



Review Article

FIVE COMMON RIGHTS ON AYURVEDIC DIETETICS - A REVIEW

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ABSTRACT

Ahara is as old as the history of humanity as the body is originated and subsequently maintained by food. Historically, by the fundamental methods as looking and accumulating and agriculture humans secured their food from nature. As agricultural technologies elevated, humans settled into agriculture existence with diets fashioned through the agriculture possibilities of their geographical environment. Geographic and cultural variations have caused creation of numerous cuisines and culinary arts, which includes a big selection of components, herbs, spices, techniques, and dishes. With engorgement of rapid transferring lifestyles, fashions of assimilation of various subculture and way of life the food become very venerable for life expectancy. In Ayurveda, proper style of partaking food or Ahara has been mentioned by different treatise in a holistic approach. In the present study the holistic measure regarding Ahara is stipulated in five common rights as the Right Quantity, Right Time, Right Quality, Right Method, and Right Place.

INTRODUCTION

Food may be described as any substance containing nutrients that can be ingested by a living being and metabolized into energy and body tissue or simply it called as any substance consumed to provide nutrition support for an organism. In Ayurveda, literally Ahara demonstrated as anything which is consumed through mouth is called Ahara.<sup>[1]</sup> Every possible things which is responsible for the formation of body, maintain the body as well as creator of the disease in the body is termed as Ahara. Ahara is the fundamentals of origin and subsequent maintenance of our body<sup>[2]</sup>. Preferably consumption of Hita Ahara provides happiness and Ahita Ahara is meant for unhappiness.<sup>[3]</sup> In another context to sustain our life Anna or Ahara is the best to consume<sup>[4]</sup> as because it not possible to make a disease free life devoid of proper diet and diet is mentioned as unparalleled rather the medicine.<sup>[5]</sup>

MATERIALS AND METHODS

The ancient Ayurvedic literatures were looked into in search of the concepts of Ayurvedic Dietetics. The online search engines i.e. Google Search and PubMed Database and others were searched with the headings, Ayurvedic Dietetics in Ayurveda, relation of Ahara and others. The obtained information were collected and interpreted accordingly.

Right Quantity (Ahara Matra)

Devour in right amount and the quantity of food to be taken relies upon the energy of Agni. The amount of food which, without annoying the equilibrium of Dosas and Dhatus of the body and receives digested further to metabolized in right time, is to be appeared because the proper quantity.<sup>[6]</sup> Percept of practicing for taking meals, the stomach capability ought to divided into three additives, one element must be crammed up through solid food the second one aspect want to be filled up via liquid and remnant element need to be left for Vata Pitta and Kapha. With due regard to this precept does now not fall a sufferer to any of the damaging consequences which concern with Ahara Matra.<sup>[7]</sup> The right quantity of food does not depend upon the individual of the food articles. If the food article is heavy simplest three fourth or half of the stomach potential is to be filled up. Even in the case of mild meals articles excessive intake isn't conducive to the safety of the power of digestion and metabolism.<sup>[6]</sup> The Laghu Ahara or mild food

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articles like *Sali* (*Oryza sativa* Linn), *Swastika* (a variety of *Oryza sativa* Linn), *Mudga* (*Phaseolous mango* Linn), common Quail, gray Partridge, Antelope, rabbit, wapiti, Indian *Sambar*, etc.,<sup>[6]</sup> are predominant within the functions of *Vayu* and *Agni* and the *Guru Ahara* or heavy ones like preparations of flour, sugarcane and milk, *Tila* (*Sesamum indicum* Linn), *Masa* (*Phaseolous radiates* Linn) and meats of marshy and aquatic animals in *Prithvi* and *Apa Mahabhutas*.<sup>[6]</sup> Consequently, according to their traits, the mild articles of food, being stimulants of urge for food and by using nature are considered to be a great deal less harmful even though taken in more of the prescribed amount. Alternatively, heavy articles of meals, being with the useful resource of nature, suppressors' appetite are incredibly dangerous if taken in excess except there is strong power of digestion and metabolism completed via bodily exercising. Therefore the amount of meals is to be considered depending upon the status of *Agni*<sup>[6]</sup> and should practice to take food not in less quantity, not in large quantity but in proper quantity, because the less quantity of food is the cause of *Karshya Roga*<sup>[4]</sup> and lack of happiness and loss of strength<sup>[8]</sup>. On the other hand large quantity food causes *Alasya* or lassitude, *Gurutwa* or feeling of heaviness and *Atopa* or gargling noise inside the abdomen and debility.<sup>[8]</sup> Avoidable practice also includes *Samasana* or mixing healthy and unhealthy

