



NITYA SEVANIYA AHARA DRAVYA – A REVIEW STUDY

Ayurveda

**Dr. Rahul
Abhimanyu
Sonkamble**

MD (Ayu) Scholar 3rd year, Swasthavritta and Yoga Department, R. A. Podar Medical (AYU) College, Worli, Mumbai – 018

**Dr. Mukund
Dattatray
Bamnkar ***

MD (Ayurveda), HOD & Professor of Swasthavritta & Yoga Department, R. A. Podar Medical (AYU) College, Worli, Mumbai-018. *Corresponding Author

ABSTRACT

Aahara (Food) has been recognized as an important pillar for human being, both in healthy as well as diseased condition. In Upanishad Ahara is considered as Brahma. Food is a substance consumed other than water and drugs for maintenance of the health, well-being and vitality of the individual. The proper Aahara dravya taken in proper manner helps in the proper growth of the body. On other side if taken in improper manner leads to various kinds of diseases. In Ayurvedic classics, Nitya sevaniya Aahara dravya and Nitya asevaniya aahara dravya have been described in detail. Daily consumption of Nitya Sevaniya Dravyas does the promotion of health of healthy individual and prevents the disease condition. Therefor this review article attempts to highlights the importance of Nitya sevaniya aahara dravya as mentioned in Ayurvedic classics and its nutritional aspects in day to day life.

KEYWORDS

Ayurveda, Nitya sevaniya ahara dravya, Diet.

INTRODUCTION

Ayurveda plays a very important role in prevention of disease, besides treatment of diseases which includes Aahara (diet), Vihara (lifestyle) and Aachara (behavioral pattern). Amongst them Aahara i.e. diet is the most important pillor. According to Acharya Sushruta, food enhances vitality, strength and makes our body sturdy. Food increases enthusiasm, memory, Agni, life span, luster and Oja of the body.^[1]

Acharya Kashyapa clearly said that no medicine is equivalent to Ahara. It is possible to make a person disease free with just proper Aahara and He said that ahara is Mahabhaishajya.^[2] He also mentions that health is dependent on food.^[3]

Therefor for healthy living Acharya enlisted some Nityasevaniya Ahara Dravyas which are healthy and nutritious. Nityasevaniya Ahara Dravyas are nothing but the Dravyas which are necessary for maintenance of health, proper body growth and development. These nitya sevaniya and Ahara dravya are those which can be taken regularly in healthy condition for maintenance of health because of their specific properties. Present study aims to explain the rationality behind the concept of 'Nitya sevaniya aahara dravya' in Ayurveda and nutritional aspect of Nitya sevaniya Ahara dravya.

Table No. 1 – List of Nitya Sevaniya Ahara Dravya^[4]

Sr. No.	Ahara Dravya	English/Latine name
1.	Shashtika Shali	Oryza sativum L.
2.	Yava (Barley)	Hordeum vulgare L.
3.	Mudga	Vigna radiata L.
4.	Saindhava	Sodii chloridum
5.	Amalaki	Phyllanthus emblica L.
6.	Antariksha jala	Rain water
7.	Go-Ghrita	Cow's ghee
8.	Go-Dugdha	Cow's milk
9.	Madhu	Honey
10.	Jangala Mansa	Meat of animals in arid animals

DISCUSSION

1) SHASHTIKASHALI (RICE MATURING IN 60 DAYS)-

It is considered as a variety of rice. Shashtika has been mentioned by Acharya Charak in Shukadhanya Varga. This type of rice is matured in Grishma Ritu. It has been described as best among Shukadhanya varga. It has laghu, mrudu and snigdha guna, madhura rasa and kashaya anurasa, madhura vipaka, shita virya and tridoshaghna, sthira and grahi properties. It also has dhatuvaradhaka, shukrajanana, balya properties.^[5,6]

Shashtika Shali is good source of energy and also contributing

significant quantity of protein, minerals and B group vitamins like Thiamin, Riboflavin and Niacin. It contributes 70 to 80% of total energy intake. Rice proteins are rich in lysine, which is an essential amino acid than other cereals protein. In regards to minerals rice is a poor source of calcium and iron.^[7]

