

## AAHAR: IMPORTANT ASPECT OF TRAYOPASTAMBHA

Dr. Nilam Deore<sup>1\*</sup> and Dr. Sudhirkumar Pani<sup>2</sup>

<sup>1</sup>Professor, Department of Panchakarma, Parul Institute of Ayurved and Research, Parul University, Vadodara, Gujarat, India.

<sup>2</sup>Professor, Department of Kaumarbhritya, Parul Institute of Ayurved and Research, Parul University, Vadodara, Gujarat, India.

Article Received on  
21 October 2020,

Revised on 11 Nov. 2020,  
Accepted on 01 Dec. 2020

DOI: 10.20959/wjpr202015-19543

**\*Corresponding Author****Dr. Nilam Deore**

Professor, Department of  
Panchakarma, Parul Institute  
of Ayurved and Research,  
Parul University, Vadodara,  
Gujarat, India.

**INTRODUCTION**

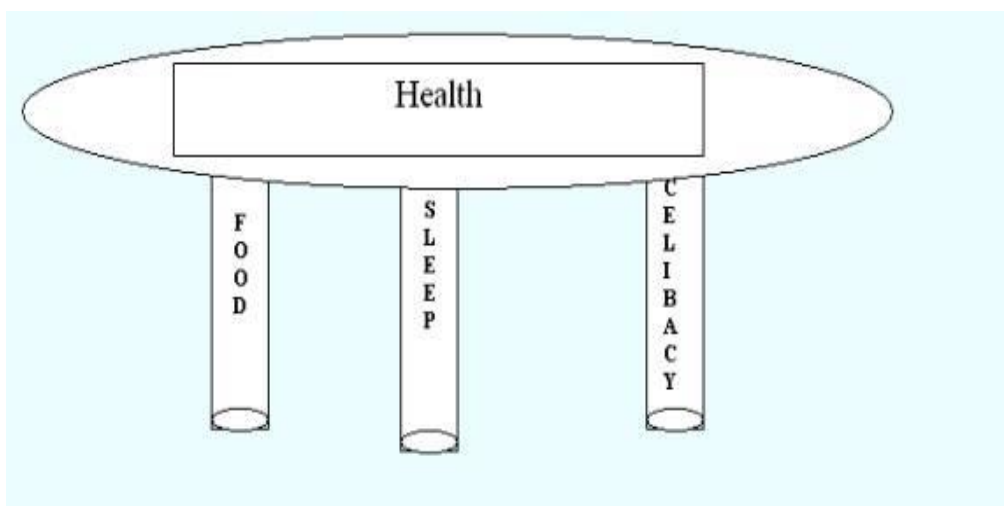
The Ayurvedic classic *Charka Samhita* draws a parallel between the human body and a building. Any building needs pillars for its stability. The Sanskrit term for a pillar is *Sthambha*. *Ayurveda* states that for the proper maintenance of health one needs to have three *Sthambhas* (i.e. pillars) as well as three *Upasthambhas* (supporting pillars) functioning properly. The word *Tryopasthambha* derived from *Trayo* means three and the word *Upasthambha* means supporting pillars.

The three *Sthambhas* are the three *Doshas Vata, Pitta and Kapha*.

The three *Upasthambhas* are *Aahaara* (Food), *Nidraa* (Sleep), and *Bhramacharya* (Celibacy) i.e. regulated sexual conduct.

**1) Aahaara (Food)****The Role of Food**

*Vata* is responsible for all the movements in the body. This it does by its nature of being in a state of perpetual motion. *Pitta* is responsible for digestion, assimilation of food, various sensory impulses, etc.



