

## IMPORTANCE OF AHARA (DIET) WITH RESPECT TO DIFFERENT DIETETIC PRINCIPLES IN AYURVEDA

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### ABSTRACT

*Ahara* is one of the *Upastambha* described in *Ayurveda*. *Ahara* is one of the main factors provided by nature for healthy long life of human beings. In ancient classics much significance has been given to *Ahara*, for the promotion of health and prevention of diseases. Physical, mental, social, intellectual, emotional and spiritual, these all proportions of health could be balanced by taking genial diet. According to *Ayurveda* the diet which nourishes both the mental and physical built is called "balanced diet". Apart from this, *Ayurveda* has described many more dietetic principles about *Ahara*, like quantity for different individual, manner to take *Ahara*, manner of serving *Ahara*,

elemental constitution, and mode of preparation, habitat, combination, time and season of intake, body constitution and *Agnibala* etc.

**KEYWORDS:** *Ahara*, *Ayurveda*, balanced diet, *Upastambha*.

### INTRODUCTION

*Ahara* is the basic principle, upon which health, happiness and harmony lies. It plays a key role in the promotion of health and prevention of diseases. In Vedic literature it has been equated with nectar. Modern science states that so much carbohydrate, fat, proteins, vitamins and minerals are required for well balanced diet. In every food there are certain factors developing the mental qualities and certain other factors developing the physical built of the body. According to *Ayurveda*, the diet which nourishes both mental and physical built is

called 'balanced diet'. Dietary consideration is an important component of every prescription in *Ayurvedic* therapy. Sometimes it becomes as complete treatment.

### AIMS AND OBJECTIVES

1. To understand concept and importance of *Ahara* by review of literature as it is one of the pillars of *Ayurveda*.
2. To describe the different dietetic principles mentioned in *Ayurveda*.

### MATERIALS AND METHODS

References related to above mentioned topic are collected from the *Ayurvedic* classics as well as from the contemporary sciences. These references are analysed critically to draw a fruitful conclusion.

### Importance of *Ahara* (Diet)

*Acharya Charaka* has mentioned in *Agrya prakrana* that *Anna* is the best sustainer of life. He also described that the life of all living things is food and the entire world seeks food. Complexion, clarity, good voice, long life, understanding, happiness, satisfaction, growth, strength and intelligence all are established in *Ahara*. *Acharya Sushruta* has also mentioned that diet is nourishing, gives strength immediately, sustains body and promotes life span, energy, memory, *Ojas* and digestive power. He also said that diet is the causative factor for maintenance, origin and destruction of Universe. It is only due to diet that strength, immunity, clarity of complexion and sense organs develops and there can be diseases due to irregularity of diet. In this way our *Acharya* described the importance of *Ahara*.

### Classification of *Ahara*

✚ *Acharya Charaka* has classified the *Ahara* in different ways. He described.<sup>[1]</sup>

- ✓ One type from the point of intake.
- ✓ Two types according to source-animal and plant origin.
- ✓ Two types according to effect-wholesome (*Pathya*) and unwholesome (*Apathya*).
- ✓ Four types according to way of intake-*Pana* (drinkable), *ashana* (eatable), *bhakshya* (chewable) and *lehya* (liakable).
- ✓ Six types as per taste-*Madhura*, *amla*, *lavana*, *katu*, *tikta* and *kashaya*.
- ✓ Twenty types as per *Gunas* (properties).

✚ *Acharya Kashyapa* mentioned five types according to *Panchmahabhuta*.<sup>[2]</sup>

✚ *Acharya Sushruta* described twenty one groups.

✚ Acharya Bhavprakash has mentioned six types (*bhojya*, *bhakshya*, *charvya*, *lahya*, *chushya* and *peya*).<sup>[3]</sup>

## Dietetic principles in *Ayurveda*

### 1. *Pancha Mahabhoota* theory (Theory of five elements)

Any material in the universe, according to *Ayurveda* is composed of five basic elements, the *Pancha Mahabhootas*, namely Earth (*Prithvi*), Water (*Apa*), Fire (*Teja*), Air (*Vayu*) and Ether (*Akasha*) including human body and the food.<sup>[4]</sup> Planning and indulging in the diet balancing these elements maintain the homoeostasis of body.

