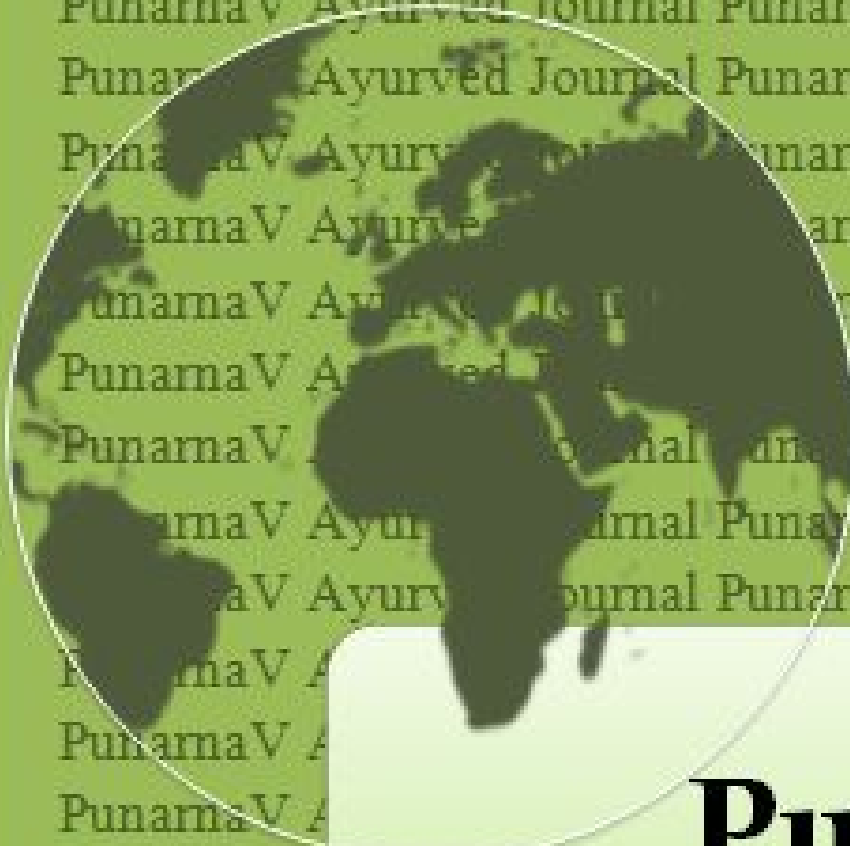


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TITLE

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DIETARY ETHICS MENTIONED IN AYURVEDA W.S.R. TO HEALTHY LIFE STYLE

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ABSTRACT:

The health is the supreme foundation for the achievements of life. Ayurveda is a science of life which aims to prevention and cure the disease. Lifestyle means the way in which a person lives. Ahara vidhi, Vihara and Achara can be included under the title of life style. In almost all Samhitas there is detail description of Dinacharya, Ratricharya, Ritucharya, Aharavidhi, Adharaniya and Dharaniya Vega, Sadvritaa etc. is given. In which they are very helpful to an individual for healthy life. They are described on the basis of state of Doshas and Agni in human body according to the time and environmental factors. It is way for healthy life. Ahara is not only needed for the continuity of life but for bala, verna, upachaya also. The proper diet taken in proper manner can leads to better health. On the contrary proper diet if not taken in proper manner can lead to disease. Ahara as well as the Ahara Vidhi both have equal importance according to Ayurveda. But wrong dietary ethics like Adhyasana (intake of food soon after meal), Ajirnishana etc. and water drinking habits like Atyambupana (intake of excess water) etc. cause impairment of Ahara Parinamakara Bhavas. Its affects the functions of Agni and leads to formation of Ama. So right dietary ethics is very important in present era for the prevention for life style disorders.

Key words: Ahara, Dietary ethics, Healthy life,

INTRODUCTION

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Important aim of *Ayurveda* is maintain healthy person's health. There are three sub-pillars (*upstambha*) in *Ayurveda* which supports three main pillars (*Stambha*), they are *Ahara*, *Nidra*, *Brahmcharya*. Among these three, first one is *Ahara* and it shows the credibility of food. *Aharar* taken in proper way builds the body and gives *Bala*, *Varna*, *Sukhayu*. If *Ahara* is taken properly than it maintains proper growth of body but if taken improperly it will gives rises to disease because our body is formed by food. Taken in appropriate quantity, food certainly helps the individual in bringing about strength, complexion, happiness and longevity without disturbing the equilibrium of *Dhatus* and *Doshas*. Thus *Ahara* plays an important role in causation and curing the disease. Apart from quantity of food, elemental constitution, mode of preparation, habitat, combination, time and season of intake, manner of

intake, body constitution and *Agnibala* of consumer etc. are also considered in the acceptability of wholesome diet. A man votary of wholesome diet considering *Ayurvedic* dietetics services for hundred years in a disease free state.

