurvedic College, Patna, Bihar, India

²P.G. Dept. Dravyaguna, Govt. Ayurvedic College Patna, Bihar, India

³Physiology, Govt. Ayurvedic College Patna, Bihar, India

ABSTRACT

Aahar is the base of life. In today's era many people are suffering from so many diseases, they are very confused about their diet. Aacharya Charak had described about *aaharmatra*, *aaharsewankaal*, *vairodhikaahar*, *astaahar vidhivishesaytan*. Inappropriate *aahar* are root causes of many diseases. Ayurveda is the oldest system of medicine. Its main aim is to maintain the health of a person by preventing the disease to healthy person and to cure the disease of ill person. If we take proper food in proper time and in proper quantity it promotes our health and if we take improper food, it causes many diseases. After proper digestion of food our body gets energy for growth of our body and all our physiological works are performed by these. If we get ill we have to take proper food for a particular disease. Six *rasa* has described in our samhita. These provide nutrients that boost immunity. By taking *aahar* as described in Charak Samhita people can live healthy life.

KEYWORDS

Aahar, *Vairodhik aahar*, *Astaahar Vidhivishesaytan*, *Rasa*



Greentree Group Publishers

Received 20/02/20 Accepted 10/03/2020 Published 10/03/2020



INTRODUCTION

Aahar is one of the most important pillars of life. Many diseases occur due to taking improper *aahar*. *Aahar* is described as substances which we swallowed through throat. *Aahar* is life of living being. Colour complexion, voice, life, happiness, satisfaction, energy, intelligence all are dependent on *aahar*¹. All works which a person does is possible due to *aahar*. People want to know what is the proper diet? What is the appropriate quantity and what is the proper time to take diet? *Aacharya* Charak and many *Aacharya* in *Ayurveda* described about proper diet.

REVIEW

Classification of food in ayurveda²

1. *Prabhav-bhed*

(a) *Hita* (wholesome) – Diet which causes growth and well being of human. when the individual is afflicted with grief, fear, anger, sorrow, excessive sleep etc, wholesome food taken even in proper quantity do not get properly digested causes diarrhoea, bodyache, dryness of mouth, fainting, heaviness in body etc.

(b) *Ahita* (unwholesome) – Diet which is the root cause of many diseases.

2. *Yoni bhed:-*

(a) *Sthawar* – *Aahar dravya* obtain from plants.

(b) *Jangam*– *Aahar dravya* obtain from animals.

3. *Guna bhed :-*

Guru-laghu, sit-ushna, snigdhruksh, mand-tiksna, sthir-sar, mridukathin, vishad-pichil, slakshna-khar, sukchhma-sthul, sandra-drav.

In *Ayurveda* twenty types of *gurvadi guna* has described. According to *guna*³ these are as follows.

<i>GUNA</i>	<i>AAHAR</i>
<i>Guru</i>	<i>Mash (udad), mushli</i> etc.
<i>Laghu</i>	<i>Mudga (moong), laja</i> etc.
<i>Shit</i>	Coconut, water etc.
<i>Ushna</i>	<i>Chitrak, hingu</i> etc.
<i>Snigdha</i>	Sesamum
<i>Rukchh</i>	<i>Yav, guggulu</i> etc.
<i>Mand</i>	<i>Kushmand, aamlak</i> etc.
<i>Tikshan</i>	Black pepper, <i>bhalattak</i> etc.
<i>Sthir</i>	<i>Shalparni, rasayan</i> etc.
<i>Sar</i>	<i>Ruksh anna</i>
<i>Mridu</i>	<i>Draksha, ghrit</i> etc
<i>Kathin</i>	<i>Praval, mukta</i> etc.
<i>Vishad</i>	<i>Nimb, kshar</i> etc.
<i>Pikchil</i>	<i>Kokilakchh beej</i>
<i>Salakshan</i>	Milk
<i>Khar</i>	<i>Vatal dravya</i>
<i>Sukshma</i>	<i>Madya, visha</i> etc.

