



REVIEW ARTICLE

TABLE MANNERS AND DIETETICS IN AYURVEDA

GAYATRI GANDHE¹

ABSTRACT

Food is the fundamental requirement of every living being. Human or any other living form is the product of *Ahara* (diet) and so is the disease. *Hita* (wholesome) or *Ahita* (unwholesome) food factors are responsible for causation of health or disease respectively. *Ayurveda* categorizes diseases into non-communicable diseases, contagious/ traumatic diseases & psychotic disorders. Previous disease magnitude in India has shifted from contagious diseases to non-communicable diseases in the current times due to changed lifestyle and faulty diet patterns. WHO estimates confirms that NCDs like heart and vascular diseases, common cancers, chronic lung disease, diabetes and mental illness account for almost 60% of the total mortality reported annually in India. *Ayurveda* has reasonably holistic approach in the form of dietetics towards health. The *Indian* food system is interlaced with lives of the people through cultural, seasonal and religious customs. There is not a single food type accounted for health. It is the outcome of various factors related to an individual and related to food ingredients. The deviation from this system is a major causative factor of different diseases. *Ayurveda* can offer a preventive and remedial solution. This is an effort of reviewing comprehensively dietetic factors mentioned in *Ayurveda*.

Keywords: Food, *Ayurveda*, *Hitahita*, dietetics

¹ Professor & HOD, Panchakarma Dept G.J. Patel Institute of Ayurveda & Research Centre, New Vallabh Vidyanagar, Dist. Anand Gujarat

Corresponding Email id: drgayatrigandhe@gmail.com

Access this article online: www.jahm.in

Published by Atreya Ayurveda Publications under the license CC-by-NC.

INTRODUCTION

Food is the fundamental requirement of every living being. It is the finest resource which is needed for continuance of life processes ^[1]. Human or any other living form is the product of *ahara* (diet) and so is the disease. The difference between health and disease arises due to choice of *hita* (wholesome) or *ahita* (unwholesome) food factors respectively ^[2]. *Ayurveda* categorizes diseases into *nija* or non-communicable diseases (excluding *Manoroga*) occurring due to vitiated *sharir dosha*, *agantu* i.e. traumatic diseases materializing due to *bhuta-visha-vayu- agni-samprahara* & *manasa* or psychotic disorders resulting due to varied psychological responses^[3].

Vast diversity is observed in the availability of food in different regions. Cooking methodologies and food habits in various regions are also diverse & culture specific. Study of foods and eating habits across the world shows wide sets of etiquettes in different ethnicities.

The evolution of current food habits and diets of Indians reflects the agricultural (including green, white and yellow revolutions) and industrial revolutions in the country which have taken place over the years. National surveys indicate that the intake of colorful green, yellow and orange vegetables and fruits is becoming pitifully low in our youths due to

use of many processed and convenience foods ^[4].

Prevalence of NCDs (non-communicable diseases) is the result of lifestyle patterns which have changed significantly over the last decade. Apart from unhealthy diet and physical inactivity, use of tobacco and alcohol, as well as psycho-social stress are considered key reasons for the increasing disease burden. With increasing prevalence of lifestyle diseases in India, one out of four Indians is at risk of dying from non-communicable diseases like diabetes, cardio-vascular ailments or cancer before the age of 70, according to estimate of various global and domestic organizations. As per WHO estimates, NCDs account for almost 60% of the total mortality reported annually in India. Heart and vascular diseases, common cancers, chronic lung disease, diabetes and mental illness are the major NCDs prevalent in India ^[5]. A joint report prepared by the WHO and the World Economic Forum had predicted that India might incur a loss of 236.6 billion dollars by the year 2015 due to unhealthy lifestyles and faulty diet and that the resultant chronic diseases would severely affect people's earnings ^[6]. Thus the disease focus in India has shifted more towards non-communicable diseases from contagious diseases as compared to 1990s ^[7]. It is also increasing economical burden on the Indian society.

AIMS & OBJECTS

In a nutshell, diet is one of the key factors in regulation or vitiation of health. Global organizations including WHO and other agencies of the United Nations have carved out special strategies to tackle the rising disease burden due to changing lifestyle and eating habits. The Indian government is also set to roll out a preventive and promotive programme to spread awareness about these diseases ^[5].

Ayurveda is the discipline of life which comprises of every aspect coupled with life in minute details ^[8]. Preventive aspect is the basic strength & philosophy of *Ayurveda*. Each principle revealed in *Ayurveda* is connected to health and healthy lifestyle ^[9]. Same is true about guidance on food related matters. Various types of diseases as described in *Ayurveda* can be kept at bay by using dictums of *Ayurveda*. Here is an attempt to put forth the comprehensive aspect of various dietetic strategies in *Ayurveda* and their relevance with the diseases.

