UNIT 6 : DIETETIC RULES IN AYURVEDA AND YOGA

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6.1 LEARNING OBJECTIVES

After going through this unit, you will able to-

- you will know about diet or food
- you will know about the functions performed by food
- you will be introduced with the concept of food from the perspective of Ayurveda and Yoga
- you will know about the meaning of Yoga word
- you will also know about the foods which are to be included in our daily food routine.

6.2 INTRODUCTION

Food or diet is an important element for body. All the living keings on earth depend on food as it gives energy to body for doing work. No one can live without food for a short period also. Food performs several functions in our body. Those are–

(a) Growth

Food is essential for the growth of our body. It provides nourishment to the living cells. Without food living organism will stop growing. Insufficient food can not help in healthy growth.

(b) Repair

Our body loses tissues because of constant work. Then food helps in replacing those lost tissues.

(c) Energy

When we do work we lose our energy. That is why after doing considerable work we get tired then we need food and rest to regain the lost energy.

(d) Protection from diseases

To keep away our body from diseases we need nutritious food.

These are the actinities which are performed by food. To perform all these activities our body needs nutritioces food which consist of corbohydrate, protien, fat, minerals and vitamin.

Carbohydrate and fats are the main elements which seepplies energy to body. The sources of carbohydrate are rise, potato, banana etc. And ghee, butter, milk etc. are sources of fats.

Protiens help our body in healthy growing. It helps in repairing the damaged parts. For children reguirement of protien is more as they have to grow rapidly. The sources of protein are pulses, milk, cheese, curd, fish, egg etc.

Vitamins and minerals are essential and vital elements for our body. These are required for all over development of body. Termiuation

The sciences of Ayurveda and Yoga have been evolved from the same philosophy, culture and country. They look at the human being from

same holistic angle. Both the sciences aim at developint the physical mental. intellectual, emotional and spititual levels of the human being. In fullfilling this aim food plays an important role. So in this chapter food from the peropective of Ayurveda and Yoga will be discussed.

6.3 AYURVEDA

Ayurveda is a very ancient science of medicine of India. The word 'Ayurveda' has been formed by the combination of two words e.g. 'Ayu' or 'Veda'. 'Ayu' means 'life' and 'veda' means knowledge. Ayurveda is not only knowledge which deals about life but also helps to achieve of aim of life together with the existence or maintenance of life.

In Caraka Samhita Ayurveda is defined as–

Tlitānitaṁ Sukhaṁ Dukhaṁāyustasya hitāhitam

Manaṁ Ca tacca Yalroktamayurvedaḥ sa Ucyate

(Caraka Samhity/I/41)

According to this Ayurveda is that in which the advantageous and disadvantageous stotes of life as well as pleasurable and miserable states of life along with prosperity and adversity of lifespan and its measurement is delincated.

6.3.1 Aims and Importance of Ayurveda

Hereafter more will be able to know the aims and importance of Ayurveda.

Ayurveda mainky aims of maintenance of good health devsloping physical, mental and spiritual state. For this Ayurveda specifically mentioned about two aims i.e. prevention of health of a healthy peason and treatment of discased person.

In Caraka Samhita it is mentioned as–

Prayojanaṁ - Cāsya (Āyurvedesya) Swasthasya

Swāsthyarakṣaṇam Āturasya Vikāraprasamanaṁ VĀ.

(Caraka Samhita/I/30/26)

Note : Ayurveda gave importance not only for human beings but

also for trees and ainimals. It is evident from Vrikshayurveda, Gajayurveda, Ashvayurveda etc.

According Ayurveda 'Ayu' means 'lifespam'. Combination of body, senses, mind and soul together is called 'Ayu'.

According to Ayurveda a person having the equilibrium state of dosas, equability of thirteen types of Agnis, balanced state of seven dhatus, regular exchetion of malas (waste products) and the delighted state of soul, sense facultics and mind is called swastha (a healthy state of living).

