

Review on *Ahara-Vidhividhan*, *Annavaha Strotas* and Modern Lifestyle

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ABSTRACT

Good health is having supreme position in our life. In *Ayurvedic* literature, many *Acharyas* have mentioned many approaches to achieve a good and healthy life, *Ahara* is one of them. If a proper diet is consumed in a proper manner, it will definitely help to build a disease-free life. There are some dietary rules mentioned in *Samhita Granthas* that should be followed to avoid diseases. If the food is consumed against the rule, it will affect the *Jatharagni* in *Annavaha Strotas*, where the food is going to be processed for further metabolism. So one should have knowledge of *Annavaha Strotas* and Dietetic Rule (*Ahara-Vidhividhan*) in today's era, where everyone is quite busy to look after their food and food habits. As *Annavaha Strotas* is directly related to the *Aahar* that we are consuming, by understanding the importance of Dietetic Rule (*Ahara-Vidhividhan*), we will be able to avoid the etiopathogenesis of many diseases caused by faulty dietary habits.

Key Words *Annavaha strotas*, *Ahara-Vidhividhan*, and Modern Lifestyle

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INTRODUCTION

In today's era, people are very conscious of 'What to eat?'. The Modern science also gives them wholesome knowledge of healthy eating, like the quality, quantity, nutritional value, glycemic index, and many more. But because of their busy schedules, many people are consuming fast food, junk food or foods that are easily available in packed form. More people are bound to these kinds of food. It is a need of time that people should know 'How to Eat?' as well. Very few people know the proper rules, and the people who know them are not bothering to follow them. If these rules are followed, it will help in the

preventive and curative aspects of many lifestyle diseases. In *Ayurveda*, *Aahar* is mentioned in *Upastambhas* (the sub-pillar of life)¹. Along with *Nidra* and *Bramhacharya*. According to *Acharya Charaka*, the human body is a product of *Aahara*². When the *Aahar* is consumed, it will first be processed by *Jatharagni* in *Annavaha strotas*. If there is any lacuna while eating, it will directly affect the *Agni* and *Annavaha Strotas* and will lead to diseases. So to understand the importance of these rules, one should be aware of the diseases that are caused by not following them.

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AIM

To study the concepts of *Annavaha strotas*, *Ahara-Vidhividhan*, and modern lifestyle.

OBJECTIVES

1. To study the concept of *Annavaha strotas* and *Ahara-Vidhividhan* in detail.
2. To study how *Ahara-Vidhividhan* plays a major role in the prevention of diseases.

MATERIAL AND METHODS

Classical Books of *Ayurveda*, Modern Literature.

Ahara-Vidhividhan:

*Acharya Charaka explained about Ahara-Vidhividhan in Charak Viman Sthana*³.

Ushnamashniyat: (consuming luke warm food)

If the food is eaten in Luke warm form, it will get digested easily as the food has to come to body temperature. According to *Ayurveda* science, *Vata* and *Kapha Dosha* get pacified, and *Pitta Dosha* will work in a good manner and help the *Jatharagni* to digest food.

Snigdhamashniyat: (Diet should include fat)

Snigdha Guna will pacify *Vata Dosha*, increase the *Agni*, nourish the body, strengthen the special senses, increase the body's strength, and helps to improve color and lustre of the body.

Matravatashniyat: (in proper quantity)

Matrvat means the optimum quantity of food that is required. *Ayurveda* believes that every human is different, so the quantity of food and the feeling of hunger will also differ from person to person.

According to *Acharya Charaka* the amount of the diet should be according to the *Agni* and *Bala* of the body⁴.

To decide the quantity of food that is sufficient for a person to be healthy, *Acharya Charaka* has given some guidelines in *Charak Viman 2'Trividha Kukshiya'*.

According to *Charaka*, the stomach should be imagined as being divided into three equal parts. One for solid food, one for liquid, and the rest should be kept empty for *Doshas*. According to *Acharya Charaka*, if the food is consumed in the proper quantity⁵, it will provide the following benefits: It promotes longevity without affecting *Doshas*; it will easily pass down to the rectum after proper digestion; it will not hamper the *Agni*; and will get digested without any difficulty.

Jirne Ashniyat:

One should consume food only after proper digestion of previously taken food. *Acharyas* have mentioned the *Lakshanas* of properly digested food as the food gets properly digested, it will show *Udgarshuddhi*, *Utsaha*, and appropriate elimination of *Mutra* and *Purish Vegas*, a feeling of lightness. and a feeling of thirst and hunger⁶. Ultimately, the time taken for digestion is different from person to person according to *Prakriti*, *Ahara*, *Matra*, *Ritu*, and Psychological condition, etc.

Virya Avirudham Ashniyat:

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According to *Charaka*, the substance having the opposite *Virya* when taken in combination is termed *Virya Viruddham*.

Chakrapani, had given a broad view regarding 'Virya'. According to *Chakrapani*, all types of *Virudha* i.e *Dravya*, *Rasa*, *Virya*, *Vipaka* come under the term *Virya*. Thus, the term *Virya Viruddham* also includes all types of *Virudhas*.