foods together, *Adhyasana* or taking food over the previous food is digested properly.<sup>[9]</sup>

Therefore, appropriate quantity of food should be partaken always and that certainly helps in bringing about strength, complexion, happiness and longevity without disturbing the equilibrium of *Dhatu*s and *Dosa*s of the body.<sup>[6]</sup>

**Right Time (Ahara Kala)**

Dual context has been designated in the view of *Kala* by pertaining with daily and seasonal diets and regimes concerning wholesomeness of *Ahara* and specific states of individual in relation to health and age.<sup>[10]</sup> To obtain ultimate happiness of life *Ahara* is considered to be consumed once in a day and should be habituated with fillings of hunger justified with proper digestion of previous meal.<sup>[4]</sup> Practice of partaking food either before or prolonging time as well as neither in adequate nor in excessive quantity should avoid for restoring the normal health. Habituated with earlier than the standard time of partaking meal causes many ailment even loss of life; after the lapse of common time his digestive energy gets stricken by *Vayu*, the food get digested with trouble and the person does not choice to partake the second meal.<sup>[8]</sup> With due consideration of *Dosha Pravritti* to the daily and seasonal diets are furnished in Table 1.

**Table 1: Doshā Pravritti to the daily and seasonal diets<sup>[11]</sup>**

Season	Doshik Condition	Suitable Rasa	Suitable Foods
Sisir	Kapha Chaya	Snigdha, Amla, Lavan	Fatty Flesh of <i>Udaka &amp; Anupa Desha</i> <i>Velasaya Mamsa</i> <i>Madira</i> and <i>Sidhu</i> with Honey <i>Godugdha</i> , <i>Ikshu Vikriti</i> <i>Taila</i> <i>Nava Odana</i> Hot water
Vasanta	Kapha Prokopa	Laghu, Kashyay, Katu, Tikta	<i>Yava &amp; Godhuma</i> (wheat) <i>Sarabha, Sasak, Ena, Lava, Kapinjala Mamsa</i> <i>Sidhu &amp; Mridvika</i>
Grishma	Vata Chaya	Madhur, Sita, Drava, Snigdha	<i>Sali</i> <i>Jangal Mriga &amp; Pakshi Mamsa</i> <i>Ghrita Dugdha</i> Plenty of water
Varsha	Pitta Chaya & Vata Prokopa	Madhur, Snigdha	Old <i>Yava, Godhuma, Sali</i> <i>Jangal mamsa, Majja</i> with <i>Jusa</i> <i>Mridvik</i> or <i>Arista</i> Boiled and cooled water with Honey
Sarat	Pitta Prokopa & Vata Prasama	Madhur, Laghu, Sita, Tikta	<i>Sali, Yava, Godhuma</i> <i>Mamsa</i> of <i>Lava, Kapinjala, Urabhra</i> (sheep), <i>Sarva, Sasak</i>

			<i>Ghrita</i> admixture with <i>Tikta Oushadha</i> Water: <i>Hamsodoka</i>
<i>Hemanta</i>	<i>Pitta Prasama</i>	<i>Madhur, Amla, Lavan, Ushna</i>	As Prescribed in <i>Sisir</i>

