

INTERNATIONAL JOURNAL OF AYURVEDA360



**AYURVEDA
360**

**PEER-REVIEWED
BIMONTHLY JOURNAL**



| www.ayurveda360.in/journal

ISSN

PRINT:

3048-7382

ONLINE:

3048-7390

2026

VOLUME 2

ISSUE 4

JANUARY-

FEBRUARY

A Confluence of Eight Dietetic Principles (Ashta Ahara Vidhi Visheṣa Ayatanani) and Meal Timing in Ayurveda

Dr. Lakshmi R.S.¹, Dr. Arpana P.V.², Dr. Sri Nagesh K.A.³

¹ Final Year Post Graduate Scholar, Department of PG Studies in Ayurveda Saṃhitā & Siddhānta, Sri Sri College of Ayurvedic Science and Research Hospital, Bengaluru. ORCID: <https://orcid.org/0009-0007-3689-3583>

² Associate Professor, Department of PG Studies in Ayurveda Saṃhitā & Siddhānta, Sri Sri College of Ayurvedic Science and Research Hospital, Bengaluru. ORCID: <https://orcid.org/0000-0002-4040-5884>

³ Professor and Head of the Department, Department of PG Studies in Ayurveda Saṃhitā & Siddhānta, Sri Sri College of Ayurvedic Science and Research Hospital, Bengaluru. ORCID: <https://orcid.org/0000-0002-6745-7035>

Abstract

Introduction: In Ayurveda, digestion is not merely the breakdown of food but a complex, regulated process governed by agni, doṣas, and appropriate dietary conduct. Signs of complete digestion are emphasized as objective indicators of successful digestion and metabolic readiness for subsequent food intake. Their assessment prevents ajīrṇa and ensures proper maintenance of health.

Materials and Methods: This study adopts a qualitative, conceptual analytical approach based on classical Ayurvedic texts. Signs of complete digestion are examined in correlation with Aṣṭa āhāra vidhi viśeṣāyatanāni (Eight Dietetic Determinants) and āhāra pariṇāmakara bhāvas. Conceptual mapping is performed to relate these principles to digestive physiology, including motility, enzymatic activity, absorption, and elimination.

Results: The analysis reveals that proper adherence to Aṣṭa āhāra vidhi viśeṣāyatanāni ensures balanced stimulation of agni and maintenance of doṣic harmony. The āhāra pariṇāmakara bhāvas collectively facilitate the transformation of food into āhāra rasa and successive dhātus.

Discussion: Dietary principles of Ayurveda demonstrate a sophisticated understanding of digestion as a dynamic interaction between food qualities, processing, individual adaptability, and internal metabolic forces. Signs of complete digestion function as practical clinical tools for regulating food intake and preventing digestive pathology. The integrative framework aligns closely with modern concepts of digestive regulation, metabolic efficiency, and gut homeostasis.

Keywords: āhāra kāla, dietetic principles, Aṣṭa āhāra vidhi viśeṣāyatanāni, circadian rhythm, digestion markers.

Access this article online

Quick Response Code: 	Website: www.ayurveda360.in/journal
	International Journal of Ayurveda360
	E-ISSN: 3048-7390 Print ISSN: 3048-7382
	Volume 2 Issue 4 : January-February 2026
DOI: https://doi.org/10.63247/3048-7390.vol.2.issue4.2	

Address for Correspondence:

Dr. Lakshmi R. S., Final Year Post Graduate Scholar, Department of PG Studies in Ayurveda Saṃhitā & Siddhānta, Sri Sri College of Ayurvedic Science and Research Hospital, Bengaluru, Email ID: lakshmirajsuma@gmail.com

How to cite this article:

Lakshmi RS, Arpana PV, Sri Nagesh KA. A Confluence of Eight Dietetic Principles (Ashta Ahara Vidhi Visheṣa Ayatanani) and Meal Timing in Ayurveda. Int J Ayurveda360. 2026;2(4):971–984. DOI: <https://doi.org/10.63247/3048-7390.vol.2.issue4.2>

Manuscript Received	Review Round 1	Review Round 2	Review Round 3	Final Updated Received
18/12/2025	27/12/2025	06/01/2026	21/01/2026	28/01/2026
Accepted	Published	Conflict of Interest	Funding	Similarity Check
30/01/2026	15/02/2026	NIL	NIL	2 %

Licensing and Distribution

This work is licensed under a **Creative Commons Attribution 4.0 International License (CC BY 4.0)**. You are free to **share, copy, redistribute, remix, transform, and build upon this work for any purpose, even commercially**, provided that appropriate credit is given to the original author(s) and source, a link to the license is provided, and any changes made are indicated.

