ABSTRACT
Aahar is the basic requirement for every living organism. So, in Ayurveda it is considered as one of the Trayaupasthamba i.e. three pillar along with Nidra and Bhramacharya. Aahar is needed for metabolism of body. Taking healthy food is not just enough for healthy state, there are many things related to aahar which should be proper for maintaining the health of an individual. Out of them is Ashtavidha Aahar Vidhi Visheshayatan and Aahar vidhi vidhan. Ashtavidha is eight, Aahar is food, vidhi is method, vishesh is peculiar and ayatan is abode. Ashta vidha aahar vidhi vishesh ayatan includes Prakriti (nature), Karana (processing), Samyoga (combination), Rashi (quantity), Desha (place), kala (time), Upayoga-Samstha (rules for use) and Upayoktra (consumer). Aahar vidhi vidhan is method of taking meals. Though food is consumed daily and is the vital source of energy but if consumed with lack of awareness and without self control can lead to illness by affecting the functions of Vata, Pitta and Kapha. Diet should be modified after gaining proper knowledge of food from these eight aspects.

KEYWORDS :- Ashtavidha;Aahar;Vidhi;Visheshayatan; vidhan;

INTRODUCTION
Aahar is what you eat either solid or liquid. Food is the main requirement of every living being. Food is needed for generation of energy, to develop immunity. Many references regarding importance of food are described in Vedas. In Rugveda it is said that, Purusa is manifested by aahar. In Taiteriyoopanishad, Aahar is mentioned as ‘Brahma’, as all is produced from Aahar, maintained by aahar and ends back in the form of aahar. In Indian literature lots of importance is given to the Aahar. Not only the concept of Aahar is important but the way of taking it is equally important. Acharyas mentioned it as Ashta vidha Aahar Vidhi Visheshayatan. Aahar is food, Vidhi is method, Vishesh is special and Ayatan is abode. It is also known as Dietary rules Ayurveda have mentioned the importance of hitkar Aahar and Ashitkar Aahar in order to maintain health of healthy individuals. Equal importance is given to the discipline of taking food(Aahar vidhi vidhan). Food is medicine which balance our Dosha, dhatu and malas, if not consumed in proper manner and in proper quantity they can cause many diseases. Food, mind and the senses have a relationship. Besides three Doshas, our state of mind also influence our health. Mind has three major characteristics Sattva, Rajas and Tamas. The Rajas quality of mind includes thinking, planning and taking decisions. The Tamas quality is that which inhibits motion (drowsiness, fatigueness or laziness), emotions like greed, anger, jealousy etc. The Satva quality of mind include goodness, truth and peace. Satva foods if taken in proper quantity create a balance between rajas and tamas quality. Lack of proper food intake causes mental problems. Thus, for maintaining good health proper Ashtavidha Aahar Vidhi Visheshayatan and Aahar vidhi vidhan is necessary. Ashta vidha aahar vidhi visheshayatan includes
1. Prakriti (nature)
2. Karan(Sanskar means way of preparation),
3. Samyoga (combination of two or more)
4. Rashi (quantity)
5. Desha (habitat and climate)
6. Kala (time)
7. Upayoga Sanstha (rules to follow)
8. Upayoktra (the consumer)

1. Prakriti (Nature of food)
Each individual has a fundamental prakriti (constitution) determined at time of birth and is constant throughout life. Similarly, every food item has its own prakriti. Prakriti is a Swabhava, or the natural attribute such as guru, Laghu. The food which is easy to digest is called Laghu aahar e.g. Green Gram(Moong). The food which takes time to digest is called Guru Aahar. While consuming food it is important to think of Prakriti of
food, as all other factors depend on Prakriti of food. Like quantity, sanskar, time of consumption all depends on nature of food. So prakriti comes first in Aahar vidhi visheshayatan.

E.g. Alcohol, fried and spicy food, sour and acidic food should be avoided by pitta prakriti individuals. Sweets, milk products, refrigerated food and greasy food with high calories should be avoided by Kapha Prakriti.

2. Karan (Sanskar)

It means processing of substances which leads to modification in the intrinsic properties of that substance. This modification happens when it comes in contact of water, fire, churning, place, time, infusing etc and also by the medium used for storing (e.g., copper vessel, or earthen pot), etc.

E.g. Crud is guru, but if churned it turns to buttermilk which enhances Agni and becomes laghu. The foods like murmura, pola etc all are made from rice, but each has different qualities as processing is done differently.

3. Samayoga (combination of two or more)

Samayoga means combination of two or more dravya. Combination exhibits peculiarity that are not seen in case of individual substances, combination of honey and ghee, fish and milk, milk and fruits etc. Milk and fish if taken separately are good for health, as both milk and fish are the rich source of protein, but its Samyoga is not good for health. Milk is sheet viryatmak & fish is ushna viryatmak. Taking together is incompatibility diet (Viruddhaahar) and can lead to formation of Ama which is the root cause of many diseases. Therefore, combination of Viruddha Guna Aahar should be avoided for healthy and disease-free life.

