



STUDY OF ROLE OF AAHAR IN VYADHIKSHAMATAVA W.S.R. TO “AAHARADEV ABHIVRIDDHIIH BALAM AAROGYAM”

KAVITA KANYAL^{1*}VIJAY SHANKAR PANDEY²

^{1*}M.D. Scholar, ²Professor & H.O.D., Dept. of Ayurveda Samhita and Siddhanta, Government Ayurvedic College, Patna, India

Corresponding Author Email: kanyalkavita03@gmail.com Access this article online: www.jahm.co.in

Published by Atreya Ayurveda Publications under the license CC-by-NC-SA 4.0

Submitted on- 19-02-24

Revised on- 28-02-24

Accepted on-28-02-24

ABSTRACT:

Introduction- During the early stages of the COVID-19 pandemic, when there was neither a vaccine available nor any proven remedy to protect against the virus, individuals eagerly sought out foods that could be incorporated into their diets to strengthen their immune systems and, consequently, combat the infectious disease. *Ayurvedic* literature addresses a wide range of topics related to *Aahar* or food, including the variety of natural sources, their characteristics linked to seasons and locations, and their particular roles in both physiological and pathological conditions. *Dhatus*, *Dosha*, and *Mala* of the body are being constantly decayed by the respective fires every day. In order to compensate this loss an adequate supply of *Aahar* is required. *Aahar* nourishes the body, gives quick strength, maintains the body, and increases *Ayu*(lifespan), *Teja*, *Utsaah*(enthusiasm), memory, *Oja*, and *Agni*. Consuming all the six *Rasas* in the *Aahar* and by following the *Aaharvidhi Vidhan* auspicious results are drawn. The concept of *Aahar Satmya* also plays a role in understanding our tolerance towards diseases i.e., *Vyadhikshamatava*. **Aim & Objective-** Study of the relation of *Aahar* and *Vyadhikshamatava*. **Method-** In light of the instructions given by the CCIM/Government of India for preventing COVID panic, this study was started in 2021 as a Dissertation. **Result-** *Aahar* and *Vyadhikshamatava* are closely linked to each other.

Conclusion- *Aahar* in accordance with the principles of *Swabhavopram* and *Kshanabhangurvaad*, as well as modern medical science plays a crucial role in the continuous process of wear and tear in the body contributing to both damage and regeneration.

Keywords: *Aahar, Aaharpaak, AaharVidhi, Vyadhikshamatava.*

INTRODUCTION:

The World Health Organization emphasized the importance of nutrition and hydration in combating COVID-19, highlighting the ancient wisdom of Hippocrates - "Let food be thy medicine and medicine be thy food" i.e., believed in the healing power of food^[1]. The ancient wisdom of *Ayurveda* echoes a similar sentiment. It states that if one follows a proper diet (*Pathyaahara*), there is no need for medicine. Conversely, taking medicine without following the recommended diet will be ineffective^[2].

The substance required to compensate for the loss of physical resources from moment to moment is called 'Aahar'^[3]. *Ayurveda* mentions *Aahar* to be the most essential for the survival and well-being of all living beings, which is why people are always in search of it. Our physical appearance, mood, vocal abilities, creativity, overall happiness, satisfaction, body weight, strength, and intellectual capabilities are all influenced by the food we consume. It not only nourishes our bodies but also has a profound impact on various aspects of our lives which is why it is said that the body is a product of *Aahar*^[4]. Furthermore, *Aahar* plays a crucial role in supporting our daily activities for earning a livelihood, as well as in performing religious rituals aimed at attaining heavenly rewards or

spiritual liberation^[5]. Without food, the life of even the slightest creature does not remain stable.

Due to the importance of *Aahar* it is mentioned first in *Trayaupstambh*^[6] (supporting pillars of life).

Functions of *Aahar*-

1. *Aahar* of pleasant or beneficial colour, smell, taste, and touch, consumed properly is the life of every living being.
2. Is the immediate source of energy.
3. When consumed properly, it is the basis of the digestive fire located in the body.
4. Increases the power of the mind, *Dhatus*, and strength of the body and the senses become pure.
5. Provides the body following^[7]
 - *Tripti*- satisfaction.
 - *Oja*
 - *Teja*
 - *Swara*
 - *Utsaah*- enthusiasm
 - Patience
 - Memory
 - Intelligence

Ayurveda considers both proper food selection and dietary schedule to maintain holistic health with a calm mind.