4. According to manner of

Ingestion(prayog - bhed) :-

- i. Paan
- ii. Ashan
- iii. Bhakshya
- iv. Lehya

5. According to Rasa (taste) :-

- i. Sweet (*Madhura*)
- ii. Sour (*Amla*)
- iii. Salty (*Lavana*)



- iv. Pungent (*Katu*)
- v. Bitter(*Tikta*)
- vi. Astringent (*Kashaya*)

Proper Diet-Diet which include all six rasa aahar dravya is called proper diet.

RASA	AAHAR⁴
<i>Madhur ras dravya</i>	Milk, <i>ghrit</i> , old rice (<i>shali</i> , <i>shasthi</i>), date palm, coconut, sugar, <i>gud</i> etc.
<i>Amla ras dravya</i>	<i>Amla</i> , lemon, <i>jujuba</i> , <i>badhal</i> fruit, etc.
<i>Lavan ras dravya</i>	<i>Saindhav</i> , <i>sonchar</i> , <i>vid</i> , <i>romak</i> , <i>samudra</i> .
<i>Katu ras dravya</i>	<i>Moringa</i> , <i>raddish</i> , <i>garlic</i> , <i>sonapatha</i> etc.
<i>Tikta ras dravya</i>	Turmeric, <i>daruharidra</i> , bitter gourd, brinjal, <i>punarnava</i> ,etc.
<i>Kashay ras dravya</i>	<i>Jamun</i> , <i>paalakleaf</i> , <i>jiwantietc</i>

In Ayurveda any diseases occurs due to vitiation of three *dosas*, i.e vitiation of

Pathya aahar is described for different diseases. These are-

DISEASES	PATHYA AAHAR
<i>Jwar</i> ⁶	leaves and fruits of <i>patola</i> , <i>karvaellaka</i> , <i>patha</i> , <i>karkotaka</i> , old rice, coconut, dates, dry grapes, drumstick, meat of wild animals etc. In case of chronic <i>jwar</i> , milk is prescribed.
<i>Rakta pitta</i> ⁷	<i>patola</i> leaves, <i>punarnava</i> , pigeon, ena, meat soup, red <i>aghaneerice</i> , green gram, pomegranate, <i>musta</i> and pulses soup, <i>nimba</i> fruit, sugarcane juice etc.
<i>Gulma</i> ⁸	<i>ghee</i> , pomegranate, <i>radish</i> , milk, curd, <i>garlic</i> , <i>saindhava</i> (rock salt), luke warm water etc.
<i>Prameha</i> ^{9,10}	various preparation of <i>barley</i> , wheat, green gram, <i>amalki</i> , pulses of <i>moong</i> , <i>shali</i> . rice, <i>kiratikta</i> , <i>bharangi</i> , <i>patha</i> , <i>nimba</i> , <i>haridra</i> , <i>kulattha</i> , <i>lasuna</i> , <i>shigru</i> , <i>guduchi</i> leaves, <i>kapittha</i> , <i>jambu</i> , <i>haridra</i> , bitter guard etc.
<i>Kustha</i> ^{11,12}	<i>mantha</i> prepared from <i>barley</i> , <i>shali rice</i> , pomegranate, <i>amalki</i> , light cereals, bitter vegetables, old cereals, meat of wild animals, greengram, <i>patol</i> , <i>shigru</i> , bitter gourd etc.
<i>Rajyakshma</i> , <i>Kasa</i> , <i>Shwasa</i> ¹³	warm food and drinks, old wheat, <i>barley</i> , green gram, meat of <i>jangala</i> animals, <i>ghee</i> , milk, dry grapes, honey, <i>gomutra</i> , <i>lashuna</i> , goatmilk, light food and drinks etc.
<i>Grahni</i> ¹⁴	<i>salirice</i> , <i>barley</i> , green gram, <i>patol</i> , <i>haridra</i> , <i>vidang</i> , pomegranate juice, vegetables of banana, <i>manda</i> , <i>peya</i> , <i>vilepi</i> , light vegetable soup etc.
<i>PanduRoga</i> ¹⁵	old rice, <i>barley</i> , wheat, wild animal meat soup, leaves of <i>punarnava</i> , carrot etc.
<i>Atisaar</i> ¹⁶	<i>yavagu</i> , old rice, <i>barley</i> , <i>moong</i> soup etc.
<i>Chhardi</i> ¹⁷	<i>moongyush</i> , old wheat, pomegranate juice, <i>barley</i> etc.

