A CRITICAL REVIEW ON THE DWI-VIDHA AHARA KRAMA

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ABSTRACT:

Background: Healthy and long life is the prime aim of all the living beings, for which Aahara plays a vital role. Indian foods are rich compendium of different Rasa’s and used in different forms but using one or two types of Rasa is not permissible, it should include all other Rasa’s also. So in this regard it is very much important to know the qualities of Rasa’s, their usage and action. Aims and objectives: 1) To highlight the importance of dvi-vidhaahara karma. 2) To analyze the rasa’s on dosha-dhathusiddhantha. Materials and methods: Study aims in compiling the dvi-vidhaahara karma. Conclusion: Dvi-vidha aahara karma is explained depending upon the desha satmya.

Key Words: Aahara, Dvi-vidha Aahara Krama, Rasa.

INTRODUCTION:

Aahara is basic requirements of human beings. Trayaupasthamba includes aahara, nidra & bhramacharya of which aahara is very important. Ahara is the Indana (fuel) for the Agni as Praja are dependent upon Raja similarly Agni is dependent on the Ahara[1]. The Ahara when consumed according to the said rules and regulations maintains the Prana and imparts Bala, Varna etc. maintains the swaasthya on the other hand its non-observance leads to various diseases[2]. The improper habit of eating may lead to obesity; diabetes etc. obesity & over-weight are the leading risk of global death. Around 3.4 billion adults die each year as a result being over-weight or obese. India is 3rd most obese country in the world [3].

REVIEW OF LITERATURE:

The food should be considered as Brahma and should be taken according to the prescribed manner i.e. aaharakrama involving both the physical & mental faculties.

AaharaKrama

There are 2 types of Aahara Krama explained in the classics[4]

1) Intake of Madhura, Snigdha and Guru Dravyas in the commencement of meal. First, one has to consume Guru, Snigdha, Madhura, Manda, and Shhira Dravyas followed by Amla, Lavana Rasas and lastly Laghu, Ruksha, Katu, Tikshna, Sara Guna predominant Aahara.

2) Intake of Katu, Lavana and Amla in the commencement of meal. It is said one have to consume initially Katu, Lavana and Amla Rasa and Madhura Rasa Pradhana aahara in the end and this mainly in the case of Mandagni.

These are the two Aahara Krama’s mentioned depending upon the Desha Satmya[5].

Action of rasa’s:

- Amla rasa produces tingling of the teeth, more of salivation, perspiration, stimulation of the taste and burning sensation in the mouth and throat.
- Lavana rasa dissolves in the mouth quickly and produces more of moistness & secretion, softness of the mouth and also burning sensation.
- Katu rasa masks all other rasa’s produces pricking, burning sensation and more secretion from nose, mouth and eyes.
- Tiktha rasa destroys all other rasa’s in the mouth and produces cleanliness, dryness and sense of pleasantness in the mouth.
- Kashaya rasa bestows cleanliness rigidity, laziness to the tongue, obstructs the throat and causes discomforts in the area of the heart [6].

Importance of Aahara:

Aahara is one among the basic need for sustenance of the life which maintains the normalcy of dosha’s & dhathu’s when consumed by giving due importance to the dietic rules[7][8].

Concept of Aahara rasa:

Aahara rasa explained in our classics found to be having more scientific reasons with their personal experience and explained each and every component pertaining to aahara rasa relating to many things like doshas, dhathus, mahabhutha’s etc.
Importance of consumption of Shad-rasa’s:

It is explained that one has to consume all the rasa’s which is considered as Satmya. Satmya is further divided into three as pravara (if all the rasa’s are consumed), Madhya (if few of the rasa’s are consumed) & Avara (if one of the rasa’s is consumed). Samasrava rasa is considered to be satmya, but samasarva rasa doesn’t only refer to consuming of all the rasa in equal quantity rather it is habitual consumption of all the rasa’s. There is no customary that a person takes madhura rasa in certain quantity, the tikta rasa should be taken in the same quantity, it depends upon own’s liking. The term sama also means that which is not opposite in qualities for example use of upodhika and matsya which are of opposite guna’s have been prohibited.

Astanga Hrdhyakara has also opined the intake of all the shad rasa’s whereas emphasized on Madhura Rasa i.e. Shadrasam Madhura Prayam, which means one should consume all the rasa’s but madhura rasa should be predominant when compared to other rasa’s.

