



ROLE OF AHARA W.S.R TO UPAYOGASAMSTHA – DIETIC RULES IN CURRENT SCENARIO.

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Abstract:

Ayurveda, being a traditional medicine; it focuses on both treating and preventing illnesses in healthy people. *Ahara* is one among the three pillars of *Sharira* (*Trayopasthambha*). Acharya Charaka mentioned it as *Annam Vrittikaraanaam shrestam*, along with *Brihatrayi*, Acharya Kashyapa mentioned *Ahara* as *Mahabaishajyam*. Due to Modernization, sedentary lifestyle all contribute to lowered immunity and a rise in diseases. So, nowadays we forgotten the rules of how to take food, in busy schedule taking food to kill hunger but not to nourish body and mind. A couple of years ago only our Acharya mentioned Dietic rules in terms of *Upayogasamstha* which has need of hour to know for present and upcoming generation for the welfare of human mankind. As Acharya Charak mentioned *Sharira* and *Roga* are the products of our *Ahara* only, so it depends on us that what type of *Ahara*, by what method a person is taking. Hence in this paper Role of *Ahara* with special reference to *Upayogasamstha* – dietic rules are summarized and analyzed.

Keywords: *Ahara*, *Upayogasamstha*, Food, Dietic rules.

Introduction

Ahara is one among the three pillars of *Sharira* (*Trayopasthambha*). Acharya Charaka mentioned it as *Annam Vrittikaraanaam shrestam*ⁱ, along with *Brihatrayi*, Acharya Kashyapa mentioned *Ahara* as *Mahabaishajyam*. Due to Modernization, sedentary lifestyle all contribute to lowered immunity and a rise in diseases. So, nowadays we forgotten the rules of how to take food, in busy schedule taking food to kill hunger but not to nourish body and mind. Specific Rules have been stated in relation to food intake. This is known as the *Upayogasamshta*ⁱⁱ, which simply means "dietetic law." It covers everything you need to know about diet, including how to eat, when to eat, and what to eatⁱⁱⁱ. Ignorance of diet guidelines caused the increasing prevalence of lifestyle disorders. In present era, diet and lifestyle are major factors thought to influence susceptibility to many diseases.

Materials and Methods

Upayoga samstha: *Upayoga Niyamah* - It denotes the guidelines for taking food, which expects *Jeerna Lakshanas*^{ivv}. *Aahara Vidhi Visheshatayana*^{vi} has been described for eating habits, it should be considered in the diet.

METHODS OF DIETING

Ushnam

Present era: Nowadays, it is customary for official and professional workers to eat lunch from a box that is brought to work in the morning and gets cold.

The word "*Ushna*" refers to the food's temperature rather than the *Ushnaguna* of the food ingredient. Food that is warm is tasty and does not appease *Jatharagni*. This type of food is enjoyable to consume, stimulates the production of digestive juices and hunger, is quickly digested, and helps for those with flatulence, does *Vata Anulomana*. *Pitta* is excited and released, which increases *Agni*, or the assimilation power. Warm meal should therefore be consumed^{vii}.

Snigdhama Asniyat

Present era: Because of a myth that eating ghee will make one fat, people in today's society who are highly conscious about their appearance shun foods that are associated with old good habits.

Not just *Snehadravayas* like oil or ghee, but also *Godhuma* and Sali rice are included in the name "*Snigdha*" to describe a wide range of foods. *Sneha* is necessary for *Agnidipana* since it is mostly observed in the external world as well as the body, and it is evident that luscious food eases *Vata (Anulomana)*^{viii}. *Acharya Charaka* mentioned that *Ksheergritabhyaso Rasayanam*^{ix}.

Matravatashniyat

Present era: People over eat due to greed and *Pragyapradha*, which results in indigestion and *Aam*. *Aam* is the cause of many different diseases.

Ayurveda distinguishes between two kinds of *Matra* (amounts): *Parigrah* (amount of each ingredient separately) and *Sarvagraha* (total amount)^x. In *Vimansthana*, *Charakacharya* gave people a set of rules known as the "*Trividha Kuksiya*"^{xi} to assist them in determining how much food is appropriate to maintain a reasonable level of wellbeing. A well-balanced diet helps with digestion, lengthens life expectancy, and passes through the body easily. Dietary intake should be based on *Agni Bala*.

Jeerneashniyat

Present era: People now usually eat immediately after a meal, which causes *Tridosha Prakopa* and *Agnimandya*. Meals should be consumed after the previous one has been digested.

As stated by Charakacharya, these conditions are met when food is eaten after proper digestion, the *Dosas* are in their normal positions, *Agni* is fuelled, hunger is felt, all of the *Srotas* are clear and open, eructation from the mouth is solid, *Vata* is typical, and the tendencies for *Vata*, *Mutra*, and *Purisha* are strongly correlated. Food eaten in these conditions prolongs its life and doesn't contaminate any ingredients. As a result, it is a crucial perspective for advancing wellbeing. In light of this, Charak advises *Kaalbhojnam Arogyakaranam*^{xii} that the diet be followed after the previous diet has had time to digest.