A. Food Selection-

Only the use of wholesome food promotes the growth of a person and that of an

unwholesome one is the cause of disorders^[8]. Thus, *Aahar* on the basis of *Prabhav* (effects on the body) is classified into two types - wholesome known as *Hitaahar*, and the unwholesome known as *Ahitaahar*.

⇒ **Hitaahar**- Food that maintains the balanced *Dhatus* in normalcy and restores the equilibrium in mal-balanced ones^[9].

⇒ **Ahitaahar**- contrary to *Hitaahar*.

⇒ *Bhagwad Gita* and *Yoga Shastras* divided *Aahar* into three types based on their qualities (*Gunas*). They are *Satvik*, *Rajasik*, and *Tamasik*^[10]. Properties of them are mentioned below^[11]

- **Satvik Aahar**- That promotes life span, and increases virtue, strength, health, happiness, and satisfaction. Such foods are juicy, succulent, nourishing, naturally tasteful, and preferred by persons in the mode of goodness.

- **Rajsik Aahar**- Foods that are too bitter, too sour, salty, very hot, pungent, dry, and full of chillies, are dear to persons in the mode of passion. Such foods produce pain, grief, and disease.

- **Tamsik Aahar**- Foods that are overcooked, stale, putrid, polluted, and impure are dear to persons in the mode of ignorance.

B. Dietary Schedule-

Along with the selection of wholesome food, following the proper *Bhojanvidhi* (method of eating) is also required as *Aarogyam* depends on

food and the *Vikalpas* of method of eating determines its impact on *Aarogyam*^[12]. Thus, Proper digestion will be done only of that food which has been consumed in accordance with the following-

1. **Aahar Vidhi Visheshayatan**- The following special factors (*Ayatana*) should be well known before taking food^[13].

i. **Prakriti**- The inherent natural properties of a substance.

ii. **Karana**- Means refinement of natural properties and imparting other properties by various means like contact of water, fire, cleansing, churning etc.

iii. **Sanyoga**- Combination of two or more substances. This results in the manifestation of specific attributes which cannot be manifested by individual substances.

iv. **Rashi**- Quantity of total or individual substances.

v. **Desha**- Means habitat. It determines attributes due to growth or acclimatization to that region.

vi. **Kaal**- Stands for time. It is to be studied both in the form of day and night and the states of the individual.

vii. **Upayoga Sanstha** - The dietetic rules.

viii. **Upyokta**- Is the one who takes food. Is responsible for the wholesomeness by *Okasatmya*.

2. **Aahar Vidhi Vidhan-** These are the general rules of eating food^[14]
- i. **Ushna Aahar** – It arouses interest in eating and feels good to eat. When consumed it increases the *Agni* and digestion takes place quickly. It expels flatus and helps decrease mucus production; therefore, it is recommended to consume *Ushna Aahar*.
The meaning of 'Ushna' here is to consume pleasant food, i.e., when the heat becomes normal after cooking, i.e., pleasant to touch or to eat. Too much hot food can also be harmful to health.
 - ii. **Snigdha-** Unctuous food tastes good to eat. Stimulates the unstimulated or weak *Jathargni* (gastric fire), when eaten gets digested quickly, carminates flatus, develops the body, provides firmness to sense organs, increases strength in the body, creates radiance and smoothness in the complexion.
 - iii. **Matravat-** Food eaten in quantity does not vitiate *Vata*, *Pitta*, and *Kapha*, rather prolongs life. Easily passes out through the anus. It does not disturb the inner fire of the body, and digests without any pain hence one should eat in proper quantity.
 - iv. **Jeerna-** It is recommended to wait until the previous meal is fully digested before eating again. Eating during the process of digestion can cause the food from the earlier meal to mix with the later one, which can quickly disrupt the balance of the body. On the contrary, when one eats after the previous meal is digested well, the *Doṣhas* are situated in their own locations, the body's digestive fire is activated, appetite is increased, and the body's channels are open. This leads to improved digestion and elimination of waste. Eating in this way promotes a longer lifespan without causing any harm to the body's tissues. Therefore, it is recommended to wait until the previous meal is digested before eating again.
 - v. **Veerya Avirudha-** One should eat foods that are not antagonistic in their effects. By doing so, one can avoid the negative effects of consuming conflicting foods. Therefore, it is advised to consume foods that do not have conflicting effects.
 - vi. **Ishta Desha-** It is important to eat in a pleasant environment and with appropriate items. By doing so, one can avoid being affected by negative factors that may be present in other places.
 - vii. **Ishta Sarvopkarana-** Likewise, having suitable accessories also contributes to a positive dining experience. Therefore, it is advisable to choose a favorable location and use suitable accessories when eating.
 - viii. **Na Atidruta-** Eating food too quickly results in the food to enter the wrong passage, leading to discomfort and preventing it from staying in

