

A COMPARATIVE STUDY OF CHAPTERS FROM ANNASVARUPA VIJNANIYA ADHYAYA TO MATRASHITIYA ADHYAYA OF SUTRASTHANA OF ASHTANGA SANGRAHA AND ASHTANGA HRIDAYA

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ABSTRACT

Background: *Ahara* is regarded as one of the three fundamental pillars (*Trayopastambha*) of life in Ayurveda and plays a vital role in the maintenance of health and prevention of disease. Among the classical Ayurvedic treatises, *Ashtanga Sangraha* and *Ashtanga Hridaya* of Acharya Vagbhata provide a systematic exposition of dietary principles through the chapters from *Annasvarupa Vijnaniya Adhyaya* to *Matrashitiya Adhyaya*. Although both texts share the same philosophical foundation, differences exist in their organization, extent of elaboration, and inclusion of specific concepts. **Objective:** To prepare the template and compare the selected chapters of *Ashtanga Sangraha* and *Ashtanga Hridaya* with respect to conceptual similarities, differences, unique contributions, and clinical significance. **Materials and Methods:** A literary comparative study was carried out using the Sanskrit texts of both treatises. Corresponding chapters were translated into English and compared using a structured comparison template.

Similarities, differences, additional information, elaborative descriptions, and concepts unique to each text were identified and analysed. **Results:** Both treatises present the same

fundamental principles of Ayurvedic dietetics, including *Ahara Matra*, *Ajirna*, *Ama*, *Alasaka*, *Visuchika*, and dietary discipline. However, *Ashtanga Sangraha* provides considerably greater detail through additional classifications, clinical explanations, therapeutic formulations, and unique concepts. In contrast, *Ashtanga Hridaya* presents the same principles in a concise and systematic manner, facilitating easier learning and practical application. **Conclusion:** *Ashtanga Sangraha* and *Ashtanga Hridaya* are complementary works that preserve the teachings of Acharya Vagbhata. While *Ashtanga Hridaya* serves as a concise handbook of Ayurvedic principles, *Ashtanga Sangraha* offers a more comprehensive exposition with greater clinical depth. An integrated study of both texts provides a broader understanding of Ayurvedic dietetics and strengthens their application in education, research, and clinical practice.

KEYWORDS: *Ahara*, *Ashtanga Sangraha*, *Ashtanga Hridaya*, *Vagbhata*, *Matrashitiya Adhyaya*.

INTRODUCTION

Ahara occupies a central position in Ayurveda and is recognized as one of the *Trayopastambhas*. Proper selection, preparation, quantity, compatibility, and timing of food are considered fundamental for maintaining equilibrium of *Dosha*, *Dhatu*, and *Mala* thereby preserving health and preventing disease. Therefore, Ayurvedic classics give great importance to *Ahara*, *Agni* and proper dietary practices.

Among the classical compendia of Ayurveda, *Ashtanga Sangraha* and *Ashtanga Hridaya*, authored by *Acharya Vagbhata*, occupy a unique place because they systematically compile and reorganize the teachings of earlier authorities such as *Charaka Samhita* and *Sushruta Samhita*.^[1] Although both texts share the same basic foundation, they differ considerably in literary style and extent of explanation. *Ashtanga Sangraha* combines prose and verse, allowing elaborate descriptions and detailed clinical discussions, whereas *Ashtanga Hridaya* presents the same principles in a concise metrical style that facilitates memorization and practical use.

The chapters from *Annasvarupa Vijnaniya Adhyaya* to *Matrashitiya Adhyaya* of *Sutrasthana* constitute the core of Ayurvedic dietetics in both texts. These chapters discuss the classification and properties of *Ahara Dravya*, *Ahara Vidhi*, *Viruddha Ahara*, *Ahara Matra*,

disorders arising from improper dietary habits, and their management. Together, they provide the theoretical and practical foundation for individualized dietary planning in *Ayurveda*.

Despite addressing the same subject, both texts differ in chapter organization, conceptual elaboration, therapeutic descriptions, and inclusion of specific formulations. *Ashtanga Sangraha* frequently preserves additional clinical observations, therapeutic procedures, and unique concepts that are either briefly mentioned or omitted in *Ashtanga Hridaya*. Conversely, *Ashtanga Hridaya* emphasizes brevity and systematic presentation, making it one of the most widely studied classical texts in Ayurvedic education.

Although numerous studies have evaluated individual concepts of Ayurvedic dietetics, a systematic comparison of these corresponding chapters has received limited scholarly attention. Therefore, the present study was undertaken to critically compare the selected chapters of *Ashtanga Sangraha* and *Ashtanga Hridaya*, highlighting their similarities, differences, unique contributions, and clinical relevance. Such a comparison provides a clearer understanding of Vagbhata's approach to dietetics and demonstrates the complementary value of both treatises in contemporary Ayurvedic education, research, and clinical practice.

OBJECTIVES OF THE STUDY

- To prepare the template for the comparison of chapters from *Annaswarupa Vijnaniya Adhyaya* to *Matrashitiya Adhyaya* of *Ashtanga Sangraha* and *Ashtanga Hridaya*.
- To compare all the *Shlokas* presented in the selected chapters with respect to their similarities, differences, extent of elaboration, and unique contributions.

METHODOLOGY

The present study titled “*A Comparative Study of Annasvarupa Vijnaniya Adhyaya to Matrashitiya Adhyaya of Sutrasthana of Ashtanga Sangraha and Ashtanga Hridaya*” was undertaken to analyse the similarities, differences, and unique contributions of both texts.

The study was conducted in the following stages.

- The selected chapters from *Annasvarupa Vijnaniya Adhyaya* to *Matrashitiya Adhyaya* of *Ashtanga Sangraha* and their corresponding chapters in *Ashtanga Hridaya* were studied. Sanskrit *Shlokas* were collected and translated into English for comparative analysis.
- The translated content was entered into a prepared template and compared *Shloka*-wise.

