ABSTRACT
In medical practice, many practitioners give Hita & Ahita diet to patients. Sometimes these wholesome & unwholesome dietary items are universal but occasionally these dietary items are belongs to specific disease. As considering importance of Hitatva & Ahitatva of Ahara, ancient Acharyas also have given a very good classification of Ahara according to its effect on body. But Hitatva & Ahitatva of Aharadravyas are depends on many factors. Hence an attempt is made here to throw light on Hita-Ahita in accordance to individual body.
Keywords: Hita, Ahita, Aharadravyas, Ahara, Acharyas.

INTRODUCTION
Ahara is prime important in everyone’s life as Hitakara Ahara causes the growth of human beings whereas Ahitatkara Ahara is the cause for the growth of diseases. Ahara is very important topic hence Acharya Sushruta has mentioned one chapter under the name as Hitahitiya Ahyaya. Hitahitiya Ahara of Sushruta Samhita is unique in its subjects & various Siddhants are incorporated in this chapter but this article is confined to throw light mainly on Hitahita concept regarding Ahara.

MATERIALS AND METHODS
All available authentic books viz. Samhitas & their respective commentaries have been referred for the specific materials. The discussion is mainly based on conceptual part & the effort is made to draw a final conclusion which again depends upon discussion.

CONCEPTUAL VIEW
To get an idea about Hita & Ahita Ahara, the conceptual study is divided into literary meaning of Hita & Ahita along with textual classification & examples of Hita-Ahita mentioned by Acharya Sushruta. One more topic i.e. Avasthanusara Hita-Ahita is also mentioned in conceptual part.

Meaning of Hita-Ahita
In day to day life the terms Hita & Ahita are use very frequently; now what does these terms actually mean has quoted in following table.

<table>
<thead>
<tr>
<th>Terms</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hita</td>
<td>Suitable, Proper, Good, Useful, Advantageous, Beneficial, Wholesome, Salutary etc.</td>
</tr>
<tr>
<td>Ahita</td>
<td>Unfit, Improper, Hurtful, Detrimental, Harmful, Injurious, Disadvantageous etc.</td>
</tr>
</tbody>
</table>

Classification & examples of Hita-Ahita according to Acharya Sushruta
Acharya Sushruta divides the substance into 3 categories & these categories are deals with Swastha who are having Samadosha, Samagni & Samadhatu. In Vyadhit Avastha Hita-Ahita of Dravya changes according to the conditions, so in Vyadhit Avastha Hitakara Dravya cannot be Hitakara & Ahitakara may act as Hitakara. The following division is when there is no other factor is in action.

Division done by Acharya Sushruta is follows:

<table>
<thead>
<tr>
<th>Hita-Ahita Type</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ekanta Hitakara</td>
<td>Absolutely wholesome</td>
</tr>
<tr>
<td>Ekanta Ahitakara</td>
<td>Absolutely unwholesome</td>
</tr>
<tr>
<td>Hitahitakara</td>
<td>Both wholesome unwholesome</td>
</tr>
</tbody>
</table>

1. Ekanta Hitakara
Substances become Ekanata Hitakara because of their biological suitability such as- water, Ghrita, milk, rice. These are Aharatah Pathya. The following groups are prescribed as diet for all persons.
Table 3: Examples of Ekanta Hitakara Ahara

<table>
<thead>
<tr>
<th>Ahariya Varga</th>
<th>Pathyatam Ahariya Dravya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shuka Dhanya Varga</td>
<td>Raktashali, Shashtika</td>
</tr>
<tr>
<td>(Preferred cereals)</td>
<td></td>
</tr>
<tr>
<td>Kudhanya</td>
<td>Godhuma</td>
</tr>
<tr>
<td>(Less Preferred cereals)</td>
<td></td>
</tr>
<tr>
<td>Jangal (Animal Meal)</td>
<td>Ena, Harina</td>
</tr>
<tr>
<td>Vishkira</td>
<td>Lava, Titara</td>
</tr>
<tr>
<td>Pratuda</td>
<td>Kapota</td>
</tr>
<tr>
<td>Vaidala (Pulses)</td>
<td>Mudga, Makushta, Kalaya, Masura, Canaka, Aadhaki, Harenu</td>
</tr>
<tr>
<td>Shaka (Greens)</td>
<td>Vastuka, Jivanti</td>
</tr>
<tr>
<td>Ghrita (Ghee)</td>
<td>Gayva Ghrita</td>
</tr>
<tr>
<td>Lavana (Salt)</td>
<td>Saidhava</td>
</tr>
<tr>
<td>Falavarga (Fruits)</td>
<td>Dadima, Amalaka</td>
</tr>
</tbody>
</table>

**Viharata Hitakara:**

Celibacy, sleeping in windless place, hot water bath, sleeping in night & physical exercise are absolutely wholesome.