### 2. *Tridoshas* (Theory of three biological humors)

The human body is similarly constituted from *Panchamahabhootas*. The Biological Humors (*Tridoshas*) i.e. *Vata*, *Pitta* & *Kapha* which constitutes the body is also made up of *Panchamahabhootas*. As it is mentioned that; *Vata* is made up of *Vayu* and *Akasha mahabhoota*, *Pitta* is made up of *Agni mahabhoota* and *Kapha* is made up of *Jala* and *Pruthvi mahabhoota*. Each food article either has *Dosha* aggravating or pacifying or balancing action on human body. To keep the balance of *Doshas* (health) disturbed due to various factors like season, age etc., the *Ayurveda* prescribes specific diet.

### 3. *Triguna*

The *Trigunas* – *Sattva-rajas-tamasa*, are the initiating causal qualities responsible for the creation of the material world, including food.

### 4. *Shadrasa* (Six basic tastes)

The food contains six basic tastes and each taste has pre-dominance of particular elements of *Panchamahabhoota* which exerts specific effect on the *Tridoshas* & *Dhatus*.<sup>[5]</sup>

- *Madhura* (Sweet) – *Prithvi* & *Apa*
- *Amla* (Sour) – *Prithvi* & *Agni*
- *Lavana* (Salt) – *Apa* & *Agni*
- *Katu* (Pungent) – *Agni* & *Vayu*
- *Tikta* (Bitter) – *Vayu* & *Akash*
- *Kashaya* (Astringent) – *Prithvi* & *Vayu*

It is mentioned that, drugs having sweet, sour and salty taste alleviate *Vata*, those having astringent, sweet and bitter tastes alleviate *Pitta* and those having astringent, pungent and bitter tastes alleviate *Kapha dosha*.<sup>[6,7]</sup>

### 5. *Gunas*/ physical properties and their attributes

The *Ayurvedic* classics describe 20 basic properties of physical materials constituting the whole range of living and nonliving objects in this world, such as articles of food, drugs, bodily cells and tissues. The following 20 *Gunas* form the basic matrix of the transformation of the *Panchabhautic* matter into living biologic factors in a living body<sup>[8]</sup>:

1. *Guru* /heavy
2. *Laghu* /light
11. *Ghana* /dense
12. *Drava* /liquid
3. *Manda* /slow
4. *Tikshna* /sharp
13. *Mridu* /soft
14. *Kathin* /hard
5. *Sheeta* /cold
6. *Ushna* /hot
15. *Sthira* /stable
16. *Chala* /mobile
7. *Snigdha* /oily
8. *Shuska* /dry
17. *Sukshma* /subtle
18. *Sthula* /gross
9. *Picchila* /slimy
10. *Ruksha* /rough
19. *Shlakshna* /clear
20. *Avila* /cloudy

These physical properties, as found in various articles of food and drugs, produce similar effects on the body when administered and deplete the opposite properties in accordance with the theory of *Samanya* and *Vishesha*, i.e., homologous versus heterologous, as described in *Ayurvedic* texts.

### 6. Sources of food described in *Ayurveda*

The *Ayurvedic* texts describe 12 categories of food sources reflecting the then available varieties of food in historical perspective. These 12 categories of food are as follows.<sup>[9]</sup>

1. *Shukadhanya* (corn)
7. *Madya Varga* (wines)
2. *Shamidhanya* (pulses)
8. *Ambu Varga* (water)
3. *Mamsa Varga* (meat)
9. *Gorasa Varga* (milk and milk products)
4. *Shaka Varga* (vegetables)
10. *Ikshu Vikara* (sugar cane and related products)
5. *Phala Varga* (fruits)
11. *Kritanna Varga* (cooked products)
6. *Harita Varga* (greens)
12. *Aharayoni* (food adjuvants)

### 7. Measures of *Ahara* (diet)

In addition to these above qualities, *Ayurveda* lays equal stress over the amount of food which one should take every day. According to *Charaka* one must eat in measure and the measure of food is determined by the power of digestion and his strength.<sup>[10]</sup> He has further stated that ‘A proper measure of food, when taken is digested in the time without impairing

one's health'.<sup>[11]</sup> Measured diet does not impair one's health; it positively promotes strength, complexion, health and life. He also stated that one third of the stomach should be filled with solid food, one third with liquids and one third should be left empty for *Vata*, *pitta* and *kapha*.<sup>[12]</sup> Considering the property of food, intake of heavy one (*Guru ahara*) is advised as one third or half of the saturation point and not excessive saturation even in case of light food (*Laghu ahara*) in order to maintain the proper *Agni*.<sup>[13]</sup> On the other hand our *Acharya* have clearly stated that a diet should be of such quality which not only helps to maintain present well being but serves as a prophylactic against upcoming diseases.<sup>[14]</sup>

