



International Research Journal of Ayurveda & Yoga

An International Peer Reviewed Journal for Ayurveda & Yoga



SJIF Impact Factor : 5.69

ISRA Impact Factor : 1.318

ISSN:2581-785X

Review Study

Volume: 3

Issue: 12

Study Of *Ashtaharavidhivisheshayatana*: A Review

Dr. Jyoti Mewal¹, Dr. Shruti Joshi², Dr. Chhaju Ram Yadav³

- 1- PG Scholar, Department of Kriya Sharir, National institute of Ayurveda, Jaipur
- 2- PG Scholar, Department of Kriya Sharir, National institute of Ayurveda, Jaipur
- 3- Associate Professor & H.O.D, P.G. Department of Kriya Sharir, National institute of Ayurveda, Jaipur

ABSTRACT: *Ayurveda* is regarded as an important science of life. In *Ayurveda*, two *Prayojana* are mentioned - first one is to protect health of the healthy person and second is to cure disorder of the diseased person. Health is the supreme foundation for the achievements of long life. Foods which are consumed according to the prescribed methods are the seat for the satisfaction of life. *Ahara* is among the three supporting factors of life (*Trayopstambha* i.e., *Ahara*, *Nidra* & *Brahmcharya*) which plays a key role in sustenance and maintenance of life. In today's era, altered dietary habits may lead to various types of diseases. For intake of *Ahara* or food, *Ayurveda* has mentioned some conditions which need to be followed to obtain complete benefits of food which are known as *Ashtaharavidhivisheshayatana*. These are termed as rules of intake of diet mentioned by *Acharya Charaka* in the first chapter of *Vimana Sthana* - '*Rasa Vimana*'. *Ahara* means food, *Vidhi* means methodology and manners of food intake, *Vishesha* means peculiar and *Ayatana* means *Hetu*. These eight factors are *Prakriti*, *Karana*, *Samyoga*, *Raashi*, *Desha*, *Kaala*, *Upyogasamstha*, *Upyokta*.

Key words –*Ahara*, *Ashtaharavidhivisheshayatana*, Diet, *Trayopstambh*

Article received on-5 Dec

Article send to reviewer on-5 Dec.

Article send back to author on-19 Dec.

Article again received after correction on -25 Dec.

Corresponding Author :, Dr. Jyoti Mewal, PG Scholar, Department of Kriya Sharir, National institute of Ayurveda, Jaipur

Email, Id-mewaljyoti@gmail.com

How to Cite the Article :, Dr. Jyoti Mewal, Dr. Shruti Joshi, Dr. Chhaju Ram Yadav, Study Of *Ashtahara vidhi visheshayatana*: A Review, IRJAY, December : 2020 Vol- 3, Issue-12; 124-133,

Doi: <https://doi.org/10.47223/IRJAY.2020.31212>

INTRODUCTION

Health is dependent on various factors. Among these, *Ahara* is the most significant one. It is very much essential for the sustainment of life of all living beings. It is expressed to be liable for both *Arogya* (health) and *Vyadhi* (disease). The dietetic field is most important field of life. Health is the supreme foundation for the achievements of life. Foods which are consumed according to the prescribed methods (in the scriptures) are the seat for the satisfaction for the life. *Oja*, *Teja*, *Dhatu*, senses, *Bala* (strength), *Tushti* (satisfaction of mind), *Arogya* (Health), are all dependent on food¹. *Ahara* provides energy to body. Any *Ahara* which is not prepared as per the *Ashtaharavidhivisheshayatana* (Dietetic code) is not beneficial for the health.²

Prakriti – the character of the food

Karana - process

Samyoga - combination

Rashi - amount

Desha – place

Kaala – time or period

Upyogasmstha – rules for food intake

Upyokta – one who takes the food

1. *Prakriti*³-

Prakriti is defined as the natural properties (qualities) which are inborn. Here *Prakriti* depicts natural qualities of food substances and medicines like *Guru* (heavy), *Laghu* (light), *Ushna* (heat), *Sheeta* (cold), *Snigdha* (unctuous) and *Ruksha* (dry) etc. The food is easily digestible or not, may be classified in terms of its heavy and light qualities. For example, *Masha* is *Guru* (heavy) and *Mudga* is *Laghu* (light), meat of *Shukara* is *Guru* (heavy) and *Ena* (deer) meat is *Laghu* (light) in nature⁴.

Prakriti is the innate property of substances. Before consumption of food, the natural properties of food substances must be

considered so that these may not hamper *Agni* (digestive fire) and three *Dosha*. *Laghu* (light) foods are simple to digest and can be eaten in large quantities.

