



ISSN 2456-3110

Vol 8 · Issue 2

February 2023

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

Concept of *Trividha Kukshiya Vimana* and its importance in *Chikitsa*

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ABSTRACT

Ayurveda, the science of life is probably the first medical science which gives importance to *Ahara* both in the maintenance of health and in causing various diseases. In *Charaka Samhita Vimana Sthana 2nd Adhyaya* i.e., *Trividha Kukshiya Vimanam Acharya* explained *Trividha Kukshiya Siddhanta* which is related to *Ahara Matra*. *Amatrayukta Ahara* is one of the important causes in the *Utpatti* of *Ama*. *Ama* plays role in the manifestation of the *Diseases* as significant as the *Doshas*. *Ahara* is one among *Trividha Upasthambha*, if consumed in a proper *Matra* lead to health and if not consumed in a proper *Matra* leads to diseases like *Visuchika*, *Alasaka* etc. *Concept of Trividha Kukshiya Vimana* is very useful for the achievement of aim of *Ayurveda*.

Key words: *Trividha, Kukshi, Vimanasthana, Amatrayukta Ahara, Ama, Chikitsa*

INTRODUCTION

Hitakara Ahara is responsible for Health and *Ahitakara Ahara* is responsible for ill Health.^[1] In *Trividha Kukshiya Vimana Adhyaya Acharya Charaka* stated that while taking *Ahara*, *Kukshi* should be divided into three parts, one part should be filled with solid food substances, second part with liquid food substances and one part should be left for *Vata, Pitta and Kapha*. The person who follows this rule while taking food will not suffer from the diseases caused by *Amatrayukta Ahara*.^[2]

On the basis of quantity of *Ahara* is of two types 1) *Matrayukta Ahara* 2) *Amatrayukta Ahara*.^[3]

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Submission Date: 11/12/2022 Accepted Date: 19/01/2023

Access this article online

Quick Response Code



Website: www.jaims.in

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Lakshana of *Matrayukta Ahara*

1. *Ahara* should not create pressure on the *Kukshi*.
2. No obstruction in the functioning of *Hridaya*.
3. No pain in the *Parshva*.
4. Does *Prenana* of *Indriya*.
5. Relief from hunger and thirst.
6. Feeling of comfort in standing, sitting, sleeping, walking, and respiration, laughing and talking.
7. Food taken in the morning should get digested in the evening and food taken in the night should get digested in the morning.

Amatrayukta Ahara is of 2 Types

- A. *Heena Matra Ahara*
- B. *Atimatra Ahara*

Heena Matra Ahara

Heena Matra Yukta Ahara produces following symptoms

1. *Kshaya* of *Bala, Varna* and *Shareera Upachaya*.
2. Does not give *Trupti*.
3. Causes *Udavarta Roga*.

4. Does impairment of *Ojas*.
5. *Shareer, Mana, Buddhi* and *Indriya Nasha*.
6. Causes various *Vataja Vikaras*.

Atimatra Ahara^[4]

After taking excessive solid *Ahara* if person takes excessive liquid *Ahara*, this increased quantity of *Ahara* causes *Tridosha Prakopa*. *Prakupita Doshas* vitiate the *Ahara* in the *Kukshi* to produce *Vishtambha* or get expelled through *Urdhwa* and *Adho Marga* along with following symptoms.

Table 1: Vitiated *Dosha* and their *Lakshanas* in the body

Dosha	Lakshanas
<i>Vata</i>	<i>Sthoulya, Anaha, Angamarda, Mukha Shosha, Murccha, Bhrama, Parshva Graha, Prustha Graha, Kati Graha, Sira Akunchana</i> and <i>Sthamba</i> .
<i>Pitta</i>	<i>Jwara, Atisara, Antardaha, Trushna, Mada</i> and <i>Pralap</i>
<i>Kapha</i>	<i>Chardi, Arochaka, Avipaka, Sheetajwara, Alasya</i> and <i>Gatra Gourava</i>

In addition to *Atimatra Ahara* following factors are also responsible for production of *Ama*.

- *Ahara - Guru, Ruksha, Sushka, Dwista, Vistambi, Vidahi, Asuchi, Sheeta, Akala Bhojana*
- *Vihara - Ratri Jagarana, Akala Nidra*.
- *Manasika - Kama, Krodha, Lobha, Moha, Irsha, Lajja, Shoka, Abhimana, Udvega, Bhaya, Chinta, Dukha*.

Amadosha is of two types^[5]

- 1) *Visuchika* 2) *Alasaka*

Visuchika - In *Vishuka* undigested food comes out through *Mukha* and *Guda Marga*.

Alasaka - If a weak person having *Alpa Agni*, excessive *Mutra* and *Mala* and takes *Guru, Atiruksha, Sheeta, Shushka Annapana*, he will get affected with *Vata*. This vitiated *Ahara* cannot expel out of the body due to obstruction of vitiated *Kapha* and remain stagnant in

the body and causes *Alasaka*. When excessively vitiated *Doshas* are obstructed by the *Ama*, they move in *Tiryakgati* in the body and make the body like a log of wood this incurable condition is called as *Dandaalasaka*.

