JETIR.ORG ISSN: 2349-5162 | ESTD Year : 2014 | Monthly Issue
JOURNAL OF EMERGING TECHNOLOGIES AND INNOVATIVE RESEARCH (JETIR)
An International Scholarly Open Access, Peer-reviewed, Refereed Journal

"Modern Relevance of Diet Plan (*Ahara Vidhi Vidhan)* in Disease Prevention"

Dr.Anju P Thaware [1] Dr Madhuri A Pachaghare [2]

1.PhD(sch), Dept of Samhita Siddhant, R A Podar Ayu Medical college,worli, Mumbai

And Associate Professor,Dept of Samhita Siddhant,,Ideal college of Ayurved, Posheri, Dist Palghar

2. Associate Professor, Dept of Samhita Siddhant, R A Podar Ayu Medical college, Worli, Mumbai

Abstract

Ayurveda, the ancient health care system, is the primary life science that outlines methods for preventing lifestyle disorders. These disorders are often the result of poor lifestyle choices, such as an unhealthy diet, bad eating habits, lack of physical activity, smoking, excessive alcohol consumption, poor sleep, stress from heavy workloads, and increased intake of unhealthy foods. *Ahara Dravyas* (substances used as diet and medicine) can be categorized as *Dravyabhuta Aushadhi*, and the dietary rules can be considered as *Upaya* or *Adravyabhuta Aushadhi* for *Vikaraprasamana*. The eight factors of diet that impact health and disease are described as '*Ahar Vidhi Vidhana* & *Ahara Vidhi Vishesha Ayatanani (Factors Pertaining to Food Intake)*.' Ayurveda emphasizes that food should be chosen according to an individual's Prakriti or constitution. Food is considered as *Mahabhaishajya*, the superior medicine, and plays a crucial role in preventing various lifestyle disorders and diseases caused by faulty dietary habits. According to Ayurveda, '*Annam Brahmeti Vyajaanat*,' meaning food is equivalent to the divine. In general terms, food encompasses all edible substances and is the primary source of living beings' strength, complexion, and Ojas, which are influenced by the Six Rasas and the substances they are derived from.

This present article means for the importance of *Ahara vidhi(diet plan)* from ancient system to present era.

Key words: Diet**,** *Ahara, Ahar Vidhi Vidhan, Ahara Vidhi Vishesh Ayatane*.

Introduction

The food is said to be cause of stability for all living beings. There is nothing else except diet for sustaining the life of living beings. Ahara is said to be *Mahabhaişajya* by acharya Kashyap[1], hence no any other medicament just like diet is not available. In other words, one is capable to make man disease free only with the cereals (congenial diet). One is not able to sustain life without diet even of endowed with medicine that is why the diet is said to be the great medicament by physician[2]. (Ka. Khi.4/4-6)

Ahara has been placed first which shows that it is most important to maintain and sustain the life [3].

Aharasupplies bio-enrgy to the body. This bio-energy is supplied by proper and adequate nutrition in the form of its essential constituents (viz.- protein, carbohydrates, fats, minerals, vitamins and water)[4]. In Ayurveda, Ahara as well as the method of its intake both have equal importance. Food which are consumed according to the prescribed methods (in the scriptures) are the seat for the satisfaction for the life. *Ojas*, *Teja* (splender), *dhatus*, senses, *bala* (strength), *Tushti* (satisfaction of mind), *Arogya* (Health), are all dependent on food [5]. They are fuel for the Agni (fire inside the body) which is the main basis for sustaining the body.According to *Charak samhita*, the life of all living things is food and all the world seeks food. Complexion, good voice, long life, understanding, happiness, satisfaction, growth, strength and intelligence are all established in food [6]. In the present modern life style, we do not take care of our health and theconsequences of our eating habits and other styles of life, which are harmful for us.

Commenting upon above said aphorism, Other authors have also accepted the Importance of diet specially the beneficial one .Diet is said to be basis of life, strength, complexion, Ojas, growth and development, perspicuity of *Indriyas*, happiness, clarity of voice, luster, pleasure, increase of Dhatus, intellect, health etc; entire life of individual depends upon food, all the activities of this world, as well as efforts made for eternal emancipation depend upon diet, thus cereals are the greatest in the comparison of other things that satisfaction, nutrition, patience, *buddhi* (Critical understanding), enthusiasm, virility, strength, good voice, Ojas, glare, life, geniuses and radiance etc. all such qualities in the human beings develop only from diet that is why the person desirous of long life should eat the diet which is congenial, appropriate in quantity and time having six Rasas.

