CONCEPT OF BALANCED DIET IN AYURVEDA: A REVIEW

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ABSTRACT

In ayurveda diet has been given extreme importance for healthy as well as diseased person. According to acharya ahar is itself a medicine when used in proper manner. Diet plays a delicate role for maintenance of health physically as well as mentally. Diet sustains the life, as the all mortals are declined toward it. Food is responsible for complexion, clarity, quality of voice, longevity, genius, happiness, satisfaction, nourishment, strength and intellect. All most all diseases are caused by udara (digestive system) as improper diet is dependable. Improper diet is considered as visha (poison) and proper diet is medicine. The food inadequate for doshas causes aggravation of doshas while food according to the requirement of the body will maintain the equilibrium of doshas. By avoiding the factors which are conflicting to the tissues and using the factors having similar qualities as tissue, the tissue will not undergo the abnormal changes and will maintain the health of an individual. As proper diet itself can treat diseases without any medicine. Diet is considered the basis of life, as it plays a very delicate role in prevention of disease and maintenance of health. It will elaborate knowledge to prove that how pathya diet is itself a medicine.

KEYWORDS: Ahar, diet, pathya, apathy.
INRODUCTION

Importance of ahar is understood as it is first among the three pillars of life (upstambha) i.e. ahar(diet), nidra(sleep) and brahmcharya (abstinence), are essential for the smooth running of life.\textsuperscript{[1]} Ahar is considered as the sustainer of life (vrittikranann shreshtham).\textsuperscript{[2]} Body is product of ahar.\textsuperscript{[3]} Balanced diet will balance the doshas while imbalanced diet will imbalance the dosha Acharya charak describes the quality of food that the food sustain life of all living being, complexion, clarity, quality of voice, longevity, genius, happiness, satisfaction, nourishment, strength and intellect.\textsuperscript{[4]} Acharya charak states that diet sustains prana (life) of living being and in this universe they run after it.\textsuperscript{[5]} In ayurveda it is not necessary that all gradient of food like carbohydrate, protein and fat are sufficient for maintenance of health, but along with the gradients, food habits, timing, combination of food, quantity of food are also considerable. Ignorance of these things may lead ill health (weakness of immune system), accumulation of toxic substances and chronic disease. Ayurveda works on the concept of focusing on the treatment of any particular disease focus more on healthy living and well being of living being.\textsuperscript{[6]} For healthy living ayurveda emphasize more on the different concept of ahar(diet) and daily routine. Diet is considered essential for the body because it provide basic nutrients, that are necessary to carry out the basic requirement of digestion and metabolism, since diet is responsible for the status of agni\textsuperscript{[7]} (digestive enzymes). Most of the diseases are caused by mandagni\textsuperscript{[8]} that is due to improper diet. Also said that whatever food we eat affects mind in accordance with its basic qualities. The paper narrates the prospective of pathya in maintenance of health in modern era. Also enlights a variety of incompatible dietary substances which are used in day today life, those have hazardous effect on health.

Concept of Pathya and Apathya

On the basis of acceptability and adoptability of particular food, food is categorized as pathya and apathya also the term hitaahar(wholesome) and ahitahaar(unwholesome) is used respectively. Acharya has listed the substances which are pathya and apthya on regular basis of use. The present trend of placing emphasis on sufficient level of energy, protein, minerals and vitamins in the diet is not pathya. The food which is of wrong combination will interrupt the metabolism, which interrupts the formation of tissue nourishment and growth. The diet which disturbs the balance of body elements is called apathy (imbalanced diet). Many times physically balanced diet can disturb the homeostasis because many other factors like gap between two meals, late night dinner, busy daily schedule, and frustrated mood, incompatible
combination of food and wrong food habits may convert *pathya* into apathy. The food with wrong combination, wrong processing, over dose- under dose of food, incorrect timing and food opposite to season are apathy. *Pathya* converts into *apathy* if these factors are ignored. Two or more food having different quality and different taste may be compatible for one individual and incompatible to other one. Substances which are suitable for *vata* are unsuitable for *pitta*. One ingredient has different effect on different individual. Diet has both positive and negative attributes, when used in adequate amount, it provides growth and development and when used in improper way it causes disease. Hence diet causes ill health though concept of diet is needed to evaluate in depth. Avoidance of these factors will enhance the longevity of healthy as well as diseased person.

