

THE CORRELATION BETWEEN SHADARASA AND MANAS AROGYA.: A REVIEW ARTICLE¹Minal Dipak Bhusewar, ²Savita Vaijanthrao Sudewad¹Associate Professor, Sanskrit Samhita Siddhanta Department, GAC Nanded, 431601²Associate Professor, Sharir Kriya Department, GAC Nanded, 431601.Corresponding Author: minalbhusewar14@gmail.com<https://doi.org/10.46607/iamj1411082023>

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**ABSTRACT**

Ayurveda deals with both physical as well psychological disorders. According to Ayurveda there are two origins of diseases, *Sharir* (Body) and *Mana*. Combination of *Sharir*, *Indriyas*, *Satva* and *Atma* is the living body according to Ayurveda. *Mana / Satva* is an important factor to manifest psychological disorders. In the present era, 1 in every 8 people in the world live with mental disorders. Since 2020, the no. of people living with psychological disorders rose significantly, because of Covid-19 pandemic. So, it's more important to maintain mental health. According to *Bhagvad geeta*, it is stated that nourishment of *Mana/ Satva* is done by *Ahara*. Also, according to *Ayurveda*, *Panchadnyanendriyas* are nourished by *Ahara*. In this sage old wisdom, it is mentioned that *Ahara* should consist of *Shadrasa* i.e., six types of taste. These *Shadrasas* not only have an effect on *Sharir* bhavas but also on *Mana/ Satva*. So, it is important that one should know the effect of *Shadarasas* on *Mana* and effect of excessive intake of each *rasa*, so that this will help to cure the *Manas Vyadhi* and to maintain equilibrium of *Mana/ Satva*.

Keywords: *Mana/ satva, Manas arogya Shadarasas, Effect of excessive Intake of Rasa on Mana.*

INTRODUCTION

While explaining the concept of *Swasthya*, Ayurveda has also included the attributes of Mental Health/*Manas Arogya*. To maintain Mental Health, the predominance of *Satva* is the state of equilibrium is important, while predominance of *Rajas* and *Tamas Guna* are the pathological state of *Manas* which leads to various mental disorders. According to Ayurveda there are two origins of diseases, *Sharir* and *Manas*. It is known from earlier times itself that mind and body influence each other. Psychological suffering is often expressed through somatic problems. In individuals with difficulty in recognising and expressing emotions, physical manifestations are often seen in the form of various disorders. Some physical diseases such as eczema, psoriasis, auto immune diseases, blood pressure etc. are thought to be prone to worsen by mental factors such as anxiety and stress. The mind also can exert a positive or negative impact on the effect of treatment on body also. The positive impact of placebo on treatment is due to the effect of mind. The positive response of a patient to therapy is also guided by the innate positivity in the individual. The concept of *Satvavajaya Chikitsa* in Ayurveda is centred on the mind by promoting positive vibes to the individual. Ayurveda believes individual as a whole, encompassing body and mind together and treatment is also aimed for both. Mental strength is graded into superior, medium and inferior. Those with superior mental strength [*Pravara Satva*] can withstand mental trauma well. Those with inferior mental strength [*Avara Satva*] are incapable of suffering even trivial trauma and pain. Those with medium strength [*Madhyama Satva*] can afford to take hardships if consoled to do so.^{1,2} It is said that we are what we eat, but this statement goes beyond the context of our physical health and body. The food choices we make are intimately connected with the state of our mental-emotional health, and to create harmony in the mind, we must first find balance in our daily diet. Whether you are experiencing anxiety, anger, depression, mood disorders, or anything in between, eating foods that will calm the imbalance and avoiding foods that will cause further disruption can be a

great start in your journey toward optimal health – mind, body, and consciousness. When it comes to eating for emotional balance, one of the easiest ways to decipher the best food choices will be to break-down the qualities of the imbalance along with the qualities of the food. Another way to discover a healthy, balancing diet will be to understand the *Shadarasatmak Ahara*.³ According to *Bhagvad geeta*, it is stated that nourishment of *Mana/ Satva* is done by *Ahara*. Also, according to *Ayurveda, Panchadnyanendriyas* are nourished by *Ahara*. In this sage old wisdom, it is mentioned that *Ahara* should consist of *Shadrasa* i.e., six types of taste. *Ahara* is *Rasapradhana* i.e works by its *Rasa*. These *Shadrasas* not only have an effect on *Sharir* bhavas but also on *Mana/ Satva*. So, it is important that one should know the effect of *Shadarasas* on *Mana* and effect of excessive intake of each *rasa*, so that this will help to cure the *Manas Vyadhi* and to maintain equilibrium of *Mana/ Satva*.

