



IMPORTANCE OF ASTA AHARA VIDHI VISHESAAYATAN IN PRESENT ERA

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ABSTRACT

Ayurveda's Prayojana aims to safeguard the health of the healthy and to treat disease-related problem. Diseases and health are influenced by a variety of circumstances. Ahara, Nidra, and Brahmacharya are Triupstambha (three sub pillars), as the Acharyas had stated, and they sustain the body itself. Ahara is listed first in this instance, demonstrating that it is crucial to preserve and sustain life. In the modern era, we blindly adhere to the incorrect dietary habits due to a lack of knowledge about proper eating habits, which results in Agnivaishamya (digestive distress) and various lifestyle disorders with unknown causes. Ahara and the way it is consumed both carry equal weight in Ayurveda. Food is crucial for the growth, maintenance, reproduction, and end of life. Food has long been acknowledged as a crucial element in determining a person's health and level of sickness. Along with being necessary for Bala, Varna, Upacaya, etc., Ahara is also essential for the continuation of life. Ashta Ahara vidhivisheshayatana is the Acharya Charak's definition of the way to eat, and it is highly methodical and scientific. It provides fundamental nutritional recommendations including the selection of suitable foods, meal combinations, cooking techniques, quality, and amount of foods. In order to reduce Agnidushti (digestive distress) and fulfil the two Ayurvedic Prayojana, one must have a thorough understanding of Ashta Ahara vidhi visheshayatana.

KEYWORDS - Ahara, Ashta ahara vidhi visheshayatana, dietary guidelines, Agnidushti etc.

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 visheshayatana, the method of dieting that Acharya Charak has meticulously and scientifically detailed, consists of eight distinct aspects.¹

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 visheshayatana, the method of dieting that Acharya Charak has meticulously and scientifically detailed, consists of eight distinct aspects. The compatibility of food items, one of the eight major features of food convention that are important for maintaining health, is listed. In Ashta Ahara Vidhi Visheshayatana, numerous elements that affect Ahara are described, including²

Biological characteristics, environmental conditions, freshness, origin, season, and a logical explanation of how to balance food in accordance with one's Dosha and physical demands are all considered.³

Vidhi Ahara Viseshayatana refers to the causes of the beneficial and harmful effects of the Ahara and the techniques used in Ahara sevana (Special rule for diet intake.). Before eating, you should think about these eight factors:⁴

1. Prakriti
2. Karana
3. Samyoga
4. Rashi
5. Desha
6. Kala
7. Upyoga-Sansatha
8. Upyokta

Food's qualities and nature are referred to as its prakriti and swabhava, respectively. The characteristics like Laghu, Guru, etc. that are naturally present in substances used as food and drugs are known as Swabhava (nature), or Prakriti.⁵

As each and every person has a unique Sharirika and Manasika prakriti (temperament), each food and drug material too have a unique Prakriti depending on its weight, hotness, etc. For instance, the nature of Masha (heavy) and Mudga (light) is different from that of Shukar (heavy) and deer meat.⁶

When consuming any food item, it's important to consider the Virya (potency), Sheeta or Ushna, the food's ability to be digested quickly or slowly, the food's impact on the dosha—whether it moves or aggravates the dosha, etc. For instance, the person with Kaphavridhhi symptoms should stay away from the Guru and Abhishyandi ahara. As a result, diet must take the prakriti of food into account.⁷

KARANA

Sanskara is another name for Karana. It refers to the processing of substances that changes their intrinsic qualities. Dilution, the application of heat (vaporization, distillation, and sublimation), clarification, emulsification, aging, flavoring, impregnation, preservation, and the material of the container all contribute to this modification. Similar to how processed Vrihi, which is difficult to digest, lightens up when converted to Laja after frying, roasted grain flour gets heavier when turned into cooked bolus⁸

SAMGOYA

Combination, or samyoga, is the gathering of two or more substances. This displays anomalies that are absent from individual substance cases. Sometimes it is observed that the effects of a mixture of diets differ from those of each diet taken alone. Special properties that cannot be attained using the same material individually appear when two or more substances are combined. When preparing food, it should be remembered that the ingredients must be compatible with one another and should be thoroughly combined because the combination of two or more substances may result in the development of new qualities.⁹

Example – When consumed separately, honey and ghee are healthy for the body, but when mixed in an equal amount, they become poisonous and shouldn't be used together.

