

EFFECT OF AHARA ON MANAS AND MANASHIK VYADHIS**Dr. Anubhuti Singh*¹ and Dr. Sonali Biswas²**¹P.G. Scholar, Department of Samhita & Siddhant,²Lecturer, Department of Samhita & Siddhant,

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Ayurvedic principles of Ahara (diet) are designed to take care of both Sharirik and Manshik aspects of health of human being. Ayurveda emphasizes that the diet should be customized for each individual according to physical condition, Sharirika and Manasika Prakriti, Agnibala, seasonal and daily changes and other natural factors surrounding an individual. Unhealthy dietary habits are well quoted by Ayurveda in the pathogenesis of mental disorders such as Unmada (insanity), Apasmara (epilepsy), Atatvabhinivesha (psychic perversion) etc. Mental well-being is a cardinal integrant of Ayurvedic definition of 'Swasthya' along with Physical and Spiritual well-being. The principles of Ayurvedic Psychiatry revolves around the concept of

mutual inter relationship between the 'Psyche' and 'Soma'.

KEYWORDS: Manas, Manashik Vyadhi, Ahara.**INTRODUCTION**

Life according to Ayurveda is a conglomeration of the four interdependent components namely, Sharee, Indriya, Satva, and Atma. A healthy life necessitates a perfect complementary support of all these factors and thus the concept of health encompasses physical, mental, sensory and spiritual domains.(Ch. Su.1\42) It is also indicated that a person with Swastha Mana, Prasanna aatmendriya along with sama dosha well balanced state of Dosha, Sama Agni, Sama Dhatu and Sama Kriya is perfectly healthy.(Su. Su. 15\48). WHO defines mental health as a state of well-being in which every individual realizes his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to contribute to her or his community. Mental health is the foundation for

effective communication, learning, emotions, thinking and self-esteem in an individual. Mind or manas is considered three dimensional in terms of three gunas viz sattva, rajas and tamas. The raja represents activity and dynamism while the tamas denotes inertia and darkness. Satva is the state of pure mind with absolute balance. Mental illness is often used as an umbrella term for all diagnosable mental disorders involving significant changes in thinking, emotion and/or behavior and functional problems in family society and work place. Attempts to study mind in a scientific perspective was evident from the beginning of Vedic period itself. Yajurveda has tried to describe mind as a media for perception and memory. Unmada has been recorded for the first time in Atharva veda with its various stages and treatment.

Manas Guna

Since living being is a microsome of the macrosome or the universe, the mind in living organism is also endowed with the properties of Trigunatwa i.e., Satva, Rajas and Tamas.

- 1)-Akasha is represented in Satvaguna.
- 2)- Vayu and Teja are represented in Rajas.
- 3)- Prithvi and Jala are represented in Tamas.

Satva, Rajas and Tamas are the three essential constituents of mind, of which last two are noted „Manas dosha“, which can potently cause Mano vyadhi (mental disorders). Out of these three, Satva is only pure (Shuddha) in quality due to its characteristic feature Kalyanamsha(Positive Elements) while, Rajas and Tamas are said to be impure due their qualities Roshamsha (Intense passion/drive) and Mohamsha (Being misconstrued), respectively. Activities of Psyche are due to the dynamic interplay between the 3 Gunas. In every individual.

Principle of psychopathogenesis- All the positive attributes of the mind are due to the Satva constituent, and unwholesome activities are results of Rajas and Tamas constituents. excessive utilisation, non utilisation and wrong utilisation of the objects concerned The sense faculties, together with the mind gets vitiated, This cause impediment to the respective sense perception. Samyakyoga (normative interaction)- wholesome interaction with Satva predominance, which maintains the mind in a well balanced and harmonious state. Atiyoga of mental activity is owing to Rajoguna predominance and will be characterised by excessive emotional outbursts, excessive excitement, anger, preponderance to violence etc. Heena yoga of mental activity represents Tamoguna predominance and is characterised by Avasada(depression), ignorance, lack of interest in day to day activities etc. Mithya yoga

occurs due to erroneous interaction of three Gunas and is unwholesome to mental health. Heenaati-mithya yoga of mind with its Artha, in the level of psyche is the first step in the pathogenesis of psychiatric conditions as per Ayurveda.

Concept of Ahara-Ahara is the best of all medicines and is considered one among the three sub-pillars of Ayurveda (Thrayo-Upasthamba). The preventive and curative aspects of Ayurveda revolve around the central theme of Pathya Ahara and Vihara. Ayurveda emphasizes basic dietary guidelines in terms of appropriate food, combinations of food, methods of cooking, storage, eating atmosphere, hygiene and etiquette (Ashtavidha Ahara Vidhi Visesha Ayatana) Diet is said to be basis of life, strength, complexion, Ojas, growth and development, perspicuity of Indriyas, happiness, clarity of voice, lustre, pleasure, increase of Dhatus, intellect, health etc.