Veeryaviruddhamashniyat –

Present era: In today's advanced world - use of spicy, preserved, cold beverages, chilled water, and junk food is also a major cause for concern.

It is essential to take *Veerya-Aviruddha Aahar* in order to prevent problems brought on by *Viruddhaveerya Ahara*, such as impotence, blindness, *Raktavikar*, *Grahani*, and *Amavisha*. *Virya* is one of the qualities of *Dravya*. Some believe this power comes in eight varieties, while others believe it comes in two. Any endeavor is propelled forward by *Virya*. There is no chance without *Virya*. Each action has a result. A *Virya-Viruddham* is created when two substances with opposing *Virya* are mixed^{xiii}.

Ishta Deshe / Ishta Sarvopkarnam

Present era: Now days due to load of responsibility people forgotten their comfort zone. So, one should take food in comfort place.

One eating at congenial place does not get depressed in the mind by the depressing emotion produced in unpleasant environment^{xiv}.

Naatidrutamashniyat

Present era: People are eating more quickly these days due to their hectic schedules and responsibilities, which results in improper food digestion.

Many problems might arise from eating too soon. Food particles entering the respiratory system can cause choking or other respiratory tract infections. When food is consumed at the proper pace, enzymes will combine effectively to facilitate smooth digestion. Food should not be consumed quickly. Food must then go through additional channels. When someone is immobilized, food cannot be moved or set as intended^{xv}.

Naativilambitamashniyat

Present era: The younger and adult generations of today have a propensity of eating while watching television or a mobile device, which causes food to digest unevenly.

If eating too comfortably has already resulted in manifestations, then eating too comfortably shouldn't be done. One can never feel fulfilled since food is eaten in huge quantities, often goes cold, and is occasionally processed^{xvi}.

Ajalpanahasantanmanabhunjit

Present era: In present era, people always take food with talking, laughing, other such activities, irrespective of involvement of their Manas.

Eating should be done with full attention; laughing and talking during meals is not allowed. Acharya Charak claims that because of inappropriate bedding, bad sleeping habits, and a host of other factors, including *Chinta* (anxiety), *Shok* (sorrow), *Bhaya* (fear), *Krodh* (anger), and *Dukh* (sadness), even *Pathya Aahar* taken in the prescribed amount is not digested^{xvii}.

Atmanamabhisamikshyabhunjeetsamyak

Present era: Although everyone is running behind taste, one should eat what is right for them. Consider your constitution when choosing what to eat. By learning which foods will agree with me and which won't, it is able to establish what is good for each individual. This matters because, despite the fact that Ahara's ideas are generally sound, they are still guidelines. They must be utilized with the user's best interests in mind^{xviii}.

Discussion

The term "*Ahara Vidhi*" refers to a set of guidelines, rules, laws, commands, orders, actions, conditions, or declarations regarding the amount of food that should be consumed. *Visesa* is a specialty, unique quality, and acknowledged influence (of *Ahara Vidhi*). *Ayatana*: Cause, *Hetu*, Support, and so forth. It is best to use *Ushna*, *Snigdha*, and other foods while keeping the *Matra* in mind. The *Hinamatra* and the *Atimatra* are both harmful. Like *Matravat Ahara*, it won't work as intended if used carelessly or in conjunction with other issues like incompatibility. As a result, consideration should be given to each statement importance of each remark and their combined effect. Proper food management can help to calm down *Vata*, *Pitta* and *Kapha*. The proper diet helps to balance an individual's *Prakriti*. A number of ailments include infertility, diabetes, obesity, cardiovascular problems, anemia, infectious diseases, gastrointestinal disorders, and metabolic abnormalities etc, whose progression is stopped by following *Ahara Vidhi Vishesha Ayatan*. Numerous metabolic problems are brought on by poor dietary habits. Furthermore, it has been noted that this bad eating pattern is the reason why many diseases are only now starting to become more common. In this instance, the *AshtaAhara Vidhi Visheshayatana* concept is the most suitable for modern life. "*AshtaAhara Vidhi Visheshayatana*" refers to the methods employed for *Aharasevana* (a specific diet regimen) as well as the reasons for the advantages

and disadvantages of the Ahara. As a result, the significance of the *Ahara* (diet) and *AharaVidhiVidhana* (dietetic guidelines) are same. Conversely, improper use leads to a host of diseases, while good use preserves health.

Conclusion

Aharavidhi Vidhana is one of the most important laws and regulations offered by Ayurvedic classics, with the primary purpose of alleviating sickness in the sick and sustaining health in the well. If a healthy diet is not followed correctly, it might lead to diseases. In the same way that eating the wrong food produces problems, so can an improper diet. Therefore, the equal importance of *Ahara* and *AharaVidhiVidhana* should always be considered when preserving health and preventing illness. While Sushruta gave advice on eating for both healthy and ailing people, he specifically recommended *Dwadasa-Asana Pravicharana* for those who were unwell. Both *Ahara* and *AharaVidhiVidhana* are excellent for preserving health and preventing sickness. Thus, *Ahara* is the *Dravyabhutachikitsa* and *AharavidhiVidhana* is the *AdravyabhutaChikitsa*.

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