



A protocol on the conceptual critical study of dietetics mentioned in *Sutrastan* of *Ashtanga Sangraha* w. s. r. to *Indu* commentary.

Anju Thaware*¹, Madhuri Pachaghare²

¹* PhD Scholar,

² Guide, Associate Professor,

Department of Samhita and Siddhant, R. A. Podar *Ayurveda* Medical College,
Worli, Mumbai, Maharashtra

*Corresponding author: Email- anjali.thaware@gmail.com

Abstract –

Consumption of a healthy and nutritious diet is the most important key that has been discussed in *Ayurveda*. In *Ayurveda* classics, different categorizations of food items have been explained from which we can conclude their profound knowledge on food items, various sources, nature, need, and usage by human beings. *Ayurveda* classics focus on one of the main concepts (ahar). In the *chikitsa* of any disease, diet-path-path ahar is also explained for the management of that disease as well as for *swasthapurush* (disease-free person). For dealing with the status of complete health which is said as *prakritisthapan* (establishment of original health status) concept of Dietetics is taken into consideration. Ahara is the one of three pillars of *Ayurveda* which helps to develop

of body strength, complexion, and ojas (immunity).

Astang sangraha is one of the treatises of *Ayurveda* which covers eight branches of *Ayurveda*. Topics in *Astang sangraha* are arranged chronologically in which practices of medical science are narrated clearly. Interpretation and communication of the science of nutrition is called Dietetics, it helps to gain knowledge about food and lifestyle in both health and disease. In India, most people don't know about diet, its properties, about its protection and they even don't have know how much quantity of food to consume in proper manner. Due to poverty, the threat of widespread household food insecurity is developing and most people fall under the nutrition category.

Fundamental principles of dietetics mentioned in *Astang sangraha* give a clue in understanding the importance of diet and its mode of action. Indu, the commentator of *Astang sangraha*, who wrote *shashilekha*, is the only available that explains its significance and way of thinking. This will be conceptual and literary study. Sample size N/A, Sample selection techniques. N/A. Work will be started from the institute's ethics committee approval.

Data will be interpreted and summarized on the concept of Dietetics. The discussion will be done on-1. Principle of Dietetics. 2. findings in the literature observations. The conclusion will be drawn on the basis of discussion.

Keywords: *Ahar*, Dietetics, Diet, *Astanga sangraha*, *Indu commentary*.

INTRODUCTION

Ahar is food taken in the form of solid or liquid which serves the purpose of nourishment and helps in the maintenance of biological systems.¹ Life is sustained by the intake of *ahar*. The *trayopastambha* (three subsidiary pillars) of life are *Ahara*, *nidra* (sleep) and *brahmacharya* (celibacy). Here *Ahara* has been enumerated first, which shows its importance.²

Ayurveda always emphasizes on consuming a healthy and nutritious diet to maintain good health.

Consumption of a healthy and nutritious diet is the most important key that has been discussed in *Ayurveda*. In *Ayurveda* classics, different categorizations of food items have been explained from which we can conclude

their profound knowledge on food items, various sources, nature, need, and usage by human beings. *Ayurveda* classics focus on one of the main concepts (*ahar*). In the *chikitsa* of any disease, diet-path-path that is also explained for the management of that disease as well as for *swasthapurush* (disease-free person). For dealing with the status of complete health which is said as *prakritisthapan* (establishment of original health status) concept of Dietetics is taken into consideration. *Ahara* is one among three pillars of *Ayurveda* which helps to develop of body strength, complexion, and *ojas* (immunity). Depending upon the *prakarti* of a particular individual (psychosomatic constitution) a physician can distinguish the types of food.

According to *Ayurveda*, the diet is given to an individual after analyzing body's constitution, digestive power, and assessment of *kostha* (digestive system) enriched with all six types of taste.³ Modern concept of dietetics deals with the specific nutritional contents of food - carbohydrates, fats, proteins, vitamins, minerals while *Ayurveda* concept of diet takes into account the food we take in and the manner in which we take it, nature of food, *Agni Bala*, mode of preparation, combination, season, place and environment etc.⁴ Field of Ayurvedic dietetics concept and approach is more scientific.