<table>
<thead>
<tr>
<th>Pathya</th>
<th>Apathya</th>
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<tbody>
<tr>
<td>Adequate quantity</td>
<td>Over or under appetite</td>
</tr>
<tr>
<td>Light food</td>
<td>Heavy junk food</td>
</tr>
<tr>
<td>Non spicy</td>
<td>Junk food</td>
</tr>
<tr>
<td>Not too dry not too moist</td>
<td>Too dry food</td>
</tr>
<tr>
<td>Sweet articles fist</td>
<td>Sweet articles at the end of meal</td>
</tr>
<tr>
<td>With cool mind</td>
<td>Frustrated mind</td>
</tr>
<tr>
<td>Proper concentration on food</td>
<td>Food in hurry, without interest</td>
</tr>
<tr>
<td><em>Sandhav</em> salt[10]</td>
<td>Salt other than <em>sandhav</em></td>
</tr>
<tr>
<td>Grams old more than one year</td>
<td>New grains</td>
</tr>
<tr>
<td>Fruits of <em>amalaki</em></td>
<td><em>Lakuch</em> (fruit)</td>
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</tbody>
</table>

**Dietary rules for Pathya Ahar**

In ayurveda considering the significance of diet some principles are mentioned for maintenance of equilibrium of body. These are the basics of *pathya ahar* that should be followed for both healthy and diseased person.[11]

1. *Prakriti* (nature of food substance): nature of food articles should be opposite to the body constituents of individual, opposite to season and opposite to aggravated *dosha*. Every article has its property according to its potency. E.g. black gram is heavy and green gram is light.

2. *Karan* (method of preparation): food should be prepared according to digestive power, according to disease. From one article we can prepare different food either heavy or light. By milk curd and butter milk can be prepared both have different qualities. E.g. patients of weak digestion are treated with light food so it can be digested properly indigestion can be treated.

3. *Samyoga* (combination of two or more articles): combination of food is more significant for a balanced diet. Combination of two or more substance can create a new quality which
is not seen in single. But combination should be adequate, no harmful effect should create. Many patients used salt with tea in rhinitis, sore throat etc. that is wrong combination, should be avoided because that can causes ill health. Equal quantity of honey and ghee causes toxic effect.

4. **Rashi** (quantity of food): food should be taken according to capacity of digestion, that vary according to the season e.g. in winter season digestion is good since in summer digestion capacity is reduced. The stomach capacity is divided into three portions, two portions should be filled by solid and liquid food, and one portion should be empty for the proper movement of air and food to enhance digestion process.[12]

Consuming quantity of food more than appetite causes indigestion and aggravation of *dosha*.[13] Food less than desire causes belching, constipation and loose motion. This will cause tissue destruction results shortening the life.

5. **Desha**(habitat and climate): the palace that the individual has adopted by birth. Food should be decided from that palace from individual belongs, because articles of that place will maintain equilibrium of body.

6. **Kala** (time of food): In between meals there should be adequate gap, so the proper digestion can take place. When the gap is distressed, when the next food is taken before the digestion of first that is considered as *adhyashana*. It is root cause for many chronic diseases. Second type of time is according to the stage of disease. As in *jwara* (fever) it is instructed that the first stage of disease can be treated with *langhana* (fasting or light food). So the time has great importance in healthy as well as diseased person.

7. **Upyogasamstha** (rules of dieter): The individual should follow some dietary rules[15] for a balance diet; ignorance of these rules may lead to ill health and chronic disease.

- Food should be taken when ones feels hungry.
- One should eat food that is hot and with sufficient quantity of ghee.
- One should eat in pleasant surroundings and with proper all equipments.
- Food should eat neither too slowly nor too rapidly.
- One should not laugh or talk during meal.
- One should take food after a bath or cleansing his hands and feet, because bath enhances the energy and digestive fire (*acharya Vagbatta*).
- One should serve food first to god, children and cattles.
- One should eat first the sweet articles, after the other sour, salty etc articles.[16]
One should eat meal without frustration, fear, shame, dejection, excitement and emotion. This will cause *ajirana*[^17] (indigestion) which in-turn to many diseases.

