

NITYA SEVANIYA AAHARA DRAVYAS: A REVIEW OF DAILY CONSUMABLE
FOODS IN AYURVEDA¹*Vd. Komal Suresh Chaudhari, ²Vd. Ramesh Ujwale¹PG Scholar, Department of Swasthavritta and Yoga, MAM's Sumatibhai Shah Ayurved Mahavidyalaya, Hadapsar, Pune-28.²Head of Department, Department of Swasthavritta and Yoga, MAM's Sumatibhai Shah Ayurved Mahavidyalaya, Hadapsar, Pune-28.***Corresponding Author: Vd. Komal Suresh Chaudhari**PG Scholar, Department of Swasthavritta and Yoga, MAM's Sumatibhai Shah Ayurved Mahavidyalaya, Hadapsar, Pune-28. DOI: <https://doi.org/10.5281/zenodo.23275764>**How to cite this Article:** ¹*Vd. Komal Suresh Chaudhari, ²Vd. Ramesh Ujwale (2026). Nitya Sevaniya Aahara Dravyas: A Review Of Daily Consumable Foods In Ayurveda. European Journal of Pharmaceutical and Medical Research, 13(10), 494–500.

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ABSTRACT**Introduction:** Ayurveda emphasizes healthy living through appropriate diet and lifestyle. Nitya Sevaniya Aahara refers to wholesome food substances recommended for regular consumption to support health and prevent disease.**Aim:** To review the classical concept of Nitya Sevaniya Aahara and its relevance to health promotion. **Materials and Methods:** A narrative review was conducted using classical texts including Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya and Bhavaprakasha Nighantu, along with relevant published literature. **Results:** Ten major food substances described by Charaka were reviewed for their Rasa, Guna, Virya, Vipaka and Dosha Karma. These foods are described as supportive of digestion, nourishment and maintenance of physiological balance.**Conclusion:** Nitya Sevaniya Aahara provides an Ayurvedic framework for daily wholesome food selection and has relevance to preventive nutrition and health promotion from a Swasthavritta perspective.**KEYWORDS:** Nitya Sevaniya Aahara Dravyas; Ayurveda; Swasthavritta; Preventive Nutrition; Daily Diet; Health Promotion.**INTRODUCTION**

Ayurveda gives great importance to maintaining health through proper diet and lifestyle. Swasthavritta mainly deals with the preservation of health through practices such as Dinacharya, Ritucharya and proper Ahara. Among these, Ahara (food) has an important role because it provides nourishment, strength and energy and supports normal body functions. Ayurveda considers Ahara as one of the three supporting pillars of life (Trayopastambha), along with Nidra and Brahmacharya.^[1]

In Ayurveda, Nitya Sevaniya Aahara refers to food substances that are suitable for regular or daily consumption. Charaka Samhita describes certain wholesome foods that can be used regularly to maintain health and help prevent the development of diseases.^[1] This concept shows that Ayurveda gives importance to daily food choices as a simple way of maintaining health,

rather than using dietary measures only after illness occurs.

The classical texts mention foods such as Shashtika Shali, Mudga, Saindhava, Amalaki, Yava, Antariksha Jala, Go-Dugdha, Go-Ghrita, Jangala Mamsa and Madhu as Nitya Sevaniya Aahara.^[1] Acharya Vagbhata has also mentioned several other wholesome foods suitable for regular use.^[2] These foods are described according to their Rasa, Guna, Virya, Vipaka and Dosha Karma, which help to understand their effects on digestion, nourishment and maintenance of body balance.^[3]

Although these foods are described in different Ayurvedic texts, their systematic study as daily-consumable foods is useful for understanding their importance in health promotion. Therefore, the present review focuses on the classical concept of Nitya Sevaniya Aahara, the major food substances included under it, their Ayurvedic

properties and the rationale for their regular consumption from a Swasthavritta perspective.

METHODOLOGY

Classical Ayurvedic texts were considered as the primary source of information for the present review. Relevant information was collected from Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya and Bhavaprakasha Nighantu, with particular emphasis on food substances recommended for regular consumption and their Ayurvedic properties. Published research articles and review articles were referred to as secondary sources to support the interpretation of the classical descriptions and dietary relevance of the identified Nitya Sevaniya Aahara Dravya.

