

# A Review on Importance and Concept of Nityasevaniya Dravyas in Modern Era

Dr. Rekha<sup>1</sup>, Dr.Devendra Singh Chahar<sup>2</sup>

*Ph.D Scholar, Department of Maulik Siddhant, Post Graduate Institute of Ayurveda, Jodhpur.  
Associate Professor & H.O.D., Department of Maulik Siddhant, Post Graduate Institute of Ayurveda, Jodhpur.*

Date of Submission: 10-10-2024

Date of Acceptance: 20-10-2024

## ABSTRACT

Ayurveda is the most ancient and well-developed science describing about a perfect lifestyle which says human body system and diseases both origin from Ahara (Diet). Acharyas have mentioned three Basic elements i.e. Ahara, Nidra, Brahmacharya by support of which Ayu can be maintained. At the same time, society is suffering from the adverse effects of its excessive use in the form of lifestyle disorders such as Hypertension, Stroke, Renal impairments etc. Ahara stands at first place amongst these three for Healthy Body and Mind. Acharya Charaka has described few Ahara Dravyas which should be used regularly are known as Nityasevaniya Dravyas. Ayurveda has a holistic and person centric approach towards health & disease which in turn necessitates consideration of several factors. The concept of Nityasevaniya Dravyas offers a valuable approach to healthcare that is relevant in the modern era. Developing and validating as enumerated in Ayurvedic classical texts can help in combating various lifestyle disorders.

**Keywords:** Ahara, Health, Lifestyle disorders, Nityasevaniya Dravyas

## I. INTRODUCTION

Health is a state of complete physical, mental and social well-being and not merely the

## II. AIM AND OBJECTIVE

To explore and review the concept of Nitya Sevaniya Dravya.

## III. MATERIAL AND METHODS

Descriptions related to Nitya Sevaniya Dravya were collected from different Ayurvedic literature, modern texts as well as the data bases Google scholar, PubMed, AYUSH Research Portal, DHARA, studies available on Research Gate web-based search engines, journal, were used to searched and presented in an organized manner.

absence of disease or infirmity as per W.H.O. Amongst them physical health is mainly important as other factors are depended on it. Physical health is the result of the energy intake and energy consumption by one self. Energy consumption is some-how involuntary factors, while the energy intake is can be voluntary factor. Hence, the energy intake is in the focus for the maintenance of health, which is dependent on one's Diet quality and quantity. Amongst the Basic Principles of Ayurveda for wellbeing; Acharyas have mentioned three Basic elements i.e. Ahara, Nidra, Brahmacharya by support of which Ayu can be maintained, collectively termed as 'Trayopastambha'<sup>1</sup>. At the same time, society is suffering from the adverse effects of its excessive use in the form of lifestyle disorders such as Hypertension, Stroke, Renal impairments etc.

Ahara stands at first place amongst these three for Healthy Body and Mind. Acharya Charaka has described few Ahara Dravyas which should be used regularly are known as Nityasevaniya Dravyas. Considering all factors described in Concept of Swasthya and supporting the aim of Ayurveda i.e. 'Swasthya Swasthya Rakshana and Aturasya Vikarprashamana', Acharya Charakahas described the concept of Nitya Sevaniya Dravya in Charaka Samhita.

## IV. RESULT

The term 'Nitya Sevaniya' denotes the substance which can be consumed. Nitya Sevaniya Dravyas are required because food is the entity which is responsible for Health and Diseases both, depending on its Content and Properties. As quoted in Charaka Samhita, Wholesome food is cause of growth of the person and unwholesome food is cause of diseases. Wholesomeness of food is one of the factors responsible for growth and strength. Thus, the idea underlying the prevention of diseases is that one should take diet and observe regimen with due regard to seasonal propriety so that the diet taken, and the regimens observed,

alleviate such of the doshas as are liable to be aggravated due to seasonal effects<sup>2</sup>.

#### Criteria for Nitya Sevaniya Dravyas:

- ✓ Maintenance of health
- ✓ Prevention from diseases

Only such diet is to be regularly used which is beneficial to the maintenance of health and prevents from ailments. Acharya Charaka has enlisted three category of Food substances in in 5 th Chapter of Sutrasthana.

- ✓ Substances which should not be used continuously, Not be consumed or consumed in proper Matra (quantity) after Bubhuksha (indicates strong appetite)
- ✓ Substances which should be consumed but not continuously.
- ✓ Few Substances- Abhyasa- Continuous use of which can be done.

