

1st May 2022

ISSN No. 2278 - 7348

Vol X Issue 4

VIDYASEARCH

A Quarterly Peer Reviewed International Research Journal in Ayurveda, Arts, Fine Arts, Education & Law

IIJIF Impact Factor 5.01

Vidya Tonge
Editor

www.vidyasearch.co.in

Concept of Ahara

Dr. Prasad Dinkar Mohite

PG Scholar, Dept. of Agadtantra Avum Vidhi vidhayak

Dr. Nayana Hingmire

Guide, Dept. of Agadtantra Avum Vidhi vidhayak)

Yashawant Ayurved College, PGT & RC, Kodoli, Tal. Panhala, Dist. Kolhapur

Abstract :

Charaka while describing Trayopastambhas i.e. Ahara (food), Nidra (sleep) and Brahmacya (celibacy), states that these three factors are the supporters of life. Vagbhata compares the Trayopastambhas to the pillars that support or are capable of supporting a mansion for prolonged period. Among the Trayopastambhas, much importance is given to Ahara since it is primarily responsible for the growth, development and protection of the body, from decay and diseases.

key words - Ahara (food), Trayopastambha , growth, development

Introduction :

The word "Ahara" is very much familiar since time immemorial. The word "Ahara" is derived from the root "HRN HARANE" means to be taken in. The substance which is to be taken in or swallowed in, through the throat is called Ahara . It has been described in Shabda Stoma Mahanidhi that the Ahara is a substance, which builds up the body. This also includes the intake of water. the function of the food is to supply the body with the materials necessary for the growth, maintenance, repair and efficient functions of its various organs and structures, and in this way to ensure the harmonious working of the whole human machine at its highest level.

Synonyms of Ahara :

Jagdha, Bhojana, Lehyah, Nidhasa, Nuada Jaman, Vidahasa Pratyavasanam, Bhaksanam Abhyavahara, Khadanam, Nigara

Classification of Dravyas :

In Ayurvedic classics, dravyas are broadly classified as 'Ahara

Dravya' and 'Aushadha Dravya' on basis of Rasa Pradhanya and Virya Pradhanya respectively. Classification of Ahara according to various classics

Acc.to Charaka	Acc.to Sushrut		Acc.to vagbhatt
	Drava Dravya	Annapanvarga	
Suka Dhanya	Jalavarga	Sali Dhanya	Sooka varga
Sami Dhanya	Ksira varga	Kudhanya	Simbi varga
Mamsa Varga	Dadhi varga	Vaidala	Mamsa varga
Saka Varga	Takravarga	Mamsa varga	Saka varga
Phala Varga	Ghrita varga	Phala varga	Phala varga
Harita Varga	Taila varga	Saka varga	Pakwanna varga
Madya Varga	Madhuvarga	Puspa varga	Ausadhi varga
Ambu Varga	Iksuvarga	Kanda varga	Soma varga
Gorasa Varga	Madya Varga	Lavana varga	Ksira varga
Iksu Varga	Asavavarga	Bhakṣya varga	Iksu Varga
Kritanna	Mutra varga	Kritanna varga	Taila varga

Dietetic Regulation in Ayurveda :

Ahara may be wholesome as well as unwholesome. The wholesomeness depends upon the variation in dose, time, methods of preparation, habitat, constitution of the body, disease and the age of an individual .Due to the above reason Ayurvedic classics have laid down some rules and regulations for taking the diet. Even though a man takes wholesome Ahara, he should observe the followings dietetic rules, to achieve proper digestion, assimilation and health of the body. Both healthy persons as well as patients should follow these rules.

One should consume only that food in proper quantity which is

- 1) Usna
- 2) Snigdha
- 3) Matravat
- 4) Consumed after the digestion of previously ingested food
- 5) Virya Aviruddha Ahara
- 6) Taken in an Esta desa where it is provided with Sarvopakarana
- 7) Not taken speedily
- 8) Not taken too slowly
- 9) Taken alone

- 10) Taken without laughing
- 11) Taken with the concentration of the mind
- 12) Taken after paying due regard to one self.