MATERIALS & METHODS

The whole concept is reviewed from the chapters of Brihatrayi and Laghutrayi dedicated to food related matters and through information of several studies and surveys conducted on traditional and current food system as well as psychosomatic effects of food on human body.

Food is *prana* (life force and source). *Varna* (complexion), *prasada*(cheerfulness), *sauswarya*(voice texture and quality), *jivita* (tissue repair-continuation of life force), *pushti* (tissue building), *bala* (strength), *tushti* (satisfaction), *medha* (intellect) and *pratibha* (vividness) are all dependent on food for their outcome ^[10]. A wide range of food components and articles are described in different classics. These are described under *Shukadhanya* (cereals), *Shamidhanya* (pulses), *Mamsavarga* (meats), *Shakavarga* (vegetables), *Falavarga* (fruits), *Haritvarga* (spices), *Madyavarga* (fermented fluids), *Jalavarga* (water), *Gorasavarga* (Milk and milk products), *Ikshuvarga* (jaggeries), *Krutannavarga* (processed food) and *Aharayogi dravya* (food binders) Varga ^[11]. A person needs to make judicious choices from above food options depending on his *prakriti* (constitution), *agni* (digestive capacity), *desha* (habitat of a person and place of origin of food ingredients), *kala* (season of the year and age), *upayoga niyama* (system of eating) and *okasatmya* (habituality). From food point of view, qualities of food components, their source, their processing pattern, permutations and combinations, quantity of individual food item and in overall also needs to be taken into consideration. This whole system is linked in '*Aharavidhi-visheshayatana*' by Acharyas ^[12].

Collective analysis of this subject matter can be explained as:

2.1 *Purvakarma* (preoperative stage) of food

intake: This is a preparatory phase which includes preparation of food, arrangement of utensils, preparing dining place, serving food and preparations by the person before eating. Preparations by the person reflect assessment of correct time for consumption of food and right food choices and things to do before starting to eat.

2.2 *Pradhana karma* (operative stage) of food

intake: This includes '*Upayoga niyama*' i.e. system of consuming food for best possible outcome

2.3 *Paschat karma* (postoperative stage) of

food intake: This subject deals with things to be done after completion of meals for proper conversion and assimilation

Theory 4

Several foods related issues are discussed in various texts of *Ayurveda*.

3.1 *Purvakarma of food intake* (preoperative stage)

Mahanasa (kitchen): The place of cooking food should be clean, large & well designed. Nutritious food should be prepared in *mahanasa* by *Apta* (caring & affectionate personnel). It should be well covered & stored in a clean place ^[13]. Food should never be

cooked merely for oneself ^[14]. It should always be *pratyagra* (freshly prepared) ^[15].

Arrangement of utensils: Utensils can be sorted into cooking, serving and eating utensils. Eating utensils should be agreeable to a person ^[16]. Broken utensils, soiled plates or hands should not be used as serving utensils ^[17]. Eating utensils made of different substances offer different properties. Gold utensils are detoxificants and good for eyesight. Items like *parishushka* & *pradigdha* (both *Mamsa-vaikruta*) should be given in gold utensils. Silver utensils are also good for vision, pacify *Pitta*; but augment *Kapha* & *Vata*. *Pradrava* (liquid foods including *peya*, *yusha*, *mamsarasa*) should be given in silver bowls. Copper pots should be used for *shrutashita jala* (boiled and cooled down). Bronze utensils are a detox for *Pitta* & *Rakta* & are good for brain. They improve the taste of food. Brass utensils cause dryness & warmth in the body, increase *Vata* & alleviate *Kapha* & *Krimi* (worm infestation). The characteristics of food are well preserved in iron & glass utensils. They are helpful in relieving *Shotha* (edema), *Pandu* (pallor/ anaemia), and *Kamala* (jaundice) & are strengthening by nature. Wooden utensils enhance the taste of food; but result into increase in *Kapha* in the body. Leaves of the plants used as eating plates enhance the taste of food, are *agnideepaka* (liberate digestive juices) & are neutralizers of various toxins ^[18].

Copper, Glass, *Sphatika*, *Vaidurya* or Clay pots should be used for drinking water. These substances offer coolant properties ^[18] ^[19]. *Panaka* & *madya* should be served in clay pots. *Raga-shadav* and *sattak* should be offered in glass, *Vaidurya* or *Sphatika* bowls ^[19]. Fruits & items like *laddu* should be served on leaves ^[19].

