

**CRITICAL REVIEW OF ASHTA AHARA VIDHI VISHESH AYATANA IN THE
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ABSTRACT

Ayurveda is the foremost life science and describes ways to prevent lifestyle disorders. Ayurveda is the world's ancient health care system. Lifestyle disorders are due to Poor life-style which includes; poor diet, poor eating habits, lack of exercise, Smoking, excess alcohol, poor sleep, stress due to heavy workload and increased consumption of unhealthy food. Ahara Dravyas can be considered under the category Dravyabhuta Aushadhi. So, the dietetic rules can be considered as Upaya or Adravyabhuta Aushadhi for Vikaraprasamana. 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 prajoyana 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 agnivaishmya (Digestive distress) and produce various life style disorders of unknown etiology. Acharya Charak has defined Ashta Aharvidhivisheshyatana in a very systematic and scientific manner. It gives basic dietary guidelines for choosing appropriate food, quality and quantity of food, a combination of food and cooking method etc. Proper knowledge of this Ahar Vidhi Visheshyatana will help in reducing diseases and help for a proper healthy diet.

KEYWORDS: Triupastambha, Ahara, Diet, Ahara Vidhi Vishesh ayatana.**INTRODUCTION**

The majority of lifestyle problems that are currently in existence are mostly brought on by poor eating habits. According to Ayurveda, our Agni, or digestive process, is to blame for all ailments. Every meal we consume either has a Prakopaka or Shamaka Dosha effect on the human body. The bulk of disorders are caused by toxins (Ama) produced by incorrect digestion (Mandagni). It is possible to prevent these lifestyle illnesses by adhering to the numerous regimens outlined in our Ayurvedic samhitas. The day, night, and seasonal routines that are crucial to our health via our way of life are thoroughly detailed in the many chapters of Ayurvedic scriptures. Ashta ahara vidhi visheshyatana, the method of dieting that Acharya Charak has meticulously and scientifically detailed, consists of eight distinct aspects.^[1] There are eight factors for method of dieting explained by Acharyas which are called Ashtavidha Aahar Vidhi Visheshyatana. Aahar is food, Vidhi is method, Vishesh is peculiar and Ayatan is abode. Ashtavidhaaaharvidhivisheshyatana includes prakriti (nature), Karana (processing), Samyoga (combination), Rashi (quantity), Desha (place), kala (time/ stage of the

disease), Upayoga-Samstha (rules for use) and Upayoktra i.e., consumer. Food, mind and the senses have a very strange and paradoxical relationship. The state of mind is a very important aspect of a person. Besides three Doshas.

1. Prakriti / swabhava - Nature of food / Qualitative characteristic of food

Each individual has a fundamental prakriti (constitution) determined at time of birth and this denotes his or her basic physical, physiological and psychological behaviour. Similarly, every food item has its own prakriti. Prakriti is a Swabhava, or the natural attribute or trait of a substance which is inherited naturally, such as guru (heaviness), Laghu (lightness) etc. For example, the Prakriti of black gram or pork is heavy, while that of green gram or deer meat is light.^[2] Lack of awareness and self-discipline are two primary reasons for falling ill. Not understanding one's own physical constitution, wrong food habits and bad life style disturbs the natural proportion of five basic elements and adversely affects the functioning of Vata, pitta and Kapha. Every person should eat by keeping this in mind about their own

prakriti and the prakriti of food. To remain healthy, one should eat food of their opposite prakriti.

2. Karana (Processing of Substances)

Karana is also known as Samskara. It means the processing of substances which leads to alteration in the inherent properties of substances. This modification is brought about by dilution, application of heat (vaporization, distillation, and sublimation), clarification, emulsification, storing, maturing, flavouring, impregnation, preservation, and the material of receptacle. As by processing, Vrihi which is heavy to digest becomes light when transformed into Laja after frying, on the other hand, flour of roasted grains becomes heavy when processed into a cooked bolus.^[3]

3. Samyoga (combination)

Samyoga (combination) is the aggregation or combination of two or more dravya⁵. This exhibits peculiarity that are not seen in case of individual substances, such as combination of honey and ghee, and that of honey, fish and milk. Milk and fish are good for health if taken separately but its Samyoga is vast for health. Samyog sometimes cause Virruddha Ahaar, when Virrudha Ahaar is consumed it functions as Dhatu Guna Vipreet and hence causes disease. Therefore, combination of Viruddha Guna Ahaar should be avoided for healthy and disease-free life.