Properties of substances can be changes with the help of *kalpana*. Selection and preparation of the food articles according to personalized need and convention from particular *dravyas* included in *aharkalpana*. Charkacharya has been mentioned under

various as *Ahar Vidhi Visheshtayatana* and *Ahar vidhividhan*⁵ *dwadash ashana pravicharana* by *Shushruta*⁶, *Saptavidh Aharkalpanas* by *Vridhdha Vagbhata* etc.⁶This is very important feature of for ayurvedic science. *Acharya vagbhat* has describe *ahar* (Diet) for fulfilling both the aims of *Ayurveda* i.e for *swasthapurush* (healthy person) as well as for *atur* (patient). Status of complete health i.e *prakritisthapan* (establishment of original health status) is achieved by dietetics. *Acharya* has mentioned that, *Anna* (food) is the best sustainer of life. Utility of food is served at individual as well as at the universal level, food is responsible for worldly happiness which leads to spiritual salvation.⁸ *Ahara* is one of three pillars of *Ayurveda* which helps to develop of body strength, complexion, and *ojas* (immunity).⁹

When giving treatment to any patient *pathaya-paathya* is the most important factor which is to be given to the patient. If a wholesome diet is given in a planned way, there is no need for separate medical treatment and if an unwholesome diet is permitted, there is any medication do not work.¹⁰

The study of general medicine i.e. *kaya chikitsa* has been given more importance by *charaka* while *shushruta* emphasized on the detailed study of surgical science i.e. *shalyatantra*. *Vagbhata* explained 8 branches of *Ayurveda* i.e. *ashtanga Ayurveda*. In this treatise, we get to know about all the 8 branches. He has covered everything in brief and sweetly and understandably, thus making *Ayurveda* learning an easy process.

In this treatise, we get to know about all the 8 branches. He has covered everything in brief and sweetly and understandably, thus making *Ayurveda* learning an easy process. Though the *Astanga sangraha* borrowed copious material from the compendia of *Charak* and *Shushruta* but he adds very useful material in his work¹¹. In the world of medicine (*Ayurveda*) for having presented *Ayurveda* in a simple, yet precise way, *vagbhata* has been praised. *Vagbhata* is famous for having presented *Ayurveda* and its essence in an easy, simple, comprehensive and understandable way.

As *Astanga sangraha samhita* covers and deeply explains all the eight branches of *Ayurveda*, it contributed to the *Ayurveda* treatise. All the topics are chronologically arranged and very well explained¹².

Important precepts and practices of *Ayurveda* are explained in brief and codified form in *sutrasthan*.

Sutrasthan, the first section of *Astanga sangraha* contain 40 chapters. Derivation of *sutra sthana* is as *soochanat* means indicating briefly the ideas *sufranat* means arranging topics in respective orders and originating flow of ideas just like a thread¹³, which keeps all pearls together in necklace. The specialty about *sutrasthan* of *vagbhata's Samhita* is that it comprise all the meaning of *Tantra* in concise manner.

Present Scenario

The interpretation and communication of the science of nutrition is known as Dietetics; it makes people aware about food in both health and disease. Most of the life style

disorders like diabetes and other diseases (cardiovascular disorders, hypertension, heart disease, cancers) needs both curative and preventive nutrition. Most of us are very dependent upon junk food and fast food due to which an adverse changes in lifestyle have been seen .In addition, people don't have knowledge of diet, nature of food, how to protect food, lastly how much quantity of food to consumed in proper manner .So there is a necessity to spread awareness about diet and healthy eating so that people can change their eating habit for betterment.

Rationalization -

Fundamental Principles of dietetics and therapeutics described in the Astanga sangraha Sutrasthana

In the *astanga sangraha sutrasthana*, all the fundamental principles of dietetics and therapeutics has been described. A living body is composed of the five fundamental elements (*Mahabhutas*). Food is a composed of the five fundamental elements (*mahabhutas*). The basic reason for taking food is to augment and replenish the five fundamental elements in the body.

As health is an integral part of medical treatment, improper food is also basic cause of ill health .Intake of food in improper quantity, intake of incompatible food, defective methods of preparation of food are some of the causes. Seasonal factors should also be taken into consideration in the proper selection of food. Chapter knowledge of liquid materials, nature of food materials protection of food and proper quantity of food described in the *astanga sangraha* provide details about knowledge of liquid

materials, nature of food materials protection of food also provide detail knowledge of therapeutics which includes wholesome diet and unwholesome diet.¹⁴ Sutrasthan of *Asatanga sangraha* is based on *ayurved* classics because each section deals with principle *Ayurveda* related to both preventive and curative approach.To study the concept of dietetics related to its fundamental principle in *astanga sangraha* with its placement related to particular adhaya gives a clue in understanding importance of diet and its mode of action. In *Astanga sangraha* correct sequential order is explained for food which is beneficial for our health food which is advisable in particular disease whole ayurvedic diet plan for healthy people. *Astanga sangraha* is the only ayurvedic text in which views of *Charaka Samhita* as well as *Sushruta Samhita* is explored in sequential manner, mentioned all chapters in proper sequence also through light on concept of diet incompatibility with seven types of *aahar-vidhivisheshayatan*.