Ishtedeshe Ishta Saropakarnam Ashniyat:

To eat in a pleasant place with all necessary amenities that are needed a good psychological atmosphere during a meal; otherwise, unpleasant conditions may contribute to *Manovighata* (disturbance in mind).

Naatidrutamashniyat,

Naativilambitamashniyat:

If food is consumed in a hurry, it will be liable to go into other places (*Utsnehana Bhojanasya*), the motion of the food gets parlayed (*Avasada*), the food will not be placed in the proper place (*Apratishthanam*), or it will bypass the proper place within a short span, which will disturb digestion and one will not be able to understand the bad and good quality of food.

If the food is taken too leisurely, then it will not provide the satisfaction of eating; food can be eaten in excess quantity; food gets cold, and irregular digestion will occur.

Ajalapanahasan Tanmanabhunjeet Aatmanam Abhisamikshya Bhunjeet Samyaka:

One should not laugh or talk while eating food, as it will cause the same effects as eating too hastily. It also diverts the concentration from food, which will disturb the secretion of digestive

juices.

According to *Acharya Charaka*, if *Pathya Ahara* is taken according to proper quantity, it does not get digested if a person is in *Chinta*(worry), *Shok*(sorrow), *Bhaya*(fear), *Krodh*(anger), *Dukh*(sadness), and improper bedding and sleep.⁷ All these *Ahara-Vidhividhans* should be considered collectively and should be followed simultaneously. According to *Acharya Kashyapa Aahar*, is *Mahabheshaj*. If the *Ahara* is taken according to the above-mentioned rules, it will surely work like medicine.

Annavaha Strotas:

The *Annavaha Strotas* is a channel in the body that carries food during metabolism.

Amashya and *Vamparshwa* are the *mula sthanas* of *Annavaha strotas*⁷. *Amashya* is an important organ of the *Annavaha strotas*, thus indicating that *Anna* ingested is in the *Ama* or *Apakwa* stage in *Annavaha Strotas*.

Doshas Related to Annavaha Strotas:

Pran Vayu: It is important for the ingestion, and transportation of food from mouth to *Annavaha Strotas*.

Saman Vayu: It is situated near *Agni* and helps in ingestion, digestion, and *Sarakitta Vibhajan*. If less food is consumed, it will provoke the *Vata*; an increase in the function of the *Saman Vayu* leads to an increase in the *Tikshana Guna* of *Agni*; and the starts to digest the body tissues in the absence of food leads to *Kshaya*.

Pachak Pitta: The *Karma* of *Agni* and *Pachak Pitta* is the same.

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Bodhak Kapha is situated in *Rasana* and gives the specific knowledge of taste.

Kledaka Kapha is situated in the stomach and helps in the *Kledana* of the food bolus.

These are some important types of *Doshas* related to *Annavaha Strotas*

Hetus of Annavaha Strotas Dushti:

Overeating, untimely eating, eating unwholesome food

(*Addhashanam, Samshanam, Vishamashanam*)

and impairment of *Agni* are the reasons for *Annavaha Strotas Dushti*.

Annavaha Strotas Dushti Lakshanas:

Disinclination of food, anorexia, improper digestion, and the tendency to vomit are the *Lakshanas* of *Annavaha Strotas Dushti*.

All the diseases are caused by *Mandagni*⁷.

Firstly, the *Agnimandya* will be observed in *Annavaha Strotas* and therefore, in most of the diseases, the firstly affected *Strotas* is said to be *Annavaha Strotas*. Further, when the disease pathogenesis proceeds, it will involve other *Strotas* accordingly.

DISCUSSION

1. As we know, in this competitive world, everyone is running in pursuit of achieving their life goals. In this competition of life, people forget to take care of themselves, and because of that people are suffering from a number of diseases at a young age.

2. The most common lifestyle disorders are metabolic disorders like Diabetes mellitus,

obesity, dyslipidemia, thyroid disorders, etc., which are badly affecting many younger people and leading to other serious diseases.

3. *Acharyas* has mentioned many ways for good health and the prevention of many diseases.

4. By knowing the importance of *Ahara-Vidhividhan*, one can make changes in their day-to-day lives.

5. If people follow proper diet habits, their *Annavaha Strotas* will work in a good manner, which may avoid many diseases that are commonly noticed in today's era.

6. Watching television and eating food simultaneously will hamper our digestion, because we are not conscious of the texture, taste, and smell of the food which we are eating. Avoid watching television during eating.

7. For sake of convenience to carry, people prefer dry food in tiffin box. This kind of dry food is difficult to swallow and needs extra water which hampers the *Agni*. The digestive secretions get diluted and prepare a soil for many gastrointestinal diseases.

CONCLUSION

Many lifestyle disorders can be prevented, which are arising mainly due to faulty dietary habits, by following the simple rules mentioned in the *Ayurvedic Samhita Granthas*.

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