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**Management of diet in Sthaulya in accordance to Ahar  
VidhiVisheshayatan– A literary study****Dr. Pritam J. Rathi<sup>1</sup>**Assistant Professor,  
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Aurangabad**Abstract –**

Modern era is more challenged with various lifestyle disorders. Sthaulya is one such lifestyle disease. Atisampuran, guru, sheet, medovardhak ahar lead to Sthaulya. Growth and development of human body depend mainly on Ahar. Diet management has important role in treating any disease. For proper management of diet, one should think according to Ashtavidhahar vidhi visheshayatan, which are described in Charak Samhita VimanSthana 1<sup>st</sup> adhyaya. One can plan diet in sthauya by considering Ashtavidhahar vidhivisheshayatan.

**Key words –** Sthaulya, Ashtavidhahar vidhivisheshayatan, Diet**Introduction –**

In present life style, food habits of people are changed which lead to many diseases including sthauya. Ahar is important factor for growth and development of human body. In sthauya, there is excess growth of Mamsa and Medadhatu<sup>1</sup> due to atisampuran, guru, sheet, medovardhak ahar<sup>2</sup>. Quantity of food, timing of taking food etc. are also responsible for sthauya. In sthauya there is Kaphavruddhi and vatavruddhi in koshta due to obstruction. Fanning action of Samanvayu in koshtais responsible for increasing action of jatharagnion food finally leading to kshudavruddhi in sthauya<sup>3</sup>. So Ahar having guru guna and aptarpan action is useful in sthauya<sup>4</sup>. Kapha vatashamak & medoharahaar should be used in sthauya<sup>5</sup>. To plan such diet, Ashtavidhaharvidhi visheshayatan can be taken in consideration.

A literary review of Ashtavidhaharvidhi visheshayatan is done to focus on sthauya chikitsa.

**Aim –**

To study the importance of Ashtavidhaharvidhi visheshayatan in diet management of Sthauya.

**Objective –**

1. To review Ashta vidhahar vidhivisheshayatan from Ayurvedic compendia.
2. To establish role of Ahar vidhivisheshayatan in Sthauya .

**Material –**

For the purpose of literary review of Ashta vidhahar vidhi visheshayatan and Sthauya Ayurvedic texts are studied in detail.

Also Ayurvedic journals and internet media are viewed for related factors.

Methods – Conceptual study of Ashtavidhahar vidhivisheshayatan and Sthauya.

**Literature review –**

In Charak Samhita sutrasthana 21<sup>st</sup> adhyaya, Sthauyalakshan and chikitsa are explained in detail. Atisthul is included in ashtauninditpurusha by Acharya Charak. Due to medo-mamsavruddhi, person has chalsphik-udar-stan and decreased energy, without proper metabolism<sup>6</sup>. Thoughatikrusha and atisthul both are difficult to treat, atisthul is more difficult. Kapha-vatahar and medohar chikitsa is

indicated for Sthaulya. Use of proper medicine and regimen are important for complete treatment of Sthaulya,

In Charak Samhita viamansthan 1<sup>st</sup>adhaya,Ashtavidhaharvidhi visheshayatan are explained.

The word Ashtavidhahar vidhivisheshayatan comprises of five words

Ashatau – eight

Ahar – food

Vidhi – method

Vishesh – particular

Aayatan– abode

These eight types of direction of consumption of food are Prakruti, karan, samyog, rashi, desha, kala, upyogsanstha, upyokta.<sup>7</sup>

During Sthaulya chikitsa, before ingestion of any kind of food one should think of Ashtavidhahar vidhi visheshayatan.

**1. Prakruti-** It means quality of food. Guru,laghu ,ushna, tikshna etc.qualities should be considered. Prakruti means quality of food in its natural form.

In Sthaulya, it is advised to take ahar having guru guna and aptarpan quality. Generally food having guru guna with ushna, tikshna, ruksha, chhedan etc. qualities are useful.

Though snigdthaguna leads to Sthaulya ,it is necessary to some extent for maintaining health .One should eat unctuous because it tastes well, eaten food stimulate the unstimulated digestive fire, gets digested quickly, carminates flatus, develops the body, provide firmness to sense organs, increases strength, produces clarity of complexion<sup>8</sup>.

**Some useful and harmful food for Sthaulya<sup>9</sup>**

Useful	Harmful
Yav,kulattha, Mudga	Masha,
Takra	Curd,
Adraka, Surasa, , Lashun ,shushkamulak, All the content in haritvarga in shushkaavastha	Panir (Guru,Madhur)
Karvellak, vartak ,tumbi (lauki)	

**2. Karan** – This is also called sanskar. The term sanskar means a process in which there is change in the qualities of food. It includes processes like use of water, heat, churning, cleaning, keep on standing, keeping in specific container.

