



# AYURVEDA and DIET: A COMPREHENSIVE REVIEW

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## ABSTRACT

The prime concern of human being is aimed to maintain good health that solely depends on dietary pattern in which Ayurveda plays a significant role. In Ayurveda, Trayopstambha (three pillars of life) is a concept comprising of 3 elements viz. Aahar, Nidra and Brahmacharya and Aahara is the most important among the three. (Cha.Su. 11/13). These three factors are responsible in supporting for the growth, complexion and strength in the body. Aahara in Ayurveda not only preserves health and longevity but also is a curative measure as described by Acharya Charaka that the human body as well as the diseases both are dependent on nutrition.

Henceforth, this article particularly summarizes diet and related regimen in consideration with Ayurveda as it plays a vital role in healing. The diet mentioned in Ayurveda not only refreshes the body but also is a refreshing energy source for the soul. One must be particular while following Ayurveda diet as any faulty practice in preparation or consumption may result in body disorders which has become primary concern these days for the health researchers and care providers as well. There is extensive description in Ayurveda about Diet and Dietetics mentioned under daily regimen (Dinacharya), seasonal regimen (Ritucharya), social code of conducts (Sadavritta), Ashtha Aahar Vidhi Visheshayatana (eight specific factors related to method of food cooking, processing, food combinations and its intake) and Dwadasha Pravicharana (twelve rules related to method of intake of food), Viruddha Aahar (incompatible diet), Pathya (suitable), Apathya (unsuitable) diet under the basic principles laid by Charak Samhita, Sushruta Samhita, Ashtanga Sangraha, as well as Ashtanga Hrudaya.

**Keywords:** Ayurveda, Food, Diet, Diseases, Season

## INTRODUCTION

In the present era and scenario, health crisis is the major concern of humans. People following unhealthy lifestyle and diet invite diseases like stroke, cancer, heart disease, diabetes and respiratory infections which take years to invade and do not eliminate easily<sup>1</sup>.

The Ayurvedic system of medicine follows basic principle quoting Swasthyashya Swasthya Rakshanam, meaning to maintain the health of the healthy individuals, and Aturashya Vikara Prashamanancha, meaning to cure the diseases of the diseased individuals<sup>2</sup>.

Dinacharya (daily regimen), Ritucharya (seasonal regimen), Sadvritta and Trayopasthamba have been mentioned for the same in our classics<sup>3</sup>. The important component of life is Aahar (diet) as it is included in the three pillars of life (Traya- upastambha) in Ayurveda<sup>4</sup>. The body is endowed with growth, strength and complexion when there is a support by Traya- upastambha and continues till the full span of life<sup>5</sup>.

The history of dietetics comes from old times where it is considered most essential fuel to lead a life with smooth functioning. In that context, Acharya Charaka has mentioned that diet is a causative factor in originating purusa and diseases<sup>6</sup>. Maharshi Sushruta in Sushruta Samhita requested to lord Dhanwantari with regard to application and importance of diet on physicians part resulting in historical significance of dietetics<sup>7</sup>. In Manusmriti, it is advised that one must praise the food always and get delighted on seeing it<sup>8</sup>. Bhagwat geeta has described that Rajasika individuals prefer foods that are bitter, pungent, sour, saline or hot, burning and unctuous which in turn produces pain, grief and diseases<sup>9</sup>. In case of Tamasika people, food that is tasteless, stinking, cooked overnight and impure is preferred<sup>10</sup>.

Dietetics, a science applied to the principle of nutrition refers to as the planning, preparation and regulation of the food and diet with relation to maintaining health along with treatment of diseases<sup>11</sup>. Ayurveda is the traditional system of medicine in India which describes 'Aahar' in context of two meanings: food items and the act of food intake<sup>12</sup>. As it is said, diet is not only responsible to living long (Annam vrittikaranam)<sup>13</sup>, but also plays a significant role in maintaining good health. Ayurveda explains that when the food is eaten in appropriate amount following all rules and regulations, it helps in sustaining the life, nourishes all dhatus (tissues), refreshes all our sense organs, organs of functions along with mind. It increases strength, memory, intelligence, oja and provides good complexion and luster to the body<sup>14</sup>.

An extensive description is given in Ayurveda related to diet and dietetics under Ashta Aahar Vidhi Visheshayatana (eight specific factors related to method of food cooking, processing, food combinations and its intake)<sup>15,16</sup> and Dwadash- Pravicharana (rules related to intake of meal)<sup>17</sup>.