Definition of swastha–

Samadoṣaṁ Samagniṣca Samdhatumalakriyaḥ
Prasannatmendriyamanaḥ Swastha Ityabuidhiyate

(Susruta Samhita. Sutrasthara/I/15/41)

6.3.2 Classification of Ahoralfoods as per Ayurveda

Now classification of food according to Ayurveda will be discussed. But before that glimpse of modern classification of food is shown–

From modern aspect foods have been classified in different ways. These classifications are–

(a) Classification of food by origin–
   (i) Non vegetarian food eg. meat, fish etc.
   (ii) Vegetarian food. org. cereals, pulses fruits, vegetables etc.

(b) Classification by chemical composition of foods.
   (i) Protein
   e.g. ghee, mustard oil, butter etc.
   (iii) Carbohydrates
   e.g. sugarcane, milk, banana, jaggery etc.
   (iv) Minerals
   e.g. milk, banana, papaya etc.
   (v) Vitamins
   e.g. cheese, fish, meat, green vegetables etc.

(c) Classification by nutritive value :

(i) Cereals

(ii) Pulses

(iii) Milk

(iv) Vegetables

(v) Nuts and oil seeds

(vi) Fruit

(vii) Animal foods

(viii) Sugar and saggery

(ix) Miscellaneous foods.

But from Ayurvedic point of view classification of food is different.

Acarya caraka author of Caraka Samkila a prominant ayurvedia text food articles has been classified in twelve vargas (group). those are–

(i) Shuka dhanya Varga

(ii) Shimbi dharya varga

(iii) Mamsa Varga

(iv) Shaka Varga

(v) Phala Varga

(vi) Harita Varga

(vii) Madya Varga

(viii) Ambee Varga

(ix) Gorosa Varga

(x) Ikshu Varga

(xi) Kritanna Varga

(xii) Aharayogi Varga.

A brief introduction of these vargas is fiven below–

(i) Shukodhanya Varga : In this group grains, cereals, rice such as rakta sali, mahasali, shastika, shyamaka etc have been includad. Shukadhanya is called so because of having sharp spike at their font. They are of different types according to habitat, season and seed. Among the above varities of

shukadhanya rakta sali (red rice) is the best.

(ii) Shamidhanya Varga : This group is also known as shimbidhanya varga. Shimbi means beans or untils. In this group mudga, adhaki, mosura etc. are included. These are astringent and sweet in taste and cool in potency.

(iii) Mamsa Varga : In this group meat of deer, hare, goat, cow, tortoise, whale, peacock, pig etc are includad. Meat is the most nutritious and strengthening food espicially it builds muscle tissue in the body very fast. It is sweet in taste and hot in potency.

(iv) Shaka Varga : In this grosap vegetables are included. There are different kinds of vegetables like leafy vegetables, flower vegetables fruit vegetales stem, tuber roots etc. Leafy vegetables are lighter for digestion while root vegetables are heavier for digestion. Some of commonty used vegetables are– cabbage, cauliflower, carrots, tomatoes, lettuce, mushrooms etc.

(v) Phala Varga : This group includes fruits like - grapes, pomegranate, banana, dates, jack fruit, coconut, mango, papaya, orange, lemon, melon etc. In general fruits have sweet, sour, astringent taste any are cools in potency except fruits like papaya.

(vi) Harita Varga : In this group acarya caraka has included various herbs like– ginger, onion, garlic etc. All these herbs help in digestion.

(vii) Madya Varga : It includes alcoholic preparations. In general alcohol is sour, astringent, sewwt in taste and not in potency with sour vipaka. It is rajasika in nature. Caraka has included mony proparations in this group like – sura, madira, jagala, arishta, pokvarasa, gauda, akshiki, surasva, madvasava, maireya etc.

All wines are useful for increasing digestive fire in small amounts. But it should be remembered that hard liquors like

whisky, rum, brandy, gin etc causes irritation of digestive tract.

(viii) Jala Varga : According to Dhanvantari woter is of two types - ganda jala (Water) and Sanaudra Jala.

Ganga jol is that which falls from the sky as directed by Indra or the rain water and sanrudra jala is that which falls from sea.

