

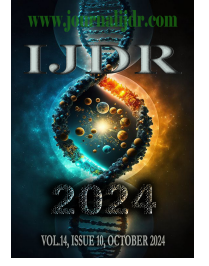


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RESEARCH ARTICLE

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AYURVEDIC CONCEPT OF AAHARA AND ITS INTERRELATION WITH MANAS AND MANAS ROGAS

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ABSTRACT

Ayurveda is Science of life which incorporates physical, mental, spiritual and social aspect of life. Various Siddhanta's, concept of Ahara, Pathyapathya, Vihara, Dinacharya, Ritucharya, various diseases including mental, physical along with their etiological factors and treatments are the topics which are briefly and significantly described in Ayurvedic texts. This ancient system of medicine has primarily and briefly explained about the concept of Manas, its importance in Sharira, its Guna and Doshas, various psychological disorders along with their presentation in the body (Rupa) and treatments. Predisposing factors of mental illness includes consumption of adulterated food, Viruddha Ahara or unwholesome food. Ahara taken without consideration of factors like Desha, Ritu, Prakruti, Matra, Avastha etc. disturbs the equilibrium of the body i.e. Doshadushti, formation of Ama which leads to Vyadhi Utpatti. Considering today's era, overall lifestyle of people including altered, adulterated food habits, regimes etc. play significant role in causation of mental disorders. In case of mental disorders, Ahara, as a Hetu causes Doshadushti, Manovaha Srotas Dushti, Hridayvikruti leading to Vyadhis like Unmada, Apasmara. Foods which people are consuming today are considered to be of Rajasika and Tamasika nature which escalate the Rajasika and Tamasikbhava in Manas i.e. affects and vitiate the Manas or Satva, i.e. Manovahasrotodushti. In case of disorders like depression, anxiety, behavioral problems, OCDs, Ahara plays key role amongst all etiologies. Also where the treatment part is concern Pathyapathya has to be taken into the consideration. Here attempt is made to correlate, compare and discuss about Similitude between Ahara and Manas Rogas with respect to their similar nature, constitution and their interdependent roles in Manas Vyadhi Utpatti also therapeutic action of Ahara in management of Manas Roga.

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INTRODUCTION

Ayurveda, the science of life not only states about various diseases and treatment protocols but also emphasizes on rules and regulations, ideal regime in order to live a good healthy life. It also focuses on preventive aspects of health. Old saying 'We are what we eat' which means we require food for living and whatever we eat gets absorbed, assimilated in body leading to body development. In Ayurveda, concept of Trayopstambh is mentioned which include the three pillars of body that are Ahara, Nidra, Brahmacharya, on which health of the body is dependent. If any among these three collapses, it will create imbalance in health i.e. Physical and mental state of an individual. Ayurveda briefly explains about concept of Manas. As per Ayurveda, living body is a combination of Sharira i.e. anatomical structures, as well as Indriya, Satva, Atma which is also called as Chikitsadhishtita Purusha. The combination of Satva, Atma and Sharira is also known as Tridanda, which also signifies importance of Manas in body. Human is a trinity of mental, physical and spiritual factors

Concept of Ahara:

Ahara is very important for growth, development of a body and maintenance of health.

अन्नवृत्तीकरणम्।(च.सु२८/४५)

That is food nourishes our body so *Dehadharana Karma* is achieved by Ahara.

आहारप्रीणनोसध्योबलकृत्देहधारकः। आयुःतेजःसमुत्साहस्मृतिओजाग्निविवर्धनम्। (सु.चि.२४।३८)

Acharya Sushruta has mentioned about effects of Ahara as प्रीणन (nourishes body), सध्योबलकृत् (gives strength), देहधारण (stabilization of body), आयु (longevity of life), तेजः (glow), समुत्साह (enthusiasm), स्मृति (good memory), ओजाग्निविवर्धनम् (increase appetite and Oja). *Acharya Charaka* says, 'प्राणाः प्राणभृतं अन्नं, अन्नलोके अभिधावति। वर्णप्रसादसौस्वर्यजीवितप्रतिभासुखम्। तुष्टिः पुष्टिर्बलमेधासर्वमन्त्रे प्रतिष्ठितम्।' (च.सु.२७।३४९), which means consumption of food in a proper way and schedule provides good complexion, voice, happiness, body strength, memory and intellect etc. A good dietary regime can benefit our body. But at the same time, improper diet can make our body fall sick.