The period for digestion of food and medicines requires four *Yama* or twelve hours and two *Yama* or six hours respectively. It may be earlier or delayed depending upon the power of *Agni*.<sup>[12]</sup> Related practice of partaking diet in seasonal context it is advised to take food in the morning wherein the nights are too lengthy (*Hemanta* and *Sisir Ritu*) in traits contrary of the qualities of season. In *Grishma* and *Pravrit* Season wherein days are very lengthy, meals within the afternoon is appropriate and in *Sarat* and *Vasanta* wherein day and night are equal meals prefers to partake in the middle of the day or dividing in day and night equally.<sup>[13]</sup> To maintain the disease free condition it is also to be mentioned that the closing eight days of *Kartika Masa* or third week of November and first eight days of *Agrahayana* or fourth week of November are called *Yamadramstra Kala*. All through this era one can be healthful if he is taking handiest small amount of food <sup>[14]</sup> and the closing and first seven days of the every *Ritu* (preceding and following) are collectively called as *Ritusandhi Kala*.<sup>[15]</sup> In the course of this period the regimens of the previous season have to be discontinued steadily and those of the succeeding season followed slowly. If then again, they may be discontinued or adopted, disease due to *Asatmya* develops.<sup>[16]</sup>

### Right Quality (*Rashi* or *Ahara Guna*)

The quality of food depends upon the variations in different aspect as per classics. According to source *Sthavara* or vegetable products and *Jangam* or animal products, according to *Desha*, *Anupa Desha* and *Jangal Desha* and *Sadharana Desha*, according to *Prabhava*, *Hita* or wholesome and *Ahita* or unwholesome, according to *Mahabhuta*, *Kshiti*, *Apa*, *Teja*, *Maruta*, *Bom*, according to *Rasa*, *Madhur*, *Amla*, *Lavan*, *Katu*, *Tikta*, *Kashyaya* and according to nature of intake, *Ashitam* or eatables, *Khaditam* or chewable, *Pitam* or drinkable, *Liram* or likeable and according to *Virya*, *Sita* & *Ushna* food are been classified.<sup>[17]</sup> Food should be specially processed well for health endowed with desired taste, etc. pleasing to mind, clean, not very hot, and freshly prepared.<sup>[18]</sup> Exclusive forms of meals are described which will cope with the twelve extraordinary sorts of food and drink. They are mentioned as *Sita* (cold), *Ushna* (hot), *Snigdha* (demulcent), *Rukshya* (no demulcent), *Drava* (liquid), *Shuska* (dry), *Ekakalika* (taken once a day), *Dwikalika* (twice a day), *Oushadhayukta* (all in favour of

medicinal drug), *Matrahina* (taken in smaller quantity), *Dosa Prasamana* (taken for the pacification of any irritated *Dosa* and brought for subsistence. <sup>[19]</sup> *Sita* or Cold food and drink is advised in the conditions of *Trishna* (thirst), *Ushna* (heat), *Mada* (alcoholism), *Daha* (burning sensation), *Raktapitta*, *Visa* (poisoning) and *Murccha* (epileptic fits) as well as those suffering from the effects of excessive sexual activities.