the stomach, resulting in vomiting. Additionally, it is difficult to determine the quality of the food and fully appreciate its benefits. Therefore, it is advisable to avoid eating too frequently.

- ix. **Na Ativilambita-** One should avoid eating too slowly as one does not get satisfaction, promotes excessive consumption, food becomes cold, and is digested improperly. Thus, it is advisable not to indulge in slow eating.
- x. **Ajalpan Ahsan Tanmana Bhunjeet-** It is important to eat without talking or laughing and to be fully focused. If one eats while talking, laughing, or being distracted, they will experience the same negative effects as eating too quickly. Therefore, it is advised to eat without talking or laughing and with concentration.
- xi. **Atmanam Abhisamikshya-** One should eat after carefully considering oneself. It is important to determine whether this is suitable or unsuitable for me; only then will it be appropriate for oneself. Therefore, one should eat after thoroughly considering oneself.

The *Aahar* ingested following the above-mentioned rules, then undergoes different stages of digestion called *Avasthapaak* or *Prapaak* which take place in different parts of *Pak Nadi* or *Mahastrotas*. As a result of

Avasthapaak, *Doshas* are formed in different stages of *Prapaak*.

Madhur Avasthapaak- When food containing *Shadrasa* (six types of tastes) is consumed, first of all, *Madhur Rasa* is produced in the stomach, that is, the entire food gets converted into *Madhur Rasa*. The frothy mucus present in this converted *Madhur Ahararasa* increases *Kapha Dosh*^[15].

Amla Avasthapaak- After the first stage of digestion, the food moves forward from the *Amashaya* and gets digested, and changes into a *Vidagdha* (semi-digested) form which results in sourness. This (semi-digested and sour stuff) stimulates the production of a transparent liquid called *Pitta* (bile)^[16]

Katu Avasthapaak- That food gets pushed forward by the air and reaches the *Pakvashaya* and becomes a mass to be absorbed by the fire and gets converted into bitter juice. This increases the *Vayu*^[17].

Mechanism of the Revitalisation of the Depleted Dhatu by Aahar.

Each *Dhatu* undergoes continuous cooking by its individual *Agni* and transforms into the form of *Maladi*, which leads to its deterioration. The body being fundamentally made up of *Mahabhootas*, possesses the qualities of these *Mahabhootas* by virtue of being made up of these. In order to meet the depletion, *Aahar* containing these vital

elements or having these qualities should always be available to the body. This *Aahar* is under the control of six *Rasas*^[18]. *Rasa* serves as the foundation for maintaining balance in *Doshas*, *Dhatus*, and *Malas*. Thus, following the general law of growth and decay, the *Rasa* that is produced due to the dominance of specific *Mahabhootas* increases the presence of *Doshas*, *Dhatus*, and *Malas* associated with those *Mahabhootas*. Conversely, if there is a deficiency of certain *Mahabhootas* in the production of a specific *Rasa*, consuming that *Rasa* leads to a reduction in the presence of *Doshas*, *Dhatus*, and *Malas* associated with those *Mahabhootas*. In this way, the depleted *Dhatu* can be replenished and excess one can be reduced by the principle of *Samanya Vishesh*.

Aahar and Vyadhikshamatava-

Through the knowledge of *Satmya Asatmya* of *Aahar*, what the *Vyadhikshamatava* (disease resistance and disease-fighting power) of the patient is and how curable or incurable the disease is known. For example- it is said that Those who have *Satmya* of ghee, milk, oil, *Mansarasa*, and six *Rasas* are strong and possess the power to resist diseases, are able to bear tribulations i.e., physical and mental labor, are flexible, and live long. On the contrary, those who always consume dry substances or consume only one *Rasa* are

generally short-lived, have low tolerance for hardships, short life, and have limited resources (medicines). People with intermediate between the two types have intermediate strength^[19].