In the treatment aspect also, specific food along with health-conducive routines/regimens plays an important role along with medicines. Somatic or psychic food plays an important role as a preventive factor, causative factor and as a curative factor. Proper diet helps a healthy person to stay healthy/improve it and prevent illness. In the diseased, it helps in easy recovery, not obstructing the action of medicine and regain lost vigor.

FOOD	EFFECT ON MANAS
Pinyak shak	Glyapyati (harsh kshaya) (Ch.Su27\3)
Mayur mans	Medha vardhak (Ch.su 27\64)
Kurm mans	Medha, smriti vardhak (ch. Su 27\84)
Upodika(charai)	Madaghni (ch. Su .27\94)
Mridvika	Madatyahar (ch. Su 27\125)
Matulung keshar	Madatya chikitsa (ch. Su 27\154)
Goghirt	Smriti buddhi vardhnam(ch. Su 27\231)
Tail	Medhavardhak (ch. Su .27\286)
Mansras	Vayobuddhindriyayusham (ch. Su. 27\3140)

The psychological diseases and etiological diet are shown below in table-

Disease	Nidanika Ahara (etiological diet)
Unmadam (insanity)	Viruddha, Dushta Bhojanaani (taking incompatible and polluted food) (Ch. Ch .9\4)
Apasmaram (epilepsy)	Ahita-ashuchi Bhojanani (unwholesome and unclean food intake) (Ch .ch. 10\5)
Atatvabhinivesham (psychic perversion)	Malina Ahara Shilasya (habitual intake of unwholesome food) (Ch .ch.10\57)

Ayurveda classical texts have clearly mentioned unwholesome diet is the cause of both Sharirika (physical) and Manasika (psychological) Vyadhi (diseases). Viruddha Ahara (incompatible food), Dushta Ahara (polluted or improperly processed food) and Ashuchi Ahara or Malina Ahara (unhygienic food) is the important factor in the manifestation of psychological disorders. Viruddha Ahara includes the food which provokes Doshas, but doesn't expel out of the body. Dushta Ahara is the food whose natural properties is modified by various processes. Properties of processed food are depending on two matters - proper selection of food process, conduction of them in a proper way. Errors in these two results in adverse effects in the consumed food articles. Impure food is called Ashuchi or Malina Ahara which will be harmful to both body and mind. Food contaminated with grass, hair etc are also considered as Ashuchi Ahara. Pathya Sevana is one of the most important supportive pillars for the successful management of the diseases. The proper use of diet also prevents the diseases and also helps in preventing the recurrence. The Ahara and Vihaara which is beneficial and nutritional to the body and also give the happiness to the mind is known as Pathya and opposite to that is known as Apathya. Wholesome food and regimen agreeable to mind and senses promote Tushti (mental satisfaction), Urja (mental strength) and Sukha(happiness) as a result of which disease gets diminished. Unwholesome food may not produce disease immediately, but becomes harmful depending on the nature of the locality, time, combination, potency, frequency of intake and quantity. When a person constantly takes unwholesome diet, the body becomes saturated with vitiated Doshas and become susceptible to serious diseases. It is also described that the persons with the habit of taking unwholesome diet and with poor mental strength become susceptible to physical and mental diseases.

DISCUSSION

Unhealthy dietary habits are well quoted by Ayurveda in the pathogenesis of mental disorders such as Unmada, Apasamara, Atatvabhinivesha etc. Though there is no direct classification of Ahara in classical text based on Manasika Gunas but this can be well understood with the relationship between Sharirika and Manasika Dosha. There are multiple social, psychological, and biological factors determine the level of mental health of a person at any point of time. Faulty lifestyle and poor diet are identified as one of the important risk factors. According to charak samhita various kind of dietary habits can also influence mental disorders. Dietary habit along with pathya apathya having great role in causes of mental disorders

CONCLUSION

The psychic factors at large are influenced by the physical factors like food intake and activities of daily life. The structural and functional components of the body viz, Dosha, Dhatu, Mala and Ojas are nourished/maintained, depleted or vitiated by the influence of the Ahara and Vihara which becomes the determinants of health and ill health. Status of 'Satva' is also indispensably affected by these factors. The current statistics of psychiatric disorders also depicts the haphazardness of diet and regimen of modern life. In this regard Ayurvedic guidelines are of great relevance in the present era. These guidelines of Pathya Ahara and Vihara (conductive diet and regimen) work in different domains of intervention viz, Preventive, Curative, and Rehabilitative/ Supportive aspects. Ayurveda emphasizes that the diet should be customized for each individual. The evidences from modern medical science also accept the influences of food in the mental health and disease. Proper diet according to the place, time and occupation of the person certainly helpful for stabilizing the physical and physiological activities.

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