### 8. Well balanced diet

In *Ayurveda*, it is mentioned that any food can have its maximum effect if all the five *Bhutas* (elements) are present in proportionate quantity. A proper balanced diet corrects imbalances by pacifying the excessive *Doshas* and strengthening the weak ones. *Ayurveda* recommends that all six *Rasas* should be in every diet to enhance the *Bala*. These six *Rasas* directly influence the *Tridosha* and also influence the nutrition and transformation of bodily tissues (*Dhatus*). The most important is that the food should not only be nutritious from physical point of view but it should be such that it develops the intellectual and spiritual aspects of human.

### 9. *Ashta ahara vidhi visheshayatana*

According to *Acharya Charaka*, the eight factors which determine the utility of the various types of food are<sup>[15]</sup>:

- i) ***Prakruti*** - It indicates the nature of substances i.e. inherent attributes (heaviness etc.) of diets and drugs, such as *Masha* (black gram) is heavy and *Mudga* is light.
- ii) ***Karan (Processing of Food)*** - Processing results in the transformation of attributes. Transformation of the attributes is effected by dilution, application of heat, cleansing, churning, storing, maturing, flavoring, impregnation, preservation, container etc.
- iii) ***Samyoga*** - It is the combination of two or more substances. This results is the manifestation of specific attributes which cannot be manifested by individual substances e.g. combination of honey and *Ghee* etc.
- iv) ***Rashi*** - *Rashi* is the quantum of total (*Sarvagraha*) or individual (*Parigraha*) substances which determines the results of their administration in proper and improper dosage. The quantity of food in its entirety is "*Sarvagraha*" and the quantity of each of its ingredients is "*Parigraha*".

v) **Desha** - *Desha* relates to the habitat. It determines attributes due to procreation (growth) or movement of substances in particular locality or their acclimatization to that region.

vi) **Kala** - *Kala* stands for both the time in the form of day and night and states of individual (viz. condition of health and age). The latter is relevant to the diseases e.g. manifestation of diseases due to *Kapha* during childhood and fever etc. due to dietetics error, whereas the former for the determination of the wholesome to different types of seasons.

vii) **Upayogasamstha** - *Upayogasamstha* stands for dietetic rules. They are for the most part dependent on the symptoms of digestion.

viii) **Upayokta** - *Upayokta* is that who take food. He is in the main responsible for the wholesomeness by the habitual intake of thing.

### 10. *Dvadasha ashana pravicharana*

*Acharya Sushruta* has mentioned twelve dietary considerations. These are *Shita*, *ushna*, *snigdha*, *ruksha*, *shushka*, *drava*, single diet a day, twice daily, *Aushadhi yukta ahara*, *matraheena*, *prashamanakaraka* and *Vrittipayojaka ahara*. In this way he stated that which type of *Ahara* is suitable for which individual.<sup>[16]</sup>

**Shita ahara** - Foods with cold potency and in cold condition are recommended in conditions like, *Trishna* (excessive thirst), *Mada*, *Ushna* (excessive heat), *Daha* (burning sensation), *Raktapitta* (bleeding disorders), *Visha* (poisoned), *Murcha* (unconsciousness) and *Vyavaya upahata* (emaciated due to excessive copulation). Such foods are *Shaali* (rice), *Yava* (barley), *Mudga* (green gram), *Ksheera* (milk), *Dhanyaka* (coriander), *Dadima* (pomegranate), *Amalaki* (Indian gooseberry) and *Sharkara* (sugar).

**Ushna ahara** - Foods with hot potency and serving hot are recommended in conditions like, *Kapha- Vataamaya* (diseases predominant of *Kapha* and *Vata dosha*), *Viriktaan* (after purgation therapy), *Snehapaayi* (after *Snehapana*/oleation therapy), *Aklinna kaaya* (less *kapha* and *Dravarooopi pitta* predominant condition). Such foods are *Kulattha* (horse gram), *Shunti* (ginger), *Haridra* (turmeric), *Jeeraka* (cumin seeds), *Hingu* (hing/Asafetida).

