Scientific analysis on timely taking food in the purview of ‘Kalabhojanam Arogyakaranam’

Disha Anil Raut, Arti, Akhil C, Asit Kumar Panja

Department of Ayurveda Samhita and Maulik Siddhanta, National Institute of Ayurveda, Jaipur, Rajasthan, India.

ABSTRACT

Introduction: The main aims of Ayurveda are to protect the health of the healthy individual and to cure the diseased one. To achieve those aims dinacharya (daily regimens), ritucharya (seasonal regimens), various food habits and regimens for different diseases have been depicted in Ayurveda classics. Ahara is one of the main factors among these regimens. Sustenance of the body depends on ahara taken by us. Ahara is the essential factor for healthier and diseased persons. Ahara acts as a primary medicine for everyone also. Charaka Samhita, one of the major compendiums in Ayurveda, has categorically mentioned the need of timely food consumption for healthy life with a lucid statement ‘Kalabhojanam Arogyakaranam’ means taking timely food is best to keep the body healthy.

Method: Focusing on the fact that our eating habits have an important role for causing most of the diseases in the present era, an effort has been made to analyse and review the above statement with respect to two kalas. i.e. Kshanadi kala and vyadhi avastha kala, in this current article. Kshanadi kala includes day, night, month, season etc. In this article, administration of food in the jwara vyadhi according to its various avastha are explained.

Result: We observed different opinions about different times of taking meals as per day time, seasonal variation, according to the hour, situation, lifestyle etc. including condition of the disease. In the context of various disease treatments, vyadhi-avastha kala (the time of taking food according to the condition of the disease) is mentioned which is elaborated in this review.

Conclusion: There are many factors which depend on timely consumption of food including the physical and mental performances we do in daily life. Taking food at the appropriate time is the key to achieving a healthy life.

Keywords: Ayurveda, Kalabhojanam Arogyakaranam, Charaka Samhita, Ahara, disease.

INTRODUCTION

The main aims of Ayurveda are to protect the health of the healthy individual and to cure the diseased one. Sustenance of body depends on ahara taken by us. Acarya Caraka explained eight statutes regarding the consumption of food. Among these eight-fold rules, the kala bears a significant role. Kala is anadi, vibhu and a common factor affecting everything in this world. In the case of proper nourishment of the body, proper assimilation of nutrients from ahara is necessary which could not be possible without considering the time factor. Caraka, one of the main experts in Ayurveda, has stated ‘Kalabhojanam Arogyakaranam’, which means timely food consumption is needed for achieving healthy life.

One of the main classification of kala is Kshanadi kala and Vyadhi-avastha kala. Kshanadi kala is specified for the general timeline like minutes, hours etc. for common man where as vyadhi-avastha kala is depicted as the situation-based timing of different treatments for physicians. Time of intake of Ahara is analysed in the purview of these two kalas.

Correspondence: Dr. Disha Anil Raut. Final Year PG Scholar, Department of Ayurveda Samhita and Maulik Siddhanta. National institute of Ayurveda. Jaipur, India. Email: disharaut9496@gmail.com. Phone No. +91-9604833680.
**METHODS**

Focusing on the fact that our eating habits have important role for causing the most of the diseases in the present era an effort has been made to analyse and review the above statement with respect to two kalas. i.e. Kshanadi kala and vyadhi avastha kala, in this current article. Kshanadi kala includes day, night, month, season etc. In this article, administration of food in the jwara vyadhi according to its various avastha are explained.

**RESULTS**

Intake of Ahara in Kshanadi kala:
The available principles regarding the different times of taking meal from different perspectives according to hour, day time, seasonal variation, situation, lifestyle etc. can be summed up as follows.

a. The first yama of the morning (between three to six hours after sunrise) and the end of first prahara of night (within 3 hours after sunset) are the ideal time for taking meals.

b. Half or three-fourth portion of food than regular diet at one and quarter prahara (45min) in the morning. The second meal should be after third and fourth prahara for two times intake of food.

c. Meals should be taken between third and fourth prahara at the day and night.

d. One should not consume food within the one yama (3 hours) of previous food.

e. When the days are long (in grishma and pravrata), appropriate quantity of drava (liquid), snigdha (unctuous), and madhura (sweet) diet should be taken in the afternoon. When nights are longer (in hemanta) diet should be taken in the morning. When the days and nights are equal (in vasanta and sharada), should be at the midday and midnight.