This is done by its *Ushna* (hot), and *Teekshn`a* (sharp, intense) attributes. Their combined activity results in depletion of body constituents such as *Kapha* (bonding material, matrix), *Rasa*, *Mamsa*, *Meda*, *Majja*, *Shukra* and *Ojas*. They have to be replenished or the body would degenerate and succumb to either disease or death. The body is composed mainly of *Panchmahaabhoota* and the replenishment has to be compatible with what is lost. This is done effectively by *Anna / Aahara* (food). When various ingredients of the body are depleted this give rise to specific effects. For example when *Rasa Dhatu* is depleted, it causes a craving for something cold and liquid like sugarcane juice, soft drinks etc. these body signals if paid heed to and fulfilled can combat the loss effectively and bring back the depleted state to normalcy, thereby establishing a state of optimum function.

### Intake of a Meal

While describing the sequence and method of consumption of food, it is advised that sweet food, which has a pleasing, satisfying effect on all the sense organs and mind, should be consumed first. This makes it possible for the person to concentrate on the food before him. Later, sour and salty food should be consumed which are responsible for imparting taste to food articles, palliation of *Vata* and secretion of *Kapha* and *Pitta* thereby rendering the food liquid. Finally pungent, bitter and astringent foods are consumed. These being dry, light in nature, and not very agreeable to the body and mind keep the *Kapha* and *Pitta* under control. This sequence ensures digestion of food and the proper production of *Aahara rasa* i.e. proper products of digestion. *Ajeerna* or indigestion in itself is the basic cause for a multitude of diseases both physical and mental. The food replenishes various attributes which are depleted during the actions taking place throughout the day.

**Ahara Vidhi Vidhana<sup>[1]</sup>**

*Ahara Vidhi Vidhana* means the rules for diet intake mentioned by *Charakacarya* in *Vimanasthana*. Healthy individuals as well as some of the patients should follow the things stated after. One should eat only that food which is:

1. In proper quantity
2. Hot
3. Unctuous
4. Not contradictory in potency
5. After the digestion of the previous meal
6. In proper place equipped with all the accessories
7. Without talking
8. Without laughing
9. With concentration of mind
10. With paying due regard to oneself.

**Ushna (Warm)**

One should take warm food. Advantages of taking *Ushna Ahara* are as follows:

- When taken warm, it is delicious
- Provokes the factors (enzymes) in the abdomen responsible for digestion
- Gets digested quickly because it helps secretion of saliva and secretion of Gastric juice.
- Helps in the downward passage of *Vata* and detachment of *Kapha*
- Helps in detachment of *kapha*
- Lightness in body

**Snigdha (unctuous)**

One should take unctuous food. Advantages of taking *Snigdha Ahara* are as follows:

- Unctuous food is delicious
- Provokes the subdued power of digestion; it gets digested quickly
- Helps in the downward movement of *Vata*
- Gets digested quickly
- Increases the plumpness of the body
- Strengthens the sense faculties
- Brings out the brightness of complexion
- Promotes strength

- Increases the prowess

### **Matravat (In Proper Quantity)**

One should take food in proper quantity. Advantages of taking food in proper quantity are as follows:

- Promotes longevity in its entirety without afflicting *Vata*, *Pitta* and *Kapha*.
- Easily passes down to the rectum
- Does not impair the power of digestion
- Gets digested without any difficulty.

### **Ideal Matra (Quantity) of Ahara for a person**

There is no such fix quantity of food which an ideal quantity of food. Ayurveda believes that every human being is unique and different from others; hence the needs for everything are different from one to another. The hunger or the quantity of food needed also differs from one person to other. So, it is not possible to decide a specific quantity of food, which will be applicable to all. Because quantity of food for a person is depend on *Agnibala* (digestive power) of a person which vary according to the person and also the nature of food he is taking. The stomach should be imagined to be divided in three equal parts and the food items should be taken accordingly.

### **Ideal time for meal**

#### **A) Lunch**

Ideal time for lunch is between first and second *Yama* i.e. between 3-6 hrs after sunrise (beginning of day).

#### **B) Dinner**

Ideal time for dinner is after the end of first *Prahara* i.e. after 3 hrs after the beginning of night (after sunset).