1. *Ushna* or warm food and drinks is advised while affliction with the aggravation of bodily *Kapha* and *Vayu* as well as those already treated with purgatives of *Sneha* and *Aklinnakaya* by full of *Kleda*.
2. *Snigdha* food and drink is advised in such a condition of aggravation of *Vayu* and from a *Ruksa* condition of the body as well as those suffering from the effects of excessive *Vyabaya* and those accustomed to physical exercise.
3. *Ruksa* (or no demulcent) food and drink is advised while with an excess of bodily *Medas* and *Kapha* as well as those suffering from *Meha* and those previously treated with a *Sneha* should be treated with *Rukshya Dravya*.
4. *Drava* (liquid) food is advised in weak, parched and thirsty persons should be given, while those suffering from *Meha* and ulcers.
5. Dry (non-juicy) food is advised whenever bodies are full of *Kleda* (bodily moisture) should be given
6. *Ekakalika* or Only one meal every day is advised with impaired digestions, so that the digestive fire may have opportunities should to be rekindled;
7. *Dwikalika* or Two meals a day while persons with proper amount of digestion should be given.
8. *Oushadha Yukta* or medicine should be given with food and drink to a person averse to it
9. *Hinamatra* or Smaller quantity while food and drink in should be beneficial to persons suffering from impaired digestion or any other disease.
10. *Dosa-Prasamana* food and drink is administered with due regard to the bodily *Dosa*.
11. *Vrittyartha* food and drink while any kind of food and drink taken for the preservation of life by a healthy person would be called,

Description of different qualities of food articles as per different Ayurvedic classics has been furnished in Table 2.

**Table 2: Description of Different Qualities of food articles as per Different Ayurvedic Classics [20-23]**

Sl. No.	Charak Samhita	Susruta Samhita	Astanga Samgraha	Astanga Hridaya
1.	Suka Dhanya	Sali Varga	Sukadhanya Varga	Sukadhanya Varga
2.	Sami Dhanya	Sastika Varga	Simbidhanya Varga	Simbidhanya Varga
3.	Mamsa	Vrihi Varga	Kritanna Varga	Kritanna Varga
4.	Saka	Kudhanya Varga	Mriga Mamsa Varga (i) Viskira Varga (ii) Pratuda Varga (iii) Bilesaya Varga (iv) Prasaha Varga	Mamsa Varga
5.	Phala	Mamsa Varga	Mahamriga Varga (i) Jalachara Varga (ii) Matsya Varga	Saka Varga
6.	Harita	Phala Varga	Saka Varga	Phala Varga
7.	Madya	Saka Varga	Phala Varga	Ousadha Varga
8.	Jala	Puspa Varga	-----	-----
9.	Gorasa	Kanda Varga	-----	-----
10.	Ikshu Vikar	Lavan Varga	-----	-----
11.	Kritanna	Kritanna Varga	-----	-----
12.	Aharayoni	Bhakshya Varga	-----	-----
13.	-----	Anupana Varga	-----	-----

### Right Method

Proper approach of engaging the food may established in three fold concept as *Samyoga*, *Samaskara*, and *Upayoga Vyabastha* including *Upachara*.

**Samyoga:** *Samyoga* or admixture is the integration two or more materials together. This union produces special effects no longer present in individual materials of the aggregates. [9] Intake of sour substance with milk is known as *Samyoga Viruddha* and advised to avoid neither *Madhu* nor *Ghrta* causes death, but by their combination it may causes death. On the other hand fish and milk are not the causative agent for *Kustha* in their separate consumption but in combination results the manifestation. [24]

**Samaskara:** *Samaskara* or processing is the end result of contact with water and fire. Touch with water approaches soaking articles of food to make them moist and soft and make contact with of fire impacts the features of food. [9] Practice to take warm food provides proper taste and it initiates the *Agni* and helps to move the *Vata* with downwards following detachment of *Kapha*. [25] Diets which when prepared in a way produce poisonous effects, for example meat of peacock roasted on a castor spit is known as *Samaskara Viruddha* and advised to avoid. [26]

**Upayoga Vyabastha including Upachara:** Considering the digestive capability and habituation, ingredients which might be either watery or *Rukhsya*, *Madhura* have to be consumed inside the beginning [9]