It is known that each & every individual has got specific *Sharirika* and *Manasika Prakriti* (physical and mental temperament), similarly every food & drug substance has also got its *Prakriti* according to heaviness, hotness etc. *Prakriti* deals with the assessment of natural qualities of *Ahara Dravya*, i.e., while consuming food particles, one must keep in mind whether it is heavy or light for digestion, whether or not the efficiency is *Sheeta* or *Ushna*, whether the possible effect on *Dosha* and *Dhatu* is to mitigate or to aggravate etc. For example, the individual having symptoms of *Vata Vriddhi* should avoid the *Ruksha*, *Sheeta* and *Laghu Ahara*. Thus, the nature of the substance must be considered in diet. The consideration of *Ahara Prakriti* greatly increase the utility of food substances.

2. *Karana*⁵-

Karana means the processing of the substances. Processing or *Samskara* results in the transformation of the inherent characters or properties of the substances. In other words, we can say that *Samskara* transforms the food articles in eatable

forms. The factor *Karana*, in turn has many facets like *Jalasyoga*, *Agnisannikarsha*, *Shaucha*, *Manthana*, *Desha*, *Kaala*, *Vasana*, *Bhavana*, *Kalapakarsha* and *Bhaajna*⁶. The consumption of *Dadhi* is done very irregularly nowadays. People are unaware of the fact that it is heavy to digest properly. Also, in an example for *Manthana*, it is told that plain *Dadhi* is a cause for *Shotha*. But when the same churned with *Ghee*, then it is an effective remedy for *Shotha*.

The below mentioned methods are used for processing the foods –

1. *Toya Sannikarsha* – Cleansing and treating with water.
2. *Agni Sannikarsha* – Heat processing (heating, boiling, cooking the food on fire).
3. *Shaucha* – Cleansing of food material to eliminate the impurities.
4. *Manthana* – Churning and grinding of the substances.
5. *Desha* – Place, region of food. The character of food will also change according to geographical variations.
6. *Kaala* – Time period, season etc. too will bring changes in the food substances.

7. *Vasana* – Adding the seasoning agents or preservatives or sweet-smelling agents.
8. *Bhavana* – Impregnation, the food or medicines dipped in certain liquids.
9. *Kaala Prakarsha* – Passage of time; change of season.
10. *Bhajana* – Container in which the food articles are stored; vessels; storage and preservation of food.

All steps are very essential for suppressing of *Ahita Guna* of *Ahara*. These transformations are to be made in such a way to eliminate the disturbances of *Dosha* and to fill up the *Dhatu*. Different types of *Agni Sannikarsha Samskara* bring about various changes in the properties of substances. For example: Food cooked on natural wood /coal fire tends to have better taste than food cooked on electric equipment. Consumption of unsanitary and unwholesome food causes several diseases.

3. *Samyoga*⁷

Samyoga means combination of two or more than two *Dravya*. This combination results in the manifestation of some special qualities which were not present separately. Especially, it is a trend nowadays to mix various food items or products and then relish the taste of the same. Sometimes this

combination may be beneficial for life; sometimes it may be harmful for health.

For example – Milk (*Sheet Veerya*) and fish (*Ushna Veerya*) should not be taken together. Though, both of them have sweet taste and good for health but when these *Ahara Dravya* are used in combined form then they vitiate the blood and obstruct the *Srotasa*. Similarly honey and *Ghee* taken alone is wholesome to the body but when taken together in equal quantity creates toxic effect on the body. *Guda* and *Dahi* (curd) in combination are more useful as they have *Snehana*, *Tarpana*, *Hridya* and *Vataghna* effects on body. Rice and pulse (*Daal*) taken in combined form are beneficial.

4. *Rashi*⁸ -

Rashi means the quantity and total amount of food which is to be taken. It is of two types, i.e., *Sarvagraha* and *Parigraha*. The total quantity of food in diet is *Sarvagraha*, i.e., the combined amount of the rice, meat, pulses, condiments etc. The quantity of each ingredient is known as *Parigraha*. In *Sarvagraha*, one must consume the various *Ahara Dravya* in a *Pinda* form whereas in *Parigraha* one type of food is selected at a time. *Ayurveda* mentions about the

importance of the *Matra* of *Ahara* and its effect on the digestion.

Matra of food also plays important role towards the *Hita* and *Ahita Guna* of food substances. *Matra* of *Ahara* depends upon the *Agnibala*⁹. *Agni* itself varies from person to person. Thus, the food digestion capacity also differs from person to person. Person with suppressed *Agni* should consume less quantity of food. The appropriate amount of food easily gets digested without disturbing the equilibrium of *Dhatu* and *Dosha*. *Atimatra* (excessive intake) of food hampers the functioning of *Jatharagni* (digestive fire). Use of *Hinamatra Bhojana* causes loss of strength in body and finally the consumer becomes victim of various diseases. *Ayurveda* also explains another aspect of *Matra* such as considering four parts of the stomach; one should take food such that two parts of stomach gets filled by the food consumed, one part to be filled by water or other liquid material and one part should be kept free for the movement of *Vayu* or Gas.