Preparation of the dining place: The dining place should be isolated, pleasant and clean & decorated ^[20]. It should be devoid of any disturbance. When eating place & ambiance both are preferred one by a person, his mental state remains in an excellent form and favors digestion ^[16]. Dining arrangement for consuming food should be raised than the ground level. The surface should be plain ^[21]. Eating food in an open space, in bright sunlight or in darkness, beneath the tree or in the bed, eating in the late afternoon or late in the evening as well as eating unknown food is strongly disapproved by the prophets of *Ayurveda* ^[17]. *Acharyas* have strictly forbidden eating food in common places like restaurants, hotels, mess, *anna-satra*, social gatherings etc. Taking food from the enemy, malicious, cunning and characterless people should be avoided. Food from the house where somebody is on deathbed or where people are unhappy should be excused. Food from unfamiliar and corrupt persons should be sternly refused ^[22].

Serving the dish: Near and dear people who maintain hygiene & who aren't hungry should serve the food ^[17]. While presenting the dish, rice & *dal* or soup should be served in the centre of the dish. Dry food stuffs such as *bhakshya*, *phala* etc should be served in the right side of the plate whereas liquid foods & water should be served to the left side of the dish. *Guda vaikruti* (jaggaries) & *raga-shadava* (*yusha* processed with sour items) & *sattaka* (processed *dadhi*) should be placed in the middle upper side of the dish ^[23].

Preparation by the person:

Time to eat - *Kala-bhojana* i.e. timely food intake is a healthy practice ^[1]. Here time is considered in terms of body's food clock (*Jirna-lakshana*) & time of the day. Food should be consumed only when *jirna-lakshana* are obvious. At this moment, due to conversion of previous *ahara-rasa* into *rasadhatu*, *dosha* are stable, *agni* is blazing (due secretion of digestive juices), appetite is experienced, *srotasa* & *srotomukha* (body channels) are open & patent, clean burp & *vishuddha hrudaya* (freshness) are felt. *Vata* is in its normal course and *Vata-mala* and *mutra* are cleared. Digestion of food in this condition is excellent & ultimately leads to longevity ^[16]. *Pachaka Pitta* in the body is the *Kayagni* ^[24]. Logically *Pitta-kala* is the ideal time for food consumption & conversion. Timely eating offers fulfillment & satisfaction ^[25].

Consumption of food is considered as a sacred process in *Ayurveda* (*Agnihotrasamo vidhi*). *Shruti* (*Veda*) advocate consumption of food twice (morning & evening) in a day ^[26]. *Charakacharya* has commended intake of food once in a day for optimum assimilation of food ^[1]. During discussion on *samashana*, *vishamashana* and *adhyashana*, he enlightens that *ajirna* occurring during daytime does not hamper health to that extent as compared to the *ajirna* occurring during night, as *kleda* easily affects *dhatu* in *ajirna* occurring in night time ^[27]. *Langhana* is directed by *Charakacharya* in *jwarachikitsa* only till achievement of *doshakshaya* (of *vrudha dosha*) and *agnisandhukshana* (restoration of digestive process). It cannot be done at the cost of *bala* (*prana* or strength) otherwise *aarogya* (health) cannot be preserved ^[28]. Hence above are not contradicting statements; but a person should decide on *ekashana* or *langhana* according to the need of his body. The precise time for food consumption is acknowledged by symptoms of proper digestion like smooth bowel movements, clean burp, lightness in the body, expression of appetite, thirst etc. ^[29]. It marks the completion of digestion of previous food. As a general rule, nothing should be consumed for a period of *yama* (three hours) once food is ingested & one should not stay empty stomach after two *yama*. Food gets processed

in a *yama* to form *ahara-rasa* whereas starvation after two *yama* leads to loss of strength ^[30]. When *Kayagni* (digestive juices) does not obtain fuel for digestion, it leads to *agnimandya* (improper & inadequate release of digestive juices in the later stage) ^[31]. *Anashana* (starvation) causes degenerative changes ultimately leading to decrease in the life span whereas *alpashana* (eating less than requirement) leads to emacitation ^[1]. Deficient nutrition does not give gratification & leads to loss of strength ^[32]. Hunger if ignored, concurrently results into weakness, body ache, pain in abdomen, disregard for food, anorexia, dizziness, lethargy, soreness in the orbital region, burning sensation in the body & exhaustion ^[33]. If food is consumed before completing digestion of previous food, partially digested *ahara-rasa* of the previous food mixes with the *ahara-rasa* of the later food. It is the foundation of vitiation of all the *doshas* ending into different ailing conditions ^[16]. *Ajirnashana* & *adhyashana* are leading causes of *Grahanidosha* ^[1]. *Grahani* is believed as the receptacle of *Agni*. In turn it is supported by *agni* ^[34]. Whenever *agni* is affected, it eventually leads to *Grahanidosha* ^[35]. Hence *samashana* (mixture of *pathya* & *apathya*), *adhyashana* (eating after consuming meals), *amatrashana* (unscrupulous use of food) & *vishamashana* (*akalabhojana*) should be avoided ^[36]. Food quantity more than

essential causes lethargy, heaviness, abdominal distension & sluggishness^[32]. So as a rule, one should be keen on following signals of the bodily clock.