Food should eat without the combination of contrary substances, food should prepare with non-contrary substances. Acharya charak has described eighteen types of contrary food that is adverse for health. Combination of two safe foods may not be ideal for health. *virya avirudha* (non- contrary). The food containing articles that are contrary to each other destroy health as well as life of an individual. The non contrary food attains health, longevity, complexion, strength and satisfaction while the incompatible combination of food article produces blindness, impotence, erysipelas, ascitis, flatulence, anemia, scabies, fever etc. *Ahar dravya* (dietics) may be incompatible due to their mutually contradictory qualities, incompatible combination (*samyoga*), method of preparation (*sanskara*), by virtue of place(*desha*), time(*kala*), dose(*matra*) and by inherent nature(*swabhava*).[^18]

These are:

<table>
<thead>
<tr>
<th>Sr No</th>
<th>Types</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td><em>Desha virudha</em> (opposite to place)</td>
<td>Intake of dry and cold food/substances in deserts, unctuous and cold food/substances in marshy land.</td>
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<td>2.</td>
<td><em>Kala virudha</em> (opposite to time)</td>
<td>Intake of cold and dry substances in winter, hot and spicy substances in summer.</td>
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<td>3.</td>
<td><em>Agni virudha</em> (opposite to digestive power)</td>
<td>Heavy food in reduced digestive capacity, light and less quantity food in excellent digestive capacity</td>
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<td>4.</td>
<td><em>Matra virudha</em> (opposite to quantity)</td>
<td>Intake of honey and ghee in equal quantity</td>
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<td>5.</td>
<td><em>Satmya virudha</em> (opposite to adaptation)</td>
<td>Intake of cold and sweet substances by spicy and hot substance accustomed person</td>
</tr>
<tr>
<td>6.</td>
<td><em>Dosha virudha</em> (opposite to body constituent)</td>
<td>Utilization of food, substances and drug having similar qualities with <em>dosha</em>, but variance of habit.</td>
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<td>7.</td>
<td><em>Samskara virudha</em> (opposite to method of preparation)</td>
<td>Method of preparation produces poisonous effect e.g. meat of peacock roasted in caster spit is contrary.</td>
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<td>8.</td>
<td><em>Virya virudha</em> (opposite to potency)</td>
<td>Combination of substances of opposite potency e.g. intake of milk with salt.</td>
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<td>9.</td>
<td><em>Kostha virudha</em> (opposite to bowel)</td>
<td>Administration of strong purgative for a person having weak bowel.</td>
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<td>10.</td>
<td><em>Avastha virudha</em> (opposite to status of health)</td>
<td>Intake of dry and cold substances after exhaustion, sexual act and exercise, intake of unctuous and cold substances after sleep.</td>
</tr>
<tr>
<td>11.</td>
<td><em>Krama virudha</em> (opposite to order)</td>
<td>Intake of water before urination.</td>
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<td>12.</td>
<td><em>Parihara virudha</em> (opposite to proscriptions)</td>
<td>Intake of hot substances after taking pork etc.</td>
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<tr>
<td>13.</td>
<td><em>Upchara virudha</em> (opposite to prescription)</td>
<td>Intake of cold water after drinking ghee.</td>
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<td>14.</td>
<td><em>Paka virudha</em> (opposite to cooking)</td>
<td>Intake of overcooking, undercooking or burned food</td>
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<tr>
<td>15.</td>
<td><em>Samyoga virudha</em> (opposite to combination)</td>
<td>Intake of milk after eating lemon</td>
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<tr>
<td>16.</td>
<td><em>Hridya virudha</em> (opposite to palatability)</td>
<td>Intake of substances which is not pleasant in taste,</td>
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<tr>
<td>17.</td>
<td><em>Sampat virudha</em> (opposite to quality)</td>
<td>Intake of that thing which is not mature, over- matured or putrified.</td>
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<td>18.</td>
<td><em>Vidhi virudha</em> (opposite to rules of eating)</td>
<td>Food should eat alone, if food is taken in group or in public place.</td>
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</table>
Effect of virudha ahar

Acharya charak mentioned that incompatible diet is source of sterility, blindness, visarpa (ereceplies), udara (dieses of digestive system), insanity, fistula in ano, comma or fainting, intoxication, anemia, indigestion, various skin disease, swelling, gastritis, fever, rhinitis and infertility.\[19\]

Effect of different foods

Suitable time for diet: Pertaining the symptoms of appropriate digestion is time of food such as pure belching (without sour test and smell), elimination of waste on proper timing, lightness of body, enthusiasm, appearance of hunger and thirst are the symptoms of proper digestion\[20\] and also the adequate time for taking the meal. Food eaten in appropriate time feels tasty, increase satisfaction, digested easily and due to prolonged eating of food does not causes indigestion and disease.\[21\]

Sequence of food articles: Before eating one should take liquid or dried substance; heavy, sweet, unctuous should take first, sour and salty in the middle\[22\] and other taste and nonoil (parched) in the last.\[23\]

