



Importance of *Ahar Parinamkar bhava*.

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Abstract

Ayurveda has always given utmost importance to *aahara*. *Aahara* is the best of all medicines and is considered one among three sub pillars[1] of Ayurveda. *Aahara* is very important to sustain life and maintaining normal physiological functioning of human body. *Aahara* provides longevity, complexion, strength, nourishment and immunity.

Aaharparinamkar bhavas in the body helps in digestion of food, transformation of digested food into entities of body for its assimilation. Ingested *panchbhautik* food is bio-transformed into the body tissues. If food bears qualities facilitating the body entities, it is able to nourish and replenish them. So Charakacharya have explained the *aahara parinamakara bhavas*; which are the various factors that transform food from complex form to a digestible and absorbable

form. Thus *aahar parinamkar bhavas* are the factors converting *panchbhautik aahar* into body entity.

KEYWORDS: *Ahara, Agni, Ushma, Vayu, Kleda, Pachana, Aaharaparinamakara bhava, parinaman.*

INTRODUCTION

The substance consumed which on their *vipaka* nourishes the respective *gunas* of *panchamahabhuta* in the body is called as *Aahara*[2]. The complete process of digestion and metabolism of the ingested food is called as *parinaman*[3][4]. And the factors present in body are called as *bhavas* [5]. Therefore the factors in our body which carried out the process of digestion and metabolism of food are collectively called as *aahar parinamkar bhavas*[6][7]. Each of them has specific role in the process of conversion of *panchbhautik aahar* into body

assimilated form . These are six in number as given below -

1. *Agni (Ushma)*
2. *Vayu(Vata)*
3. *Kleda* (Hydrolyzing agent)
4. *Sneha*(Softening agent)
5. *Kala*(Time)
6. *Samayoga*.

Aims and objectives

1. To understand concept of *aaharparinamkar bhavas*.
2. To establish importance of *aahar parinamkar bhavas* as conversion unit of *panchbhautik aahar* into body assimilated entity.

Material and Method

All the available *Samhitas* and their respective commentaries have been referred for this literary work. The discussion is mainly based on conceptual part and the effect is made to draw a final conclusion which again depends upon discussion.

Review of literature

1. *Ushma*

(Heat factor)

It is the first and most important factor among *aahar parinamkar bhavas* for digestion. *Ushma* (Heat) is parallel to *agni* (fire). Here *pachak agni* is to be considered as the *trayodash agni* such as *jathargni*, *sapt dhatwagni* and *panch bhutagni*; as because the *pachan kriya* takes place at all these levels consequently. “*Ushmapachati*”[8]

means, as exterior fire is responsible for cooking, burning and transformation of matter by changing properties, whereas interior *agni* in the body helps in digestion of food, transformation of digested food into entities of body for its assimilation. Ingested food is bio transformed into the body tissues. Basically, it speaks about the various digestive enzymes secreted along with the digestive juices meant for digestion of different kinds of food.

Charaka describes *agnidushtikara hetus*[9] in *grahani chikitsa* adhyaya like *abhajana*, *atibhojana*, *ajirashana*, *asatmya anna sevan*, etc. these *hetus* hampers the *aahar parinamkar bhavas* which causes indigestion. Also there is *vihar janya hetus* [10] like *vegadharana*, *dosha*, *ritu*, *kala vaishamya* which also contributes in hampering of these *bhavas*. Due to which conversion of *panchbhautik aahar* does not take properly into body entity.

2. *Vayu*

(Nervous mechanism)

It is viewed in the modern science as the peristaltic movements and the stimulation of autonomic nervous system, leading to secretion of digestive juices in different parts of the alimentary canal.

The function of *vayu* is to receive the food and excrete the waste products which are formed during digestion. *Vayu* ‘*Vayurapakarshati*’ [11] means, *vayu* divides the food into tiny particles and propels the food to the next organ. It also stimulates *agni*, thereby facilitating digestion of food.

This process of Vayu is performed by its types i.e. *prana*, *samana* and *apana* *vayu* which takes part in the process of digestion. If any person does the *Vegavidharan*, *jagarana*, *ajirhashana* etc. like *hetus* it will causes *pratilom gati* of *vayu* leads to vitiation in *Vata dosha* which hampers *deepan* karma.

Prana Vayu

It is situated in the oral cavity. It is responsible for receiving the food also swallowing. With the help of it the grinded food is brought closer to *Agni* for the further process of digestion to occur.

Samana Vayu

It is responsible for the digestive power of *jatharagni*. It breaks the food into *panchamahabhutatmaka bhava*. As the *aahar* is also a combination of *panchabhutatmaka bhavas*. Due to this useful and waste products are formed. The *samana* *vayu* supply the nutrients products of digestion to *hridayam* and remaining waste products to *koshta*, it also stimulates the digestive juices because of them the process of digestion occurs.

Apana *vayu*

The *aahara rasa* and *kitta bhaga* are the two end products of digested food. Of which *aahar rasa* is absorbed by tissue while the *kitta bhaga* which we can be called as waste products are stored in *pakvashaya* i.e. Rectum. The waste products are *purisha*, *mutra* and *vayu*. The *apana* *vayu* situated in *pakvashaya* stores the *mala* for some time

i.e. up to *vegakala*. When person gets sensation of excretion the *malas* are excreted through their excretion channels.