Right food choices - A person should eat those food-stuffs which are *oaksatmya* (habitual) to him. Food to be eaten should be free from harmful consequences^[37]. In short; the food items to eat should carry on the creation of *samadhatu* and should break the tendency of formation of *vishamdhatu*. *Viruddhashana* is a specialized concept in *Ayurveda*. Certain types of foods or food consumption in some particular manner are fatal & lead to destruction of body tissues. These foods liberate *dosha* (toxins); but aren't potent enough to metabolize or eliminate them^[38]. These are categorized as *viruddha* (incongruous). In the due course of time these can cause various disorders like infertility, congenital abnormalities in progeny, carbuncles, herpes, skin diseases, leukoderma, body edema, anemia, duodenal ulcers, digestive problems, colitis, ascitis, syncope etc depending on the severity of *dosha* vitiation^[39]. *Acharyas* have specifically condemned mixing of foods of *ushna* & *sheeta* characteristics^[16]. *Ushna* (hot) property exhilarates sweating & transformation whereas *sheeta* (cold) property leads to contraction & is prone to cease the function^[40]. Foodstuff should comprise of all six tastes

with the dominance of *swadu* (favorite) food. Such diet imparts nourishment, vigor, pleasure of the mind, patency of body channels (*sukha*) and strength^[41]. Consumption of all *rasa* is the best practice of attaining & maintaining strength. Use of single *rasa* is ideal way of losing strength^[1]. Diet which contains dirt, plenty of *shaka* (leafy vegetables) or extra salt, which is reheated and which is very hot should be avoided^[42]. Stale food & food cooked long before meals should be avoided^[43]. Uncovered food or food which is manually handled, soiled & served should not be eaten^[17].

Things to do before eating - Food should be tested for toxins before serving with the help of *Agada* (organochemical compounds) & detoxifying hymns^[44]. Food should be offered to Gods, ancestors, guests, children and teachers first. Even domestic animals, pets & servants should be served food first & pleased. A person who has taken shower in the morning has to clean hands, feet & mouth before eating. Then he should enjoy delicious & favorite food with relatives & friends in a private place^[18].

3.2 Pradhana Karma of food intake: This includes the system of eating food i.e. '*Upayoga niyama*' (table etiquettes).

Ushna food: *Ushna* (warm) food stimulates the taste buds & helps in the release of digestive juices thereby facilitating the

digestion. It keeps the track of *Vata dosha* in normal direction. It annihilates *Shleshma dosha* which has *guru, picchil, sheeta, sthula and manda* characteristics that could hamper digestive processes^[16]. Very hot food results in loss of strength whereas cold food becomes difficult to digest^[45].

Snigdha food: Food should contain *snigdha* i.e. containing unctuous property. It strengthens *Bodhaka kapha* which grabs the taste of food. It helps in liberating digestive enzymes & assists in timely digestion of food. It maintains the normal course of *Vata*. It helps to gain body weight. It nurtures & strengthens the sensory organs. By virtue of all the above functions, it makes the body stronger and enhances complexion^[16]. Food devoid of unctuousness is hard to digest^[46].

Drava food: Food rich in liquid ingredients (*drava*) gets processed quickly^[47]. It is always recommended during *Panchkarma* procedures^[48]. Liquids consumed during meals are called *anupana* of *ahara*. *Anupana* restores water and electrolyte balance in the body and aids in digestion^[49]. Many varieties of *anupana* are listed in texts suiting to the nature of food and need and condition of a person.

Order of eating Rasa: Sweet items should be consumed first. Sour & salty items should be eaten in the middle & lastly rest of the foods should be eaten^[50]. During the phases of digestion, *madhura avasthapak* occurs first

followed by *amla* and *katu avasthapaka* as food traverses ahead in the digestive tract^[51]. The order of eating *rasa* may have correlation with these *avasthapaka*.

Avoid during food: Eating rapidly, talking or laughing during meals should be avoided as food can enter into the respiratory passage & choke the tract. The food cannot be properly swallowed & affects the digestive process. A person may take no notice of good or bad things about food^[16]. A person should not eat leisurely as he never attains satiety. The food becomes cold. A person eats a lot out of ignorance. Thus digestion is hampered^[16].