Review of literature

षष्टिकाञ्छालिमुद्रांश्च सैन्धवामलके यवान्।

आन्तरीक्षं पयः सर्पिर्जाङ्गलं मधु चाभ्यसेत्॥(च. सू. ५/१२)[4]

तच्च नित्यं प्रयुञ्जीत स्वास्थ्यं येनानुवर्तते।

अजातानां विकाराणामनुत्पत्तिकरं च यत्॥(च. सू. ५/१३)[5]

The Nitya Savaniya Aahar Dravya will include

1. Shastikashali (Rice maturing in 60 days)

Superiority of these foods within their categories

लोहितशालयः शूकधान्यानां पथ्यतमत्वे श्रेष्ठतमा भवन्ति, मुद्राः शमीधान्यानाम्, आन्तरिक्षमुदकानां, सैन्धवं लवणानां, गव्यं सर्पिः सर्पिषां, गोक्षीरं क्षीराणांप्रकृत्यैव हिततमानामाहारविकाराणां प्राधान्यतो द्रव्याणि व्याख्यातानि भवन्ति ॥ (च. सू. २५/३८)

In Sutrasthana 25, Charaka ranks the best (Shreshtha) member of several food groups: the red rice (Lohita Shali) is the most wholesome among the awned grains, Mudga among the pulses, rain water among waters, Saindhava among salts, cow's ghee among ghees and cow's milk among milks.^[7] These dravya are described as naturally wholesome (Prakritya eva hitatama) and are

2. Mudga (Green Gram)
3. Saindhava (Rock Salt)
4. Amalaki (Indian Gooseberry)
5. Yava (Barley)
6. Antarikshajala (Rain Water)
7. Go-Dugdha (Cow's Milk)
8. Go-Ghrita (Cow's Ghee)
9. Jangalamansa (Meat of animals found in arid regions)
10. Madhu (Honey)

According to Acharya Vagbhata some of the otherwholesome food items that can be included are:

शीलयेच्छालिगोधूमयवषष्टिकजाङ्गलम्।

सुनिषण्णकजीवन्तीबालमूलकवास्तुकम्॥

पथ्यामलकमृद्वीकापटोलीमुद्रशर्कराः।

घृतदिव्योदकक्षीरक्षौद्राडिमसैन्धवम्॥(वा. सू. ८/४२)

Godhuma (wheat), vegetables like Sunishannaka, Jivanthi, Balamulaka, Pathya (Terminalia chebula), Mrudwika (Vitis vinefera), Patola (Trichosanthusdioca), Sharkara (sugar), Dadima can be consumed habitually.^[6]

placed first among the food substances that do not disturb the body.

Classically, these dravya are excellent for digestion, excretion of Mala and formation of Dhatu, and importantly they do not vitiate the Doshas.

Properties of Nitya Sevaniya Aahar Dravyas in Ayurveda Shastika shali (Rice maturing in 60 days)

Table no 1: Ayurvedic properties of shastika shali.

Sanskrit Name	Vrihi, Tandula
Botanical Name	Oryza sativa
Family	graminae
English Name	Rice
Hindi Name	Dhan
Rasa, Anurasa	Madhura (Sweet), Kashaya (Astringent)
Guna	Laghu (light for digestion), Snigdha (unctuous)
Virya	Sheeta
Vipaka	Madhura
Dosha Karma	Alleviator of the Tridosha
Dhatu Karma	Hridya, Ruchikara, Pittahara, Vrishya (Aphrodisiac), Vishaghna, Mutrala, Brimhana, Swarya, Baddhavarchskara

All the above mentioned properties from Ch.Su.27/10
Shashtika Shali (60-day rice) is a nutritious cereal that provides energy along with proteins, minerals, and B-complex vitamins such as thiamine, riboflavin, and

niacin. It contributes substantially to daily energy requirements, accounting for approximately 70–80% of total energy intake.

Mudga (Green gram)

Table no 2: Ayurvedic properties of Mudga.