with a sequence of fruits like *Dadima*, *Peya* etc. and solid food like boiled rice etc. to pacify the aggravated *Vayu* as result of excessive hunger. The ones which might be *Amla* and *Lavan* within the middle [9] as *Amalaki* and it increase the *Agni* [30] and those which can be dry (non- fatty) liquid and of different tastes like *Tikta* and *Kasaya* at the end [9] as *Tambula* and *Amalaki* to reduce the *Pitta*, as the *Amalaki* reduces the *Pitta* and increases the *Agni* therefore recommended at outset, middle and the close of a meal. [18]. Those who have horrible digestive potential need to devour liquid and heat meals inside the beginning itself, for the digestive pastime getting inspired by the warmth, digest the other meals which can be eaten later, in a proper way [9]. Even is the food taken in the forenoon is not digested well, taking food once more within the night time does no longer motive any harm, while if the meals taken at night are not digested well, and taking food the following morning virtually causes damage. Food should not be partaken in very fast or very slow manner. [25] Food should be partaken following the symptoms of right digestion of meals as pure belching, (without any flavor or smell), enthusiasm, elimination of waste on the proper time, lightness of the body, look of the starvation and thirst. [12] and proper consideration of *Hita* and *Ahita* as well *Viruddha Ahara*. *Hita* and *Ahita* and *Viruddha Ahara* are furnished in Table 3 and Table 4.

**Table 3: Hita and Ahita Ahara Dravya<sup>[27]</sup>**

S. No.	Ahara Dravya	Hita Ahara Dravya	Ahita Ahara Dravya
1.	<i>Sukadhanya</i>	<i>Shali</i>	<i>Yavaka</i>
2.	<i>Shami dhanya</i>	<i>Mudga</i>	<i>Masa</i>
3.	<i>Udaka</i>	<i>Rain Water</i>	<i>River Water</i>
4.	<i>Lavana</i>	<i>Saindhava</i>	<i>Ushra</i>
5.	<i>Shakha</i>	<i>Jivanti</i>	<i>Mustard Oil</i>
6.	<i>Mriga Mamsa</i>	<i>Ena</i>	<i>Gomamsa</i>
7.	<i>Meat of birds</i>	<i>Lava</i>	<i>Kapota Mamsa</i>
8.	<i>Vilesaya</i>	<i>Godha</i>	<i>Bheka</i>
9.	<i>Matsya</i>	<i>Rohita</i>	<i>Cilcima</i>
10.	<i>Sarpi</i>	<i>Goghrita</i>	<i>Avisarpi</i>
11.	<i>Milk</i>	<i>Godugdha</i>	<i>Avidugdha</i>
12.	<i>Sthawara Sneha</i>	<i>Tila Taila</i>	<i>Kusumbha Taila</i>
13.	<i>Anupamarga Vasa</i>	<i>Varaha vasa</i>	<i>Mahisa vasa</i>
14.	<i>Anupamrga vasa</i>	<i>Culuki vasa</i>	<i>Kumbhira vasa</i>
15.	<i>Matsya vasa</i>	<i>Pakahamsa vasa</i>	<i>Kakamadgu vasa</i>
16.	<i>Jalcara Vihanga vasa</i>	<i>Kukkuta Vasa</i>	<i>Chataka vasa</i>
17.	<i>Sakhada Meda</i>	<i>Aja fat</i>	<i>Fat of Hasti</i>
18.	<i>Kanda</i>	<i>Shringavera</i>	<i>Aluka</i>
19.	<i>Phala</i>	<i>Mridvika</i>	<i>Nikuca</i>
20.	<i>Iksu Vikara</i>	<i>Sharkara</i>	<i>Phanita</i>