License link: <https://creativecommons.org/licenses/by/4.0/>

			
This journal is published under the tradename Ayurveda360 (Publications), registered under UDYAM-KR-27-0044910			

Introduction

The Aṣṭa Āhāra Vidhi Viśeṣa Āyatanāni (eight dietetic determinants) provide a comprehensive framework for understanding the qualitative and contextual factors that determine the suitability of food intake in Ayurveda [1]. These principles play a crucial role in defining an individual's ideal āhāra kāla (appropriate meal timing).

The eight determinants—Prakṛti (nature of food), Karaṇa (method of processing), Saṃyoga (combination), Rāśi (quantity), Deśa (habitat and adaptability), Kāla (time, including season, disease stage, or age), Upayoga Saṃsthā (rules of food intake), and Upayoktā (the consumer)—guide the selection, preparation, and consumption of food by accounting for variations in substance quality, processing methods, combinations, quantity, environmental influences, and individual habits [2].

When these principles are carefully integrated, they help identify the most appropriate timing for food intake based on digestive capacity, environmental rhythms, and individual health status. Inappropriate timing, even of wholesome food, can disturb Agni (digestive and metabolic capacity) and lead to improper digestion, whereas aligning āhāra kāla with these determinants optimizes nutrient assimilation and supports physiological

balance. Ayurveda thus offers a digestion-based approach to meal timing by assessing jīrṇa āhāra lakṣaṇas (signs of complete digestion) before the next meal.

Materials and Methods

This narrative review is based on classical Ayurvedic literature describing dietary determinants, digestion markers, and mechanisms of food transformation. Relevant concepts were extracted, organized thematically, and interpreted in relation to contemporary digestive physiology, including gastrointestinal motility, enzymatic digestion, absorption, and elimination, to support modern clinical applicability.

Review

Consumption of food (āhāra) requires adherence to specific principles to ensure the manifestation of jīrṇa āhāra lakṣaṇas (signs of complete digestion). Intake of wholesome food alone is insufficient unless it is consumed according to the dietary rules described by the Ācāryas in classical texts [1]. These rules are primarily explained under Aṣṭa Āhāra Vidhi Viśeṣa Āyatanāni and Dvādaśa Āhāra Vidhi Vidhāna [2].

Aṣṭa Āhāra Vidhi Viśeṣa Āyatanāni [1]

The eight factors determining the utility of food are:

- Prakṛti (nature of food)
- Karaṇa (processing methods)
- Saṃyoga (combination)

- Rāśi (quantity)
- Deśa (habitat and adaptability)
- Kāla (time)
- Upayoga Saṁsthā (rules of intake)
- Upayoktā (the individual consuming food)

1. Prakṛti (Nature of food) [2]

Prakṛti refers to the inherent nature (svabhāva) of a substance. The intrinsic qualities of food (āhāra) and medicines (auśadha dravya) are determined at the time of their origin and are known as svābhāvika guṇas (natural properties).

For example, māṣa (black gram) is heavy (guru), whereas mudga (green gram) is light (laghu). Similarly, meat of boar is heavy, while that of deer is light. These inherent qualities remain unchanged unless modified through processing.

2. Karaṇa (Processing methods) [3]

Karaṇa refers to the transformation of a substance's properties through processing. Techniques such as contact with water and fire, purification, churning, storage, fermentation, or levigation modify the functional attributes of food.