- The observations were recorded by identifying and calculating the additional, elaborative, and unique concepts in both texts.
- The clinical significance of selected elaborative descriptions and unique concepts from each chapter was discussed.
- The conclusion was derived from the observations and discussions, taking into account the similarities, differences, elaborative descriptions, and unique concepts identified in the selected chapters.

REVIEW OF LITERATURE

The present comparative study was undertaken by reviewing selected chapters from *Ashtanga Sangraha* and *Ashtanga Hridaya*. For the comparative study, five chapters from the *Sutrasthana* of *Ashtanga Sangraha* and three corresponding chapters from *Ashtanga Hridaya* were selected. The chapters considered from *Ashtanga Sangraha Sutra Sthana* are *Annasvarupa Vijnaniya Adhyaya*, *Annaraksha Vidhi*, *Viruddhanna Vijnaniya Adhyaya*, *Annapana Vidhi Adhyaya*, and *Matrashitiya Adhyaya*, while the corresponding chapters from *Ashtanga Hridaya* are *Annasvarupa Vijnaniya Adhyaya*, *Annaraksha Adhyaya*, and *Matrashitiya Adhyaya*. In this comparison, the contents of *Annaraksha Adhyaya* of *Ashtanga Hridaya* are distributed across *Annaraksha Adhyaya* and *Viruddhanna Vijnaniya Adhyaya* of *Ashtanga Sangraha*. Similarly, the contents of *Matrashitiya Adhyaya* of *Ashtanga Hridaya* are found under the corresponding *Matrashitiya Adhyaya* along with *Annapana Vidhi Adhyaya* of *Ashtanga Sangraha*.

A chapter-wise comparative template was prepared for the selected chapters of *Ashtanga Sangraha* and *Ashtanga Hridaya*. Since the detailed comparative data is extensive, the observations have been condensed and presented in a summarized form in the present article, highlighting the major similarities, differences, elaborations, and distinctive contributions of both texts. To illustrate these observations, a few important examples have been selected from the detailed comparative analysis.

Annasvarupa Vijnaniya Adhyaya

Both *Ashtanga Sangraha* and *Ashtanga Hridaya* describe the major Vargas like *Shooka Dhanya*, *Shimbidhanya*, *Kritanna*, *Mamsa*, *Shaka*, and *Phala*.

Concepts with same description in A.S. and A.H.

- Both A.S. and A.H. share a substantial common foundation regarding the classification, properties, qualities and applications of food substances. Examples include:
- **Shookadhanya Varga:** *Shali Bheda* and its *Samanya Guna*, *Yava* and *Godhuma* etc.
- **Shimbidhanya Varga:** *Masha*. **Kritanna Varga:** *Manda*, *Peya*, *Vilepi*, *Odana*, *Laja*, *Prithuka*, *Vesavara* etc.
- **Mamsa Varga:** *Aja Mamsa*, *Avi Mamsa*, *Kukkuta*, *Varha*, *Gurutva* and *Laghutva* of *Mamsa* Based on Sex and Body Region, *Gurutva* of *Mamsa* in Relation to Anatomical Parts etc.
- **Shaka Varga:** *General properties*, *Sunishanna*, *Changeri*, *Patola*, *Brihati Dvaya*, *Kushmanda* etc.
- **Phala Varga:** *Draksha*, *Dadima*, *Qualities of Swadu* and *Amla Phala*, *Amra*, *Matulunga* etc.

Same concepts with additional information in A.S

It means the same concept is present in both, but additional points may be given in either one text or in both texts. *Ashtanga Sangraha* provides additional information regarding its varieties, *Guna*, *Rasa*, therapeutic effects, relative superiority or inferiority, classification, or practical application.

- Examples include: **Mudga:** A.S. gives additional details like its suitability for soup, *Laghu* nature, and preference for green variety.^[2] **Kulattha:** A.S. provides many additional *Guna*, *Karma* and effects on health. **Trina Dhanya** includes additional varieties like *Kangu*, *Kodrava*, *Jurnahva*, *Gadi*, *Varunapadika*, *Shyamaka*, *Toyashyamaka*, *Hastishyamaka*, *Shilbika*, *Shishiroddala*, *Nivara*, *Varuka*, *Varakotkata*, *Madhulika*, *Antanirgandi*, along with their specific properties and actions. Similarly, *Venuyava/Vamsha Yava*, **Shimbidhanya Varga**, *Tila*, *Nava* and *Purana Dhanya* etc.

Same concepts with more elaboration in A.S

These are the few concepts present in both A.S. and A.H., but A.S. provides greater detail.

- **Mamsa Rasa** is elaborated in relation to conditions such as *Ksheena Dhatu*, *Urakshata* and *Vataroga*, along with its *Brimhana*, *Vrishya* and *Chakshushya* applications.^[3]
- **Saktu** is described in greater detail, including its variation in *Guru-Laghu* according to its form and preparations such as *Shashkuli* and *Modaka*.
- **Samanya Guna of Matsya:** Fish greatly increase *Kapha* and *Pitta*, but are excellent at pacifying *Vata*.
- **Bilva Phala:** A.S. gives a more detailed description for *Baala Bilva* as *Tikshna*, *Pittala*, *Ushna*, *Snigdha* and *Laghu*.

Concepts Exclusive to A.S.

- A.S. contains several concepts and food substances that are not described in the corresponding account of A.H. for example,
- **Kritanna Varga: Masha Supa:** *Masha Supa* causes production of large quantity of *Abhyantara Mala*. **Khala and Kambalika:** *Khala* and *Kambalika* are *Hridya* and *Chedi* when mixed with appropriate medicines. **Dakalavanika:** Those prepared with very little quantities of *Mamsa* etc. which are clear are known as *Dakalavanika*. **Raga and Shadava:** *Raga* and *Shadava* are *Hridya*, are *Vrishya*, improves appetite, *Guru*, *Prinana*, relieve *Bhrama*, *Trit*, *Chardi*, *Mada*, *Murcha* and *Shrama*.
- The description of **Matradi Varga** is a distinctive contribution of A.S. in this chapter. *Matradi Varga* further explains how factors such as *Matra*, *Avastha*, *Kala*, *Desha*, *Samskara* and *Samyoga* influence the properties and effects of substances.^[4]
- Thus, the unique contribution of A.S. lies not only in the number of additional substances but also in its greater clinical and contextual elaboration of *Ahara*.