Concentrate on eating: Eater's body should be upright while eating^[21]. A person should be completely focused on ingestion during meals. He should choose rightfully between the compatible and incompatible food items^[16]. Right quality & quantity of food could be unrewarding if a person is psychologically upset. Stress, anxiety, depression, worry, anger, irritation, fear etc are causes of indigestion as described by *Acharyas*. *Dukkhashayya* (hard / irregular bed) & *prajagara* (prolonged sleeplessness at night) also have similar effect^[52].

Eating to be stopped: *Ahara-matra* or the quantity of food to be consumed is a personalized subject. It is specific for every individual. It is the quantity of food which without disturbing body equilibrium gets

digested & assimilated in the defined time limit. Food properties & *agni* (*sama*, *manda*, *tikshna* & *vishama*) also need to be taken into account while deciding *ahara-matra* of an individual. Heavy foods should be eaten in limited quantity & lighter foods should not be overeaten ^[53]. Three parts of the stomach are to be considered. Two should be filled with solids, one with liquids & one should be kept free for the action of *Vatadi dosha* ^[54]. A person should eat *matrayukta ahara* for the protection of life. *Matrayukta ahara* is the foundation of stability as it gets easily digested ^[16]. *Agni* is the key life sustaining force which keeps life going by converting food into body tissues. *Ahara-matra* is all dependent on *agni* for conversion. Adequate amount (*ahara-matra*) of food does not cause abdominal heaviness or distension or palpitation. It causes sensory organs to function in fine-tuning. A person gets sense of gratification. Bodily movements, respiration, speech etc. are effortless. Digestion of the food takes place in due course of time. It leads to strengthening of the body, better complexion etc. ^[55]. Irrational water intake while eating or avoiding it completely has adverse effect on digestion. Hence a person should keep on taking little quantity of water while eating ^[56].

3.3. Paschat karma (postoperative stage) of food eating: Nothing should be consumed till digestion of the previous food is complete. A

person should avoid *diwaswap* (day-time naps) or *prajagara* (keeping awake at night)

DISCUSSION

Overall study of the subject matter confirms that the center point of the whole discussion is health and all possible means are explained to avoid any instance which can perpetuate into *Nija*, *Agantu* or *Manas vyadhi* through things related to food. Eventually the pathogenesis of *Nija*, *Agantu* and *Manas Vyadhi* can influence & become the leading causes of one another. *Agni* (related to fire) and *samprahara* (related to trauma) may not have direct effect on food related occurrence of disease. To avoid any possibility of *vyadhi*, utmost care is taken to maintain hygiene and to provide best possible nutritional option for an individual. A special focus is attached to psychological health through food. Mind derives its nutrition from food ^[57]. So eating food cooked or served by unknown or with unfamiliar people or known antisocial people should be avoided. This whole concept of diet is an exclusive method of taking care of enteric neurological system to avoid *Manas vikara* & its influence on physiological equilibrium. Many studies based on the theory of nutritional psychiatry shows association between food patterns and function of brain ^[58].

The above theme of maintaining physiological equilibrium can be further assessed as:

Factors related to food items

- Qualities of the food ingredients: It takes into consideration the place of origin and qualities of the food ingredients. So the ideal options should be chosen.
- Processing: Processing methods should preserve the nutritive values of the food components and enhance ease for digestion and assimilation
- Mixtures of prepared food articles (*samyoga*): These should be made in such a way that food won't cause any immediate or long term ill effects in physiological processes of the body.
- Maintaining hygienic conditions while preparing food articles, storing , serving and eating them

❖ **Factors related to the physical condition of the person**

- Dining arrangement: Raised sitting arrangement to avoid contamination of food with dust, dirt or insects and erect position to avoid undue abdominal pressure
- Focusing on food to avoid *vimargagamana* of food or to avoid occurrence of *airjirnashana* and *adhyashana*
- Safeguarding through sanitation: Cleanliness to avoid contamination, avoiding eating food cooked in public places, avoiding unknown food that might contain toxic substances

- Following indications of bodily clock. To eat as soon as hungry, when bowel movements are cleared and a feeling of overall well being is present
- Selection of precise food articles and eating them systematically and in the right quantity: These are essential for smooth digestion and assimilation of food in the body and to keep nutritional balance

Factors related to the mental condition of the person

- Food offerings before eating: To avoid anxiety, irritation and to maintain high spirits
- Pleasant mental status: This is helpful for optimal release of digestive juices which assists in digestive processes. It can be achieved through pleasant dining arrangement, delicious food, company of near and dear people, affectionate servants, refraining from eating food in public places and from antisocial people, and following system of eating food explained as *Upayoga-niyama*.