If one eats in conformity to these rules, he is not liable to any type of the ill effects coming from eating without measure. Bhavamisra and other Acaryas have also supported the same view. Caraka has laid down eight factors, determining the utility of food, which are known as "Ashtavidha Ahara Viseshayatanas". They are as under :

- 1) **Prakrti** - Here Prakrti denotes the natural qualities of the Ahara dravyas i.e. the inherent attributes like Guru and Laghu etc. of the diets and drugs. For example masa is Guru in nature. Likewise mudga is Laghu in nature. Similarly the meat of sukara is Guru and of Yena is Laghu.
- 2) **Karana** - Karana means the process or preparation. The mode of preparation or processing, changes the natural properties of the substances. Thus there is a change of qualities of the dravyas due to the processing like dilution, application of heat, cleaning, storing, germination, flavouring, preservation and the material of the receptacle etc.
- 3) **Samyoga** - The combination of individual things with two or more things is known as Samyoga.
- 4) **Rashi** - The quantity of food which is to be taken in is known as Rasi.
- 5) **Desha** - Desa denotes the habitat. It determines the variations of the qualities of the substances according to their geographic region, due to different soil, use and their acclimatization to that particular region.
- 6) **Kala** - Time factor is described in dual context, one pertains with daily and seasonal variations while other deals with individuals conditions of age and disease.
- 7) **Upayoga Samstha** - It consists of dietetic rules.
- 8) **Upayokta** - It means the person who takes food. However Astangasamgrahakara Vaghbata has illustrated only seven types of Ahara Vidhi Visesayatanas. He has explained upyogasamstha and Upayokta together and counted them as "Upayogavyavastha"

Importance of Ahar :

Caraka, while explaining the importance of Ahara states that food sustains the life of all living beings. Complexion, clarity, good voice, longevity, generosity, happiness, satisfaction, nourishment, strength and intellect all are maintained by the food. Professional activities leading to happiness in this world, Vedic rituals, leading to salvation all are based on food. In his commentary Cakrapani states that for the preservation of health, the intake of food is essential. Food is the basis for the attainment of Purusarthacatustaya. Susruta emphasizes that Ahara is responsible for the Preenana of the body. It produces instant strength, increases the life span, luster, happiness as well as normal mental activities like memory power etc

Discussion :

The stage between the complete cure of the disease and regain of the previous health, strength, vigor and vitality is known as the stage of convalescence. After being relieved of the disease, the patient continues to have debility, loss of vigour etc. Ahara plays a vital role in regaining the lost strength during the stage of convalescence. Thus in Ayurveda system, the dietary guidance and restrictions have been elaborately described by all the three Acharyas. Moreover, Charaka emphasizes that "if a man controls his mind and senses and consumes good and restricted diet, he can live up to the very ripe age of one hundred years without any diseases.

Conclusion :

An ideal food not only nourishes the body, but also nourishes the mind. Hence the type of food consumed influences the qualities of mind too. Satvikahara manifests in Satvika Mansika Bhavas and thereby sustains the morality of the individual. Rajasika or Tamasika Ahara contributes towards the growth of the same bhavas in the mind, resulting in a weak personality.

References :

- 1) Sharma PV, ed., Charaka Samhita, 8th edition, Varanasi; Chaukhamba orientalia, 2007,

- 2) Murthy KRS. ed., *Susruta Samhita*, reprint, Varanasi; Chaukhamba orientalia, 2012:
- 3) *Astanga Sangraha* of Vridha Vaghbata with 'Sasilekha' commentary of Indu, edited by Late. Dr. Pandit Rao, Vaidya Ayodhya Pandey, Moulika sidhanta vibhaga, 1991, Gujarat Ayurveda University, Jam nagar, Central Ayurveda and Sidha research institute, New Delhi
- 4) *Bhavaprakasa* of Bhavamisra poorvardha, 11th edition, 2004, Chaukhambha Sankrit samsthan, Varanasi
- 5) *Charaka Samhita* of Agnivesha with 'Ayurveda Deepika' commentary by Pt. Kasinatha Sastri, Edited by Dr. Ganga Sahay Pandeya, Part I and II, 1st edition 1997, Chaukhambha Samskrit samsthan, Varanasi

•••