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Role of Ayurvedic Concept of Aahar Vidhi Visheshayatana as Preventive Aspect for Gastrointestinal Diseases.

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ABSTRACT:

Now a days health is getting affected by stressful lifestyle, improper food habits which leads to higher incidence of Gastrointestinal Diseases. According to the World Health Organization (WHO), health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity. This definition emphasizes that health is more than just the absence of illness; it encompasses a holistic view of well-being. Many gastrointestinal (GI) diseases are linked to, or even caused by, poor dietary choices and lifestyle factors. A diet high in processed foods, low in fiber, or that includes specific triggers like lactose or gluten can contribute to digestive issues. Here, our small initiative of following *Aahar Vidhivisheshayatana* can prevent many Gastrointestinal Diseases.

KEYWORDS: Aahar vidhi vishesh ayatan, Aahar vidhi vidhan, Gastrointestinal Disease.

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INTRODUCTION:

Ayurveda is a holistic system of natural health care that originated from Vedas. Acharya Charak mentioned Aahar, Nidra and Bramacharya as Tri Upasthambh that is three pillars of healthy life. Ahara is one of the most important factors of life. Ahara is the main source of strength, complexion and vitality. Wholesome food is one of the causes of the growth and development of living beings, while unwholesome food produces diseases. In today's era we blindly follow the wrong dietary habits, which causes Agnivaishmya (Digestive Distress) and is one of the major risk factor for a range of chronic diseases including obesity, diabetes mellitus, piles, haemorrhoids, etc. Aacharya Charak has defined Astha Aahar vidhi vishesh ayatana in a very systematic and scientific manner. These eight factors— Prakriti (nature of food), Karana (processing), Samyoga (combination), Rashi (quantity), Desha (place), Kala (time), Upayoga Samstha (dietary rules) and Upabhokta (individual suitability)— govern the selection, preparation and consumption of food based on an individual's constitution, environmental conditions, and seasonal variations. In Ayurveda Aahar is Prana.⁽¹⁾

AIM AND OBJECTIVES:

- **AIM:** To study role of Ayurvedic concept of Aaharvidhivisheshayatana and its preventive aspect for Gastrointestinal Diseases.
- **Objective:**
 1. To study the Ayurvedic concept of Aaharvidhivisheshayatana.
 2. To study role of Aahar vidhi visheshayatana as a preventive aspect for Gastro intestinal disease.

MATERIALS AND METHODS:

Data collected from Classical literature - Ayurvedic Samhita and their commentaries. Modern text books -Database -Google Scholar, Pubmed and data base.

Acharya charak prescribed Ashta Ahar Vidhi Vishesh Aayatana. Aahar – Food, Vidhi – Method, Vishesh – Peculiar, Ayatan –Abode. These are 8 specific factors of the method of dieting.

1. Prakriti/Swabhava- Nature of food/ Quality of food.
2. Karan – Processing of food.
3. Samyoga – Combination of food.
4. Rashi – Quantity of food.
5. Desha – Habitat of food.
6. Kala – Time and seasonal variation.
7. Upayoga Samstha – Rules for dieting.
8. Upayokta – The person who consumes the food.⁽²⁾

PRAKRITI:

In Ayurveda, “Prakriti” refers to an individual's unique constitution or temperament which is inherited naturally. Kapha Pradhan Prakriti person

↓
Taking excessive intake of Guru, Snigdha, Picchil Aahar i.e. Shali Dhanya, Curd, etc.

↓
Increases Kapha Pradhan Tridosha Dushti

↓
Medovaha Strotas Dushti

↓
Prameh (Diabetes mellitus)

DISCUSSION:

Diabetes Mellitus is gaining global importance due to its rapidly increasing prevalence which is 537 million adult aged 20-79 year i.e. (10.5%) of all adult age group.⁽³⁾ Every person should eat food of their opposite Prakriti. One should eat by keeping this in mind about their own Prakriti and Prakriti of food. Every food item has its own prakriti. Prakriti is Svabhava or the natural attribute or trait of substance which is inherited naturally such as Guru (heaviness), Laghu (lightness) etc.⁽⁴⁾

KARAN:

Karan is also known as Samskara. It means processing of substances which leads to alteration in inherent properties of substances.