All the above factors can be further summed up in terms of causation of *Vyadhi* (pathology) as follows:

Table 1, concise review of dietetics in Ayurveda

| Type of pathology | Nature of vitiation | Factors responsible for occurrence |
|-------------------|---|---|
| Nija | Causes <i>agnimandya</i> , <i>khavaigunya</i> and vitiation of <i>sharira-dosha</i> | Unhealthy food components, improper food processing, hazardous mixtures of food articles, deviation from <i>Upayoga- niyama</i> (system of eating), unwholesome food choices, <i>viruddhashana</i> |
| Agantu | Diseases occurring due to contamination of food articles and due to poisonous substances contained in the food leading to <i>khavaigunya</i> and vitiation of <i>dosha</i> | Degraded (<i>Ati ushna-sheeta</i> , <i>paryushita</i> etc) food components, faulty food processing, unhealthy mixtures of food articles, unhygienic practices while serving and eating |
| Manas | Through psychological stimulation leading to unwanted bodily responses and through enteric nerve system connected to different parts of the brain | Unrestricted episodes of <i>dharaniya</i> <i>manovega</i> , unpleasant ambiance of dining arrangement, unfriendly people in the surrounding, unapproved and disliked food, losing concentration while eating |

Acharyas have given huge description of edible things. There is not a single food type or dish which is wholesome for all. The concept of ideal food for an individual is dictated in terms of his *prakruti*, *desha*, *kala*, *stmya*, *satva*, food ingredients, food processing, combinations of food, time of eating food and many other factors as discussed above. In general, *Shali* (type of rice), *Yava* (oats), *Mudga* (green gram), *Dugdha* (milk), *Ghrita* (ghee), *Madhu* (honey), *Saindhav* (rock salt),

Jangala Mamsa (meat of animals from temperate zone) can be consumed on regular basis. *Vallur* (dried meat), *Shushka Shaka* (dried vegetables), *Kamalanala-kanda* (parts of lotus), *Kurchika* (*Ksheera* & *Dadhi/Takra* cooked together), *Kilata* (Paneer), *Shaukar-Gavya-Mahish mamsa* (pork & beef), *Matsya* (fish), *Dadhi* (curd/yoghurts), *Masha* (black gram) should be eaten only occasionally ^[59].

CONCLUSION

Ahara (diet) according to *Ayurveda* is one of the important pillars of life ^[60]. It appears from the above discussion that approach of *Ayurveda* towards dietetics is reasonably holistic. *Ayurveda* though practiced mainly in *India*, is a science which articulates all potential good or bad aspects for every living being. So the scope of *Ayurveda* needs to be widened and made part of lifestyle of every individual. There is a wide variety in *Indian* traditional diet which offers a whole range of nutrients and also activates digestion and several physiological functions. The *Indian* food system is interlaced with the lives of people through cultural, seasonal and religious customs. But globalization has brought about radical change in the traditional food system. Eternal philosophy of *Ayurveda* is applicable in current time frame also. Food culture in the present generation needs to be studied precisely in terms of *Ayurveda* to make life more health-centric. *Ayurveda* can make huge contributions as far as role of diet in disease causation is considered.

REFERENCES

1. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Sutrasthana, Chapter 25, verse no. 40, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;131
2. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Sutrasthana, Chapter 28, verse no. 45, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;181
3. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Sutrasthana, Chapter 11, verse no. 45, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;76
4. Evolving food habits in India, 7 Dec 2012, Kamala Krishnaswamy and Ruchi Vaidya, Teacher Plus, www.teacherplus.org.cover story, 13/3/2017
5. www3.weforum.org/.../WEF_EconomicNonCommunicableDiseasesIndia_Report_2014..., 10/5/2017
6. <https://www.feish.online.blog.top-ten>, 13/3/2017
7. m. deccanherald.com.National , Kalyan Ray , new Delhi, Sep 11, 2015, DHNS. 13/3/2017
8. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Sutrasthana, Chapter 1, verse no. 41, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;8
9. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Sutrasthana, Chapter 1, verse no. 53, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;14
10. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Sutrasthana, Chapter 27, verse no. 349-350, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;174
11. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Sutrasthana, Chapter 27, verse no. 5-7, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;153
12. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Vimanasthana, Chapter 1, verse no. 21, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;235
13. Jadavji Trikamaji Acharya (editor), Sushruta Samhita of Sushruta, Sutrasthana, Chapter 46, verse no. 446-447, V th edition, Varanasi; Chaukhambha Orientalia; 1992; 246
14. Anant Damodar Athavale (editor), Shrimat Vruddha Vagbhata virachita Ashtanga Sangraha, Sutrasthana, Chapter 3, verse no.76, 1st edition, Pune; Shrimat Atreya Prakashana;1980 ;21
15. Jadavji Trikamaji Acharya (editor), Sushruta Samhita of Sushruta, Sutrasthana, Chapter 46, verse no. 440, V