In addition to knowledge of liquid diet, nature of food is explained, also tells about ways to protect food with directions of taking food and quantity of food to consumed in proper manner.¹⁵

Commentator Indu, wrote *Shashilekha* commentary on *Astanga sangraha*, only available which explains its significance and way of thinking. Indu's commentary exhibits the esoteric material of *Ayurveda* untouched by previous commentators. He quotes often *Bhattarharischandra* & *Jejjata* as commentators of *Charaka Samhita*. *Arundatta* and *Hemadri* have mentioned Indu commentary in their commentaries. His commentary possesses simplicity of

language, lucidity in the presentation of subject matter & serenity in elucidation. He touches the untouched fields of text wherever he needs. His facts makes more understandable and gives a new approach to solve the difference of concept propounded by other samhita.

1. **Spread awareness** -This study will educate people about healthy food, impact of poor diet .
2. **Build strong Immune system** –this study can also help people develop a healthy diet that can strengthens their immune system so that they reduces the chance of common health issues.
3. **Recovery from illness**- this will also help people to develop food plans to recover patients from number of diseases.

So the presents study will be done on dietetics mentioned in Astanga sangraha and Indu commentary to establish its importance in present era. That's why the topic is selected.

Aim:

To study concepts of Dietetics mentioned in *Astang sangraha Sutrasthan* w.s.r to Indu commentary.

Primary Objectives:

1. To elaborate on dietetics-related concepts from *Astang sangraha*.
2. To establish the significance of *Indu* commentary.
3. To fulfill knowledge gaps for elaborating the meaning of Dietetics (*shabdarth*) & its application (*abhiprtarth*).
4. To establish the importance and utility of dietetics from *Astang*

sangraha of indu commentary in the present era.

Secondary objectives:

1. To study various views and controversies about Dietetics in *Astang sangraha sutrasthan* w.s.r.to Indu commentary.
2. Rewriting of sutras on Dietetics from *Astang sangraha sutrasthan* with its critics.

Methodology-

Operational Definition –

A kind of food that a person habitually eats. DIETETICS is the science of nutrition; which helps people be aware of choices about food and lifestyle in both health and disease.

This will be a conceptual and literary study.

Steps of study

1. Collection of Commentary.
2. Comprehensive reading of commentary of each sutra.
3. Critical analysis of commentary will be done with the help of the following steps
 - Retrieval
 - Revival
 - Technical correlation
 - Translation
 - Editing
 - Review

4. **Interpretation.**

Collection of data – subject material will be drawn from *Astanga Sangraha sutrasthan* and Indu commentary.

Comprehensive reading-reading of each sutra of *Astanga Sangraha* will be done and described them by *Shabdarta* and *Abhipretartha*.

Analysis of data- from collected data using the following steps analysis will be done.

Retrieval- collected data will be studied thoroughly with all its minute entities like- used language, sentence/sutra

construction type, *padsamgraha*, definitions (*paribhasha*), *tantrayukti* etc.

Revival- All the available data will be critically enumerated in order as it is illustrated in Samhita and will be critically analyzed.

Technical correlation-

Related references from other ancient classical texts will be noted and then correlation will be done. Retrieval, revival, the relation of sutra and *pada* with that text, and also Indu's opinion will be established. *Tantrayuktis*, different *vedas* and *nyalas* will be applied on different occasions in order to achieve a better understanding.

- **Translation-** *Sutras & padas* will be converted into English Language.
- **Editing-** could be done if required
- **Review-** review of whole steps will be done.
- **Analysis-** Interactions with large number of renowned scholars, experts in the field of *Ayurveda* will be carried out regarding study of Dietetics, *sutrasthan* of *astanga sangraha*.

Statistical Methods-N/A

OBSERVATION AND RESULTS:

Interpretation-

Data will be interpreted to summarize the exact concept of dietetics.

Data management and analysis procedure-

1. Collected data will be arranged according to *Astanga sangraha sutrasthan* on Dietetics w.s.r to Indu commentary.
2. It will be distributed according to similarities and dissimilarities in views of *astanga sangraha* and Indu commentary about dietetics.
3. Collected data will be enumerated in tabular form wherever necessary.
4. According to the necessity of data it will also be presented in a graphical representation

Discussion and Conclusion-

The discussion will be done after following the steps of the study.

1. Principle of Dietetics

2. Findings in the literature observations.

Dietetics principles of *Ashtanga sangraha* and Indu commentary will be discussed in detail

The discussion will be done on

- Dietetics principle of *Astanga sangraha* and Indu commentary.
- Critical comment on Dietetics
- To establish the importance and utility of Dietetics from *Astanga Sangraha* w.s.r to Indu commentary in the present era.

4) Ethical Consideration: The study will be started after the ethical clearance from the IEC.

