

## ADAPTATION OF ASHTA AHAR VIDHI VISHEHA AYATANA IN TODAY'S LIFE STYLE

Prasanna V Savanur<sup>1</sup>

<sup>1</sup>Professor & HOD, Dept of P.G. Studies in Dravyaguna N K Jabshetty Ayurvedic Medical College P G Centre Bidar Karnataka .

**ABSTRACT :** Generally, an individual is accustomed to a certain type of food. But in conditions of disease, a dietary regimen is advised. The person concern, may follow the rules for certain period, but if the disease prolongs it may become difficult for him. Apart from the *Avasthika kaala*, the *Nityaga kaala* is easier to follow, but is hardly followed. People do not have enough time to decide upon the suitable food stuffs for each season. Besides due to industrialization and increased pollution of the environment are common nowadays.

**Key words:** Food, *Kaala*, industrialization

**INTRODUCTION:** “The west can teach the East how to get a living, but the East must eventually be asked to show the west to live” says Tehyi Nsich. There is no doubt that western influence has changed the way we Indians live today. Modern trends have put the age old traditions and customs behind the screen. While the ancient ages aimed at being healthy, the recent ages are more towards becoming wealthy. A matter of fact, they leave to realize that ‘physical well being is an essential part of human well being. But as Nancy Thayer puts it- “It is never too late, in fiction or in life, to revise. Thus we must try and adopt the principles mentioned by our seer and apply them in our life. These include various facts like: *Dinacharya, Rutucharya, Sadvrittha, Aharavi dhi* and ofcourse the *Ashta ahar vidhi Visheha Ayatana* The *Ahara* just what we consume? Or it is anything more than that? *Anna* is responsible for the production and growth of all living being. It is called so, because if consumed by the individual in a proper manner, then it confers *Deerghaayu* and increases the *swastha*. On the other hand, improper consumption leads to *alpaayu* and *aswastha*. That is, it makes the *bhakshana* of the individual.

Ayurveda, not only aims at treating the diseases of the ill but at maintaining the health

state of an individual. Therapeutically, the health can be enriched by means of *Rasayana* and *Vaajikarna*. On the other hand, *Ahara* being a part of the daily routine, if one concentrate a little more on its quantity and quality, then the overall effect of health can be enhanced.

The *Annapana* consumed according to procedure mentioned, then it is beneficial to the *Indriyartha* and also the root cause for the *Ayu*. The *Ojas, Tejas, Dhaatu* etc are all dependent on the *Ahara*.

**Review of literature:** The eight factors which determine the of the consumer are:

1. *Prakriti*
2. *Karana*
3. *Samyoga*
4. *Raashi*
5. *Desha*
6. *Kaala*
7. *Upayoga Samstha*
8. *Upayokta*.

1. *Prakriti*- This factors deals with the assessment of the natural qualities of *Ahara dravya* and then consuming the beneficial ones as a part of their diet. That is, by consuming whether it is heavy or light for digestion, whether the potency is *Sheeta* or *Ushna*, the *doshas* it may possibly mitigate or aggravate etc. for example an individual who already has excessive *Vaata* in his body, must try and avoid the dry and cold food stuffs. Similarly, an individual with

increased percentage of *Kapha* in his bodily constitution, must refrain from oily, fattening food items.

2. *Karana*-The factor *karana*, in turn has many facets like *Jalasyoga*, *shaucha*, *Manthana*, *Desha*, *Kala*, *Bhavana*, *Kalapakarsha* and *Bhaajna*. The consumption of the *Dadhi* is done very irregularly nowadays. People are unaware of its heavy to digest properly. Also an example for *manthan*, 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*.

3. *Samyoga*-In Plain words, refers to combination and of course combinations are numerous. Especially, it is a trend now a day to mix various food items or products and then relish the taste of the same. Of course the present age belongs to the research and technology. So how can one at such times not tend to uninventious

4. *Raashi*-The 'Quantum' also has a major place in the *Ashtaaharavisheshaayatana*. In this context of *Raashi* the *sarvagraha* and *Parigraha* have been explained. *Sarvagraha*-says that one must consume the various *Ahara dravyas* in a *pinda* form. Where as *Parigraha* is selecting one type of food at a time. Ayurveda mentions about the importance of the *matra* in the *Ahara* and its effect on the digestion. One must eat only according to one's *Agnibala*. This is determined by the quantum of food he can capably digest.