Additionally, it is not advisable to consume fish (Ushnavirya) and milk together. Despite having delicious tastes, both of them vitiate the blood and impede the strotas because of a contraindication in their efficacy. People today pick meals based on flavour rather than nutritional value. They use a variety of culinary products to blend different kinds of components. They combine elements that may be incompatible with one another since they are unaware of the food's potency.¹⁰

People today pick meals based on flavour rather than nutritional value. They use a variety of culinary products to blend different kinds of components. They combine substances that can be incompatible with one another and could have negative effects on the body since they are unaware of the nutritional value of the dish. It is thus time to relearn the skill of combining foods so that the components may complement one another. The concept of viruddha ahara, which describes incompatible foods and their detrimental effects on the body, is clearly addressed in Ayurveda.¹¹

RASI

Rasi is the measurement of the overall mass as well as the mass of each ingredient used to compare the effects of the appropriate and inappropriate dosages. Sarvagrha, the quantity of food as a whole, and Parigrha, the quantity of each of its constituent parts. A person should eat the right amount of food, which implies that their diet should be based on their digestive capacity (Agni). The Lakshana of eating the right amount of food is that it should be digested at the right time without interfering with the person's innate Prakriti. On the basis of Guru and Laghu, the Ahara in its whole can be split. Prithvi and Jala Guna are the prominent gunas in the Guru Ahara dravyas.¹²

Because of this, they calm the Agni when taken in big doses; hence, they should make up 1/3 to 1/2 of the Kukshi. However, Laghu Ahara Dravyas are seen to be the least hazardous even if they are consumed in excess, however they should also be consumed in the right quantity. This is because they primarily include Vayu and Agni Guna, which strengthen the Agni. According to Vagbhatta, one-half of the stomach should be occupied by solid meals, one-quarter by liquids, and one-quarter should be left empty to allow for unrestricted Vata flow. There are two headings that define the absence of measure.¹³

1. Heena Matra
2. Ati Matra

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 deshapariksha.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 Rugnavastha respects Avasthika Kala. For instance, Langhana should be practised for 7 days in Naveen Jwara, but Ghritapana is recommended if Jwara is Jeerna.¹⁵

KALA

Time is used in two senses: time in general and time in the context of a stage. In the shape of day and night, the sense of stage is utilized in relation to sickness (Avasthika Kala), while the general sense is employed in relation to seasonal wholesomeness (Nitayaga Kala). The total time dynamic is life as a whole, beginning with the intrauterine period and ending with death. People are going to experience significant and minor changes in their lives, and as a result, Doshas vary appropriately.¹⁶

Kala is known as Nitayaga in Swastha-avastha. According to Dincharya and Ritucharya, Ahara should be consumed in this circumstance to aid the body function acclimate to the external environment. Vyadhi Avastha considers Avasthika Kala in Rugnavastha.¹⁷

UPYOGA SAMSTHA

It denotes the dietary rules.

- This is determined by the digested meal.
- Ahara vidhi visheshatayana has been mentioned for eating and should be included in the diet.
- Ahara should be ushna (warm), flavorful, high in quality, and easy to digest.
- Able amount based on a person's Prakriti and Agni

- Each other in action should be avoided.
- Food should contain all six Rasas (Madhura, Amla, Lavana, Katu, Tikta, and Kashaya). Excessive use of any of the six Rasas should be avoided. or a disturbed mental state

PUYOKTA

The user is the one who consumes food; habituation is dependent on him. Creating wholesomeness by frequent consumption of items falls under Upyokta and is termed as Satmya, which varies from person to person. In addition to the Prakriti of Ahara Dravyas, the Prakriti of Upyokta is evaluated for the wholesomeness of the food. Vridha Vagbhata does not evaluate this component independently; he counts it under Upyoga Vyavatsa, hence he gives seven Vidhi Vidhan instead of eight in Charaka Samhita. These are the elements detailed in our classics, which serve as the cornerstone of dietetics. After explaining these eight criteria, we must examine some more rules given in our classics.¹⁸

These are known as Ahara Vidhi Vidhana, which refers to the procedure of obtaining Ahara. [20] Usna, Snigdha, Matravat, and others. Is consumed following the digestion of previously consumed food, Ahara, Virya Aviruddha, Is to be transported to Iste Dese, where Ista Sarvopakarana is offered. Nor to be taken too quickly, not too slowly, taken without interacting with others, without laughing, and with mental focus.¹⁹

Ushnamashniyat

Although warm food is tasty, Jatharagni is not calmed by it. Since food must reach body temperature before being digested, food is easily digested. Taking warm meal calms the vata and kapha. Additionally, heat destroys germs. Cold food requires more energy to process, which might make you feel lethargic. Thus, it is advisable to eat warm meals.²⁰

Snigdhamaashniyat

Fat enhances the flavour of food, boosts Agni for easy digestion, calms Vata owing to Snigdha Guna, promotes bodily growth, strengthens the senses, increases physical capacity, and also improves the skin's radiance and lustre. Essential fatty acids are required for growth and development, the formation of nerve cells, and the function of the brain, and fat serves as a concentrated source of energy. The absorption of vitamins A, D, E, and K depends on fat. These vitamins are known to boost immunity, are beneficial for skin and eyes, contain antioxidant vitamin E, and are necessary for calcium absorption, which gives bones strength. As it lowers the risk of heart disease, HDL is crucial. Fatty acid consumption can speed up metabolism.²¹

Through the activation of liver-based PRAR-alfa and fat-burning pathways, dietary fat aids in the breakdown of stored fat. In srotas, raksha ahara may result in blockage. The best is Ghita Best vata-pitta shamak and tail Vata-kapha sahamak states that if both are present in the diet, it will calm tridosh.²²