Which can be used on daily basis with due regards to principles of Ahara, Aharavidhi, Matra etc. are described as below:

- Shashtika (a kind of rice harvested in sixty days)
- Shali (*Oryzasatium* Linn.)
- Mudga (*Vignaradiata* L.)
- Saindhava (Rock salt)
- Amalaka (*Emblica officinalis* Gaertn.)
- Yava (*Hordeumvulgare* L.)
- Antarikshajala (Rain water)
- Paya(Cow's milk)
- Sarpi (Cow's ghee)
- Jangalamamsa (meat of animals dwelling in arid climate)
- Madhu(Honey).

These are the substances which can be consumed continuously.

#### Properties of Nityasevaniya Dravyas according to Varga:

##### Shuka Dhanya:

Raktashali do not produce much of Vata (Alpamaruta); they are bowel-binding, they produce stool in small quantity (badhaalpavarchas), they are unctuous and nourishing, red variety of rice (raktalali) is the best in as much as it relieves thirst and alleviates all the three vitiated dosha<sup>3</sup>.

Shashtika rice (which is harvested in summer) is cold in potency, unctuous, light (aguru), sweet, alleviator of the three dosha and stabilizing (sthira)<sup>4</sup>.

Yava(barley): It produces Vata and stool in large quantity. It is stabilising and strength promoting. Barley is strength-promoting because it clarifies

obstruction to channels of circulation or because of its specific action<sup>5</sup>.

##### Mansa Varga:

Janglamansa is beneficial for Sannipata, Kaphanubandha. Pittottara (increased Pitta) and Madhya Vatika<sup>6</sup>.

##### Shamidhanya:

Among all the pulses utilized in the form of soup, Mudga is the best. It alleviates the vitiated Kapha and Pitta<sup>7</sup>.

##### Phala Varga:

Prachina Amalaka is Doshghna and GaraVishahara<sup>8</sup>.Amalaki (*Emblica officinalis* Gaertn.) contains all tastes except lavana<sup>9</sup>.

##### Jala varga:

Pure water has Shita (coldness), Shuchi(purity), Shiva (benevolence), Mrushta (pleasantness), Vimal(clearness) and Laghu (lightness) properties which varies as per storage place<sup>10</sup>.

##### Gorasa Varga:

Cow Milk is having ten properties viz. Swadu (sweetness), Shita (coldness), Mridu (softness), Snigdha (Unctuousness), Bahala (density), Shlakshana (smoothness), Picchhila(sliminess), Guru (heaviness), Manda(slowness), Prasanna (clarity) and these are also the properties of Ojas. So milk having identical properties is conducive to the promotion of Ojas. Thus, milk is an elixir per excellence<sup>11</sup>.

**Sarpi:** It improves Memory, Appetite, MedaDhatu, Ojasand Kapha, decreases VataDosha, Pitta Dosha, Visha (poison). It is best among all Sneha (unctuous substance), having properties like Shita/cold potency, Madhura (sweet taste) and Vipaka, Yogavahi and lots of actions by Samskara, Samyoga and proper method of use<sup>12</sup>.

##### Ikshu Vikriti Varga:

Makshika is best among honey, having color like oil, due to collection from various sources it is Param yogvahi<sup>13</sup>.Makshika is best among honey, having color like oil, due to collection from various sources it is 'Paramyogavahi', useful in Shwasa etc.

##### Common Properties of Madhu:

- Sandhanaka, Chhedana, Raktapitta, Kaphapaha<sup>14</sup>

- Agnidipana, Lekhana, Hridya (Hridayapriya and Hitam), Shodhana, Tridosha Prashmanam<sup>15</sup>

**Aharayogi Varga:** Saindhava has Lavana rasa, MadhuraAnurasa, Snigdha, LaghuGuna, Noshna/ShitaVirya, and Rochana, Dipana, Vrishya, Hridya, Chakshushya, Tridoshaghna Karma<sup>16</sup>. It overcomes Pitta by Swadupaka, Kapha by Laghava and Vayu

by Lavana Rasa and considered as best amongst all the Salts.

**Saindhava (Rock salt):** Rock salt is good for digestion without causing stomach irritation, without worsening gastritis as it is Avidahi. It improves appetite, removes intestinal and abdominal gases, cramps, and soothes heartburn, relieves constipation, bloating