**Snigdha ahara** - Foods which are unctuous are recommended in conditions like, *Vatika* (body constitution predominant of *vata* /condition predominant of *vata dosha*), *Ruksha deha* (dryness of body), *Vyavaya upahata* (emaciated due to excessive copulation), *Vyayamina* (one who performs regular physical activity). Such foods are *Ksheera* (milk), *Grita* (ghee), *Mamsa* (meat).

**Ruksha ahara** - Foods which are dry in nature are recommended in conditions like, *Medasaabhipareeta* (covered with excessive fat), *Snigdha* (excessive unctuousness), *Meha* (Diabetes mellitus with obesity), *Kaphaabhipanna* (excessive *kapha*). Such foods are, *Yava* (barley), *Godhuma* (wheat), *Kudhanya* (millets), *Madhu* (honey).

**Drava ahara** - Liquid foods are recommended in conditions like, *Shushka deha* (dehydrated), *Pipasarta* (excessive thirst) and in *Durbala* (weakness due to dehydration).

**Shushka ahara** - Foods which are dry (devoid of liquid/moisture) are recommended in, *Praklinna kaya* (*dravarooopi pitta* and *kaphayukta sharira*), *Vrani* (*Dushtavrana* – ulcers) and *Shushka mehi* (Diabetes mellitus with emaciation).

**Ekakalika ahara** - One meal a day is recommended in *Durbalagni* (very less digestive capacity). This is to facilitate easy digestion and to kindle the digestive fire slowly.

**Dwikalika ahara** - Two meals a day is recommended in *Samagni* (optimum digestive capacity) nothing but in healthy individuals.

**Aoushadhayukta ahara** - Foods prepared or added with medicines are recommended in persons who are averted to take medicines.

**Matraheena ahara** - Less quantity of food is recommended in *Mandagni* (weak digestive capacity) and in *Rogi* (suffering with diseases).

**Doshaprashamana ahara** - There is change in state of *Tridoshas* according to change in seasons as *Chaya* (abnormal increase), *Prakopa* (aggravation) and *Prashama* (subside) of *Tridosha*. To avoid the ill effects from this abnormal state of *Doshas* and to bring them back to normalcy, specific diet has to be prescribed in specific seasons; this is called *Doshaprashamana ahara*.

**Vrityartha ahara** - This is recommended for *Sharira dharanartha* (maintaining the health of individual). This includes *Ahara* with *Shadrasa* (*Madhura*, *Amla*, *Lavana*, *Katu*, *Tikta* and *Kashaya*) and consumed as per one's *Prakruti*, *Agni*, *Satmya* and *Asatmya*.

## 11. Ahara vidhi vidhana<sup>[17]</sup>

**Ushnam asniyata** - One should take warm food. If one's taking hot food, feel of proper taste, Stimulate the *Agni* (digestive power), *Vata Anulomana* and reduction of *Kapha* are achieved.

***Snigdham asniyata*** - The *Snigdha Ahara* causes feel of proper taste, *Agnideepana*, facilitate early digestion, *Vata anulomna* and it makes the body plump, strengthens the sense organs, increases in the brightens the complexion.

***Matravat asniyata*** - It means eat in adequate amount. The *Lakshana* by which a person can decide that is *Matravat* are, freedom from distress is in stomach, gratification of the senses, absence of any cardiac discomfort, sense of ease in the standing, sitting, lying down, walking, inhaling, exhaling, talking.

***Jirne asniyata*** - One should take food only when previous meal is digested. If one takes food before the digestion of the previous meal, the digestive product of the previous food gets mixed up with the product of food taken afterwards, resulting in the provocation of all the *Dosha* instantaneously.

***Viryaavirudham asniyata*** - One should take food having no contradictory potencies. By taking such food one does not get afflicted with such diseases as may arise from the intake of food having mutually contradictory potencies.

***Istedese, Istasarvopkaranam asniyata*** - One should take food in proper place equipped with all the accessories. By doing so he does not get afflicted with such of the factors as would result in emotional strain which (normally) occurs when one takes his food in improper places without the required accessories.

***Naatidrutam asniyata*** - One should not take food too hurriedly; if food is taken too hurriedly it enters into a wrong passage; it gets depressed and it does not enter into the stomach properly. In this situation one can never determine the taste of food articles and detect foreign bodies like hair etc., mixed with them.