Ksheergritabhyaso Rasayanam is mentioned by Acharya Charak. Monounsaturated fatty acids support blood sugar level stabilisation. In addition to avoiding obesity by making the stomach feel fuller for longer periods of time, omega-3 fatty acids also raise serotonin levels in the brain, which increase mood and motivation. In elderly individuals, it also promotes the production of muscle proteins.²³

It implies to eat enough food. The Lakshna by which one may determine whether something is Matravat are, Freedom from abdominal pain, no pain with the heart, the sides' lack of extension Freedom from significant stomach heaviness, Pleasure for the senses, overcoming hunger and thirst a feeling of comfort when walking, breathing in and out, talking, and standing, sitting, or lying down. Easy digestion and absorption of meals in the morning and evening, which results in the development of strength, a healthy complexion, and a plump appearance.²⁴

Jirne Asniyat

It only implies to eat after the previous meal has been digested. When food is consumed prior to the previous meal's digestion, the previously consumed food's digestive product, or undigested Ahara rasa, mixes with the Ahara Rasa of the subsequent food and activates all the doshas (humor). When food is consumed after a meal that has been thoroughly digested, the humours have returned to their regular positions, the gastric fire is kindled, hunger is born, the channels are clear and open, the eructation from the mouth is healthy, the stomach is clear, the peristaltic movement is normal, and when the urges for evacuation of flatus, urine, and faeces are also well attended, that food is not vitiating any of the body elements²⁵

Veeryaviruddhamashniyat

To avoid issues caused by Viruddhaveerya ahara, such as impotence, blindness, raktavikar, grahani, amavisha, hypersensitivity, kustha (skin diseases), shotha, fever, etc., as well as issues that might possibly result in death, it is imperative to take Veerya-aviruddha ahar.²⁶

Ishtadeshe ishtasarvopkarnam chashniyatm

So that cleanliness is upheld and no tension is generated when eating, meals should be taken in the suitable location and using the appropriate utensils. The level of cortisol rises in stressful circumstances. who were subjected to both a stress session and a control session on different days, they consumed more calories on the stress day than on the control day. More desserts were devoured. Stress results in an increase in bad mood, which increases food consumption.²⁷

Na atidrutum Ashniyat

Do not rush your meal. Food should not be consumed hastily. Food that is consumed too quickly enters the body in the wrong place or is not properly positioned, which obviously affects the speed of digestion by boosting Vata.²⁸

Na ativilambitam Ashniyat

Avoid eating too slowly. Even when eating a lot, someone who eats too slowly is not satiated. There would be irregular digestion and the food would get cold.²⁹

Ajalpana, Ahasan, Tanmana Bhunjita

Avoid talking or laughing while you eat because doing so increases your risk of developing the same disorders as someone who eats too quickly. The most crucial one is that the meal should be consumed mindfully. Speaking and laughing take the focus away from eating, so the meal is either eaten too slowly or too quickly.³⁰

Aatamanamabhisamiksya Bhunjita

Consider your constitution while choosing what to eat. Knowing that some foods will agree with me and certain foods won't help me makes it possible to decide what is healthful for each individual. This one is crucial because, while Ahara's principles are generally healthful, they are nevertheless generic guidelines. They ought to be used while taking oneself into account. These dietetic guidelines applied to both healthy and unhealthy people, but Sushruta specifically recommended Dwadasa-Asana- Pravicharana for those who were unhealthy. These pravichara make it easier to use various types of ahara and ahara vidhi depending on the person's health but every time they eat.³¹

IMPORTANCE OF DIETARY RULES

- The proper use of dietary guidelines aids in calming vitiated Pitta, Vata, and Kapha.
- Diet that balances an individual's Prakriti Thus, Pitta aids in the treatment of diarrhoea, indigestion, and hyperacidity.
- Diet balances Kapha, which helps to avoid heaviness, treat cough and cold symptoms, and calm anorexia symptoms.
- In order to maintain Dosha equilibrium, it is important to consider Kala.
- For example, people with Balya Awastha should consume foods that balance their Kapha, while those with Madhyam Awastha should balance their Pitta, and those with Vriddha Awastha should eat foods that balance their Vata Dosha.

DISCUSSION**IMPORTANCE OF ASHTA 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.³³

CONCLUSION

According to Ayurveda, our digestive system is the primary culprit behind all ailments. The amount, nutritional content, and components of the food that our body needs are not as important in today's fast-paced society as pleasant, ready-to-eat food materials. Numerous lifestyle problems with unknown causes are emerging as a result of these various bad eating habits. Reduced risk of type 2 diabetes, heart disease, stroke, cancer, infertility, and many other health issues may result from healthier eating habits. Our Acharyas explicitly outlined these eating habits in Ashta Aahar Vidhi Vishesh Aayatna, which has been supported by extensive scientific research.

CONFLICT OF INTEREST -NIL

SOURCE OF SUPPORT- NIL

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