For instance, cooked rice becomes lighter to digest than raw grains. Curd, which may aggravate swelling, becomes beneficial when churned into buttermilk. Certain preparations acquire enhanced therapeutic properties through

prolonged storage or repeated processing. Although innate qualities cannot be altered entirely, secondary attributes can be modified through saṁskāra (processing techniques).

3. Saṁyoga (Combination) [2]

Saṁyoga refers to the combination of two or more substances, resulting in properties distinct from the individual components. Certain combinations may produce adverse effects, even if the substances are individually wholesome.

For example, the combination of honey and ghee in equal quantities, or milk with fish, may lead to undesirable outcomes, whereas each consumed separately may be safe. The resultant effect arises from the combination itself rather than individual properties.

4. Rāśi (Quantity) [2]

Rāśi denotes the quantity of food and is classified as sarvagraha (total quantity) and parigraha (individual quantity). Proper quantity ensures balanced digestion, whereas excessive or insufficient intake leads to digestive disturbance.

Sarvagraha considers the meal as a whole, while parigraha evaluates the quantity of each component separately. Proper understanding of quantity is essential for maintaining digestive efficiency.

5. Deśa (Habitat and adaptability) [2]

Deśa refers to the geographical origin of food and the region where it is consumed. It also includes deśa-sātmya (regional adaptability). Foods grown in specific regions may be more suitable for individuals accustomed to those environments.

For example, foods with dry and light qualities are suitable for marshy regions, while unctuous and cooling foods are better suited for arid regions, depending on adaptation.

6. Kāla (Time) [2]

Kāla includes both nityaga kāla (cyclical time such as day, night, and seasons) and āvasthika kāla (condition-specific time such as disease stage or age).

Meal timing should align with seasonal influences, digestive strength, and disease conditions. Another important classification includes jīrṇa-ajīrṇa lakṣaṇa kāla, which determines whether previous food has been digested before the next intake.

7. Upayoga Saṁsthā (Rules of food intake) [2]

Upayoga Saṁsthā emphasizes adherence to dietary rules, primarily based on jīrṇa āhāra lakṣaṇas. Food should be consumed only after complete digestion of the previous meal. Eating hurriedly, while distracted, or without observing digestion markers leads to doṣa imbalance and digestive disorders.

These rules apply to both healthy individuals (svastha) and patients (ātura), highlighting their universal relevance.

Table 1: Rules for Food Intake (Āhāra Vidhi) [3]

S.No	Āhāra Vidhi (Dietary Rule)	Description / Effect
1	Food Taken Warm	Enhances jaṭharāgni, accelerates digestion, facilitates downward movement of vāta, and reduces aggravated kapha.
2	Unctuous Food	Improves appetite, strengthens jaṭharāgni, pacifies vāta, supports body mass, enhances strength, complexion, and sense organs.
3	Proper Quantity	Ensures smooth movement of contents to rectum, maintains digestive strength, prevents doṣa vitiation, and promotes easy expulsion of malas.
4	Eating After Complete Digestion	Food should be taken only after previous meal is digested; prevents doṣa vitiation, promotes clear belching, proper vāta movement, and tissue health.
5	Non-Contradictory Potency	Consumption of food with compatible potency avoids disease processes caused by contradictory vīrya.
6	Proper Place & Accessories	Eat in a comfortable environment with suitable utensils; avoid emotional disturbances (<i>kāma, krodha, lobha, īrṣyā, śoka, māna</i>) to ensure digestion.

7	Not Eating Too Fast	Rapid eating may cause improper movement, stagnation, or food failing to reach the proper digestive site.
8	Not Eating Too Slowly	Very slow eating may reduce satisfaction, cause overeating, cold food, or irregular digestion (<i>viśama pāka</i>).
9	Mindful Eating	Avoid talking or laughing while eating; promotes correct food direction, proper mastication, and digestion.
10	Self-Assessment Before Eating	Assess what is favourable/unfavourable to oneself; accommodates individual differences in <i>sātmya</i> and <i>asātmya</i> .

These rules are not uniformly applicable to all individuals. For example, in raktapitta rogi (patients with bleeding disorders), *śīta āhāra* (cooling food) is advised, whereas in kaphaja rogas (kapha-dominant disorders), *rukṣa āhāra* (dry food) is recommended.