5. *Desha*-Habitat or *Desha* is the next entity. Classics say that before consuming a particular food stuff, it is essentially to know from which land or country it has been de-

rived. The soil has its own effect on the crop. The homologation or the *Saatmya* to a particular food entity is to be considered. Eg; People residing in the Himalayan region are *Satmya* to the *Ushna*, *rukshaadi dravyas*. Where as those of Rajasthan are habituated to consume *Sheeta*, *Snigdha dravyas*. Thus by *Desha*, one must understand the *Dravy uttpatti sthaan* and *upayoga* and the *Saamyas between these*.

6. *Kaala*-Before the intake of food, one must also know about the time factor (*Kaala*). *Nityaga* and *Avasthika* are the 2 types of *Kaala* for the consumption of *Ahara*. In brief, *Nityaga* is that in which *Ahara* is consumed according to the *Rutustmya*. In diseased conditions, the *avasthika kaala* comes into role, by intake of *Ahara* according to the condition of the *Roga*.

7. *Upayoga Samstha*-Certain Rules have been mentioned with respect to the intake of food. This is the *upayoga samstha*. Though various rules of diet have been specified, the above ones are the preliminaries. But, unlike, the olden times the individual spends most of his day at his work place. Thus under the pressure of time lack and also due to a busy schedule one fails to concentrate on the food. Also factors like *Ushna*, *Viryaviruddha*, *Ishtadesha*, *Naatidhura*, etc can hardly be considered. This is especially impossible to follow, for an individual who denies outside, that is, hotel and canteens.

8. *Upayokta*-Finally comes the *Upayokta*, that is the one who uses the *Aharadravya*, and who has the *Okasatmya* or *sharira satmya*. He is the one who must take into consideration all these facts of

Ahara and consume food accordingly. By doing so he gains health.

**DISCUSSION:** Vagbhata opines that the Upayoga Factor may be included under the seventh one i.e. the Upayoga samstha. Also he differs by mentioning swabhava, samskara and maatra. Instead of Prakriti, Karana and Raashi respectively. He has identified these seven as the Saaptahara Kalpana.

Ashtaaharavidhivisheshayatana is the most ideal 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. all of which lead to the manifestation of disease. Proteins, Carbohydrates, minerals, fats etc form the basic bodily constituents which must be essentially present in a diet in the requisite amount. The present age of these essentials are imprinted on the respective package, thus giving the consumer a fair idea about 'what' and 'howmuch' he is consuming. The ancient treatises have mentioned the qualities of various food stuffs like the Dhanya and Shaka. Due to increased industrialization and urbanization, the basic inherent properties of the flora have changed to a certain extent in today's era.

Speaking as whole, Samkar brings about completely new properties in all substance. If this knowledge is applied in today's life then it would be highly beneficial. One must also be aware of the bad effects of certain processing.

The honey and ghee, individually are best for one's health but their combination in the equal quantity, is certainly harmful. Similarly there are other such combinations.

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

Man should always consume the proper quantity of food since it is the activator of agni. But in today's busy world. None of the individual consider this aspect. Also, according to Ayurveda, one must consume only two meals in a day. But with the entry of various snack foods, the adaptation of this discipline seems almost nil. But adopting the rule of quantum of food in one's life is not impossible.

**CONCLUSION:** The intake of Ahara in the appropriate quantity is not enough to bestow good effects on the persons health. To receive the total benefits of the Ahara it is also necessary to have the knowledge about "Ashtaaharavidhivisheshayatana".

It is a time to adopt these Ayatanas in life style and reap the healthy life because as it is said "Cultivate health instead of teating disease"

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**Corresponding Author :** Dr. Prasanna V Savanur Professor & HOD, Dept of P.G. Studies in Dravyaguna N K J Ayu Medical College P G Centre Bidar Karnataka .  
Email id: drpvsavanur@rediffmail.com

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