Vata, *Pitta*, and *Kapha*. These three *dosas* *Vata*, *Pitta* and *kapha* are responsible to maintain the homeostasis in the body. Health is the equilibrium stage of three *dosas*. Diseases occur due to disturbance in the state of equilibrium of these *dosas*. Equilibrium maintains the health. Many *aahar dravya* is described to pacify these aggravated *dosas*. These are -

DOSA	AAHAR⁵
<i>Vat shamak</i>	milk, <i>ghrit</i> , old rice (<i>shali</i> rice, <i>shathi rice</i>) salt, <i>raddish</i> etc.
<i>Pitt shamak</i>	coconut, turmeric, <i>daruharidra</i> , <i>punarnava</i> , bitter gourd etc.
<i>Kaph shamak</i>	<i>garlic</i> , <i>sahjan</i> , turmeric, bitter guard, <i>jamun</i> etc.

Proper time to take food-

We should take food only after proper digestion of the previously taken food,



stabilisation of *dosas* in respective place, proper excretion of flatus, faeces, urine, lightness of body, and appearance of good appetite. Food should be taken in sacred place, clean pot, facing eastward and in calm environment. First take *madhur ras dravya* food then *aamla, lavan, katu, tikta, kashaya ras dravya*¹⁸. Not take food very fast or too slow. The food eaten hot feels tasty, also suppresses *kapha*, causes downward movement of *vayu*, gets digested quickly and produces desire for food.

Quantity of food-Food should be taken according to digestive capacity. It varies individual to individual. Two parts of stomach should be taken solid food, one part liquid food and left spaces, for movement of *vata, pita and kapha*¹⁹. Good health is dependent upon our capability to ingest food that is digestive power known as *agni*. After digestion healthy tissues are formed and waste products are eliminated. If our *agni* becomes weak digestion is incomplete and leads to an accumulation of toxic substances known as *ama*. The formation of *ama* in the body leads to obstruction in the flow of energy and nourishment to the cell and tissue which leads to many diseases.

VAIRODHIK AAHAR²⁰

There are eighteen types of *vairodhik aahar* which causes harm to our body.

These are -

- 1. Opposite to Place-** Dry substances in deserts, cold substances in marshy land.
- 2. Opposite to Time-** Intake of cold & dry substances in winter, hot substances in summer.
- 3. Opposite to Power of digestion-** Intake of heavy Food in *mandagni*, intake of light food in *tiksnagni*.
- 4. Opposite to Dosage-** Intake of honey & *ghee* in equal quantity
- 5. Opposite to Habit** -Intake of sweet & cold substances by person accustomed to pungent & hot substances
- 6. Opposite to Dosas-**Utilisation of drugs, diets having similar qualities of *dosas*.
- 7. Opposite to Mode of Preparation-**Drugs & diets may produce poisonous effect. e.g. peacock meat roasted on a castor spit.
- 8. Opposite to Potency** - Substance having cold potency in combination with hot potency. e.g. milk with fish.
- 9. Opposite to Bowel** - Administration of mild purgative in highly constipated patient in small dose & vice-versa.
- 10. Opposite to State of Health-** Intake of *vata* aggravating food after exercise, cough aggravating food after sleep.