But according to Astonga Sangraha an ancient Ayurvedic text written by vaghnata there are several types of water. Those are–

(a) Kaupa Jala
(b) Vapya Jala } — Water from well

(c) Tadaga Jala
(d) Sarosa Jala } — Lake water

(e) Chaundya Jala – Water from black rock

(f) Prasavana Jola
(g) Audbhid Jala } — Water coming from spring

(h) Nadi Jala – Rives water

(ix) Gorosa Varga : In this group milk and doing products are included such as cowmilk, goat milk, buffalo milk, curd, ghce, cheese etc.

In general all dairy products are sweet in taste and cool in potency.

(x) Ikshu Varga : In this group sugarcane juice, jaggery, sugar, honey etc are included.

(xi) Kritanna Varga : It includes dictary preparations. There are many food preparations in this group like gruals, boiled rice, flour of roasted grains, various barlcy preparations, flottened rice, preparations of pulses, curd with jaggery, grape juice etc.

(xii) Aharayogi Varga : In this group food substances like sesame oil, castor oil, nustard oil, priyala oil, linseed oil, kusumbha oil, dry ginger, long pepper, black pepper, black salt etc are included.

6.3.3 Rules for Taking Food as per Ayurveda

After the discussion about classification of Ahara row rules of food intake will be discussed.

For a healthy body healthy food is not enough. We have to follow some rules also of food intake. Acarya Caraka has explained ten rules in Carka Samhita in this contexi. Those are–

(a) Intake of food should always be warm. Because warm food is delicious and it also heps digestive fire to digest the food properly,

Uṣṇamaśniyat, Uṣṇam hi bhujyamānaṁ swadati, bhuktam cagnimaudaryamudirayati, kṣipram jaram gaccnati, Vatamanulomayati, sleṣmanam Ca parihrasayati, tasmadusṇamasniyati.

(Caraka Samhita/Vimansthan/I/25/1)

(b) Intake of food should be unctous. Because slightly oily food gets digested easily. It increases oiliness of the body, strengthens the sense faculties, promotes strength and brings out the brightness of complexion.

Snigdhamasniyāt, snigdhaṁ hi bhujyamānam swadate, bhuktaṁ Cānudirṇamagnimudirayati, kṣipram jaram gacchati Vātamanulomayati, sariramupacinoti, drhikarotindriyāni, Vatabhivṛddhimupayanayati, Varṇaprasadam Cābhinivartoyati tosmāt snigahamaśniyat,

(Caraka Samhita/Viman/I/25/2)

(c) Food should be taken in proper quantity. Because food taken in proper quantity only get digest casily without any difficulty. Māhavadaśniyāt, mātrāvaol to bhuktaṁ vātagittakaphānpīdāyadayurava vivardhayati keralain sukhaṁ qudamanuparyati, na coṣmānamupahanti, avyatham Ca paripakameti, tasmanmātravadaśnīyat.

(Caraka Samhita/Vim/I/25/3)

(d) Food should be taken after digestion of previous neal.

Jīrṇeṣniyat ajīrṇe hi bhuñjānasyabhyabahrtamāhara jātam.

(Caraka Samhita/Vim/I/25/4)

(e) Food having controdictory potencies should not be taken together. Because having controdicory foods together cause disease. Kustha, blindness etc are example of this.

Vīryāviruddhamaśnīyat, Abiruddhavīryamaśnan hi Vīruddhavīryāharajaivikārairṇopasṛjateh tasmāt Vīryaviruddhamaśniyāt.

(Caraka Samhita/Vim/I/25/5)

(f) Food should always be taken inproper, hygine place. Because if food is taken in a very improper place, taken it may cause passion, anger, confusion, anxiety etc. which will create problem in digestion.

Iṣṭe deśe iṣṭasarvopokararaṁ cāśnīyat, iṣṭe hi deśe bhuñjāno nāniṣṭadeśajairmanavighāta karaibhāvaimanovighātaṁ prāpnoti, tathaivestaiḥ sarvopakaranaiḥ tasmadiṣṭe deśe tatheṣṭa sarvopakaraṇaṁ cāśniyāt.

