

ROLE OF AHARA ON MANAS

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ABSTRACT

Body (*shareera*) and mind (*mana*) has an inseparable relationship. If any disease which affects the body will definitely make changes in the mental status. *Caraka* describing the basic fundamentals about *AHARA*, “The human body is product of food, even so disease arises on account of unwholesome food”. *Ahara* is considering being one among the *traya upastamba* (three supporting pillars, which affects our physical as well as mental behaviour and temperament (*prakrthi*). As *shreera* is made of *panchabhawthika dravyas* which is taken in the form of *ahara* have direct role in the maintenance of health and treatment of disease. In the present scenario, it is proved that all are lifestyle diseases in one or other way, good food habits are elaborately discussed in *ayurveda*. Hence to conclude quality food can bring about health in its totality.

Keywords-*traya upastambha, panchabhawtika dravya*

INTRODUCTION

The significance of *Ahara* can be well appreciated during intra-uterine life, even, from the day of conception. The *satwa* of person and body tissues depend on *garbha matra upachara* which taken during *garbhini paricharya*. In that some of examples that include, mother taking alcohol during pregnancy in, later development of disease like mental retardation.

Persons food intake affects mood, behaviour and brain function. A hungry person may feel irritable and restless, where as a person who has just eaten a meal may calm and satisfied. The human brain is metabolically very active the individuals who do not consume adequate calories will experience changes in mental function.

In *ayurveda* out of three *upastambha* ¹ *Ahara* is the first one and consider being best. *Malina*

ahara (impure food) is responsible for development of disease in both *shareera* and *manas*.²As told in classics *shareera* (body) and *manas* (mind) has an inseparable relationship³ if any disease which affects the body will definitely make changes in the mental status of the person.

Definition of AHARA

The *Anna/Ahara* is a in taking material through *Annamarga (mukha)* into the alimentary system in the long run after proper *pachana* (digestion) get transformed into *sukshma bhaga* and *sthula bhaga* and nourishes the *mana* and *shareera* respectively.⁴

Anna is consider to *prana* of *pranee* as told in the world and is responsible for *varna svara, sukha (shareerika and manasa sukha)*.

AHARA & SATWA

“AHARA SHUDHW SATWA SHUDDHI”⁵ It is said that the purification of mind can be obtained by pure and wholesome food as a result of pure mind one can attained *MOKSHA* and happiness .The main aim of human being is consider to be attaining the *CHATHURVIDHA PURUSHARTHA*, this is possible only by taking *Ahara* in proper way that is in the form of taking *HITAKARA AHARA SEVANA*. If any pathological impairment in the mental status it suggestive of intake of *AHITAKARA AHARA SEVANA*.

AHARA AGNI & MANAS

Mana also influences *ahara paka, pachana* and *parinama*.

Ahara is consider to be ‘*ambrutha* ` and which is responsible for nourishing the body, strength, long life as well as *agnivivardhana* (digestive power).⁶

Shareera is made up of *Dhosha Dhathu* and *Mala*. Basically these *Dhosha Dhathu* and *Mala* are formed from *Ahara rasa*. Proper functioning of *agni* determines the quality of *ahara rasa*.

Acharya Sushruta opines that equilibrium of *Dhosha, Dhathu, Mala, Agni* are essential to keep a person *SWASTYA* and *Prasannatva* (happiness) of *Atma, Indriya* and *Manas*.⁷

MENTAL AFFLICTION INFLUENCE THE AGNI

Even a person take wholesome diet in appropriate quantity the digestion and assimilation won't happen properly, when a person in affliction with *chinta* and *shoka*. This reveals that the emotion of mind play an important role in *Agni*. In present scenario the psychosomatic disorder IBS is an example shows that *Agni* has important role in development of *Manasika vikara*.⁸

The GI tract is sensitive to anger, anxiety, sadness, elation. All these feeling can trigger symptoms in the gut. It can influence immune system and make inflammation worse or make the person more susceptible to infection. Body responds to stress via the Hypothalamopituitary adrenal axis and hormonal system. That's how food what we eat has an effect on gut brain axis which is bidirectional communication between the central and the enteric nervous system, linking emotional and cognitive centres of the brain with peripheral intestinal function.

AHARAKRAMA AND MANAS

Ahara is not only needed for the continuity of life, but for *bala varna* and *upachaya* also needed. The proper diet, taken in proper manner can leads to better health.

In *charaka vimana* while explaining about *ASHTAVIDHA AHARA VISHESHAYATANA*.

He says that some of rules should follow while intake of *ahara* which create rejuvenation in a person, that is one should take the food in *ISTA DHESHA, ISHTA SARVOPAKARANE* (One should take food in proper place equipped with

all the accessories) and his *MANAS* should be in *EKAGRA CHITTA* (full concentration), *AT-MANAM ABHISAMIKSHYA*¹⁰ then only the food will be properly digested. Following these principles leads to formation of high quality of *dhatus* (tissue) and increase the quality of ojas, a vital factor for health and immunity.

Ahara which taken *ISTA VARNA GANDHA RASA SPARSHA* are pleasing to senses if taken in accordance with rules and is responsible for nourishes *satwa* (*SATWAM URJAYATHI*), *BALA VARNA INDRIYA PRASADHAKARAM*. If any *viparitha* (opposite) which leads to harmful effect.