Amavisha - Amadosha caused by *Viruddha Ahara, Adhyashana* and *Ajeernashana* etc. is called as *Amavisha*. It's *Lakshanas* are similar to the *Visha*.

Chikitsa of Amadosha^[6]

Visuchika - *Langhana, Peya, Vilepi* etc.

Alasaka - *Vamana* by *Lavanyukta Ushna Jala, Swedana, Phalavarti, Langhana*

Even after digestion of food if patient feels *Guru Koshta, Anannabhilasha* then *Aushadhi* can be given for digestion of remaining *Dosha* and *Agni Dipti*. *Ahara* and *Aushadhi* should not be given in indigestion of food. To have the effect of *Matrapurvaka Ahara, Matrapurvaka Aharasevana* alone is not sufficient but *Ashta Ahara Vidhi Vishesha Ayatana* are also important.

Ashta Ahara Vidhi Vishesha Ayatana:

1. *Prakruti*
2. *Karana*
3. *Samyoga*
4. *Rashi*
5. *Desha*
6. *Kala*
7. *Upayogasamstha*
8. *Upayokta*

Amashaya Varnana

Amashaya is situated in between *Nabhi* and *Stana*, where *Chaturvidha Ahara* i.e., *Ashita, Khadita, Peeta* and *Lidha* get digested. After complete digestion of food, it reaches to all over the body through *Dhamani*.

DISCUSSION

In *Charaka Samhita Vimana Sthana* first chapter i.e., *Rasavimana Adhyaya*, relation of *Rasa* with *Dosha* and

Bheshaja, its importance in *Chikitsa*, *Ashta Ahara Vidhi Vishesha Ayatana* are described. *Trividha Kukshi* had been made for the proper *Matra* of *Ahara* which has to be consumed, is explained in *Vimana Sthana* second chapter i.e., *Trividha Kukshiya Vimana Adhyaya*. Causative factors for the diseases of living beings are classified as those common to living beings in general and those specific to individual. The later type of causative factors like the vitiation of *Doshadi* which specially affect certain individual due to *Ahara* and *Vihara* have been explained in second chapter. In third chapter *Janapadodwamsaniya Vimana Adhyaya* causative factors which commonly affect living beings of same locality by vitiating *Vayu*, *Jala*, *Desha* and *Kala* are described. In the word *Trividha Kukshi*, *Tri* means three and *Vidha* means kinds or divisions. *Kukshi* has different names according to context. Here in this context, we have to take *Kukshi* as *Amashaya*. *Chakrapani* commenting on *Dosha* in *Sutrasthana* 20th *Adhyaya* says *Urdhwa Amashaya* as *Sthana* of *Shleshma* and *Adho Amashaya* as *Sthana* of *Pitta*. While explaining digestion of *Ahara* in *Chikitsasthana* 15th chapter, *Acharya Charaka* gives simile of *Sthali* to *Amashaya*. *Trividha Kukshi* means three parts of *Amashaya* or three division of *Amashaya*. Consumer should divide *Kukshi* into three parts himself. One part is filled with solid food substances, second part with liquid food substances and third part should be left for *Vata*, *Pitta* and *Kapha*. If a portion of *Amashaya* is not kept empty, the food itself get vitiates by *Doshas*. An individual who takes food by keeping this in view will not be the victim of any disease.

According to *Chakrapani* this division does not mean that all part are equal, obviously solid food occupies the biggest portion of *Amashaya*. Among *Chaturvidha Ahara*, *Ashita* and *Khadit* are *Ghana* and *Lehya* and *Peya* are *Drava Ahara*. *Ghana Ahara* explained first because it settles down quickly due to gravity, then *Drava Ahara* which settles above the *Ghana* and third part should be kept empty for *Vata*, *Pitta* and *Kapha*. Different movements in *Amashaya* are due to *Vata Dosh*. If there is no any space in *Amashaya* due to full of *Ahara*, the movement in the *Amashaya* will be affected. If there is space, *Pachaka Pitta* comes in

contact with food, due to movement in *Amashaya Kapha* also mixes with food, due to which proper *Kledana* of food will occurs. This Concept of *Trividha Kukshi* is explained by *Acharya Charaka* but according to *Vagbhatta* and *Kashyapa*, *Jathara* is divided into four parts, out of which two parts are filled by *Anna*, one part by *Drava* and fourth part should be kept empty.

