

ROLE OF SHADRASATMAKA AAHAR IN DOSHA -KSHAY RUDDHI – A REVIEW STUDY

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ABSTRACT

The importance of Aahar can be known from the fact that a proper, balanced diet. The food we are consuming now a days and the way of consumption of food along with change in lifestyle have become the major factors to influence one's susceptibility towards many disease. The nature of each kind of diet is different with its effect on the mental health of the person eating. According to Ayurveda Aahar, Nidra, Bramhacharya are called as Trayopstambha and they are basic pillars of life. In Ayurveda, Acharyas have given significant importance to Aahar. It is said that "Shiryate Iti Shariram". In today's life there is

more or less Dhatukshaya occurs in every individual to combat this loss body need to consume meal i.e. Aahar. Ayurveda places special emphasis on Aahar (diet) as a mean to good life, health and wellness. According to Charak, "Ekrasabhyas" will be responsible for various diseases while consuming all six Rasa (taste) leads to good health. Dosha is the basic and most important phenomenon mentioned in Ayurveda. Healthy Aahar consume is consideration can be helpful in preventing Dosha Prakopa and thereby diseases.

KEYWORDS: Aahar, Dosha, Dhatukshaya, Ekrasabhyas. **Aim:** Role of Shadrasatmaka Aahar in Dosha -Kshay Ruddhi. **Objective:** 1.To Study the importance of consuming Shadrasatmak Aahar. 2. To study the importance of consuming Aahar for maintain Doshas. **Method:** Literary study.

INTRODUCTION

Ayurveda has given three pillars – Aahar, Nidra and Brahmacharya. which support the body itself and they are also called as Trayopstambha.^[1] Aahar has been enumerated. First, which shows its importance, according to Acharya. It is said that "Shiryate Iti Shariram". It is a well known fact that, Aahar supplies energy to body. Ayurveda is having an introducing concept

that the health and disease both are the product of Aahara.^[2] Ojas, Teja, Dhatus, Bala (strength), Tushti (satisfaction of the mind), Arogya (Health) are all depend on the food.^[3]

According to Charak, the life of all living things is food and all the world seeks food. Good quality of life, complexion, good voice, understanding, intelligence, happiness, growth, strength and satisfaction all depend on food which we consume.^[4]

In Charak Samhita, describing rules for taking Aahar, they are also called as Ashtavidha Aahar Vidhivisheshayana.^[5] Aahar Vidhi Vishesh Ayatana means the factor responsible for wholesome and unwholesome effect of the Aahar and method of Aahar Seven.

They are

Prakruti,

Karan,

Samyog,

Rashi,

Desha,

Kala,

Upyogsamstha, and Upyokta.

Dosha Control the physiological activities in the living body and is also responsible for pathology. As it has the tendency of disrupting the physiology in Viman Sthithi (improper proportion) it is call Dosha, which leads to disease.

Review of literature

According to Sushruta, Aahar is the basic for ones Bala, Varna and Ojas.^[6] In the present modern life style, we do not take care of our health and the consequences of our eating habits and other styles of life, which are harmful for us.

In Ayurveda food is called ‘Mahabhaisajya’ which means the superior medicine .You can maintain your health and prevent disease for a long time. If you eat the right food and follow the right kind of lifestyle as per your needs and in line with the seasons and cycle of the nature. Therefore, food is responsible for the growth and development of an individuals. If it is consumed in proper way, in proper quantity and in proper manner which is also called Hitakar Aahar and if it is not consumed by the ways it should be, it is called as Ahitakar Aahar. It will leads to various unfavorable conditions in body resulting in Vyadhiawastha.^[7]

Shadrasa

In Ayurveda 'Rasa' is the term used in different aspect such as.

Rasa means the Rasa Dhatu which circulate all over the body.

Rasa is Parad (Mercury) as per the Indian Alchemy.

Rasa as one of the pharmaceutical preparation i.e. the Juice which is expressed through machine.

Rasa as Interest or Abhiruchi.

Rasa is a Sanskrit technical term, translating to the 'taste' of a plant (eg Bitter).

Rasa indirectly indicate the pharmacological behavior of the substance but directly reflects the Mahabhautika state of the substance.

The tastes of food which are total six in number i.e.

Madhur (sweet)

Amla (sour)

Lavana (salty)

Katu (pungent)

Tikta (bitter)

and Kasaya (astringent)

The inter relation between rasa and mahabhuta (manifestation of rasa).^[8]

Madhura – Jala + Prithvi

Amla – Prithvi + Agani, according to Acharya charaka and Vagabhat.