2. **Ekanta Ahitakara**

The substances become absolutely unwholesome by combination (Samyoga) or are absolutely unwholesome by nature (Swabhava) itself. Many other substances become noxious by the combination. This in turn becomes absolutely unwholesome.

Hence according to Acharya Sushruta there are 2 types of Ahitakara:

- **Swabhavatahitakara** - Agni, Kshara, Visha
- **Samyogatihitakara** - Viruddhahara

**Virodhahara** - Whatever food aggravates Dosha but does not expel it or vitiates Rasadi Dhatus and give rise to disorders are termed as Viruddhahara. Here mainly Samyoga Viruddha, Virya Viruddha, Matra Viruddha are to be included in Samyogatah Ekanta Ahitakara.

3. **Hitahitakara**

Substances which are wholesome for one are unwholesome for other are stated as both wholesome & unwholesome. For example the one which is wholesome for the Vayu is unwholesome for Pitta.

Here the Hitata & Ahitata of the Dravya is for the same Shareera Adhishthana. Our body is made up of various factors which are differing from one another by their qualities. As Vata possess Ruksha, Sheeta etc. Guna whereas Pitta is having Sasneha, Ushna Guna. For this reason the Drayyas which are similar to Vata Dosha are opposite to that of Pitta Dosha causing raise of Vata Dosha & reduction in Pitta Dosha at the same time. For example- Tail is Hitakara for Vayu but at the same time it is Ahitakara for Pitta.

Hence these types of substances are included under Hitahita i.e. both Hitakara & Ahitakara which means Hitakara to one part of body but Ahitakara to other portion of body at the same time.

**Avasthanusara Hitahithakara**

The classification of Ahara as Ekanta Hitakara, Ekanta Ahitakara, Hitahita are only related to Swasthavastha because in Atravastha many factors are present to change Hitata & Ahitata of the Ahariya Dravya. These factors are mentioned by Acharya Sushruta as follows:

Sometimes incompatibles can be also used in accordance to disease (Roga), suitability (Samyta), place (Desha), time (Kala), body (Deha), digestive power (Agni) etc. Thus the wise endowed with rational thinking may use even exclusively unwholesome in patient after considering disease (Roga), suitability (Samyta) etc. For example, intake of a little poison & sugar-cane bitten by cobra in Udararoga is considered as wholesome. Some other examples are given below to elaborate the topic in detail.

**Roga**- Meat of peacock is not very good for health generally but it is ideal for hearing, voice, age & vision. Though it is Ahitakara in general but can be considered as Hitakara for those who are suffering from diseases of Karana, Swara, Netra.

**Samyta**- Though Kshara is Ahitakara generally but it is suitable (Samyta) for those who are belonging to Prachya Desha. Milk is stated as Ekanta Hitakara but in some people it is seen that people suffer from loose stool after taking milk. Here milk is not suitable for those people though it is wholesome universally.

**Kala**- Kala has been divided into Nityaga (cold, hot, rains.) & Avasthika (different Avastha of Vyadhi), therefore variations in Hitavata & Ahitavata of Dravya also differ accordingly. Nityaga- Madhura, Snigdha Ahara is usually considered as good but in Vasant Ritu such Ahara is contraindicated.

**Avasthika**- Milk is usually Hitakara but in case of Navajwari it is harmful, & again in Jrnajwari it act as Amrit.

**Deha** – Milk though is anti-poisonous used for the increase of poison in the snake.

So due to all these, physicians do not want to specify the items exclusively as wholesome or unwholesome because of great variations in conditions of disease etc. but do not so in the maintenance of health.