(Caraka Samhita/Vim/I/25/6)

(g) Food should be taken without being hurry and worry. If food is taken too hurriedly then it is not digested properly.

hatidrutamaśnīyāt, atidrutām hi bhuñjānasyot-snehanamavasādaraṁ bhojanasyāpratiṣṭhānaṁ ca bhojyadoṣasādgunyopalabhiśca na niyatā, tasmānnātidcutāmaśnīyat.

(Caraka Samhita/Vim/I/25/7)

(h) Food should not be taken so slowly, because it will not give satisfaction to the individual and he would take more than what is required.

Nātivilambitanaśnīyat, activilambitan hi bhuñjāno na tṛptimadhiqacchati, bahu bhunkte, śītībhavatyā-hārajātam, visamam ca pacyate, tasmannāti-vilambitamaśnīyat.

(Caraka Samhita/Vim/I/25/8)

(i) One should take food while not talking or laughing and that

too with concentration.

Ajalpannahasan tanmanā bhunjita, jalpato hasatohanyamanass vā bhuñjānasya ta eva hi dosā bhavanti ya evātidrutamaśnataḥ tasmadjatpannahasaṁ hi stanmana bhuñjita.

(Caraka Samhita/Vim/I/25/9)

(j) One should eat after due consideration to himself.

Ātmānamabhisamīkṣya bhuñjīta Samyak.

(Caraka Samhita/Vim/I/25/10)

Acarya sushruta also gave twelve principles about the diet those are called 'dvadasha ashana vicara'.

(a) Shita guna ahara : Those persons should take food with cold potency who are suffering from thirst, heat, alcoholism and burning sensation,

(b) Ushna gyna ahara : It means food with hot potenoy. This kind of food is suitable for postients suffering from disorders of kapha (one of the tridosas) and vata (one of the tridoras).

(c) Oily food : Persons having rough skin, excessive sex and performing lot of phusical exercise should always take. Unctous food and drinks.

(d) Rough food : This kind food is suitable for those who are suffering from obesity.

(e) Liquid food : If a patient is suffering from dehydration, thirst and debility then he should take liquid diet.

(f) Dry food : Patients suffering from prameha should take dry diet.

(g) Single diet in day : Persons having weak agri (digestive fire) should eat only once in a day.

(h) Diet twice in day : Persons having good digestive power should eat two times a day.

(i) Diet containing medicine : A patient should be served food mixed with medicine it he has aversion for that particular medicine.

(j) **Diet is small quantity :** atients having low digestive fire should always eat small amount of food.

(k) **Palliative diet :** Appropriate diet given in considerationof season and place is called palliative diet.

(l) **Normal diet :** Healthy persons should consume normal diet.

In this way Ayurveda has mentioned about rules and regulations of diet. So to be healthy these rules should be followed strictly. In this context a line of a greek doctor named Hippocrates is mentioned here–

'Let your food be your medicine and not your medicine be your food.'

Note : Like Caraka, Acarya Sushruta also mentioned almost same classification of Ahara. He added some new groups. Those are – Kanda Varga, Lauana, Varga, Bhakshya Varga and Anupana Varga.



CHECK YOUR PROGRESS

Q 1: What are the functions performed by food?

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Q 2: Write down the names of any two nutrients.

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Q 3: Write down the names of any two food articles which contain protein.

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Q 4: What is the meaning of 'Ayu'?

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Q 5: What are the 'tridosa's?

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Q 6: How many vargas of Ahara are mentioned by Acarya Caraka?

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Q 7: Write the names of my two foods which belong to Ckshuvarga as per Caraka.

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6.4 INTRODUCTION OF YOGA

Yoga is a science, philosophy which promotes an individual in all the aspects ie. physical, mextal and spiritual.