Curd Manthan Buttermilk.



Buttermilk is considered as a valuable therapeutic agent in Ano – rectal disease. Haemorrhoidal disease is one of most common Ano-rectal conditions. It has been projected that about 50% of the population would have Haemorrhoids at some point in their life.⁽⁵⁾

SAMYOGA:

Samyoga is the aggregation or combination of two or more Dravya. Milk and fruits are good for health if taken separately but its Samyoga (combination) becomes Virrudh Aahar and causes pathologies that create Agni Mandya, Aam and number of metabolic disorders. Combining milk and fruits can lead to digestive issues, especially when mixing milk with acidic or citrus fruits.

RASHI:

Rashi is the measure of total mass. A person having excessive meal consumption repeated food intake leads to obesity. Obesity is a disorder that increases the risk of health problems. The prevalence of obesity varies from 74% to 86% among women and 69% to 77% among men across worldwide. That's why person should have his diet in proper amount.⁽⁶⁾

DESHA:

In ayurveda Desha signifies both Dehadesha and Bhoomidesh. Constipation is a common Gastrointestinal ailment along worldwide which can be avoided by taking Deshsatmya Aahar.

Ex. Aanup – Kapha ↑ - Ushna, Ruksha.
Jaangal – Vata ↑ - Snigdha, Sheeta.

KALA:

Late night diet (Akala Bhojan) is responsible for Gastroesophageal reflux disease (GERD), cardiovascular diseases and obesity. So, Aahar should be taken according to Dincharya and Ritucharya which prevents various diseases. In Rughnavastha Kala is considered by Vyadhi Avastha. In Jeerna Jwara Ghritpana is indicated.

UPAYOGASAMASTHA:

Upayogasamastha denotes the rules for dieting. Basically indicates when to eat and when not to eat. Ex. Intake of snacks between meals, overeating, eating large meals leads to Mandagni which is main factor for disease like Jwar (fever), Atisara (Diarrhea) and Grahani, etc. Taking diet only when previous diet is digested is the basic rule for dieting. It includes Ahar Vidhi Vidhan.

Ahar vidhi vidhan-

Ahar vidhi vidhan that are the base of dietetics, indicates the method to which ahara (food) should be taken; these are warm food (Ushna), unctuous food (Snigdha), proper quantity (Matravat), food that is not in contradictory potency (Virya virudha ahara), is to be taken in favourite place (Ista Deshe), with instruments (Ista sarvopakarana), not to be taken speedily (Na atidrutham), not to be taken too slowly, taken without talking with others (Ajalpa), taken without laughing (Ahasan), taken with utmost concentration (Atmanaabisameekshya).

Ushnam Asniyat (Consuming warm food) -

The term "Ushna" refers to the food's temperature rather than the food's Ushnaguna (warmness). By having warm food, Jatharagni (fire) can work properly, and eating such stuff is enjoyable with the utmost taste. It stimulates the production of digestive juices, stimulates hunger, ingested food gets quickly absorbed, and helps with easy flatus passage. The biggest advantage of having warm food is Vata Anulomana. Pitta

will be energized and released, thereby increasing Agni and assimilation.

Snigdham Asniyat (Diet should include fat)

–The term "Snigdha" is not only applied to Snehadravyas (unctuous substance) like oil or ghee, but it also applies to other foods like Godhuma and Sali rice. Unctuous food is delicious; it helps in the downward movement of the Vata, increases plumpness of the body, increases strength, strengthens sense faculties, and also brings out the brightness of the complexion. It is mentioned that Ksheergritabhyaso Rasayanam (rejuvenate effect of milk and ghee) by Charak Acharya.