Ayurveda describes Pathya Aahar composed of *Pancha mahabhutas* elements and involvement of six *rasas* which are sour, salt, bitter, astringent and pungent to maintain a healthy life and there are some food articles mentioned in our books to be included in regular dietary regimen like milk, rice, green gram and honey are considered to be *Sada pathya kara* which means that these offer significant beneficial effects almost all the time. They are also responsible in promoting growth, enhancing appetite, boost tissue repairing process, generate essential heat and also eliminate waste products from body.

There is specification of characteristics of food in Ayurveda in context of quantity, quality and time varying from person to person with age, season, digestive power, constitution, disease. If not digested properly, it produces toxin (Ama)<sup>18</sup> leading to majority of diseases like Rheumatoid arthritis (Amavata) when the joints are affected. Acharyas have explained the concept of relationship between the faulty food & diseases like consumption of excessive sweet (Madhura rasa) only, may result in developing diabetes<sup>18</sup>. Consuming heavy articles may cause obesity. Nowadays, the prevalence of lifestyle diseases such as rheumatoid arthritis, diabetes (madhumeha), obesity (sthoulya), cancer (arbuda), liver diseases (yakrit vridhhi), insomnia (nidranasha), anxiety neurosis (chittodvega) and bronchial asthma (tamaka swasa) are high.

## Materials and Methods

A comprehensive literature in the present article has been searched on the concept of Ahara, Dietetics and Ashta Aahar Vidhi Visheshayatana from standard text books of Ayurveda including Charaka samhita, Sushrut Samhita, Ashtang sangraha and from ancient commentaries like Manusmriti, Bhagwat Geeta as well. Research articles from different online journals of standard e-database like PubMed, PubMed Central, Google Scholar, Medline and Science Direct were searched to get relevant research papers related to manuscript.

### Four forms of food<sup>19</sup>

Ayurveda describes food preparations in four forms:

1. **Ashitam** – These are eatables
2. **Khaditam** – It is the masticable food
3. **Peetam** – These are drinks, beverages etc.
4. **Leedham** – It is the licking form

### Principles of diet:

1. Food should be taken by an individual in proper quantity after the previous meal as followed digestion. It must be hot, unctuous and favorable in potency as well. Food must be consumed at a proper place with concentrated mind and without laughing and talking<sup>20</sup>. The quantity of food to be taken again depends upon the power of digestion including metabolism. The proper quantity is considered to be the amount that does not disturb the equilibrium, gets digested and metabolized in due time<sup>21</sup>.
2. Only 3/4th or 1/2 of the stomach capacity is to be filled up if the food to be consumed is heavy<sup>22</sup>.
3. Shushruta has mentioned that food that is soft and easily digestible, gives energy and warm should be taken in appropriate quantity only when one is hungry<sup>23</sup>.

**Table no.1 Balanced Diet and Correlation with Ayurveda**

<b>Carbohydrates</b>	Yava Godhuma Shali Shashtikashali
<b>Fat</b>	Ghee Milk
<b>Proteins</b>	Mudga Shali Shashtikashali Jangala mamsa Godhuma
<b>Water</b>	Antriksha Jala
<b>Minerals</b>	Triphala
<b>Vitamins</b>	Amalaki Dadima Draksha Patola

**Table no:2 Seasons and the Factors Affecting It<sup>24,25</sup>**

S.No.	Seasons	Hindu lunar months	Dosha Status	Physical Strength	Appetite
1	<i>Shishira</i>	<i>Magha-Falguna</i>	<i>Kapha Chaya</i>	Maximum	Maximum
2	<i>Vasanta</i>	<i>Chaitra-Vaishakha</i>	<i>Kapha Prakopa</i>	Moderate	Moderate
3	<i>Greeshma</i>	<i>Jyeshtha-Ashadha</i>	<i>Kapha Prashama, Vatachaya</i>	Minimum	Minimum
4	<i>Varsha</i>	<i>Shravana-Bhadrapada</i>	<i>Pitta chaya, Vataprakopa</i>	Minimum	Minimum
5	<i>Sharada</i>	<i>Ashwina-Kartika</i>	<i>Pitta prakopa, Vata prashama</i>	Moderate	Moderate
6	<i>Hemanta</i>	<i>Margshirsha-Pausha</i>	<i>Pitta prashama</i>	Maximum	Maximum

### **Specific Considerations for Diet and Dietary intake (Ashta Aahar Vidhi Visheshayatana)<sup>15,16</sup> in Ayurveda**

Ashta Aahar Vidhi Visheshayatana (eight specific considerations) for the effects of consumed aahar on human body (healthy and unhealthy both) has been described by Acharya Charak regarding food and dietary intake<sup>15,16</sup>. They are as follows:

### 1. Prakriti (original quality of food)

It is also known as nature, swabhava, characteristics. The addition of natural properties (Guru, Laghu, Sheeta, Ushna, Ruksadi) of substances that are used as food is called Prakriti. Guruta and Laghuta of the aahar is responsible for the amount of food intake and its combinations (Samyoga).