### **Wrong Dietary habits related to ‘Jirne Ashniyat’**

#### **1) Vishamashana**

If the food is too much or too little in quantity (*Bahu* or *Alpa*), and if it is taken too early or too late of the appropriate meal time (*Aprapta* or *Atita kala*), then it is called *Vishamashana* (irregular food). Among them effects of *Bahu* and *Alpa Bhojana* are stated before. Effects of *Aprapta* and *Atita kala Bhojana* are as follows:

**2) Ajirashana**

*Ajirashana* means intake of food when the previous food is not digested.

**3) Adhyashana**

Partaking meals when there is indigestion (of the food consumed earlier) is known as *Adhyashana* (excess food / over eating).

**4. Virya-aviruddha (No Contradictory Potencies)**

One should take food having no contradictory potencies. By taking such food one does not get afflicted with such diseases as may arise from the intake of food having mutually contradictory potencies. Therefore, one should take food having no contradictory potencies.

**5. Ishta Deshe, Ishta Sarvopakarane (in Proper place and with all accessories)**

One should take food in proper place equipped with all the accessories. By doing so a person does not get afflicted with such of the factors as would result in emotional strain which occurs when one takes his food in improper places without the required accessories.

**6. Na Atidrutam (Not in hurry)**

One should not take food too hurriedly. Disadvantages of taking food hurriedly:

- Enters into a wrong passage
- It gets depressed and it does not enter into the stomach properly.
- One can never determine the taste of food articles and detect foreign bodies like hair etc., mixed with them.
- One can't decide the things to be eaten first
- Doesn't get complete perspicuity of *Indriyas*
- Doesn't get downward passage of *Vata*

**7. Na Ativilambitam (not too slowly)**

One should not take food very slowly. Disadvantages of slow intake of food:

- Do not give satisfaction to the individual.
- In this situation, he would take more than what is required.
- The food would become cold.
- There will be irregularity indigestion.

### 8. Ajalpana, Ahasana, Tanmana (With concentration)

One should not talk or laugh or taking food. Disadvantages are same as intake hurriedly. A person taking *Tanmana bhojana* i.e. with full concentration knows about quantity, digestive power and procedure. Now days this is the most common reason for *Agnimandya*. People do not concentrate on the food. Instead of that, they are busy in Watching TV, Phone calls, Computer operations, Chatting, Talk and Laugh etc. Due to this, they can't decide the exact quantity of food needed. Overeating badly affects their digestive power which leads to *Agnimandya* and ultimately many diseases like Obesity etc.

### 9. Atmanam Abhisamikshya (With paying due regard to oneself)

One should take food in a prescribed manner; with due regard to his own self. Considering his own body constitution, he should be able to decide usefulness or harmfulness of a substance.

### Food and the Three Gunas

The three *Gunas* have a great effect on the mind. In fact they constitute as it were the substance of which the mind is made. In *Ayurveda*, a lot of importance is given to the diet for a practitioner of *Yoga* or religious rituals since the effect of food on the mind has been noted. Foods can influence the mind by increasing any of the three *Gunas*. A few examples are given below:

Food substances that are *Guru* i.e. heavy to digest increase *Tamas* and may make one sleepy. These may be useful in therapy. For example, for those who suffer from insomnia, one of the suggestions is to drink Buffalos milk at night. Buffalo's milk is known to be *Nidraakara* or sleep inducing. It increases *Tamas*.

Certain foods increase *Rajas* like hot and spicy foods and stimulants such as coffee. People, who want to stay awake late at night past their normal sleeping, time usually drink coffee or tea. Conversely others avoid coffee or tea in the evening since it affects their sleep.

Certain food substances are known to increase the *Saatvika* quality, for example Cow's milk, ghee, puffed rice etc. *Saatvika* foods are those that increase the lifespan, given strength, health, are juicy and pleasing. Examples of *Saatvika* food are milk, butter, fresh ripe fruits.