Concepts Exclusive to A.H.

- Although the additional material is comparatively less than that of A.S., A.H. contains certain concepts and substances that are specifically mentioned in A.H. Examples include: *Kalaya*, *Grinjanaka*.

Annaraksha Vidhi Adhyaya

This chapter primarily deals with the protection of food and drink from poisoning, along with the role and qualifications of the *Pranacharya* in both the texts, but *Ashtanga Hridaya* includes concepts such as *Trayopasthambha* and *Viruddha Ahara*, which are further elaborated in the *Viruddhanna Vijnaniya Adhyaya*. of A.S.

Concepts with same description in A.S. and A.H.

- Signs and symptoms of poisoned fruits
- Signs and symptoms of poisoned *Malya* (garland)
- Signs and symptoms of poisoned *Astara* and *Pravarana* (bed sheet)
- Signs and symptoms of poisoned vessels made of *Loha*, *Mani*, etc.
- *Hridvishodhana*

Same concepts with more elaboration in A.S

- **Lakshana of the person who administered Visha:** Both texts describe the suspicious behaviour and physical manifestations of the *Visha-prayokta*, but A.S. gives a much more detailed description—*Udvega*, *Swedana*, *Vepathu*, *Shyava-Shushka Mukha*, *Vishada*, *irregular gait*, *inappropriate laughter*, *concealment*, *abnormal movements*, etc.
- **Lakshana of Pranacharya:** A.S. provides detailed qualifications and ethical attributes of *Pranacharya*. The king should choose as his physician a person who is born in a good family, kind and caring, trustworthy, respectful of moral values, and noble in behaviour, who is skilled, generous, calm, clean in habits, humble, active, free from bad addictions, without ego, anger, or recklessness; who can clearly understand and explain spoken words, who is well trained in all the eight branches of *Ayurveda* according to the classical texts, who applies treatments properly, is well prepared with medicines and therapies, and who knows what is suitable (*Satmya*) for different individuals. Such a physician should be appointed by the king as the protector of life.
- **Need of a Physician to the king nearby all the time:** Due to the numerous responsibilities of the king and the possibility of sudden emergencies such as severe pain and fainting, continuous medical observation is essential. The king may also be inclined toward unwholesome habits and may be influenced by attendants who offer pleasing but harmful advice. Therefore, the physician is advised to reside near the royal palace, enabling close and regular observation of the king and prompt attention to his health and treatment needs.

Same concepts with additional information in A.S and A.H

- **Examination of poisoned food by Agni:** Both describe the abnormal behaviour of *Agni* when poisoned food is placed upon it. However, A.S. additionally describes features such as the flame becoming *Ruksha* and *Manda*, producing different colours resembling a rainbow and making a crackling sound,^[5] thereby giving a more elaborate *Visha Pariksha* description.
- **Visha-Yukta Anna Pariksha through Pashu-Pakshi:** Both texts describe examination of poisoned food through the responses of birds and animals. A.S. provides a considerably broader range of *Pashu-Pakshi Lakshana*, including changes in the voice of *Kaka*, vision of *Chakora*, gait of *Hamsa*, behaviour of *Krauncha*, *Bhringaraja*, *Shuka*, *Sarika*, *Jivajivaka*, *Nakula*, *Markata* and others.^[6]

- **Signs and symptoms of poisoned food:** Both texts describe the same concept of poisoned food with similar changes in consistency, cooking property, and sensory attributes. A.H adds slight extension by mentioning altered *Ushma* and associated symptoms like confusion, fainting, and salivation.
- **Chikitsa for Amashayagata and Pakvashayagata Visha:** Both *Ashtanga Hridaya* and *Ashtanga Sangraha* advocate *Vamana* and *Virechana* as the primary *Shodhana* therapies for *Amashayagata* and *Pakvashayagata Visha*, *Ashtanga Sangraha* specifies distinct emetic and purgative formulations followed by administration of *Dushivishari*, whereas *Ashtanga Sangraha* further incorporates *Navana*, *Anjana*, and *Pana* of a comprehensive *Vishahara* formulation for enhanced detoxification.

Concepts Exclusive to A.S.

- Detailed role and conduct of the *Pranacharya/Raja Vaidya*, including his qualifications, ethical conduct, continuous proximity to the king, and responsibilities during military campaigns.
- **Specific food-safety procedures**, such as examination of ingredients, washing water, vessels and utensils before food preparation, drumming of medicated drums during meals followed by repeated testing with poison-detecting substances.
- **Poison contamination of environmental resources**, including land, water, air, trees, pathways, grass and fuel, along with their signs and methods of purification.
- **Detailed poisoning through non-oral routes**, including poisoned *Nasya*, *Dhuma*, *Abhyanga*, *Karnapurana*, *Mukhalepa*, ornaments, *Padapeetha*, *Chatra* and *Shiro Abhyanga*, with their respective manifestations and management.
- **Numerous Vishahara formulations and protective measures**, such as *Sarvarthasiddhi Anjana*, *Brihaspati Vishahara Yoga*, *Saumya Agada*, *Vishaghna Dhoopa*, *Vishahara Snana Yoga* and specific antidotal measures.
- **Preventive and behavioural safeguards for the king**, including *Hridayavarana* i.e., one should drink *Ajeya Ghrita* or even preparations which act like *Amrita* in empty stomach.^[7] dietary precautions, physician conduct and night-time protective rituals like *Raksha Mantra*. Thus, the additional concepts in *Ashtanga Sangraha* demonstrate a comprehensive exposition of *Visha Pariksha*, *Visha Pratishedha* and *Raja Raksha*, extending *Annaraksha Vidhi* beyond the identification of *Visha-Yukta Anna* to a broader system of *Visharaksha* and preservation of *Raja-Swasthya*.