It is emphasized that individuals who consume food according to their *prakṛti* (constitutional nature) derive maximum benefit without adverse effects. The application of these rules should always be *samyak* (balanced)—for instance, *uṣṇa* should mean warm, not excessively hot or inadequately heated.

Additional Rules for Food Intake [4]

Ācārya Vāgbhaṭa and other classical authors describe supplementary guidelines:

- Food should be clean and fresh, free from contaminants.
- Food should be predominantly light to digest.
- Meals should include all six tastes, with dominance of sweet taste.

- Food should be taken after adequate rest and genuine hunger.
- Meals should be taken calmly, preferably in solitude, after washing hands, feet, and face.
- Food should be consumed with respect, gratitude, and without distraction.
- Excessively reheated, contaminated, burnt, uncooked, overly dry, excessively cold, or irritating foods should be avoided.
- Food should not be consumed during emotional disturbances such as anger or grief.

Ācārya Suśruta advises sitting comfortably on an elevated platform with proper posture and concentration during meals.

Additional Observations from Classical Texts [5–37]

- Food should be taken using clean utensils [5].
- Pleasant food promotes mental satisfaction and longevity [6].
- Eating facing east enhances intellect and lifespan [7].

- Calm eating nourishes both body and mind [8].
- Excessively hot [9], cold [10], dry [11], unctuous [12], excessive [13], or insufficient food [14] leads to disease.
- Overly liquid [15] or excessively dry food [16] impairs digestion.
- Eating without appetite or due to greed causes indigestion [17].
- Repeated or continuous eating weakens digestion and health [18].
- Balanced intake of all tastes prevents doṣa imbalance and promotes strength, longevity, and digestive capacity [19].

Ārogyaṃ bhojanādhīnaṃ bhojyaṃ vidhimavekṣate | Vidhirvikalpaṃ bhajate vikalpastu pravakṣyate||[20] In Ayurveda, proper food intake is considered fundamental to maintaining health. Food should be taken at the appropriate time, which is determined by the balance of doshas, clear pathways (srotas), and genuine hunger [21]. Regular consumption of foods congenial to the individual, termed sātmya, enhances health and can mitigate the ill effects of occasional incompatible foods [22]. The consumer of food should be habituated to the type of food being consumed. This ensures that digestion proceeds smoothly,

producing favorable outcomes, while minimizing adverse effects [23]. A balance of wholesome and moderately restricted foods is recommended to maintain physiological harmony.

Discussion

Eight Dietetic Determinants and Signs of Complete Digestion

Ayurveda emphasizes that the nature of food, its preparation, combination, quantity, environment, timing, and consumer characteristics collectively determine digestive efficiency. The eight dietetic determinants (aṣṭa āhāra niyama) provide a structured framework for understanding how digestion occurs and how it manifests clinically as jeerna āhāra lakṣaṇas, the signs of complete digestion.

1. Impact of Food Nature (Prakṛti)

The inherent qualities (guṇa) of foods influence digestion. Heavy (guru) foods digest slowly, delaying hunger, while light (laghu) foods are rapidly digested, promoting timely hunger and abdominal lightness. The digestive strength (agni bala) of an individual modulates these effects. In those with weak digestion (mandāgni), light, pungent, or warm foods compensate for kapha predominance, facilitating proper digestion. Conversely, in individuals with sharp digestion (tīkṣṇāgni), heavier, unctuous, or sweet foods maintain balance. Individuals with irregular

digestion (viṣamāgni) benefit from a mixture of light and heavy, hot and cold foods to stabilize digestive activity.

2. Influence of Preparation Techniques (Karana)

Preparation (karana) modifies food qualities to optimize digestibility. Cooking, churning, dilution, or fermentation can transform heavy or potentially incompatible foods into forms that are easily digested. For example, rice grains, inherently heavy, become lighter when boiled. Curd, when diluted, churned, and clarified, promotes easier digestion; otherwise, it may cause discomfort. Proper cleaning of vegetables prevents ingestion of foreign bodies that could impair digestion. By optimizing preparation, digestion can be completed efficiently within approximately six hours.

