



Review Article

A Literary Review of Aahar Vichar in Kshemkutuhul

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ABSTRACT:

Aahar is the most important factor of life. Health as well as disease is dependent on aahar. The substances, their specific tastes, qualities, potencies and digestive transformations are responsible for equilibrium of the dosha and dhatu. Diet therapy is a broad term for the practical application of the concept of nutrition as a preventive or corrective treatment of diseases.

Different acharyas explain concept of aahar differently in their granthas. In Kshemkutuhul Acharya explain different rules of Aahar, Rutucharya, Dincharya etc. Proper Aahar helps to have a good regimen of diet for a healthy lifestyle according to persons body condition. There are twelve chapters in kshemkutuhul.

Structure of kshemkutuhul is made in such a way that it helps to know the rules for making various aahar Kalpana so people can get benefits from it for healthy living.

KEY WORDS: Aahar, Lifestyle disorders, Healthy living, Aahar kalpana

INTRODUCTION:

Aahar is one of the important supporting pillars of Ayurveda. Aahar is basic factor of purusha utpatti which is responsible for growth and development of human body. Whatever is consumed for continuation of life is called Aahar.

Acharya Charak said that diet maintains life if taken in a proper manner. He also said that one should eat according his appetite. Benefits of taking aahar in proper quantity.² Acharya Sushruta also explained six types of aahar. He explained aahar qualities that aahar is made up of panchamahabhuta,³ Acharya Kashyap considered aahar as a Mahabhaishajya i.e the great medicine. Acharya bhavmishra explained six types of aahar in bhavprakash. He also explained rules of aahar in dincharya chapter.⁴

Acharya Kshemsharma was Vaidya (doctor) of raja Vikramsen. Manmath was the name of his

father and Sitadevi was the name of his mother. His native place was Gadajar near delhi. He was born in late fifteen century.

Kshemkutuhul has total twelve utsava. He explained information about his race and vesavar (masala), making of pomegranate juice in prathamotsava. In dwitiyotsava he described kitchen format and utensils. In tritiyotsava he described rules for fruit consumption, method of drinking water, importance of aahar. In chaturthotsava he described aahar in different ritu. In panchamotsava he described dincharya and rules of diet. In shashtotsava he described rules for serving food, making of dalkhichadi. In saptamotsava he described procedure of making fish and their qualities. In ashtamotsava he described shaka (vegetables) with their qualities. In navamotsava he described pickle, making of vadas. In dashmotsava he described procedure of making ladoo. In ekadashotsava he

described kshudha vardhak yog. In dvadshotsava he described milk products, curd intake method. Kshemkutuhul is the best literature in cookery. A literary review on aahar vichar in kshemkutuhul is done to focus on basic rules of aahar for disease free healthy life, pathya- apathya are also explained by acharya.

In today's era, various lifestyle disorders like DM, HTN, Heart disease etc. are becoming more common as a result of stressful conditions. Food consuming habits are changing so proper knowledge of Aahar is must for healthy lifestyle.

Literature Review:

In prathamotsava acharya described about his race, short description of all utsava, making of pomegranate juice, vesavar:

Acharya explained about his race, names of mother and father, vesavar (masala) – mixture of powders of asafoetida, gingar, pepper, cumin, turmeric, coriander make vesavar. Cook this vesavar in hot ghee or oil. To make pomegranate juice first cook pomegranate in the ghee and then add buttermilk. Once it cooked filtered it.

In dwitiyotsava acharya described Kitchen Format and Kitchen Utensils:

Acharya explained about the concept of kitchen. It should be insects free, good quality chef present, good smelling kitchen, windows should be there and the site to keep gas should be west facing. Utensils should be made up of Mud. If it is not available use utensils made up of Iron, Copper, Bronze.

In tritiyotsava acharya described rules according to taste, rules for fruit consumption, meal time, benefit of taking meal in proper quantity, method of drinking water, prohibited diet, diet for humans, post meal activity, importance of aahar:

First eat sweet items then sour and lastly eat pungent and bitter items. All fruits should be taken before meal except banana and cucumber. Acharya said that lunch should be done between ten am to twelve pm. Heavy food items (for digestion) should be eaten in less quantity than

light food items. Overeating leads to indigestion and then diseased condition. Excessive hot food causes loss of power/energy/bala and if we eat cold food items it takes more time for digestion. Not too hot and not too cold food increases power/energy/bala. Very less intake of water causes indigestion. If we drink water before meals it leads to Mandagni (lack of appetite), in between the meals it helps for proper digestion and after meals leads to obesity and kapha increase symptoms. If thirsty eats land into Gulma (gaseous tumor) and if hungry drinks land into Ascites. Adhyashan – eating before previous meals digestion is complete. Vishamashan – eating at improper time in a less or large quantity. Viruddhahar – eating food items together those are having opposite properties. Acharya explain that one should drink milk regularly, take meal in proper quantity with ghee, have lukewarm water for bath. Those who sit after eating food tend to have fat belly (central obesity), vamkukshi (sleeping on the left side) - increase life span, uttan (sleeping on back) – increase bala/energy and one who run after eating will die early. To keep health in a good condition one should eat items which are made by following proper procedure of its making and also according to the season.

In chaturthotsava acharya described aahar in different ritu (season):

Acharya said that in hemant (pre winter) we should eat hot food items, ghee, curd, wheat, sugarcane and fish. Tastes should be preferred are bitter, sour, pungent. In vasant (spring) ritu dry, astringent, pungent, bitter food items, light food, old wheat, chicken, fish should be taken. In grishma (summer) ritu sweet fruits, sweet sharbat, sainted water which keeps body cool like use of camphor. In varsha (rainy) ritu salty, sour food items, fish, use of rock salt. In sharad (autumn) ritu take haritaki (indian hog plum) with sugar, amla, sweet, astringent food items, ghee, cooling food items.