Botanical Name	Vigna radiata
Family	Leguminosae
English Name	Green gram dal
Rasa, Anurasa	Madhura (sweet), Kashaya (astringent)
Guna	Laghu and Ruksha (dry), Visada (non-slimy), Vishada (clears the obstructed body channels)
Virya	Sheeta
Vipaka	Katu (pungent)
Dosha Karma	Kapha Pittahara. It alleviates the vitiated Kapha and Pitta.
Dhatu Karma	Grahi (absorbent), Drishti Prasadana (good for eyes) (Ref: Su.Su.46/27), Jvaraghna (Bhava Prakash)

Mudga (green gram) is considered the foremost among Shimbhi Dhanya (pulses) in Ayurveda. It provides nutrients such as iron (3.9 mg/100 g) and potassium (1150 mg/100 g) and is commonly consumed as a nourishing soup. Pulses are traditionally described as

Kaphamedohara and Pathya, making them useful in dietary management of obesity and cardiovascular conditions. Modern research also suggests that regular legume consumption may be associated with a lower risk of coronary and cardiovascular diseases.^[8]

Saindhava Lavana (Rock salt)

Table no 3: Ayurvedic properties of Saindhava Lavana.

Botanical Name	Sodium chloride
English Name	Rock salt
Rasa, Anurasa	Salty, slightly sweet taste
Guna	Visyandi, Sukshma, Ushna, Vyavayi, Snigdha (unctuous), Tikshna and Laghu (light), Avidhahi (unlike regular salt, does not cause burning sensation)
Virya	Sheeta
Vipaka	Madhura
Dosha Karma	Tridoshamak
Dhatu Karma	Agnideepaka (improve digestion), Pachaka, Ruchikara (improves taste), Chakshushya, Lekhana, Vibandhahara (laxative), Hridya (good for heart), Shothahara, Vrana Sodhaka and Ropana, (Sukra Vardhak, aphrodisiac), Vrisya

According to Charaka Samhita, Saindhava Lavana (rock salt) is included among the substances suitable for regular consumption. It contains various minerals and trace elements such as iodine, lithium, magnesium, phosphorus, potassium, chromium, manganese, iron, and zinc. Compared with ordinary table salt, Saindhava

Lavana is traditionally considered lighter and less likely to promote water retention. Therefore, it has been described as a preferable salt, particularly in the context of cardiac conditions, hypertension, and renal disorders.^[9]

Amalaki (Embolica officinalis)

Table no 4: Ayurvedic properties of Amalaki.

Botanical Name	Embolica officinalis
Family	Phyllanthaceae
English Name	Gooseberry (Part used: Phala, fruit)
Rasa, Anurasa	Pancharasa (Amlapradhana) (except salty taste)
Guna	Guru (heavy), Sheetam (coolant)
Virya	Sheeta
Vipaka	Madhura
Dosha Karma	Tridosha Shamaka, mainly Pittashamaka
Dhatu Karma	Chakshushya (good for eyes, improves vision), Keshya, Rechana, Deepana, Vrishya, Kusthaghna, Anulomana, Rasayana (rejuvenating), Balya, Kaphaghna, Krimighna, Vayasthapana (of all herbs Amla is best for anti-aging), Ruchya, Medhya, Daha Prashamana, Bhagna Sandhana Kara

Amalaki is considered a rich natural source of vitamin C and contains bioactive constituents such as phyllembin, gallic acid, tannins, pectin, and ascorbic acid. It exhibits antioxidant, hepatoprotective, and anti-inflammatory properties and may support iron absorption. Ayurveda recognizes Amalaki as an important Rasayana and a drug of choice for Vayasthapana (promotion of healthy ageing). Charaka has described it as Ayushya, Deepaniya, and Pachaniya, while Bhavaprakasha and

Dhanvantari Nighantu have emphasized its Rasayana properties.^[10,11] Amalaki is considered beneficial for maintaining Tridosha balance, particularly Pitta, and Vagbhata has mentioned it among the useful drugs in Prameha, along with Haridra.^[12] It also provides minerals and vitamins such as calcium, phosphorus, iron, carotene, and B-complex vitamins, contributing to its nutritional and anti-ageing potential.

Yava (Barley)

Table no 5: Ayurvedic properties of Yava.

Botanical Name	Hordeum vulgare
Family	Gramineae
English Name	Barley
Hindi Name	Java
Rasa, Anurasa	Madhura (sweet), Tikta (bitter), Kashaya (astringent)
Guna	Isat Guru (light), Ruksha (dry), Pichila (slimy), Mridu (soft), Sara (flows easily)
Virya	Sheeta
Vipaka	Katu (pungent)
Dosha Karma	Kapha Pitta Shamaka and Vatakara
Dhatu Karma	Mutrala, Lekhana (scraping effect), Medohara (eliminates excess fat), Vrishya (aphrodisiac), Varnya (increases complexion), Swarya (helps to gain good voice), Agnideepana (increases appetite and metabolism), Purisajanana, Vatakara (increases excreta and Vata), Balya, Sthairyakara (stabilizes the body)

Yava (barley) is an important cereal described under Shukadhanya Varga in Ayurveda. Classical texts and contemporary research recognize its use both as a Pathya

(wholesome dietary substance) and as a therapeutic food (Aushadha).