Food is the cause of strength, color and vitality of all living beings. Food is dependent on six tastes that these tastes are residing in substances; that increase, decrease and normalcy of the Doshas are dependent on the tastes, qualities, potencies and taste after digestion of the substance. The food of even Brahma etc. (other gods) is the cause for maintenance, creation and destruction of the world; that from food only accrue, growth, strength, health, colour of the body and keenness of the sense organs; and that improper use of food leads to ill health.

The articles of food, the taste, properties, potency, taste after digestion and actions of each one of them separately, which are prepared in the form of eatables, drinkables, likable and chewable, by the combination of many substances, adopting many processes and possessing different special effects; since physicians without such a knowledge will not be able to advise others on maintenance of health and prevention (cure) of diseases, so all living beings are dependent on food. (Su. Su, 46/3)

A self-controlled man blessed by noble man lives for hundred years free from diseases by the intake of wholesome food.

Food sustains the life of living beings. All living beings in the universe require food. Complexion, clarity, good voice, longevity, geniuses' happiness, satisfaction, nourishment, strength and intellect are all conditioned by food. Professional activities leading to happiness in the world, Vedic rituals leading to abode in heaven and observance of truth, Brahmacharya leading to salvation are all based on food.

Only the individual having a healthy body can afford to perform all activities leading to happiness, heaven and salvation, and for the preservation of health intake of food is essential. Hence food is the basic

factor for the attainment of all of them.

Ahara Vidhi Vidhan

Ahar vidhi vidhan described in our classics which are the foundation of dietetics which indicates the method of *ahara* , these are *Ushna(hot)*, Snigdha(unctuous), *Matravat*(balanced/proper quantity), is consumed after the digestion of previously ingested food, *Virya avirudha ahara*, Is to be taken into *Iste Deshe* where it is provided with *Ista sarvopakarana*, Not to be taken speedily, Not to be taken too slowly, taken without taking with others, taken without laughing, taken with the concentration of the mind.

***Imporatance of warm diet* (USHNAM ASHNIYAT):**

The first requisite regarding prepared meal is that it should be taken Ushna (Hot/warm). If ones taking hot food feel of proper taste, stimulate the *Agni* (Digestive power), *Vatanulomana (pacification of vata dosha)* and reduction of *Kapha* are achieved. The specific sequence of *Ahara Vidhi Vidhan* is practically very important. Besides the whole meal being *Ushna*, it must begin with *Ushna anna (warm diet/food)*, so that profuse flow of saliva and gastric juices are achieved forthe next food items.

Ayurveda also recommends that you drink your water warm, as cold water can weaken your Agni (digestive fire). One should take warm water during and after meals. Water boiled and reduced to one- eighth, one-fourth or half of the original quantity or simply boiled and removed, all are called *ushnodak*. It has *swadu vipaka* (sweetness at the end of digestion) and *sheeta viryatmaka* (cold in potency) even though used hot. So injudicious use of hot water (either less or more than required) does not cause much change indigestion[7].

Ideal water for drinking: Water boiled and reduced to one-eighth, one-fourth or half of the original quantity, suitable to the region, season or it's heaviness or lightness and which is devoid of foam, is clear andpure is ideal for drinking[8].

Benefits of warm water (*Ushnodaka*)

Warm water stimulates hunger and kindles digestive fire, helps digestion, sooths throat, cleansesbladder, reduces hiccups and alleviates increased *vata* and *kapha*. It eases symptoms of cold, cough, fevers and breathlessness. It removes Ama the metabolic toxin of body. Warm water is best in winter and after eating preparations of flour and those which are difficult to be digested[9].

***Importance of unctuous diet*:**

The meal made should be *Snigdha* (Unctous), The *Snigdha Ahara* causes *Agnidedpana*, facilitate early digestion.

Importance of Balanced diet:

It means eat in adequate amount. The symptoms by which a person can decide that is *Matravat* are, freedom from distress is in stomach, Gratification of the senses, absence of any cardiac discomfort, sense ofease in the standing, sitting, lying down, walking, inhaling, exhaling, talking.