Intake of Ahara in vyadhi-avastha kala

Vyadhi avastha kala includes conditions of the disease such as sama, nirmama, mridu, madhya, tikshna, and the use of food as medicine as per avastha to cure the disease. In the context of ‘Kalabhojanam Arogyakaranam’ and assessing the ambit of an article following food mentioned in the treatment of Jwara (fever) only are given among the ample examples.

**DISCUSSION**

Ahara and ahara vidhi:

Etymologically Ahara signifies ‘taking something in the body’. Ahara is one of the major factors for sustenance of life. Ahara taken by four methods i.e., ashita, ladh, pita and khadita is responsible for the nourishment of dhatu, maintaining bala, varna. Food which is suitable for the body and containing the characters such as colour, smell and touch, taken with proper regulation, at the right time, season and location is considered to be a source of life and vitality of all the living being.

Hence, one must make all the efforts to follow apt regimens of kala to get the food accustomed for the body. Wholesome food is responsible for the proper digestion and metabolism process. It gives energy, promotes proper distribution of body elements, vitality, complexion, activity of the sense organs. Hence Ahara is considered as a supreme medicine.

Taking food as per Kshanadi kala. The food which plays main role in the prevention of the disease, caused by the dominance of dosha in that season. In hemanta (Table 1) and shishira ritu, food having guru, snigdha, ushna and brimhana properties are mentioned to pacify the increased digestive fire and giving strength to the body. In vasant ritu, tikshna, ushna, ruksha properties of food are mentioned to pacify the kapha and ignite the agni. In grishma ritu, laghu, drava, swadu and sheeta food is mentioned to protect the body from the intense sun rays. For pacifying the vata dosha in varsha ritu laghu, snigdha, ushna, amla and lavana food is mentioned. Food having the characteristics of sheeta, laghu, gua and kashayya, swadu, tikta rasa, are mentioned to pacify the pitta in sharada ritu.

Taking food as per Vyadhi avastha kala: Vyadhi avastha kala includes various conditions of the disease. (Table 2) describes the variety of food mentioned for the different conditions of the disease. ‘Yavagu’ is an umbrella term under which manda, peya, vilepi, yusha, etc. are clubbed. Though sometimes these terms are synonymously used according to the condition of the disease. Variances among these preparations depend on the ratio of dravadravya (liquid substances), kathinadravya (solid substances), and the final outcome of the material.

Yusha is prepared by adding fourteen times more water than that of dravya with the slightly thicker consistency. In jwara, agni is thrown outwards and becomes durbala (weak). Mudga having laghu guna restores agni and ignites digestive fire. Hence mudga yusha is indicated for tarpana of durbala patient (for giving strength).

Yavagu, manda, peya are indicated in jwara after the vanama as a food to ignite the digestive fire. There are some conditions in which peya is not admissible. Like in kapha pradhana patient, it increases kapha dosha in jwara. As the term peya and yavagu are used synonymously, in such conditions for making yusha, mudga, chanaka, makashtha, kulattha yusha used in the less quantity is indicated.
Yavagu, manda, peya are indicated in jwara after the vamanana as a food to ignite the digestive fire. There are some conditions in which peya is not admissible. Like in kapha pradhan patient, it increases kapha dosha in jwara. As the term peya and yavagu are used synonymously, in such conditions for making yusaha, mugda, chanaka, makushita, kulattha yusaha used in the less quantity is indicated. Peya is a preparation in which fourteen times more water is added than that of dravya and has a more liquid consistency. Peya prepared by using deepana, pachana dravya, amapachana guna, increases agni in jwara, indicated in mandagni and trishna avastha. Yavagu is prepared by adding six times more water than dravya. Yavagu is indicated in trishna avastha of jwara. In jwara due to ama, dosha gets stagnated in the channels and patient gets the thirst frequently. Yavagu owing tothe laghu, dipana, drava (liquid) property, ignites digestive fire, causes amapachana in trishna.

