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 upastamba¹ Ahara is the first one and consider being best. Malina
ahara (impure food) is responsible for development of disease in both shareera and manas. As told in classics shareera (body) and manas (mind) has an inseparable relationship 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.

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

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

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.

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 VISHESHSYATANA.
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 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 URYAJATHI), BALA VARNA INDRIYA PRASADHAKARAM. If any viparitva (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 pawshtika ahara nasha, so during bhojana samaya (time of taking food) kama, krodha, bhaya, vishadha are contraindicated.

Sushrutha also states about dwadashaashana pravichara (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, tama-sika)

Satwika ahara having the qualities of ayu (ensure long life), satwa bala (increase strength of mind), arogya (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 TAMASIK AHARA is more responsible for manifestation of disease. That is YATAYAMA (food cooked 3 hours before), PUTHI (having offense smell)
PARYUSHITA (food cocked 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 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 bhoojana (impure food), or tamasika ahara, food which is prepared by kusta vyanga piditha person, or not properly cocked food. Because of this type of unwholesome food there will be vi-tiation of SATWA so end up in manasa vyadhi.

TRIDHOSHA & MANAS
“SARVA DRAVYAM PANCHABHAWTHI-KAM”

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 Dhosha 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 three 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 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 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 mahabhesha 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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