In panchamotsava acharya described dincharya in that he explained some rules of diet:

One should eat meal made by his wife. He should eat according to his appetite. One should

take his meal with three or more than three people for his welfare. Afternoon nap should not be taken as it aggravates kapha dosha.

In shashtotsava acharya described rules for serving food, types of food, procedure of rice/dalkhichdi making:

Rice should be served in the middle of plate, then by order daal, ghee, meat, vegetables or fish should be served in the right part of plate, liquids should be served in the left part of plate, and above rice sweets should be served in the plate. Acharya said that rice, daal, vegetables, fish, meat, milk, wheat are the types of food. He also told that one should sit facing towards east or north direction for lunch/dinner. Lukewarm water scented with camphor should be used for drinking. Acharya explained procedure of making rice, dalkhichadi, meat and also explained qualities of cow ghee, goat ghee, radish, ginger, qualities of meat of different animals like goat, sheep, rabbit, cow, pig, peacock, deer. He also explained food items like samosa, tandur.

In saptamotsava acharya described procedure of making fish and their qualities:

Acharya explained procedure of making fish meat. He said that use of turmeric, dry ginger, coriander will reduce the foul smell of fish. Acharya explained procedure of making crocodile meat also explained procedure of making rohu fish and its qualities are it decreases vata dosha, gives bala/energy/power to heart. Acharya also explained basic and common qualities of fish those are increases kapha and pitta dosha, hot and heavy to digest, increases muscles, decreases vata dosha,

In ashtamotsava acharya described various shaka (vegetables) with their qualities and making procedure, nishidha shaka:

Acharya explained shaka varga (vegetables) and fala varga (fruits). He explained qualities of different shak (vegetables) like Vruttak (brinjal) - increases vata, Karvelli (karela) - useful in worm infection and obesity, Avala (amla) - increases appetite, Karkati (cucumber) - digestive, Methi (fenugreek) - use in vata dosha, good for heart, digestive, castor- digestive etc. also acharya said that vegetables those are more

pungent, astringent and bitter in taste 1st they should be boiled with water then with buttermilk and then dip it into the oil and make a dish from it. Acharya also explained nishidha shaka (prohibited vegetables) – except parwal (pointed gourd), kakmachi (black nightshade), punarnava (red spiderling) other shaka are harmful for eyes, nose.

In navamotsava acharya described pickle and different vatak (vadas) making procedures:

Acharya explained procedure of making korvatak (vada) or pishta vati from split black gram, fry this vada in oil. Once vada is ready add thin curd in it and powders of pepper, ginger, cumin, rock salt, asafoetida. Chinchavatak – make a vatak (vada) from split black gram or split green gram then add some tamrind juice in it. This works as appetizer, sweet in taste, decreases vata and increases pitta, good for heart.

In dashmotsava acharya described procedure of making ladoo:

Acharya explained qualities and procedure of making wheat ladoo- it gives bala/energy, heavy to digest, sweet, decreases vata and pitta dosha, increases kapha, jalebi (syrup field rings)-good for heart, increases shukra (sperm), laapsi (indian sweet dish made up of broken wheat and ghee)-increases shukra (sperm), heavy to digest, decreases vata and pitta dosha, increases kapha and fat, ghevar (disc shaped sweet cake)-decreases pitta dosha, sweet, good for heart.

In ekadashotsava acharya described kshudha vardhak yog (to increase appetite):

He explained use of buttermilk with rock salt, cardamom, pepper, asafoetida, turmeric, cumin and coriander next acharya explained use of oranges to increase appetite with sugar or pepper. Use of cooked amla in ghee with asafoetida, pepper, dry ginger, long pepper, rock salt, turmeric increases appetite, keeps tridosha in balance.

In dvadashotsava acharya described milk products, quality of milk, curd intake method, mantra for digestion of food:

Acharya explained milk products like mattha (buttermilk), curd. Cow curd qualities- sweet, give bala/energy, increases appetite, good for heart. One should drink milk after drinking or eating food items which are hot in nature, to balance the effect of that hot food items because milk is cool in nature. Cow milk is sweet. Buffalo milk is sweet, increases kapha, induces sleep. Acharya also explained, curd intake method – curd should not be consumed at night, if u want to eat then mix some dal in it or honey, sugar, amla. Curd should not be consumed in grishma (summer), sharad (autumn), vasant (spring) ritu and can consume in varsha (rainy), Shishir (winter), Hemant (pre winter). Curd rice is also explained by acharya he said that, it increases bala/energy, decreases vata pitta doshas, gives taste to mouth, bala/power to heart and increases weight. Acharya said that for digestion of food we should recall Agastyamuni, kumbhakarna, shaneshchar, badvanal, vrudodar (bheem).

DISCUSSION:

Kshemkutuhhal is a Samhita where Acharya Kshemsharma explained about various food products. He also explained food items like samosa, tandur. He explained the basics of kitchen hygiene, rules for consumption of curd, drinking water. He explained procedure of making laddoo, dalkhichdi, vadas, pickle etc.

CONCLUSION:

In today's era there are lots of different food items available. Food habits and their making procedure are changing day by day. Lifestyle disorders are now common due to not following these rules so one should follow these basic rules and pathya-apathya to stay healthy.

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