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## REVIEW ARTICLE

### ASHTA AHARA VIDHI VISHESHAYATANE AND IT'S IMPORTANCE IN HEALTH

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#### Abstract

**Received- 14/09/2023** Health is the focus point in Ayurveda. According to Ayurveda

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#### Key Word-

Ayurveda, Eating habits, Lifestyle diseases

Agni and it also include Physical, Mental and emotional health. In modern era World health organization i.e. WHO define health as a state of complete Physical, Mental and Social Wellbeing and not merely the absence of disease.

#### Corresponding

**Author:-** Dr. Parul Soni, Healthy body has a main ingredient i.e. proper nutrition.

PG Scholar Dept. of According to Ayurveda Aahar is most important thing for Swasthritta & yoga, healthy life. Different type of Aahar affects our physical and Sriganganagar Collage of Ayurvedic Science mental status accordingly. In Ayurveda "Trividha & hospital, Tantia University, Sri Upasthambha" are described as Aahar, Nidra, Brhamcharya Ganganagar, Rajasthan

are three pillars of Sharir and mind also. But in modern days people has lack of knowledge and hectic lifestyle due to which lifestyle related diseases are increasing. Lack of knowledge about proper Astha Ahar Vidhi Vishesh Ayatane.

Ahar (food), Vidhi (method,) Vishesh (peculiar), Ayatan (abode). Ashta Vidha Ahar Vishesh Ayatane includes, Prakruti (nature), karan(processing), Samyoga(combination), Rashi(quantity), Desha(place), kala(time/stage of disease), Upayoga Samstha(rule for use), and Upayokta (consumer). For example, Prakruti, each individual has a fundamental Prakruti (constitution) determined at a time of birth, and denotes his or her basic physical, physiological and psychological behavior, similarly every food items has its own Prakruti. is a Swabhava or the natural attribute or trait of a substance which inherited naturally, such as Guru(heaviness), Laghu (lightness) etc. This Aharvidhi Vishesh Ayatan concept prescribed by Acharya Charka. which involves different type of rule and regulations regarding to ingestion and preparation of food. Consideration of this concept helps to achieve nutritional value of food and provide all health benefits of ingested food.

## INTRODUCTION

According to Ayurvedic texts *Aahar*, *Nidra*, *Brhamcharya* are *Trayopsthambha*[1] i.e., three pillars of a healthy lifestyle and in all these pillar *Aahar* is most important factor. In *Ayurveda* *Aahar* is called *Prana* of living being. also *Agni* is important, *Bala*, *Arogya*, *Aayu*, etc are depend on *Agni* and this *vaig* of *agni* depends on our dietary patterns . Food In turn depends on *Agni*

for its digestion and utilization, without proper *Agni Rasadidhatu* cannot form in proper manner. i.e., formation of *Dhatu* and nutrition of these *Dhatu* is depended on *Aahar*. but *Aahar* only provides its nutritional values when it prepares and ingested in proper way. And this rules and regulations regarding the diet i.e., preparation and ingestion of food is prescribed By *Acharya Charaka*, as *Ashta Aahar Vidhi Vishesh Ayatane*. [2]

Food has some substances viz. protein, carbohydrates, fat and other nutrients and these are useful in growth of human tissues and muscles

Different Ayurveda texts describe *Aahar* in many, *Charaka Samhita* considers *Aahar* as the supporter of life, along with *Nidra* and *Brahmacharya*, which seems to be scientifically true since *Aahar* supports all the metabolic reactions occurring in the body. Even *Kashyapa Samhita* quotes that *Aahar* is vital for living and is the cause of strength, colour and *Oja*.

Strength, health, Longevity and vital functions also depend on the power of digestion but this power of digestion requires food as its fuel. Charaka quotes that a person following wholesome diet plan lives a healthy life of 36000 fortnights. Here Charaka wants to implement that wholesome diet raises both the quantity and quality of life.[3] *Aahar* sustains the life of the individual. Colour, clarity, pleasant voice, longevity, talent, satisfaction, nourishment, strength and intellect are conditioned by food. Professional activities leading to happiness in this world, Even *Kashyapa* considers that none of the medications can be equivalent to *Aahar*. A person cannot sustain life without *Aahar* even if endowed with medications and this is the reason that

*Kashyapa* praised *Aahar* by giving it a synonym of *Mahabhaishajya*.

There are 8 factors of the method of dieting.