Food eaten facing East ward attains aptitude and longevity, eating with calmness causes pleasure of all indriya and psychological congeniality.\[24\]

Effect of clean apparatus - Food eaten in clean apparatus in sacred place and being clean itself attains satisfaction, confidence and nourishment. Food eaten forcefully or without interest food can cause psychological trauma that is why only the food of interested should be taken.\[25\]

Effect of concentration - With concentration one can know the qualities, consumes adequate quantity and adequate digestion that is why one should eat on concentrating the food.\[26\]

One should consume food only two times a day. One should not eat before three hours after eating because digestion takes minimum three hours and should not fast for more than six hours because after this the strength is lost.\[27\]

Repeated eating: After the meal eating of other food without maintaining proper gap for digestion causes thirst, unconsciousness, decreased digestive power, body ache, fever, wasting disease, diarrhea and weakness.\[28\]
Intake of too hot food - The hot food causes the burning sensation of tongue, throat, lips, cardiac region and abdomen, feels tastelessness, get inflammation of mouth and eyes, erysipelas, bleeding diaesthesia (raktapitta) giddiness and fever etc serous disease also produces intoxication, burning sensation, loss of strength, giddiness, lethargy and hemorrhagic disorder Intake of cold food – causes weakness, anorexia, decreases digestive power, nausea, indigestion and horripilation.

Intake of too dry food - Excess of dried food causes constipation, udavarta (opposite movement) of vata, yellowing, laziness, over eating and vitiation of vata and retention of urine also lose of strength, complexion, dryness of skin and constipation.

Too liquid food causes running nose, urinary disorder, cough, eye disease and decreased digestive power.

Eating with taste - The food eaten too rapidly may enter to the other passage, does not get perspicuity of indriyas and anulomana (downward movement) of vata. Too slowly eating makes the food cold, extreme less than the adequate quantity and does not produce satisfaction. The cold food gets digested with difficulties. Consuming only one rasa in excess: Causes weakness and indolence, while consumption of all rasa maintains the equilibrium of doshas and dhatus, increase strength, longevity, health and digestive power. That is why the individual desiring for disease free circumstances should consume the all rasa in diet. Hot food: The food eaten hot feels tasty suppresses kapha, provoke anulomana (downward movement) of vata, lightness of body, digested quickly, produces desire of food and increases the digestive fire. Food with sufficient ghee: consuming of unctuous food pleases and energizes the body, nourishment of dhatus (body tissues), retain strength and complexion. Effect of over unctuous food: causes drowsiness thirst, indigestion, ascites, other disease caused by kapha and meda and disease of throat.

Quantity of food - Ideal quantity is that which does not causes discomfort, obstruction in cardiac region, pain in flanks, heaviness in abdomen, difficulty in sitting, reclining, lying, walking, inspiration-expiration, speaking and reading, causes satisfaction of indriya (sense organ), quenches hunger, thirst and easily undergo for the digestion provoke strength, complexion and stoutness to body.

Heena matra: Intake of less than the normal diminishes strength, complexion, psychic strength, intelligence and function of sense organs. Also causes constipation, loss of sexual
vigor, reduces longevity, and reduces strength and disease of *vata* origin. The food less than
the normal quantity causes disease due to excessive digestive fire, emaciation, giddiness,
non-satiation, weakness along with sleep, loss of feces, urine and strength, complexion,
growth of body, loss of sperm (*virya*), *ojas*, intellect, decreased power of *indriyas*,
disturbance of all eight *sara* of body and causes disease of *vata*.[38]

**Atimatra (excess food):** Intake of food more than the usual quantity causes indigestion,
aggravation of *doshas* in turn causes *ama* formation (indigested food).[39]

**Too early food:** A person who eats too early suffers from body weakness and diseases like
headache, diarrhea and indigestion. Too late eating leads to aggravation of *vata*, suppresses
digestive power, consumed food digest with difficulty and tastelessness in food.[40]

**Suppression of hunger** - Forcible control of hunger is considered one among *adharniya*
vega[41] which leads to body pain, tastelessness, tiresomeness, drowsiness and blurred vision.
It increases *dhatu* metabolism (tissue metabolism) and loss of strength. Even after good
hunger, one does not consume food digestive power reduces due to less food; metabolism
starts utilizing *dosha* and afterward *dhatu* and then utilizes the life itself.[42]