Importance of *Jirne ashniyat*:

It means eat after digestion of the previous meal. If one takes food before the digestion of the previous meal, the digestive product of the previous food i.e. undigested *ahara rasa* of food taken afterwards it provokes all the doshas.

VIRYA AVIRUDHA ASHNIYAT:

Virya is the power of substance by which action takes place. Eat those food which are not antagonist in virya (potency).

ISHTA DESHE / ISHTA SARVOPKARNAM ASHNIYAT:

Eat in congenial place provided with all the necessary appurtenances. One eating at congenial place does not get depressed in the mind by the depressing emotions produced in unpleasant environment. Therefore, should eat in congenial place and circumstances.

NA ATIDRUTAM ASHNIYAT:

Do not eat hurriedly. If food is taken too hurriedly it enters into a wrong way and will not be properly placed. Food taken in hurry can obviously affect the power of digestion by increasing the vata.

NA ATIVILAMBIT ASHNIYAT:

Do not eat too leisurely, that food would become cold and there will be irregularity in digestion.

AJALPANA, AHASAN, TANMANABHUNJITAM:

Don't talk or laugh while eating, one who talks and laughs while eating is liable to suffer the same disorders as the one who eats too hastily. In this most important one is that the food should be eaten with concentration. Talking and laughing divert the attention from the meals and the food is eaten too slowly or too hastily.

AATANAM ABHISAMIKSHYA BHUNJITAM:

Eat rightly, considering your constitution. These were the dietic rules for both healthy and unhealthypersons but Sushruta has given *Dwadasha Ashana Pravicharana* especially for unhealthy people. These *pravicharana* facilitate the use of different type of *ahara* and *ahar vidhi* according to the status of health ofthe person. According to Charak Acharya the food eaten by one with *chinta* (Anxiety), *shok* (Grief), *Bhay* (Fear), *Krodh* (Anger), *Dukha* (Pain), sedentary habits or keeping awake at night, though it is prescribed dietand is eaten with strict regard to measure, will fail to be digested properly.[10]

(EIGHT ASPECTS OF DIETICS (ASHTA AHAR VIDHI VISHESHA AYATANANI)[11]

Ahar Vidhi Vishesha Ayatanani means the factors responsible for wholesome and unwholesome effect of the Ahara and methods of Ahar sevan (special rule for diet intake).

These eight factors should be considered before taking food

1. Prakriti (Natural qualities)
2. Karana (Processing of substances)
3. Samayoga (Combinations)
4. Rashi (Quantity)
5. Desha (Habitat)
6. Kala (Time)
7. Upyoga Sanstha (Dietetic rules)
8. Upayokta (The users)

WRONG EATING HABITS IN PRESENT ERA[12]

1. Eating when not hungry
2. Eating soon after meal
3. Eating at the wrong time of the day
4. Eating incomplete food combinations
5. Overeating
6. Eating too much heavy too little light food
7. Eating hurriedly
8. Emotional eating
9. Eating food one cannot digest
10. Eating when constipated
11. Drinking cold or chilled water especially during meal
12. Too much water or no water at all during a meal
13. Preserved and stale food
14. Frozen food
15. Too spicy, sour, salty food

According to Sushrutacharya, Achokshyam (dirty), Dushta (affected by poison etc.), Utsrutam (left over), Pashana-truna-lashtavata (containing stone, grass and dust), Dwishta (disliked), vyushitam (stale), Aswadu (unpalatable) and Puti (putrified food) should be discarded. Chirsiddham (Food which is cooked long before), Sthira (hard), Sheetam (cold), ushnikrutam puna (reheated), Ashantam (incompletely strained) and Upadagdham (over burned) is not palatable (loses its natural taste) and as such should be discarded[13]

DISCUSSION:

Improper dietary habit is primary reason for rhe increasing trend of health disorders in current era. Intake of frozen, canned, processed food play an important role. So, there is need to awake the people about the importance of fresh food. According to Charaka Samhita, processing of substances which leads to alteration in the inherent properties of substances is known as Sanskara[14]. In the process of freezing large ice crystals are formed that can damage cell walls and destroy the texture and flavor of foods. Even though freezing is regarded as the simplest and most important presentation process for fruits and vegetables, it is not a perfect process since it is well known that some nutritional value (vitamins and minerals) may be lost during the freezing process. According to fennema (1982), losses of nutrients during freezing can be the result of physical separation (peeling during thawing), leaching (especially during blanching), thermal (during blanching) or chemical degradation (duing storage)[15]