Viruddhanna Vijnaniya Adhyaya

Viruddhanna Vijnaniya Adhyaya of *Ashtanga Sangraha* was compared with *Annaraksha Adhyaya* of *Ashtanga Hridaya* as it addresses concepts such as *Viruddhahara* and *Trayopastambha*.

Concepts with same description in A.S. and A.H.

- Harmful consequences of *Viruddha Ahara*
- *Padamshika Krama* for gradual discontinuation,
- Three *Upastambhas*
- *Prateekara* of *Viruddha Ashana Roga* and
- Effect of Exercise and other Factors on *Viruddha Ahara*

Same concepts with more elaboration in A.S

- **Viruddha Dravya Lakshana** – A.S. explains *Viruddha* as that which aggravates *Dosha* without expelling them and further states that such substances remain opposite to *Dhatu*. A.H. gives the basic definition but does not include the *Dhatu-virodhitva* aspect.
- **Nishedha of Matsya with Paya** – A.S. gives a detailed explanation of the incompatibility of *Matsya* and *Ksheera* based on their *Sheeta* and *Ushna Virya*, *Abhishyanditva*, and particularly elaborates the characteristics of *Chilichima Matsya* and its tendency to produce *Amavisha* and diseases.^[8]

Same concepts with additional information in A.S and A.H

- **Nishedha of Amla Phala with Paya** – A.S. provides additional *Viruddha Dravya* such as *Masha* and *Nishpava* and specifically mentions the possibility of *Kushtha* following inappropriate combinations.
- **Samyoga Viruddha** – Both texts provide numerous examples, but A.S. adds further combinations and, importantly, specifies the *Dosha-prakopa* and *Vyadhi* consequences for some combinations, such as *Padmottarika Shaka* aggravating *Vata*, *Haridraka* fried in *Sarshapa Taila* aggravating *Pitta*, and *Payasa* with *Mantha* aggravating *Kapha*.
- **Ahita Shayana / Akala Shayana** – A.S. provides a much more extensive list of manifestations, including *Halimaka*, *Shirojadya*, *Staimitya*, *Gurugatrata*, *Bhrama*, *Matibhramsha*, *Agnimandya*, *Arochaka*, *Ardhavabhedhaka*, *Kandu*, *Kota*, *Pidaka*, *Kasa*, *Tandra*, *Galamaya* and *Visha Vega Pravritti*.^[9]

- **Chikitsa of Atinidra** – A.S. gives a broader range of measures, including *Virechana* of *Kaya* and *Shiras*, *Vamana*, *Raktamokshana*, *Dhooma*, *Kshut*, *Trit*, *Vyatha*, *Harsha*, *Shoka*, *Maithuna*, *Bhaya*, *Krodha*, *Chitta-Utkantha*, *Asukha-Shayya*, *Satva-vridhhi*, *Tamo-guna-jaya*, *Ruksha Ahara* and vigorous activity.
- **Manda Nidra Upachara** – A.S. gives a more extensive regimen including *Ksheera*, *Ikshu Rasa*, *Mamsa Rasa*, *Anupa-Audaka Mamsa*, *Guda-Pishta Ahara*, *Shali*, *Madya*, *Masha*, *Mahisha Dadhi*, *Keelata*, *Abhyanga*, *Udvardana*, *Snana*, *Urdhva-Shrotra Purana*, *Netra-Tarpana* and *Jivaniya-Ghrita* followed by *Ksheera*

Concepts Exclusive to A.S.

- **Viruddha Ahara**: Food combinations to be avoided based on *Sheeta-Ushna*, *Nava-Purana* and *Pakva-Apakva* characteristics, combination of activities to be avoided, e.g., *Sheeta Jala Avagaha* immediately after exposure to *Atapa*, and drinking *Ksheera* in relation to *Raktapitta*, adverse effects of eating immediately after physical/vocal fatigue, such as *Chardi*, *Gulma* and *Svara Sada*, *Viruddha* due to combination, proportion and processing.
- Examples of *Viruddha Ahara* such as *Ksheera with Kulattha*, *Panasa and Matsya*, *Dadhi*, *Saktu at night* and *Yavaka*.
- *Vyapat* due to *Viruddha Ashana*, including *Visphota*, *Shopha*, *Mada*, *Vidradhi*, *Gulma*, *Yakshma*, loss of *Tejas*, *Bala*, *Smriti*, *Indriya* and *Chitta*, and even *Marana*.
- Role of *Viruddha Ahara* in alleviation of *Roga*, showing that *Viruddha* may become *Pathya* depending upon *Samyoga* and circumstances.^[10]
- **Nidra: Swarupa of Nidra** – Origin of *Nidra* from *Tamas*, **Nidravesha Avastha** – Involvement of *Shleshma*, *Srotorodha*, *Shrama* and cessation of *Indriya Pravritti*, **Swapna Avastha** – Distinction between cessation of *Indriya Jnana* and continued activity of *Manas*, **Yukta Nidra** and its relation to *Sukha*, *Ayu* and *Buddhi Shuddhi*, **cause of Atinidra** through *Kapha* accumulation, *Srotorodha*, *Gaurava* and subsequent *Alasya*, **cause of Nidranasha**, including disturbance of usual sleep time, reduced activity, *Vyadhi*, *Vata* and *Pitta Vridhhi*, **Tandra Lakshana**, including *Kapha* moving upward due to *Vata*, obstruction of *Dhamani*, *Moha*, abnormal eye movements and prognosis, **seven types of Nidra** – *Kala Swabhava*, *Amaya*, *Chitta*, *Sharira-Shrama*, *Kapha*, *Agantu* and *Tamobhava*.
- **Brahmacharya**: Detailed guidelines for sexual conduct, age restriction – avoidance before 16 years and after 70 years for longevity, early sexual activity and its effect on immature *Dhatu*, dangers of sexual activity in old age, importance of preservation of *Shukra* as the *Sara of Sara*, consequences of improper sexual conduct, including loss of *Ayus*, *Ojas*,

Shukra and development of *Vridhhi*, *Prameha*, *Ashmari* and *Timira*, control of sensory desires for maintaining *Sukha* and *Ayus*. These provide a distinct *Brahmacharya* and *Shukra-Rakshana* perspective in A.S.