Aahara dravyas are *Madhuradi Shad Rrasayukta* (6 tastes). Each *rasa* is constituted by combination of 2 *Panchamahabhutas*. These *rasa* have specific properties and actions on body and mind, which are originated and because of their *Panchbhautika* constitution. Since their actions on mind are mentioned, while doing the treatment of *Manas Vyadhis*, specific *Rasapradhana Dravya* can be used.

Panchabhautika composition of Rasa and their actions on Manas:-

Rasa	Panchabhautik composition	Action
1. Madhura	Jala + Prithvi	Alhadakar, Tarpana, Indriya Prasadana.
2. Amla	Prithvi + Agni (Charaka, Vagbhata) Jala + Agni (Sushruta)	Manaprasadakara, Hridya, Indriya Sthairyakara.
3. Lavana	Jala + Agni (Charaka, Vagbhata) Prithvi + Agni (Sushruta) Agni + Jala (Nagarjun)	-
4. Katu	Vayu + Agni	Indriya Uttejaka
5. Tikta	Vayu + Akash	-
6. Kashay	Vayu + Prithvi	-

Charakacharya mentioned that

‘आहारसम्भवं वस्तुरोगः च आहारसम्भवः।

हितअहितविशेषाच्चविशेषः सुखदुःखयोः॥’ (च.सु.२८।४५)

which means our health condition, may be good or bad will totally depend on how your diet is.

So food can nourish our body and can act like medicine or even it can cause trouble to our body. Consumption of unwholesome, adulterated, heavy, unctuous or stale food causes vitiation of Doshas, Srotas and can lead to Vyadhi Utpatti. *Aahara* is major etiological factor in development of any disease.

CONCEPT OF MANASA and MANAS ROGAS:

शरीरम् अपि सत्त्वम् अन्तुविधियते। (शारंगधरसंहिता ३)

Satva i.e. *Mana* is important aspect of body. *Man* is *Anu*, *Ubhayendriya*, *Trigunatmaka*, *Nitya*. 3 components of *Manas* are *Satva*, *Rajas*, and *Tamas*. Just like the other diseases, certain predisposing factors lead to development of *Manas Vyadhis*. *Hetus* like wrong food habits, *Viruddha Aahar*, *Vihara* cause *Dosha Dushti*, *Srotas Dushti* like *Manovaha Srotas Dushti*, *Hridaya Vikruti* leading to *Manas Vyadhis* and accordingly treatments are suggested.

Panchbhautikatva of Manas

1. *Sankalpa* (determination) : *Prithvi*.
2. *Indriyanigraha* (control of sense) : *Prithvi* for its ability to do *Dharana*.
3. *Dhyana* (concentration) : *Prithvi + Vayu*.
4. *Kalpna* (imagination) : *Akash + Prithvi*.
5. *Sva-Nigrahaa* (self-control) : *Prithvi + Aap*.
6. *Swapna* (dreams) : *Vayu*.
7. *Chintana* (thinking) : *Teja*.
8. *Uha* (speculation) : *Akash + Vayu*.

Interrelation between Ahara and manas rogas: As mentioned above *Sharira* and *Manas* are two inseparable entities of human living body. It is mentioned that all substances are made up of *Panchmahabhutas* i.e. five basic elements

that are *Prithvi, Jala, Tej, Vayu, and Akash*. Hence our body and mind both are *Panchabhautika*. Even the *Aahardravya* i.e. food items and the medicines which we consume are also *Panchabhautika*. Mind is said to be *Annamaya*. So whatever *Aahara, Vihara* individual follows it has definitive effect on body and mind. Also *Ahara* is said to be *Trigunatmaka*. So the *Satvika, Rajasika and Tamasika* diet will directly influence similar qualities of the mind. Acharya Kasyapa has said that, न च आहारसमं किञ्चित् भैषज्यं लभ्यते | which means there is no other medicine equivalent to *Aahara*. So *Ahara* should be considered not only as *Hetu, Pathya* but also for the treatment purpose.

In *Manas Roga, Hetus* especially *Aharaja Hetus of Unmada, Apasmara, Atatvabhinivesha* are mentioned which includes *Ayogya Ahara* i.e. *Mithya, Malina* (intoxicated, adulterated food), frequent and regular intake of unwholesome diet, *Viruddha Ahara* etc. These *Hetus* lead to *Tridosha Prakopa, Agni Dushti* and *Ama* formation which further leads to more vitiation of *Doshas, Dhatus* and causes *Srotorodha*. This *Amavisha* directly affect *Hidaya, Manovaha Srotas*, giving rise to *Manovikaras*.