5) Withdrawal Criteria: N/A

6) Consent according to ICMR/WHO

Format: N/A

Research Methodology specified and explained for data collection

1. Sample size- NA
2. Sampling technique- NA
3. Methods for data collection relevant to objectives- already mentioned in methodology
4. Plan for statistical analysis- NA

REFERENCES:

1. Hari Sadashiva Shastri Paradakara, editor. Vagbhata. *Astanga Hridaya* (Sarvangsundara of Arundatta and *Ayurveda* Rasayan of Hemadri). 1st ed. Varanasi: Chawkhambha Surbharti Prakashan; 2011. *Sutrasthana*, 6/1 p.83
2. Shivprasad Sharma, editor. Vagbhata. *Ashtanga sangraha* (Shashilekha Sanskrit commentary by Indu), Vol.3. 3rd ed.

Varanasi: Chowkhambha Sanskrit Series; 2012. Sutrasthana, 9/27 p.91

3. Shivprasad Sharma, editor. Vagbhata. Ashtang sangraha (Shashilekha Sanskrit commentary by Indu), Vol.3. 3rd ed. Varanasi: Chowkhambha Sanskrit Series; 2012. Sutrasthana, 7/184 p.66

4. Shivprasad Sharma, editor. Vagbhata. Ashtang sangraha (Shashilekha Sanskrit commentary by Indu), Vol.3. 3rd ed. Varanasi: Chowkhambha Sanskrit Series; 2012. Sutrasthana, 7/185 p.66

5. Yadavji Trikamji Acharya, editor. Charaka. Charak Samhita (Ayurveda Dipika Commentary of Chakrapanidatta) 7th ed. Varanasi: Chaukhambha Surbharati Prakashan :2008. Vimansthan 1/21 -24 P 235-236

6. Yadavji Trikamji Acharya, editor. Shushruta. Shushruta samhita . 1st ed. Varanasi: Chaukhambha Orientalia :200. Uttartantra 64/56 P 812

7. Shivprasad Sharma, editor. Vagbhata. Ashtangasangraha (Shashilekha Sanskrit commentary by Indu), Vol.3. 3rd ed. Varanasi: Chowkhambha Sanskrit Series; 2012. Sutrasthana, 10/2 p.102

8. Shivprasad Sharma, editor. Vagbhata. Ashtangasangraha (Shashilekha Sanskrit commentary by Indu), Vol.3 3rd ed. Varanasi: Chowkhambha Sanskrit Series; 2012. Sutrasthana, 9/102 p.101

9. Shivprasad Sharma, editor. Vagbhata. Ashtangasangraha (Shashilekha Sanskrit commentary by Indu), Vol.3, 3rd ed.

Varanasi: Chowkhambha Sanskrit Series; 2012. Sutrasthana, 10/2 p.102

10. Shivprasad Sharma, editor. Vagbhata. Ashtang sangraha (Shashilekha Sanskrit commentary by Indu), Vol.3. Shivprasad Sharma, editor. 3rd ed. Varanasi: Chowkhambha Sanskrit Series; 2012. Sutrasthana, 7/186 p.66

11. Shivprasad Sharma, editor. Vagbhata. Ashtangasangraha (Shashilekha Sanskrit commentary by Indu), Vol.3. Shivprasad Sharma, editor. 3rd ed. Varanasi: Chowkhambha Sanskrit Series; 2012. Sutrasthana, 1/7 p.3

12. Shivprasad Sharma, editor. Vagbhata. Ashtangasangraha (Shashilekha Sanskrit commentary by Indu), Vol.3. Shivprasad Sharma, editor. 3rd ed. Varanasi: Chowkhambha Sanskrit Series; 2012. Sutrasthana, 1/3 p.2

13. Anant Ram Sharma, editor. Shushruta. Shushruta samhita. Vol. I 1st ed. Varanasi. Chaukhambha Surbharati Prakashan .2001 Sutrasthan 3/12 p 24

14. Shivprasad Sharma, editor. Vagbhata. Ashtangasangraha (Shashilekha Sanskrit commentary by Indu), Vol.3. 3rd ed. Varanasi: Chowkhambha Sanskrit Series; 2012. Sutrasthana, 6th to 11 adhaya p.35-116

15. Shivprasad Sharma, editor. Vagbhata. Ashtangasangraha (Shashilekha Sanskrit commentary by Indu), Vol.3 3rd ed. Varanasi: Chowkhambha Sanskrit Series; 2012. Sutrasthana, 1/40 p.9.

Conflict of Interest: None

Source of funding: Nil

Cite this article:

A protocol on the conceptual critical study of dietetics mentioned in

Sutrastan of Ashtanga Sangraha w. s. r. to Indu commentary.

Anju Thaware, Madhuri Pachaghare

Ayurlog: National Journal of Research in Ayurved Science- 2024; (12) (01): 01- 07

