



Review Article

Role of *Aaharvidhividhan* to prevent *Beejdushti* - A Review

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ABSTRACT:

There is an increase in the number of lifestyle disorders such as diabetes mellitus, thyroid, PCOD, postural disorders, etc. Food has given utmost importance in Ayurved. Ayurved emphasizes the concept that the body is made up of aahar, so it is necessary to observe and follow the ideal food intake concepts. If one follows aaharvidhividhan, then Agni will be well ignited and food will get digested easily without forming any other toxic substances. This well-digested food encourages the formation of Rasa dhatu. Ayurved believes in ksheer dadhi nyay, which means if the milk is having good potency then curd obtained from it will also have good potency. Similar to this concept, if rasa dhatu is well nourished then further dhatus will be formed well nourished. Well-nourished shukra dhatu is capable of reproducing a healthy individual. There is a critical need to aware the population about following aaharvidhividhan to prevent beejdushti.

KEY WORDS: Aaharvidhividhan, beejdushti, congenital deformities, habitual abortions.

INTRODUCTION:

In today's modern era, people are busy inventing new technologies, new machinery, software, etc. Due to the use of the internet, the world is getting closer, but many people are going away from their healthy lifestyles. The number of people suffering from infertility is increasing day by day. Nowadays people are working night shifts so that they can match their working timings across the globe. These adverse changes in their lifestyle hamper their health a lot.

According to Sushrut Samhita, Swastha[1] means a balanced state of doshas viz. Vata, Pitta and kafa, normal state of Agni including Jatharagni, dhatvagni and panchmahabhutagni and normal state of dhatus viz. ras, rakta, mansa, meda asthi, majja, shukra ; normal status of malas viz. mutra, sweda and purisha and pleasantness of soul & mind, sound activities of indriyas (senses).

For maintaining physical health, regimens like Dinacharya (Daily Regimen), Rutucharya (season-specific regimen) are given and for maintaining psychological health Achar Rasayanas (how to behave in society) are included in swasthavritta.

To match up with the western culture, people are doing many things which are against the Dinacharya mentioned in classical texts. Some of the adverse changes in lifestyle are working night shifts, daytime sleeping, not eating at regular timings, eating spicy, oily, fast food, etc. one must follow the guidelines mentioned in Ayurved to preserve wellness and maintenance of health. This article will focus on the importance of following aaharvidhividhan to prevent beej dushti.

MATERIALS AND METHODOLOGY:

Ayurvedic classical texts are used for this study. All the references from charak samhita, sushrut

samhita and ashtanghridaya are compiled together.

Literature review-

It is necessary to be aware population about rules and regulations for the intake of food. If people can follow the ideal intake timings it can create a massive impact on their health. These signs can be seen after the proper digestion of previously taken food.

Aaharsevankal as per Acharya Sushrut and Acharya vagbhat[2]-

After the evacuation of bowel i.e. urine and stool passed satisfactorily, senses are clear, the body is feeling light with clear blenching, the heart is at normal working, and vata is normal, interest for intake of food is present, emptiness in stomach and becomes hungry. That time is best for consumption of aahar. One should observe these signs in their selves before consuming the food.

Acharya charaka mentioned proper ways of taking food known as Aaharvidhividhan[3].

The mentioned method is for those who are healthy or unhealthy individuals by indulging a few modifications for the diseased ones. Those who take wholesome food timely, according to the constitution, beneficial to the body should eat warm, unctuous food in proper quantity, after previously consumed food is digested. The food eaten should be non-antagonistic and should be consumed in a congenial place with all the favorable accessories, not too fast, not too slow, not while talking or laughing, and with full concentration.

Acharya Charak explained each way of having food in detail. One should eat warm and freshly cooked food because it tastes well and it stimulates the Agni-digestive fire, which gets digested swiftly. Warm food normalizes the functions of Vata dosha and reduces kapha dosha.

One should eat unctuous food because it tastes well, it fuels the digestive fire, easily gets digested, channelizes the Vata dosha, nourishes the body, provides firmness to sense organs, increases strength, and enhances the complexion.

One should eat in proper quantity because it helps to increase life span by not vitiating Vata, Pitta and Kapha dosha. It also swiftly passes down through the bowel, does not disturb the Agni, and gets digested without discomfort.

Symptoms of digested food are as follows[iv]-

1. Udgargshudhi- pure blenching
2. Utsah- Freshness
3. Vegotsarga- Normal Expression of Adharniya vegas
4. Laghuta- feeling of lightness
5. Kshutpipasa- Feeling of hunger and thirst.

One should take food consisting of items that are non-antagonistic in nature to ensure one is not affected by the disorders caused by food that is unsuitable for the individual.

The dietary incompatibility is of eighteen types, which are as follows[5] -

1. Desha viruddha (contrary to climate) e.g. Eating South Indian food on daily basis by people living at north or central part of India.
2. Kala viruddha (contrary to season) e.g. Due to innovations and green houses, one can get particular vegetable or fruit through-out the year.
3. Agni viruddha (contrary to digestive power) e.g. Eating without previous food gets digested
4. Matra viruddha (contrary to measure) e.g. Buffet restaurants- people eat in too much quantity than actually required.
5. Satmya viruddha (contrary to adaptability) e.g. allergic food such as Mushrooms, Prawns, etc.
6. Dosh viruddha (contrary to body humors) e.g. eating food having similar properties of doshas
7. Sanskara viruddha (contrary to processing) e.g. Honey with hot water, Honey used while cooking
8. Virya viruddha (contrary to potency) e.g. Milk and fish
9. Koshta viruddha (contrary to bowel habits) e.g. Person eating less amount of food but having good capacity of digestion
10. Avastha viruddha (contrary to patient's state) e.g. heavy, sweet, nonveg food given to person having sedentary lifestyle.