11. **Opposite to Stomach capacity**-Taking low quantity of food having *krurkostha* and more quantity of food having *mridukoshta*.

12. **Opposite to Order**-Taking food before bowel & urination, taking food without hunger.

13. **Opposite to Proscriptions & Prescription** -Intake of hot things after taking pork etc, intake of cold things after taking *ghee*.

14. **Opposite to Cooking**-Preparation of food with rotten fuel, under cooking, over cooking, burning during preparation.

15. **Opposite to Combination**-Intake of sour substances with milk.

16. **Opposite to Palatability**-Substance which is not pleasant in taste.

17. **Opposite to Richness of quality**-Intake of substances that are not matured, over matured or putrified.

18. **Opposite to Rules for eating**-Taking meals in public places.

***Ashth Aahar Vidhi Visesayan*^{21,22} :-**

It is important to know for healthy habits of food.

1. *Prakriti* -It indicates the nature of substance i.e. *masa* (*Phaseolus radiatus* Linn.) is heavy and *mudga* (*Phaseolus mungo* Linn.) is light.

2. *Karana* - It means processing of the substances. Transformation is done by dilution, application of heat, cleansing, churning, storing, flavouring, preservation.

3. *Samyog*- It is the combination of two or more substances. Neither honey nor *ghee* cause death but combination in equal amount when taken results in death.

4. *Rasi*- It is the quantum of total (*sarvagrah*) or individual (*parigraha*) substances which determines the results of their administration in proper and improper dosage.

5. *Desa* - It relates to the habitat. Drugs growing in the Himalayas are very efficacious and those in deserts are light.

6. *Kaal* - Susruta and Vagbhatas also say that the food taken in appropriate time gives satisfaction, gets digested easily, produces longevity, strength and complexion and take food according to seasons & disease.

7. Rules of Use - Fit period for diet is when dosas localised in their appropriate places, clarity of srotasas and development of desire for food.

8. User - Who take food according to their body.

DISCUSSION

Ayurveda deals six *rasas*, each of which has a vital role for the physiology of our



health and well being of our body. These are sweet, sour, salty, pungent, bitter and astringent tastes. They combine in countless ways to create many flavours which we take throughout our life. Some substances can taste differently depends on where it is grown, harvested , stored or preserved, how it is cooked or processed, how old or how fresh it is.

From diet we acquire constant growth and proper functioning of the indriyas. There is nothing else except diet for sustaining the life of living beings. Health is dependent upon food. The importance of diet especially for maintenance of proper health has been highly emphasised by *Aacharya CARAKA*.

CONCLUSION

Healthy life starts with healthy food. Human body is said to be the bio –product of food. *Aahar* plays vital role in healthy and diseased condition. The strength and complexion of a person will enhance only if he practice correct diet. One is not able to sustain life without diet, even of endowed with medicine. That-is why Diet is said to be the great medicament by physician.