Matravat Asniyat (Diet should be in proper amount)-

As per Ayurveda, there are two types of Matra (amounts), Sarvagraha (total amount), and Parigrah (amount of each element separately). Charak Acharya has provided certain guidelines in the chapter "Trividha Kuksiya" of Vimansthana for choosing the right amount of food to maintain a reasonable level of well-being. A balanced diet promotes longevity, good digestion, and easy passage to the rectum. Dietary intakes should be determined by the body's Agni and Bala. The Lakshanas of a person having Matravat food are relief from distress in the stomach, clarity of the senses, absence of cardiac discomfort, and a sense of ease in standing, sitting down, walking, inhaling, exhaling and talking, etc.

Jirne Asniyat (Meal taken after digestion of previous meal)-

When food is taken after proper digestion of the previous meal, the Doshas are in the usual locations, Agni (fire) is fueled, hunger is experienced, and all of the Strotas are transparent and open; eructation is purified; there is unimpaired cardiac function; and downward passage of the Vata, urine, and stool is normal, as mentioned by Charak

acharya. If one eats before the preceding meal has been digested, the partially digested product of the prior meal and the undigested Ahara of the subsequent food will mix up, resulting in the provocation of all the Doshas.

Virya Avirudha Asniyat (Food of Contradictory potencies)-

Food items possessing contradictory potencies should be avoided. Intake of such food items generates various diseases like Kushtha, Visarpa, impotency, hereditary disorders, etc., and even death. The Viruddha aahara sevana results in the formation of Dushita Aahararasa, which starts the vitiation of Dosas, leading to the above-mentioned diseases.

Iste Deshe/Ishte Sarvopakaranam Asniyat (Meal taken at proper place and with proper instruments)-

Food should be taken in the appropriate place, and the utensils or cutlery should be proper. Dining in improper or unhygienic places and using the wrong cutlery may result in certain psychological effects. Even highly nourishing food itself won't pay well.

Na Atidrutham Asniyat (Not eating too fast)-

If food is consumed quickly, it could suffocate the swallowed air or enter other cavities, such as the trachea, lungs, or other tissues. Grittiness or hairs in food can be inadvertently consumed, and they can't enjoy the taste of food. Hence, eating quickly should be avoided. Also, the benefits that the food offers are not absorbed by the person, as Acharya Chakrapani has indicated in his commentary.

Na Ativilambitham Asniyat (Not eating too slowly) -

Food consumed very slowly leads to consumption in large quantities, gets cold, and is processed sporadically, making it impossible to feel satisfied.

Ajalp, Ahasan, Tanmanabhunjitham (Eating without talking or laughing)-

Mindful eating Avoid talking or laughing while having food because, in doing so, the food is consumed unmindfully. Talking and laughing take the focus away from eating, so either the food is consumed too slowly or quickly. According to Acharya Charak, even Pathyaahar consumed is not digested because of Chinta (anxiety), Shok (sorrow), Bhaya (fear), Krodh (rage), Dukh (sadness), unsuitable bedding, and improper sleeping habits.

Aatmana Abhisamikshya Bhunjitham (Eating after analysing one's needs)

Be mindful and aware of the constitution of the food that you are having. A person with this knowledge can identify the foods that are good and bad for them. Even though Ahara's ideas are

generally sound, they are still merely guidelines. Use them in conjunction with thoughtfulness towards the user.⁽⁷⁾

UPYOKTA-

One who consumes the food. Okasatmya that is habituation developed by practice.

CONCLUSION:

Healthy life starts with healthy food. The strength and complexion of a person will enhance only if he/she practices correct diet and regimen. Aaharvidhivisheshayatana exclusively elaborated by Ayurveda which are nothing but prime preventive measure for disorders related to improper dietetic regimen. With the prevention of digestive disorders one can also prevent diseases like obesity which is the most predisposing cause for Noncommunicable Diseases.

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