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## Role of Dietetic Regimen in Prevention of *Mahasrotogat Vyadhi* (Digestive Disorders)

Ingle Shilpa K<sup>1\*</sup>, Deshpande Pradnya R<sup>2</sup> and Sant Sampada S<sup>3</sup>

<sup>1,3</sup>Kriya Sharir Dept. Government Ayurved College, Nanded, M.S. India

<sup>2</sup>Rachana Sharir Dept. Government Ayurved College, Nanded, M.S. India

### ABSTRACT

The *srotas* basically defined as the specialized channels designed to provide passage for nutrients of Saptadhatu (seven elements in body). The *Mulasthanas* (chief organ) are related directly with origin, maintenance and destruction of body nutrients which flow through particular *Srotas*. *Mahasrotas* is the term used as synonym of 'Koshtha' means *Aampakwashaya* (digestive organs), *Sharirmadhya* (trunk- thorax and abdomen) and *Mahanimna* (region below umbilicus). *Mahasrotas* extend from oral cavity to anus which can be correlated with gastrointestinal tract. *Mahasrotas* is actually hollow, long, soft tube like structure involving *Annanalika*, *Aamashaya*, *Kshudantra* and *Pakwashaya* leads to digestion, absorption, secretion and excretion processes, Improper food habits and stressful life style of present era leads to vitiation of GI tract. One should consume *Aahar* (diet) according to *Aaharvidhividhan* (rules of dietetic regimen) so that the 'Agni' (biofire) can show its results with giving proper *aahar-rasa* (nutritive part) and *kitta* (excretory part). One should keep in mind the constituents such as *Panchamahabhutas* and *Tridosha* in *Annavaaha srotas*. This article reveals with the study of impact of dietetic regimen on *Mahasrotas* in view of prevention of diseases.

### KEYWORDS

Diet, Strotats, Mahastrotas Vyadhi, Digestion



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## INTRODUCTION

There is nothing like food to let a person to live. There is no medicine like food. Sometimes food can offer astonishing results in primary line of treatment or as support to health. For bio-conversion 'Agni' should act on nourishing material. Principle nourishing material is food. When Agni in digestive system acts on food and digests it into absorbable portion, it is *Sara*. The portion on which Agni could not act and convert is called *Kitta*<sup>1</sup>. Main source of nourishment for our body is food. After digestion in GIT, it is divided into *Sara* and *Kitta*. *Sara* will get absorbed and called as *Aahar Rasa* which is food for *Dhatu* in the living body. *Kitta* will give rise to *Mala* of food in case of *Annavah Strotas*. Here the location is *Mahastrotas* – produced *Bhava Padartha* is *Aahara Ras* and *Mala* are *Purisha*, *Mutra* and *Vata*. For the nourishment of Dhatus, the diet and factors for its smooth digestion, absorption are important. So that the normal functioning of *Mahastrotas* will be maintained.

## AIM

To study an *Ayurvedic* aspect of diet with special reference to *Aahar Vidhi Vidhan* in prevention of *Mahastrotas Vyadhi*.

## OBJECTIVES

1. To understand the *Aahar Vidhi Vidhan* in detail.

2. To evaluate the role of *Diet* in relation with *Mahastrotas Vyadhi*.

3. To percept the role of *Agni* and *Dosha* in reference with *Mahastrotas Vyadhi*.

## MATERIALS AND METHODS

Textual references are from *Ayurvedic* classics available in library of Government *Ayurved* College, Nanded (M.S. India), modern texts, journals and websites are also referred.

## DISCUSSION

As all the living beings are sustained because of food, in *Ayurveda* the direction for ingestion of food are described in detail and it is one of its peculiarities. *Prakriti* – means original qualities of food items in terms of heavy to digest (*Guru*) and light to digest (*Laghu*). Continuous consumption of *Guru Aahar* leads to vitiation of *Mahastrotas Vyadhi*. *Agirna* (indigestion), *Agnimandya* (loss of appetite), *Alasaka*, *Visuchika*, *Malavasthambha* (constipation), *Atisara* (diarrhea), *Pravahika* (dysentery) etc. are disorders of *Mahastrotas* mentioned by *Aacharyas*.