AIMS & OBJECTIVES

1. The study of *Ayurvedic* principles related to *Aahar* and *Vyadhikshamatava*. described in the *Brihatrayi* and *Laghutrayi*.
2. Study of relation of *Aahar* and *Vyadhikshamatava*
3. Modern scientific research of connected areas like immunity and its components.

MATERIAL & METHODS

For the detailed study of *Aahar* and *Vyadhikshamatava*, a thorough literary study has been conducted using *Ayurveda Brihatrayi Samhitas*, reference books, various journals, publications, and e-sources.

In light of the instructions given by the CCIM/Government of India for preventing COVID panic, this study was started in 2021 as a Dissertation

Result-

1. *Aahar* is the root cause of the body's strength, complexion, and *Oja*. It is through food that the body of living beings gets growth, strength, health, complexion and pleasure of senses.

2. To get the mentioned benefits of diet it is necessary to give up harmful food and consume healthy food. - *Nitya Sevniya*- One should usually take *Shashtika*, *Shali* (rice), *Mudga* (pulses), *Saindhava* (rock salt), *Amalaka*, *Yava*, rainwater, milk, ghee and honey^[21].
3. The healthy food is one which is both *Priya* (delicious) and *Hitkar* (wholesome)^[20]. - *Ekant Hitkar* - Water, ghee, milk, and rice, these substances are beneficial for the welfare of mankind since birth^[22].
4. Some of the *Hitkar Aahar* and *Ahitkar Aahar Dravyas* and are as follows-

Hitkar-

- *Hitkar Agreya* relating to *Aahar*^[23]- see table 1

Table 1- Showing the best amongst wholesome *Aahar* according to a particular action mentioned in *Charak Samhita*

<i>Hitkar Agreya</i>	<i>Karma (Action)</i>	<i>Best Aushadh</i>
<i>Kshiram Jivaniyanam</i>	<i>Jivniya</i> (Vitalizer)	Milk
<i>Kukuto balyanam</i>	<i>Balya</i> (strength promoter)	Chicken meat
<i>Rasastarpaniyaan</i>	<i>Tarpaniya</i> (satisfaction)	Mansarasa (non-veg soup)
<i>Amalakam Vayasthapananam</i>	<i>Vayasthanapan</i> (Anti ageing)	<i>Amalaka</i>
<i>Kshirghritaabhyaso Rasayananam</i>	<i>Rasayana</i> (rejuvenator)	Practice of Milk, ghee
<i>Yathagnyabhyavahar Agnisandhukshanam</i>	<i>Agni Sandhukshan</i> (ignites digestive fire)	Food intake according to <i>Agni</i>
<i>Yathasatmyam Cheshtabhyavaharau Sevayanam</i>	<i>Sevayanam</i> (regimen to be followed)	Suitable activities and diets
<i>Kaalbhajanam Arogyakaranam</i>	<i>Arogyakara</i> (health promoter)	Eating at proper time
<i>Ekashanbhajanam Sukhparinaamkaranam</i>	<i>Sukhparinaamkara</i> (easily digestible)	Intake of food once a day
<i>Sarvrasabhyaso Balakaranam</i>	<i>Balakara</i> (Strength promoter)	Regular use of all six rasas

Ahitkar-

- Heavy foods like dried meat, dried vegetables, lotus tubers, and stems^[24]. - Emaciated animal meat, milk products like *Kurcika* and *Kilata*, pork, beef, buffalo meat, fish, curd, black gram, and *Yavaka*

- continuously^[25].

- *Ahitkar Agreya* relating to *Aahar*- See table 2.

Table 2- Showing the best amongst harmful *Aahar*-related actions according to a particular action mentioned in *Charak Samhita*

