



Review Article

www.ijrap.net (ISSN:2229-3566)



EMPIRICAL ANALYSIS OF DIET LINE PROVISIONS OF CHARAKA SAMHITA: A REVIEW

Raju Kumar ^{1*}, Vijay Shankar Pandey ²

¹ PG Scholar, Department of Ayurveda Samhita avm Maulika Siddhant, Government Ayurvedic College & Hospital, Kadamkuan, Patna, Bihar, India

² HOD. & Professor, Department of Ayurveda Samhita avm Maulika Siddhant, Government Ayurvedic College & Hospital, Kadamkuan, Patna, Bihar, India

Received on: 28/07/21 Accepted on: 05/09/21

*Corresponding author

E-mail: rsrajusinghani@gmail.com

DOI: 10.7897/2277-4343.1205158

ABSTRACT

Ahara is the foremost factor among all which sustain the life and maintain the normal physiological functioning of the human body and comprises the basic most cause of life. Provide longevity, complexion, satisfaction, strength, nourishment, growth and development also imparts mental as well as spiritual well-being. That is why in Ayurveda it is considered that healthy nutrition nourishes the body, mind and soul, through which a person can afford to perform all the activities which lead to happiness, heaven and salvation. But without knowing the proper dietary guidelines one cannot gain adequate nutrition and hence optimum benefits from the food. That is why it is important to awake people about the importance of dietary discipline. Otherwise from the beginning, it has to be seen that the dietary unconcern comprises the susceptibility to several diseases. Hence in Ayurveda, there are many guidelines related to diet and its contents are given which govern the adequate nutritional profile for a healthy life. Such diet line provisions are more precisely prescribed in Charka Samhita Vimana Sthana called the Ahara Vidhi Vidhana.

Keywords: Ahara, longevity, adequate nutrition, dietary guidelines

INTRODUCTION

Ahara is the most important factor among all which are used for the sustenance of life¹. It is the only way that provides physiological as well as metabolic constitutions to the body. That is why in Ayurveda it is considered as the foremost among the three pillars (Trayopstambha viz. Ahara, Nidra and Brahmacharya) of life². It provides nutrients to the body constituents as well as sustain the worshipful Antraagni³ by mean of which Bala, Arogya, aayu and Prana remains sheltered in the body⁴. And hence any abrupt changes in the behaviour of diet abruptly affect the necessary format of the life-supporting antraagni⁵. This ultimately results in aggravation or diminution of the dhatus either partially or in their entirety constitute which tends to their discordance and hence the dhatu get discordant resulting in diseases or even destruction of the body⁶. That is why the food taken following the proper guidelines or rules or ways considered as the prana for the living beings, which can be perceived directly⁷. And hence in Ayurveda, there are many guidelines or regimens related to diet and its contents are given which ultimately govern the adequate nutritional profiles for a healthy life.

In Charka Samhita Vimana Sthana such diet line provisions are more precisely described as the Ahara Vidhi Vidhana. Where a healthy individual as well as some of the ill individuals are guided to take food in proper quality which is warm, oleaginous, in well-defined quantity, should need to take on proper digestion of a previous meal, should not be contradictory in potency and that too, food should be taken in proper place equipped with all the accessories, should not take very or too slow, should take without talking and laughing, with concentration and paying due regard to oneself.⁸ Taking warm food etc. may not be useful for all types

of patients, for example, individuals suffering from Raktapitta for which warm food comprises an etiological factor⁹.

Everything coming orally inside the body is considered as food¹⁰, where it directly or indirectly impairs with the internal environment and hence to the body tissues where it is involved in several physiological and metabolic reactions necessary for the health and hence livelihood. So it is very important that the food taken within the body matches the body harmony or should take following the natural physiological harmony of the body tissues. Otherwise, it creates adverse effects, which further results in several health disorders so-called destructions of the body constituents. It ultimately affects the longevity and other goals of human life. Hence, it has to be important that one should take food following body harmony, so-called with specific dietary guidelines, as Ahara Vidhi Vidhana. Such diet lines provisions and their physiological and metabolic aspects are in detailed described in the Table 1.

DISCUSSION

The food is taken following the rules represent the very life of living beings. The effect of the use of such diets and drinks can be perceived directly. If consumed according to the rules, they provide fuel to the fire of digestion along with the mental as well as physical strength, also strengthen the tissue elements and complexion and they are pleasing to the senses⁶. The irregular or deviated pattern of dietary habits creates the irregularity in the required format of the antraagni, which ultimately results in discordance deha dhatu which leads to several diseases or even destruction of the body. That is why the diet line provisions are considered to be more and more important for human beings, as every person in this world need food for their livelihood so it is called the prana.