#### Laghu Aahar

Laghu Aahar is easy to digest therefore takes less time in digestion.

Examples of Laghu food items: Sali rice, green gram (*Vigna radiata*), meat of deer (*Cervidae*), common quail (*Coturnix coturnix*) and grey partridge (*Perdix perdix*)

#### Guru Aahar

Guru Aahar is heavy to digest therefore takes more time in digestion.

Examples of guru food items: black gram (*Vigna mungo*), meat of pig (*Sus scrofa domesticus*), buffalos (*Bubalus bublis*)<sup>26</sup>.

### 2. Karana (producing specific/ peculiar qualities by processing and cooking of food)

Method of Processing / Preparation of food Karana Particularly known as Sanskar, it is being referred to preparation/ processing of food leading to transformation in its properties which can be done by various methods depending on several factors like place, time, type of utensil such as cleansing, infusing, churning, steeping or by contact of water and fire. In modern science, it includes processing methods like thermal, mechanical, industrial (ultra-processed food) and technological (soaking, fermentation, fortification, enrichment, substitution, supplementation and germination/malting)<sup>27,28,29</sup> almost similar to Karana/ Sanskara.

### 3. Samyoga (combination of food items)

Samyoga means combination/mixing of food substances resulting in another or new peculiarities ( effects maybe good or bad) generally not seen in individual ones. Viruddha Anna (incompatible diet) is a concept explained in Ayurveda which interrupts the metabolism of tissue, have the opposite property to the tissue inhibiting the process of its formation<sup>30</sup>. Madhura, Amla, Lavana, Katu, Tikta, Kashaya are the six rasas mentioned and advised in Ayurveda for intake to ensure proper nutrition to the body.

### 4. Rasi (quantity)

Rasi here means quantity of diet. It is observed in two ways-

- Sarvagraha – It is the total amount of food eaten which is considered to be fruitful for overall health.
- Parigraha- It is the quantity of each entity of consumed food items. It can be a cause for obesity and malnourishment as it is heen/ati matra.

### 5. Desh (place of origin of food)

It denotes to place of origin of food and the body consuming the food. Desh Satmyata is a term that signifies the same place where people are located, are habituate to that place's food and medicinal herbs.

### 6. Kala (time factor)

In Ayurveda, it is specified to the stage of the disease or the age of the individual. Kala is further divided into-

- Nityaga (moving) – It refers to seasonal suitability.
- Awasthika (conditional) – It is related to the stage of disease.

### 7. Upayoga sanstha (rules of intake)

Upayoga sanstha exhibits rules of intake of meal. It depends upon the symptoms of digested food. It is advised that one should take diet when previous taken meal has been completely digested. All description of Aahar Vidhi comes under the Upayoga sanstha.

### 8. Upayokta (user)

It is the user, which means the one who consumes food. Charaka has mentioned that one must not consume food out of mere greed and must never be tempted to eat especially what is not good for health<sup>16</sup>.

Acharya Charaka has mainly emphasized that one is a wise person only when he understands the outcomes of wrong as well as right eating habits<sup>31</sup>. Acharya Charaka has advised Dwadasha- Pravicharana, these are 12 directions that need to be followed while eating so that the food gives proper beneficial effects to the body. These are: One should eat warm, unctuous food, not to eat too fast, not too slow, not talk or laugh while eating and also eat in pleasant place with full concentration, after due consideration to the self<sup>15,16</sup>.