Mind in Ayurveda- Physiological Aspect²

The word *Manas* is derived from the root ‘*man*’ adding the suffix ‘*asuna*’ having the meaning, ‘to perceive’, ‘to lead to knowledge’, ‘to analyze by special knowledge’, ‘Mind or psyche’ (Monnier Williams). Synonyms of *Mana* are *Chitta*, *Chetas*, *Hrit*, *Hrid*, *Manas* and *Satva*.

“*Chittam chetah hridayam svantam hrud, manasa, manah iti*” (*Amarakosha 1/4/3*)

Mana is the entity through which the knowledge is obtained, which is closely related with *Atma*, through which one can perceive and the seat of *Mana* is *Hridaya*. *Mana* is the superior analysing faculty, the seat of soul or *Atma* and controls the whole body, by accommodating the superior senses and can be said to be the seat of knowledge. The proof of existence of mind is given by Ayurveda is the existence of knowledge (*Lakshanam Manaso Jnana*). According to *Vedanta Darshana*, *Manas*, *Buddhi*, *Chitta* and *Ahankara* combine are called four *Antahkarana* (Internal instruments/Mechanism). *Mana* is told as ‘*Ubhayatmaka*’ i.e., it is a dual faculty which has both sensory and motor functions and hence considered as

a superior faculty because it controls and co-ordinates all other faculties connecting them with the soul. The mind is the manifestations of thought, perception, emotion, determination, memory, knowledge, conscience and imagination that take place within the brain.

1.1 Location of Mana²

It is conventional in *Ayurveda* to attribute anatomical sites for conceptual entities to provide some concrete feature to abstract ideas. Acharya Vagbhata says that the Hrudaya (heart) is the seat of *Satva* or *Mana*, likewise Acharya Charaka and Sushruta also explains the *Hridaya* as the seat of *Mana* as it is said to be the *Chetana Sthana*. Acharya Bhela [B.Ci 8/2] in context of *Unmada*, says Head (*Shira*) as the seat of *Mana*.

It is possible to conclude that the sensory and motor functions of the mind are attributed to the brain, while the psychological functions, especially the emotional aspect of psyche to heart. The brain can be said to be the physical structure upon which the attributes of mind are bestowed upon. Hence the brain and mind have an intimate and complex relationship.

1.2 Gunas (Properties) of Mana²

The properties of *Mana* are 'Anutwa' and 'Ekatwa' i.e., subtlety and singleness or oneness. Due to its singleness, only single knowledge occurs at a time. *Mana* remains engaged in a particular sense organ and cannot perceive two or more objects at a time. And its subtlety enables it to move rapidly from one object to another by which it may appear that simultaneous perception of several objects is taking place. The inability to focus on one thing or inability to withdraw from perception related to any particular *Vishaya* or object may be considered abnormal.

1.3 Karma (Functions) of Mana²

The functions/actions of *Mana* are as follows.

Indriabhigraha- control of sense organs. It is activation, direction and co-ordination of *Dnyanendriya* and *Karmendriyas*.

Svasyanigraha- self-restraint. It is self-control, restraining the self from temptations and affected by emotions.

Uhya -hypothesis and

Vichara - consideration.

1.4 Arthas (Objects) of Mana²

The objects, which are perceived through the sensory organs, are termed as *Artha*. Considering *Mana* as an independent *Indriya*, it must have its own objects, which are experienced by the mind. Thus, besides being capable of perceiving *Indriya Vishaya* (sensory objects), *Mana* has the ability of experiencing its own objects like anything that is thinkable.