In *Vishnu Purana*, *Hatayoga Pradipika* and *Gheranda Samhita* we also got similar references. Though they opine to make four parts here also three divisions are made i.e., one for *Anna*, one for *Drava* and one is kept empty for the movement of *Doshas*. The concept of *Trividha Kukshi* of *Acharya Charaka* and view of *Vagbhatta*, *Kashyapa* etc. have no difference. Measurement of each division of *Kukshi* cannot standardize by *Angulaydi Mana*. On the basis of quantity, *Ahara* is of two types i.e., *Matrayukta Ahara* and *Amatrayukta Ahara*. *Matrayukta Ahara* is the amount of food which does not disturb the *Prakruti* (equilibrium of *Doshas*, *Dhatu* and *Malas*) gets digested in stipulated period, brings strength, complexion, happiness and Longevity. Quantity of food depends on *Agni* and quality of *Dravya* (*Guru* and *Laghu*). *Agni* varies according to the season as well as the age of the individual. How much food is enough for a person can be inferred only by comparing the food taken, with its digestion within proper time. If food taken in the evening gets digested in the early morning and food taken in the morning get digest in the evening, does not disturb the equilibrium of *Doshas*, *Dhatu*, *Malas* and food does not cause disturbance in daily activities.

Amatra Yukta Ahara is of two types i.e., *Heena Matra Ahara* and *Atimatra Ahara*. Due to *Heena Matra Ahara*, *Bala*, *Varna*, *Sharir Upachaya* get reduces which causes *Vataja* disorder. *Alpa Bhojana* as well as *Abhojana* are *Heena Matra Ahara* which are responsible for *Vata Prakopa*, leading to vitiation of *Agni*. *Atimatra Ahara* does *Dosha* vitiation, causes *Vishtambha* or expulsion through *Mukha* and *Guda* by producing different symptoms of aggravated *Vatadi Doshas*. Whatever may be the quality either *Guru* or *Laghu* excessive intake of such food causes *Agnisada*. Due to the

impairment of *Kayagni* the *Annarasa* not formed properly in the *Amashaya*, this condition is called *Ama*. *Ama* is the root cause of Diseases. Effect of *Matrapurvaka* and *Amatrapurvak Ahara* in the context of digestion can be explained with the simile of cooking rice. When rice and water are in required proportion and in quantity depending upon the size of vessel, the rice will be cooked properly, if quantity is greater than the size of vessel the contents overflow and destroy the fire and further cooking is ceased. In the same way the food taken in improper quantity destroys the *Agni* of the Individual.

Matrayukta Ahara does not disturb the equilibrium of *Doshas*, *Dhatus* and *Malas*, does satisfaction of *Indriyas* including *Mana* which helps to maintain *Swasthya*. Also, one can also attain *Bala Varna*, *Sharir Upachaya* and longevity. *Amatrayukta Ahara* is cause for reduction of *Bala*, *Varna* and *Upachaya* of *Shareer* which destroys *Swasthya* of individual and causes various diseases. *Amatrayukta Ahara* by vitiating *Agni* increases that disease which becomes difficult to treat. Along with *Atimatra Ahara*, *Guru*, *Ruksha*, *Sushka*, *Vistambi*, *Vidahi*, *Sheeta*, *Asuchi Ahara*, *Akala Bhojana* *Viruddha Ahara* causes *Tridosha* vitiation leading to *Agni Dushti* in turn causes *Ama Utpatti*. *Kama*, *Krodha*, *Lobha*, *Moha*, etc. *Manasika* factors are also responsible for production of *Ama* by vitiating *Vatadi Doshas*, *Manas* being clouded by these factors, the secretion of *Pachaka Pitta* get affect which disturb digestion. According to *Madhava Nidana* *Ama* is of 2 types i.e., *Ashukari* e.g., *Visuchika*, *Alasaka* and *Chirakari* e.g., *Amavata*, *Prameha*. Here only *Visuchika* and *Alasaka* are mentioned because of their acute onset. In *Visuchika* undigested food comes out through *Mukha* and *Guda Marga* but in *Alasaka* undigested food does not comes out through *Mukha* and *Guda*. It remains in the *Amashaya* as stagnant material. *Dandalsaka* is *Asadhya* because of excessive vitiated *Dosha* and *Sroto Avarodha* by *Dusta Ama Dosha*. *Amadosha* formed by *Vishamashana*, *Adhyashana*, *Viruddha Ahara*, *Ajeernashana* becomes most dangerous with *Lakshanas* similar to *Visha* and becomes *Shigha Maraka*. As its *Chikitsa* is *Viruddhopakrama*, it is *Asadhya*. If for *Ama*

Ushnachikitsa is done then It becomes *Viruddha* to *Visha* and *Sheeta Chikitsa* is done, it becomes *Viruddha* to *Ama*. Thus, it is *Asadhya* for *Chikitsa*.

CONCLUSION

Measurement of each division of *Kukshi* cannot be standardized, as it depend on the *Trupti* of an individual. *Amatrapurvaka Ahara* is the main cause for production of *Ama*, which causes *Alasaka* and *Visuchika*. So, the knowledge of *Matrapurvaka Ahara* with *Asta Ahara Vidhi Vishesha Ayatana* helps in maintenance Health and in getting rid of various diseases. Hence either due to ignorance or intentionally one should not be addicted to the regimens of food which instantaneously please the mind but harmful in long use.

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How to cite this article: Archana Dhanpal Jugale. Concept of Trividha Kukshiya Vimana and its importance in Chikitsa. J Ayurveda Integr Med Sci 2023;02:74-78.

Source of Support: Nil, **Conflict of Interest:** None declared.

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