Ahara is the food which is ingested, it includes all foods like eatables, lickable, and drinkables etc. food has been given the prime importance since Vedic period. *Ahara* is considered as *Brahma* in Upanishad. *Kashyapa* gives it the name *Mahabhaisajya*. This is responsible for the growth, development and enhancement of *Ojas*. *Charka* emphasis importance of food. The body as well as disease are formed by food, wholesome & unwholesome foods are responsible for happiness & mystery respectively^[1]. *Ahara* or food is the best among things which sustain life^[2].

Benefits of food^[3]

Food helps in sustenance of the life of living beings. All living beings in the world require food. Complexion, clarity, good voice, longevity, intelligence, happiness, satisfaction, nourishment, strength & intellect are all present in food. Professional activities leading to happiness in this world. Vedic procedures leading to the heaven & liberation are all dependent on food.

Food and health ^[4]

Health is dependent on food. The Food enhances vitality, strength & makes the body sturdy. Food increase enthusiasm, memory, *Agni* (Digestive fire), life span, lustre & *Ojus* (Essence of *dhatu*s or immunity). Consumption of pure food is *Satvika Ahara* makes the mind clear when mind is devoid of blemishes memory power enhances.

Time of taking food

According to classics man should take food twice daily in the morning & evening. Consumption of food in between is contraindicated. After evacuation of bowels, when senses are clear, body is light, clear belching, heart is devoid of blemishes, *Vayu* is normal interact for intake food is present, emptiness in stomach & hunger flares up, one should consume food^[5]. The *Pacakagni* (Digestive fire) digests food, in absence of food it digests *Doshas* (Bioelements), in absence of *Doshas* it digests *Dhatu*s & ultimately in absence of *Dhatu* (Tissue elements) it digests *Prana*, as it takes away the life. So if one feels extremely hungry he should consume food irrespective of time. Even through doctors contraindicate food at midnight, if one feels extremely hungry, he should take food even at

midnight, because hunger is one of the non suppressible urges.

In seasons where the nights are lengthy, one should consume food in the morning only; seasons where days are lengthy one should consume food indicated in first *Prahara* at night and in afternoon itself. Seasons where day & nights are of same length food should be taken at indicated time^[6]. One should not consume food after the prescribed time or food should not be consumed in less or more quantity. Consumption of food before feeling of lightness produces *Mandagani*, indigestion or even death. *Charaka* gives highest importance for intake of food at proper time for maintenance of positive health.

Special conditions for intake of food ^[7]

Eight factors have to be considered before taking food. They are nature (*Prakrti*), processing (*Karana*), combination (*Samyoga*), quantity (*Rasi*), place (*Desa*), time (*Kala*), rules of taking food (*Upayoga Samstha*) and one who takes food (*Upayoktr*).

Rules for taking food ^[8]

These are the rules for taking food for diseased as well as healthy. One should consume articles which are wholesome to body.

One should eat in proper quantity which is hot, unctuous, and not contradictory in potency & that to after proper digestion of previous meals. Food should be taken in proper place, without talking, laughing, with concentration of mind & considering one self.

1). Eat warm food

- Tasty
- Increase *Agni*
- Gets digested quickly
- Vata* gets pacified
- Reduces the excess of *Kapha*

2) Eat unctuous food

- Unctuous food is delicious
- Its stimulates the digestive fire
- Gets digested fast
- Pacifies *Vata*
- Nourishes the body
- Strengthens the sense organs
- Promotes strength
- Brings out good complexion

3) Eat according to quantity

-If food is taken in proper quantity it prolongs life, it does not aggravate *Doshas*

- Easily passes down to rectum
- Does not impair the power of digestion
- Gets digested without difficulty

So food should be taken in proper quantity

The food consumed in proper quantity at proper time always enhances digestion. It is also dependent on nature of food consumed. Heavy food should be consumed half of stomach, light food should not be consumed in excess. The amount of food consumed should be so that it gets digested easily.

Rice, green gram, common quail, antelope, rabbit etc. are light by nature.

Sugar cane, milk products, black gram and meat of aqueous are heavy by nature. It should be consumed in proper quantity.