4. Rashi

Rasi is the measure of the total mass and each constituent to determine the effects of the right and wrong doses. The quantity of food taken in its entirety is Sarvagrha and the Quantity of each of its ingredients is Parigrha.^[4] A person should have his diet in proper amount; it means that a person should have diet according to his digestive power (Agni).^[5] Rashi (quantity) consists of Sarvagraha and Parigraha which ascertain the results of the food taken in proper and improper quantity.

5. Desha

Desha refers to the location about the growth, distribution, and compatibility of the substances as well as the location. It is a place in the world. The quality of food ingredients varies owing to variations in soil and climate. Desha in Ayurveda signifies both Dehadesha and Bhoomi Desh. Desha said you should take Ahara. The food product that is cultivated in the same Bhoomidesh, the person's native desha, is suitable for him. One of the most important factors in determining a patient's eating habits, the likelihood of disorders connected to nutrition, and the need for therapy and pathyapathya is deshpariksha.¹⁴ Kala is treated as Nitayaga in Swastha-avastha. Ahara should be administered in this situation in accordance with Dincharya and Ritucharya, which support the body's ability to adjust to the external environment. Vyadhi Avastha in Rughnavastha respects Avasthika Kala. For instance, Langhana should be practised for 7 days in

Naveen Jwara, but Ghritapana is recommended if Jwara is Jeerna.^[6]

6. Kala (Time)

Time is used in two senses, time in the general sense and time in the sense of stage. The sense of stage is used about disease (Avastha Kala) and the general sense is used about seasonal wholesomeness (Metayage Kala), in form of day and night. Life starting from the intrauterine period till death is the entire time dynamic. People are bound to face major and minor changes in every moment of life and thereby, Doshas are also accordingly varied. In Swastha-avastha, Kala is considered as Nitayaga. In this condition, Ahara should be taken according to Dincharya and Ritucharya, which help the body function to acclimatize with the external environment. In Rughnavastha, Avasthika Kala is considered by Vyadhi Avastha. E.g., in Naveen Jwara, Langhana should be done for 7 days, but if Jwara is Jeerna Ghritapana is indicated.^[7] Food eaten at an appropriate time feels tasty, increase satisfaction and nutrition, gets digested easily and due to continuous/ prolong eating of food and indigestion the diseases do not develop.^[8]

7. Upayoga -samstha

Upayogasamastha denotes the rules for dieting. This depends on the digestible features (of the food). Basically, indicates when to eat and when not to eat.^[9] It is expected that one should eat only when previous diet is digested.

8. Upayokta

Upayokta is the one who consumes the food. On him depends the Oka-satmya (i.e., habituation developed by practice). Thus, are described the specific factors of the method of dieting.^[10] One should think of own constitution and eat accordingly. Basically, denotes who eats who. Okasatmya directs towards the eating habits of the person which are developed according to ones likes and dislikes, constant consumption of any food item etc. By following all these AshtavidhaAharVidhi Visheshayatanaone can enjoy health out of eating food. If not properly consumed, food can vitiate Dosh that can affect body and mind. We have developed wrong routines for our convenience that should be avoided to have good health.

Importance of Asta Ahara Vidhi Vishayatana

Our daily routine includes Ahara. In addition to the caliber, quantity, and flavour of the food, achieving good health is simple if we focus a little on the proper way to eat and the Ahara regimens outlined in Ayurveda. Different metabolic diseases manifest as a result of poor eating habits. Additionally, it has been noted that many diseases are only emerging as a result of this poor dietary practice. In this situation, the Ashta Ahara Vidhi Visheshayatana concept is the most suitable for modern living. Ashta Ahara Vidhi Visheshayatana means the factors responsible for wholesome and unwholesome effects of the Ahara and methods of Ahara sevana

(special rule for diet intake).³² Before consuming food, Prakriti, Karana, Samyoga, Rashi, Desha, Kala, Upyoga-sansatha, and Upyokta must all be calculated. The ahara should be consumed in accordance with the eating habits given by Acharyas in the form of Ashta Ahara Vidhi Visheshayatana, which has been demonstrated to be extremely scientific, based on the aforementioned considerations. Therefore, by forming these habits, we can both prevent and treat a number of diseases as well as various health issues.^[11]

CONCLUSION

Acharya charakhas 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 agnivaishmya (Digestive distress) and produce various life style disorders of unknown etiology. Acharya charak has defined AshtaAharvidhivisheshyatana in a very systematic and scientific manner. It gives basic dietary guidelines for choosing appropriate food, quality and quantity of food, a combination of food and cooking method etc. Proper knowledge of this Ahar Vidhi Visheshayatana will help in reducing diseases and help for a proper healthy diet.

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