### Table 1. Food substances to be consumed as per ritu (season)

<table>
<thead>
<tr>
<th>Season</th>
<th>Opinion of different acharya</th>
</tr>
</thead>
</table>
| Hemant ritu | • Shukadhanya varga- Aromatic and navina shali(S), Various preparations of godhuma, pishtha (V), Nava anna (V)  
|             | • Shamidhanya varga- Various food preparations of tila, masha(S), Various food preparations of masha (V)  
|             | • Mamsa varga- Audaka mamsa(C)(S), antapa mamsa(C)(S), bileshaya mamsa(C)(S), prasaha mamsa(C)(S), kravyada mamsa, bileshaya mamsa, plava mamsa(S),  
|             | • Madya varga- madira, shidhu(C), Madya, prasanna(S),2 Gauda madya, sura(V),  
|             | • Gorasa varga-Various preparations of milk (C), (S), dadhi(S), Various preparations of milk (V)  
|             | • Ikshu varga- sugarcane (C), Preparations of ikshu(S)(V)  
|             | • Aharayogi varga- Taila43(C)(V), Food seasoned with taila (S), vasa (C)(V), Food seasoned with ghrita (S)  |

| Shishira ritu          | Same as that of the Hemant ritu,24 (C), (V)  
|                        | Not mentioned(S)  |
| Vasant ritu            | Shukadhanya varga- Shastika, yava, nivara, krodra (S), Purana yava, godhuma (V)  
|                        | Shamidhanya varga- mudga (S)  
|                        | Mamsa varga- sharabha,shasha,eneya, lavaka and kapinjala mamsa45(C), lava,vishkira mamsa rasa with yusaha (S), jangala,shaula (V)  
|                        | Shaka varga- Patola, nimba, vartaka (S)  
|                        | Madya varga- Varieties of madya such as Madhvasava, madhvarishta, sidhu, madhika, madhava (S), Nirgada asava and arishta, sidhu, marhika (V)  
|                        | Ikshu varga- kshaudra  
|                        | Kritanna varga- Various preparations of yava, godhuma (C), Food preparations of yava and mudga46(S)  |
| Grishma ritu           | Mamsa varga- jangala and mirgat(C), Jangala mamsa(S)  
|                        | Gorasa varga- Milk boiled with sharkara(S), Milk boiled with adding sharkara50(V).  
|                        | Kritanna varga- Saktu made up of sharkara(V), Variety of panaka and mantha with sharkara (S), Rasala, Raga, khandava, panaka and panchasarasa made up of mocha, chochadalas(V), Mantha prepared by adding sugar(C)  
|                        | Aharayogi varga- Shali with ghrita and paya46(C)  |
| Varsha ritu            | Shukadhanya varga- Yava, godhuma, Purana shali(C), Jirna dhanay(V), Shali(V)  
|                        | Mamsa varga- Jangala mamsa(C), (V)  
|                        | Madya varga- madhvarishta (V)  
|                        | Ikshu varga- kshaudra(V)50  
|                        | Kritanna varga- Food mixed with honey(C), yusaha(V), Sanskrita yusaha50(C)  
|                        | Aharayogi varga- Various preparations of food mixed with madhun51(S), Mastu with sauvarchala/ panchkola(V)  |
| Sharad ritu            | Shukadhanya varga- Shali, yava, godhuma52 (C), Shali(V)  
|                        | Shamidhanya varga- mudga(V)  
|                        | Mamsa varga- Mamsa-lava, kapinjala, ena, urabhra, sharabha, shasha(C), Jangala mamsa(V)  
|                        | Shaka varga- patol(V)  
|                        | Ikshu varga- madhut(V), sital(V)  |
| Pravrita ritu          | Shukadhanya varga- Yava, shastika, godhuma, purana shali(S)  
|                        | Madya varga- Asava, arishta, maireyaka53(S)  
|                        | Not mentioned by Caraka and Vagbhata  