<i>Ahitkar Agreya</i>	<i>Karma (Action)</i>	<i>Best Aushadh</i>
<i>Anshanam Ayushohraskaranam</i>	<i>Ayushohraskara</i> (reduce longevity)	fasting
<i>Ekrasabhyaso Daurbalyakaranam</i>	<i>Daurbalyakara</i> (decrease strength)	Regular use of single rasa
<i>Ajeernadhyashanam</i> <i>Grahanidushnanam</i>	<i>Grahani Dushnam</i> (damages <i>Grahani</i>)	Eating in indigestion
<i>Vishamashnam</i> <i>Agnivaishmyakaranam</i>	<i>Agni Vaishmyakara</i> (causing irregular digestive fire)	Irregular food
<i>Virrudhveeryashnam</i> <i>Ninditavyadhikarnanam</i>	<i>Nindita Vyadhikara</i> (causing eight despicable diseases)	Food of antagonistic potency
<i>Atimatraashanam</i> <i>Aampradoshhetunam</i>	<i>Aama Pradoshhetu</i> (causing <i>Aama</i> - indigested free radicals)	Intake of food in excess amount

- The *Ashtaaharvidhi Visheshayatan* result in both positive and negative outcomes^[26]. Following the proper procedures leads to positive results, while not following the instructions leads to negative results. These specialties are interconnected and mutually beneficial to each other.
- A person who follows a daily routine, night routine, and seasonal cycle as per *Ayurveda* can always remain healthy. Behaving contrary to that cannot provide health benefits^[27].
- The action of the nutritive substances of *Aahar* in the body is mainly due to the *Shadrasa*- Six

Rasas. Regular practice of *Shadrasa Aahar* i.e., the diet having all the six *Rasas* is the best among those that give *Bala* (strength)^[28]. The practice of *Ekrasa Aahar* is the biggest cause amongst those that cause *Daurbalya* (weakness). The practice of the intermediate number of *Rasas* i.e., two, three, four or five is moderate.

- When consumed properly, food is the basis of the digestive fire located in the body and food is the fuel of this fire.
- If the food is not consumed in the proper quantity and form, the body becomes

depleted of *Dhatus* and vitiates *Vata Kapha* leading to the following symptoms of *Heen Yoga of Aahar*^[29]—

- i. ***Bala Varna Opacha Kshyakar*** - causing loss of strength, complexion and development
 - ii. ***Atriptikar*** - does not give satisfaction
 - iii. ***Udaavartakar***- upward movement of *vayu*
 - iv. ***Anaayushya*** – harmful for lifespan
 - v. ***Avrishya***- harmful for virility
 - vi. ***Anoujasya***- harmful for vigor
 - vii. ***Shareera Mano Buddhi Indriya Opaghaatakar***- damage of body, mind, intellect and senses
 - viii. ***Saaravidhamanam*** - destroyer of the 8 types of *Saar*
 - ix. ***Alakshmyaavahamasheeteshch***- induce inauspiciousness
 - x. ***Vata Vikaranam Ayatanam*** - causative factor for eighty disorders of *Vata* disorders
10. In the absence of food, *Agni* digests the *Doshas*. In case there is still no food available, it then digests the *Dhatus*. Once the *Dhatus* are also depleted, it ultimately digests or destroy life itself^[30].
11. Inconsistency in the diet leads to ill health and diseases occurs^[31].

DISCUSSION

Any substance that is taken from the esophagus is referred to as *Aahar*. Under special circumstances, the fluid administered through the Ryle's tube in the abdomen or

Mahastrotas is also considered as *Aahar*. It is evident that contrary to the all-encompassing concept, liquids such as water can also be classified as *Aahar*.

Priya (delicious) and *Hita* (wholesome) *Aahar* nourish the smell, taste, color, touch, and sound as well as olfactory, gustatory, optic, tactile, and auditory sense organs in the body respectively. If the food is only delicious but not wholesome then this does not contribute to the sustenance of the body and nourishment of the sense organs and their objects in the body Similarly, if the food is only wholesome, but not delicious, then this does not provide nourishment to the senses and their objects in the body instantaneously^[32]. Therefore, *Priya* and *Hitaahar* should be consumed.

There is mention of food intake in *Samhita* texts according to the threefold cycle of day, night, and season. Therefore, along with *Vihara*, these conducts also have importance in the *Aahar*. Such as –

Aahar according to *Dincharya* (daily routine)

Aahar according to *Ratricharya* (night diet)

Aahar according to *Ritucharya* (seasonal diet)

Consuming the mentioned healthy foods, especially diets like *Nitya Sevaniya*, *Ekant Hita*, and *Agreya*, etc., and giving up harmful foods not only improves all the senses of the body but also increases disease resistance and gives

health benefits. But this proper result can be achieved only when that food is properly matured by the digestive fire. This proper maturity is possible through *Uttam* or *Samagni*. thus the mentioned three *Avasthapaak* stages of *Aaharpaak* should take place in all the *Paak Kaal* (digestion processes) that is, in the sequence of *Aaharpaak* first the *Madhur Avasthapaak* (sweet stage) should come, then after its completion and end, *Amla Avasthapaak* (acid stage) should happen, and after the completion and end of this stage, there should be *Katu Avasthapaak* (bitter stage). Everything is nourished through *Aahar* only. If it is consumed properly then only the *Tridosha* will be balanced and the appropriate physical entities and *Satvik* entities of the body will increase.