### Table no:3 Diet and Mind

Diet plays a vital role in keeping mind healthy therefore classifications have been made as follows:

S.No.	Manas	Diet
1.	<i>Satva</i>	Ideal diet that contains vegetarian food, non-oily and non spicy food congenial to the body.
2.	<i>Rajas</i>	Too hot, spicy, sour and salty which excites the mind
3.	<i>Tamas</i>	Too heavy and oily food which leads to lethargic mind

### Aspects of Ahara (Diet) as per ayurveda<sup>32</sup>:

1. Seasonal consideration of Ahara
2. Nutritional consideration of Ahara
3. Disease consideration of Ahara
4. Ahara kalpana Consideration
5. Dietary consideration for elderly

### Table no:4 Dietary Patterns and Lifestyle according to the Seasons in Ayurveda<sup>33,34</sup>

S.No	Seasons	Diet	Lifestyle	Drinks	Contraindications
1	<i>Shishira</i>	Fresh crops, unctuous, salty, sour, Non veg-aquatic and marshy animals which are fatty	Stay in warm & windless home	Products of fermented sugarcane juice, Alcohol, cow milk, fat, oil, honey, lukewarm water	Pungent, astringent, bitter taste, light and cold food that vitiates <i>Vata</i>
2	<i>Vasanta</i>	Barley particularly old, wheat, light non fried (without oil or ghee) food, among Non veg - quail, grey partridge, antelope, sheep, rabbit	Exercises, lukewarm water bath, herbal smoking, gargling, chandan herbal pack to feel blossom with spouse in garden, Among panchkarma therapy- <i>pratimarsha Nasya</i> with <i>tikshna</i> and hot herbs and <i>Vaman</i>	Products of fermented sugarcane juice and grapes, honey, mango juice, ginger water, <i>Vijayasara</i> and <i>chandana</i> water, water with honey and <i>Nagarmotha</i>	Heavy, sweet, sour, unctuous, cold food and sleeping in the daytime
3	<i>Greeshma</i>	<i>Shali</i> rice with cow milk and ghee Sweet, cold, liquid, unctuous (with oil or ghee), Among Non veg- meat of animals or birds of aried climate	Sleeping in the Daytime in cold house or garden, sleeping the night time in moon light on the terrace, <i>Chandana pack</i> , garlands of pearls, fan, touch, sprinkling of	Sweet, unctuous, cold, liquid <i>Mantha</i> with sugar, less amount of alcohol with large amounts of water, <i>Rasala</i> (a product made of curd), <i>Raita</i> , fruit juices, cold buffalo milk at night	Salty, sour, pungent and hot food, exercises and sexual activity

			shunted water		
4	<i>Varsha</i>	Use honey with preparation, sweet, unctuous, sour, salty, old barley, wheat, <i>Shali</i> rice, Among Nonveg- meat of aried animals and vegetable soup	Hard massage, bath, light and clean clothes, fragrant garlands, reside in house that is devoid of humidity, Among panchkarma Therapy- <i>Vamana</i> , <i>Virechana</i> , <i>Asthapana</i>	Use honey with preparation such as alcohol, fermented drinks, water of pure rain, well or pond – boiled and then cooled	<i>Mantha</i> with much water, sleep in daytime, frosts, river water, strenuous exercises, exposure of sun, sexual activity
5	<i>Sharada</i>	Sweet, light, cold, bitter, astringent, barley, wheat, <i>Shali</i> rice, <i>Moonga</i> , sugar, <i>Amalaki</i> , <i>Patola</i> , <i>Madhu</i> , Among Nonveg-quail, grey partridge, antelope, sheep, rabbit	<i>Hansodaka</i> , pack of <i>chandana</i> , <i>ushira</i> , garlands of pearls, clean clothes, sitting on the terrace Among panchkarma Therapy- <i>Virechana</i> , <i>Raktamokshana</i> ,	Sweet, light, cold, bitter, ghee	Sun exposure, fat, oil, curd, sleep in daytime, eastern air, frost, meat of aquatic and marshy animal, alkaline salt, moisture, strong alcohol
6	<i>Hemanta</i>	Sour, bitter and salty taste, Unctuous (with oil and ghee), alkaline salt, grains of new crops, products of jaggery, wheat, udad, Among Nonveg- aquatic and marshy animals which are fatty	Massage with oils and herbal paste, exercise, bath with astringent herb pastes or warm water, Oilation on head, Thick and warm clothes, Sexual activities, Pack of Hot temperament herbs, exposure to sun, steam, shoes and socks, Among panchkarma – <i>Jentaka sweda</i> , <i>Atapasevana</i> , warm underground house	Alcohol, fermented product of grapes and sugarcane, honey, fat, oil, cow milk and its products, new crops, warm water	Food and drink that are light and happen to vitiate <i>Vata</i> , direct air, Gruel

