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## *Dwadash Ashan Pravichar – dietary regime w.s.r. to Sushrut Samhita*

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### **Abstract:**

*Ayurveda is considered as a holistic life science. It includes both preventive as well as curative aspect of any disorder. Here Sushrut Samhita is considered as a surgical classics but Acharya has followed the principles of Ayurveda and also included the preventive aspect by mentioning the Dinacharya, Rutucharya and daily dietary regime to be followed. In present review the Dwadash Ashan Pravichar – the twelve dietary regimes to be followed by healthy as well as diseased person is been discussed. It can also be considered as dietary therapy which can be prescribed in various disorders.*

**Keywords:** *Dwadash Ashan Pravichar, Sushrut Samhita, dietary therapy*

### **Introduction:**

Ayurveda is rightly called as life science. It throws light on each aspect of life. The ways and methods of living healthy life are been described beautifully by various Ayurveda classics. The procedures which helps in living a healthy, happy life and attain the *Pursharthas – Dharma, Artha, Kama and Moksha* are mentioned in details in these texts. To keep this body in healthy state one has to put efforts uninterruptedly in the form of exercise and wholesome diet. The main source of energy which is the basic currency required for each activity is wholesome food. In Ayurveda the concept of *Ahara*– food to be ingested is described in a peculiar fashion. Here the *Rasa – taste (Madhura, Amla, Lavana, Katu, Tikta and Kashaya)*, the region of the food production – *Desha*, the body humors – *Vata, Pitta, Kapha*, the qualities of food – *Guna*, the potency – *Virya* and qualities after first pass metabolism – *Vipaka* are to be considered in prescribing the dietary regime. The concept of *Prakrut*

*Agni* – optimum digestive capacity is also to be considered in present context. The normal state of *Agni* maintains the homeostasis of the body, where as if the *Agni* is disturbed or uneven – *Vishama*, the body has to face the pathological conditions or diseases.

Various Ayurveda classics had described number of methods and types of diets to be followed. *Acharya Charak* had mentioned eight factors determining the utility of food – *Astho Aharvidhivisheshayatan*. The collective term – *Ahar Vishi Visheshayatan* unfolds the various aspects of each i.e. *Aharvishesh*, *vidhivishesh* and *Ayatanvishesh*. This aspects focuses on factors which are responsible for wholesome and unwholesome of food or method for the diet intake. Here the emphasis is given on the nature and quality of food to be ingested. It also clarifies the right method – *Vidhi* and its possible *Ayatanto* to be followed. Apart from it *Acharya Sushrut* had mentioned *Dwadash Ashan Pravichar* which focuses more on the subject. Who can have which type of diet and that to in which state – *Avastha*. This makes the *Dwadash Ashan Pravichar* to stand out in dietary regime to be followed by healthy as well as diseased.

*Dwadash Ashan Pravichar* –

तत्रशीतउष्णसिग्धरूक्षद्रवशुष्कएककालिकद्विकालिकऔषधियुक्तमात्राहीनदोषप्रशमनवृत्त्यर्थाः।

- Su. Utartantra 64/55

These twelve diet plans are been briefed as follows –

1. *Sheet* –

तृष्णोष्णमददाहार्तात्रिक्तपित्तविषातुरान।  
मूर्च्छार्तानस्त्रीषुचक्षीना ...।।

This type of food – *Sheet* – cold in nature or quality is been advocated for the person who is suffering from *Trushna* – thirst, *Ushnata* – heat, *Daha*– burning sensation, *Mad* – intoxication, *Raktapitta*– vitiation of *Rakta* and *Pitta*, *Visha* – poison infestation, *Moorcha*– giddiness, *Streesang*– indulgence in sexual act and *Ksheen*– who is exhausted.

2. *Ushna* –

कफवातामयाविष्टान्विरिक्तानस्नेहपायिनः।  
प्रक्लीन्नकायाश्च...।।

*Ushna* – hot in nature or quality of food is indicated in vitiation of *Kapha* and *Vata Dosha*, in patients subjected to *Virechana*, *Sneha Pana* – olation therapy, *Klinna Kaya* – wet/dampen skin and body.

3. *Snigdha* –

वातिकानरूक्षदेहाश्वव्यवायोपहतास्तथा।  
व्यायामिनश्चापि ...।।

*Snigdha*– unctuous food is advocated in *Vata Prakruti*, *Ruksha Kaya* – dryness in body, *Vyayama* – indulged in regular exercise, *Vyavaya*– indulged in sexual act.

**4. Rooksha –**

मेदसाठभिपरितास्तुस्निग्धान्मेहातुरानपि।  
कफाभिपन्नदेहाश्च...।।

*Rooksha* – dry nature of food is given in patient with excessive *Meda*– fats in body, with unctuous body and skin, *Prameha* and has vitiation of *Kapha Dosha*.

**5. Drava –**

शुष्कदेहान्पिपासार्तानिदुर्बलानपि।

*Drava* – liquid diet is recommended in *Sushka Deha* – dryness in body, *Pipasa*– thirst and *Durbala*– weakness in body.

**6. Shushka –**

प्रक्लीन्नकायानत्रणिनःमेहिन्।

*Sushka*– dry food is given in *Klinna Kaya* – wet/dampen skin and body, *Vranin* – wet wound and in *Prameha*.

**7. Ekkala –**

दुर्बलाग्निविवृद्धये..।

*Ekkala*– having food once in a day is indicted for *Durbala Agni* – hampered or low digestive fire and to make it optimum.

**8. Dvikala –**

समाग्रये...।

*Dvikala* – two times food in a day is indicated to the person who has *Sama Agni* i.e. optimum digestive fire.

**9. Aushadhiyukta –**

औषधद्वेषिणेदेयस्तथौषधसमायुतः।

*Aushadhiyukta* – one who dislikes the medicine or does not wish to take it then it is advised to give the medicine along with food.

**10. Matraheen–**

मन्दाग्रयेरोगिणे..।

*Matraheen*– one who's digestive fire is weak – *Mandagni* and one who is diseased – *Rogi*, the *Matraheen*– small quantity of food is advisable.

**11. Doshaprashaman –**

यथर्तुदत्तस्त्वाहार...।

*Doshaprashaman* – the diet which is in tune with *Rutu* – i.e. seasonal variations is considered to be balancing of *Tridosha*.

## 12. *Vrutyartha* –

अतपरंतुस्वस्थानांवृत्यर्थसर्वएवच ।

*Vrutyartha* – a healthy person with *Sama Dosha* and *Samagni* can have wholesome diet according to ones *Vrutti* – or ones physical and mental requirement.

### Inference:

*Acharya Sushrut* had elaborated the diet regime to be followed in a special manner. Along with medication one can treat the disorders by following *Dwadash Ashan Pravichar* mentioned in *Sushrut Samhita*. Here the *Dosha Stithi* – vitiation of any respective *Dosha* and potency of *Agni* – *Mandagni* or *Samagni* is taken into consideration and likewise diet is been prescribed. This can prove to be a beneficial practice which can be advised to each patient even today.

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