“*Aaharadev Abhivridhiih Balam Aarogyam*” i.e., *Aahar* has been described as an enhancer of *Bala* (strength), *Teja*, *Utsaah*, memory, *Oja*, etc. In *Ayurveda* *Teja*, *Utsaah*, memory, and *Oja* have been considered synonyms of *Vyadhikshamatava* or factors of *Vyadhikshamatava*, this is clear from other or other quotes of this research. The importance of *Aahar* becomes clear in special circumstances like fasting etc. If we fast for one or two days, *Agni* digests and destroys the foreign i.e., harmful elements of our body, but if this fast continues further, then due to

digestion by *Agni* the *Dhatus* start getting depleted and it can be clearly understood by measuring the depletion of physical *Bhavas*. Before the gradual *Dhatukshaya* occurs *Agnimandya* starts, especially the *Jatharagni* gradually decreases and gets destroyed. In this sequence, *Jatharagni*, *Sapta Dhatu*, *Saar* (essence), *Oja*, *Bala* (strength), and *Vyadhikshamatava* also get destroyed. During the fast, if water is not consumed then the person due to dehydration is unable to survive or survives for a maximum of a week and if he keeps drinking water but does not take other main food or nutrients then the person survives for maximum of 2-3 months. That is why in the *Samhitas*, *Aahar* has been considered as the fuel of the digestive fire, in other words, it can be said that the digestive power remains active only when *Aahar* is taken otherwise it becomes inactive. For example, In fever, it is mentioned that *Langhana* should be prescribed to the extent it does not go against the physical strength and after *Langhan*, *Peya*, *Yavagu* etc. are given which are useful in many ways. One of their purposes is that being in the form of food, they are life sustainers (protectors of life, strength and health). Hence it should be kept in mind that fasting is considered to be the best amongst those responsible for reducing age i.e., has been described as a destroyer of

Saar, Oja, and Bala. In this way, obviously not eating food or fasting degrades and destroys the entire body as well as the *Vyadhikshamatava*.

CONCLUSION:

According to the concept of *Samanya Vishesh Siddhant*, which states that the origin and growth of the *Samanya* occur from the *Samanya*, it can be concluded that healthy *Aahar* enhances the physical qualities of a person, and it can also be understood that harmful *Aahar* can also decrease these physical qualities. Thus, one should not consume harmful *Aahar* out of attachment or ignorance. After examination also, only healthy *Aahar* should be consumed to revitalize the depleted *Dhatu*s, please all the senses, increase memory, intelligence, all types of *Bala* and *Oja* and thus enhance *Vyadhikshamatava*.

REFERENCES:

1. ETimes [homepage on the Internet]. Mumbai. WHO's 'traditional wisdom' guidelines to fight COVID-19, uploaded Apr 20, 2021, 16:00 IST, Available from <https://timesofindia.indiatimes.com/life-style/food-news/whos-traditional-wisdom-guidelines-to-fight-covid-19/photostory/82159819>
2. Indradeva Tripathi (editor). Vaidyajeenam by Lolimbaraja, chapter 1, verse no. 10, edition reprint, Chaukhamba Orientalia, Varanasi, 2010
3. Archive.org [homepage on the Internet]. Shri Taranath Bhattacharya, Shabd Stom Mahanidhi, Internet archive, Uploaded by AnkurNagpal108 on October 6, 2017 Available from <https://archive.org/details/in.ernet.dli.2015.314112>
4. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Sutra Sthana, chapter 28, verse no.41, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:604
5. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Sutra Sthana, chapter 27, verse no.349-350, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:584
6. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Sutra Sthana, chapter 11, verse no.35, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:261
7. Ambikadatta Shastri(editor). Sushruta Samhita, Chikitsa Sthana, chapter 24, verse no. 68, edition reprint 2017, Chaukhambha Sanskrit Sansthan, Varanasi, 2017:136
8. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Sutra Sthana, chapter 25, verse no.31, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:442
9. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Sutra Sthana, chapter 25, verse no. 33, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:444
10. Jyoti Sharma / S.K. Varshney, Food and Immunity: Correlation to combat against COVID-19, updated on 23 MAY 2020 by PIB Delhi, available from <https://pib.gov.in/PressReleasePage.aspx?PRID=1626348>
11. Bhagavad Gita The Song of God Commentary by Swami Mukundananda [homepage on the Internet]. © 2014, Available from <https://www.holy-bhagavad-gita.org/chapter/17/verse/8>
12. Sri Satyapala Bhisagacharya (editor). Kasyapa Samhita, Khila Sthana, chapter 5, verse no. 9, edition reprint,