- **Roga Hetu, Dosha Prakopa and Vyadhi Pratishedha:** A.S. discusses, *Prajnaparadha*, *Asatmyendriyarthasamyoga* and *Kala Vaikrita* as the three fundamental causes of disease.
- Variability in *Dosha Prakopa* according to *Dushya* and individual *Vyadhi-Bala*, intensification of *Apathya* when it possesses similar qualities to the already aggravated *Dosha*, repeated accumulation and aggravation of *Dosha* by multiple *Nidana*.^[11]
- Influence of *Satmya* and *Vyayama* in reducing the effect of *Apathya*.
- **Vata, Jala, Desha and Kala Vikriti:** A.S. goes further into the characteristics of: *Vikrita Vata*, *Jala*, *Desha* and *Kala*. It also describes their effects and countermeasures including *Panchakarma*, *Rasayana*, *Brahmacharya*, *Daya*, *Dana*, *Sadachara*, *Shama*, *Saddharma* and *Satkatha*.
- **Daiva and Purushakara:** A.S. contains an extensive discussion on: *Daiva-Purushakara*, Three types of *Karma* – *Shrestha*, *Madhyama*, *Avara*, *Kala* and *Akala Mrityu* *Vedavadi* classification of *Mrityu*, *Saugata* classification of *Mrityu*, Evidence for the existence of *Akala Mrityu*, *Drishtanta* for *Kala* and *Akala Mrityu*, Influence of past and present *Karma* on *Ayus* and *Bala*.

Annapana Vidhi Adhyaya

This chapter deals extensively with *Ahara Vidhi*, *Ahara Kala*, *Bhojana Krama*, *Anupana*, *Bhojanottara Vidhi*, *Ahara Parinama*, *Hita-Ahita Ahara* and dietary practices for maintaining health.

Concepts with same description in A.S. and A.H.

Both A.S. and A.H. describe several fundamental principles of *Ahara Sevana*.

These include

- **Ahara Kala** – Food should be taken after proper digestion of the previous meal, with manifestation of hunger, normal movement of *Vata*, clear belching, proper functioning of *Agni* and a feeling of lightness in the body.
- **Rules of food intake** – Food should be *Hita*, *Snigdha*, *Ushna*, and *Laghu*, consumed at the proper time and with appropriate attention.
- **Bhojana Krama** – *Guru*, *Snigdha* and *Madhura* foods are advised at the beginning, *Amla* and *Lavana* in the middle and comparatively lighter/opposite qualities towards the end.

- **Anupana Lakshana** – both describe ideal *Anupana* as having qualities opposite to the food while remaining *Avirodhi*.
- **Anupana Guna** – Both texts describe its role in promoting *Tarpana*, *Preenana*, *Oorjana/Brihmana*, softening and moistening food, facilitating its downward movement and supporting digestion.
- **Anupana Varjya** – Both describe conditions in which *Anupana* should be avoided, particularly *Urdhva Jatrugata Roga*, *Shwasa*, *Kasa* and related conditions.
- **Nitya Sheelaniya Dravya** – Both texts recommend regular consumption of several wholesome foods such as *Shali*, *Godhuma*, *Yava*, *Shashtika Shali*, *Jangala Mamsa*, *Mudga*, *Ghrta*, *Ksheera*, *Madhu*, *Amalaki*, *Haritaki* etc.
- **Annapurana of Kukshi** – Both recommend appropriate filling of the stomach with solid food and liquid, leaving adequate space for *Vata* and other *Dosha* functions.
- **Tyajya Ahara** – Both describe various forms of contaminated, excessively hot/salty, reheated or otherwise unsuitable food that should be avoided.
- **Samashana, Adhyashana and Vishamashana** – Both recognize improper combinations, eating before digestion of the previous meal and improper quantity/timing as harmful dietary practices.

Same concepts with more elaboration in A.S.

These are concepts present in both A.S. and A.H., but A.S. provides greater detail, additional explanations, examples or clinical implications.

- **Ahara Kala:** A.S. gives a more elaborate description of the signs indicating the proper time for food intake and additionally explains the benefits of consuming food at this time, including *Ayushya*, *Bala* and *Varna Abhivridhi* and prevention of *Dosha Pradushana*.
- **Rules to follow during intake of food:** Both texts describe *Upayoga Vyavastha*, but A.S. provides a considerably more detailed account covering personal cleanliness, bathing, clothing, offerings to *Agni*, *Devata*, *Pitr*, *Guru*, *Atithi* and dependents, cleanliness of food, appropriate place and utensils, mental state and manner of serving.^[12]
- **Sequence of food intake:** Both texts prescribe the sequence according to *Rasa* and *Guna*. However, A.S. additionally relates the sequence to *Agni* and *Satmya* and explains the specific order of *Drava*, *Shushka*, *Guru*, *Snigdha*, *Madhura*, *Amla*, *Lavana* and other foods.
- **Anupana:** A.S. gives a substantially wider range of *Anupana* examples according to food consumed, *Dosha*, disease, body condition and individual requirements. Examples

include *Sharkarodaka* in *Pitta*, *Triphalodaka* in *Kapha* and disorders of *Chakshu/Gala*, *Amla Dravya* in *Vata*, *Madhoodaka* in *Sthoola* and *Mamsa Rasa* in *Shosha*.^[13]

Same concepts with additional information in A.S and A.H

- **Anupana Varjya:** Both texts mention contraindications, but A.S. additionally explains the harmful effects of inappropriate *Anupana*, such as *Agnisada*, *Chardi*, *Abhishyanda* and disturbance of *Amashaya* and *Uras*.
- **Nitya Asevaniya Dravya:** A.H. gives additional examples of substances to be avoided regularly, whereas A.S. provides greater emphasis on their Guna-based classification, particularly *Abhishyandi*, *Vishtambhi*, *Vidahi*, *Guru* and *Ruksha* properties, and refers to their causes in *Nidana Sthana*.
- **Annapurana in Kukshi:** Although both texts give the same basic principle, A.S. additionally specifies that this practice is particularly important for individuals with *Mandagni*, *Bala*, *Arogya*, *Raja* and *Sukhatma*, thereby providing greater contextual application.