### 1. Direction for ingestion of food:

i. *Karana* – means alterations made while cooking of food like soaking, churning, roasting, washing etc. consumption of curd vitiates *Mahastrotas*



but the buttermilk made from the same with *Manthan* enhances Agni and said as *Pathya* in various diseases of *Mahastrotas* e.g. *Grahani*.

ii. *Sanyoga* – means combination of food items together e.g. honey and ghee both are good for health but their combination in equal proportion is harmful can vitiate *Strotas*.

iii. *Rashi* – means quantity of food in two ways either individual food item or total food items are to be consumed. Depending upon the *Prakriti* and *Agni* one should decide it otherwise it also will vitiate *Agni*, *Koshtha* and *Mahastrotas*.

iv. *Desha* – means place of origin of food stuff i.e. cool, warm, dry country. It also denotes the habit of body to eat certain type of food.

v. Depending upon this one should decide food to keep healthy condition of *Mahastrotas*.

vi. *Upyokta* – means one who eats. He should think of his own constitution, habit and then eat accordingly.

vii. *Upyogsanstha* – other directions, necessary for appropriate digestion of food are collected together and are called *Upyogsanstha*<sup>2</sup>.

## 2. Direction of method of eating:

Diet which an exclusive factor in lifestyle considered as a major predisposing factor in

pathogenesis of NCD (non communicable diseases) if not taken properly.

The rules those should be observed while eating are described methodically.

i. One should eat hot- because such food is pleasant to eat, tastes good, increase appetite and secretions of digestion juices and digest fast and easy. It decreases *Kapha Dosha* and induces flatus. When the *Vata Dosha* is normal, remaining two also remain in balance state that means *Anuvratti* of *Vata Dosha*.

ii. One should eat Unctuous food – it enhances weak *Agni*, digests food fast. It helps to pass flatus. It nourishes body, strengthens special senses, and increases body strength.

iii. One should eat in suitable amount – to maintain balance with *Tridoshas* one should take food in calculated amount not fewer not excess. It will help to pass excreta smoothly, maintains *Agni*, and digests well.

iv. One should take food only after the digestion of previous food – eating before the digestion of previous meals leads to *Tridosha* vitiation. If eaten when previous food is ingested all *Tridoshas* remain in physiological limits. *Agni* is enhanced, excreta is smoothly expelled.

v. Food items with opposite *Virya*s should not be consumed together- two opposite strong qualities should be avoided



to eat together. Such kind of eating generates diseases.

vi. One should eat in pleasant place, in pleasant cutlery – as these things give physiologically good effect.

vii. One should not eat very fast or very slow – because he will not get satiety and hence eats more. Food gets cold and doesn't digest properly.

viii. One should not laugh or talk while eating - because it may choke, vomit, insult food and can develop disliking towards food.

ix. One should eat with calm mind- one should not eat while talking or laugh while eating, this vitiates *Dosha*.

x. One should pay attention to himself while eating - One should eat for himself with appropriate manner. One should think while eating. This makes him eat properly. The dietary and lifestyle factors which have similar properties to that of *Doshas* vitiates them and dissimilar properties with respect to the *Dhatus* vitiates the *Dhatus*<sup>3</sup>. Digestion is not only conversation of complex food into absorbable products but it is actually a bio transformation. Food after complete digestion is brought in bio – form of various body entities and if this is full of qualities similar to that of *Dhatus* will nourish them and if this bio-form posses opposite attributes to that of *Dhatus* then it will definitely harms to body

entities.<sup>4</sup> One should understand good and bad outcome of right and wrong eating to prevent vitiation of *Mahastrotas*.

## CONCLUSION

1. *Mahastrotas* actually is a hollow, long, soft, tube like structure through which digestion, absorption, secretion and excretion processes take place can be considered as Alimentary canal.

2. Enormous knowledge of *Mulasthanas* of *Mahasrotas* is very important in the point of diagnosis and treatment of *Mahasrotas Vyadhi*.

3. Too keep our self away from digestive disorders, *Mulasthanas* should be intended or prevented from vitiation of *Doshas* and *Dhatus* related to it.

4. For the purpose, dietetic style should be very proper as mentioned in *Ayurveda* in terms of *Aahar Vidhividhan*.

5. Practice of *Aahar Vidhividhan* maintain equilibrium of *Doshas* and prevent *Mahasrotas Vyadhi* to greater extent.



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