- th edition, Varanasi; Chaukhambha Orientalia; 1992; 247
16. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Vimanasthana, Chapter 1 verse no. 25-6, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981; 237
17. Anant Damodar Athavale (editor), Shrimat Vruddha Vagbhata virachita Ashtanga Sangraha, Sutrasthana, Chapter 10, verse no.6, 1st edition, Pune; Shrimat Atreya Prakashana; 1980 ;97
18. Prof. K.R.Srikantha Murthy (translator) Bhava Prakasha of Bhavamisra, Vol I, Dincharyadi Prakarana, Chapter 5, verse no. 114-117, Reprint edition, Varanasi; Chaukhambha Krishnadas Academy; 2004; 92
19. Jadavji Trikamaji Acharya (editor), Sushruta Samhita of Sushruta, Sutrastana, Chapter 46, verse no. 449-457, V th edition, Varanasi; Chaukhambha Orientalia; 1992; 247
20. Jadavji Trikamaji Acharya (editor), Sushruta Samhita of Sushruta, Sutrastana, Chapter 46, verse no. 458-459, V th edition, Varanasi; Chaukhambha Orientalia; 1992; 247
21. Jadavji Trikamaji Acharya (editor), Sushruta Samhita of Sushruta, Sutrastana, Chapter 46, verse no. 465, V th edition, Varanasi; Chaukhambha Orientalia; 1992; 248
22. Anant Damodar Athavale (editor), Shrimat Vruddha Vagbhata virachita Ashtanga Sangraha, Sutrasthana, Chapter 3, verse no.77-79, 1st edition, Pune; Shrimat Atreya Prakashana; 1980 ;21
23. Jadavji Trikamaji Acharya (editor), Sushruta Samhita of Sushruta, Sutrastana, Chapter 46, verse no. 454-457, 5th edition, Varanasi; Chaukhambha Orientalia; 1992; 247
24. Kunte, Navare, Bhishagacharya Paradkar (editor), Shrimat Vagbhata-virachitam Ashtanga-Hridayam, Sutrasthana, Chapter 12, verse no.10-12, 7th edition, Varanasi; Chaukhambha Orientalia; 1982 ; 193
25. Jadavji Trikamaji Acharya (editor), Sushruta Samhita of Sushruta, Sutrastana, Chapter 46, verse no. 466, 5th edition, Varanasi; Chaukhambha Orientalia; 1992; 248
26. Bhishagratna Shribrahmmashankara Shastri (editor), Yoga Ratnakara, Vidyotini Hindi Tika by Laxmipati Shastri Ayurvedacharya, Nityaprakvruttiprakara, verse no.108, Reprint edition, Varanasi, Chaukhambha Prakashana; 2012; 65
27. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Chikitsasthana, Chapter 15 ,verse no. 237-243, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981; 237
28. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Chikitsasthana, Chapter 3 ,verse no. 140-141, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981; 237
29. Anant Damodar Athavale (editor), Shrimat Vruddha Vagbhata virachita Ashtanga Sangraha, Sutrasthana, Chapter 10, verse no.5, 1st edition, Pune; Shrimat Atreya Prakashana; 1980 ;96
30. Prof. K.R.Srikantha Murthy (translator) Bhava Prakasha of Bhavamisra, Vol I, Dincharyadi Prakarana, Chapter 5, verse no. 107, Reprint edition, Varanasi; Chaukhambha Krishnadas Academy; 2004; 91
31. Bhishagratna Shribrahmmashankara Shastri (editor), Yoga Ratnakara, Vidyotini Hindi Tika by Laxmipati Shastri Ayurvedacharya, Nityaprakvruttiprakara, verse no.104, Reprint edition, Varanasi, Chaukhambha Prakashana; 2012; 65
32. Jadavji Trikamaji Acharya (editor), Sushruta Samhita of Sushruta, Sutrastana, Chapter 46, verse no. 474, V th edition, Varanasi; Chaukhambha Orientalia; 1992; 248
33. Prof. K.R.Srikantha Murthy (translator) Bhava Prakasha of Bhavamisra, Vol I, Dincharyadi Prakarana, Chapter 5, verse no. 99, Reprint edition, Varanasi; Chaukhambha Krishnadas Academy; 2004; 90
34. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Chikitsasthana, Chapter 15, verse no. 56, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981; 517
35. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Chikitsasthana, Chapter 15,