Same concepts with more elaboration in A.H

Although A.S. is considerably more elaborate overall in this chapter, A.H. contributes additional specificity in certain concepts:

- **Bhojana Krama:** A.H. specifies several individual *Dravyas*, such as *Bisa*, *Ikshu*, *Mocha*, *Chocha*, *Amra*, *Modaka* and *Utkarika*, as examples of foods suitable for the beginning of the meal, while also describing their associated *Guna* such as *Guru*, *Snigdha*, *Swadu*, *Manda* and *Sthira*.
- **Samashana, Adhyashana and Vishamashana:** A.H. gives clearer descriptions of these three forms of improper eating and specifically states their potential to produce serious diseases and even death.
- **Nitya Asevaniya Dravya:** A.H. provides a larger number of specific examples of foods that should not be habitually consumed, including various types of *Mamsa*, *Masha*, *Nishpava*, *Shaluka*, *Bisa*, *Pishta*, *Virudhaka*, *dried vegetables*, *Yavaka* and *Phanita*.

Thus, while A.S. generally provides greater conceptual and clinical elaboration, A.H. contributes additional specificity in selected areas, particularly through individual *Dravya* examples and concise practical description.

Concepts Exclusive to A.S.

The following concepts are described in A.S. but are not mentioned in A.H. according to the comparison.

- **Ahara and its fundamental importance:** Detailed *Prayojana* of *Vidhi-Vihita Annapana*, including its role in *Ayushya*, *Ojas*, *Tejas*, *Dhatu*, *Indriya Bala*, *Tushti*, *Pushti*, *Pratibha* and *Arogya*.
- **Ahara Vidhi:** Detailed description of *Sapta Ahara Vidhi Vishesha Ayatana*, *Sarva Dosha Prakopa* in *Ajirna Bhojana*, *Ateeta Kala Bhojana Dosha*.
- **Bhojana practices:** Detailed *Paryushita Ahara* exceptions, *Nisshesha Bhojana* and substances that may be left over, Specific functions of *Snigdha*, *Laghu* and *Ushna Ahara*, Separate descriptions of the beneficial effects of *Snigdha*, *Laghu* and *Ushna Ahara*, *Vilambita Ahara Grahana Dosha* and *Atidruta Ahara Grahana Dosha*, *Samyak Atma Sameeksha* during food intake.
- **Satmya and Hita-Ahita:** Detailed definition of *Satmya* and *Asatmya*, *Satmya* according to *Prakriti*, *Vaya*, *Desha*, *Rutu*, *Dosha* and *Vyadhi*, *Pravara*, *Madhyama* and *Avara Satmya*, Detailed explanation of *Hita* and *Ahita Ahara* and their dependence on *Matra* and *Yoga*, *Swabhava Viruddha*, *Matra Viruddha* and *Yoga Viruddha* in relation to food selection, Explanation of *Hetu* for *Dhatu Samya* and *Vaishamya*.
- **Ahara arrangement and serving:** Detailed types of vessels appropriate for different food preparations, Specific placement of different food items in the eating plate, Special dietary instruction for *Mandagni*, including consumption of *Drava* and *Ushna Ahara* at the beginning of the meal, ***Shreshta Anupana*** – explanation of *Jala* as the best *Anupana*, Extensive food-specific *Anupana* examples.
- **Post-prandial practices:** Detailed *Bhojanottara Vidhi*, including cleansing of hands and teeth, gargling, *Tambula*, *Dhoomapana*, walking approximately 100 steps and reclining on the left side, Restrictions after meals and after *Anupana*.
- **Digestion and Ahara Parinama:** Detailed ***Ahara Parinamakara Bhava*** – *Ushma*, *Vayu*, *Sneha*, *Kleda*, *Kala* and *Samayoga*, Explanation of the role of *Hita Deha Samskara*, *Hita Abhyavahara*, *Cheshta*, *Shayana* and *Soumanasya* in *Samayoga*, ***Parinamata Ahara Guna*** – The qualities of digested food ultimately influencing the *Sharira* when not *Viruddha*, Explanation of *Viruddha Ahara* in relation to *Dhatu*.
- **Specific dietary restrictions:** Restriction of *Aukula*, *Abhyosha*, *Pruthuka* and *Pishtakrita Tandula* after meals, detailed *Guna* and *Dosha* effects of excessive *Ruksha/Snigdha*,

Ushna/Sheeta, Kathina/Drava, Madhura/Lavana/Amla Ahara, linking proper food regimen with *Bala, Arogya* and longevity.

Matrashitiya Adhyaya

This chapter provides a comprehensive discussion of appropriate quantity and timing of food, digestion, sleep, lifestyle and maintenance of health.

Concepts with same description in A.S. and A.H.:

- Both A.S. and A.H. share the fundamental concepts of *Ahara Matra*, *Ama*, *Alasaka*, *Visuchika* and *Ajirna*. Both describe the appropriate quantity of food according to *Agni* and *Dravya*, the harmful effects of *Amatra Ahara*, and the *Samprapti* and *Lakshana* of *Alasaka* and *Visuchika*. The classification of *Ajirna*, *Samsarjana Krama* in *Visuchika*, *Apatarpana Chikitsa* for *Ama*, and treatment based on *Nidana Viparyaya* and *Vyadhi Viparyaya* are also commonly described.

Same concepts with additional information in A.S and A.H.