3. *Kleda*

(Hydrolyzing factor)

It is to be considered as *jala bhag* present in body. *Kledaha* “*shaithilyamaapadayati*” [12] means *kleda* disintegrates (hydrolyses) the globules of food ingredients into droplets i.e. food breakdown by *kleda* making it easy for digestion. This function is carried out by the actions of both *kledaka kapha* (in stomach) and *bhodaka kapha* (in oral cavity). It also helps for deglutition of the food taken through oral cavity by forming bolus.

They also help in providing covering to inner surface of stomach because of this it gets protected from *pitta*.

4. *Sneha* (Unctuous factor ,Softening Agent)

“*Sneho mardhavam janayati*”.[13] The unctuous factor softens the ingredients of food. As a result, the digestive enzymes act smoothly. This action can be compared to the action of *pachaka pitta* especially the bile formed due to the intestinal lipase, whose basic function is to emulsify the fats can act easily and digest the food. It also enhances the function of *agni*.

5. *Kala* (Time factor)

“*kalaha paryapti abhinirvartayati*” [14] is the normal time taken for the digestion of food, taken in normal quantity .

After taking food it takes 1-2hrs to make chime in stomach. 4-5hrs are required depending upon the type of consumed food for proper digestion. According to *Ayurveda* it has to go through *Avasthapaka* process i.e. *Madhur*, *Amla*, and *Katu*. If any person takes food before the digestion of previously taken food, it will lead to indigestion hence it is advisable; before the complete digestion of previously taken food, one should not go for the other. *Guru aahar* takes more time to digest. Whereas *abhojana* and *alpashana* food gets digested fast before the time. If these things go on continuously then it causes *agnidushti*, by hampering *Kala bhava* of *aahar parinamkar bhavas*.

6. *Samayoga* (Appropriate administration or integration)

“*Samyogastwesham parinama dhatusamyakavaha sampadhyate*”[15] it means appropriate administration of food. To get the benefits of *aahara*, *samayoga* of *astha aahara vidhi visheshayatana*[16] is important. This *visheshayatana* gives the guidelines which are to be followed by individuals for the healthy life. It includes all the things like preparation of food, quantity of food taken, place, time, rules of eating etc. When the person follows these guidelines the *aahar parinamkar bhavas* can perform their work properly.

DISCUSSION:

Aacharya kashyapa says that *aahara* is *mahabhaishajya* i.e. a best medicine.

Ayurveda has aim to maintain the health of healthy person and to cure the diseased one.

This aim is achieved by *aahara*. The *aahara* acts as a fuel for *Agni*. This shows the mutual relationship between *aahara* and *Agni*. To fulfill the daily requirement of body, the *aahara* has to go through the series of changes which converts the *aahara* to *body entity*. These changes are made possible by the process of digestion. In *Ayurveda* it is carried out by *aahara parinamkar bhavas*.

Ushma bhava necessary for the complete digestion process can be taken as chemical/metabolic reaction and the energy or heat required for this reactions. From the previous researches it is come to know that warm food gets digested easily as compared to cold food.

Among *vayu*, mainly *prana-vayu* processes the *karma “anna praveshana kriya”* where, with the help of *prana-vayu* the consumed food enters into the GI track. Also *vayu* helps in movement of guts and proper mixing of various enzymes with food, which gets secreted by the digestive system during digestion. *Samanavayu* which is located near *agni* stimulates and also maintains the *agni*.

Kleda helps in disintegrating coarse food material into smaller particle. This is done by *kledaka kapha*.

Kleda and *sneha* helps in softening and moistening of food due to which digestion becomes easy. Modern science already proved that hard food cannot get digested properly

Kala contributes by retaining food for the purpose of admixture with the enzymes and

is allied to appropriate movements of the GI track here. *Kala* is the time to take food which our body tells us whenever there is need of food. After the digestion of previously taken food there is natural urges occurs to take food. If the *kala* of *aahara* is not maintain and food taken before digestion of previous food it will leads to indigestion by causing *agnidushti*.

Samayoga is the combination of six *aahar parinamkar bhavas*. If any of them not work properly it will leads to indigestion. *samyoga* includes all the factors mentioned under the eight *ahara visheshayatanas*.

The habits like *Adhyashana* (intake of food before digestion of previously taken food), *Vishamashana* (intake of food in improper quantity), leads to disturbances in *aahar parinamkar bhavas* and ultimately vitiation of *Agni*. *Samayoga* also includes the *ashta aahar vidhi visheshayatana*. These are the guidelines given by *aacharya* to follow during eating. *Ayurveda* says that vitiated *Agni* is the root cause of all diseases. To avoid such things there is need of proper functioning of *aahar parinamkar bhavas*.

CONCLUSION:

The aim of *Ayurveda*[17] i.e. maintaining the health of healthy person and curing the diseased one is achieved by *aahara*. Thus, *Aahara* act as medicine as said by *kashyapa*. *Agni* and *ahara parinamakara bhava* both are responsible for the process of transformation of ingested food into minute particle which can be absorbed by all tissues of the body. Each *ahara parinamakara bhava* has a specific role in the process of

digestion. In the presence of all the *aahara parinamakara bhavas* food gets converted into *ahara rasa* with its optimum qualities which inturn provides nutrition to all *dhatu*s.

If they not work properly leads to vitiation in *Agni* which in turn causes imbalance in *tridosha*, *dhatu*, *mala*. Hence there is importance of *aahar parinamkar bhavas*.

Lack of these *ahara parinamakara bhava* leads to indigestion. To tie all the knots together, *vayu*, *kleda*, *sneha*, *kala*, *samayoga* along with *ushma bhava (agni)* are pivotal for the purpose of excellent *parinaman* of *panchbhautik aahar* into body entity.

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