5. *Desha*¹⁰

Habitat or *Desha* denotes the geographic region. *Ahara* should be taken according to both *Bhoomi Desha* & *Deha Desha*. *Bhoomi Desha* are basically of three types in

Ayurvedic texts i.e., *Anoopa*, *Jangala* and *Sadharana*. It indicates variations in the qualities of food substances due to difference in soil and climate. It may be the place of growth, movement of a substance in a particular locality like drugs grown in *Himalaya* are more potent and drugs which are grown in desert are less potent. In the same way, the living beings consuming light articles of food or live in desert or sandy regions or indulge in many activities are also light in nature. *Desha Parikshana* is one of the vital aspects in understanding patient regarding dietary habits of patients, probability of diseases related to the diet and accordingly treatment and *Pathya Apathya* are prescribed.

For example, a person residing in the *Himalayan* region, can easily consume *Ushna* and *Ruksha Dravya*. Whereas a person residing in Rajasthan can easily digest *Sheeta* and *Snigdha Dravya*. Thus, by *Desha*, one can understand *Dravya Utpatti Sthana* and *Upayoga* including the *Saamyas* between these two.

6. *Kaala*¹¹

Before the intake of food, one must also know about the time factor (*Kaala*). *Nityaga* and *Avasthika* are the 2 types of *Kaala* for consumption of *Ahara*. In brief, *Nityaga*

Kaala depends on *Ritu Satmaya*. For example, the food which is *Satmaya* in the particular *Ritu* for individual is beneficial for that person. In diseased conditions, the *Avasthika kaala* comes into role, by intake of *Ahara* according to the condition of the *Roga*. Time is considered in terms of season, age, day time or night time.

A. Seasons - In spring season, *Kapha Dosha* is more predominant. Therefore, ghee, milk, dairy products and sweets should be avoided which increases *Kapha Dosha*. Dry, rough, hot and pungent

substances which decrease *Kapha Dosha* may be better to eat. In summer season, *Pitta Dosha* is more aggravated. Therefore, bitter, hot should not be taken, as they will increase *Pitta Dosha*. Fruits available in this season may be consumed like grapes, watermelon. In rainy season, *Vata Dosha* is dominant and therefore one should consume oils, ghee, rice, wheat and sweets, sour and salty substances to balance the *Vata Dosha*. One should avoid taking cold or dry foods, pungent, bitter and astringent tastes at this time.

B. Age –

S.NO.	AGE	AGGRAVATED <i>DOSHA</i>
1.	Childhood	<i>Kapha</i>
2.	Young	<i>Pitta</i>
3.	Old	<i>Vata</i>

C. Day and night –

In daytime –

S.NO.	TIME	AGGRAVATED <i>DOSHA</i>
1.	6 -10 a.m	<i>Kapha</i>
2.	10-2 a.m	<i>Pitta</i>
3.	2-6 p.m	<i>Vata</i>

At night –

S.NO.	TIME	AGGRAVATED <i>DOSHA</i>
1.	6 -10 p.m	<i>Kapha</i>
2.	10-2 a.m	<i>Pitta</i>
3.	2-6 a.m	<i>Vata</i>

Therefore, diet should be adjusted to the natural constitutions and according to these timings.

7. *Upayoga Samstha*¹²

Upayoga Samstha simply means the dietetic rules. Thus, under the pressure of time lack and also due to busy schedule one fails to concentrate on the food. These are the directions necessary for appropriate food digestion. Food should be taken in relaxed, calm and cheerful atmosphere. One should not eat, when the person is nervous, angry, anxious, or in disturbed state of mind. As well as, eating too slowly or too rapidly, eating while talking, laughing, thinking or watching television is also not advisable. Smoking or drinking too much water or any other liquid after eating is not healthy for body. Eating with full concentration and with the thought that this food is going to benefit both body and mind.

8. *Upyokta*¹³ -

It means the person who consumes the food. This means consuming food according to one's own constitution, capacity of digestive power, the season, time of day and whether the previously taken food has been digested or not. It is termed the one who uses the *Ahara Dravya*, and who has the *Okasatmya* or *Sharira Satmya*.

For example – due to continuous utilization of curd it becomes *Satmya* to the person and is not harmful for the body of that person. *Upyokta* is the person who must take in to consideration all these facts of *Ahara* and consume food accordingly.