Sundararaman Iyer, an organic farming guru from Tamil Nadu says, "The greater the varieties of rice you eat the less you are likely to experience micro-nutrient deficiencies." Today unfortunately, we have narrowed our choices to a handful of varieties and consume them polished devoid of fibre and minerals. In Kerala, the parboiled red rice was preferred for table rice with varieties ranging from Thondi and Paal Thondi from Wayanad, to Kuruva, Chitteni and Chettadi from Thrissur and Palakkad. Each region had its own specialties. In Tamil Nadu, Mappilai Samba, a traditional rice variety which is known for its strength giving properties. Today this rice in its unpolished form is becoming popular for health reasons and also because it has relatively lower glycaemic index. In Karanataka, Rajamudi rice, one of the varieties preferred by the Wodeyar kings is being revived by farmers and is gaining popularity. Paddy rice is not the culprit, we are the culprits, we polish the rice beyond recognition, we do not try out the range of traditional rice varieties with diverse nutritive profiles, and we do not try new and interesting ways of preparing and making them popular.

2) MUDGA (GREEN GRAM)-

Green gram is cultivated in the countries of India, Burma, Srilanka, Pakistan, China, Fiji, Queens land and Africa. India is the major producer of green gram in the world and grown in almost all the States. It is grown in about 36 lakh hectares with the total production of about 17 lakh tonnes of grain with a productivity of about 500 kg/ha. The important green gram growing States in the country are Orissa, Maharashtra, Andhra Pradesh, Madhya Pradesh, Gujarat, Rajasthan and Bihar. The grains (whole or split) are used as a pulse or made into flour, and into straw and husk as fodder for cattle. Grains are also eaten whole (after germinating them), parched, salted, with sugar or boiled with condiments. Pusa Baisakhi, Hissar, Jawahar etc varieties of green gram used in India.

Mudga is the best among Shimbhi Dhanya. It has madhura and Kashaya rasa, ruksha and laghu guna, katu vipaka and shita virya. It is kapha-pitta shamaka, grahi, balya, pushtikara, varnya and It is good for eyes.^[8,9]

Mudga contain 20-25% of protiens, which is double that found in wheat and three times in rice. In fact, it contains more protein than eggs, fish or flesh foods. But in regards to quality pulse protiens are inferior to animal protein. It is rich in lysine. It is rich in minerals such

as calcium, iron and B group vitamins such as riboflavin and thiamine. It gives variety to diet and make the food more palatable.^[10]

3) YAVA (BARLEY)-

It is used in wide range in Ayurveda and described under Shukadhanya varga. It has ruksha, picchil and laghu guna, madhura and kashaya rasa, katu vipaka, shita virya, kapha-pitta shamak and vata kara properties. It is balya, vrishya, Agnidipaka, medhya, vranaropaka in properties. It is used in shouliya due to its lekha karma. It is indicated in Vatarakta, prameha, trushna, pinasa, shwasa, kasa, urustambha, kantha and charma roga.^[11,12]

Barley contain protein, carbohydrates and minerals such as calcium, iron, phosphorus. It contains vitamins like A, B, D and E.^[13] Yava (Barley) is a carbohydrate rich food. According to National Health and Nutrition Examination Survey, Barley contains potassium, calcium and magnesium which are helpful to decrease blood pressure naturally. Also Barley helps in lowering the cholesterol in the blood as it is an excellent source of fibre and hence decreasing the risk of cardiac diseases.^[14]

4) SAINDHAVA (ROCK SALT)-

Acharya Charaka described Saindhava under Aharayoni varga. It is best among lavana varga. It has madhura rasa, laghu and snigdha guna, pachana, agnidipak, rochana (increases appetite and adds taste to the food), shukravardhaka, avidahi, chakshushya (good for eyes), tridoshaghna properties.^[15,16]

Saindhava (Rock salt) has been advised to take daily. But worldwide common salt is being taken daily. Chemical formula of both is same as NaCl but contents of both differ as rock salt contains some extra minerals like potassium which are beneficial to the health. Sodium has a contractile mechanism while potassium has proven to have a relaxing effect on the smooth muscle of the arterioles.^[17]