The crigin of yoga is untroceable and lost in antiguity. The yoga postures alepicted on seals, stones and statues discovered among the relics of the Indus volley civilisation indicate that is was prevalent in India before the advent of Aryans. There are so many scattened references in Voda, Upanisad, purana, mahabharata, baudelha literture, Jain literature Ayurveda, Bhagavodgita etc. But these references are not available in very systematic manner. Later patanjote systemotised those yogic principles in the 'Yogasutra'. It is the fundamental book on Yoga. Other than this there are some other yoga texts also such as Hathayagapradipika, Ojheranda Samhita etc.

The word yoga is derived from samshrit root 'Yoj' as also from the root 'yujir' meaning 'to unite' or to integrate. This union refers to the union of jvatman with the paramatman i.e., the union of the individual consciousness with the cosmic or divine consciousness. But in 'Yogasutra' patanjali defined 'Yoga' in different way. Patanjali said

Yogaścittavṛtimirodhaḥ

(Yogasutra)

It means yoga is about the complete suppression if mental modifications.

Note : Definitions of Yoga in Srimadbhagavadgita

(i) Yogaḥkarmasu kauśalaṁ

(Yoga is about skill in action)

(ii) Samatvaṁ Yogaḥ Vcyate

(Yoga is an attitude or state of mind with equanimity over success and failures in an action)

6.4.1 Aims of Yoga

The main aim of yoga is samadhi or sell realisation.

To achive this goal yoga has shown some paths which are called astanga yoga. These astanga yogas are yama, oviyama, asana, pranoyama, pratyahara, dharana, dhyana and Samadhi.

6.4.2 Classification of Food According to Yogic Text

It is already mentioned that yoga is means to promote an individual in all the aspects physical, mental and spiritual. It is wellknown that physical body and mind are mutually connected. Physical health always have an impact on mental health. So maintenance of physical health is very much important to maintain mental health. For a healthy body ahara (food) is very important. Now in this context ahara (food) will be discussed from yogic point of view.

In yogic texts three kinds of ahara are mentioned. Those are–

(i) Sattiska ahara

(ii) Rajosika ahara

(iii) Tamasika ahara.

This classification is alone on the basis of three gunas () i.e., sattva, rajas and tamas.

Sattvika ahara is that which promotes life, virtue, strength, happiness and satisfaction, So the food which is savory, smooth, firm and pleasant to the stomach that is considered as sattvika ahara.

Rajasika ahara is that which excites our mind. It includes many pungent and spicy foods as well as nightshades, alliums, the flash of wild or active animals and stimulating drugs including coffee,

nicotines etc.

Lastly tamasika ahara includes those foods which make us feel heavy and lethargic. e.g.- heavy cheeses, highly processed groins, flesh of inoctive, animals, depressant drugs, alconol, tasteless, smelly food, left over food etc.

Among these three kinds of ahara only sattvika ahara is suitable for a yogic practitioner.

In Srimadbhagavadging also lord Sri Krishna mentioned about three kinds ahara. Those are–

Sattvika, rajasika and tamasika.

Sri Krishna mentioned about sattvika ahara like this–

Āyuḥ Sattvabalārogyasukhaprītivivardhanāḥ

Rasyāḥ Snigdhāḥ Sthirā hṛdyā Āhāraḥ Sattvikapriyaḥ

(Gita/17/8)

It means the foods which promote longevity, increase virtue, strength, health, happiness and satisfaction those are liked by sattvika nature people. Such foods are juicy, naturally tastefeel, mild and beneficial.

About rajasika ahara Sri Krishna said.

Kaṭulavaṇatyuṣṇatikṣṇarukṣāvidāhinaḥ

Āhārā rajasasyeṣṭā dukhśokāmayapradāḥ

(Gita/17/9)

It means foods that are too bitter, too sour, salty, very hot, pungent, dry and chiliful are dear to rajasika persons in the mode of passion such foods produce pain, grief and disease.

Lastly about tamasika ahara Sri Krishna said –

Yātayāmaṁ gatarasaṁ pūti paryuṣitañca yat

Ucchiṣṭamapi cāmedhyaṁ bhojanaṁ tāmasapriyaṁ.