- **Ahara Matra:** A.S. elaborates the influence of *Guru* and *Laghu Ahara* through their *Mahabhuta* predominance and effects on *Agni* and *Dosha*.
- **Visuchika Lakshana:** A.S. provides additional clinical manifestations of *Vata*, *Pitta* and *Kapha*-dominant *Visuchika*, thereby offering a more detailed clinical picture.
- **Hetu of Alasaka:** Both texts describe *Durbalata* and *Durbala Agni*; A.S. additionally mentions *Kapha Pradhanyata* as a predisposing factor.
- **Factors producing Ama:** A.S. additionally emphasizes *Viruddha Ahara* and psychological factors such as *Kama*, *Krodha*, *Lobha*, *Shoka* and *Bhaya*.
- **Guda Varti in Vit Mutra Sangraha:** Both texts mention the use of *Varti* in the management of obstruction to *Vit* and *Mutra*. A.S. additionally specifies the preparation of *Varti* using *Darvadi Lepa* whereas A.H. additionally mentions prior administration of *Swedana* and highlights the action of *Phala Varti* in promoting downward movement of *Mala* and *Vata*.

Same concepts with more elaboration in A.S.

- **Amatra Ahara:** A.S. gives greater detail regarding the consequences of insufficient food intake, including impairment of *Bala*, *Varna*, *Manas*, *Buddhi* and *Indriya*, along with *Vataja Vyadhi*.

- **Upakrama for Alasaka:** Both recommend elimination of stagnant *Ama* through *Vamana*; A.S. further details *Vamana Dravyas* and management when vomiting is inadequate due to *Ati Leena Dosha*.
- **Apatarpana Chikitsa:** Both describe *Langhana*, *Langhana-Pachana* and *Avasechana*; A.S. explains these in greater detail with illustrative examples.
- **Ajirna:** A.S. provides a more elaborate clinical description of the three types of *Ajirna*, with additional systemic manifestations.

Concepts Exclusive to A.S.

- A.S. uniquely describes several therapeutic and clinical concepts, including post-*Shodhana Shoolahara Yoga*, *Hingvadi Churna*, *Musthadi Kashaya*, *Rasna Lepa-Udwartana-Dhupana*, *Devadarvadi Lepa*, *Yava Churna Lepa*, *Dviksharadi Taila*, *Bhallatakadi Yoga*, *Udwartana Taila*, *Asadhya Ama Lakshana*, *Vyoshadi Anjana* and *Shirishadi Varti*. It also uniquely discusses *Pakakala* of *Ahara* and *Aushadha*, *Bheshaja Sevana* in *Mandagni*, signs of proper digestion, and the influence of daytime and night-time on digestion.

Concepts Exclusive to A.H.

- A.H. uniquely describes the general *Lakshana* of *Ajirna*, including *Vibandha*, *Atipravrutti*, *Glani*, *Vishtambha*, *Gaurava* and *Bhrama*. It also gives additional dietary factors responsible for *Ama*, including *Dagdha Ahara*, *Ama Ahara* and certain *Guru*, *Ruksha*, *Hima* and *Ashuchi* foods.

OBSERVATION AND RESULT

<i>Annaswarupa Vijnaniya Adhyaya</i>	A.S.	A.H.	Both
Total concepts	191	112	
Concepts with same description	107	107	
Same concepts with additional information	32	—	2
Same concepts with more elaboration	6	—	
Concepts exclusively present in	44	3	

<i>Annaraksha Vidhi</i>	A.S.	A.H.	Both
Total Concepts	78	12	
Concepts with same description	5	5	
Same concepts with additional information	3	1	6
Same concepts with more elaboration	4	—	
Concepts exclusively present in	60	—	

	A.S. (Viruddhanna Vijnaniya Adhyaya)	A.H. (Annaraksha Adhyaya)	Both
Total Concepts	91	24	
Concepts with same description	17	17	
Same concepts with additional information	9	2	3
Same concepts with more elaboration	2	–	
Concepts exclusively present in	60	2	

	A.S. (Annapana Vidhi Adhyaya)	A.H. (Matrashitiya Adhyaya)	Both
Total Concepts	44	9	
Concepts with same description	3	3	
Same concepts with additional information	3	3	3
Same concepts with more elaboration	1		
Concepts exclusively present in	34		

Matrashitiya Adhyaya	A.S.	A.H.	Both
Total Concepts	36	15	
Concepts with same description	7	7	
Same concepts with additional information	2	2	3
Same concepts with more elaboration	2	1	
Concepts exclusively present in	22	2	

DISCUSSION

Conceptual and Literary Comparison of A.S. and A.H.

Ashtanga Sangraha and *Ashtanga Hridaya* are important classical texts of *Ayurveda* attributed to *Acharya Vagbhata*. Both texts represent the same Ayurvedic tradition and expound the fundamental principles of *Ashtanga Ayurveda*. The essential similarity between the two works is evident from the substantial number of concepts identified in the present study. Although the presentation differs, both texts preserve the fundamental Ayurvedic principles and reflect the continuity of knowledge transmitted through the tradition of *Aptopadesha*.

A significant difference is observed in their literary style and method of presentation. *Ashtanga Sangraha* adopts a more elaborate and explanatory approach, using both prose and verse and providing detailed descriptions, examples, formulations, and contextual explanations. *Ashtanga Hridaya* presents the essential principles in a concise and poetic form,

facilitating learning, memorization, and practical application. Thus, the difference between the two texts is predominantly one of organization, extent of elaboration, and mode of presentation rather than fundamental principles.

The quantitative findings of the present study further demonstrate this difference in conceptual coverage. Across the five selected chapters, 440 concepts were identified in A.S., compared with 172 concepts in A.H. The presence of a considerable number of common concepts demonstrates strong conceptual similarity between the texts, while the greater number of additional, elaborated, and exclusively described concepts in A.S. indicates its broader coverage of the selected subjects. The difference was particularly evident in *Annaswarupa Vijnaniya* and *Annaraksha Adhyaya*, where A.S. contained extensive additional and exclusive information.

A notable difference is observed in the organization of food safety and *Viruddha Ahara*. In A.S., these subjects are discussed separately under *Annaraksha Adhyaya* and *Viruddhanna Vijnaniya Adhyaya*, whereas A.H. integrates these subjects within *Annaraksha Adhyaya*. Similarly, the subjects discussed under *Annapana Vidhi Adhyaya* and *Matrashitiya Adhyaya* of A.S. are consolidated within *Matrashitiya Adhyaya* of A.H. Thus, A.H. demonstrates a process of consolidation in which related concepts are brought together into a concise chapter structure while retaining the essential principles.