Thus, the objects of *Mana* are:

- *Chintya* - object of thinking about dos and don'ts
- *Vicharya* – object of Reasoning, logic and discrimination
- *Uhya* – object of Judgment or guessing.
- *Dhyeya* –object of continuous thinking about desired things
- *Sankalpa* – object of imagination and evaluation as to merit and demerit, *Mana* also functions introspectively without the relation to the sense organs. Any knowledge gained through this method or emotions perceived by the mind also become the subject of thought. *Sukha*(happiness), *Dukha*(unhappiness), *Kama*(lust), *Krodha*(anger), *Bhaya*(fear), etc., belong to these kinds of knowledge.

1.5 Mind/Mana as a cognitive Processor²

Mana processes the inputs from outside perceived directly or indirectly through sense organs and develop responses by the interrelated activity of its attributes.

1.5.1 Faculties related to *Mana*.

Dhee, *Dhriti*, and *Smriti* are the three main faculties, which are closely related to *Mana*.

Dhee: [*Buddhi*] “*Buddhirhi Nischayatmika*”

The function of *Buddhi* is decision-making or determination of input *Mana* places before it, as perceived through *Indriyas*. It is correlated with Intellect.

Dhriti: ‘*Dhritirhi Niyamatmika*’

It is the power of will, which controls *Mana* from the various diversions or temptations of surroundings.

Smriti: ‘*Smaranat Smṛti*’

Recollection of the past is known as *Smriti*. The experiences get registered by *Drishta* (seen), *Shruta* (heard) or *Anubhuta* (experienced) by the person and

can be recalled later. An unimpaired condition of all these functional aspects is necessary for mental health.

1.6 Prakriti of Mana²

Since living being is a micro some of the macro some or the universe, the mind in living organism is also endowed with the properties of *Trigunatwa* i.e., *Satva*, *Rajas* and *Tamas*. The *Akasha* is represented in *Satvaguna*, *Vayu* and *Teja* are represented in *Rajas* while *Prithvi* and *Jala* are represented in *Tamas*. *Satva*, *Rajas* and *Tamas* are the three essential constituents of mind, of which last two are noted „*Manas doshas*, which can potentially cause *Mano vyadhi* (mental disorders), Out of these three, *Satva* is only pure (*Shuddha*) in quality due to its characteristic feature *Kalyanansha* (Positive Elements) while, *Rajas* and *Tamas* are said to be impure due their qualities *Roshansha* (Intense passion/drive) and *Mohansha* (Being misconstrued), respectively. Activities of Psyche are due to the dynamic interplay between these three *Gunas*. In every individual, the cognitive, conative and affective aspects of the mind is guided by the predominance of any of the three *Gunas*.

According to *Acharya Sushruta*, the predominance of either *Satva guna* or *Mano doshas* will show the following characteristics accordingly.

Sattvika - Mercy, sharing nature, Endurance, Truthfulness, Good conducts, Belief in God, Knowledge, Intellect, Capacity to learn, Memory, Self-control/*dhruiti*, and Selfless service.

Rajasika -Excess grief, moving habit, lack of self-control, inflated self-esteem, Lying nature, Cruelty, Wickedness, Pride, Excitation, Attachment and Anger.

Tamasika - Depressed mood, lack of faith in God, lack of good conducts, intellectual deficits, ignorance, crookedness, laziness and sleepiness.

All the positive attributes of the mind are due to the *Satva* constituent, and unwholesome activities are results of *Rajas* and *Tamas* constituents. These factors are responsible for the various behavioural patterns of human beings. According to the predominance of *gunas* the phenomenon of interaction be-

tween *Purusha* and *Loka* can be of the following types.

-*Samyakyoga* (normative interaction)- wholesome interaction with *Satva* predominance, which maintains the mind in a well-balanced and harmonious state.

- *Atiyoga* of mental activity is owing to *Rajoguna* predominance and will be characterised by excessive emotional outbursts, excessive excitement, anger, preponderance to violence etc.

- *Heena yoga* of mental activity represents *Tamoguna* predominance and is characterised by *Avasada*(depression), ignorance, lack of interest in day-to-day activities etc.

- *Mithya yoga* occurs due to erroneous interaction of three *Gunas* and is unwholesome to mental health. *Heenaati-mithya yoga* of mind with its *Artha*, in the level of psyche is the first step in the pathogenesis of psychiatric conditions as per Ayurveda.

