

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-vidhaaahara karma. 2) To analyze the *rasa's* on dosha-dhathusiddhantha. **Materials and methods:** Study aims in compiling the dvi-vidhaaahara 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 *Sthira 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*:

- ❖ *Madhura rasa* present in the mouth adheres to the entire mouth and is recognized by signs such as unctuousness, contentment, pleasantness and softness.

- ❖ *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.

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Table 1: Showing Relation between Rasas and Doshas^[9]

Sl. No.	Rasa's	Dosha Shamana
1	Madhura, Amla and Lavana	Vata
2	Madhura, Tikta and Kashaya	Pitta
3	Katu, Tikta and Kashaya	Kapha
		Dosha Prakopa
1	Katu, Tikta and Kashaya	Vata
2	Katu, Amla and Lavana	Pitta
3	Madhura, Amla and Lavana	Kapha

Table 2: Showing Relation between Rasa's and Dhathu's (acc. To Yoga Rathnakara)^[10]

Sl. No.	Rasas	Dhathu's
1	Madhura	Rakta
2	Amla	Majja
3	Lavana	Asthi
4	Katu	Mamsa
5	Tikta	Medha
6	Kashaya	Rasa
7	Anna with Shadrasa	Shukra

Table 3: Showing Relation between Rasa's and Mahabhuta^[11]

Sl. No.	Rasas	Predominant Mahabhuta
1	Madhura	Jala
2	Amla	Prithvi and Agni
3	Lavana	Jala and Agni
4	Katu	Vayu and agni
5	Tikta	Vayu and Akasha
6	Kashaya	Vayu and Prithvi

Table 4: Showing relation between Rtu and Rasa's^[12]

Sl. No	Rtu (~season)	Rasa
1	Hemantha	Snigdha, amla, lavana
2	Vasantha	Tikta, kashaya, katu
3	Greeshma	Svadhu, sheeta, drava
4	Varsha	Amla, lavana, sneha
5	Sharad	Madhura, laghu, sheeta

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). *Samasarva 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^[13].

Astanga Hrdhyakara has also opined the intake of all the *shad rasa's* whereas emphasized on *Madhura Rasa* i.e. *Shadrasam Madhura Prayam^[14]* 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^[15].

1	Rukshabhava rasa	Kashaya, katu & tikta
2	Snigdhabhava rasa	Madhura, amla & lavana

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 prakruti, as aahara karma, *madhura rasa* should be consumed initially likewise, in mandaagni which is seen in shleshmala prakruthi as aahara karma, *katu rasa* should be consumed initially & in vishamaagni 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 *Kapha* ulbana Avasthathe agni will not be in the case Uddiptha Avastha thus *Katu Amla Lavana Rasa* should be taken first which is followed in the Konkan belt later followed by *Madhura Snigdhadhi Ahara*.
- In Jangala Pradesha, which is *Vata* Bhuista yielding Agni Deepti, Guru, Snigdha, *Madhuradi Ahara* should be taken, followed by *KatuTikta Lavana Rasa* and finally by *Takra Sevana* which is *Ruksha Pradhana*. Here *Katu, Amla and Lavana Rasas* are *Deepana Pachana* and *Takra* is a *Ruksha Dravya*.

Thus *dvi-vidha aahara krama* has been stated mainly considering *Desha & Agni*.

Ayurveda mainly stresses on *Swaasthya Rakshanam*, in this regard it emphasis on *Shad Rasopetha Aahara* i.e. *Aahara* which contains all the six *Rasas* namely, *Madhura, Amla, Lavana, Katu, Tikta and Kashaya* which is considered as *Satmya*. *Amla, Lavana, Katu & Tikta rasa* acts as *Deepana & Pachana*. *Kashaya, Tikta and Katu Rasa* acts as *Rukshana* and *Kashaya* stands first in the case of *Rukshana*. *Madhura, Amla and Lavana* are the *Rasa's* having *Snigdha Bhava* and *Katu, Tikta and Kashaya Rasas* have *Ruksha Bhava*. If one indulges in the consumption of only *Snigdha Bhava Rasas* there will be *Kledana* of *Dhathus* thereby increase of *Dhathus* will be attained on contrary to this is *Ruksha Bhava Rasas* which does the *Shoshana* thereby the balance of the body is

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 *vamana* (~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^[16].

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 Charaka 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^[17].

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*.

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