3. Effect of Food Combinations (Samyoga)

Food combinations must avoid incompatibility (viruddha). Certain foods are wholesome individually but may cause adverse effects when combined. Examples include milk with citrus fruits, curd with tamarind, or pulses with milk, which can trigger digestive disturbances, skin disorders, or delayed digestion. Proper combination ensures smooth digestion, optimal nutrient absorption, and timely appearance of jeerna āhāra lakṣaṇas.

4. Influence of Quantity (Rāśi)

Quantity affects digestion both in total (sarvagraha) and selectively (parigraha). Overconsumption of heavy foods delays digestion, while overconsumption of light foods may produce rapid but incomplete digestion. Insufficient intake may cause weakness or inadequate nutrient absorption. Optimal quantity, balanced with food nature, ensures proper manifestation of digestion signs. However, digestive strength influences outcomes: in tikṣṇāgni, quantity has minimal impact; in mandāgni, even light foods may not digest completely; in viṣamāgni, exact quantities may still lead to irregular digestion.

5. Role of Geography and Environment (Deśa)

The ecological context shapes food qualities and digestive responses. Soil composition, climate, and water availability influence nutrient density. Populations adapt physiologically to regional diets (deśa-sātmya), similar to modern concepts of environmental nutrition. For instance, desert populations consume fatty, cooling foods, whereas those in cold regions incorporate warming spices, maintaining homeostasis and optimal digestion.

6. Timing and Seasonal Influence (Kāla)

Digestion is modulated by seasons, prior meals, and illness states.

Seasonal adjustments, such as cooling fruits in summer and warming foods in winter, optimize nutrient utilization. Dietary modifications are necessary during illness—light foods during fever or fluids during gastrointestinal disturbances—paralleling modern nutritional therapy. Proper timing ensures completion of prior digestion before the next intake, preventing overlap and digestive strain.

7. Influence of the Consumer (Upayokta)

Individual characteristics, including genetic makeup, metabolic

patterns, gut microbiome, and habitual diet, determine digestive efficiency. Some foods may be well tolerated by certain populations due to habitual exposure or genetic adaptations. This aligns with contemporary personalized nutrition and nutritional epigenetics, illustrating variability in digestive tolerance.

8. Ayurvedic Rules and Contemporary Parallel

Classical rules for digestion align closely with modern physiological understanding:

Table 2: Ayurvedic Rules and Contemporary Parallel

Ayurvedic Rule	Contemporary Parallel
Warm	Promotes gastric emptying and enzymatic activity; cold meals slow digestion
Unctuous	Healthy fats stimulate bile secretion; excess fat delays emptying
Moderate quantity	Overeating causes distension and reflux; under-eating leads to deficiencies
Digestible	Undigested food undergoes bacterial fermentation, causing bloating
Avoid incompatible foods	Prevents impaired nutrient absorption and GI discomfort
Appropriate environment	Calm surroundings enhance digestion; stress inhibits gastric motility
Proper utensils/aid	Digestive aids like spices enhance enzyme activity
Proper speed of eating	Eating too fast or too slow impairs digestion and satiety
No talking/eating)	Prevents aerophagia and bloating
Mindfulness	Enhances satiety perception and digestive efficiency
Self-awareness of hunger	Prevents overeating and aligns with circadian rhythms

Adhering to these rules in combination with the Eight Determinants and dvādaśa vidhi-vidhāna ensures optimal digestion, manifestation of jeerna āhāra lakṣaṇas, and proper regulation of aahaara kaala.

Āhāra Pariṇāmakāra Bhāva with Respect to Āhāra Kāla

The process of digestion in Ayurveda is a coordinated activity involving multiple physiological determinants, collectively referred to as āhāra pariṇāmakāra bhāva. Among

these, ushma, vaata, kleda, sneha, samyoga, and kāla play critical roles in ensuring complete digestion and assimilation of food. Heat enhances enzymatic activity and facilitates the transformation of ingested food, marking the initial manifestation of proper digestion. Warm meals promote timely hunger, efficient absorption, and assimilation of the inherent qualities of food, whereas reduced heat properties of digestive fire are associated with delayed hunger, incomplete digestion, and residual undigested material.