Table 1: Diet line provisions and their physiological and metabolic aspects

Diet line provisions	Physiological/Metabolic aspects
Ushnamashniyat (Food should be warm)	Taste perception Improvement in digestion Quick absorption Vata anulomanam Kaphashoshanam ¹¹
Snigdamashniyat (Food should be smoothie or oleaginous)	Delicious Provokes the subdued power of digestion Quick absorption Vata anulomanam Construction of the body constituents Strengthen to the senses Strengthen as well as provide good texture to the body ¹²
Matravatashniyat (Food should be well defined or in proper quantity)	Promotes longevity in its entirety without affecting the doshas Easily get digested without any difficulties and get passes down easily without affecting or impairing the power of digestion ¹³
Jeerneashniyat (Food should be taken only when the previous meal gets digested)	It protects from the impairment of the afterwards food to the previous one, otherwise which may lead to provocation of all the dosha simultaneously, in fact, ultimately it promotes longevity ¹⁴
Veerya aviruddham -ashniyat (Foods should not be contradictory in their potencies)	It protects from such abnormalities which get arises from the food having manually contradictory potencies ¹⁵
Ishtadeshe ishtasarvopkarnam chashniyat (Food should be taken at a proper place equipped with all the pleasant accessories)	It protects from the mental trauma developed from the mental discomfort ¹⁶
Naatidrutamashniyat (Food should not be taken very fast)	It prevents entering the food in the wrong passage and hence protects from the abrupt effect of food particles on the body organs It provides proper nutritional accounts of food which may not otherwise ¹⁷
Naativilambitam -ashniyat (Food should not be taken too slow)	Manage dietary satisfaction Prevent consumption of more food than that of in need Otherwise defective and irregularity in digestion Also, food gets cooled ¹⁸
Ajalpanahasana tanmanabhunjeet (Food should be consumed with one-way mind or concentration)	One should not talk/ laugh/ unmindful while taking food, it creates the same trouble that is created in fast eating ¹⁹
Atmanam abhisamikshya bhunjeeta samyaka (One should take food in a prescribed manner with due regard to his self) ²⁰	

Complexion, clarity, good voice, longevity, intelligence, happiness, satisfaction, nourishment, strength and intellects all are governed by the food²¹ as well as it also governs the Loukika karma required for normal day physical trades, Vedika karma for the perception of the way to the heaven, and the Karma which ultimately leads to the salvation or the Moksha²². That means an individual having a healthy body through proper dietary guidelines can afford to perform all the activities leading to daily workout or happiness, heaven and salvation. That is why Acharya Kashyapa called Ahara Mahabhaishyajya²³.

CONCLUSION

Ahara is the most important factor for the sustenance of life and is hence considered as the prana for human beings. But when it is used in improper or in altered disciplines, creates alterations in the antraagni which ultimately results in aggravation or diminution of the dhatus either partially or in their entirety constitute which tends to their discordance and hence the dhatu get discordant results in diseases or even destruction of the body. That is why the food taken following the proper guidelines or rules are always considered as the prana for the living beings. That is why the food is taken with proper way considered as an important factor for the maintenance of health as well as in illness by mean of which one can afford to perform all the activities leading to daily workout or happiness, heaven and salvation.

REFERENCES

1. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Sutra Sthana, 25th Chapter, Verse- 40; 2015. p.132
2. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Sutra Sthana, 11st Chapter, Verse- 35; 2015. p.74
3. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Sutra Sthana, 27th Chapter, Verse- 345; 2015. p.174
4. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Sutra Sthana, 27th Chapter, Verse- 342; 2015. p.173
5. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Sutra Sthana, 25th Chapter, Verse- 40; 2015. p.132
6. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Sharira Sthana, 6th Chapter, Verse- 4; 2015. p.329
7. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Sutra Sthana, 27th Chapter, Verse- 3; 2015. p.152

8. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Vimana Sthana, 1st Chapter, Verse- 24; 2015. p.236
9. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Chikitsa Sthana, 4th Chapter, Verse- 23; 2015. p.429
10. Prof. Purnachand Jain, Sharira Kriya Vigyan, Chaukhambha Sanskrit Pratisthana, Delhi, Reprint, 11st Chapter; 2015. p.391
11. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Vimana Sthana, 1st Chapter, Verse- 25.1; 2015. p.236
12. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Vimana Sthana, 1st Chapter, Verse- 25.2; 2015. p.237
13. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Vimana Sthana, 1st Chapter, Verse- 25.3; 2015. p.236
14. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Vimana Sthana, 1st Chapter, Verse- 25.4; 2015. p.236
15. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Vimana Sthana, 1st Chapter, Verse- 25.5; 2015. p.236
16. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Vimana Sthana, 1st Chapter, Verse- 25.6; 2015. p.236
17. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Vimana Sthana, 1st Chapter, Verse- 25.7; 2015. p.236
18. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Vimana Sthana, 1st Chapter, Verse- 25.8; 2015. p.236
19. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Vimana Sthana, 1st Chapter, Verse- 25.9; 2015. p.236
20. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Vimana Sthana, 1st Chapter, Verse- 25; 2015. p.236
21. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Sutra Sthana, 27th Chapter, Verse- 349; 2015. p.174
22. Agnivesha, Charaka Samhita, Ayurveda Dipika commentary of Chakrapani, edited by; Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia, Varanasi, Reprint, Sutra Sthana, 27th Chapter, Verse- 350; 2015. p.174
23. Kasyapa, Kasyapa Samhita, Vidyotini Hindi commentary, edited by; Pandit Hemaraja Sarma, Editor (Reprint ed.), Khilasthana 4/6. Varanasi: Chaukhambha Sanskrit Sansthana, Varanasi, Reprint, Khila sthana, 4th Chapter, Verse- 6; 2016. p.378

Cite this article as:

Raju Kumar and Vijay Shankar Pandey. Empirical analysis of diet line provisions of Charaka Samhita: A Review. Int. J. Res. Ayurveda Pharm. 2021;12(5):115-117 <http://dx.doi.org/10.7897/2277-4343.1205158>

Source of support: Nil, Conflict of interest: None Declared

Disclaimer: IJRAP is solely owned by Moksha Publishing House - A non-profit publishing house, dedicated to publishing quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJRAP cannot accept any responsibility or liability for the site content and articles published. The views expressed in articles by our contributing authors are not necessarily those of IJRAP editor or editorial board members.