1.7 Concept of Satvabala/ Mental Strength²

Satva has genetic endowment as it is inherited at the time of conception and this part of the individual gets nurtured in the womb especially by the influence of '*Satva vaisheshikakara bhavas*' and also by the influence of 'one's own experiences' during infancy, childhood and adolescence and based on their characteristics. Though these classifications help to understand the mental disposition better, *Acharya Charaka* has utilized the concept of '*Satva bala*' in determining the predisposition to develop mental illness.

Mental strength is graded into superior, medium and inferior. Those with superior mental strength [*Pravara Satva*] can withstand mental trauma well. Those with inferior mental strength [*Avara Satva*] are incapable of suffering even trivial trauma and pain. Those with medium strength [*Madhyama Satva*] can afford to take hardships if consoled to do so.

1.8 Relation between Sharira and Mana²

The functional components involved in the normal physiological state of the body are *Dosha*, *Dhatu*, and *Mala* which maintain the integrity of the human body.

Sharira Doshas and Mana

All the three *Shareerika dosha* are also related with the normal functions of the mind. More precisely *Praṇa vayu*, *Udana vayu*, and *Vyana vayu*, *Sadhaka pitta* and *Alochaka pitta*, and *Tarpaka kapha* are more related with the normal mental functions. Of the three humours *Vata* is mainly responsible for the activities of the mind i.e., it is the controller and stimulator of mind and is responsible for enthusiasm. Though in general *Satva*, *Rajas* and *Tamas* are concerned with the mental faculties and *Vata*, *Pitta* and *Kapha* with the anatomical and physiological entities, the former also have a part to play in the normal anatomy and physiology and latter affect the psyche of an individual. Thus, all these *Doshas* can be regarded as factors having psychosomatic role to play.

1.9 Relation between Mana and Ahara:

Ahara is the most important factor to maintain life for living beings. As it is the one of the *Traya Upastambha* mentioned by *Acharya Charaka*.⁴

Traya Upastambha iti- Ahara, swapno, bramhacharyamiti (Cha. Su.11/35) Also it is quoted that Human is originated from Anna.

Annadvai prajaah prajayate Annatpurushah (Taittiriya Upanishada)

In the classics, it is mentioned that only *Hitakara Ahara* i.e., the wholesome food promotes the growth of the person and that of *Ahitakara Ahara* i.e., unwholesome one is the cause of disorders⁵. Therefore, it is essential to follow the *Ahara* and dietetic rules. *Ayurveda* states that there is a close link between six emotions (lust, anger, greed, desire, attachment, ego) and manifestation of diseases. In turn these emotions are closely linked to *Ahara*, or certain foods that have the ability to alter the disposition of an individual. These states are *Satva*/purity or contentment, *Rajas*/passion or excitement and *Tamas*/dark or unpalatable and the three types of food are known *Satvika*, *Rajasika* and *Tamasika* food respectively.⁶

1.10 Types of Ahara according to Bhagavat Geeta^{6,7,8}:

1. *Satvika Ahara*: Persons in the mode of goodness prefer the food that promotes life span, and increase virtue, strength, health, happiness, and sat-

isfaction. Such foods are juicy (*Snigdha*), succulent, nourishing, pleasing to the heart and naturally tasteful. The key to total health is mental wellness. *Satvika* cuisine will provide you with a calm mind, good health, long life and a good mood all of the time. The supremacy of *Satvika* food is due to the fact that it is easy to digest and keeps your mood and body at ease when consumed. It will not alter your physical state because the food is smooth and juicy with no odour. Adopting a *Satvika* diet calms, purifies and energizes the mind and body by flushing out toxins and ensures longevity and health. Regular consumption of a *Satvika* diet helps develop and rebuild strong body tissues.

2. *Rajasik Ahara: Rajasika* is derived from the word 'Rajas' meaning full of passion and activity. *Ayurveda* considers *Rajasika* food as a balance of pure and impure, neither too nutritious nor too unhealthy. Spicy, salty and sour foods are considered *Rajasika* as they can give a boost to the body, both physically and mentally. Food that is too bitter, too sour, salty, very hot, pungent, dry and full of chillies, is dear to people in the passion. Such food produces pain, grief and disease. But, although *Rajasika* food may stimulate the mind and body, extra consumption can also aggravate the *Pitta* and *Vata Doshas* in the body and may cause hyperacidity, dehydration, increase in body toxins, anger, envy restlessness and reduced sleep etc.