1. *Prakruti/ swabhava*- nature of food/ quality of food.
2. *Karan*- processing of food.
3. *Samyoga*- combination of food.
4. *Rashi*- quantity of food.
5. *Desha* – habitat of food.
6. *Kala*- time and seasonal variation.
7. *Upayoga Samstha* – Rules for dieting
8. *Upayokta* – the person who consumes the food

## DISCUSSION

**CONCEPT OF ASHTA AHARA VIDHI VISHESH AYTANE** - This concept is prescribed by Acharya Charaka *Ashta Aahar Vidhi Vishesh Aytane* i.e., eight rules for ingestion and preparation of food. They's eight factors should be essentially considered before taking food.

- 1) ***Prakruti*- nature of food[4]** - *Prakruti* means quality of food and medicine like *Guru*(heaviness), *Laghu* (light) etc. For example, *Mash* (black gram)-*Guru* i.e., heavy to digest *Mudga* (green gram) - *Laghu* i.e., also for light for digestion. Once we are aware about nature of food then it's easy to eat them according to our digestive

health and we can eat a food which can digest easily by our body. i.e., if digestion is good, we can take *Guru Dravya* as well as *Laghu*. But digestion is poor we can take *Laghu* and avoiding the *Guru Dravya* which helps in proper digestion. And this is very important in maintaining health.

2) **Karan - method of processing the foods** - Some foods items may not be suitable for direct consumption. Their original form and inherent characteristics should be transformed in order to make the food suitable for consumption. For this purpose food needs to be processed and transformed into a usable form (consumable form) these transformations are called *Samskara* or *Abhisanskara*. *Samskara* bring *Gunantardhana* or change in characters and quality of food substance. Some food has *Prakruti* of vitiation of *Doshas*, this property can be changed by different processing over food i.e., *Karan*. It includes the following *Sanskara*.

- **Agni Samskara; (contact of fire)** Heating, boiling, frying and roasting are different *Agni Samskar*. Different type of *Agni* causes different changes in the

property of food. e.g., food cooked on coal or natural wood has better taste than food cooked over electrical one

- **Jal Sanikarsh and Shauch(cleaning) Samskara** -

It starts with cleaning of consumables with water. Its main purpose is to remove impurities. e.g., Rice prepared of husked paddy is *Laghu*, while rice prepared of nonboiled paddy is *Guru*.

- **Manthan (churning)**

**Samskara-** Churning or grinding changes properties of food. e.g., *Dadhi*[5] is *Guru* and *Shothakrut* in nature. When *Dadhi* is churned it is converted into *Takra*. This is mainly done to make food consumable for weak or sick persons

3) **Samyoga: (combination / mixing)**

**Sanhatibhav** - In Ayurveda different food combinations are called *Samyoga*. *Samyoga* may enhance qualities of the original substance or it may produce altogether new qualities. Appropriate combination of ingredients leads health benefits and improper may lead towards diseases. Food items should be

combined judiciously, else may prove harmful.

- E.g., milk and fish are good for health if taken separately, it's *Samyoga* is worst for health.
- Consumption of fruits with milk like milk shakes.
- Honey and ghee are very useful if taken independently but if both are combined together, they can be equally harmful.
- *Dadhi* should be taken in combination with *Ghee*, Sugar, *Mudga*, *Madhu*, *Amalaki*.

Knowledge of the proper as well as improper combinations is essential, in order to prevent any of the disease resulting out of the latter.

- 4) **Rashi-** *Sarvagrahaparigraha*  
*Matramatraphalavinischayatha* -  
It is described to know the importance of amount of food ingested.

There are two methods into this

- To calculate the total amount of food eaten.
- To calculate each entity of food item eaten

- 5) **Desha- (Habitat)** "*Punhasthana Dravyanamutpattipracharau Deshsatyam*" It means place of origin of food. *Desha* also denotes

the body which consumes food. Classics say that before consuming particular food stuff, it is essentially to know from which land or country it has been derived. For example, the medicine which grow in hilly areas has different properties than any other desert or rainy areas. Also, this about the place where the group of people living. Like *Sadharana Desha*, *Jangam* etc. Region wise disease pathology and strength of body also change. and that's why dietary habits must be followed accordingly. For healthy life. The soil has its own effect on the crop. Modern science is not thinking in a different way about *Desha* but presenting in own way. It also says that the study of disease is really the study of man and his environment. Hundreds of millions of people are affected by preventable diseases originate in the environment in which they live. The aspect of Human host is well defined in Ayurveda when Acharya said about *Vyadhita Desha Pariksha*. So *Vyadhita Desha Pariksha* is one of the vital aspects of understanding the patients before starting the *chikitsa*. Also before taking the food. Hence one

should always take *Aahara* according to *Bhoomi Desha* as well as *Atura Desha*.