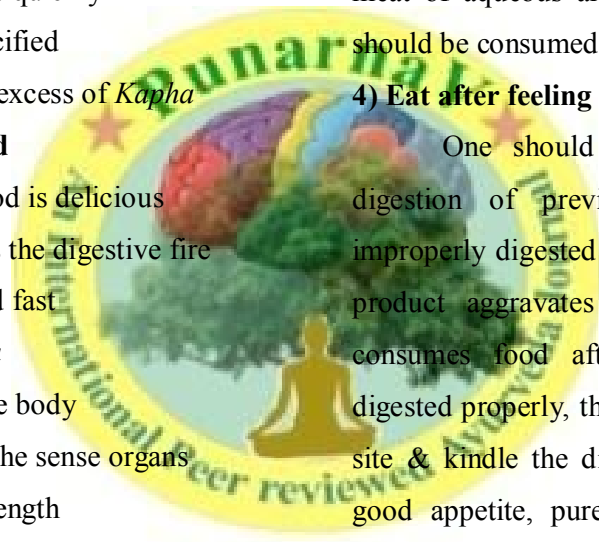
4) Eat after feeling of hunger

One should take food after the digestion of previous food otherwise improperly digested food mixes with food product aggravates all *Doshas*. If one consumes food after previous food is digested properly, then *Doshas* are in their site & kindle the digestive fire. There in good appetite, pure eructation, channels open up, unimpaired cardiac function, proper evacuation of faeces, flatus & urine, promote longevity & growth.

5) Eat food which is not contradictory

One should take food which is not having contradictory properties. Otherwise person may get afflicted with disease like skin disease (*Kustha*), *Visarpa* etc.

6) Eat in desire place with desired articles



By doing this one does not get afflicted with factor which result in emotional strain, one should be supplemented with all accessories.

7) Do not eat in hurry

If food is taken very fast, than food may enter in wrong passage. It gets depressed & may not enter into stomach properly. One cannot relish the taste of the food. Person cannot make out some foreign bodies if present.

8) Do not eat very slowly

-Does not give satisfaction
-Eats more than required food
becomes cold
-Irregularly digested

9) Eat with concentration without talking and laughing

-Similar problems as in case of fast intake of food occur.

10) Eat after considering oneself thoroughly

One should consume food in prescribed manner. The knowledge of usefulness of food, whether it is wholesome for him or not should be thought.

11) Person who takes food

He is the one responsible for the habitual intake of things i.e. *Okasatmya*

The doctor who has got good knowledge with *rasa*, drug, *Doshas*, disease, place, time & body properly is known as good physician.

Duration of food digestion

Food will be digested in four *Yama*, medicine in two *Yama*, in *Samagni* person. In *Tiksnagni* person it gets digested fast & takes longer duration in *Mandagni* person.

Always conducive food

Taking ginger & salt before food is always good, it enhances *Agni*, taste, clears tongue & throat.

Wholesome diet (*Pathya Ahara*)¹⁹¹

Rakta Sali (*Oryza sativa* Linn.), *Mudga* (*phaseolus radiates* Linn.), rain water, *Saindhava* (rock salt), *Jivanti* (*leptadenia reticulate* W&A), meat of *Ena* (antelope), *Lava*, *Godha*, *Rohita*, cow *ghee*, cow's milk, *Tila Taila* (Sesame oil) fat of pig, fat of *Culuki* fish, fat of white swan, fat of hen, fat of goat, ginger, grapes, and sugar are considered as most conducive among food article.

Unwholesome diet (*Apathya Ahara*)¹⁰¹

Yavaka (variety of hordeum vulgare Linn.), *Masa* (*phaseolus mungo* Linn.), River water in rainy season, *Usara* (salt from saline soil), mustard, beef, meet

of young dove, meat of frog, fish *Cilcima*, ghee of sheep, sheep's milk, *Kusumbha Taila*, fat of buffalo, fat of *Kumbhira* (crocodile), fat of *Cataka* (sparrow), fat of elephant, *Nikusa* (*Atrocarpus nikucha* Roxb.), *Pahnita* are considered among most conducive among food articles.

Order of intake of different tastes^[11]

One should consume food with full concentration

Sweet: pacifies aggravated *Vata* due to excess of hunger

Sour & salt: increase *Agni* so that digestion of food is easy.

Bitter & astringent- in the end reduces *Pitta* produced in excess.

The hard food should be taken along with *ghee*; in the end water liquids should be consumed. This will produce health.

Classification of food^[12]

1. *Cusya* – suck able food like sugarcane, pomegranate
2. *Peya*- drinkable juices, *Panaka*
3. *Lehya*- lickable *Rasala*, *Kvathita* semisolid
4. *Bhojya*- eatable liquids foods like *Supa*
5. *Bhaksa*- bitten eaten- *Ladduka*, *Modaka*
6. *Carvya*- hard food- *Cipita*, *Saskuli*

CONCLUSION

Ayurveda has its unique approach towards healthy life. *Ayurveda* being the foremost life science describes way to prevent and manage life style disorders. It provides proper dietary management and lifestyle advices. Thus *Ahara* plays an important role in causation and curing the disease. In *Ayurveda* the concept of diet is much more individualised. Indian diet

pattern is well explained in our *Ayurvedic* classics. The food items should be used as per season with special preparation (*Sanskar*) to maintain the *Dosha* and *Dhatu* of our body. Only *Ayurveda* explains the different combinations of food those should be use or not.

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