

ROLE OF AHARA AS PER PRIKRUTI IN THE REFERENCE OF

विपरीतगुणस्तेषांस्वस्थवृत्तेर्विधिर्हित

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and Institute, Bhopal M.P.**ABSTRACT**

It incorporates almost all the aspects of *Ahara*, one of the first and foremost *Upastambha*. The significance of *Ahara* can be well appreciated during intrauterine life, even from very day of conception. *Matrapurvaka Ahara* embodies all the *rasas* which controls all the *Shareerik Doshas* and formation of all the *Sapta Dhatus*. *Ahara* has also called the 'Prana' of Purush.^[1] In present era *Apathya Ahara* is major risk factor for various diseases. Many principals of *Ahara* is described in *Ayurveda*, like *Ahara-Vidhividhan*, *Aharavidhi-visheshayatan*, *Annapanavidhi* and *Prikruti viparita Ahara* e.t.c. If follow these concepts then prevention of many diseases. Charak has mentioned *Shukra*, *Shonita*, *Garbhshaya prakriti*, *Mahabhut vikar*, *Ahara Vihar* of mata during garbha awastha influence on *prakruti* of

new born child or these factors which determine the *Prakruti*. Acharya Charak has described that the *Purush* have seven *Prakruti* from the intra-uterine life i.e. *Vataj*, *Pittaj*, *Kaphaj*, *Dvandaj* (*vata-pittaj*, *vata-kaphaj*, *pitt-kaphaj*) and *Tridoshaj* (*sam-prikruti*).^[2] Use of *Prakruti vipareet Ahara* for promotion of health^[3] i.e. *snigdha ahara* is beneficial for *Vataj Prakruti Purush* etc. So it is necessary to intake *prakruti vipareet Ahara*. So this concept may be beneficial for physician in the *chikitsa* of patients.

KEYWORDS:- Ahara, Prikruti, Purush, Chikitsa.

INTRODUCTION

Ayurveda is one of the greatest gifts of the sages of ancient India to the mankind. Ayurveda is not only a system of medicine in the conventional sense of curing disease. In Ayurveda equilibrium of *doshas* (*vata*, *pitta* and *kapha*) and *dhatus* (*rasa*, *rakta*, *mansa* etc) and actions are known as the diseases are caused by disbalance *doshas*. The peculiar type of body constitution and mental temperament of any individual is known as *Prakruti*, which is produced by the predominance of the three *doshas* viz *Vata*, *Pitta* and *Kapha*. Such feature is acquired by birth and remains with the particular individual throughout his/her life. Describing the characteristic features of *Prakruti*'s (physical constitution etc.) Charaka quotes that the *prakruti* of the foetus is determined by the following factors. *Sukra* and *shonita*, *ritu*, *kaal*, *ahara* and regimens of the mother and nature of *mahabhutas* comprising the foetus. *Prakruti* are seven in number I.e. *vataja*, *pittaja*, *kaphaja*, *vata-pittaja*, *vata-kaphaja*, *kapha-pittaja* and *tridoshaja*.^[2] The *deha prakruti* are named according to the predominance of *doshas*.^[4]

It is observed that each individual displays a different constitution and that every individual also carries certain unique characteristics. Certain people are comfortable with warm temperature while others prefer colder environments, some people are slim, some stout, some of us are healthy and strong, while some very weak. Some people are able to gain weight even with little amounts of *ahara*, while some people devour food but are extremely slim in figure. These variations in bodily tendencies and psychological inclinations are found to be unique in each individual and the reason for this distinction is *prakruti* which differs from person to person. *Ahara* is extremely important considerations in Ayurveda. Nutritious, easily digestible and *sattvic* diet has always been commended. Over-eating and consumption of *tamasa/rajasika* diets should be avoided, because such a diet causes unnecessary overload on digestive and metabolic system of the body. *Ahara* is the best sustainers of life.^[5] Acharya Charak has described *prakruti vipareet ahara* for promotion of health.^[3] *Prakruti* based on *doshas*, so knowledge of *tridosha* become essential by this knowledge determination of *prakruti* become easier.

Dosha	Guna ^[6]
Vata	Ruksha, sheeta, laghu, sukshma, chala, vishada, khara
Pitta	Sneha, ushna, tikshna, drava, amla, sar, katu
Kapha	Guru, sheeta, mridu, snighda, madhura, sthira, pichhila

These guna increase² by use of Ahara which have similar qualities and soon overcome or decrease by use of ahara which have opposite qualities

Vataja prakriti/ pittaja prakriti/ kaphaja prakriti^[7]

Seat of study	vataja	Pittaja	kaphaja
General body build and other features	Thin and under developed prominent veins and tendons narrow chest, tall and loose limbs weak, unsteady asthenic or hyposthenic sluggish and irritable countenance	Thin and delicately sharp Veins and tendons less prominent, Barrel shaped chest, Soft and loose joint and muscles weak unsteady sthenic or aesthenic Assertive and irritable countenance	Thick and well formed Veins and tendons well covered Square and well-formed chest compact, firm and full grown lumbs Strong hyposthenic or sthenic Handsome and clam face
Skin	Dry, cracked, cold, Grey or black Wrinkled	Dry and warm Fair or yellowish pigmented patches Wrinkled	Smooth, moist or oily cold Fair golden yellow, bluish or greenish tint, glossy
Hair	Thin, dry, rough	Thin, rough, ruly straight brownish	Thick firm, oily curly, ruly black
Head	Unsteady	Unsteady	steady
Forehead	Narrow	Medium	broad
Diet, digestion excretions	Irregular diet habits like light-warm, sweet, sour drink slow digestion and constipated bowels, hard scybalous stools	Irregular diet habits like sumptuous, astringent foods and drinks, quick digestion, loose bowel, profuse sweating and micturition	Regular eating habits like: hot, bitter, sour, astringent foods and drinks, ordinary bowel movement, bulky and fatty stools free micturition
Lips	Black	Pink	White