4. Rashi (Quantity)

Rashi means Quantity / Matra. It is quantity of total consumption of food. Quantitative analysis is done in terms of Sarvagragra & Parigraha. If fewer amounts than required is consumed (heena matra), it will not fulfil the need of body and impair the functions of life. If consumed in excess causes body disorders.

Aahar Matra should be consumed according to Agni bala of the person, when Agni is Manda it become the cause of many diseases “Roga sarveapiagni mandyo agni” which causes many diseases related to Mandaagni like Arsha, Atishar Grahni, etc. so as to prevent oneself from these diseases proper amount of food should be consumed as per their digestive power. The Guru Aahar dravyas have Pritivi and Jala Guna dominant. If taken in large amount they pacify agni. Therefore, should be taken in less amount. Whereas, Laghu Aahar Dravyas have Vayu and Agni Guna dominantly, which intensify the Agni, so they can be consumed in more quantity, even though should also consumed in proper amount. According to Acharya Vagbhat half of the stomach should be filled with solid food, one quarter with liquids and another quarter should be kept vacant for movement of Vata.

5. Desha (Habitat)

Desha is considered as Bhumi(land) as well as Deha (body). Bhumi Desha and Deha Desha both should be taken into considered while consuming food. There are three types of Desha explained i.e. Anoop, Jangala and Sadharan. Every specific desha has specific environment and According to geographical areas the qualities of food gradients changes. People who live in particular desha become Satmya to Ahaar and Vihar of that region and hence they are not vulnerable to diseases of the particular area. But during travelling many people fall sick very easily this is due to Desha. When Desha is changed they consume the food of changed Desha. Their whole physiology get disturbed and hence person suffers from many disease. In this situation one should also change their food gradually.

6. Kala (Time)

There are two types of kala i.e., Nityaga and Awasthik. The Awastha is divided into three kala i.e., Bala(childhood) kapha predominant, Yuva(adulthood) pitta is predominant and Vridh (old age) Vata is predominant. So food of Vipret Guna of Awasthik should be taken so as to maintain equilibrium of Dosha in the body. Avasthika Kala is also considered as Vyadhi Avastha e.g. in Naveen Jwara, Langhana should be done for 7 days, but in Jeerna jwara Ghit is prescribed. Treatment can be given according to vyadhi awastha. In Nityyag kala diet should be according to seasons. During Sheeta Kala (Hemanta) due to cold wind, the Agni (digestive fire) o gets trapped in the body (like in a closed chamber) and becomes strong or powerful and is enough to digest food that is heavy not just in quantity as well as in nature. So, person should consume the heavy food in Sheeta Kala. Whereas in Grishma Ritu (summer season), the Sun, by its rays, excessively dries up the environment. So, in this season food, drinks should be sweet and cold.

7. Upyoga Samstha (Dietetic Rules)

In Vimansthan first Adhyay Acharya Charak has described total ten dietetic rules (Aahar vidhi vidhan) to follow for Upayokta (Consumer). It contains everything related to Diet, how to eat, when to eat, what to eat.

I. Ushnam Ashniyat:- Hot food stimulates Agni (digestive enzymes), Vata activities and reduces Kapha.

II. Snigdham Ashniyat:- It helps in early digestion and does Vata anulomna.

III. Matratv Ashniyat:- It means eat in adequate amount.

IV. Jirne Ashniyat:- It means one should eat only after digestion of the previous meal.

V. Virya Aviruddham Ashniyat:- Eat those food materials which are not antagonistic in Virya (potency).
VI. Ishta Deshe Ashniyata:- There should be pleasant atmosphere at the place of eating.

VII. Ishta Sarva Upakarnam Ashniyata:- Favourable utensils for cooking & eating should be present

VIII. Natidrutam Ashniyata Nativilambitam Ashniyata -.It means food should not be eaten very fast nor very slow.

IX. Ajalpam, Ahasan, Tammana Bhunjeet:- It means it is advised not to talk, laugh while eating food. It is advised to eat food with concentration.

X. Atmanamabhisamikshya Samyak:- Keeping all the above things in mind one should eat in appropriate manner.

8. Upyokta (The Consumer):- Food is a medicine but it depends on the Prakriti of Upyokta. One should think of own constitution and eat accordingly.

CONCLUSION
According to Ayurveda both, the healthy as well as diseased people are affected by food. Ayurvedic dietetics places greater role on processing food, its compatibility and rules of food consumption. Ayurveda has described wide range of dietetics including the Pathyapathya, discipline of food intake like Ashta Aahar Vidhi Visheshayatan and Aahar vidhi vidhan. Ayurveda has described about Hita, Ahita, Virudhdhanna, Pathya, Apathya Aahar etc. for each individual.

By following all these Ashta vidha Aahar Vidhi Visheshayatan and Aahar vidhi vidhan individuals can lead to healthy living.

REFERENCES