## Nutritional Consideration of Ahara<sup>32</sup>

Following are some of the food items and their nutritional benefits:

1. **Mudga-** It pacifies vitiated kapha, pitta and also boosts drishti prasadana.
2. **Masha-** It is Laxative and aphrodisiac in nature.
3. **Sali, Shashtika-** It maintains body composition and pacifies vitiated bio humours.
4. **Godhuma-** It is aphrodisiac, invigorating and restorative in nature.
5. **Mamsa-** It nourishes body which in turn helps to build body composition and enhance physical strength.
6. **Matsya-** It promotes strength and boost intellectual, is aphrodisiac in nature.
7. **Vatada-** It promotes mental growth by nourishing respective dhatus and shows aphrodisiac effect.
8. **Maricha-** It boosts agni, is a stimulant, expectorant and a decongestant.

9. **Ghritha**- It improves memory, intelligence and complexion alongwith appetite.
10. **Haridra**- It is useful in asthma and chronic cough and is anti-inflammatory & antiseptic.
11. **Dadhi**- It promotes growth, is an appetizer and digestive and useful in dysuria as well.
12. **Hingu**- It boosts digestion, relieves colic pain, is demulcent and laxative.

Table no:5 Dietary Regimen according to Different Diseases<sup>32</sup>

S.No.	Disease	Diet Restricted	Diet Suggested
1	<i>Madhumeha</i>	Avoid excessive amount of milk and sugar products.	Barley, green gram and old wheat should be consumed.
2	<i>Vata vyadhi</i>	Dry, cold food and fasting must be avoided.	Milk products and warm food should be inculcated in the diet.
3	<i>Kushta</i>	Salty substances and Uncooked/raw food need not to be taken.	Ghee should be consumed in the diet along with wheat green gram.
4	<i>Arsha</i>	Food articles which are dry, black gram and fish should not be taken.	Red rice, wheat and buttermilk should be taken.
5	<i>Amlapitta</i>	One must not consume sour, saline and pungent food and curd.	Old rice, barley, sugar and honey need to be consumed.
6	<i>Vrana</i>	Avoid sour and saline food and also the food which is hot and heavy.	Food that is not much cold should be taken.
7	<i>Aamavata</i>	Avoid curd and fish. Viruddha Ahara sevana is completely prohibited.	Drumstick, old rice, castor oil and buttermilk are advised to consume.
8	<i>Medoroga</i>	Milk, fatty and heavy food, meat and fish should be avoided.	Food which is dry, green gram, honey. Fasting is advised.

### Consideration of Ahara Kalpana:

Ahara kalpana has a significant role as towards the properties of various food stuffs, the similar food if prepared by different manner then it possess different properties although it is the same food article but prepared differently. Following are some properties of common food preparations to understand better:

- **Manda** – It is digestive.
- **Peya** – It nourishes the tissues.
- **Vilepi** – It acts as a diuretic
- **Yavagu** – It has strengthening ability
- **Krishara** – These are the supplements

### Dietary Consideration for Elder People:

The dietary pattern for elderly people is different from the young generation due to their fewer activities along with diminished metabolic rate. The preference in old age diet should be whole pulses, cereals, milk and milk products, vegetables and fruits over salty, spicy, hot and raw/uncooked foods. With the growing age, diseases which are chronic in nature tend to persist in people like hypertension, heart disease, diabetes, cancer, osteoporosis and dementia which in turn deteriorate the quality of life. Therefore, in order to maintain and lead a healthy and disease free life, a diet full of nutrition, protein and energy should be opted.

**Dietary Guidelines for elderly:** Following three food groups must be included in every meal.

- Energy giving foods - carbohydrates and fats. Sources of fat: vegetable oils, butter and ghee. Excessive usage needs to be avoided. Whole pulses, whole cereals, starchy vegetables and fruits such as sweet potato, banana are rich sources of complex carbohydrates sugar and honey are sources of simple carbohydrates.
- Body building foods include food rich in protein such as pulses, milk and milk products, Animal food like eggs, chicken and fish. These are responsible for building, nourishing and strengthening muscles, organs and tissues.
- Protective foods such as fruits and vegetables are responsible in preventing infections and strengthening the immune system and are rich in minerals and vitamins. They are helpful in delaying onset of chronic degenerative disease and preventing deficiencies such as anemia.