**Eating in absence of desire:** When food is taken without desire due to ignorance, neglect
and greed causes indigestion, anorexia, vomiting and colic.[43] Unhealthy diets are considered
as *samasana*, *adhyasana*, *amatrasana* and *vishmasana*. *Samasana* is combination of healthy
and unhealthy food together. If the food is taken too much or too little quantity or the food is
taken too early or too late, called *vishamasan* (irregular time and quantity). Food taken before
digestion of previous meal is called *adhyasana*. *Adhyasana* is taking food over the previously
undigested food (before the food taken earlier than digestion of previous food). Food which is
inauspicious, contaminated, too much moist, tasteless, bad smelling, prepared from long time,
warmed again, over cooked and of unpleasant taste should be avoided.[44] The person who
eats like cattle excess eating without thinking will develop *ajirna* which in turn grounds
several diseases.[45] *Vishmasana* (inappropriate eating) is considered as eating at wrong
timing in small quantity or in right timing but in large quantity. This leads (small quantity)
emaciation and loss of strength and due to large quantity difficulty in digestion, heaviness,
distension of abdomen etc.[46] All these types of inadequate food cause death or provide a
platform to serious disease.[47]
Effect of water along with water

Major portion of most of food stuffs like fruits, vegetables and milk are covered by water. Water is necessary to make up the losses caused by its excretion in breath, sweat, urine and feaces. It serves as a vehicle for digestion, absorption and excretion of waste products.

Method of drinking water: When large quantity as well as little quality of water is consumed both causes indigestion. That is why smaller quantity at regular interval is necessary to maintain proper digestion.[48] Excess liquid causes nausea, polyuria, pain in flanks, coryza and diarrhea.[49] Ayurveda emphasizes a unique concept of water along with the health of an individual. Water taken in small quantity in between meal enhances the process of digestion because during the intestinal movements enzymes can act easily, this enhances digestion. More quantity of water after meal will cause obesity because due to excess water digestive fire reduces that causes obesity. More quantity of water before meal will cause karshya(reduced development) because excess water dilutes digestive enzymes so reduces digestive power. One should aware that during meal small quantity of water should drink that will enhance the process of digestion.[50] A special purification of water is done by rise of agastya (star in the sky) in autumn season. This is considered as Hamsodaka. During the day exposure of sun and at night the moon light is allowed to passes through the water. Naturally in autumn season the water of whole earth become pure by the effect of agastya.[51] According to bhavprakash water should be stored in tamrapatra. It pacifies the doshas, easy to digest, pleasant, strengthening, satisfying, life saving, control drowsiness, burning sensation and pacifies thirst.

Principles after digestion

Walk for one hundred feet slowly after taking food by which, food digests easily and assure comfort at cervical area, pelvic and in knees. If one sits after food, it leads to drowsiness, if lies on his back become robust, if walks slowly increase his life span. If the person runs after food the death will run after him. After lying on bed, one has to lie on his back and take breath for eight times, turning on his right breath for sixteen times and turning to left thirty two times. One has to lie to his left side for proper digestion as agni is situated left side above the umbilicus.[52]

Diet for all

As acharya Susruta has explained the twelve factors that are helpful to maintain the equilibrium of doshas in both healthy as well as diseased.[53]
<table>
<thead>
<tr>
<th>S.No.</th>
<th>Type of diet</th>
<th>Indication</th>
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<tbody>
<tr>
<td>1.</td>
<td>Sheeta ahar (shea)</td>
<td>Thirst, dha (burning synd.), alcoholism, bleeding diathesis, emaciation, poisoning and epileptic fits should be treated with the sheet food.</td>
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<tr>
<td>2.</td>
<td>Ushna ahar (pepper, ginger)</td>
<td>The person of aggravated Kapha and Vata, treated with snehna, Whose body is full of kleda (moisture) For panchkarma therapy</td>
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<tr>
<td>3.</td>
<td>Snigdha ahar (ghee, nuts)</td>
<td>Person of aggravated vata and dry state of body (ruksha) V prakriti, Vata disease, emaciated due to diseases, work and sex.</td>
</tr>
<tr>
<td>4.</td>
<td>Ruksha ahar (rough, coarse, dry cereal, oat)</td>
<td>Person with excess meda (Obesity) and kaphaj disease Diabetes, Kaphaj constitution and treated with snehna (oil bath or massage).</td>
</tr>
<tr>
<td>5.</td>
<td>Drava ahar (liquid)</td>
<td>Weak, parched and dehydrated persons should be given.</td>
</tr>
<tr>
<td>6.</td>
<td>Sushka ahar (dry)</td>
<td>Those who are suffering from diabetes and ulcers, Whose body has excess kleda (excess moist) Skin disease.</td>
</tr>
<tr>
<td>7.</td>
<td>Single time (one meal)</td>
<td>The person with weak digestive capacity or impaired digestion.</td>
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<tr>
<td>8.</td>
<td>Twice ahar (two meals a day)</td>
<td>When the agni is in equilibrium (samagni), proper digestion is going on.</td>
</tr>
<tr>
<td>9.</td>
<td>Aushadhiyukta ahar (medicine is given with food)</td>
<td>Who don’t want to take medicines alone</td>
</tr>
<tr>
<td>10.</td>
<td>Mitahara (small quantity)</td>
<td>Patient suffering from impaired digestion, Perfect quantity for maintenance of health of a diseased person</td>
</tr>
<tr>
<td>11.</td>
<td>Shamana (palliative) ahar</td>
<td>When doshas are aggravated</td>
</tr>
<tr>
<td>12.</td>
<td>Samanya ahar</td>
<td>For perfectly healthy, To maintain equilibrium in the body That is taken for healthy life so it is called Vrittayrtha food</td>
</tr>
</tbody>
</table>