According to *MANUSMRUTHI* food is consider to be god. Before eating that one should pray by *EKAGRACHITTA* if we not followed which leads to that *pawshtika ahara nasha*, so during *bhojana samaya* (time of taking food) *kama, krodha, bhaya, vishadha* are contraindicated.

Sushrutha also states about *dwadashaashana pravichara*¹¹ (twelve factor) to be consider in relation to food. These are cold, hot, unctuous, rough, liquid, dry, once a day, twice a day, mixed with drug, deficient in quantity, pacifying *dosa* and maintenance of body. Person who afflicted with *mada* (intoxication) *daha* (burning sensation), *murcha* (fainting) should be managed with cold food (*sheetha ahara*) and who are afflicted with *kapha* and *vata dosa* should be managed by *ushna ahara* (hot food)

AHARA AND MANASA VYADHI

According to Bhagavath Gheeta 3 types of *ahara* are mentioned (*satwika, rajasika, tamasika*)¹²

Satwika ahara having the qualities of *ayu* (ensure long life), *satwa bala* (increase strength of mind), *aurogya* (health), *sukha* (happiness), *pree-*

thivardhana (make more pleasure), *snigdha* (unctuousness)

Rajas ahara predominantly *katu* (spicy), *amla* (sour), *lavana* (salty) *tikshna* (sharp), *ushna* (hot), and *ruksha* (dry) in nature and it is responsible for *dukha* and *shoka* (sources of pain and worry)

In that *TAMASIKA AHARA* is more responsible for manifestation of disease. That is *YATAYAMA* (food cooked 3 hours before), *PUTHI* (having offense smell)

PARYUSHITA (food cooked day before)

Both *AROGYA* (health) and *ROGA* (disease) are the outcome of *AHARA* what we consume. SO *AHARA* is considering being *PRANA* (life) of *PRANI* (animal).

In *samhita* there is a huge reference which telling that *MALINA AHARA*¹³ is responsible for manifestation of *mansika vyadhi*. *MALINA AHARA* may be *viruddhua ahara* (incompatible food) *dusta ahara* (diet whose natural properties are modified by various recesses) *ashuchi bhोजना* (impure food), or *tamasika ahara*, food which is prepared by *kusta vyanga piditha* person, or not properly cooked food. Because of this type of unwholesome food there will be vitiation of *SATWA* so end up in *manasa vyadhi*.

TRIDHOSHA & MANAS

“*SARVA DRAVYAM PANCHABHAWTHI-KAM*”¹⁴

As per view of *Ayurveda* every material in universe composed of *Pancha mahabhuta*. *Tridhoshas* are said to be the combination of these five. Each food particle either has *Dhoshas* aggravating or pacifying or balancing action on human body. If any *roga* because of imbalance of food can be treated by giving food as a supplementation in the form *patya* (diet). By taking the refer-

ence of *LOKPURUSHS SATMYA* we can conclude that *ahara* has role on *manas* by following proper diet we can manage the condition along with medication.

DISCUSSION

The intake of food (*ahara*) of a women especially during pregnancy play a key role in modulation of maternal health and achieving successful outcome of progeny in the form of physical and mental health. It is stated that '*praninam punarmoolamaharam*'-the route of all beings is nothing but food itself. In ayurvedic classics it is mentioned foremost among the tree basic pillars (i.e. *ahara* (wholesome food), *nidra* (adequate sleep) and *brahmacharya* (celibacy)

The health status of pregnant women who had taken *satwika ahara* during pregnancy was better as compare to those women who had taken *tamasika* or *rajasika ahara*. Food which is sweet in taste (*madhura guna*), unctuous (*snigdha*) stable (*sthira*) and pleasant (*hrudya*) is consider as *satwika ahara*¹⁵ and it enhance *ayu* (life span) *satwa* (purity of mind) *bala* (strength) *arogya* (health) and *sukha* (happiness). In the context of *masanu masika gharbhini paricharya* acharya mention about *satwika ahara* like milk (*dugdha*) ghee (*gruta*) sweet substances (*madhura dravya*) honey (*madhu*) are mentioned and is advised to pregnant women, which enhance the *satwa* of the *garbha*. A person has to follow some rules and regulations to maintain both personal and social health. These directly manipulate the spiritual level of a person and have their role in both health and disease.

School age child eat a healthy diet can improve the quality of his growth and optimize the development. The complete nutrition diet includes

dairy product, legumes, nuts, vegetables, and fruits, which brings the good health. If we follow this diet in large group of people we acquire more desirable health in society.

CONCLUSION

Ahara is an important material is responsible for development of *shareera* and *mana*. *Ahara* is *mahabheshaja* and one of the *upastambha* according to our classics. *Satwa* of the person is developed from the *ahara* which is taken starting from intrauterine life till death. Agni has a great role in nourishment to *sukshma ahara* to *mana* and *stula* to the *shareera*. Everyone is taking fast food and without following any rules that we have to follow while taking food. Improper dietetics is the main reason to make imbalance in *tridosha* this will make imbalance in *manasika guna*. This is root cause for *manasika vikara*.

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