Antariksha Jala (Rain water)

Table no 6: Ayurvedic properties of Antariksha Jala.

English Name	Rain water
Rasa, Anurasa	Avyakta Rasa (imperceptible taste)
Guna	Laghu (light), Sheetu (cold)
Virya	Sheetu (cold)
Vipaka	Madhura (sweet)
Dosha Karma	Kapha Pitta Shamaka and Vatakara
Dhatu Karma	Jeevana (gives life), Tarpana (satiating), Hridya (good for heart), Buddhivardhaka (improves intellect)

Antariksha Jala (rainwater/sky water) is regarded in Ayurveda as the purest and primary natural source of water. It is described as tasteless, life-sustaining, nourishing, refreshing, and capable of alleviating thirst,

fatigue, weakness, burning sensation, drowsiness, fainting, and intoxication. It is considered highly beneficial for maintaining overall health.

Go-Dugdha (Cow's milk)

Table no 7: Ayurvedic properties of Go-Dugdha.

Sanskrit Name	Paya, Dugdha, Ksheera
English Name	Cow's milk
Rasa, Anurasa	Madhura (sweet)
Guna	Sheetu (cold), Mridu (soft), Snigdha (unctuous), Bahala (thick), Slakshan (smoothness), Pichilla (sliminess), Guru (heavy) and Manda (mild)
Virya	Sheetu (cold)
Vipaka	Madhura (sweet)
Dosha Karma	Kapha Pitta Shamaka (alleviates Kapha Pitta) and Vatakara (aggravates Vata)
Dhatu Karma	Prasanna (clarity), Pravara Jivaniya (for promotion of Oja), Rasayana (elixir par excellence), Tarpana, Hridya, Buddhivardhaka, Jivaniya, Rasayana, Brimhaniya

Go-Dugdha (cow's milk) is described by Acharya Charaka as an important rejuvenative and nourishing food. It provides proteins, fats, carbohydrates, vitamins, minerals, and calcium. Ayurveda considers properly digested milk beneficial for nourishing all Dhatus, promoting Ojas, balancing Vata and Pitta, and supporting

strength and vitality. It is also regarded as Jivaniya and Vrishya.^[13,14,15] Traditionally, cow's milk is indicated in weakness, emaciation, chronic fever, dysuria, and bleeding disorders, while regular intake with ghee is described a beneficial for healthy ageing.

Go-Ghrita (Cow's ghee)

Table no 8: Ayurvedic properties of Go-Ghrita.

Sanskrit Name	Ghrita, Ajya, Sarpi
English Name	Clarified butter
Rasa, Anurasa	Madhura (sweet)
Guna	Snigdha, Mridu, Sheeta, Guru, Yogavahi
Virya	Sheeta (cold)
Vipaka	Madhura (sweet)
Dosha Karma	Vata Pitta Shamaka (alleviates Vata and Kapha), Kaphavridhikara
Dhatu Karma	Smriti Buddhi Agni Sukra Oja (promotes memory, intellect, power of digestion, semen, Oja); promotes Kapha and Fat; Visha (alleviates toxic condition); Sarva Sneha Uttamam (best of all unctuous substances); Sahstra Virya (when administered according to prescribed procedure, its potency and utility increases thousand times); Chakshushya; Kshata Kshina (phthisis and consumption); Vriddha Baal Abala (good for old, children and weak); Ayu; Bala Varna Swara; Pushtikama; Sukumara; Diptya Oja; Smriti Medha; Deepaniya, Vayasthapana, Rasayana, Medhya, Vrishya, Lavanya, Rakshoghna, Rochaka, Kantivardhaka, Vishahara, Agnivardhaka, Oja-Teja-Bala-Ayusha Vridhikara, Balavardhakara, Smriti Vardhakara

Go-Ghrita (cow's ghee) is regarded in Ayurveda as one of the foremost Sneha Dravyas and is widely used for both dietary and therapeutic purposes. Its unique property of Samskarasya Anuvartana allows it to acquire the qualities of substances processed with it while retaining its own properties. Ghrita is traditionally

described as beneficial for memory, intellect, strength, Ojas, and longevity, while balancing Vata and Pitta. It is also considered a Rasayana, supportive of digestion and vision, and useful in wound healing and conditions associated with weakness or tissue depletion.