That is why the common saying that milk & poison are exclusively wholesome & unwholesome respectively is interpreted in relation to healthy only. The same course should be adopted in case of other similar substances like water, fire etc. but it is not same for those who are having disease.

**DISCUSSION**

**Hitakara & Ahitakara**

The action of Hitakara & Ahitakara Dravyas is not depending on any other factors. Their action is same in Sarva Kala (all time) and Sarva Avastha (all conditions) independent of various factors but this is impossible to get such kind of substances hence this Ekanta Hitata & Ahitata hence it is belonging to Swasthavatha only.

Ekanta Hitakara substances are those which are not only helpful in maintaining the health of the healthy person but also to improve their health status whereas Ekanta Ahitakara substances are those which destroy the health of the healthy person & make them prepared for diseases.

**Hitahitakara substances**

Our body is nothing but the combination of Dosha, Dhatu & Mala. The Gunas of these Dosha, Dhatu & Malas are different from each other. Hence it is not possible to nourish these all factors simultaneously because the Dravyas which causes rise of the similar factors also causes reduction in different factors.
Therefore one can say that Hitahitakara Dravyas are those which are causing Hitakara effect on one part of the body & Ahitakara effect on other part of the body at the same time.

So the question is arising that these Ekanta Hitakara Dravyas can also play this kind of effect. Though it is true but then also the rise & reduction of different element of body by them is too minimum hence count negligible. Therefore this classification of Acharya Sushruta is considered most important in accordance to Swasthavastha but not in the case of Vyadhit Avastha.

Avasthanusara Hitahitakara
Sushruta has given 3 categories of Dravyas for Swasthavastha but it is not so in the condition of Aturavastha because there are lots of factors present to change Hitatva & Ahitatva of the Dravyas. Not only Sushrutcharya has mentioned this concept but also Acharya Charaka gives positivity to this Siddhant by mentioning below quotation.

Even acute poison is converted into excellent medicine by the right method of preparation; while even a good medicine may act as an acute poison if improperly administered. The “Pathya” in fact changes its qualities, depending on the Matra (dose), Kala (time), Kriya (method of preparation), Bhumi (habitat), Deha (body) and Doshya (Vatadhi body component), as Charaka has mentioned in Charaka Sutra 25. Now how these all factors can change their character is given below.

Factors deciding Avasthanusara Hitahitakara according to Charakacharya
Matra- Wholesome diet also when used in excessive quantity or in less quantity results in adverse effects. Poison if used in proper quantity work as best medicine (Dravyas Acharya Charaka).  

Kala: According to time Hitakara may become Ahitakara. For e.g. wholesome diet having Laghu property like Rakta Shali is not wholesome in Hemant Ritu. Kala can be understood as time of meal also because any types of wholesome diet will not wholesome in and their effect on unwholesomeness of food. Though Madhu and Ghrita both are wholesome but if used after mixing in same quantity may be proven poison.

Kriya: Kriya can be understood as different food processes and their effect on unwholesomeness of food. Though Madhu is Hitakara but Agnikriya makes it unwholesome (Vishavat).

Bhumi: Wholesome diet may become unwholesome if produced in improper land for e.g. Cereals produced in marshy land prove unwholesome.

Deha: Wholesome diet may become unwholesome if used in some type of body for e.g. despite of being wholesome Rakta Shali is not wholesome for Sthula person.

Doshya: Wholesome and unwholesomeness can be thought in context to Doshya as Rakta Shali is unwholesome in dominancy of Vata.

Purusha: Bitter substances are wholesome for child but not for aged person.

While describing these types of criteria for deciding Hitatva and Ahitatva of food, Acharya Charaka announced that there is no any type of fixation is possible for wholesomeness and unwholesomeness of particular diet. These two can change according to criteria described above.

Both the Acharyas have stated that Dravyas which are administered not only depends upon their Gunas but also on various factors such as proper administration, Matra, Kala, Desha etc.

CONCLUSION
Hitakara, Ahitakara & Hitahitakara category of Dravyas are limiting to Swasthavastha only. It is easy to classify the Dravyas as Hitakara & Ahitakara broadly but for fine classification many factors are responsible such as Matra, Kala, Bhumi, Doshya, Satmya, Agni etc. So during practice, physicians has to be customised Dravyas according to the Avastha of disease & of patients.

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