(Gita/17/10)

It meand foods that are overcooked, state, pertrid, polluted and impure are dear to persons in the mode of ignorance.

In this way Sri Krishna mentioned these three kinds of ahara in Srimadbhagavadgita.

Besides one more concept on ahara is available in Yogic texts. That is mitahana' which means balanced diet.

6.4.3 Rules for Taking Food as per Yogic Text

(i) A person should not eat too much saltym, sour food.

Bhojanamahitaṁ Vidyāt Punarasyoṣṇīkṛtam rukṣam
Atilavaṇamlayuktaṁ Kadaśanaśākotkataṁ Varjanam

(Hathayoga pradipita/1/60)

(ii) Food should be taken in proper quantity. $\frac{1}{2}$ of stomach should be filled with food, $\frac{1}{2}$ of stomach should be filled with water and $\frac{1}{4}$ of stomach should be left for the movement of ait.

Puṣtam Sumadhuraṁ Snigdhaṁ gavyaṁ dhātu propoṣaṇam
Manobhilaṣitam Yogyaṁ Yogi bhojanamacaret.

(Hathayoga pradipita/1/63)

(iii) Green vegetables, freects should be taken always.

(iv) We should not drinks water immediately after taking food.

(v) A person should drink more loater in empty stomach in the morning.

(vi) A person should not eat without feeling hungry.

(vii) Food always should be taken in clean place.

6.4.4 List of Food Articles to be included in daily Routine

The foods which are to be included in our daily routine are–

(i) 30% – Cereals e.g. wheat, grains etc.

(ii) 20% – Milk and dairy products. e.g. milk, curd, cheese etc.

(iii) 25% – Vegetables e.g. cabbage, lady fnger etc.

(iv) 2% – Fruits and honey. e.g. All kinds of fruits are suitable.

(v) 5% – Nuts.

(vi) 18% – Miscellaneous.

So to be healthy a person should always pros take proper diet.



CHECK YOUR PROGRESS

Q 8: What is the meaning of 'Yoga' word?

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Q 9: Who wrote 'Yogosutra'?

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Q 10: What is the definition of Yoga according to patanjali?

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Q 11: How many types of ahara are mentioned in Gita?

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Q 12: What is the meaning of 'mitahar'?

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6.5 LET US SUM UP

- We have got knowledge about the functions performed by ahars in our body.
- We have known the classifications of ahara as per Ayurveda.
- We have understood the meaning of 'Ayu' word.
- We have also known about the rules of taking food as per Ayurveda and Yoga.
- We also knew about Yoga.
- We knew the food articles with its quantity which are to be included in our daily food routine.



6.6 FURTHER READINGS

1) Caraka, Caraka Samhita, ed. Vaidya Jadavji Trikamji Acarya, Varanasi, Chaukhambha Orientalia.

2) Susruta, Susruta Samhita, ed. Prof. K. R. Srikantha, Murthy, Varanasi, Chaukhambha Orientalia.

3) Ranade, Subhash, Deshpande, Rajendra and Bobade, Rajkuma B. A textbook of Swasthavritta. Delhi : Chaukhambha Sanskrit Protisthan.

4) Srimadbhagavadgita (Assamese translation) by Sri Hemanta Vijoy Mohanta.



6.7 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Growth, energy, repair and protection from diseose.

Ans to Q No 2: Protien and Vitamin.

Ans to Q No 3: Milk and Egg.

Ans to Q No 4: Life.

Ans to Q No 5: Vata, Pitta and Kapha.

Ans to Q No 6: Twelve.

Ans to Q No 7: Honey and Jaggery.

Ans to Q No 8: Union, Samadhi.

Ans to Q No 9: Maharshi Potanjali.

Ans to Q No 10: (Hindi)

Ans to Q No 11: Three types.

Ans to Q No 12: Blanced diet.



6.8 MODEL QUESTIONS

Q 1: Discuss the classification of ahara along with the rules of taking ahara from Ayurvedic perspective.

Q 2: Discuss ahara from Yogic perspective.

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