**Table 4: Different Types of Viruddha Ahara<sup>[28]</sup>**

1	<i>Desha Viruddha</i>	Intake of dry and sharp substance in deserts; unctuous and cold substance in marshy land
2.	<i>Kala Viruddha</i>	Intake of cold and dry substance in winter; pungent and hot substance in the summer
3.	<i>Agni Viruddha</i>	Intake of <i>Guru Dravya</i> when the power of digestion is mild ( <i>Mandagni</i> ); intake of <i>Laghu, Dravya</i> or light food when the <i>Agni</i> is <i>Tikshna</i> .
4.	<i>Matra Viruddha</i>	Intake of honey and ghee in equal quantity
5.	<i>Satmya Viruddha</i>	Intake of sweet and cold substance by persons accustomed to pungent and hot substance
6.	<i>Dosa Viruddha</i>	Utilization of diets and regimen has similar qualities with <i>Dosas</i> but at variance with the <i>Satmya</i> of the individual
7.	<i>Samskara Viruddha</i>	Diets which when prepared in a way produce poisonous effects, for example meat of peacock roasted on a castor spit
8.	<i>Virya Viruddha</i>	Substances have <i>Sheeta Virya</i> in combination with these of <i>Ushna Virya</i>
9.	<i>Kostha Viruddha</i>	Administration of a mild purgative in a small dose for a person of <i>Krura Koshtha</i> and administration of strong purgative in strong dose for a person having <i>Mridu Koshtha</i>
10	<i>Avastha Viruddha</i>	Intake of <i>Vata</i> aggravating food by a person after exhaustion, sexual act and physical exercise or intake of <i>Kapha</i> aggravating food by a person after sleep or drowsiness
11.	<i>Krama Viruddha</i>	If a person takes food before his bowel and urinary bladder is clear (empty) or when he does not have appetite or after his hunger has been aggravated

12.	<i>Parihara Viruddha</i>	Intake of hot thing after taking pork etc. and cold things after taking ghee
13.	<i>Upachara Viruddha</i>	Same as the above
14.	<i>Paka Viruddha</i>	Preparation of food etc. with bad or rotten fuel and under cooking, over cooking or burning during the process of preparation
15.	<i>Samyoga Viruddha</i>	Intake of sour substance with milk
16.	<i>Hrudya Viruddha</i>	Any substance which is not pleasant in taste
17.	<i>Sampada Viruddha</i>	Intake of substance that is not matured over matured or putrefied
18.	<i>Vidhi Viruddha</i>	Taking meal without follow the rules of eating

**Nitya Prayukta Ahara or Susama Ahara:** Ayurvedic text gives a guideline to take regularly take *Swastika* (a kind of rice harvested in sixty days), *Sali* (*Oryza sativum* Linn.), *Mudga* (*Phaseolous mungo* Linn.), rock salt, *Amalaki* (*Embllica officinalis* Gaertn.), *Antarikshya Jala* (rain water), ghee, meat of animals dwelling in arid climate and honey.<sup>[6]</sup>

### Drinks and Regimes after Taking Food

**Drinks:** Water is the sustainer of life of all living beings. The entire world is full of it. Though the post prandial drinks have the opposite properties of the food partaken but it is not so harmful to the *Dhatu* of the body<sup>[29]</sup> and it produces the soothing effect.<sup>[4]</sup> After completion of meal water should be drunk in quantity which would be beneficial for healthy life.<sup>[30]</sup> According *Dosika* configuration of body as well as disease; *Snigdha* and *Ushna Jala* is indicated in *Vata*, *Madhur* and *Sital Jala* for *Pitta* and *Rukshya* and *Ushna Jala* for *Kapha*.<sup>[29]</sup> Warm water is also ideal after taking food which are from *Saka Mudgadi Vikriti*, *Mastu*, *Takra* and as *Anupana* cold water is ideal.<sup>[29]</sup> Obese person should take water just before the meal as it causes emaciation and weakness of digestion, emaciated person should take water at the end of meal as it causes obesity and accumulation of *Kapha* in the upper part of stomach and normal person is advised to take water in the middle of meal as it promotes *Dhatu Samya*.<sup>[31]</sup> It is best to avoid drinking large amount of water as it causes incensement of *Kapha* and *Pitta*.