**6) Kala- (time/stage of disease)-**

Kaal is are of two types *Nityag* and *Awasthik*. *Nityag* means according to *Ritu* (season). *Nityag* means daily, that is portion of the day and night can be considered as a *Nityag kaal*. *Nityag kaal* is important because the time of day when we can eat a food and in particular time, we can't consume the food. *Avasthik* means condition of the body *Avasthik* is conditional or situational. This concept applicable in condition and stages of disease and also the stages of life like in child need of more nutritious diet. time of meal also affect the nutritional value of food so time and *Rutu* must be considered before taking food. Timing is everything. Only when the previous meal has been properly digested, one should consider eating the next meal. Everyone should change the type of food as well as the quantity and quality of food in accordance to seasonal changes

**7) Upyoga Samstha: (rule for use)**

Food for specific purpose sometimes required to take in

particular conditions. The dietetic rules or *Upayog Sanstha* are totally depends on *Jeerna Aahar Lakshanas* i.e., symptoms of proper digestion.

- *Jeerna AaharLakshanas* - *Uddgar Shudhi*- i.e., no taste in blech
- *Utsaha*-Enthusiasm
- *Veg Utsarga*- proper evacuation of *Mala*
- *Laghuta*-lightness of the body
- *Kshut* -manifestation of hunger
- *Pipassa*- manifestation of thirst.

**8) Upayokta: consumer -the person**

**who take the food** - Considerations of *Upayokta* also play vital role towards achieving health benefits of consumed food. *Upayokta* is one who is responsible for the habitual intake of food. i.e., "*Okasatmya*". Food should be taken considering individuals place, digestive power, Season, *Kaal* and *Jeerna Aahar Lakshana*. By following all these *Ashtavidha Aahar Vidhi Visheshayatan* one can enjoy health out of eating food. And get the nutritional value of what we eat. and these above-mentioned special directions can protect human body against certain type of disease, in particular the

noncommunicable disease such as diabetes, cardiovascular disease etc. This knowledge about the *Aahar Vidhi Vishesh Ayatane* is very important to treat any type of diseased person.

## CONCLUSION

With above discussion and description we have to come conclusion that one should follow the rules and regulations whenever he takes any *Aahar Dravya* in daily routine. Peoples have different *Vataj Prakruti, Pittaj, Kafaj Prakruti*, and some individual are more prone to *Vataj Vyadhi*, some *Pittaj* and some for *kafaj Vyadhi*, so according to *Prakruti* food taken. this helps to avoid the disease. So they should follow rules of diet according to *Prakruti*. State of *Dosha, Dhatu, and Agni* all are maintained by taking diet according to above mentioned rules by *Acharya Charaka*. An individual consuming wholesome food is not afflicted by disease. However, intake of wholesome food is not the only causative factor for a disease or can prevent diseases. Apart from unwholesome food, there are many other etiological factors that lead to a disease, such as change in season, intellectual errors, unwholesome contacts, excessive, wrong and over-utilization of senses of sound, touch, vision, taste and smell. These etiological factors can cause diseases in an individual despite

wholesome intake of tastes (*Rasa*) and diet. Hence, an individual taking wholesome food has also been observed to have taken ill. Similarly, consuming unwholesome diet does not immediately produce untoward effects. All unwholesome food articles are not equally harmful, all the dosha are not of equal strength, and all the bodies are not capable of preventing disease. Unwholesome food can be more harmful depending upon the habitat, season, combination, potency, and intake in excessive quantity. Individuals, who are excessively obese, emaciated, whose muscles, blood, bones are depleted, who are physically very weak, who are habituated to consuming unwholesome food, who take in inadequate quantities of food, and who have very weak mind cannot withstand diseases. Contrary to this, individuals having opposite qualities to the ones mentioned above are capable of resisting diseases. Thus, unwholesome diet, *Dosha*, and body constitution factors produce diseases of mild, severe, acute and chronic nature. [6]

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