**Table 1: Properties of Nityasevaniya Dravyas as per Charaka<sup>17</sup>**

| Substances           | Varga             | Rasa                               | Guna                 | Virya           | Vipaka  |
|----------------------|-------------------|------------------------------------|----------------------|-----------------|---------|
| Raktashali           | ShukaDhanya       | Madhura (Sweet)                    | Snigdha              | Sheeta          | Madhura |
| Shashtika            | ShukaDhanya       | Madhura                            | Snigdha, Laghu       | Sheeta          | Madhura |
| Yava                 | ShukaDhanya       | Swadu                              | Ruksha, Laghu        | Sheeta          | Katu    |
| Mudga                | ShamiDhanya       | Kashaya (Astringent), Madhura      | Ruksha, LaghuVishada | Sheeta          | Katu    |
| Janglamamsa          | Mamsavarga        | Madhura, Kashaya                   | Laghu                | Sheeta          | -       |
| Makshika(Honey)      | IkshuvikrutiVarga | Madhura, Kashaya                   | Ruksha, Laghu        | Sheeta          | Madhura |
| Saindhava(Rock salt) | AharayogiVarga    | Lavana rasa, MadhuraAnurasa        | Snigdha, Laghu       | Noshna / Sheeta | Madhura |
| Amalaki              | Phalavarga        | All tastes except lavana           | Sara                 | Sheeta          | Madhura |
| Jala(Pure water)     | Jalavarga         | Swadu and Anirdeshya/ Avyakta rasa | Sheeta(cold)         | Sheeta          | -       |
| Paya(Cow Milk)       | GorasaVarga       | Madhura                            | Sheeta               | Sheeta          | Madhura |
| Sarpi(Ghee)          | GorasaVarga       | Madhura                            | Laghu                | Sheeta          | Madhura |

**Table 2: Nityasevaniya Ahara Dravya according to different Classics<sup>18</sup>**

| Dravya         | Charaka Samhita | Ashtanga Samgraha | Ashtanga Hridaya | Kaiyadeva Nighantu |
|----------------|-----------------|-------------------|------------------|--------------------|
| Amalaki        | +               | +                 | +                | +                  |
| Antarikshajala | +               | +                 | +                | +                  |
| Balamulaka     | -               | +                 | +                | +                  |
| Dadima         | -               | +                 | +                | +                  |
| Godugdha       | +               | +                 | +                | +                  |
| Goghruta       | +               | +                 | +                | +                  |
| Godhuma        | -               | +                 | +                | +                  |
| Jangalamamsa   | +               | +                 | +                | +                  |
| Jivanti        | -               | +                 | +                | +                  |
| Madhu          | +               | +                 | +                | +                  |
| Mrudvika       | -               | +                 | +                | +                  |
| Mudga          | +               | +                 | +                | +                  |
| Pathyaa        | -               | +                 | +                | +                  |
| Patola         | -               | +                 | +                | +                  |
| Saindhava      | +               | +                 | +                | +                  |
| ShashtikaShali | +               | +                 | +                | +                  |
| Sharkara       | -               | +                 | +                | +                  |

|              |   |   |   |   |
|--------------|---|---|---|---|
| Sunishannaka | - | + | + | + |
| Vastuka      | - | + | + | + |
| Yava         | - | + | + | + |

**Table 3: Guna- Karma of Nityaseavaniya Dravya**

| Sr.No. | Substances     | Rasa                                | Vipaka  | Virya  | Effect                                       |
|--------|----------------|-------------------------------------|---------|--------|--|
| 1.     | Amalaka        | Amla, Madhura, Tikta, Kashaya, Katu | Madhura | Sheeta | Tridoshara                                   |
| 2.     | Antarikshajala | Avyakta                             | -       | Sheeta | Tridosahara, Raktaprasadana                  |
| 3.     | Dadima         | Amla, Kashaya, Madhura              | Madhura | Sheeta | Vatahara, Kapha-Pita avirodhi                |
| 4.     | Go Dugdha      | Madhura                             | Madhura | Sheeta | Vata-Pitta hara                              |
| 5.     | Go Ghrita      | Madhura                             | Madhura | Sheeta | Vata-PittaharaTridosahara                    |
| 6.     | Godhuma        | Madhura                             | Madhura | Sheeta | Vata-Pitta                                   |
| 7.     | Jangalamamsa   | Kashaya, Madhura                    | -       | Sheeta | Tridosahara, Alpaabhishtyandi                |
| 8.     | Jivanti        | Madhura                             | Madhura | Sheeta | Tridosahara                                  |
| 9.     | Madhu          | Kashaya, Madhura                    | -       | Sheeta | Kapha-Pitta hara, VataPrakopakaraTridosahara |
| 10.    | Mridvika       | Madhura                             | Madhura | Sheeta | Vata-Pittahara                               |
| 11.    | Mudga          | Madhura, Kashaya                    | Katu    | Sheeta | Kapha-PittaharaAlpaVatakara                  |
| 12.    | Mulaka (bala)  | Katu, Tikta                         | -       | Ushna  | Tridosahara                                  |
| 13.    | Pathya         | Kashaya, Katu, Tikta, Madhura, Amla | Madhura | Ushna  | Tridosahara                                  |
| 14.    | Patola         | Katu                                | -       | Ushna  | Kapha-PittaharaTridosahara                   |
| 15.    | Saindhava      | Lavana, Madhura                     | Madhura | Sheeta | Tridosahara                                  |
| 16.    | ShasthikaShali | Madhura, Kashaya                    | Madhura | Sheeta | Tridosahara                                  |
| 17.    | Sharkara       | Madhura                             | Madhura | Sheeta | Pittahara                                    |
| 18.    | Sunishannaka   | -                                   | -       | -      | Tridosahara                                  |
| 19.    | Vastuka        | Madhura                             | Katu    |        | Tridosahara                                  |
| 20.    | Yava           | Kashaya, Madhura                    | Katu    | Sheeta | Kapha-Pitta hara                             |