## Rasayana Interventions for diet and their Evidence based Potential

1. **Amalaki (*Emblca officinalis*)** is considered to be one of the best rasyanas and is an antioxidant, immunomodulatory, adaptogenic and also cardioprotective neuroprotective/anti-cytotoxic as described in the study of Bhattacharya A et al 1999 <sup>[35]</sup>.
2. **Ashwagandha (*Withania somnifera*)** is immunomodulatory, adaptogenic and enhances life span of patients having lower immunity as described by Singh et al 1981 1982 1986 <sup>[36,37,38]</sup>.
3. **Haridra (*Curcuma longa*)** is anti-inflammatory, antibacterial, stimulant and tonic as mentioned in Arora, R.B. et al 1970 and Srimal et al 1971 <sup>[39,40]</sup>.
4. **Guduchi (*Tinospora cordifolia*)** has nutrient immunomodulator activity -immunostimulant activity (Activate Mononuclear cells to release cytokines) and is hepatoprotective and anti-inflammatory as described in the study of Singh B et al 1981 and Thatte UM et al 1992 <sup>[41,42]</sup>.
5. **Lasuna (*Allium sativum*)** is described to be anti-inflammatory, anti-oxidant, free radicals scavenger, has hypoglycemic and hypocholestermic effect in the study of Bhakuni D S et al 1969 <sup>[43]</sup>.
6. **Tulasi (*Ocimum sanctum*)** is said to have strong antioxidant activity in vitro and anti-lipid peroxidative effect in vivo which strongly suggests free radical scavenging as a major mechanism by which Ocimum products protect against cellular damage and tumor induction, Anti-stress in the research by Uma Devi P et al 2001 <sup>[44]</sup>.
7. **Draksha (*Vitis vinifera*)** is described to be nutritious, demulcent and an antioxidant in its study by Bansal Parveen 2013 <sup>[45]</sup>.
8. **Shunthi (*Zingiber officinalis*)** is aromatic, digestive, carminative, stimulant Hypolipidaemic and hypoglycemic as mentioned in the study of Fuhrman B et al 2000 <sup>[46]</sup>.
9. **Brahmi (*Bacopa monnieri*)** improves cognitive functions and memory and is said to have Anti-stress activity by Rai D et al 2003 <sup>[47]</sup>.
10. **Mandukparni (*Centella asiatica*)** is a common nervine tonic, alterative, cooling, cardio tonic as mentioned in study of D. N. K. Sarma et al 1996 <sup>[48]</sup>.
11. **Pippali (*Piper longum*)** has antioxidant activity as described by Krishnamoorthy P. et al., 2003 in its study <sup>[49]</sup>.
12. **Bhallataka (*Semicarpus anacardium*)** shows anti-inflammatory property against carrageenin, 5-HT and formaldehyde induced rat paw oedema in acute anti-inflammatory studies by Satyavati GV et al 1969 <sup>[50]</sup>.
13. **Chitraka (*Plumbago zeylanica*)** has effects on regression of tumour as described in the study of Krishnaswamy M. et al 1980 <sup>[51]</sup>.
14. **Punarnava (*Boerhaavia diffusa*)** is anti-inflammatory and has antioxidant properties as mentioned by Chopra R.N. 1956 and Singh, R.H. 1972 in their researches <sup>[52,53]</sup>.
15. **Katuki (*Picrorhiza kurroa*)** is hepatoprotective, antioxidant and adaptogenic as found in the study by Pandey V.N 1968 <sup>[54]</sup>.

## Conclusion

Ayurveda has always been ahead in putting forth the concepts of nutrition and therapeutics and has said that in order to lead a healthy lifestyle, one must be physically, mentally, socially and spiritually follow conducts and only through this, one can make our society free from disease. Aahara is one of the three pillars of life (Trayopstamba), that is important to lead healthy life. The basic requirement for all the processes of life, growth, repair and

maintenance is food (Aahara) and we must always be aware of the quality of food & our eating habits. The primary goal as mentioned in our authentic books is “Swasthasya Rakshanam” which means to protect and preserve the health which is only attained by following dietary regimen according to Ritus, Doshas, diseases depending on gastric fire, intake of food at a desired time with relaxed state of mind. There is no need for medicine intake if one follows proper dietary regimen as said in Vaidyajeevanam. If not followed, it results in Ama (toxin) production and the virudha-ahara may result initiation of pathological conditions and progression of common diseases may also take place. Ayurveda believes in promoting positive health and curing of diseases by consumption of proper diet as it has higher amount of contribution in building strength and immunity, vigor and complexion.

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