***Naativilambitam asniyata*** - One should not take food very slowly because this will not give satisfaction to the individual. In this situation he would take more than what is required; the food would become cold and there will be irregularity indigestion.

***Ajalpan, Ahasan, Tanmanabhunjita*** - One should not talk or laugh or be unmindful while taking food. One who taking food while talking, laughing or with detracted mind subjects him to the same trouble as the one eating too hurriedly.

*Atmanamabhisamiksya* - One should take food in a prescribed manner; with due regard to his own self.

### 12. Daily regimen *Ahara*

According to *Acharya Charaka* one should regularly take *Shashtika* rice, *Shali* rice, *Mudga*, *Saindhava Lavana*, *Amalaki*, *Yava*, rain water collected before falling on the ground, Milk, *Ghee*, *Jangala Mamsa* (meat of animals dwelling in arid climate) and honey.<sup>[18]</sup> A scientific analysis of this above said ingredient of food stuff rightly justifies the entire requirements of the body in a better way than the modern prescription. The *Shashtika* and *Shali* varieties are examples of the carbohydrate food. *Rakta Shali* (red rice) which is classed as glutinous rice is specially recommended. The green gram (*Mudga*), which represents the protein content of food, is considered the best of all pulses. *Masha* (black gram) which is known to be more nutritious, was not preferred, because it was comparatively too hard to digest. Though both are rich in protein, light and digestible protein has been preferred to a heavy one. *Amalaki* represents the vitamin content of a balanced diet in addition to milk and vegetable. *Yava* (barley) again represent the carbohydrates and it is easily digested and is a diuretic.

### 13. Daily Contraindicated *Ahara*

*Acharya Charaka* says that one should not regularly take heavy articles such as *Vallura* (dried meat), dry vegetables, lotus rhizomes, lotus stalk. One should never take the meat of a diseased animal.<sup>[19]</sup> Moreover one should not regularly take *Kurchika* (boiled butter milk), *Kilata* (inspissated milk), meat of pig, cow and buffalo, fish, curd, *Masha*, *Yavaka*.<sup>[20]</sup>

### 14. Seasonal consideration of diet

In *Ayurveda* the whole year is divided into six seasons. According to each season different dietetic regimen is prescribed.

***Hemanta Ritu:*** In this *Ritu* the power of digestion and metabolism are proportionate in a healthy individual. During the winter one should take unctuous, sour and salt juices of the meat of the aquatic and marshy animals which are fatty. One should also eat the meat of burrow-dwelling animals. Thereafter, one should drink *Madira*, *Sidhu* and honey. Intakes preparation of cow's milk, cane juice, fat, oil, new rice and hot water during the winter is good for health.<sup>[21]</sup>

**Shishira Ritu:** The *Hemanta* and *Shishira* seasons are almost analogous in nature. So the entire prescription for *Hemanta* is to be followed in the *Shishira*. Especially during this season, one should stay in a windless warm home and avoid taking such of the diets possessed of *Katu*, *Tikta* and *Kashaya Rasa*.<sup>[22]</sup>

**Vasant Ritu:** In this *Ritu* the accumulated *Kapha* is liquefied by the heat of the sun. Due to this reason there is disturbance of digestive capacity and it can cause many diseases. So, one should manage elimination therapies of *Panchkarma* to eliminate the vitiated *Dosha*.<sup>[23]</sup> One should avoid taking *Guru*, *amla*, *snigdha ahara*. One should take food consisting of *Yava* and wheat, meat of *Sarabha*, *Shasha*, *Ena*, *Lava* and *Kapinjala*. One should drink *Sidhu* and *Mrdvika*.<sup>[24]</sup>

**Grisma Ritu:** In this *Ritu*, the moisture of the earth is absorbed by sun. In this *Ritu*, one should have intake of sweet, cold liquid diets and drinks, cold *Mantha* along with sugar, meat of the animals or birds of *Jaangal* climate, ghee and milk along with *Shali* rice.<sup>[25]</sup> One should either drink alcohol in little quantity or should not drink at all and even if one drinks, it should be taken along with plenty of water. One should avoid taking diets which are salty, sour, pungent or hot. Physical exercise is also included during this season.<sup>[26]</sup>