## V. DISCUSSION

A healthy diet is one that helps to maintain or improve overall health. A healthy diet provides the body with essential nutrition, fluid, adequate essential amino acids from protein<sup>19</sup>, essential fatty acids, vitamins, minerals, and adequate calories. Yava (Barley) can be a good supplier of protein, fibers and micro-nutrients in diet. Consumption of Yava foods have been shown in clinical trials to lower blood glucose. The Soluble fiber  $\beta$ -glucan in barley is effective in lowering blood cholesterol, also affect glycemic responses<sup>20</sup>. Madhu (Honey) has anti diabetic effects that can improve glycemic control and metabolic disorder<sup>21</sup>. The Vitamin C present in Amla (Indian gooseberry) promotes proper functioning of the pancreas and keeps blood sugar level. Raktashali (Brown rice) contains a fair amount of fiber (1.8%), Varying amounts of resistant starch are also found in both white and

brown rice. Resistant starch helps feed the beneficial bacteria in the gut, stimulating their growth. In the colon, resistant starch leads to the formation of short-chain fatty acids, such as butyrate, which may improve colon health and cut the risk of colon cancer. White rice contains virtually no fiber, whereas brown rice is a good source. Both types may also contain varying amounts of resistant starch, which may promote colon.

Copper - Often found in whole grains, copper is low in the Western diet. Poor copper status may have adverse effects on heart health<sup>22</sup>. Ferulic acid - A strong antioxidant found in rice bran may protect against various chronic diseases, such as cancer, diabetes, and cardiovascular disease<sup>23</sup>. The bran of brown rice may be a good source of ferulic acid, lignans and phytic acid. Eating white rice may have an adverse

effect on blood sugar balance, and should be avoided by people with diabetes. On the other hand, brown rice is generally regarded as a low-glycemic food, with beneficial effects on blood sugar control.

Minerals of Salt (SaindhavaLavana): Salt is made up of two main minerals Sodium, chloride<sup>24</sup> and other trace minerals like Pottasium. Sodium is an essential nutrient necessary for maintenance of plasma volume, acid-base balance, transmission of nerve impulse and normal cell function. Potassium is an essential nutrient needed for maintenance of total body fluid volume, acid and electrolyte balance and normal cell function. Increased potassium intake reduces systolic and diastolic blood pressure in adults. Along with medicines, there is requirement of proper diet and lifestyle management for better results. Current researches also show the requirement of Physical activity for metabolic disorders.

NityaSevaniya dietary substance followed with principles of Dinacharya (Daily regimen), Vyayama (Exercise), Ritucharya(Seasonal regimen), Nidanaparivarjana (avoidance of etiological factors) etc. all together can give good contribution for Prevention and Control of different Metabolic and Lifestyle diseases in current era. After knowing the rationality of NityaSevaniyaDravya. It is necessary to know that exactly how to get maximum benefits from Prakrita/Wholesome things. This can be understood with help of term Agni, Matra and Kala, which are highly responsible for creating final impact in the body whatever one eats. Nityasevaniyadravyas act by nourishing Rasa dhatu, Rasa dhatu to its succeeding Dhatu.NityasevaniyaDravys can be responsible for health if consumed in their 'Prashasta' condition; by means in substance at its ideal quality, consumed in proper quantity at proper time with regard to Desha etc. and if not, their 'Vaigunya' can lead to diseases even.

## VI. CONCLUSION

Concept of Nityasevaniyadravyas is described in Brihhttrayi under different headings, but the ultimate aim is same i.e. Swasthyanuvartana. NityasevaniyaDravyas are important and relevant in current era also, and they are bounded to code and conducts of diet, they are similar to daily diet chart but different than only calorie based criteria, which do not concern about the precise assessment of Prakriti, Agni, Desha, Kala, Matra, Awastha etc.