**Regimens:** *Vayu* is increased after the completion of digestion *Pitta*, during the continuance of the digestion process and *Kapha*, immediately after the act of eating So *Kapha* is to be subdued after the close of a meal Attain that end by partaking fruits of a *Kasaya*, *Katu*, *Tikta* or *Tambula Sevan* Chewing a betel leaf with *Puga*- broken areca nut *Kankola*- nutmeg *Karpura*-camphor *Lavanga*- clove *Sumanah phala*- Rest like a king till the sense of *Yabadanna kloma*( drowsiness incidental to eating) is removed Walking a hundred place - *Padashatam Gatwa* Lie down in a bed on his left side *Sabda Rupa Rasan Gandhan Sparshascha Manasa Priyana*.<sup>[32]</sup>

### Right Place

The right place of *Ahara* includes *Mahanas* or Kitchen, *Bhojan Patra* or Utensils and proper consideration *Satmya* according to Desha.

**Mahanas or Kitchen:** *Mahanas* should be spacious and kept clean and pure and only trusted ones termed as *Suda* should have access experienced cooks the tasty and delicious food with proper colour and odour. It must be clean and pure spot free from all poison by reciting mantra and sprinkled with the water of mystic incantation.

**Bhojan Patra:** For the purpose of serving food different types of *Bhojan Patra* or utensils has been described by different classics<sup>[33],[9]</sup> in Table-V

**Table 5: Bhojan Patra and Their Utility by Different Classics**

S.No.	<i>Bhojan Patra</i>	<i>Susruta Samhita</i>	<i>Astanga Samgraha</i>
1.	Silver vessel	<i>Peya, Yusha, Rasa</i> (Mutton Soup)	<i>Peya, Yusha, Rasa</i> (Mutton Soup)
2.	Gold vessel	<i>Parisushka &amp; Paridagdha Mamsa</i>	<i>Ruksha, Ushna Ahara, Dugdha</i>
3.	Bronze vessel		<i>Kkala, Khatwava, Kambalika</i>
4.	<i>Vaidurjya</i> or crystal vessel or glass	<i>Raga Sadava &amp; Sattaka</i>	<i>Raga Sadava &amp; Sattaka</i>
5.	Mud, gold or glass vessel	Other drinks, <i>Madya</i> etc.	Drinking water, syrups, boiled rice
6.	Iron vessel	Clarified butter	Ghee
7.	Copper vessel	Cooked milk	Cooked milk

8.	Leaves	Fruits & confectionary	-
9.	Stone vessel	<i>Katu Rasa &amp; Kshara</i>	-

And further, different kinds of food designed on the dining table as *Bhaksya* or eatables are to be arranged on the right side, *Peya* (drinkables) *Lehya* (lickables) and balls which require hard chewing is to be on the left side and *Bhojya* or staple or the chief food in the Centre. [9]

**Desha:** Depending upon the *Auchitya* or habitat or *Desha* the *Pathya* or wholesome food becomes unwholesome resulting unhappiness. To maintain the happiness the food is to be considered with the particular *Desha* according to *Satmya*. *Mamsa*, *Godhuma*, *Madhvika* is habituated in *Bhalmika*, *Shadbal*, *China*, *Shulika*, *Yavana* and *Shaka Desha*; *Matsya* is habituated in *Prachya Desha* or eastern part of India, *Dugdha* in *Sindhu Desha*, *Taila* and *Amla* in *Asmaka* and *Abanti Desha*, *Kanda*, *Mula* and *Phala* in *Malaya Desha*, *Peya* in *Dakshinatya Desha*, *Manda* in *Paschim-Uttara Desha*, *Yava*, *Godhuma* and *Gorasa* is habituated in *Madhya Desha*. [34]

