

**Conceptual Study of Ashta Ahar Vidhi Visheshayatana****Dr. Yogita Ramesh Sathe**

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**Abstract**

According to Ayurveda health is a complete balance state of Dosha, Agni, Dhatu and mala. A healthy person is whose atma, mana, and indriya feel well. The prayojana of Ayurveda is to protect health of healthy and to cure disorder in the disease. Acharya Charak has mentioned, Ahar, Nidra, and Brahmcharya as tri upastambha. Adequate nutrition is the basic need for healthy life in today's Modern era, due to lack of knowledge about correct eating habits, we blindly follow the wrong dietary habits, which causes agnivaishamya (Digestive distress) and produce various life style disorders of unknown etiology. Ayurveda places special emphasis on Ahara and right way of eating food. For the method of taking food. Acharya Charak has defined Ashta Ahar Vidhi Visheshayatana in a very systematic and scientific manner. It gives basic dietary guidelines about choosing appropriate food. Combination of food, cooking method, quality and quantity of food. A thorough understanding of ashta ahar vidhi visheshayatana with help in reducing agnidushti (digestive distress) and achieving the both prayojana of Ayurveda.

Keywords: Health, Triupastambha, Ahara, Basis dietary guidelines, Agnidushti (digestive stress).

**Introduction**

Ayurveda is a science of healthy life. The purpose or aim of Ayurved medical science is not only to prevent the diseases but also to keep the person healthy through the life time. There are three pillars of life according to Ayurveda Ahar Nidra Brahmcharch. here ahar stand first.

Ahar is the most important factor in life 'Health as well as disease is depending on ahar. Proper diet, taken in proper manner can lead to better health or else can lead to disease. Faulty diet results in disturbed functions of the body. That is the reason why while describing causative factors of disease, dietary articles (pathya-apathya) have been given prime importance.

According to ayurveda the reasons for all the diseases lies within our Agni i.e. digestive process. Each food we take either has some specific action on doshas which affects 'on human body. The improper digestion (mandagni) produces toxins (Ama) which leads to majority of diseases.[3

In today's modern era due to lack of knowledge about incorrect eating habits, irregular timing, wrong cooking procedure, imbalance diet and not following the proper rules of eating leads various problem or disease acharya Charak has

stated that diet sustain life if taken with discipline in a proper manner. He has described 8 specific factors of method of dieting in a very systemic and scientific manner which is known as ashta ahar vidhi visheshayatana. Ahar has main important role in maintaining health and also in treating various disorders.

**Material And Methods**

Litreature review from various Sanhitassuch as Charak Samhita, Sushrut Samhita, Ashtang Sanghah, Ashtanghriddya etc. various litrerature and articles have been reviewed.

**Ashta Ahar Vidhi Visheshayatana**

- 1) Prakruti (nature of food)
- 2) Karan (methods of preparation of food)
- 3) Samyoga (combination of food substances)
- 4) Rashi (quantity of food)
- 5) Desha (place where food items are grown)
- 6) Kala (time of consumption of food)
- 7) Upyogamstha (rules of consumption of food)
- 8) Upabhokta/upyokta-the person who consumes food

**Prakruti (Nature Of Food)**

Prakruti means nature of food i.e. natural quality which is inborn, like guru laghu, shit, ushana i.e. by consuming whether it is heavy or light for digestion, whether the potency is sheet or ushna, it

may be suppressed or aggravate the doshas etc. in the substance used as food or medicine Masha or black gram is said to be guru or heavy in nature, therefore it is heavy to digest. Similarly mudga or green gram is laghu or light for digestions. Shukaramansa(pork) is guru and Enamansa (deer)is laghu.

By the knowledge of prakruti of food items we can select these food according to human prakruti , season ,time so that they are beneficial for our health and not doing any adverse affect.

**2) KARAN (Processing of food)**

- Karan means the processing of food (i.e. samskara). Some foods may not be suitable for direct consumption in order to make foods suitable for consumption their form should be changed.It is the making or refinement of the natural products which means 'imparting other properties.The factor karan includes various methods like .
- Jalasamyoga,-cleansing with water
- Agnisamyoga,-heat processing (heating, boiling, cookinge.g.The nature of rice is guru but by agnisamyoga it can be converted into laghu
- shaucha,-cleaning and washing to eliminate the impurities is known as shauch
- manthana-grinding, For example -Dahi is said to be heavy for digestion and also shothkrit i.e., it is responsible for shotha/inflammation, but when it undergoes churning process, it gets converted into ' buttermilk having laghu property i.e light for digestion and used as the best medicine for shoth
- desha,-place or region of food (the food properties can be changed by changing its place)
- kala,-time period,season
- and bhajana.-storage of food articles

**3) SAMYOGA (Combination Of Food)**

Samyoga means combination or mixing of two or more substances. This exhibits the property of combined food will be totally different from the individual component sometime combination may be beneficial, or may be harmful. The combination of 2 or more substance altogether may produce new qualities so while preparing the food it should be considered that the ingredient must be compatible to each other and should be properly mixed together. For example: Honey and ghee when taken alone is wholesome to the body but when combined in equal quantity they become toxic so their combination in equal quantity is not advised.