Jangala Mamsa (Meat of animals found in arid regions)

Table no 9: Ayurvedic properties of Jangala Mamsa.

English Name	Meat of animals found in arid region or dry land forest
Rasa, Anurasa	Madhura (sweet), Kashya (accompanied with astringent taste)
Guna	Laghu (light)
Virya	Sheeta (cold)
Dosha Karma	Pitta Uttare, Vata Madye, Sannipate (useful for patients suffering from vitiation of all three doshas); Pitta-Kapha Dosha Vardhaka (aggravates Pitta Kapha Dosha)
Dhatu Karma	Mamsa Rasa is indicated in Shosyata (dehydration), Krushyata

Jangala Mamsa (meat of animals from arid regions) is a source of high-quality protein, essential amino acids, B-complex vitamins, iron, and phosphorus. Aja Mamsa (goat meat) is described as neither excessively heating nor cooling and is considered relatively compatible with the body without aggravating the Doshas. It is regarded

as Brimhana (nourishing) and supportive of strength, complexion, voice, intellect, and sensory functions. Goat meat soup (Mamsa Rasa) is traditionally recommended as a nourishing food, particularly for individuals with higher physical activity and increased nutritional requirements.^[16,17]

Madhu (Honey)

Table no 10: Ayurvedic properties of Mudhu.

English Name	Honey
Rasa, Anurasa	Madhura (sweet in primary taste), Kashaya (astringent in secondary taste)
Guna	Ruksha (dry), Laghu (light), Sukshma
Virya	Sheeta (cold)
Vipaka	Madhura (sweet)
Dosha Karma	Vatala (aggravator of Vata), alleviator of Rakta and Pitta, Kapha. Pakva honey (preserved for many years) mitigates all three Dosha (Su.Su.45/141)

Dhatu Karma	Cures diseases of blood, Sandhana (healing), Chedan (scraping), Agni Deepana (kindles digestion), Varnya (good for colour), Swarya (good for voice), Sukumar (bestows softness to the body), Lekhana (scraping), Hridya (good for heart), Vajikarana (aphrodisiac), Sandhana (unites fractures), Shodhana (cleanses), Ropana (heals wounds), Chakshushya (good for eyes), Sukshma (enters minute channels), Mitigates Meda, Tridoshaprashaman (mitigates all three Dosha)
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Madhu (Honey) is a naturally sweet substance produced by honey bees from flower nectar and possesses nutritional and therapeutic properties. Its low water activity inhibits the growth of many microorganisms.^[18] Honey may support digestion, appetite, and intestinal motility and is traditionally used externally for wound and burn healing. It mainly contains fructose and glucose, along with small amounts of vitamins and other nutrients.^[19] Ayurveda describes Madhu as an excellent Yogavahi, capable of enhancing or carrying the properties of substances administered with it. Old honey is described as Lekhana (scraping/ reducing excessive fat) and is traditionally indicated for managing obesity.^[20,21,22]

DISCUSSION

The concept of Nitya Sevaniya Aahara Dravyas emphasizes the regular consumption of wholesome foods for preservation of health. The reviewed dietary substances such as Shashtikashali, Mudga, Saindhava, Amalaki, Yava, milk, ghee, Jangala Mamsa and Madhu possess specific Rasa, Guna, Virya, Vipaka and Dosha-related properties. Their appropriate use is described as supportive of Agni, Dhatu nourishment, Bala and maintenance of physiological equilibrium.

From a Swasthavritta perspective, this concept highlights that prevention begins with daily dietary choices, rather than relying only on therapeutic diets after disease develops. The classical approach considers not only nutritional value but also digestive capacity, quantity and individual suitability. Thus, Nitya Sevaniya Aahara provides a traditional framework that can be considered in the context of contemporary preventive nutrition and health promotion.

CONCLUSION

Nitya Sevaniya Aahara Dravyas represents an important Ayurvedic approach to daily health-promoting nutrition. Regular consumption of suitable and wholesome foods, according to individual digestive capacity and dietary suitability, may support Agni, Dosha equilibrium, Dhatu nourishment and overall health. The concept remains relevant to the preventive and promotive principles of Swasthavritta and provides a practical Ayurvedic perspective on healthy daily dietary practices.

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