Curd obstructs conveying channels and churning curd i.e. buttermilk enhances agni.

Water is kaphvardhak but warm water reduces kapha.

One should take warm food because it tastes well, stimulates digestive fire, gets digested quickly, carminates flatus, reduces kapha dosha<sup>10</sup>.

Refrigerated food should be avoided as it creates stambha ,guruta,, blockage of channels and also leads to vatakaphavrudhi due to excess shit guna.

**3. Samyoga**– Combination of two or more food items together is called samyoga. Combination of food creates new qualities or new effect which cannot be seen in individual food before combination.

One should take food consisting of items non antagonistic in potency<sup>11</sup>.

Milk + fish

Milk + fruit are harmful.<sup>12</sup>

Water + honey is useful in Sthaulya.<sup>13</sup>

4. **Rashi**– Amount of food is called as rashi. The rashi is of two types
- total amount of food eaten
  - each entity of food eaten

Excess amount of Madhur, Guru and Shitahar results in kaphavruddhi and leads to sthaulya, so such food should be taken in less quantity<sup>14</sup>. Atisaampuran is hetu of sthaulya so one should restrict quantity of food to a certain extent which will not create illness.

When food taken in proper quantity, it promotes longevity in its entirety without affecting tridosha, it easily passes down to the rectum, it does not impair the power of digestion and it gets digested without any difficulty<sup>15</sup>.

5. **Desha** – Here desha have two meanings,

- Place of origin of food which explains deshasatmya
- Body which consume food. Kaphavathar and medohar food is useful in Sthaulya.

One should take food in proper place equipped with all accessories. While eating in favorable place one does not fall victim to psychic disturbance due to such factors found in otherwise places<sup>16</sup>. Psychic disturbances affect the process of digestion. Psychic disturbances may lead to frustration and depression. The body tries to counteract depression or frustration by keeping the mind engaged in certain other activities. An easy way is to engage mind in munching on junk food or even healthy food when you are not hungry<sup>17</sup>.

6. **Kala** –

It includes 1. Condition of body i.e. whether it is healthy or sick. 2. Seasonal variation<sup>18</sup>.

In Sthaulya there is early digestion of food due to agni enhanced by samanvayu. So patient of Sthaulya become hungry earlier as compare to normal person. If food is not taken when patient feel hungry, agni will digest dhatus in the body. So Sthaulya patient demands more food. One can manage this condition by giving food having guru guna and aptarpan quality.

7. **Upyogsanstha** –

It includes rules for consumption of food by considering digestion of previously eaten food. When one eats after the previous food is digested, the doshas are located in their own location, agni is stimulated, appetite is arisen, entrances of the channels are open, eructation is pure, heart is normal, flatus passes down and urges of flatus, urine and faeces are attended, the eaten food promotes only the lifespan without affecting any dhatu<sup>19</sup>. This rule is also beneficial for Sthaulya patients.

One should not eat too fast or too slow, while talking, laughing and without concentration<sup>20</sup>.

8. **Upayokta** –

It means individual who consumes food. Every person should take into consideration his own Constitution (Prakruti), digestive power (Agni), suitability developed by practice (Oaksatmya) etc<sup>21</sup>.

#### Discussion –

- Atisthaulya is included in ashtaunindit and it is difficult to treat.
- Ashtavidhaharvidhivisheshayatan are Prakruti, karan, samyog, rashi, desha, kala, upyog sanstha, upyokta. By considering this we can plan the diet in Sthaulya
- In Sthaulya it is advised to take ahar having guru guna and aptarpan quality. Generally food having guru guna with ushna, tikshna, ruksha, chhedan qualities are useful.
- Use of sanskara like giving heat, churning etc. is useful.
- Water with honey is useful in Sthaulya.

- Sthaulya patient should restrict quantity of food to a certain extent which will not create illness. Excess consumption of Madhur, Guru and Sheet ahar results in Sthaulya.
- One should eat when the previous food is digested. One should take food in proper place equipped with all accessories and not eat too fast or too slow, while talking, laughing and without concentration.
- One should think of Constitution (Prakruti), digestive power, suitability developed by practice etc.

**Conclusion –**

Diet has prime importance in Sthaulya management. Diet of Sthaulya patient can be managed by considering ashtavidhahar vidhi visheshayatan i.e. prakruti, karan ,samyog, rashi, desha , kala, upyogsanstha, upyokta. All these eight factors determine the utility of food are jointly responsible for bringing about the requisite benefits.

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