Saindhava Lavana provides all the essential trace minerals and greatly improves the body's immune system. It regulates the level of melatonin and thus, regulates our sleep cycle. Saindhava plays the role of carrier and help to reach the Basti dravya at microcellular level.^[18]

5) AMALAKI (INDIAN GOOSEBERRY)-

Acharya Charaka explained Amalaki (Amala) as a fruit under phala varga. It has ruksha and laghu guna, madhura, Kashaya and amla rasa (Pancharasa except lavana rasa but amla pradhana), madhura vipaka and shita virya. Acharya Sushruta said it is vrishya, rasayana, tridoshaghna in properties and it is good for eyes.^[19,20]

The active ingredients in Amalaki are phyllembin, gallic acid, tannins, pectin and ascorbic acid. It is very rich in Vitamin C and contains many minerals and vitamins like Calcium, Phosphorus, Iron, Carotene and Vitamin B Complex. Amalaki is also a powerful antioxidant and acts as an Antiaging agent. It is especially nourishing for the eyes, heart and digestion. Amalaki is also extremely effective for balancing stomach acids.^[21]

6) ANTARIKSHA JALA (RAIN WATER)-

It is the prime source of all the water and purest water in the nature. It has Avyakta rasa, laghu and snigdha guna, madhura vipaka, shita virya and kapha-pittaghna properties. It has properties like Jeevana, Tarpana, Hridya and Buddhivardhaka.^[22]

However, when rainwater falls from the sky, substances from the air and land melt into the rainwater. Fortunately, when rainwater soaks into the ground, it then becomes mineral water. This water (groundwater) is relatively safe for drinking. In RAINs current programme three different types of RWH systems can be defined: above ground tanks, below ground tanks and sand dams. Rainwater can be a safe, economical and sustainable source of quality water. In fact, some people would even suggest that rainwater is safer than water supplied through mains or reticulated water systems, which is typically stored in dams, treated with chemicals such as chlorine to kill bacteria and then pumped through a network of pipes to your home. The key to rainwater quality and safety is, of course, correct rainwater harvesting and storage. By designing a Rain Harvesting system with appropriate equipment, processes and safeguards in place to prevent contamination and preserve water quality, you can be confident that your rainwater is of a quality and safety that makes it fit-for-purpose for use around your property.

7) GO-GHRITA (COW'S GHEE)-

Ghruta, Taila, Vasa, and Majja are the sneha dravya. Ghruta is one of the most important milk products widely used in India from ancient times. Ghruta has guru and snigdha guna, madhura rasa, Madhur vipaka, shita virya. It is considered as best because of its special properties i.e. "Samskarasya Anuvartana" which means that Ghruta carries property of drug without leaving its own property.^[23]

Ghruta removes toxic substances from the body and works as a Vrana - shodhak and Vrana ropak. It improves memory, Buddhi (intelligence) and personal beauty of the body. It is also useful in Vriddha, Abala and Krisha. Ghruta alleviates Pitta-Vata-kapha dosha. This is beneficial for Rasa, Rakta, Shukra Dhatus and Ojas. Ghruta is easier to get absorbed.^[24] It can bond with lipid-soluble nutrients and herbs to penetrate the lipid-based cell walls of the body.

Ghee contains omega-3 fatty acids which have been proved to improve cardiovascular health and also modulate disease processes, such as hypertension, coronary artery disease, and hypertriglyceridemia.

8) GO-DUGDHA (COW'S MILK)-

Godugdha (cow's milk) possesses madhura rasa, madhura vipaka and sheeta virya with guru and snigdha guna. It has been described as aajanasatmya (compatible from the birth), ojavardhaka (increases vital power of the body). It has properties of rasayana, jivaniya, medhya, vrishya, balya, brimhana, sandhaniya, stanyajanana, anabhishtandhi and vata-pittaghna etc. Regular intake of Cow milk with ghee is best among the anti-ageing substances.^[25,26]