*Raajasika* foods are bitter, sour, saline, excessively hot, dry or burning. Examples of *Rajasika* food are fish, eggs, onions, garlic.

*Taamasika* foods are those that are stale, tasteless, putrid, rotten and impure. Intoxicants like *Gaanjaa*, stale food, half-cooked food and rotten food are considered *Tamasika*.

### Balance of *Gunas* needed

Our *Shastra* state that the function of three qualities in their proper place is what is needed for normal existence. Without *Rajas* we cannot perform various actions that require effort, energy and movement. Similarly, *Tamas* is required for us to rest and go to sleep or to station ourselves at a given place at rest. Individuals under the influence of an excess of *Rajas*, find it difficult to rest, relax or to go to sleep.

The *Sankhya* School describes the combined function of the three *Doshas* by providing an analogy with the burning of an earthen oil lamp. The flame, which is light, moving upward and shedding brightness, represents *Satva*. The oil, which is the fuel, represents *Rajas* providing energy. The lamp, which is an earthen container and holds the other two in place and position, represents *Tamas*. It is the proper juxtaposition and combination of all the three qualities that is needed for the normal functioning of the mind.

### Food and Mental Health

According to Ayurveda, the food ingested is transformed to three categories after digestion, namely *Sthoola* (gross), *Sookshma* (subtle) and *Mala* (waste product). The *Sthoola* (gross) part nourishes the body tissue (dhatu) and the *Sookshma* (subtle part) nourishes the mind while the *Malas* (waste products) are excreted. Thus, the mind is influenced by the food taken. While describing the nutritional properties of various foods, *Ayurveda* texts use several terms pertaining to the impact at the mental level. Some of these terms are described below with examples.

1. *Tandraakara* causes lassitude, weariness e.g. Palm fruit.
2. *Indriya Tarpaka* Refreshing to the sense organs e.g. Ghee prepared of cow's milk
3. *Hridya / Mana* Beneficial to the mind e.g. Date palm
4. *Madakara* Causes intoxication e.g. Palmyra ripe fruit juice, coconut.
5. *Medhya* Improves intellect e.g. Garlic, black cumin
6. *Mohakara* Caused unconsciousness, instability, confusion e.g. Betel nut, wine
7. *Nidraajanana* Induces sleep e.g. Brinjal, buffalos milk
8. *Buddhivardhaka* Increases intellect e.g. Cow's milk, gooseberry.
9. *Smritivardaka* Increases memory e.g. Ghee, *Brahmi*

Dietary guidelines of Ayurveda, as we can see are based on a proper understanding, of the above listed properties. Items such as ghee are indicated for daily use. Items like buffalos milk are used therapeutically for insomnia. Uses of items like betel nut, wine etc are properly regulated.

### Diet Chart: Let your food be your medicine<sup>[2]</sup>

#### Diet Chart

Once you know your body constitution you can take advantage of selecting the right diet for maintaining balance of Tridosha. Many foods you eat could be the cause of your health problems even if they are healthy ones. Refer to the chart below for some basic guidelines.