11. Krama viruddha (contrary to order of eating) e.g. starting with liquid drink-vitiates agni
12. Upachara viruddha (contrary to observances) e.g. Diabetic person eating non veg, sweet, heavy to digest food.
13. Paka viruddha (contrary to cooking) e.g. Use of curd while cooking, eating half cooked or raw meat.
14. Parihar viruddha (contrary to regimen) e.g. Eating regular food while being on Samsarjan Krama
15. Samyoga viruddha (contrary to combination) e.g. Eating ghee and honey together in equal proportions.
16. Hridaya viruddha (contrary to palatability) e.g. eating disgusting food like cockroaches, insects, etc.
17. Sampata viruddha (contrary to rich quality) e.g. eating unripe fruits
18. Vidhi viruddha (contrary to mealtime rules) e.g. eating without following ideal regimen

Eat at a likable place provided with all the necessary bits and pieces. One eating at a congenial place does not get stress in the mind. Therefore one should eat in a congenial place and circumstances. The place must be hygienic, having proper light. It is important to feel comfortable and satisfied while eating.

One should not eat too slowly, because eating too slow never satisfies the hunger, usually person ends up eating more quantity of food, also food becomes cold and it gets digested irregularly.

One should eat with utmost concentration on the food, while not talking or laughing. By taking food while talking or laughing or with mind elsewhere, he is inflicted with the same defects as by eating too fast.

One should eat with self-awareness that whether this food is helpful for me or not. One should look within their selves, understand their prakruti, and then by creating self-awareness about the body, they can consume food that is beneficial for their body.

Ashtang Sangraha[vi] describes Aaharvidhi-vidhan as follows-

A person should not take food without bathing, without putting on any clothes, without offering

oblations to fire, without repeating holy chants, without offering to Gods, without giving food first to fire, preceptors, invited and uninvited guests, dogs, birds, beggars, to those depending upon him and others who depend on them and animals like cows, horses, etc. maintained in the house.

A person should take food from his own hand, at a suitable place, time and accompaniments, wearing garlands and ornaments; with scents anointed to the hand and feet, consumer's face and mouth should be well cleaned, helped by the affectionate; food should not be contaminated with hair, flies, etc. and food which is not impoverished; he should abstain from abusing it (finding faults in it or expressing dislike verbally), that food which is not used by others, not reheated, not very hot, not overcooked, well prepared and without too much of greed.

Food should not be one which is not familiar to, which is not known, which is not mentioned in texts; it should not be taken very late in the evening nor very early in the morning, in a very open place (Without enclosing on any side), in too much sunlight, in darkness, under a tree, sleeping in bed, keeping index finger raised up (as a sign of decline), in a vessel which is broken, not covered, not clean, not made with love, kindness but with hatred or sadness; by holding the container or the food in his hand.

The person should eat food sitting facing east, with a pleasant mind, served by clean, affectionate, satisfied, and obedient people.

Ashtanga hridaya[vii] mentions aahar-vidhividhan as follows-

Kale Satmyam - Food should be consumed at the proper time,

Shuchi Hitam - it should be the accustomed, clean, suited to health,

Snigdha, Ushna, Laghu- unctuous, hot, and easily digestible;

Tanmanaa - consuming food with due attention

Shadrassa, Madhurapraayam - should contain all the six tastes with a predominance of sweet taste

Na Atidruta, Vilambitam - neither very quickly nor very slowly,

Snataha-after taking bath

Kshut vaan - after having good hunger,

Viviktastha -sitting in solitude,

Dhauta Pada kara aananaha - after washing the feet, hands and face,

Tarpayitva pitrun, Devan, Atitheen, Balakaan, Guroon - after satisfying the Pitrus (manes), gods, guests, children and Guru.

After satisfying even the dependents maintained in the house (such as servants, horses and other animals for receiving service, parrots and other pets, etc.), after carefully considering one's own constitution, likes and dislikes, without scolding/abusing the food, without too much of talk, should intake more of liquid food, that which is liked in the company of the liked persons, and served by those who are clean and faithful to him.

While mentioning the causes of delayed conception, Acharya charak mentioned aahar and vihar as important causative factors [8].

Discussion- These adverse changes in lifestyle have different impacts on the body. First, it vitiates Agni and which causes improper digestion of food. This improperly digested food creates vitiated Rasa dhatu. According to ksheer dadhi Nyay, if the Rasa dhatu is not well nourished, then further dhatus are not going to be well-nourished. It causes the vitiation which continues till the last dhatu i.e. Shukra dhatu. This improperly nourished shukra dhatu creates vitiation of beej which ultimately results in habitual abortions, congenital deformities, chromosomal disorders, etc. Food is ultimately gets converted into Shukra dhatu[9], so it is important to focus on food to reproduce healthy individuals without any congenital deformities. If one starts to follow aaharvidhividhan, agni will be well ignited and leads to proper digestion of food. Well digested food gets converted into well-nourished dhatus. Well-nourished shukra dhatu leads to the reproduction of a healthy individual.

CONCLUSION:

There is a major role of aaharvidhividhan in producing well-nourished dhatus and ultimately well-nourished shukra dhatu is responsible to reproduce a healthy individual without having any congenital deformities.

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