Milk is the best and most complete of all food. It is secreted by the animals to serve as the sole and wholesome food for their suckling young ones. It is a fine blend of all the nutrients necessary for growth and development of the young ones. Thus milk is a good source of proteins, fats, sugars, vitamins and minerals. Milk proteins contain all the essential amino acids. Milk fat is good source of retinol and vit D. Milk is particularly rich in calcium.^[27]

9) MADHU (HONEY)-

Madhu is a sweet fluid produced by honey bees and derived from the nectar of flowers. Most micro-organisms do not grow in honey because of its low water activity. Madhu has ruksha, guru and shita guna, Kashaya and madhura rasa, kashaya anurasa, madhura vipaka, shita virya, raktapiitahara, kaphaghna, vata kara, chedana, sandhaniya properties. According to Acharya Sushruta madhu is tridoshaghna and it has shodhana, ropana, lekha (scrapes the excessive fat), vajikara etc properties.^[28,29]

Madhu has also been used topically as an antiseptic therapeutic agent for the treatment of ulcers, burns and wounds. Madhu is composed of 38% of fructose, 31% of glucose, 1% of sucrose. The most common nutrients found in honey are Vitamin B6, niacin, thiamine, pantothenic acid, and riboflavin. Honey has also been used topically as an antiseptic therapeutic agent for the treatment of ulcers, burns and wounds. It is a best food that reduces cholesterol and thus prevents the diseases like coronary artery diseases and also prevents obesity.^[30]

10) JANGALA MANSA-

Jangala mansa has Kashaya and madhura rasa, ruksha and laghu guna, shita virya, dosha nashak, balya, brimhan, vrishya, agnidipana, properties.^[31]

Aja Mansa (Goat meat) is Na-Ati-Sheeta Na-Ati-Ushna. It does not lead to Dushti of any Doshas and is homologous with muscle of human body. It is Brumhaniya and Anabhishtandhi in nature. Aja Mansa possesses similar qualities to Mansa of human beings, hence acts as Bruhmhaniya. It promotes Bala, Varna, Swara, Vaya, Budhi, Indriya.^[32,33] Aja Mansa is said to be the most compatible of human tissues and it is included in whole some food in the form of soup. This is the only type of red meat Ayurveda allows on regular basis or as medicinal diet.

Meat is rich source of protein which is less than that found in pulses. Meat protein are good source of essential amino acids. Iron contained in meat is more easily absorbed than iron in plants and this is another major quality of meat. In addition meat contains varying amount of fats, which is composed of non-essential fat content. The energy provided by the meat is depend on its fat content. Besides iron, meat provides minerals such as zinc and B-vitamins. It is poor in calcium but

rich in phosphorus. Liver is extremely rich in many nutrients.^[34]

CONCLUSION

In Ayurveda, the concept of Nitya Sevaniya Dravyas mentioned by Acharya clearly indicates the importance of nutrition in day today life. Properties of Nitya sevaniya aahara dravyas given in Ayurveda are such that they do not provoke any of the dosha and keep all the three in equal state. These aahara dravya are easy to digest which protects the body from formation of ama i.e. indigested food which is responsible for pathogenesis of number of diseases. These aahara dravya has very good nutritional value which is beneficial to health. Nitya Sevaneeya Dravya plays important role in maintaining healthy life and prevents the forthcoming disease.