The movement principle, vaata, orchestrates the mechanical propulsion and mixing of food within the gastrointestinal tract, correlating with modern concepts of peristalsis and bowel motility. Proper vaata function ensures smooth passage of chyme, whereas imbalance can manifest as constipation, bloating, or irregular bowel movements. Adequate moisture and lubrication, provided by kleda and sneha, maintain optimal consistency of the chyme, promote enzymatic efficiency, and support unobstructed gastrointestinal transit. The coordinated action of these factors underlies the emergence of classical signs of digestion, including timely onset of hunger and active digestive fire, which reflect readiness for subsequent food intake.

Food combinations, samyoga, further modulate these processes. Balanced combinations contribute to tissue equilibrium and enhance overall digestive efficiency, whereas incompatible or antagonistic combinations may lead to incomplete digestion, dosha imbalance, and delayed manifestation of digestive signs. Timing and intervals, kāla, are equally crucial; they regulate rhythmic hunger, ensure completion of prior digestive processes, and optimize nutrient assimilation in accordance with circadian and seasonal variations.

Specific clinical observations illustrate these principles. Proper formation of stools and urine depends on harmonious activity of heat, movement, and moisture, while freedom from chest heaviness or residual undigested material indicates restoration of digestive function and balanced dosha activity. Clear belching reflects effective breakdown of food and resolution of gastrointestinal gases.

Together, the āhāra pariṇāmakāra bhāvas represent the internal physiological mechanisms through which digestion, absorption, and transformation of food into tissues occur. The manifestation of signs of complete digestion, such as timely hunger, lightness of the body, proper elimination, and clarity of the senses, reflects

successful coordination of these determinants. Conversely, disturbances in any factor—impaired digestive fire, irregular movement, excess moisture, or untimely intake—may result in incomplete digestion. This underscores the integrative nature of Ayurvedic dietary principles, where internal physiological processes, food qualities, and timing converge to regulate feeding intervals and maintain long-term digestive health.

Conclusion

The manifestation of complete digestion is a central clinical indicator of digestive efficiency in Ayurveda. The Eight Dietetic Determinants—*prakruti*, *karana*, *samyoga*, *raashi*, *desha*, *kāla*, *upayokta*, and *āhāra vidhi*—provide a comprehensive framework for understanding how food qualities, preparation methods, combinations, quantity, place, timing, and individual variability influence digestive outcomes. Among these, the relationship between the *prakruti* of food and the strength of *agni* is particularly pivotal, as harmony between these factors determines whether digestion proceeds to a wholesome state.

Processing techniques modify the inherent qualities of food, thereby enhancing digestibility, while balanced combinations support optimal assimilation. Proper quantity, adapted to

both overall and component-specific considerations, prevents incomplete or delayed digestion. Geographical and ecological factors influence food properties and individual adaptation, whereas timing and seasonal alignment regulate metabolic rhythm and digestive readiness. Individual variability, encompassing metabolic capacity, microbiome composition, and long-term dietary habituation, further modulates digestive responses.

The *āhāra pariṇāmakāra bhāvas* represent the internal physiological mechanisms responsible for transforming food into nourishment for the body, with *ushma* and *agni* driving the primary digestive process, *vaata*, *kleda*, and *sneha* facilitating propulsion, moisture balance, and consistency, and *kāla* ensuring appropriate temporal regulation. The coordinated action of these determinants is reflected in clinical signs such as timely hunger, proper belching, lightness of the body, smooth elimination, and readiness for subsequent intake. Disturbances in any component may manifest as incomplete digestion, highlighting the integrative and interdependent nature of Ayurvedic dietary principles.

Overall, the Eight Dietetic Determinants, together with the *dwaadasha vidhi vidhāna*, offer a holistic and practical framework for regulating

āhāra kāla, optimizing digestion, and supporting long-term health, demonstrating the enduring relevance of

classical Ayurvedic concepts in contemporary dietary and nutritional science.