**DISCUSSION**

Health is dependent upon food and food needs proper method.[54] Qualities of digested food are assumed same as the qualities of tissues. If the food contain the qualities opposite to the tissues will harm or destroy the body tissues by assuming antagonistic qualities.[55] By avoiding those factors which cause abnormality in the tissues and using those have similar qualities as tissues; tissues will not undergo the harmful changes but will remain normal.[56] If the food taken in morning does not digest well, taking food again in night does not cause any harm, whereas if the food taken at night not digest till the morning will cause harm. Because during day timing heart actively works by the effect of sunlight just like the lotus flower open with the sight of sun, all the channels of body also get open and become clear. The tissues (dhatu) are not loaded with moisture during day time because of more activities than the night. So the food does not cause harm as the uncooked milk does not become spoiled by the admixture of other milk. At night heart remains like the close flower of lotus (the function of
heart is more active during day time than the night), all the channels remain closed all dhatus having loaded with moist so the digestive power become slightly reduced, causes harm to the body as cooked milk get spoiled when it is mixed with other milk. So if the food taken at night does not undergo for the proper digestion, avoid the next meal till the symptoms of proper digestion.[57] Meal even if the suitable and taken in adequate quantity does not get digested properly if the person suffer from anxiety, sadness, fear, anger, uncomfortable sleep and awaken from long time. So person should be unaffected physically as well as mentally for the proper digestion. The individual who follow these rules obtains properties of same and abnormalities related to those do not trouble. The physician without the knowledge of food article, effect of each of them, method of preparation, special effect after preparation, taste, properties, potency of food substance, effect after digestion, will not be able to advise the patient for maintenance of health and prevention of disease, since all living being are dependent upon food.

CONCLUSION
Ayurveda emphasizes more on pathya ahar since balanced diet itself can proceed at the level of medicine. Pathya ahar maintain equilibrium of doshas and get digested on proper timing. The basic theme of good diet lies in mithahara, that is small quantity and easily digestible. By understanding the individual response to different food which reflects through metabolic function diet should be prepared according to the undersupplied or oversupplied tissues. Intelligent physician administer for after considering the disease, habitat, time (season), physical constituent, digestive power and other factors.[58] For the person who adopts the pathya food, medicines are not at all required. For the desire of health, longevity and strength one should eat in appropriate timing, hot, unctuous food, not contrary, in pleasing place, in clean containers, brought by clean attendants, facing eastward with calmness and concentrating of food and its taste, should eat neither too fast nor too slowly, neither too hot nor too cold, neither too dry too unctuous, neither too much nor too little, neither too liquid nor too dry, should not eat in absence of desire of food, should not suppress desire of food.[59] Ignorance of desh (body and locality), kala (time), pramana (dosage), satmya (suitable) and asatmya (unsuitable)pathya may turn to apathy (harmful).[60] It proves the statement of Acharya Lolimbraja that if a patient intakes wholesome food then there is no need of medicine and if a patient continuously consumes unwholesome food then also there is no need of medicine. In the latter case, medicine will not be effective.[61] Kashyap has elaborated the prophylactic value that the food is best medicine. Without diet food will not show any
outcome that is why diet is said to be the great medicine.\[62]\) Balanced diet is considered to be the main cause of growth of an individual, while the unbalanced diet for the growth of disease.\[63]\)

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