REFERENCES

- 1) Shashtri Ambikadutta, edited with Ayurved tattva sandipika, Sushrut Samhita of Maharshi Sushruta part 1, chikitsasthana, chapter 24, vers no 68, chaukhambha Sanskrit sansthan, Varanasi, Reprint edition 2017; 136.
- 2) Sharma Pandit Hemaraja, Kashyapa Samhita by Vriddha Jivaka, Khilasthana, chapter 4, vers no 5,6; Chaukhambha Sanskrit sansthan, Varanasi, Reprint edition 2010; 249.
- 3) Sharma Pandit Hemaraja, Kashyapa Samhita by Vriddha Jivaka, Khilasthana, chapter 5, vers no 9, Chaukhambha Sanskrit sansthan, Varanasi, Reprint edition 2010; 256.
- 4) Shukla Vidyadhar, Tripathi RavibDutt, edited with Vaidyamanorama Hindi Commentary, Charaka Samhita of Agnivesa Volume 1, Sutrasthana, chapter 5, vers no 12, Chaukhambha Sanskrit pratishthan, Delhi, Reprint edition 2017; 86.
- 5) Shukla Vidyadhar, Tripathi RavibDutt, edited with Vaidyamanorama Hindi Commentary, Charaka Samhita of Agnivesa Volume 1, Sutrasthana, chapter 27, vers no 14, Chaukhambha Sanskrit pratishthan, Delhi, Reprint edition 2017; 390.
- 6) Sharma Priyavrat, Sharma Guru Prasad, Kaiyadeva Nighantuh (Pathyapathya-Vibodhakah), Dhanya varga, vers no 26,27; Chaukhambha Orientalia, Varanasi, Edition 1979; 305.
- 7) K Park, Park's textbook of Preventive and social medicine, Chapter 11, M/s Banarsidas Bhanot Publishers, Pune, 25th edition 2019; 684.
- 8) Shukla Vidyadhar, Tripathi RavibDutt, edited with Vaidyamanorama Hindi Commentary, Charaka Samhita of Agnivesa Volume 1, Sutrasthana, chapter 27, vers no 23, Chaukhambha Sanskrit pratishthan, Delhi, Reprint edition 2017; 391.
- 9) Sharma Priyavrat, Sharma Guru Prasad, Kaiyadeva Nighantuh (Pathyapathya-Vibodhakah), Dhanya varga, vers no 52; Chaukhambha Orientalia, Varanasi, Edition 1979; 310.
- 10) K Park, Park's textbook of Preventive and social medicine, Chapter 11, M/s Banarsidas Bhanot Publishers, Pune, 25th edition 2019; 685.
- 11) Shukla Vidyadhar, Tripathi RavibDutt, edited with Vaidyamanorama Hindi Commentary, Charaka Samhita of Agnivesa Volume 1, Sutrasthana, chapter 27, vers no 19,20; Chaukhambha Sanskrit pratishthan, Delhi, Reprint edition 2017; 390.
- 12) Sharma Priyavrat, Sharma Guru Prasad, Kaiyadeva Nighantuh (Pathyapathya-Vibodhakah), Dhanya varga, vers no 37,38,39; Chaukhambha Orientalia, Varanasi, Edition 1979; 307,308.
- 13) Sharma P. V, Dravyaguna Vijnana Volume 3, Trutiya Khand, Chapter 2, Chaukhambha Bharati Academy, Varanasi, Reprint edition 2011; 154.
- 14) Sharma A, Shukla SS. Shuka Dhanya Varga (Group of Cereals); A Preventive and Curative Perspective. International Journal of Ayurveda and Pharma Research 2018; 6(8): 74
- 15) Shukla Vidyadhar, Tripathi RavibDutt, edited with Vaidyamanorama Hindi Commentary, Charaka Samhita of Agnivesa Volume 1, Sutrasthana, chapter 27, vers no 300, Chaukhambha Sanskrit pratishthan, Delhi, Reprint edition 2017; 419.
- 16) Pandey G.S. Commentary by K.C. Chuneekar, Bhavaprakasa Nighantu of Shri Bhavamisra, Chapter 1, vers no 241, Chaukhambha Bharati Academy, Varanasi, edition 2010; 149.
- 17) Deshmukh S, Vyas MK. Concept of Nitya Sevaniya Aahara Dravya. Global Journal of Research on Medicinal Plants & Indigenous Medicine 2016; 5(5): 176.
- 18) Bagde A, Ramteke A, Nimbalkar M, Tripude S; Nitya Sevaniya Aahara (Wholesome daily food) in Ayurveda-Review article. World Journal of Pharmacy and Pharmaceutical science 2019; 8(3): 365.