## DISCUSSION

Panoramic description has been given in context of *Ahara* by several Ayurvedic literatures as life is unfeasible devoid of *Ahara* and intimated with *Bramha*. [35] In other words *Ahara* promotes strength, complexion, vital essence, growth and development, functioning of sense faculties, happiness, clarity of voice, luster, pleasure, increase of *Dhatu*s, intellect, health etc. With due consideration of *Hita-Ahita Ahara* as *Ekanta-Hita* or the food which is not harmful to the body even though used always like water, milk, ghee and *Oudana*, *Ekanta-Ahita*, which causes maltreat the body quickly and so cannot be used even for short period, which are always unsuitable and cause *Dahana*, *Pachana* and *Marana* like *Kshara* and *Visha* and *Hita-Ahita*, which do not harm in certain conditions but cause harm in certain other conditions. [36] Another concept of *Hita-Ahita* in context to *Ahara* as participating meals in immoderate amount is the reasons of *Amaprodosha*. Consumption of meals consistent with power of digestion promotes the *Agni*, continually practicing the healthy diets and regimes comply with the version of excellent regimes. Participating of food in proper time offers *Arogya*. Right nice of meals gives *Tripti*. A heavy meal reasons the *Durbipaka*. *Praghata* or slaughtering vicinity causes *Asroddhajananam* to the food. Continuous fasting causes the *Ayuhraha*. Engaging of food in very small amount reasons *Karshya*, intake of food earlier than the previous meal is digested reasons *Grahani Dosh*a, consumption of abnormal meal causes *Agnibaishamy*a, consumption of food having together contradictory properties reasons *Ninditavyadhi*. *Pathya* reasons the feelings of reposefulness after taking meals. Objectivity causes the *Pusti*. Normal

intake of all taste meals promotes *Bala*. Everyday intake of food having best one taste reasons *Daurbalya*. [4] In the present study improper implementation of “five common Rights” results in alteration of *Agni*, leads to propagation of *Ama* in the body. This *Ama* is the fundamental cause of various diseases categorized as *Amaprodosaja Vikara*. *Visuchika* and *Alasaka* carries their extremity with *Dandalasaka* and followed by the production of *Amavisha*. [20] Apart from that, *Ajirna* [37] has been introduced from the mal implementation of these common rights. *Amajirna* is produced due to increase of *Kapha*; *Vistabdhajirna* is from increased *Vayu* and *Vidagdhajirna* due to increase of *Pitta*. Further accumulation of more and more *Amadosha* causes *Vilambika* and trends to *Rasaseshajirna*. In this extreme condition day sleep is indicated devoid of any food. [15] On the other hand *Santarpanjanya Vyadhi* and *Apatarpanjanya Vyadhi* has the reference due to over nourishment and less nourishment respectively. *Prameha*, *Pidaka*, *Kotha*, *Kandu*, *Pandu*, *Sthaulya*, *Mutrakriccha* etc. are categorized under the disease due to over nourishment and *Karshya*, *Oja Kshya*, *Sukra Kshya*, *Unmada*, *Urdhavata* etc. are included under the *Apatarpanjanya Vyadhi*. [38] Handiest the character having a wholesome body can afford to carry out all activities main to happiness, heaven and salvation and for the upkeep of fitness consumption of meals is essential. Consequently a meal is the basic factor for the attainment of them all and should be taken cautiously following the Right Quantity Right Time, Right Quality, Right Method, and Right Place.

## CONCLUSION

Consideration of five common rights in context to *Ahara* is an important era of present dietary habits. Dietary measures have been included in *Troyoupasthambha* in a precious manner to enumerate the human pursuit. This can promote proper *Swasthya* and stands with *Jitendriya*. Misinterpretation may lead to many diseases which come unwillingly to a person. Therefore, is very important to maintain the *Dosha Samya*, *Dhatu Samya*, *Mala Samya* as well as *Agni Samya*, which carries out the aim and object of *Ayurveda*. Primarily right quantity of food should be adopted to sustain the healthy life and discouraging the rules causes *Amaprodosha*. Right time of food provide the disease free life. Right quality of food provides the strength. Right method of partaking the food provides self-preservation and right place for taking food providing respect to the food consumed. For the sake of these benefits, in the present study the common rights of Ayurvedic dietetics has been stapled in the above sequence.

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