	VATA		PITTA		KAPHA	
	Restricted	Allowed	Restricted	Allowed	Restricted	Allowed
<b>Fruits</b>	Dried Fruits Apples Cranberries Pears Persimmon Pomegranate Watermelon	Sweet Fruits Apricots Avocado Bananas Berries Cherries Coconut Figs Grapefruit Grapes (fresh) Grapes (green) Lemons Oranges Pineapples Peaches Plums	Sour Fruits Apricots Berries Banans Cherries Cranberries Grapefruit Grapes (green) Lemons Oranges (sour) Papaya Peaches Pineapples (sour) Persimmon Plums (sour)	Sweet Fruits Apples Avocado Cocnut Figs Grapes (dark) Mango (sweet) Pears Pineapples (sweet) Plums (sweet) Pomegranate Prunes Raisins	Sweet & Sour Fruits Avocado Banans Cocnut Figs (fresh) Grapefruit Grapes Lemons Melons Oranges Papaya Pineapples Plums	Apples Apricots Berries Cherries Cranberries Figs (dry) Mango Peaches Pears Persimmon Pomegranate Prunes Raisins
	Vata		Pitta		Kapha	
	Restricted	Allowed	Restricted	Allowed	Restricted	Allowed
<b>Vegetables</b>	Raw Vegetables Broccoli Brussels Sprouts Cabbage Cauliflower Celery Eggplant Leafy Greens* Lettuce*	Cooked Vegetables Asparagus Beets Carrots Cucumber Garlic Green Beans Okra (cooked) Onion	Pungent Vegetables Beets Carrots Eggplant Garlic Onions Peppers (hot) Radishes Spinach Tomatoes	Sweet & Bitter Vegetables Asparagus Broccoli Brussels Sprouts Cabbage Cucumber Cauliflower Celery Green Beans	Sweet & Juicy Vegetables Cucumber (sweet) Potatoes Tomatoes Zucchini	Pungent & Bitter Vegetables Asparagus Beets Broccoli Brussels Sprouts Cabbage Cauliflower Celery Eggplant



	Mushrooms Onions (raw) Parsley* Peas Peppers Potatoes (white) Spinach* Sprouts* Tomatoes *These Vegetables ok in moderation with oil dressing	(cooked) Potato (sweet) Radishes Zucchini		Leafy Greens Lettuce Mushrooms Okra Peas Parsley Peppers (green) Potatoes Sprouts Zucchini		Garlic Leafy Greens Lettuce Mushrooms Okra Onions Parsley Peas Peppers Potatoes (white) Radishes Spinach Sprouts
	<b>Vata</b>		<b>Pitta</b>		<b>Kapha</b>	
	<b>Restricted</b>	<b>Allowed</b>	<b>restricted</b>	<b>Allowed</b>	<b>restricted</b>	<b>Allowed</b>
<b>Grains</b>	Barley Buckwheat Corn Millet Rye	Oats (cooked) Rice Wheat	Buckwheat Corn Millet Oats (dry) Rice (brown) Rye	Barley Oats (cooked) Rice (basmati) Rice (white) Wheat	Oats (cooked) Rice (brown) Rice (white) Wheat	Barley Corn Millet Oats (dry) Rice (Basmati, small amount) Rye)
<b>Legumes</b>	All Legumes	Mung Beans, Tofu, Black & Red Lentils	Lentils	All Legumes OK	Lentils	All Legumes OK
<b>Nuts</b>	All Nuts are OK in small quantities		No nuts except coconut		No nuts at all	
<b>Seeds</b>	All seeds are OK in moderation		No seeds except Sunflower & Pumpkin		No seeds except Sunflower & Pumpkin	
<b>Sweeteners</b>	All sweeteners are OK except white sugar		All sweeteners are OK except molasses & honey		No sweeteners except raw honey	
<b>Condiments</b>	All spices are good		No spices except coriander, cinnamon, cardamom, fennel, tumeric & small amounts of black pepper		All spices are good except salt	
<b>Dairy</b>	All dairy products are OK (in moderation)		Buttermilk Cheese Sour Cream Yogurt	Butter (unsalted) Cottage Cheese Ghee	No dairy except ghee & goatmilk	

			Milk	
<b>Oils</b>	All oils are good	Almond Corn Safflower Sesame	Coconut Olive Sunflower Soy	No oils except almond, corn, or sunflower in small amounts

### Incompatible Foods

Ayurveda has a unique concept that certain foods are incompatible and should not be taken together. The constituents of the pair may be individually harmless or even wholesome, but as a pair they can cause diseases both physical and mental.