The concept of viruddhaahara is well explained in ayurveda which tells about the incompatible food and their harmful effect to the body.

**4) RASHI (Quantity Of Food)**

Rashi means quality of food. Ayurveda explained the importance of aharmatra and its effect on digestion. There is a particular fixed quantity of food which needs to be consumed.A person whether in a healthy or diseased state has to consume food only in limited quantity. This limit of quantity is dependent upon the Agni i.e. the digestive capacity of the particular person. Again, the quantity depends upon the nature of the drug or food whether it is guru i.e. digested with difficulty or laghu i.e. digested with ease. The quantity of food intake will be different for different individuals.ideal food should be taken in proper quantity.

There are two types of rashi

- 1) sarvagraha-in this type, the quantity of the food is taken in its totality(entirety)i.e. all the substances, ingredients and inclusion of food to be served will be considered in totally
- 2) Parigraha-Parigraha is that one of the individua' items in food.

Ayurveda gives equal importance to both types of matra i.e. sarvagraha and parigraha. Ayurveda also explains another aspect of matra. While eating, the stomach should be filled up with two parts of solid food, one part of liquids and the fourth part should be left free to facilitate the free movement of air or vayu.

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**5) DESHA (Habitat) –**

Desh is the place where food items are grown or cultivated. Habitat is a geographic region. It indicates variation in the quantities of substances, due to different in the soil, Habitat is a geographic region. It indicates variation in the quantities of substances, due to difference in the soil, use and climate.

In the present context, Desha is considered as Bhumi Desha and Deha Desha. both the lands as well as the patient constitutes Desha. So far the Deharoopa Desha is considered, the Doshas are distributed in three different regions of the body. Our classics says that the first region of the body which extends from Hridaya to complete upper portion is place of Kapha Dasha, the second region extending between the Hridaya and Nabhi is place of Pitta Dasha while the third region extends from Nabhi' to extreme down and have Vata Dasha.

Bhumi Desa too is grouped in three classes according to the preponderance of different Doshas, on the cause and effect relationship with the climate of that region i.e. Sun, Wind etc. These are Jangla. Anoop and Sadharana Desha.

**Kala**

To maintain proper health in both healthy and diseased condition the seasonal regiment must be followed. Kala is eternally moving (time) as well as conditional?"

Nityaga and Avasthika are two types of kala.

Kala is considered as Nitayaga In this condition Ahara should be taken according to Dincharya and Rituwharya,

Avasthika Kala is considered by VyadhiAvastha. E. g. in Naveen Jwara, Langhana should be done for 7 days, but if Jwara is Jeerna Glzrirapana 15 indicated. upyoga Samstha (Dietetic Rules)"

It simply means the dietetic rules. It contains everything related to Diet, how to eat, when to eat, what to eat.

The ahara should be ushna (warm), tasty, qualitative, 'easily digestible. The food should be snigdha.

The food should be taken in suitable quantity according to the prakriti and agni of a person. The food should be eaten only when the last meal has been digested.

Food antagonistic in potency or contrary to each other in action should not be taken. Too fast or too slow eating habit should be avoided The food should include all the 6 rasas (madhura, amla, lavana, katu, tikta, kashaya)

Long term and too much use of any one of the six rasas should be avoided

**Upyokta (The User) :**

The user is he who consumes food, habituation depends on him. Creating wholesomeness by habitual intake of things comes under Upyokta and known as Satmya which differs person to person.,

**Discusion –**

The amount of food which without disturbing the equilibrium digested as well as metabolized in proper time to be regarded as the proper quantity to maintain health one should take food in proper quantity, the quantity of food to be taken depends on digestion of individual and it varies according to property of food, seasons as well as age of individual, like quantity places even greater emphasis on the selection of food its processing and cooking and rules for health eating.

By following these simple rules we can achieve healthy life and curative action on disease so it's a time to understand valuable guidance of our ayurved text.

**Conclusion**

Ayurveda described unique effect of diet thoroughly, diet is one of the essential part of healthy life. In today's era we followed most of western life style or due to busy schedule and modern life style we followed faulty food habits which results in various diseases

As health is wealth we should first take care of our health. To enjoy our success we should be healthy first and it is not a big deal for proper maintenance of positive health one should first of all eat proper diet in proper quantity. Not only diet but also method of diet intake has important role in healthy life the rules and methods of diet intake are mentioned by Achary Charak as Astaaharvidhivisheshaytana only by following these rules we can maintain our health as well as in the curative aspect of many disease

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