Table-2^[8]

prakriti	Dosh shamak ahara	Dosh vardhak ahara
Vataja	Raktashalidhanya, shashtikdhanya, godhum(gehu), udad, kulattha, amlikakanda, tila, bakuchishak, patha, sati, bathua, changeri, makoya, rajkshavak, kusmand, munnakka, prasahadimansvarg, mayurmansa, hansmansa, kukkutmansa, gouraiyamansa, mrigamansa, matsyamansa, sarshap tail, shunthi, marich, hingu, saindhav, sura etc Rasa- Madhur, amla, lavana	Pataldhanya, Yavak, kodo, syamak, jou, moonga, rajmash, chana, arahar, chakvad, sem-beeja, matarshak, sarshapshak, sattu, madhu etc. Rasa- katu, tikta, kashaya
Pittaja	Rakt-shalidhanya, shashtikadhanya, kodo, shamak, mudga, rajmash, makustha(moth),	Yavak, breehidhanya, pataldhanya, til, chakvad, sem-beeja,

	chana, arahar, utpal, patha, shati, changeri, makoy, rajkshak, munnakka, kushmanda, vetagra, patol, vrishpushpa, kathallaka(karela), vartak(baigan), nimba tail, sandhav etc Rasa- Madhur, tikta, kashaya	prasahmaansvarga (camel, horse, aja etc.) sarsapshak etc. Rasa- amla, katu, lavana
kaphaja	Rakt-shalidhanya,shashtikdhanya, kodo, shamak, yava, mudga, kulthi, chana, arahar, bakuchi, vetagra, patol, vrishpushpa, kathallaka(karela), vartak(baigan), nimba, kushmanda, sarshap tail, shunthi, marich, hingu, sandhav, madhu, ganna etc Rasa- katu, tikta, kashaya	Yavak, pataldhanya, tila, poi shak, prasahmansvarga, sarsapshak, grita etc Rasa- Madhur, amla, lavana

DISCUSSION

The object of curative treatment in Ayurveda is to restore balance of *doshas* (*dhatu samya*) because according to Ayurveda a disease is nothing but a state of imbalance of dosas or in other words loss of equilibrium or the homeostasis. The therapeutic attempt to restore balance is done by:

1. Augmenting the weakened *doshas*
2. Decreasing the increased *doshas* and preserving the normal ones.

This is done by utilising appropriate diets, drugs and activities drawn from the nature on the principal of *samanya* and *visesa*.

The measures of preservation of health have been described both in terms of the individual and the environment. As regards the individual factors to be considered in this context emphasis is laid on *prakruti*, *sattva*, *bala*, *agni* etc. depending upon the relative preponderance of *doshas*, the individual may belong to different genetically determined *dosha-prakriti*.

If the person wants to keep himself fit, he should follow diet and lifestyle having opposite qualities to his constitution. The person of *ekdosha* and *dwidoshaja* constitution should follow the diet and behavior having effect opposite to his own constitution. *Sama dhosh prakriti* person can enjoy all food stuff because all the six tastes are compatible to balanced constitution. Vata prakruti people should consume the diet with adequate nutritive value and containing sufficient fat (like milk, oil and ghee). They should avoid fasting and dry food (like bakery products and only snacks). *Pitta prakriti* person will be benefited by cooling substances like milk, ice-cream etc, but their mucosal membrane of organs will be irritated due to hot and spicy food. Kapha people will need the food which is light (easy to digest) and hot and excessive consumption of fat by these people can lead to obesity.

Dietary habits have to be avoided forever according to *ekadoshas* and *dwandajaprakruti*'s. For the purpose of rogi *pariksha* the most popular and practical schedule is *dasvidha pariksha* as described by charaka. This ten-point examination evaluates ten important aspect of the personality, temperament and remainder health of the patient. i.e. *prakruti*, *vikruti*, *Sara* etc. among these, the *prakruti* is the most important, hence enlisted as number one. Some physicians examine only the *prakruti* by observing physical characteristics, traits and interrogation of patients. This is base of the treatment and diet plan which can be planned for the patients. Predisposition to certain diseases is due to ones *prakruti*, understanding of concept of *prakruti vipreet ahar* may even help prevent certain diseases in future in healthy persons.

CONCLUSION

The natural balance of the tripod of human body is maintained in normal condition and kept in tune by these opposites, but having a tendency to balance. *Dhatu samya* of health the imbalance is neutralized by a simple change in dietetic and living regimens as the circle of *kshaya* and *vridhhi* is automatically controlled by the *Ahoratra* and annual seasonal circle. Therefore, *Prakruti Vipareet* ahara plays an important role in cure of diseases and maintain of the health. From this view point of preventive medicine through practical study of *prakruti* we should always keep in mind the ayurvedic dictum.

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