Foremost treatment of any *Vyadhi* is *Nidana Parivarjana* i.e. avoidance of causative, precipitating factors. So for any mentally ill patient, it is very necessary to change their dietary habits and initiate good dietary practice i.e. *Pathya Sevana*. To clear the *Srotorodha* and regularize the metabolism *Langhana* i.e. controlling the oral intake along with *Pachana* treatment to strengthen digestive fire and does *Ama Pachana* is advisable. To promote the *Satva Bhava* in patient, *Satvika Guna Pradhana Ahara, Pathyakara Ahara* and *Nitya Sevaniya Dravyas* like *Goghrita, Godugdha, Shali, Godhuma, Mudga, Patola, Amalaki, Draksa, Dadima, Madhu, Navaneet, Saindhava* etc. predominantly *Madhura, Amla, Tikta Rasa Pradhana Dravyas* are advisable. Depending upon the mental condition of the patient, various physical and mental actions (*karma*) such as *Hridya, Manaprasadakara, Sthairyakara, Utejana* etc. are required to be performed, for which the specific *Rasapradhana Dravyas* can be used. *Ahara Kalpana* like *Ghritha Kalpana, Sharkara, Peya, Panaka* are also mentioned in *Manas Roga Chikitsa*.

Nitya Sevaniya Dravya:

Patola	Godhuma	Saindhava	Jangala Mamsa
Jivanti	Dadima	Goghrita	Madhu
Yava	Pathya	Ksheera	Amalaki
Mudga	Mrudvika	Antariksha jala	Sharkara

Certain Rasapradhana Dravyas, Ahara Kalpana and their associated Manas Karma

Vyadhi / Mental conditions	Karya / Expected actions on Manas	Rasa	Dravya	Examples, aahar kalpana
1. <i>Unmad,</i> 2. <i>Apasmara</i> (Schizophrenia, mood disorder, Dissociative disorders)	<i>Satva + Indriya, Mana Sthairyata Manahprasadana.</i>	<i>Madhur, Tikta, Amla</i>	<i>Dugdha, Ghritha, Patola, Dadima, Amalaki</i>	<i>Ghritha Sevana</i> daily <i>Ghritha Kalpana.</i> Sweets.
1. <i>Udvega</i> 2. <i>Krodha</i> (anxiety, depression disorder)	<i>Lhadana, Manahprasadana, Indriya prasadana</i>	<i>Madhura</i>	<i>Madhu, Draksha, Amalaki, Ghritha, Dadima,</i>	Sweets, juices, soups <i>Ghritha, Peya, Sharkara.</i>
1. <i>Murchha</i> 2. <i>Sanyas</i> 3. <i>Klama</i> 4. <i>Tandra</i> (drowsiness, some depression disorder, anhedonia)	<i>Utejaka</i> (booster)	<i>Amla, Katu, Lavana</i>	<i>Shunthi, Trikatu, Saindhava, Mamsa, Chinchha, Amalaki</i>	Food mixed with spices, some non-vegetarian foods,

Inculcating *Ashta Ahara Vidhi Visheshayatan* in day today practice is always beneficial as it enhances the quality of food so as to obtain complete benefits of our diet. Considerations of *Prakruti, Rashi, Desha, Kala, Upayokta, Upyoga Sanstha* in patients while deciding their diet is important. Also, while preparing food, *Sanyoga, Karana* have to be considered. For example, in case of *Manas Rogi*, use of *Medhya Dravya* with *Ghritha or Navaneet* i.e. *Sanyoga, Agni, Kala, Bhavana, Patra Sanskarana* (use of particular utensils like silver). Considering the direct and immediate impact of food on *Manas Bhava*, food made for the *Manas Rogi* should be palatable, visually appraising with all the benefits retained in it.

CONCLUSION

Classical texts of Ayurveda state importance and therapeutic significance of *Ahara*. Health of individual is depends upon dietary habits. Regular consumption of unwholesome food, junk food will definitely cause trouble to our body and will lead to development of diseases, may it be physical or mental. So as a part of routine, everyone should follow a good, healthy dietary regime, as much as one can depending upon the *Prakruti, Kala, Ritu, Desha, Vaya, Avastha* etc.

As a part of treatment also, diseased person should be advised with proper diet i.e. *Pathyapathya*, which is also applicable in case of mental disorders. As food influence our mind, food items should have good taste, smell, appearance, flavors but at the same time healthy or *Pathyakara*. Insightful use of *Aahara Dravyas* with specific *Rasa* or *Aahara Kalpana* like *Ghrita*, *Peaya*, *Panaka*, *Sharkara* or some day today kitchen preparations will help people in preventing and treating *Manasa Roga*.

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