Declarations

Conflict of Interest: The author declares that they have no conflicts of interest related to this work.

Funding / Financial Support: This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

Author Contributions: The author has contributed to the conception, design, data collection, analysis, drafting, and approval of the final manuscript.

Ethical Approval: Not Applicable

Data Availability Statement: The data supporting the findings of this study are available from the corresponding author upon reasonable request.

Acknowledgements: The authors would like to acknowledge the support of their institution, colleagues, and technical staff who contributed to this work.

Disclaimer / Views and Opinions: The opinions expressed in this article are solely those of the author and do not reflect the views of the International Journal of Ayurveda360 or its editorial board.

AI-Use Declaration: The author declares that no generative AI tools were used to create scientific content, interpret data, or draft any sections of this manuscript. AI-based tools were used **solely for minor language and grammar refinements** to improve clarity and readability. All scientific content, analysis, and conclusions remain the sole responsibility of the authors.

References:

1. Vāgbhaṭa. Aṣṭāṅgahṛdayam. Sūtrasthāna, Mātrāśīṭīyādhyāya; 8/35–38 [Internet]. Ayurveda360; cited 12 Jan 2026. Available from: <https://esamhita.ayurveda360.in/ashtangahridaya/sutrasthana/08-matrashitiya/>
2. Agniveśa. Carakasamhitā. Vimānasthāna, Rasavimānīyādhyāya; 1/21 [Internet]. Ayurveda360; cited 12 Jan 2026. Available from: <https://esamhita.ayurveda360.in/charaka/vimanasthana/01-rasa/>
3. Agniveśa. Carakasamhitā. Śārīrasthāna, Śārīravicyāśārīram; 6/14 [Internet]. Ayurveda360; cited 12 Jan 2026. Available from: <https://esamhita.ayurveda360.in/charaka/shareerasthana/06-shareeravichaya/>
4. Agniveśa. Carakasamhitā. Vimānasthāna, Rasavimānīyādhyāya; 1/24 [Internet]. Ayurveda360; cited 12 Jan 2026. Available from: <https://esamhita.ayurveda360.in/charaka/vimanasthana/01-rasa/>
5. Vāgbhaṭa. Aṣṭāṅgahṛdayam. Sūtrasthāna, Mātrāśīṭīyādhyāya; 8/31 [Internet]. Ayurveda360; cited 12 Jan 2026. Available from: <https://esamhita.ayurveda360.in/ashtangahridaya/sutrasthana/08-matrashitiya/>