DISCUSSION

Ashtaharavidhivisheshayatana should be considered as most beneficial in today's life style, especially since we are lacking in the time sense, neglecting the capacity of

digestive fire, using the meal irrespective of the digestive capacity etc. One must also be aware of the bad effects of certain food processing. The honey and *Ghee*, individually are best for one's health but their combination in equal quantity, is certainly harmful. Similarly, there are other such combinations. The concept of *Prakriti* & *Karana (Samskara)* helps to bring about the new, desirable and adaptable properties in food material. By analysing the *Prakriti* of food material, the desirable combinations (*Samyoga*) can be made to omit the undesirable or harmful effects of the food material. The concept of *Rashi* as explained above states that food taken in proper quantity is very essential. Since less quantity of food causes malnutrition while excess quantity of food leads indigestion and feeling of heaviness. The Concept of *Desha* explains that the place of meal affects process of digestion and which particular meal is required taking in specific geographic region. The involvement of *Kaala* also affects nutritious value of food. Thus, season, age, time (day and night) should be considered before taking meal. *Upyoga Samstha* are the code & conducts for taking diet should be followed in today's lifestyle. By considering all above said

regulations of food consumption, *Upyokta* also play vital role i.e., a wise person should understand the good & bad outcome of right or wrong eating.

CONCLUSION –

On understanding the concept of *Ashtaharvidhivisheshayatana* in detail, we have come to the point that everyone should follow the rules and regulations during the meal consumption in their daily routine. The intake of *Ahara* in proper manner helps to balance *Dosha*, *Dhatu* and *Agni*. Therefore, there is a need to enlighten this concept of *Ashtaharvidhivisheshayatana* as explained in ancient *Ayurveda* classics. The adaptation of practice of the concept of *Ashtaharvidhivisheshayatana* will be helpful in fulfilment of both *Prayojana* of *Ayurveda*, first one being *Swasthyarakshana* and second is *Vyadhiparimoksha*.

Acknowledgement :- Nil

Financial Assistant:- Nil

Conflict of interest :- Nil

REFERENCES:

- 1- Edited by Pt. Yadavji Trikamji Acharya Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapanidutta, , Varanasi, Reprint 2014 Chaukhamba Prakashan, Sutra Sthana 27/349-350
- 2- Edited by Pt. Yadavji Trikamji Acharya Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapanidutta, Varanasi, Reprint 2014 Chaukhamba Prakashan, Vimana sthana 1/21
- 3- Edited by Pt. Yadavji Trikamji Acharya Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapanidutta, Varanasi, Reprint 2007 Chaukhamba Prakashan, Vimana sthana 1/21(1)
- 4- Edited by Pt. Yadavji Trikamji Acharya Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapanidutta, Varanasi, Reprint 2014 Chaukhamba Prakashan, Sutra Sthana 5/5
- 5- Edited by Pt. Yadavji Trikamji Acharya Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapanidutta, Varanasi, Reprint 2014 Chaukhamba Prakashan, Vimana sthana 1/21(2)
- 6- Edited by Pt. Yadavji Trikamji Acharya Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapanidutta, Varanasi, Reprint 2014 Chaukhamba Prakashan, Vimana sthana 1/21(2)
- 7- Edited by Pt. Yadavji Trikamji Acharya Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapanidutta, Varanasi, Reprint 2014 Chaukhamba Prakashan, Vimana sthana 1/21(2)
- 8- Edited by Pt. Yadavji Trikamji Acharya Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapanidutta, Varanasi, Reprint 2014 Chaukhamba Prakashan, Vimana sthana 1/21(2)
- 9- Edited by Pt. Yadavji Trikamji Acharya Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapanidutta, Varanasi, Reprint 2014 Chaukhamba Prakashan, Sutra sthana 5/3

-
- 10- Edited by Pt. Yadavji Trikamji Acharya Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapanidutta, Varanasi, Reprint 2014 Chaukhamba Prakashan, Vimana sthana 1/21(2)
 - 11- Edited by Pt. Yadavji Trikamji Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapanidutta Acharya, Varanasi, Reprint 2014 Chaukhamba Prakashan, Vimana sthana 1/21(2)
 - 12- Edited by Pt. Yadavji Trikamji Acharya, Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapanidutta, Varanasi, Reprint 2014 Chaukhamba Prakashan, Vimana sthana 1/21(2)
 - 13- Edited by Pt. Yadavji Trikamji Acharya Agnivesh; Charaka Samhita, Ayurveda Dipika commentary by Sri Chakrapanidutta, Varanasi, Reprint 2014 Chaukhamba Prakashan, Vimana sthana 1/21(2)