3. *Tamasik ahara: Tamasika* comes from the word 'Tamas' meaning dark or unpalatable foods that are overcooked, stale, putrid, and impure are dear to person in the mode of ignorance. Stale (*Yatayamam*) refers to food that has lost its freshness after being stored for an extended period of time. Tasteless (*Gatarasam*) refers to something that has lost its original flavour. Putrid (*Puti*) refers to a foul odour. The term decayed (*Paryushitam*) refers to something that has become rancid due to passage of time. Food that has been left behind after being consumed by anyone other than *Gurus* etc. is referred to as refuse

(*Ucchistam*). These foods are unclean (*Amedhyam*); thus, they are unfit for sacrifice or worship. This diet is harmful to the health of mind, body and soul, as it drains the vital energy from the body, increases stress and anxiety levels. *Tamasika* food items are heavy to digest, dull the senses, cause sleepiness, incite anger and cause a lot of aggressive and violent tendencies in individuals. Overindulgence in *Tamasika* food has a negative effect on the body and can lead to early aging, digestive tract troubles, anxiety and restlessness etc.

According to *Bhagavad geeta*, it is stated that nourishment of *Mana/ Satva* is done by *Ahara*. Also, according to *Ayurveda*, *Panchadnyanendriyas* are nourished by *Ahara*. In *Ayurveda* it is stated that *Ahara* is *Rasapradhan* and *Ahara* should be *Shadarasatmak*. In this sage old wisdom, it is mentioned that *Ahara* should consist of *Shadrasa* i.e., six types of taste. These *Shadrasas* not only have an effect on *Sharir bhavas* but also on *Mana/ Satva*. So, it is important that one should know the effect of *Shadarasas* on *Mana* and effect of excessive intake of each *rasa*, so that this will help to cure the *Manas Vyadhi* and to maintain equilibrium of *Mana/ Satva*.

2. Rasa:

Rasa or taste of the drugs and diet can be ascertained immediately after contact with the tongue. *Rasa* is the object of a gustatory sense organ. It is *Apya* i.e., born from *Aap mahabhuta* and is not manifested in the beginning.⁹

2.1 Origin of Rasa (Rasotpatti):

Aap mahabhuta is the primary cause for taste and without its presence taste cannot be manifested at all. When *Aap mahabhuta* remains alone, the taste, though present in it cannot be perceived, because it is so very subtle. Due to the effect of six seasons, the *mahabhutas* combine in varying proportions in dissimilar unions, undergo processing further by *Teja*. Depending upon the predominance of one or other *Bhuta's* substances as classified as *Parthiva, Apya, Tejas, Vayavya* and *Nabhasa*. Even in each category there are innumerable variations in respect of qualities and also the tastes. Thus, the *Rasa* gets differen-

tiated into six kinds of such *Madhura, Amla, Lavan, Tikta, Katu* and *Kashay*.¹⁰

2.2 Panchabhautik Sanghatan of Rasa:^{11,12,13}

Madhura and other *rasas* will be formed due to the predominance of two *Mahabhutas*. Two *Mahabhutas* are as follow:

Rasa	Mahabhutas
1. Madhura	- Pruthwi + Aap
2. Amla	- Pruthwi + Teja
3. Lavana	- Aap + Teja
4. Tikta	- Aakash + Vayu
5. Katu	- Teja + Vayu
6. Kashay	- Pruthwi + Vayu

2.3 Rasa and Mana Correlation^{11,12,13,14}:

Rasa is a *Rasana grahya Guna* means can be ascertained immediately after contact with the tongue. This is nothing but the *Pratyaksha Dnyana*, which is not possible without *Mana*, which means without *Mana*, *Rasadnyana* cannot be achieved. *Ayurveda* also mentioned that one should eat with concentration, otherwise food just be partaken but the taste and its benefits never get to the person.

2.3.1 Madhura Rasa:

- It provides happiness to the body.
- *Dhatuwardhan*: As *Madhura Rasa* helps for the development of all the *dhatu*s in the body and enhances the life span.
- *Shadindriyaprasadana*: It pleasures to sense organs including Mind i.e., *Mana/ Satva*. It means *Madhura Rasa* helps to provide happiness in Mind.
- It provides strength to Mind and body.
- It is soothing, nourishing, invigorating & brings about stability in the mind.
- It alleviates *Vata, Pitta* and effects of poison.
- It alleviates the effect of poison.
- It relieves fainting and thirst.
- It is unctuous, cold and heavy to digest.

