



## APPROACH TOWARD AHARA DRAVYA THROUGH THEIR PROPERTIES(GUNA) AS MENTIONED IN AYURVEDA DURING SEASONAL CHANGES

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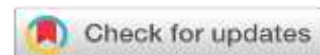
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### ABSTRACT

Seasonal changes affect our lifestyle in each and every aspect like our daily activities, food, and sleep habits. In every particular season, we consume a special kind of food for the maintenance of health. It is compulsory and necessary that a perfect equilibrium is established between the body and the external world, and it will be possible by following the laws of nature including food habits and a wholesome regimen, etc. These *ahara*-related rules and regulations were mentioned by our ancient *Acharya* thousands of years back. In our classical text of Ayurveda, there are rules and regulations regarding the intake of food items on the basis of their qualities (*guna*). In *ritu*-charya-related chapters of *brihatrayee*, *acharyas* have described qualities of *ahara* (diet) that should be taken in a particular *Ritu*(season) in detail, but they did not mention those particular *ahara dravyas*. **Aim and Objectives** - extractions of particular *ahara dravya*(diet items) according to season and qualities as per mentioned in *ayurvedic* texts. **Method** - list of qualities (*Guna*) is modified with some food items of the same *Guna* which are described for a particular *ritu*. We have studied the properties of these food items separately and presented all the properties together in table form. **Result**-a collection of *Shaka*, *phala*, and *Mamsa varga* is prepared with respect to their Qualities and consumptions in particular *ritu*. **Conclusion**- All commonly consumed food items by both healthy as well as diseased individuals were listed here considering the status of *agni* and strength of the body in various seasons.

**Keywords:** Food habit, ritucharya, ahara varga, Guna

## INTRODUCTION

Ahara is a basic need of life because it plays the role of fuel in an engine. it is necessary in maintaining the health of an individual and keep it moving. In the classical text of Ayurveda, most of the chapters mentioned ahara in each possible sutra. So, it can be compiled that importance of ahara is established was every ancient Acharya. The formation of dosha either in the balance state or in the vitiated state in the body depends upon the consumption of domestic food [1] and vitiated form of dosha is the one and only causative factor of diseases [2]. So, we can conclude that ahara indirectly plays the role of causative factor of so many diseases if taken in an unwholesome manner. There are some factors responsible for the Vitiating of dosha Qualities of Food consumed(Either its Guru or Laghu), Eight specific factors for diet (Ashta vidhi ahar visheshayatana), Methods of intake(Ahara vidhi vidhana) Satmya/Asatmya, Pathya /Apathya, Ajirmaashan / Virudhaashana/ Adhyashana / Sha-

mashana and Agni (Digestive fire) as per seasonal variation. Food habits should be modified according to seasonal variations as mentioned in ancient ayurvedic texts. All food-related laws are described in Ritucharya. so here we have tried to list out some mamsa,phala, and shaka as per qualities mentioned in particular ritu.

**Method and material-** Commonly used food items from mamsa, phala, and shaka varga were selected from classical ayurvedic scriptures and studied thoroughly with their properties, and presented in tabular form. Rearrangement of food items was done as per qualities mentioned in a particular Ritu described in the classical text of ayurveda. The final list of preferred dietary items in every season and seasonal variation was presented.

**Presentation of ahar and its properties selected from their varga that is mamsa, phala, and shaka in table form** <sup>[3,4,5]</sup>

Table1.0 Some selected Shaka and its properties which are presented in tabular form.

Ahara Dravya	Madhur	Amla	Katu	Tikta	Laghu	Guru	Ruksha	Ushna	Sheeta
Palak(Spinach)		+				+	+		+
Shringataka(Singhada)	+								+
Kushmand(Pumpkin)	+	+			+				
Trapush(cucumbers)	+			+		+			
Tumbi(bottle gourd)						+	+		+
Vastuka(Bathua)			+						
Vamshkareer(Bamboo Shoot)			+				+		
Sarshap(Mustard)		+				+	+	+	
Baalmuli(Radish)			+	+	+				
Pindalu(Taro root)			+					+	
Rason(Garlic)			+			+		+	
Palandu(Onion)			+			+		+	
Grijnaka(Carrot)									
Surankanda(Yam)						+			
Vaartaka(Egg Plant)			+	+					
Upodika(Malabar spinach)	+								++
Tanduliyaka(Choulayi)	+				+		+		+
Sunishannaka(Methi)			+						+
Patol(Pointed gourd)			+	+	+				
Karela(Bitter Melon)			+	+	+				

Table1.1 Some selected *Phala* and its properties which are presented in tabular form.

Ahara Dravya	Madhura	Amla	Tikta	kashya	Guru	Laghu	Snigdha	ushna	Sheeta
Mridvika(Raisins)	+		+				+		+
Kharjura(Date)	+				+				+
Phalgu(Hairy Fig)	+				+		+		+
Aaruka(peach)	+				++				
Paravata(Guava)	+				+				+
Shahtoota(mulberry)	+	+		+		+			
Bilva(wood Apple)							+	+	
Aama(Mango)	+			+	+				
Jambu(black berry)	+			+	+				
Badar(jujube)	+						+		
Dadima(pomegranate)	+	+		+					
Matulunga(Lemon)	+	+	+			+			
Nagranga(orange)	+	+			+				
Simchitika(apple)	+			+			+		
Supari(betel nut)	+			+		+			
Priyal(Chironji)	+						+		
Kadaliphala(Banana)	+			+	+				
Amarataka(Wild mango)	+				+		+		
Narikela(coconut)	+				+		+		+

