



A Literary Review on the Method of Food Consumption and Administration in Ayurveda: A Literary Review.

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ABSTRACT

Food is the essential thing for the human being. The methods of the administration and consumption of food have impact on the digestion and assimilation of food. In ayurvedic literature the food administration and consumption methods have been described in detail. *Ashtaaahara vidhi vidhana*, *ahara kala* have mentioned. The diets as per the season time for food consumption are described.

Keywords: *Diet, Ashtaaahara vidhi vidhana, ahara kala.*

INTRODUCTION

The food is the one of the three sub pillars as mentioned in Ayurveda. The body get nourished from the food. The person physic and psychology reflects the food what is being consumed. In Ayurvedic literature the method of administration of food is described. at the time of taking food one should be free from mental worries, having peace in environment and one should take food by considering ones own constitution. The different vessels at the time of administration of food as per the food articles are described in Ayurvedic classics.

AIMS AND OBJECTIVES

Aim: A literary review on the method of food consumption and administration in Ayurveda.

Objective: A review on the Aharavidhi vidhana.

MATERIALS AND METHODS

For this study the Ayurvedic classical text have been studied.

OBSERVATION

Ashtha Aaharavidhi visheshayatan:¹

Prakruti: The swabhava of any substance is known as prakruti; such as guru, laghu etc. properties e.g. masha is guru, mudga is laghu.

Karana: The processing of the food is known as the samskara, which introduces new properties in food is known as karan. The different karan for this are the toya, agni, shoucha, manthan, desha, kala, bhavana, kalaprakarsha.

Samyoga: The combination of more than two food material is called as samyoga.

Rashi: The quantity of food is known as rashi. It is further divided as sarvagraha, and parigraha.

Desha: As per the location, production place the properties of food get varied.

Kala: kala is of two types nityaga and aavasthika.

Upayoga sanstha: The upayoganiyama is upayogasanstha which is in relation with digestion

Upayokta: as per the oksatmya and satymayta person has to take the food.

Ashtang sangraha described the same concept in following manner as;²

Swabhava , Samyoga, Sanskar, Matra , Desha , Kala , Upayoga vyavastha

Aaharavidhi vidhana:³

Ushna: The person has to consume the ushna aahara. Due to this reason the the digestive fire will remain functional at its peak and food will get digested properly.

Snigdha: The person has to consume the sheeta aahara. The sneha bhava kindles the digestive fire and is useful for the proper movement of food throughout the digestion process.

Matraavata: The person should take food in proper quantity. As properly taken food nourishes the body.

Jeerne: one has to consume the food after digestion of previously taken food. This will prevent the occurrence of ajeera, aama dosha and other aamajanit diseases.

Veeryavirudham: The food items having different veeryas should not be consume together.

Ishtedeshe: The one has to consume the food in area which is pleasant to them.

Ishtasarvopakaranam: While consuming the food all the required utensile should be keep available.

These two are the responsible for the maintaining of psychological factor happy so the person can have food in good atmosphere which is helpful for the proper digestion.

Naaidrutam: one should not take food very fast.

Naativilambitam: one should not take food very slow.

Ajalpanam: one should not speak while consuming the food.

Ahasanam: one should not laugh while consuming the food.

Tanmanabhunjeeta: one should be concentrated while consuming the food.

Aatmanambhisameekshya: one should think of the ones own appetite, digestion capacity while consuming the food.

Ahara vidhi:⁴

Food should be consumed at the proper time, it should be accustomed, clean, suited to health, unctuous, hot and easily digestible. The food should be partaken with due attention, should contain all six rasa with predominance of Madhura rasa.

The food should be consumed neither very quick nor very slow, after taking bath, after having good hunger sitting in solitude, after washing the hands feet and face after satisfying the pitar, gods, guest, children and dependents maintained in the house.

By considering ones own prakruti, likes, without scolding abusing the food, without too much of talks and served by those who are clean and faithful to him.

Aharakala:

The proper time for taking meal is after the elimination of feces and urine, when mind is devoid of emotion, when doshas are moving in normal path, when belching are pure, when hunger is well manifested, when vatanuloman has taken place when digestive activity is keen, when the sense organs are clear, when the body is light.

The method of administration of food article:^{4,5}

In sushruta samhita the description about the container as per the food item has been described; which is as below

Table no.:1

Food item	Container
Ghrita	Krishna loha vessel
All kinds of drinkable	Silver vessel
Fruits and Bhakshya	Leafs like banana
Dry food items and food processed with curd and buttermilk	Gold vessel
Meat soup, fruit juice	Silver vessel
Katvara, Khada, Yusha	Stone Vessel
Water	Copper vessel
Panaka, Water, Alcoholic Beverages	Soil vessel
Raga, Shadava	Vaidurya Vessel

The arrangement of food items should be as follows;

Soup, rice, processed food items should be keep in front;

Bhakshya, dry foods should be keep on right side

Liquids, mamsarasa, shadava, milk, water should be keep on left side.