### Table 2. Indication of Ahara in Jvara vyadhi as per the avastha

<table>
<thead>
<tr>
<th>Season</th>
<th>Food substances to be consumed as per ritu (season)</th>
</tr>
</thead>
</table>
| Shishira ritu          | Same as that of the Hemant ritu,24 (C), (V)  
|                        | Not mentioned(S)  |
| Vasant ritu            | Shukadhanya varga- Shastika, yava, nivara, krodra (S), Purana yava, godhuma (V)  
|                        | Shamidhanya varga- mudga (S)  
|                        | Mamsa varga- sharabha,shasha,eneya, lavaka and kapinjala mamsa45(C), lava,vishkira mamsa rasa with yusaha (S), jangala,shaula (V)  
|                        | Shaka varga- Patola, nimba, vartaka (S)  
|                        | Madya varga- Varieties of madya such as Madhvasava, madhvarishta, sidhu, madhika, madhava (S), Nirgada asava and arishta, sidhu, marhika (V)  
|                        | Ikshu varga- kshaudra  
|                        | Kritanna varga- Various preparations of yava, godhuma (C), Food preparations of yava and mudga46(S)  |
| Grishma ritu           | Mamsa varga- jangala and mirgat(C), Jangala mamsa(S)  
|                        | Gorasa varga- Milk boiled with sharkara(S), Milk boiled with adding sharkara50(V).  
|                        | Kritanna varga- Saktu made up of sharkara(V), Variety of panaka and mantha with sharkara (S), Rasala, Raga, khandava, panaka and panchasarasa made up of mocha, chochadalas(V), Mantha prepared by adding sugar(C)  
|                        | Aharayogi varga- Shali with ghrita and paya46(C)  |
| Varsha ritu            | Shukadhanya varga- Yava, godhuma, Purana shali(C), Jirna dhanay(V), Shali(V)  
|                        | Mamsa varga- Jangala mamsa(C), (V)  
|                        | Madya varga- madhvarishta (V)  
|                        | Ikshu varga- kshaudra(V)50  
|                        | Kritanna varga- Food mixed with honey(C), yusaha(V), Sanskrita yusaha50(C)  
|                        | Aharayogi varga- Various preparations of food mixed with madhun51(S), Mastu with sauvarchala/ panchkola(V)  |
| Sharad ritu            | Shukadhanya varga- Shali, yava, godhuma52 (C), Shali(V)  
|                        | Shamidhanya varga- mudga(V)  
|                        | Mamsa varga- Mamsa-lava, kapinjala, ena, urabhra, sharabha, shasha(C), Jangala mamsa(V)  
|                        | Shaka varga- patol(V)  
|                        | Ikshu varga- madhut(V), sital(V)  |
| Pravrita ritu          | Shukadhanya varga- Yava, shastika, godhuma, purana shali(S)  
|                        | Madya varga- Asava, arishta, maireyaka53(S)  
|                        | Not mentioned by Caraka and Vagbhata  

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Mamsarasa is a type of soup preparation in which mamsa (meat) gets boiled with the help of water. Jangala mamsarasa owing to kshayahara and shramahara, jwara property is indicated in jwara and tarpana of balavana person (having good strength). Raktashali odana and purana shasthi odana having laghu, pathya (wholesome) property in digests easily in jwara.

In abhighataja jwara, vayu vitiates predominantly raktah dhatu resulting in discomfort, discoloration and pain in the body. Mamsarasa having hridya, prinana, balya property is indicated along with the odana. It nourishes dhatu and reduces the pain in the abhighataja jwara, upavasa and shramajnya jwara, vata dominating jwara, in diptagni purusha, helps in regaining the balah (strength). Various mamsa are indicated in jwara. Lava, kapinjala, ena, prishata, sharabha, kalapuccha, kuranga, mriga, matruka mamsa have laghu (easily digestible) property, while shasha mamsa has balya property which is indicated in jwara.