Table1.2 Some selected *Mamsa* and its properties which are presented in tabular for

Ahara Dravya	Madhur	Amla	Katu	Kashya	Laghu	Guru	Ushna	Sheeta	Snigdha
Aja (Mutton)						+			+
Avika(Lamb)	++					++		++	
Mayura(Pigeon)	++			+					
Hamsa(Swan)	++					++	++		++
Kukkut(Chicken)						++	++		++
Tittira	+					++	++		
Kapinjhal	+				++			++	
Lava	+		+	+					
Guha	+		+	+					
Shai	+	+	+						
Kaput(pigeon)	+			+		+			
Suka(Parrot)		+		+		+		+	
Chataka(sparrow)	+								+
Shoshaka(Rabbit)	+			+	+			+	
Ena(black buck)	+			+	+			+	
Sookar(Pork)						++		+	+++
Mahisha(Buffalo)	++					++	++		+++
Matsya(Fish)	+					+	+		+
Rohit fish				+	+				
Gow(Beef)									

## DISCUSSION

In ritucharya Adhayaya of brihatrayee, there are rules and regulations about attributes or qualities of ahara that should be consumed in each and every Ritu [6,7,8]. Only the description of attributes of ahara such as *Guru, Sheeta, Ushna, Madhur rasa*, etc. are mentioned but there is no clear-cut example of such particular ahara or diet. So in this article, a trial is performed to provide a list of particular dietary items mainly *Shaka, Phala*, and *Mamsa varga* suitable for every season or seasonal changes by collecting all qualities of different food items. In **hemant ritu**, the people are strong, and the *agni*(digestive power) becomes powerful because it gets obstructed(from spreading out) by the cold in the atmosphere. It begins to digest the tissue supported by *vayu*; so in this *hemanta*, we use those particular ahara that have *madhur, amla, lavana*, and *Snigdha* properties.

These are as followings-

- **Shaka** (Vegetables)- Upodika, palak, Kushmanda, Trapusha, Rasona, Palandu, Grijnaka.
- **Phala**(Fruits)- Amarataka, Aaruka, paraavata, Bilva, Badar, Dadima, Naagranga, Sinchitika(Apple), Priyala, Kadaliphala.
- **Mamsa**(Meat) - Aja, Mayura, Hamsa, Kukkuta, Tittira, Shai, Kapota, Shuka, Chataka, Mahisha and matsya(fish).

In **shishira ritu**, the same(hemant ritu) ahara should be adopted. We use those particular ahara that have *madhur, amla, lavana*, and *Snigdha* properties.

In **Vasanta Ritu**, *Kapha* which has undergone an increase in *shishir* becomes liquified by the heat of the sun in *vasanta*, diminishes the *agni*, and aggravates *kapha* that's why we should use those particular ahara that have *Laghu* and *Ushna* properties.

These are as followings-

- **Shaka**(Vegetables) Patol, , Baalmuli, Suarankanda.
- **Phala**(Fruits)- Shahtoot, Supari, matulung
- **Mamsa(Meat)** - Rohita, Shashaka, Ena, kapinjal, Batera

In **Grishma Ritu**, the sun's rays become powerful, day after day, and appear to be destructive; *kapha* decreases day by day and *vayu* increases consequent-

ly so, we use those particular ahara which have *Madhur, amla, lavana, Sheeta, Snigdha* and *Laghu* properties.

These are as followings-

- **Shaka**(Vegetables) - Upodika, tanduliyaka, Karvellaka, Kushmanda, Surankanda.
- **Phala**(Fruits)- Mridvika, Kharjura, Narikela, Shahtoota, Jambu, Simchitika(Apple),Ripe Mango
- **Mamsa**(Meat) -Kapinjal, Chataka, Shashaka, ena, and rohita.

In **Varsha Ritu**, the *agni* though weak in persons, debilitated by the *Adanakala* undergoes further decrease and gets vitiated *doshas*. So, we use those particular ahara that have *Amla, Lavana, and snigdha* properties.

These are as followings-

- **Shaka**(Vegetables)-Kushmanda, Vastuka, Baalamuli, Pindalu.
- **Phala**(Fruits) -, Shahtoota, Simchitika.
- **Mamsa**(Meat) - Sahi.

In **Sharada ritu**, in a person who has become accustomed to the cold of *varsha*, getting exposed suddenly to the warm rays of the sun, the *pitta*, which has undergone increases in their bodies during *varsha* becomes greatly aggravated. So, we use those particular ahara that have *madhur, laghu, sheeta, tikta*, and *kashaya* properties.

These are as followings-

- **Shaka**(Vegetables)- Tanduliyaka, patola, Karvellaka, Baalamuli, Surankanda.
- **Phala**(Fruits) - Mridvika, Kharjura, , Shahtoota, , dadima, supari
- **Mamsa**(Meat) -Butera(Tittira), Kapinjal, harina, ena, Shashaka,

All these ahara can be used according to the season(Ritu)

## CONCLUSION

Ahara is the main component for sustenance the life. In Ayurveda, ahara is referred to in *traya Upasthambha* by almost all ancient acharya. Ahara is the most important complimentary factor for our day-to-day activities, but its proper use depends upon many factors such as *agni, bala, satmya, asatmya*,

etc. Factors and these factors vary from season to season. So, an approach towards suitable ahara in different seasons is made through this article. All the commonly useful food items with respect to *shaka*, *phala*, and *mamsa varga* consumed by both the healthy as well as diseased individuals considering their qualities, the status of *agni*, and the strength of the body in various seasons were collected and compiled shortly for surveillance of the public.

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