At present many newer food processing methods are in practice. These methods bring about chemical as well as physical changes in consumption of the food substances. They definitely improve the appearance, taste, flavor, shelf life, preservation of food. At the same time they are changing the properties of food constituents making them unsuitable for human consumption, causing many diseases. According to modern perspectives processing techniques are used for the preservation of food, to increases the digestibility; to enhance the color and flavor of the food in order to and increase the appearance of the food and ultimately to increase the appetite and they reduce the cooking time but, becoming a root cause for various diseases. Microwaving the food causes water molecules in the food to resonate at very high frequency which cooks food instantly and saves time but, it alters the chemical structure of the food at the same time. Many diseases can be prevented arising merely due to faulty dietary habits. According to traditional methods of cooking prescribed by Ayurveda, gradual cooking helps the food to become more digestible, which is not achieved by microwaving. The plastic containers are used to cook food in microwave many a time. Another problem with microwave oven is that carcinogenic toxins can leach out of plastic and paper containers or covers, and into the food [16]

The January-February 1990 issue of Nutrition Action Newsletter reported the leakage of numerous toxic chemicals from the packaging of common microwave foods, including pizzas, chips and popcorn. Frozen products initially lose fewer nutrients overtime due to oxidation even in a frozen state while fresh food provide greater nutrient intake than frozen food[17]. Viewing the above points it can be concluded that ahara should be taken according to Ahara vidhi vidhana (dietary guidelines) and which are truely scientific as mentioned by our Acharyas.

The Deepana (stimulation of digestive power) property of warm water causes expansion of srotas (microchannels) of digestive juices. The Ushnodaka causes digestion of Ama, Kapha and helps to expel them through bowels. The mucous and Kapha get eliminated easily and the ailment gets attacked right at the root. Thus, Ushnodaka expands the microchannels carrying Doshas (according to Ayurveda three dynamic substances), Dhatus (fundamental tissues), and wastes, removes their sluggishness, makes them soft. The elasticity of these channels is restored gradually. This will help to rebalance each dosha. The increased hunger as a result of increased flow of digestive juices causes proper digestion of food resulting into increase of Dhatus[18]. In this way,

we can say that warm water is appetizer, digestive, cleanser of channels and ideal fordrinking.

Ahara consumption without vidhi vishesh Ayatane may lead to disturbance of agni, poor digestion, ama accumulation, vitiation of dhatus, and channels obstruction. This does not allow you to gain adequate nourishment.

In Ayurveda also states about the Viruddha ahara which also may lead to a many disease Now a day's new branch called topography (a science related to combination of food) is emerging, which tells about the combination of basic categories of the food. As per this science proteins must not get combined with starch and carbohydrates and may be consumed differently. This is because starches require an alkali medium and the amylase in saliva contains ptyalin, an enzyme that breaks down starch into maltose. The process continues in the small intestine, where more amylase further breaks down the maltose into simple glucose, fructose, and galactose. These are absorbed into the bloodstream, and taken to the liver, which dispenses the energy to whatever cells in the body need it. If there is no immediate requirement, glucose will be converted to glycogen and stored in the liver, or into fat to be stored in adipose tissue. These combinations are more causes for the autoimmune diseases. Consuming proteins and starches together will result in absorption of one being delayed by the other. Similarly, eating sugars and acid fruits hinder the action of ptyalin and pepsin, reducing the secretion of saliva, and delaying digestion. If insufficient amylase is present in the mouth, starch will not be digested at all in the stomach, instead clogging up the works until amylase in the small intestine can get to work on it. Fats impede the secretion of digestive juices, and reduce the amount of pepsin and hydrochloric acid, so they should be avoided or used sparingly with protein-rich foods. The unwanted effect of wrong combinations of food is not limited up to gastrointestinal tract only but may hamper the major systems of the body.

Such combinations may lead to Autoimmune diseases, some lifestyle disorders which hampers quality of life, disturbing not only physical health but mental & spiritual health as well. The unwanted side effects can emerge inside the body when two or more types of foods are consumed together. Such reactions can be less important but on long term, it can be fatal upon precipitating serious side effects. So, it is very important to maintain the Words of Ayurveda about the Diet which states many years ago.