- 19) Shukla Vidyadhar, Tripathi RavibDutt, edited with Vaidyamanorama Hindi Commentary, Charaka Samhita of Agnivesa Volume 1, Sutrasthana, chapter 27, vers no 147, Chaukhambha Sanskrit pratishthan, Delhi, Reprint edition 2017; 403.
- 20) Shashtri Ambikadutta, edited with Ayurved tattva sandipika, Sushrut Samhita of Maharshi Sushruta part 1, chikitsasthana, chapter 46, vers no 143, chaukhambha Sanskrit sansthan, Varanasi, Reprint edition 2017; 255.
- 21) Pandey G.S. Commentary by K.C. Chuneekar, Bhavaprakasa Nighantu of Shri Bhavamisra, Chapter 1, Chaukhambha Bharati Academy, Varanasi, edition 2010; 11.
- 22) Shukla Vidyadhar, Tripathi RavibDutt, edited with Vaidyamanorama Hindi Commentary, Charaka Samhita of Agnivesa Volume 1, Sutrasthana, chapter 27, vers no 198, Chaukhambha Sanskrit pratishthan, Delhi, Reprint edition 2017; 408.
- 23) Shukla Vidyadhar, Tripathi RavibDutt, edited with Vaidyamanorama Hindi Commentary, Charaka Samhita of Agnivesa Volume 1, Sutrasthana, chapter 27, vers no 231,232; Chaukhambha Sanskrit pratishthan, Delhi, Reprint edition 2017; 411.
- 24) Shukla Vidyadhar, Tripathi RavibDutt, edited with Vaidyamanorama Hindi Commentary, Charaka Samhita of Agnivesa Volume 1, Sutrasthana, chapter 13, vers no 42,43; Chaukhambha Sanskrit pratishthan, Delhi, Reprint edition 2017; 204.
- 25) Shashtri Ambikadutta, edited with Ayurved tattva sandipika, Sushrut Samhita of Maharshi Sushruta part 1, chikitsasthana, chapter 45, vers no 50, chaukhambha Sanskrit sansthan, Varanasi, Reprint edition 2017; 223.
- 26) Shukla Vidyadhar, Tripathi RavibDutt, edited with Vaidyamanorama Hindi Commentary, Charaka Samhita of Agnivesa Volume 1, Sutrasthana, chapter 27, vers no 217,218; Chaukhambha Sanskrit pratishthan, Delhi, Reprint edition 2017; 410.
- 27) K Park, Park's textbook of Preventive and social medicine, Chapter 11, M/s Banarsidas Bhanot Publishers, Pune, 25th edition 2019; 687.
- 28) Shukla Vidyadhar, Tripathi RavibDutt, edited with Vaidyamanorama Hindi Commentary, Charaka Samhita of Agnivesa Volume 1, Sutrasthana, chapter 27, vers no 245, Chaukhambha Sanskrit pratishthan, Delhi, Reprint edition 2017; 413.
- 29) Shashtri Ambikadutta, edited with Ayurved tattva sandipika, Sushrut Samhita of Maharshi Sushruta part 1, chikitsasthana, chapter 45, vers no 132, chaukhambha Sanskrit sansthan, Varanasi, Reprint edition 2017; 232.
- 30) Bagde A, Ramteke A, Nimbalkar M, Tripude S; Nitya Sevaniya Aahara (Wholesome daily food) in Ayurveda-Review article. World Journal of Pharmacy and Pharmaceutical science 2019; 8(3): 368.
- 31) Pandey G.S. Commentary by K.C. Chuneekar, Bhavaprakasa Nighantu of Shri

- Bhavamisra, Chapter 10, vers no 4,5; Chaukhambha Bharati Academy, Varanasi, edition 2010; 691.
- 32) Pandey G.S. Commentary by K.C. Chuneekar, Bhavaprakasa Nighantu of Shri Bhavamisra, Chapter 10, vers no 28, Chaukhambha Bharati Academy, Varanasi, edition 2010; 694.
- 33) Shashtri Ambikadutta, edited with Ayurved tattva sandipika, Sushrut Samhita of Maharshi Sushruta part 1, chikitsasthana, chapter 46, vers no 87, chaukhambha Sanskrit sansthan, Varanasi, Reprint edition 2017; 250.
- 34) K Park, Park's textbook of Preventive and social medicine, Chapter 11, M/s Banarsidas Bhanot Publishers, Pune, 25th edition 2019; 687,688.