**Varsha Ritu:** In this *Ritu* the body and digestion power is weakened, increase of acidity in water. One should generally use honey in all diets and drinks. One should take diets which are noticeably sour, salty and unctuous. In order to maintain normal power of digestion one should take old barley, wheat and *Shali* rice, along with the meat of arid animals and vegetable soup. Moreover, one should drink the *Madhvika* or *Arista*, pure rain water or water from the well or pond- boiled and cooled, mixed with little honey. Even though by nature, honey is responsible for the vitiation of *Vata*, its intake in small quantity is prescribed to overcome *Kleda* in the rainy season.<sup>[27]</sup>

**Sharada Ritu:** In this *Ritu*, sweet, bitter, light and cold foods and drinks which have ability to subside *Pitta* are to be taken in proper quantity. Furthermore, the meat of *Lava*, *Kapinjala*, *Ena*, *Urabhra*, *Sarabha*, and *Shasha*, rice, barley, wheat, intake of ghee prepared with bitter medicines and purgation should be done during this season.<sup>[28]</sup> One should avoid taking fat, oil and meat of aquatic and marshy animals and curd in food. Use *Hamsodaka* for the purpose of bathing, drinking and swimming. It is a type of water which is heated by the sun

during the day time and cooled by rays of the moon during night. It is also purified and detoxified by *Agastya* star.<sup>[29]</sup>

### 15. Diet for different *Prakruti*

*Ayurveda* provides unique classification of human being based on psychosomatic constitution i.e. *Prakruti* of individuals according to the variation of *Tridoshas*. They are of 7 type viz., *Vata* predominant *Prakruti*, *Pitta* predominant *Prakruti*, *Kapha* predominant *Prakruti*, *Vata-pitta prakruti*, *Vata-kapha prakruti*, *Pitta-kapha prakruti* and *Sama prakruti*. *Ayurveda* gives importance to *Prakruti* or body constitution in concern of food intake. In this world each person is a unique being of unique heredity, unique environment, unique biochemical structure and unique mental status. For this reason all the food items can't be valuable with all the individuals to the same extent. Every individual should take a diet suitable to his predominant constitutional *Doshas* to balance them.

### 16. *Viruddhahara* (Dietetic incompatibility)

The diet which excites the *Doshas* but does not eliminate it out of the body, becomes harmful is mentioned as *Viruddhahara*.<sup>[30]</sup> These are responsible for various disorders in human beings. *Acharya Charaka* described 18 factors responsible for this dietetic incompatibility. These factors are *Desha*, *kala*, *agni*, *matra*, *satmya*, *dosha*, *samskara*, *virya*, *koshtha*, *awastha*, *karma*, *parihar*, *upchara*, *paka*, *sanyoga*, *hridaya*, *sampad* and *vidhi*.<sup>[31]</sup>

### 17. Some other principles

*Acharya Sushruta* described the method of serving in *Sutra sthana*. Apart from elemental constitution of food various dietary rules and other factors like *Matra*, *kala*, *kriya*, *bhumi*, *deha*, *desha* etc. also play a significant role in the acceptability of wholesome diet. At the outset, one should take sweet, in the middle sour and salty and afterwards the remaining *Rasas* in the food should be taken.<sup>[32]</sup> In the beginning one should eat fruits, than liquids thereafter various soft and hard edibles.<sup>[33]</sup> One should not take food before or after the appropriate time or in quantity less or more. Taking food after time, the food is digested with difficulty and produces loss of appetite.

## CONCLUSION

Healthy citizens are the roots for development of any nation. So we have to improve the health of every people. The wellbeing of the individual chiefly depends upon the kind of food he consumes. The maximum benefits of *Ahara* (food) can be achieved only by following the

healthy dietary guidelines mentioned in classics of *Ayurveda* whereas wrong dietary pattern can be hazardous to health. *Ayurvedic* dietetics does not deal only with the precise dietary contents of food - carbohydrates, fats, proteins, vitamins, minerals etc, but it also takes into account the food we take in and the manner in which we take it, nature of food, *Agnibala*, mode of preparation, place and environment etc. The fundamental principles like *Tridosha*, *Prakruti*, the tastes, processing of food, the quality, quantity, and the rules regarding eating food if considered while incorporating the diet, one can keep away from many diseases of body and mind. It is said in *Vaidyajeivanam* that there is no need of medication if the person is on proper diet.

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