

IMPORTANCE OF SHADRASATMAKA AAHAR IN DIET ACCORDING TO AYURVEDA

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ABSTRACT

The food we are consuming now a days and the our way of consumption of food along with changes in lifestyle have become the major factor to influence one's susceptibility towards many diseases. *Ayurveda* is not only a cure to a disease but it's an art of living which mainly emphasizes the importance of following daily regimen of an individual. According to *Ayurveda Aahar, Nidra, Bramhacharya* are three basic pillars of life and they are called as *Trayopstambha*. Out of these three, *Acharyas* have given significant importance to *Aahar*. It is said that *Shiryate Iti Shariram*. In day to day life there is more or less

dhatukshaya occurs in every individual and to combat such loss body needs to consume the proper diet i.e. *Aahara*. *Aahar* is responsible for maintaining one's wellbeing and the *Rasa* (taste) that one is consuming defines how healthy the person is. According to *Charaka 'Ek Rasabhyasa'* will be responsible for various diseases while consuming all six *Rasa* (taste) leads to good health. *Prakruti* is the basic and most important phenomenon mentioned in *Ayurveda*. *Aahar* consumed by taking *Prakruti* into consideration can be helpful in preventing *Dosha Prakopa* and thereby diseases.

KEYWORDS: *Shadrassa, Dhatuposhan, Ayurveda, Swasthya.*

AIM

1. To study advantages of consuming *Shadrasatmaka Aahar*.

OBJECTIVES

1. To study *Shadrassa* and their properties in detail.
2. To study *shadrasatmak Aahar* and *Aahar* according to *Prakruti*.

METHOD

Literary study

The study is based on the review of literature of *Ayurvedic* texts. Material related to *Aahar*, *Shadras* and its importance in diet and other relevant topics are collected. Information is collected from The *Ayurvedic* classics such as *Charaka Samhita*, *Sushruta Samhita*, *Sharangdhar Samhita*, *Ashtang Hrudaya*.

INTRODUCTION

Aahar, *Nidra*, *Bramhacharya* are three basic pillars of life and they are also called as *Trayopstambha*.^[1] Out of these three, *Acharyas* have given significant importance to *Aahar* by putting it on the first place. It is said that '*Shiryate Iti Sharira*' i.e. in our day to day life while performing activities there is more or less depletion of *Dhatu* takes place which results in *Dhatukshaya* depending on the physical day to day activity of an individual. Therefore to combat this we need to consume proper food. *Sushruta* has mentioned that *Aahar* is basic (*Mula*) for ones *Bala*, *Varna* and *Ojas*.^[2]

According to *Chakark Samhita* *Aahar* is life for all living individuals and whole world seeks food, individuals complexion, good quality of life, longevity, voice, intelligence, happiness, satisfaction, growth and strength, all depends on food we consume.^[3] *Charaka* while describing rules for taking *Aahar*, has mentioned eight factors in *Vimansthana*, they are

1. *Prakruti*.
2. *Karan*,
3. *Samyog*,
4. *Rashi*,
5. *Desh*,
6. *Kala*,
7. *Upyog samstha* and
8. *Upyokta*

They are also called as *Ashtavidhaaharvidhivisheshayana*.^[4]

Sushruta and *Vagbhata* have also mentioned the twelve rules regarding dietetics called as *Aharvidhividhan*^[5] Therefore according to *Ayurveda*, food is responsible for the growth and development of an individual if it is consumed in proper way, in proper quantity and in proper manner which is also called as *Hitkar Aahar* and if it is not consumed by the ways it

should be, it is called as *Ahitkar Aahar*, it will lead to various unfavorable conditions in body resulting in *Vyadhiawastha*.^[6]

Shadras and Aahar

In Ayurveda, the term *Rasa* is used in different aspects such as *Rasa* as the first *dhatu* out of the seven, *Rasa* as the synonym of mercury, *Rasa* represents *swarasa* i.e juices of medicinal herbs and the tastes of food which are total six in number i.e. *Shadrasa* they are *Madhur*, *Amla*, *Lawana*, *Katu*, *Tikta*, *Kashay*.

Evolution of Rasa

Taste	Evolution
Sweet (Madhur)	Earth + Water
Sour (Amla)	Earth + Fire
Salt (Lawana)	Fire + Water
Pungent (Katu)	Fire + Air
Bitter (Tikta)	Earth + Air
Astringent (Kashaya)	Earth + Air

Though *Jala Mahabhuta* is responsible for the evolution of all *Rasa*, six tastes are formed by the combination and dominance of two *Mahabhutas*. Hence all five *Mahabhutas* play important role in the growth and development of human body which is made up of *Panchmahabhutas*, It is also called *Panchbhautik Sharira*.^[7] *Shadrasatmaka Aahar* nourishes the *Sapta Dhatu* as per the dominance of *Mahabhuta* present in respective *Dhatu* of body which is explained by *Charaka by Dhatuposhan Nyaya*. In the nourishment of *Sapta Dhatu*, Diet plays very important role, well-nourished diet maintains health of individual by forming the healthy, compact and excellent *Dhatus* which is also called as *Dhatu Sarata*. Formation of excellent *Dhatu* by quality and quantity depends on *Dhatuposhana* and *Dhatuposhana* depends on the quality of food we consume. The food consumed by an individual is converted into *Aahar Rasa* by *Jatharagni* by the process called as *Aahar Parinaman*. Further it takes part in the formation of consequent *Dhatus*. For the same *Acharya* has mentioned *Dhatuposhana Nyaya*, They are *Kshirdadhinyaya*, *Kedarikulyanyaya*, *Kalekapotnyaya/Ekkalparinaman Nyaya*.