CONCLUSION:

Diet is considered as basic most cause of life. Notonly diet but also method of food intake has an important role in the continuity of healthy life. The rules and methods of diet intake are mentioned in Charak Samhita as Ashta Ahara Vidhi Vishesha Ayatanani. The application of these rules is effective in maintenance of health as well as in the curative aspect for many diseases. According to Kashyap Samhita, food as always been an important way to treat illness and maintain health and that's why he called food as Mahabhaishyajya in the present modern lifestyle we do not takecare of our health and the consequences of our eating and drinking habits and other styles of life. It is very important aspect regarding dietetics that when to take food. Many diseases can be prevented arising merely due to faulty dietary habits. Ayurveda also recommended that warm water is good for digestive health.

Ahara is essential not only for sustaining life, but also for Bala, Varna, Upacaya, and other aspects. In the present-day world, there is a tendency to overlook the digestive capacity and nutritional value of food, especially with the availability of ready-to-eat food items. Lack of awareness regarding proper eating habits is a major factor contributing to the rise in health issues such as diarrhoea, indigestion, hyperacidity, and anorexia. To prevent these ailments, it is crucial to comprehend Ahara Vidhi Visheshayatana, which elucidates various dietary practices. This knowledge aids in making informed choices about food selection, food combinations, cooking techniques, food quality, and portion sizes. Ahara Vidhi Visheshayatana is highly beneficial in achieving the noble objective of maintaining good health. By understanding and adhering to these principles, one can successfully attain the desired outcomes of Ayurveda. Hence, there is a pressing need to shed light on the concept of Ahara Vidhi Visheshayatana as outlined in ancient Ayurvedic texts.

Thus, warm water has medicinal properties other than as normal drink. In this way healthier eating habits mayhelp to lower the risk for many health problems.

REFERENCES:

1. Vaidya Yadavaji Trikamji, Charak Samhita, Chaukhanba Prakashan, Varanasi, reprint, 2013, p. 236.
2. Ibid. p.181.
3. Ibid Page No. 74
4. Singh Archana et al. Ahara vidhi (Dietetics): Concepts of food intake in Ayurveda, UJAHM 2015, 03 (04):page 47-53.
5. Dr. B. Rama Rao, Ashtang Sangraha of Vagbhata Sutrasthana Vol.1, Chaukhambha Visvabharati Prakashana, Varanasi, First Edition2006, p.190.
6. Vaidya Yadavaji Trikamji, Charak Samhita, Chaukhanba Prakashan, Varanasi, reprint, 2013, p. 174.
7. Dr. Ravidatta Tripathi, Ashtang Sangraha, Chaukhanba Prakashan, Varanasi, Reprint, 2005, p.96.
8. Ibid. p. 97.
9. Pandit Hari Sadashiv Shashtri Paradkar, Ashtang Hriday,Chaukhanba Prakashan, Varanasi, 2014, p.65.
10. Vaidya Yadavaji Trikamji, Charak Samhita, Chaukhanba Prakashan, Varanasi, reprint, 2013, p. 238.
11. Ibid. p.235-236.
12. 12.Dua Pradeep and Dua Pamila, Dietetics in Ayurveda-The forgotten science, IJRAP 2011, 2(4) , p.1005-1010.
13. Vaidya Yadavaji Trikamji, Sushruta Samhita, Nibandhasangraha and Nyayachandrika Panjika tika, Chaukhanba Prakashan, Varanasi, reprint 2014, p.249
14. Vaidya Yadavaji Trikamji, Charak Samhita, Chaukhamba Prakashan, Varanasi, reprint, 2013, p. 235.
15. The food processing center, Nutritional comparison of frozen and non-frozen fruits and vegetables: literature review) Dr. Gayanch et al. July 28, 2010.
16. Medha S. Kulkarni and Indulkar Prajkta,A Critical Review Of Samskara On Diet With Special Reference To Modern Processing Techniques, UJAHM 2015, 03(03): p.46-49.
17. Nutritinal Action Healthletter, January 1, 1990 | Lefferts, Lisa Y.;Schmidt, Stephen | Copyright.

18. Chitrakar Mrudul et al.Clinical study to evaluate the effect of Ushnodak in mandagni (deficient digestive power), IAMJ: Volume 3; Issue 10;October-2015: page 20984-20989.
19. Shri Satyapala Bhishkacharya, Kashyapa Samhita, Chaukhamba Prakashana,Varanasi, reprint 2006,p.249.