There are eighteen types of incompatibility described. Of them, the more common examples are consumption of milk and fruit together, taking something, cold like a glass of water before having a cup of tea / coffee, not following the particular regimen advised for a particular disease, consuming milk and fish together, unripe or over ripe fruit etc. these cause accumulation of *Doshas* in the body but not their outward movement. Hence, their effect may be felt over a period of time even if not manifest immediately. Similarly, they contaminate *Rasa* and other *Dhaatus* to give rise to diseases like fever, acidity, swelling, herpes, impotence, *Unmada Apasmara* etc. Hence we find great emphasis laid on avoiding the consumption of incompatible foods.

### Concept of Viruddha Ahara<sup>[3]</sup>

One of the concept of *pathya* and *apathya* (Dos and Dont's) - “*Viruddha Aahar*” has been explained with examples in *Charak-Samhita*. *Viruddha Aahar* means the *Aahar* which causes the vitiation of *dosha* from its *sthaan* but doesn't remove it from the body but makes them accumulate in the *dhaatus* and causing diseases. *Viruddha Aahar* is of 18 types and is the emerging cause of many diseases such as infertility, blindness, anaemia, skin diseases etc. It is often the neglected part in finding it as a cause of the above diseases. In fact, all the *apathyas* related to the quality and quantity of *aahar* can be gathered together and explained under a term “*Viruddha Aahar*” as follows in 18 different ways:

S.No.	Type of Viruddha Aahar	Example in Charak Samhita	Examples found in day-to-day life
1.	<i>Desh-Viruddha</i>	Consumption of <i>ruksha</i> and <i>tikshna dravya</i> in <i>jaangal bhoomi</i> and, <i>snigdha, sheeta dravya</i> in <i>anoop bhoomi</i>	Consumption of ice-cream and cold-drinks in Mumbai
2.	<i>Kala-viruddha</i>	Consumption	1. Consumption of ice-

		of <i>sheeta</i> and <i>ruksha</i> food in cold season/weather and, <i>katu</i> and <i>tikshna</i> food in summer	cream and cold-drinks in winter 2. Consumption of hot tea/coffee during summer 3. Consumption of curd at night
3.	<i>Agni-viruddha</i>	Consumption of foodstuffs not beneficial according to the four types of agni (person-wise).	Taking large quantity of food by a person having <i>mandagni</i> , at night either after skipping breakfast and lunch or having less breakfast or lunch
4.	<i>Matra-viruddha</i>	Consumption of honey and ghee together in the same quantity	
5.	<i>Saatmya-viruddha</i>	Consumption of such food which is naturally not suitable to one.	1. Consumption of egg-containing cake by some pure vegetarian persons. 2. Consumption of <i>katu</i> ras and <i>ushna</i> gunatmak food by a person who has <i>madhur</i> ras <i>saatmya</i> /suitable to him.
6.	<i>Dosha-viruddha</i>	The food which is having same properties as that of the dosha-pradhanya present in the body or the doshaj prakriti.	1. Consumption of <i>ruksha</i> aahar by a patient having <i>vaat-doshaj</i> prakriti. 2. Consumption of icecream by a person having <i>kaphaj</i> dosha-pradhaan prakriti.
7.	<i>Sanskaar-viruddha</i>	The flesh of a peacock which is roasted on the wood of castor oil tree	Frying fish in mustard or sarshap oil as is done in Punjab state.
8.	<i>Virya-viruddha</i>	<i>Sheetal</i> dravya mixed with <i>ushna</i> virya dravya	Taking fish and dahi-bhaat/milk together, a practice commonly followed in children. 2. Brownie in which ice-cream is mixed with hot chocolate cream and then consumed.
9.	<i>Koshtha-viruddha</i>	Consumption of <i>mrudu-virechak</i> dravya by a person of <i>krura-koshtha</i> and <i>tikshna-virechak</i> dravya by a person of <i>mrudu-koshtha</i> .	Consumption of black raisins by a person of <i>krura-koshtha</i> and consumption of <i>jaipaal</i> seed by a person of <i>krura-koshtha</i> .
10.	<i>Avastha-viruddha</i>	Consumption of <i>vaat-prakopak</i> aahar by persons	1. Consumption of sprouted pulses (except