Jala + Agani, according to Acharya Sushruta.

Lavana – Jala + Agani, according to Acharya charak and Vagabhata.

Prithvi + Agani, according to Acharya Sushruta.

Katu – Vayu + Agani

Tikta – Vayu + Prithvi

According to Acharya Sushruta,^[9] Jala Mahabhuta when combines with different Mahabhuta produces six Rasa.

Mahabhutas play important role in the growth and development of human body. According to Acharya, body also made by Mahabhutas. (Sarv Edam Panchabhoutikam Asmin Arthe) Six testes are formed by the combination and dominance of two Mahabhuta. Shadrasatmaka Aahar play important role in the nourishment of the Sapta Dhatu. These Dhatu are made of

five Mahabhuta. The process of nutrition of Dhatu is called Dhatuposhan Nyays. The food consumed by an individual is converted in Aahar Rasa by Jatharagni by the process called as Aahar Parinaman. According to Acharya, theories about the modes of Dhatu formation or nourishment. They are

Kedari – Kulya Nyaya (law of Transmission)

Kshira – Dadhi Nyaya (law of Transformation)

Khale – Kapota Nyaya (law of Selection)

Ekkalparinaman Nyaya.

For the body to function properly, these Dhatus remain inside the body in a proper equilibrium. Any sort of imbalance or disturbance in this equilibrium result in diseases and ailments.

Dosha

The three biological humors i.e. Vata, Pitta and kapha, have been defined as integral components of the human anatomy. Pancha Mahabhutas are building blocks of three Doshas. In human beings, one or the other Dosha and Guna is dominant either singularly or in combination. Dosha control the physiological activities in the living body (Sharir) and is also responsible for pathology.

Five Elements and Tridosha

Tridosha (Vata, Pitta, Kapha) are the primary life force in the human body.

Vata is derived when air and ether interact.

Pitta is derived when fire and water interact.

Kapha is derived when earth and water interact.

Dosha and Rasa relation^[10]

Dosha	Vruddikarak Rasa	Shamak Rasa
Vata	Katu, Tikta, Kashay	Madhur, Amla, Lavana
Pitta	Amala, Lavan, Katu	Tikta, Kashay, Madhur
Kapha	Madhur, Amla, Lavan	Katu, Tikta, Kashay

Enhancing Effect

Bitter, astringent and pungent increases Vata.

Sour, pungent and salty increases Pitta.

Sweet, salt and sour increases Kapha.

Retarding effect

Salt, sour and sweet decreases Vata.

Bitter, astringent and sweet decreases Pitta.

Pungent, bitter and astringent decreases Kapha.

While describing the definition of healthy individual Acharya has said a person is healthy if there is an equilibrium of three Doshas. Any change in this equilibrium may leads to various diseases.^[11] Involvement of all six tastes in daily meal will be responsible for increasing strength of the person i.e. Balakarma.^[12]

Acharya in Sutrasthana in also mentioned ‘NityaSarvarasabhya’^[13]

1. Excess consumption of Madhur Rasa, then Kapha Dosha aggravates. It can lead to many diseases like obesity, diabetes, lethargy, increased cholesterol etc.^[14]
2. Excessive intake of Amala Rasa leads to thirst, Pitta Prakop, swelling, irritation in throat etc.^[15]
3. Excess consumption of salty food causes ill effect like premature graying of hair, wrinkles, baldness, Raktta- Pitta Prakopak etc.^[16]
4. Excess consumption of pungent food causes irritation, infertility, dizziness, weakness, vertigo etc.^[17]
5. Excess consumption of bitter food causes depletion of Rasa to Shukra Dhatu, dryness etc.^[18]
6. Excess use of astringent food causes infertility, spasm, weakness, dryness in mouth etc.^[19]

DISCUSSION

Appropriate use of all these Rasa lead to maintain the equilibrium of Doshas and Dhatu. while the excessive or under use of these Rasa in diet can be responsible for Doshaprakop which ultimately may lead to disease condition .

CONCLUSION AND RESULT

Aahar is the most important pillar of life. One must follow the rules of taking food to live healthy life. Rasa leads to maintain the equilibrium of Doshas. Any sort of imbalance or disturbance in this equilibrium results in disease and ailments. So consuming food by proper way, helps to lead a healthy life.

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