Therefore, A.H. cannot be regarded merely as an abridged form of A.S. The findings indicate that it represents a concise and reorganized presentation of Ayurvedic knowledge, whereas A.S. provides a more extensive exposition. The two texts consequently demonstrate both conceptual continuity and literary distinctiveness.

Exclusive Contributions of A.S.

One of the important findings of the present study is the substantial contribution of A.S. in the form of additional information, elaborated concepts, and concepts exclusively described in A.S. In *Annaswarupa Vijnaniya*, A.S. contains extensive information regarding different food substances, their qualities, varieties, preparations, and classifications. The results identified 107 common concepts, 32 concepts with additional information in A.S., 6 elaborately described concepts, and 44 concepts exclusively present in A.S.

A similar pattern is observed in *Annaraksha Adhyaya*, where A.S. provides extensive information concerning food poisoning, preventive measures, environmental contamination, protective practices, and management. The chapter included 60 concepts exclusively present in A.S., along with additional and elaborately described concepts.

In *Viruddhanna Vijnaniya Adhyaya*, A.S. provides additional examples and explanations related to *Viruddha Ahara*, its causes, manifestations, and management. The chapter also contains several concepts that are exclusively described in A.S. Similarly, *Annapana Vidhi* contains additional information regarding dietary practices, food intake, *Anupana*, and related dietary regulations that are not represented to the same extent in A.H.

The *Matrashitiya Adhyaya* comparison also demonstrates the explanatory contribution of A.S. Concepts related to *Ahara Matra*, *Amatra Ashana*, *Alasaka*, *Visuchika*, *Ajirna*, and their management are presented with additional therapeutic and clinical details. The results show 7 common concepts, additional information in both texts, additional information in A.S. and A.H., elaboration in both texts, and several concepts exclusively present in each text.

These findings demonstrate that the contribution of A.S. is not limited to adding a greater number of concepts. Its additional material frequently provides greater contextual, practical, and therapeutic understanding of the principles. Such elaboration can help explain the application and rationale of concise Ayurvedic statements. Therefore, A.S. may be regarded as an important source for detailed academic study of Ayurveda rather than merely as a more extensive version of A.H.

The findings also highlight the importance of studying both texts together. A.H. offers a concise and easily accessible presentation of fundamental principles, while A.S. preserves broader descriptions and additional contextual information. Their combined study can therefore provide a more comprehensive understanding of concepts.

Clinical Relevance, Challenges and Future Scope

The findings have relevance for contemporary Ayurvedic education and clinical practice. Although A.H. is widely used for learning and practical reference because of its concise presentation, A.S. contains considerable explanatory and clinically relevant material that can enrich the understanding of dietary principles. The additional descriptions of food properties,

dietary practices, *Viruddha Ahara*, poisoning, *Ahara Matra*, *Ajirna*, *Alasaka*, *Visuchika*, and their management demonstrate the practical value of referring to A.S. alongside A.H.

The comparative analysis also presented certain methodological challenges. Differences in chapter arrangement, terminology, literary style, inclusion of unique concepts, and variation in the extent of description made direct *Shloka-to-Shloka* comparison difficult. Therefore, the comparison required identification of corresponding concepts rather than relying solely on textual similarity. Classification into common descriptions, additional information, elaborated concepts, and exclusively described concepts provided a suitable framework for evaluating these differences.

The study therefore emphasizes the complementary value of both texts. A.H. facilitates concise learning and application of fundamental principles, whereas A.S. provides greater depth, elaboration, and contextual understanding. Studying A.S. alongside A.H. may consequently help students and practitioners gain a broader understanding of concepts and its practical application.

The present study is also significant from a research perspective as it focuses specifically on the chapter-wise comparison of *Annaswarupa Vijnaniya Adhyaya* to *Matrashitiya Adhyaya* of A.S. and A.H. The findings may provide a baseline for further comparative studies involving specific chapters, concepts, formulations, or subject areas of the two texts. Future research may further explore the conceptual development, literary methodology, and clinical significance of the additional information preserved in A.S.

Overall, the present comparative analysis demonstrates that A.S. and A.H. share the same fundamental Ayurvedic principles but differ considerably in their organization, extent of elaboration, and conceptual coverage. A.H. presents the essential principles in a concise and practice-oriented manner, whereas A.S. provides greater depth, additional information, and unique contributions. Thus, both texts are complementary, and their parallel study can provide a more comprehensive understanding and strengthen the interpretation and application of the classical knowledge of *Vagbhata*.

CONCLUSION

- The chapters from *Annasvarupa Vijnaniya Adhyaya* to *Matrashitiya Adhyaya* are of particular importance because they deal extensively with *Ahara*, one of the three supports of life (*Trayopastambha*).
- The present study compared the concepts related to *Ahara*, its properties, classifications and principles of food intake described in *Ashtanga Sangraha* and *Ashtanga Hridaya*.
- The study revealed that both texts are based on the same fundamental Ayurvedic principles and convey similar concepts.
- The major difference between the two texts lies in their mode of presentation rather than in their conceptual content.
- *Ashtanga Sangraha* presents the subject matter in a detailed and elaborate manner through prose and verse, providing extensive explanations and contextual understanding.
- *Ashtanga Hridaya* presents the same concepts in a concise, systematic, and easily understandable form, making it more suitable for study, memorization, and practical application.
- The chapter-wise comparison and observation showed that several topics discussed separately and in greater detail in *Ashtanga Sangraha* are reorganized and condensed in *Ashtanga Hridaya* without losing their essential meaning.

Limitations of the study

The study is a textual comparative analysis restricted to the selected *Ahara*-related chapters of *Ashtanga Sangraha* and *Ashtanga Hridaya*. It is based on textual interpretation and does not include experimental validation of the described properties or clinical outcome assessment. Differences in terminology, wording and literary presentation may also influence categorization of individual concepts. Therefore, the findings primarily represent a comparative understanding of the textual content.

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