		who are doing laborious work daily and consumption of <i>kapha-prakopak aahar</i> by persons who feel sleepy and don't do physical work.	moong) by porters, hawkers, servants, construction site workers, sweepers etc. 2. Consumption of boiled rice, curd by people who are living sedentary life like shopkeepers or I.T. people or Bank clerks/Officers
11.	<i>Krama-viruddha</i>	1. Consumption of food without giving way to the urges of defecation and urination 2. Consumption of food even when not feeling hungry 3. Not consuming food when feeling hungry	1. Taking <i>madhura rasa</i> food or <i>dravya</i> at the end of meals. 2. <i>Madya-sevan</i> or consumption of alcoholic drinks before meals.
12.	<i>Parihaar-viruddha</i>	Consumption of <i>ushna dravya</i> after consuming of meat of pig	Consumption of cold water immediately after having hot tea/coffee
13.	<i>Upchaar-viruddha</i>	Consumption of cold water after taking <i>ghrut-paan</i> .	
14.	<i>Paak-viruddha</i>	Consumption of half-cooked or extra-cooked or burnt food	
15.	<i>Hridaya-viruddha</i>	Consumption of foods not liked by the person	
16.	<i>Sanyoga-viruddha</i>	Mixing <i>amla-rasa dravya</i> with milk	1. Fruits' milk shakes especially sour fruits' milk shakes. 2. Consuming salt with milk e.g. A. Toasts, biscuits, popular energy drinks like horlicks, bournvita all of which contain salt, with milk or tea (to which milk is added) and B. Milk tea chapatti wherein the chapatti contains salt. C. Consuming bread-butter with milk 3. Popular <i>Maharashtrian</i> dish known as ' <i>shikran</i> ' which is a mixture of pieces of bananas and milk.

17.	<i>Sampada-viruddha</i>	The <i>dravyas</i> which do not have rasa fully developed or have <i>vikrut rasa</i> development in them	Over-ripen fruits like banana, <i>papayee</i> and mangoes.
18.	<i>Vidhi-viruddha</i>	Consumption of food which is not done according to the <i>Aahar-vidhi vishesh-aayatan</i> and also which is not consumed alone.	Talking with others, watching T.V. while consuming meal.

## DISCUSSION AND CONCLUSION

This hub importance of food gives you brief knowledge of food and its importance to our health and food essential for our body and also provides you menu for health building. Food plays very vital role in maintaining proper health and also helps in prevention and cure of diseases. Good nutritive food makes health, but at the same time bad or unhealthy food gives rise to several diseases. Our cells, tissues and all organs works properly only with nutritious food which we eat.

All body functions metabolic, hormonal, mental, physical or chemical cannot be performed by the body without nutritive food. Food provides us with important nutrition which is important in cure of disease. Bad food is responsible for lowered immunity system of body. Human cells need 45 chemical components and other elements which are called essential nutrients and these all must be present in adequate healthy food, Oxygen and water are the two and other 43 are classified in 5 main category i.e. Proteins, fat, carbohydrates, minerals and vitamins these all nutrients are vitally important for managing our body functions.

Many researchers' claims that various diseases are caused by essential nutrients under supply, but they also claim these diseases can also be corrected when all the nutrients are supplied, in a proper way. A well-balanced. Nutritive and correct diet is thus of utmost importance for the maintenance of good health and the healing of diseases. Such a diet, obviously should be made up of foods, which in combination would supply all the essential nutrients.

## BIBLIOGRAPHY

1. <http://www.boloji.com/index.cfm?md=Content&sd=Articles&ArticleID=15583>
2. <http://www.ayusoft.cdac.in/pshome/apps/en/src/Articles/Siddhaanta/Trayopastambha.htm>
3. Available from <http://pramodayurveda.blogspot.in/2011/02/nidra-ayurveda.html>