The person has to take madhura rasa at beginning while consuming the food, then amla and lavan rasa and then one has to consume the remaining rasa while taking the food.

In consideration with food items, one has to consume first the pomegranate etc, fruits then liquid items, then bhojya and bhakshya food items.

The solid food items has to consume first, in between or at the end aamalaki churna should be consume; mrunal, Kanda, Ikshu these things should be consume at the beginning of food these should not consume at the end in any circumstances.⁷

As per Season:

The season like Hemant, Shishira in which the duration of night is more ; snigdha ushna diet should be prefer in the morning.

The season like Greeshma, Pravrut in which duration of day is more drava, laghu and sheeta diet should be prefer in the afternoon.⁸

Rules for consumption of food:^{9,10,11}

One should consume in silent place without any worry , neighter fast nor very slow.

One should not consume paryushita food items except meat preparation, upadansha, bhakshya.

One should avoid the samashana, Adhyashan, Amatrashana, Vishamashana while consuming the food.

Slight water intake is permissible during food.

One should not consume in apraptakala this may leads to occurrence of diseases like ajeerna, visuchika.

One should not consume in atitakala, this may diminishes the agni.

One should not consume in less quantity this may leads to sense of unsatisfaction.

One should not consume in more quantity this may leads to aatopa, agnimandya, aalasya, heaviness.

The food which is achoksha, contaminated by poison, stone, soil, having foul smell should be avoided.

The person should sit like king after consumption of food; till the klama gets disappear; then one has to walk hundred footsteps, and lie down in left lateral position.¹² One should not consume a single rasa for longer duration.

Shaka, Varanna, and Amla substances should not consume in larger proportion.

The person having psychological disturbances like Irshya, Bhaya, Krodha, Matsarya, Lobhi disturbs the digestion of food.

The person who indulge in pleasant state after consumption of food their food get digest properly.

One should avoid the excessive sleeping, sitting, liquid consumption after consumption of food.

One should avoid the vyayama, vyavaya, dhavan, pana, yudha, geeta, patha after consumption of food for the period of one muhurta.¹³

Aahara Parinamakara Bhava:¹⁴

The Ushma, Vayu, Kleda, sneha, Kala and samayoga these are the factor which impacts the digestion of food.

Ushma: this digest the food.

Vayu: this is responsible for the movement of food from mouth to stomach and then after throughout alimentary canal.

Kleda: This generates shaithilya in the food.

Sneha: This softens the food

Kala : The duration is responsible for the parinaman of rasa, dhatu pushti.

Samayoga: properly prepared food, proper bodily movement, soumanasya due to these reason food get digest properly.

Effect of Food on body¹⁵

Ruksha: The consumption of ruksha ahara produces the depletion in strength, colour; it generates dryness of skin, obstruction to flatus and feces.

Snigdha: The consumption of snigdha ahara produces the accumulation of kapha dosha, salivation, heaviness at chest, lazyness, anorexia.

Ati Ushna: The consumption of Ati ushna ahara creates mada, daha, thirst, depletion of strength, vertigo, raktapitta.

Sheeta: The consumption of sheeta ahara produces the angasada, anorexia, diminishes the digestive fire, salivation, vishtambha, horripilations.

Atisthira: The consumption of atisthira ahara produces the mutra and purisha vibandha, unsatisfactory, does not nourishes the rasadi dhatu (avyapti), is not getting digested timely.

Atidrava: The consumption of atidrava ahara produces the peenasa, meha, kasa, abhishyanda, diminishes the digestive fire.

In general madhura aahara does jatharagni mandata, asatmya aahara does not nourishes the body, lavana aahara is harmful to eyes, teekshna and amla aahara brings early aging.

DISCUSSION

The food administration and consumption methods have been described in detail in Ayurvedic literature. Ashtaaaharavidhi vidhana covers the eightfold methods of food consumption. The effect of food on the body has been described. The Ushma, Vayu, Kleda, sneha, Kala and samayoga these are the factor which impacts the digestion of food. The place, atmosphere, method of food consumption have been vividly described in Ayurvedic literature. The season like Hemant, Shishira in which the duration of night is more ; snigdha ushna diet should be prefer in the morning. The season like Greeshma, Pravrut in which duration of day is more drava, laghu and sheeta diet should be prefer in the afternoon. The vessels have been explained as per the food items, even administration of food articles in plate have been mentioned in detail.

CONCLUSION

In Ayurvedic literature the food administration and consumption methods have been described in detail.

The Ushma, Vayu, Kleda, sneha, Kala and samayoga these are the factor which impacts the digestion of food.

Madhura aahara does jatharagni mandata, asatmya aahara does not nourishes the body, lavana aahara is harmful to eyes, teekshna and amla aahara brings early aging.

In Hemant, Shishira season snigdha ushna diet should be prefer in the morning. In Greeshma, Pravrut drava, laghu and sheeta diet should be prefer in the afternoon

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