Excessive intake of Madhura Rasa:

Though *Madhura rasa* possessing all good qualities, used in large amount always, leads to weak digestion, heaviness, excessive sleep, loss of consciousness, due to excessive *Snigdha, Sheeta* and *Guru gunas*.

2.3.2 Amla Rasa:

- *Bhaktam rochayati*: It adds deliciousness to the food and increases digestive power.
- *Indriyani Dridhikaroti*: It stimulates the sense organs.
- *Urjayati – Urja* means energy, which leads to starting any work with mental stability and satisfaction. Ultimately it will be good for the mind.
- *Mano Bodhayati*: It enlightens the Mind or *Manana*.
- *Hridayam Tarpayati*- These are having *Snigdha Guna* and are beneficial to heart.
- It produces stoutness, satisfaction, nourishment and moistness to the body.
- It spreads to all the parts quickly i.e., having *Vyavayi Guna*.

Excessive intake of Amla Rasa

If *Amla Rasa* is used in excess, it produces severe thirst and giddiness due to its hot potency.

2.3.3 Lavana Rasa:

- *Rochayati Aharam*: It makes food tasty. It is antagonistic to all other *Rasas*. It increases the perception of the taste.
- It spreads quickly all over the body, causing intoxication.
- It moistens, dries, produces unctuousness and purgation.
- It tears the *Doshas*, causing movement of fluids.
- It mitigates the *Vata* & liquefies the *Kapha*.
- It clears the tissue pores, channels or orifices.
- It is neither very heavy nor very unctuous.
- It is penetrating and hot in potency.

Excessive intake of Lavana Rasa:

When *Lavana Rasa* is used in excess, it increases effects of poison and intoxication,

It produces excessive thirst.

It reduces strength & *Oja*.

2.3.4. Tikta Rasa:

- Drugs or diet having *Tikta Rasa* are by themselves not delicious, but they promote the taste of food.
- It cures poison.
- It is antitoxic.
- It relieves fainting.

- It increases intelligence.
- It causes drying and helps in depletion of moisture, fat, muscle fat, bone marrow, sweat, urine, faeces, *Pitta* & *kapha*.
- It scratches out the adherents.
- These are having *Laghu, Ruksha Guna* & *Sheeta Virya*.

Excessive Intake of Tikta Rasa:

Used in excess, it produces weakness of the tissues, fainting, debility, giddiness, diseases caused by *Vata*,

2.3.5. Katu Rasa:

- It cures poisoning.
- *Rochati Ashanam*: It improves taste perception.
- *Sphuti karoti Indriyani*: It increases the acuity of sense organs.
- It dries up the unctuousness and moistness.
- It opens up or causes widening of tissue pores.
- It mitigates the *Kapha*.
- It is light, dry, penetrating and hot in potency.

Excessive Intake of Katu Rasa:

When *Katu Rasa* is used in excess, it produces thirst, intoxication, fainting, vomiting, delusion, weakness of the body, decrease in strength of the body & *Shukra*, results in contractures and tremors of the body, also causes pain the hip & back region.

2.3.6 Kashaya Rasa:

It produces discomfort in the region of the heart.

- It gives a feeling of contentment.
- It mitigates the *Kapha, Pitta* and *Rakta* quickly.
- Having *Guru Guna* purifies the blood.
- **Excessive intake of Kashaya Rasa:**

Excessive intake of *Kashaya Rasa* results in thirst, emaciation, and loss of virility.

DISCUSSION

The detailed explanation of *Mana* is as above.

The Characteristics, actions and complications produced due to excessive intake of each *Rasa*.

on *Mana* and *Manas Arogya* are as above.

From all that details following discussions can be done:

1. First of all, it is observed that Mental Health is important as that of physical Health. Because the

Mana/ Satva plays a major role in the process of *Dnyanaprakriya*.