- Chaukhambha Sanskrit Sansthan, Varanasi, Edition 2015:380
13. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Vimana Sthana, chapter 1, verse no. 21, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:772-776
 14. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Vimana Sthana, chapter 1, verse no. 24, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:778
 15. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Chikitsa Sthana, chapter 15, verse no. 9, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:511
 16. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Chikitsa Sthana, chapter 15, verse 10 Chaukhamba Krishnadas Academy, Varanasi, Edition 2019:511-512
 17. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Chikitsa Sthana, chapter 15, verse no. 11, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:512
 18. Ambikadatta Shastri(editor). Sushruta Samhita, Sutra Sthana, chapter 1, verse no. 36, edition reprint 2017, Chaukhambha Sanskrit Sansthan, Varanasi, 2017:10
 19. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Vimana Sthana, chapter 8, verse no. 118, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:928
 20. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Chikitsa Sthana, chapter 15, verse no. 12, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:512
 21. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Sutra Sthana, chapter 5, verse no. 12, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:135
 22. Ambikadatta Shastri(editor). Sushruta Samhita, Sutra Sthana chapter 20, verse no.5, edition reprint 2017, Chaukhambha Sanskrit Sansthan, Varanasi, 2017:107
 23. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Sutra Sthana, chapter 25, verse no. 40, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:448-449
 24. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Sutra Sthana, chapter 5, verse no. 9, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:134
 25. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Sutra Sthana, chapter 5, verse no. 11, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:134
 26. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Vimana Sthana, chapter 1, verse no. 23, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:777
 27. Brahamshankar Mishra Shashtri (editor). Bhavprakash, Purvakhand chapter 5, verse no. 13, edition reprint, Chaukhamba Krishnadas Academy, Varanasi, 2015:108
 28. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Vimana Sthana, chapter 1, verse no. 20, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:771
 29. Lakshmidhar Dwivedi (editor). Caraka Samhita of Maharsi Agnivesa, Vimana Sthana, chapter 2, verse no. 7, 4th edition, Chaukhamba Krishnadas Academy, Varanasi; 2019:785
 30. Kaviraj Atrideva Gupta (editor). Astanga Samgraha with Hindi Commentary, Chikitsa Sthana chapter 10, verse no. 91, Chaukhamba Krishnadas Academy, Varanasi, Edition 2014:370
 31. Ambikadatta Shastri(editor). Sushruta Samhita, Sutra Sthana chapter 46, verse no. 3, edition reprint 2017, Chaukhambha Sanskrit Sansthan, Varanasi, 2017:241

Kavita Kanyal, Vijay Shankar Pandey. Study of Role of Aahar in Vyadhikshamatava w.s.r. to “Aaharadev Abhivridhah Balam Aarogyam”. Jour. of Ayurveda & Holistic Medicine, Vol.-XII, Issue-II (Feb. 2024).

32. Lakshmidhar Dwivedi (editor). Caraka Samhita of 4th edition, Chaukhamba Krishnadas Academy, Varanasi; Maharsi Agnivesa, Sutra Sthana, chapter 5, verse no. 4, 2019:128

CITE THIS ARTICLE AS

Kavita Kanyal, Vijay Shankar Pandey. Study of Role of Aahar in Vyadhikshamatava w.s.r. to “Aaharadev Abhivridhah Balam Aarogyam”. *J of Ayurveda and Hol Med (JAHM)*. 2024;12(2):71-83

Conflict of interest: None

Source of support: None