Charaka in second *Pada* of *Rasayana* has mentioned that imbalance of *Dosha* leads to various progressive pathological changes due to improper utilization of diet, these changes are loss of compactness of *Dhatus*, weakness of muscles, looseness of joints, variation in

Rakta Dhatu, failure of production of *Majja* and *Shukra Dhatu*(semen) and finally loss of *Oja Dhatu*.

Dosha and Rasa Relation

Dosha	Vrudhhikarak Rasa	Shamak Rasa
Vata	Katu, Tikta, Kashay	Madhur, Amla, Lawana
Pitta	Amla, Lawana, Katu	Tikta, Kashay, Madhur
Kapha	Madhur, Amla, Lawana	Katu, Tikta, Kashay

1. *Katu, Tikta, Kashay* are *Vatavrudhhikar* while *Madhur, Amla, Lawana* have *Vatashamana* properties.
2. *Amla, Lawana, Katu* are responsible for *Pitta vrudhhi* while *Tikta, Kashay, Madhur* are *Pittashamak rasa*.
3. *Madhur, Amla, Lawana* are *Kapha vrudhhikarak* while *Katu, Tikta, Kashay* have *Kapha shamak* properties^[8]

While describing the definition of healthy individual *Charaka* has said a Person is said to be healthy if there is an equilibrium of three *Doshas*. Any change in this equilibrium may lead to various diseases.^[9] According to *Charaka* constantly consumption of any one taste is '*Daurbalyakaranam*' and involvement of all six Tastes in daily meal will be responsible for increasing strength of the person i.e. '*Balakarnama*'.^[10]

Charaka in *sutrasthana* has also mentioned '*Nitya Sarvarasabhya*'.^[11]

1. Excessive intake of *Madhur Rasa* leads to *Kaphaprakopa* because *Madhur rasa* and *kapha dosha* have similar properties which causes obesity, laziness, heaviness, decrease in digestive fire (*Mandagni*) etc.^[12]
2. Excessive intake of *Amla Rasa* leads to thirst, swelling, *Pitta Prakop*, Irritation in throat etc.^[13]
3. Excessive intake of *Lawana Rasa* leads to *Rakta-Pitaa Prakopa*, Excessive thirst, Greying of hair, Alopesia etc.^[14]
4. Excessive intake of *Katu Rasa* leads to Infertility, Dizziness, Weakness, Vertigo etc.^[15]
5. Excessive intake of *Tikta Rasa* leads to Dryness, Depletion of *Rasa* to *Shukra Dhatu* etc.^[16]
6. Excessive intake of *Kashay Rasa* leads to dryness in mouth, infertility, spasm, weakness, dryness in body etc.^[17]

Therefore appropriate use of all these *Rasa* leads to maintain the equilibrium of *Doshas and Dhātu*. While the excessive or under use in diet can be responsible for *Dosha prakop* which ultimately may lead to diseased condition.^[18]

Prakruti

Prakruti is the unique concept of Ayurveda, which is determined at the time of birth and remains same till the death of an individual. The concept of *Prakruti* is useful in predicting the susceptibility of a person to particular disease and for the selection of treatment as well.

1. Characteristic of Vata Prakruti

Hunger/Thirst - variable

Favorite taste - *Madhur, Amla, Lavana*^[19]

2. Characteristic of Pitta Prakruti

Hunger/Thirst- Strong

Favorite taste - *Tikta, Kashay, Madhur*

3. Characteristic of Kapha Prakruti

Hunger/Thirst - low

Favorite taste - *Katu, Tikta, Kashay*

From the above, it is clear that the likes and dislikes of an individual depends on his/her *Prakruti*. If an individual with *Kapha Prakruti* started taking *Kapha Prakopak* food like food rich in *Madhur rasa* may lead to imbalance of *Kapha Dosha* and thereby *KaphaPradoshaj Vikara*. So while taking food it is necessary to take ones *Prakruti* into consideration, the diet should be taken as per *Prakruti*.

CONCLUSION AND RESULT

Aahar is responsible for maintaining one's good health when it is consumed in proper way mentioned by *Acharyas*. Involvement of all six *Rasa* (taste) in daily diet and *Aahar* consumed by taking *Prakruti* into consideration leads to healthy life. *Aahar* is the most important pillar of life. One must follow the rules of taking food to live healthy life. Consuming food having all six tastes helps in formation of *aahar rasa* that nourishes all *Dhatu* and food consumed by taking *Prakruti* into consideration helps in maintaining the equilibrium of *Dosha* and thereby helps to lead a healthy life.

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