2. Also, it is stated that *Ahara* nourishes the *Mana/Satva*
3. As *Nidana Parivarjan* is itself a line of treatment, it can be used to cure and prevent these, *Manas Vyadhi*.
4. *Ahara* is *Rasapradhana*, so it works through characteristics of *Rasa*.
5. It is essential to know the effect of *Shadarasas* on *Satva*.

Curative and Preventive aspect of *Shadarasas* on *Mana/Satva* and on *Manas Arogya*:

a) **Madhura Rasa:** It provides happiness to the *Mana* and *Dnyanendriya*. It provides strength to the body and Mind and gives the stability to the *Mana*. so, it can be used to cure *Manovasaad / Depression*, anxiety, *Unmaad* and other chronic mental disorders. This *Rasa* increases the *Satvika Guna* of *Mana* ultimately leads to *Manas Arogya*. *Madhura rasa* can be used in *Awara Satva*, to attain stability of *Mana*.

Excessive intake leads to excessive sleep and fainting, so should use consciously.

b) **Amla Rasa:**

It enlightens the Mind.

It is energetic which leads to starting any work.

It strengthens the sense of organ and *Mana*.

It is beneficial to Heart. As heart is the *adhishthana* of *Mana*, ultimately it is beneficial to *Mana*.

So, it can be used in *Manovasaad* to stimulate *Mana*.

This *Rasa* is *Rajasika*, so can be used to stimulate the senses and *Satva* if consumed in proper quantity and decreases *Tamas Guna* of *Mana*.

But if used excessively it leads to imbalance in the

Satva, *Rajas* and *Tamas guna* of *Mana* leads to *Manas Vyadhis*.

c) **Lavana Rasa:**

It increases the perception of taste, which is also related to *Mana*. It is *Rajasika* in *Guna*.

Excessive intake of *Lavana Rasa* reduces the strength and *Oja* which ultimately affect the stability of *Mana*.

So, it is important to intake *Lavana rasa* in proper quantity in day-to-day life.

This will prevent many *Manas vyadhi* as well *Shareerik Vyadhi*.

d) **Tikta Rasa:**

It increases intelligence. *Dhee*, *Dhruiti*, and *Smruti* are the three main faculties, which are closely related to *Manas*. An unimpaired condition of all these functional aspects is necessary for mental health. As *Tikta Rasa* improves intelligence, ultimately it attains the equilibrium state of Mind, and prevents many *Manas Vyadhi*. If used in excess, it produces weakness of the tissues, fainting, debility, giddiness, diseases caused by *Vata*. As it increases *Vata* which act as controller to *Mana*, will lead to instability in *Mana* which leads to various *Manas Rogas*.

e) **Katu Rasa:**

Sphuti karoti Indriyani: It increases the acuity of sense organs. So, it can be used to stimulate the Mind and *dnyanendriyas* in *Manovasaada*, *Manodaurbalya* condition. It is by *Rajasika Guna*. When *Katu Rasa* is used in excess, it produces thirst, intoxication, fainting, delusion, weakness of the body, decrease in strength of the body & *Shukra*, results in contractures and tremors of the body. So, it should be used consciously in anxiety or over stimulation of Mind, *Unmaada*, *Apasmara* etc.

f) **Kashaya Rasa:**

- It produces discomfort in the region of the heart.

- It gives a feeling of contentment.

- So, it is beneficial for *Mana*.

Excessive intake of *Kashaya Rasa* results in thirst, emaciation, and loss of virility. Therefore, it is observed that *Shadarasatmak Ahara* leads to Mental Health.

CONCLUSION

From all the above, it can be concluded that, one should prefer the diet which contains all six *Rasas*. The diet containing all six *Rasas* leads to the condition of Mental Health as well Physical health. The excessive use of any *Rasa* leads to many complications such as impaired digestion, thirst, loss of consciousness, fainting, delusion, reduces strength of body and *oja* etc. Now –a –days, people use to indulge only one or two *Rasas* instead of six *Rasas*.

That leads to dominance of *Rajas* or *Tamas Guna* leading to impairment of *Mana*. As a preventive and curative measure, one should prefer the *Shadarasatmak Ahara*. *Shadarasas* play an important role in maintenance of Mental Health. As *Ahara* nourishes the *Mana*, the *Shadarasatmak Ahara* leads to equilibrium of *Satva*, *Rajas* and *Tamas Guna* which ultimately reason for the *Manas Arogya*.

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