## COMPETING INTEREST

Authors have declared that no competing interest exist.

## REFERENCES

- [1]. CharakaSamhita of Agnivesha, Elaborated by Charaka and Dridhabala, With commentary of Chkarapanidaytta, Edited by VidyaYadavjiTrikamjiAcharya, ChaukhambhaSurbhartiPrakashan, Varanasi Sutrasthana ,Ch. 11,Verse 35, Reprint 2014, Pg.no. 74
- [2]. CharakaSamhita of Agnivesha, Elaborated by Charaka and Dridhabala, With commentary of Chkarapanidaytta, Edited by VidyaYadavjiTrikamjiAcharya, ChaukhambhaSurbhartiPrakashan, Varanasi Sutrasthana ,Ch. 7,Verse 45, Reprint 2014, Pg.no. 53
- [3]. Ibidem (1) ChrakaSamhita, Sutrastana,Ch. 27/10,Pg.no.153
- [4]. Ibidem (1) ChrakaSamhita, Sutrastana,Ch. 27/13,Pg.no. 154
- [5]. Ibidem (1) ChrakaSamhita, Sutrastana,Ch. 27/19,Pg.no. 154
- [6]. Ibidem (1) ChrakaSamhita, Sutrastana,Ch. 27/59,Pg.no. 157
- [7]. Ibidem (1) ChrakaSamhita, Sutrastana,Ch. 27/23,Pg.no. 155
- [8]. Ibidem (1) ChrakaSamhita, Sutrastana,Ch. 27/ 146,Pg.no.161
- [9]. Ibidem (1) ChrakaSamhita, Sutrastana,Ch. 27/147,Pg.no.161
- [10]. Ibidem (1) ChrakaSamhita, Sutrastana,Ch. 27/198,Pg.no. 163
- [11]. Ibidem (1) ChrakaSamhita, Sutrastana,Ch. 27/217-218,Pg.no. 165
- [12]. Ibidem (1) ChrakaSamhita, Sutrastana,Ch. 27/ 231-233,Pg.no.166
- [13]. Ibidem (1) ChrakaSamhita, Sutrastana,Ch. 27/249,Pg.no.167
- [14]. Ibidem (1) ChrakaSamhita, Sutrastana,Ch. 27/245, pg 167
- [15]. Ibidem (12) SushrutaSamhita, Sutrasthana, Ch.45/132;207
- [16]. Ibidem (1) ChrakaSamhita, Sutrastana,Ch. 27/300,Pg.no 170
- [17]. Ibidem (1) ChrakaSamhita, Sutrasthana , Ch.27.
- [18]. An Experimental Study of Concept of NityaSevaniya and AsevaniyaAharaDravya- Dr.SayleeDeshmukh, Dept. of BP, 2017. (Ph.D Thesis). Ibidem (1)Commentator



- ChkrapaniChrakaSamhita, Sutrasthana, Ch.5/12, p.38.  
AsthangahridayaSutrasthahana, Ch.8/42, p-157. Y.T. Acharya And Narayana Ram AcharyaKavyatirthaSushrutaSamhita, Repr., Sutrasthana, Chapter 20, Sutra 5, ChaukhambhaSurabharatiPrakashana, Varanasi, 2008, p.94. Dr.Shivprasad Sharma, AsthangaSamgraha, Repr. Sutrasthana, Chapter 10, Sutra 45, Chaukhambhasanskrit Series Office, Varanasi, 2012, Isbn: 978-81-7080-186-9. p.108. Prof.Priyavrata Sharma And Dr.Guruprasad Sharma, KaiyadevaNighantu, Viharavarga, Sutra 277-278, (Pathyapathya-Vibodhaka), ChaukhambaOrientalia, Varanasi, 2009, Isbn: 978-81-7637-142-1, p.527
- [19]. [https://en.wikipedia.org/wiki/Healthy\\_diet#cite\\_ref-1](https://en.wikipedia.org/wiki/Healthy_diet#cite_ref-1) Jump up^ "Essential Amino Acid Requirements: A Review"[ Accessed on 2023 Oct. 20]
- [20]. Sridhar reddy et al, Yava (Barley) The disease specific diet in Prameha, IAMJ: Volume 2; Issue 5; Nov-Dec-2014.
- [21]. Journal of Diabetes and metabolic disorders 2014;13:23, www. Benefits –of-honey.com
- [22]. <http://www.organicfacts.net> [ Accessed on 2023 Oct. 20]
- [23]. <http://www.organicfacts.net> [ Accessed on 2023 Oct. 20]
- [24]. WHO | Salt reduction [ Accessed on 2023 Oct. 20]