6. Vāgbhaṭa. Aṣṭāṅgahr̥dayam. Sūtrasthāna, Mātrāśīṭīyādhyāya; 8/35–38 [Internet]. Ayurveda360; cited 12 Jan 2026. Available from: <https://esamhita.ayurveda360.in/ashtangahridaya/sutrasthana/08-matrashitiya/>
7. Vridha Jivaka, Vatsya, Kashyapasamhita, Khila sthana: Bhojanopakramaneeyam: chapter 5 verse 14, Vidyotini Hindi Commentary, Reprint Ed, Varanasi: Chaukambha Sanskrit Sansthan, 2006. p. 246.
8. Vridha Jivaka, Vatsya, Kashyapasamhita, Khila sthana: Bhojanopakramaneeyam: chapter 5 verse 20, Vidyotini Hindi Commentary, Reprint Ed, Varanasi: Chaukambha Sanskrit Sansthan, 2006. p. 487.
9. Vridha Jivaka, Vatsya, Kashyapasamhita, Khila sthana: Bhojanopakramaneeyam: chapter 5 verse 21, Vidyotini Hindi Commentary, Reprint Ed, Varanasi: Chaukambha Sanskrit Sansthan, 2006. p. 487.
10. Vridha Jivaka, Vatsya, Kashyapasamhita, Khila sthana: Bhojanopakramaneeyam: chapter 5 verse 22, Vidyotini Hindi Commentary, Reprint Ed, Varanasi: Chaukambha Sanskrit Sansthan, 2006. p. 487.
11. Vridha Jivaka, Vatsya, Kashyapasamhita, Khila sthana: Bhojanopakramaneeyam: chapter 5 verse 12-13, Vidyotini Hindi Commentary, Reprint Ed, Varanasi: Chaukambha Sanskrit Sansthan, 2006. p. 485.
12. Vridha Jivaka, Vatsya, Kashyapasamhita, Khila sthana: Bhojanopakramaneeyam: chapter 5 verse 28, Vidyotini Hindi Commentary, Reprint Ed, Varanasi: Chaukambha Sanskrit Sansthan, 2006. p. 489.
13. Vridha Jivaka, Vatsya, Kashyapasamhita, Khila sthana: Bhojanopakramaneeyam: chapter 5 verse 30, Vidyotini Hindi Commentary, Reprint Ed, Varanasi: Chaukambha Sanskrit Sansthan, 2006. p. 489
14. Vridha Jivaka, Vatsya, Kashyapasamhita, Khila sthana: Bhojanopakramaneeyam: chapter 5 verse 31, Vidyotini Hindi Commentary, Reprint Ed, Varanasi: Chaukambha Sanskrit Sansthan, 2006. p. 489.
15. Vridha Jivaka, Vatsya, Kashyapasamhita, Khila sthana: Bhojanopakramaneeyam: chapter 5 verse 32, Vidyotini Hindi Commentary, Reprint Ed, Varanasi: Chaukambha Sanskrit Sansthan, 2006. p. 489.
16. Vridha Jivaka, Vatsya, Kashyapasamhita, Khila sthana: Bhojanopakramaneeyam: chapter 5 verse 33, Vidyotini Hindi Commentary, Reprint Ed, Varanasi: Chaukambha Sanskrit Sansthan, 2006. p. 490.
17. Vridha Jivaka, Vatsya, Kashyapasamhita, Khila sthana: Bhojanopakramaneeyam: chapter 5 verse 34, Vidyotini Hindi Commentary, Reprint Ed, Varanasi: Chaukambha Sanskrit Sansthan, 2006. p. 490.
18. Vridha Jivaka, Vatsya, Kashyapasamhita, Khila sthana: Bhojanopakramaneeyam: chapter 5 verse 35, Vidyotini Hindi Commentary, Reprint Ed, Varanasi: Chaukambha Sanskrit Sansthan, 2006. p. 490.
19. Vridha Jivaka, Vatsya, Kashyapasamhita, Khila sthana: Bhojanopakramaneeyam: chapter 5 verse 36, Vidyotini Hindi Commentary, Reprint Ed, Varanasi: Chaukambha Sanskrit Sansthan, 2006. p. 490.

20. Vridha Jivaka, Vatsya, Kashyapasamhita, Khila sthana: Bhojanopakramaneeyam: chapter 5 verse 37, Vidyotini Hindi Commentary, Reprint Ed, Varanasi: Chaukambha Sanskrit Sansthan, 2006. p. 491.
21. Vridha Jivaka, Vatsya, Kashyapasamhita, Khila sthana: Bhojanopakramaneeyam: chapter 5 verse 38, Vidyotini Hindi Commentary, Reprint Ed, Varanasi: Chaukambha Sanskrit Sansthan, 2006. p. 491.
22. Vridha Jivaka, Vatsya, Kashyapasamhita, Khila sthana: Bhojanopakramaneeyam: chapter 5 verse 39, Vidyotini Hindi Commentary, Reprint Ed, Varanasi: Chaukambha Sanskrit Sansthan, 2006. p. 491.
23. Vridha Jivaka, Vatsya, Kashyapasamhita, Khila sthana: Bhojanopakramaneeyam: chapter 5 verse 9, Vidyotini Hindi Commentary, Reprint Ed, Varanasi: Chaukambha Sanskrit Sansthan, 2006. p. 485.

Open Access: This article is published under a **CC BY 4.0 License**, permitting unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. (<https://creativecommons.org/licenses/by/4.0/>)