- verse no. 41, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;516
36. Anant Damodar Athavale (editor), Shrimat Vriddha Vagbhata virachita Ashtanga Sangraha, Sutrasthana, Chapter 10, verse no.9, 1st edition, Pune; Shrimat Atreya Prakashana;1980 ;98
37. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Vimanasthana, Chapter 1, verse no. 22, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;236
38. Kunte, Navare, Bhishagacharya Paradkar (editor), Shrimat Vagbhata-virachitam Ashtanga-Hridayam, Sutrasthana, Chapter 7, verse no 45-46, VII th edition, Varanasi; Chaukhambha Orientalia;1982 ; 137
39. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Sutrasthana, Chapter 26, verse no. 102-103 IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;151
40. Jadavji Trikamaji Acharya (editor), Sushruta Samhita of Sushruta, Sutrasthana, Chapter 46, verse no. 515, V th edition, Varanasi; Chaukhambha Orientalia; 1992; 252
41. Jadavji Trikamaji Acharya (editor), Sushruta Samhita of Sushruta, Sutrasthana, Chapter 46, verse no. 481, V th edition, Varanasi; Chaukhambha Orientalia; 1992; 249
42. Kunte, Navare, Bhishagacharya Paradkar (editor), Shrimat Vagbhata-virachitam Ashtanga-Hridayam, Sutrasthana, Chapter 8, verse no 39, VII th edition, Varanasi; Chaukhambha Orientalia;1982 ; 157
43. Jadavji Trikamaji Acharya (editor), Sushruta Samhita of Sushruta, Sutrasthana, Chapter 46, verse no. 477, V th edition, Varanasi; Chaukhambha Orientalia; 1992; 249
44. Jadavji Trikamaji Acharya (editor), Sushruta Samhita of Sushruta, Sutrasthana, Chapter 46, verse no. 448, V th edition, Varanasi; Chaukhambha Orientalia; 1992; 246
45. Bhishagratna Shribrahmmashankara Shastri (editor), Yoga Ratnakara, Vidyotini Hindi Tika by Laxmipati Shastri Ayurvedacharya, Nityaprakvruttiprakara, verse no.133, Reprint edition, Varanasi, Chaukhambha Prakashana; 2012; 68
46. Bhishagratna Shribrahmmashankara Shastri (editor), Yoga Ratnakara, Vidyotini Hindi Tika by Laxmipati Shastri Ayurvedacharya, Nityaprakvruttiprakara, verse no.133, Reprint edition, Varanasi, Chaukhambha Prakashana; 2012; 68
47. Jadavji Trikamaji Acharya (editor), Sushruta Samhita of Sushruta, Sutrasthana, Chapter 46, verse no. 467, V th edition, Varanasi; Chaukhambha Orientalia; 1992; 248
48. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Sutrasthana, Chapter 13, verse no. 60, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;85
49. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Sutrasthana, Chapter 27, verse no. 326, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;172
50. Jadavji Trikamaji Acharya (editor), Sushruta Samhita of Sushruta, Sutrasthana, Chapter 46, verse no. 460-461, V th edition, Varanasi; Chaukhambha Orientalia; 1992; 247
51. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Chikitsasthana, Chapter 15, verse no. 9-11, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;512
52. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Vimanasthana, Chapter 2, verse no. 9, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;238
53. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Sutrasthana, Chapter 5, verse no. 7, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;37
54. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Vimanasthana, Chapter 2, verse no. 3, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;238
55. Anant Damodar Athavale (editor), Shrimat Vriddha Vagbhata virachita Ashtanga Sangraha, Sutrasthana, Chapter 11, verse no.2, 1st edition, Pune; Shrimat Atreya Prakashana;1980 ;102

56. Prof. K.R.Srikantha Murthy (translator) Bhava Prakasha of Bhavamisra, Vol I, Dincharyadi Prakarana, Chapter 5, verse no. 157, Reprint edition, Varanasi; Chaukhambha Krishnadas Academy;2004; 94
57. [www.sivanandaonline.org<public_html](http://www.sivanandaonline.org/public_html), Chhandogya Upanishad, VII-xxvi-2 (17/3/2017)
58. [www.health.harvard.edu>blog>nutritio...](http://www.health.harvard.edu/blog/nutritio...), Nutritional Psychiatry, Harvard Health Publications, Nov 2015 [57] 15/3/2017
59. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Sutrasthana, Chapter 5, verse

no. 10-12, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;38

60. Vaidya Yadavji Trikamji Acharya (editor) The Charaka Samhita of Agnivesha, Sutrasthana, Chapter 11, verse no. 35, IVth edition, New Delhi; Munshiram Manoharlal Publishers Pvt Ltd; 1981;74

Cite this article as: Gayatri Gandhe. Table Manners & Dietetics in *Ayurveda*, *J of Ayurveda and Hol Med (JAHM)*.2017;5(2):29-43

Source of support: Nil

Conflict of interest: None Declared.