Kshira has madhura, sheeta, snigdha guna cures krisha, alpa dosha, dina purusha, jirna jwara patient, vibaddha, srishthadosha, ruksha rogi. Kshira alleviate vata-pitta dosha, is indicated in a jwara associated excessive with daha, trishna and vatapitta dominated jwara. Kshira is indicated in both the conditions of jwara i.e., baddha dosha avastha and pracchyuta dosha avastha. Gayya kshira owing to sara guna relieves the vibandha (constipation) in baddha dosha avastha of jwara. While in pracchhyuta dosha avastha of jwara, aja kshira does samgrahi karma.

Laja tarpana is the semisolid preparation in which saktu (powered laja) is mixed in water. Laja saktu owing to sheeta, laghu property mixed with kshaudra and sharkara used in trishna, chardi, daha, gharma for tarpana in urdhvagata ratkarsravaya condition of jwara. Lajapeya, a liquid preparation of laja is administered for the easy digestion of food in jwara.

Shaka like Patolapatra, vartaka, kathilla, papachailika, karkotaka, parpataka, gojivha balamulaka, guduchi patra shaka having laghu, hridya, jwarahara srishtamala, property is indicated in jwara.

<table>
<thead>
<tr>
<th>Sr. no.</th>
<th>Type of Ahara</th>
<th>Vyadhi avasha kala</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yavagu</td>
<td>Ch.chi.3/149, Ch.chi.3/184, Su.ut.39/135, Ah.chi.1/24-25, Ah.chi.1/30-31</td>
</tr>
<tr>
<td>2.</td>
<td>Peya</td>
<td>Ch.chi.3/149, Su.ut.39/109, Ah.chi.1/70</td>
</tr>
<tr>
<td>4.</td>
<td>Lajasektu</td>
<td>Ch.chi.3/155, Ah.chi.1/36</td>
</tr>
<tr>
<td>5.</td>
<td>Odana</td>
<td>Ch.chi.3/179, Ah.chi.1/37, Ah.chi.1/72</td>
</tr>
<tr>
<td>7.</td>
<td>Jangala mansarasa</td>
<td>Ch.chi.3/157, Ch.chi.3/163, Ch.chi.3/166, Ch.chi.3/190-191, Ch.chi.3/192-193, Ah.chi.1/34, Ah.chi.1/76-77</td>
</tr>
<tr>
<td>8.</td>
<td>Mansa</td>
<td>Ch.chi.3/190-192, Su.ut.39/153</td>
</tr>
<tr>
<td>9.</td>
<td>Dugdha</td>
<td>Ch.chi.3/167-168, Ch.chi.3/169-170</td>
</tr>
<tr>
<td>10.</td>
<td>Lajapeya</td>
<td>Ch.chi.3/179-180, Ah.chi.1/26, Ah.chi.1/27</td>
</tr>
<tr>
<td>11.</td>
<td>Shaka</td>
<td>Ch.chi.3/189, Su.ut.39/151-152, Ah.chi.1/75</td>
</tr>
<tr>
<td>12.</td>
<td>Yavannavikriti</td>
<td>Su.ut.39/270</td>
</tr>
</tbody>
</table>

CONCLUSIONS

Food is considered as an important factor for the survival of human being. Quality and quantity of food decide the health status of the person. There are many factors depend on timely consumption of food including the physical and mental performances we done in daily life. In these modern era many people do not follow the food timings because of their busy routine resulting in lifestyle diseases such as diabetes, hypothyroidism, hypertension and even stress. To maintain the quality of life in terms of disease-free body timely taking food is necessary. Taking food at the proper time is the key for achieving the healthy life. Like preventive aspect, therapeutically also timely taken food is also applicable according to the condition of the disease.
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