REFERENCES

1. Sri Satya Narayan Sastri, Pt. Kashinath Sastri, Dr. Gorakhnath Chaturvedi (2005), Caraka Samhita of Agnivesh, Vol. (1) Chaukhambha Bharti Academy, Varanasi. Sutra sthan 27/349-350,(page-567).
2. Sri Satya Narayan Sastri, Pt. Kashinath Sastri, Dr. Gorakhnath Chaturvedi(2005), Caraka Samhita of Agnivesh, Vol. (1) Chaukhambha Bharti Academy, Varanasi. Sutra sthan 25/36(page-465).
3. Sharma P.V. (2010) Dravyaguna-Vigyana volume (1), Chaukhambha Bharti Academy Varanasi, page no. – 172-173.
4. Sharma P.V. (2010) Dravyaguna-Vigyana volume (1), Chaukhambha Bharti Academy Varanasi, page no. –126,191.
5. Sharma P.V.(2010) Dravyaguna-Vigyana volume (1), Chaukhambha Bharti Academy Varanasi, page no. – 369-370
6. Acharya Vidyadhar Shukla and Prof. Ravidutt Tripathi (2002), Caraka Samhita of Agnivesa volume II. Chaukhambha Sanskrit Pratishthan, Delhi, Chikitsa sthan page no.-120-121.
7. Sharma. P.V. (2005), Caraka Samhita, Vol. II.Chaukhambha Orientalia, Chikitsa sthan 2/31-33 (page no-89).
8. Sharma. P.V. (2005), Caraka-Samhita,Vol. II. Chaukhambha Orientalia, Chikitsa Sthan, 5/71, (page no-105).
9. Sharma. P.V. (2005), Caraka-Samhita,Vol. II.Chaukhambha Orientalia, Chikitsa Sthan, 6/59-60, (page no-124).
10. Acharya Vidyadhar Shukla and Prof. Ravidutt Tripathi (2002), Caraka Samhita of Agnivesa volume II. Chaukhambha Sanskrit Pratishthan, Delhi, Chikitsasthan page no.-180.
11. Sharma. P.V. (2005), Caraka Samhita, Vol. II. Chaukhambha Orientalia, Chikitsa sthan, 7/119, (page no-136).
12. Acharya Vidyadhar Shukla and Prof. Ravidutt Tripathi (2002), Caraka Samhita of Agnivesa volume II. Chaukhambha Sanskrit Pratishthan, Delhi, Chikitsa sthan page no.-205.
13. Acharya Vidyadhar Shukla and Prof. Ravidutt Tripathi (2002), Caraka Samhita of Agnivesa volume II. Chaukhambha Sanskrit Pratishthan, Delhi, Chikitsa sthan page no.-229-231.
14. Acharya Vidyadhar Shukla and Prof. Ravidutt Tripathi (2002), Caraka Samhita of Agnivesa volume II. Chaukhambha Sanskrit Pratishthan, Delhi, Chikitsa sthan page no.-392-393.
15. Acharya Vidyadhar Shukla and Prof. Ravidutt Tripathi (2002), Caraka Samhita of Agnivesa volume II. Chaukhambha Sanskrit Pratishthan, Delhi, Chikitsa sthan page no.-414-415.
16. Acharya Vidyadhar Shukla and Prof. Ravidutt Tripathi (2002), Caraka Samhita of Agnivesa volume II. Chaukhambha Sanskrit Pratishthan, Delhi, Chikitsa sthan page no.-484-487.
17. Acharya Vidyadhar Shukla and Prof. Ravidutt Tripathi (2002), Caraka Samhita of Agnivesa volume II. Chaukhambha Sanskrit Pratishthan, Delhi,Chikitsa sthan page no.-500-501.



18. Shastri A. (2001), Susruta Samhita, Part I, Chaukhambha Sanskrit Sansthan, Sutrasthan 46/460.
19. Sri Satya Narayan Sastri, Pt. Kashinath Sastri, Dr. Gorakhnath Chaturvedi (2005), Caraka Samhita of Agnivesh, Vol 1. Chaukhambha Bharti Academy, Varanasi. VimanSthan 2/37(page-686).
20. Sri Satya Narayan Sastri, Pt. Kashinath Sastri, Dr. Gorakhnath Chaturvedi (2005), Caraka Samhita of Agnivesh, Vol 1. Chaukhambha Bharti Academy, Varanasi. Sutrasthan 26/86,87(page-521).
21. Sri Satya Narayan Sastri, Pt. Kashinath Sastri, Dr. Gorakhnath Chaturvedi (2005), Caraka Samhita of Agnivesh, Vol 1. Chaukhambha Bharti Academy, Varanasi. Vimansthan 1/21(page-680-685).
22. https://www.slideshare.net/drsagarhk8/7/aahar-vidhi?qid=0c199072-7c9c-400e-aaff-9b660baa0267&v=&b=&from_search=3