Table 5: Showing categorization of rasa’s

The six rasa’s are categorized into 2 as Snigdha and Ruksha.

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DISCUSSION:

The Dravyas are of 2 types Aahara Dravya & Aushadha dravya, aahara dravya is considered to be rasa pradhana whereas Aushadha dravya is considered to be veerya pradhana.

All ancient acharya’s have accepted aahara karma with initially consuming the madhura rasa’s; this may be due to the fact that madhura is satmya to all. Whereas Acharya Kharanada has opined aahara karma with initially consuming of katu rasa followed by madhura rasa. This categorization of aahara karma into two was explained considering two factors i.e. Agni and Desha.

Agni is the prime factor responsible for maintenance of health. It is of 4 types namely Tikshna, Manda, Sama & Vishama. Tikshnaagni which is seen in pitthala prakruthi, as aahara karma, madhura rasa should be consumed initially & in mandagni which is seen in shleshmala prakruthi as aahara karma, katu rasa should be consumed initially & in vishtamaagni which is seen in vathala prakruthi madhura rasa should be consumed initially.

Desha as one of the important factor to be analyzed during the consumption of aahara i.e. a person residing in anupadesha should consume Ushna rukshadi aahara, whereas in jangala, sheeta & snigdha aahara.

- In the case of Anupa Desha which is regarded as Kopha (if all the rasa’s are consumed), Madhya (if few of the rasa’s are consumed) & Avara (if one of the rasa’s is consumed). Samasrava rasa is considered to be satmya, but samasarva rasa doesn’t only refer to consuming of all the rasa in equal quantity rather it is habitual consumption of all the rasa’s. There is no customary that a person takes madhura rasa in certain quantity, the tikta rasa should be taken in the same quantity, it depends upon own’s liking. The term sama also means that which is not opposite in qualities for example use of upodhika and matsya which are of opposite guna’s have been prohibited.

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achieved. Shad Rasopeta Ahara is considered as the balanced diet according to Ayurveda which fulfills all the requirements of the body.

After the purificatory therapies like vanama (“emesis”), virechana (“purgation”) post-therapeutic diet has been adopted for the stimulation of agni. For the same, patient should be given unctuous, sour, sweet and pleasing food. Then he should be given dietetic articles having sour and saline tastes. Later on, he should be given food articles having sweet and bitter tastes. Thereafter, he should be given food articles having astringent & pungent tastes.

Above explanation can also be interpreted as ingredients having sour and sweet taste should be given in the beginning in order to alleviate vayu in the colon & to stimulate the agni which is located in GIT above the colon, sour & saline ingredients are to be given. Thereafter, for the alleviation of pitta, sweet & bitter ingredients are to be given. Finally, astringent and pungent ingredients are to be given for the alleviation of kapha which is still higher in the GIT.

Acharya Caraka considered Desha as one of the important factor to be analyzed during the consumption of aahara i.e. a person residing in anupa desha should consume ushna rukshadi aahara, whereas in jangala, sheeta & snigdha aahara.

The samvatsara is divided into two - Uttarayana and Dakshinayana. Uttarayana is predominant with rukshabhava which can be managed by snigdhabhavarasas&Dakshinayana is predominant with snigdha bhava can be managed by ruksha bhava rasas.

The body is constituted by food. Hence one should take wholesome diet with all the rasa’s by giving much more importance to seasonal indications of individual rasa’s and also much more importance given to dosha’s and dhathu’s, if not it may end in futile.

In classics it is quoted that the person who part-takes healthy food will live for thirty six thousand nights (100 years), this shows the importance of diet schedule in his routine needs.

CONCLUSION:

Aaharakrama should be strictly followed as stated in the classics. Calendar events, seasonal regimens, aaharakrama etc. are the curtailed application of deepana, pachana & rukshana. Aahara krama which is explained in classics is in more scientific way which checks the dosha vitiation as well as nourishment of body. Aahara is an important factor for the sustenance of life, if followed in the proper manner which is advocated by ancient acharya’s can definitely be a first step towards the healthy society and we the fraternity of Ayurveda should stress the importance to community to follow the same. Thus the aaharakrama has to be followed depending upon the Desha with due consideration to Prakruti, Vaya and Rthu.

REFERENCES:


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