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A Conceptual Review Of Importance Of Shadrasatmak Ahar To Regulate Proper Diet

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ABSTRACT:

According to Ayurveda, *Ahar*, *Nidra* and *Bramhacharya* are three *Upsthambhas* of life. *Ahar* is first most important *Upsthambha*. Shadrassa is unique concept put forth by Ayurveda. *Ahar* incorporated with all six rasas like *Madhur*, *Amla*, *Lavan*, *Katu*, *Tikta*, *Kashay* is termed as “*Hitaahar*” and it is responsible for growth and healthy development of body. On the other hand “*Ahitahar*” which means food having *rasas* less than six is not much effective for good health. It may be responsible for *dosha* imbalance i.e *kshaya* or *vrudhi* of *dosha*. It finally may lead to disease development. So in Ayurveda, it is mentioned that *Ahar* should ideally include all six *rasas*. Food tend to increase or decrease *doshas* because of their *rasas*. So understanding the knowledge of relationship between *dosha* and shadrassa is great asset to prevent disease .Each *Rasa* arises from two of the five *mahabhutas*. Therefore their unique properties act on the body and three doshas accordingly. Hence this topic is selected to elaborate relationship between *shadrasas* and *doshas* i.e *vata* ,*pitta*, and *kapha* for regulation of proper diet.

Keywords: *Upsthambha*, *Dosha*, *Shadrassa*, *Panchamahabhua*

INTRODUCTION:

In *Ayurveda* ,role of diet is very important for healthy life. It is included in the tri *upasthambha*. *Ayurveda* considers *rasa* not only for enjoying taste purpose but also it is tool for maintaining health .*Rasa* affects on every aspect like mind, body ,spirit.Ideally,our meal should include all six of the *rasas*.Unfortunately ,getting a full range of the all six rasas every day can be difficult,especially when travelling, eating at restaurants etc. Human body requires food to provide energy for all life process. A balanced diet contains different types of food in such quantities and proportions that the need of body is adequately met. *Ahar* is differentiated in many types. It is also classified on the basis of six *rasa*.The food contain six basic tastes These tastes are *Madhura*, *Amla*, *Lavan* ,*Katu* ,*Tikta* ,*Kashay*.All these tastes exerts specific effect on the *Tridoshas* and *Dhatus* .And each *rasa*

has the dominance of particular mahabhuta. Human body is similarly constituted from Tridosha and Mahabhuta etc. Each food article is either has *Dosha* aggravating or decreasing or balancing action. It finally affects on *Dosha* status in human body. *Swasthya* means nothing but the equilibrium in *Dosha*, *Dhatu* and *Mala* and cheerful mind. *Ayurveda* tells that the food incorporated with all six *rasas* is "*Hitaahar*". Presently people are very unfamiliar about the principles of *Ayurveda*. To keep homeostasis of *Doshas* we should have to concentrate on healthy and beneficial diet. Proper planning and indulging of the diet according to *Dosha* status can maintain our body.

AIMS AND OBJECTIVES:

- 1 To understand concept of *Shadrasa*.
- 2 To highlight the relation between *Shadrasas* and *Dosha*.

MATERIAL AND METHOD:

A) Literature search: Review of literature regarding *shadrasa* collected from Brihatrayi and related research articles were searched from various websites.

B) Type of study : conceptual Study

CONCEPTUAL REVIEW:

1) **Rasa Definition** : The taste which is perceived by tongue is called "*Rasa*"

2) **Types of Rasas** : Many different opinions are read regarding number of existent Rasas .

Yet the principle of "*Shadrasa*" is accepted by major compendia². This Rasas are as follows

1. *Madhura*

2. *Amla*

3. *Lavan*

4. *Katu*

5. *Tikta*

6. *Kashay*

3) Origin Of Rasa :

Water generated from sky falls on earth .It unites with various earth molecules. Then it expresses its own taste. Hence water falling from sky is principle factor in origin of *Rasa*. *Jala* and *Prithvi* are the essential components for expression of "*Rasas*"

Madhura : *prithvi* + *apa*

Amla: *prithvi* + *Agni*

Lavan: *Apa* + *Agni*

Katu : *Vayu* + *Agni*

Tikta : Vayu + Akasa

Kashay: Vayu + prithvi

4) General Relation Between Shadrasa And Dosha :

A group of three *Rasas* vitiates one *Dosha* and group of three pacifies the same. *Vata* is generated by three *Rasas* *Katu, Tikta, Kashay* and pacified by three *Rasas* *Madhura, Amla, Lavan*. *Pitta* is generated by Three *Rasas* *Katu, Amla, Lavan* and is pacified by three *Rasas* *Madhura, Tikta, Kashay*. *Kapha* is generated by *Madhura, Amla, Lavan* and is pacified by three *rasas* *Katu, Tikta, Kashay*.

5) Relation of Each *Rasa* on *Dosha*:

A) *Madhura Rasa* : *Madhura rasa* when consumed in normal quantity it nourishes seven *dhatu*s, refreshes all body, and mainly it pacify the *pitta* and *vata dosha*. This all brightens the colour, increases life span, good for hair, skin. When *madhura* *rasa* ingested in excess amount, vitiates *Kapha*. It may result into obesity, hypersleep, loss of appetite, weakens the digestive system, cough, many diseases like pharyngitis, diseases of conjunctivitis, asthma. Finally it leads to all *kapha* diseases. So according to condition of *dosha* we can suggest people to maintain *Madhura* *rasa* consumption.

B) *Amla Rasa* : *Amla* *rasa* is structured with higher proportion of *Tej mahabhuta* so it is *pitta dosha* generating *rasa*. So its increases capacity of *Agni*. In normal quantity it controls *Vata* and *Kapha* increased by *Drava guna* *pitta*. If *Amla* *rasa* is ingested in excess amount, increases *pitta dosha*. Finally it results into arsing thirst, morbid sensitivity of teeth, *Kapha* melting again increases *pitta* vitiates blood, causes burning sensation in throat, chest, cardiac region. and if *Amla* *rasa* ingested in less quantity it aggravates *vata dosha* and arises *vata* disorders. So we can suggest to take *amla* *rasa* in such quantity that it will balance increased *vata*.

C) *Lavan Rasa* : *Lavan* *rasa* in normal quantity it maintains *vata* and *pitta dosha* by increasing *kapha dosha*. Because its build up by *Apa* and *Agni* *mahabhuta*. Normally it clears all channels of body, liquefies the *Kapha*, softens body organs, adds taste to food. But if ingested in excess quantity, it causes vitiation of *pitta*, blood, increases thirst, chronic skin diseases, premature wrinkling of skin, graying and baldness of hair, impotency, diseases like *Raktapitta*, *Visarpa*, *vicharchika*, *alopecia* etc

D) *Katu Rasa* : In normal quantity it maintains increased *Kapha* by decreasing *vata* and *pitta*. If ingested in excess quantity, it leads to impotency, asthma, burning sensation in pharynx, raises body temperature, due to predominance of *Vata* and *Agni*, it causes tremors, sensation of pins and needles in legs. Spicy taste cleanses the mouth, promotes digestion, absorbs ingested food, pacifies the *kapha*.

E) *Tikta Rasa* : In normal quantity it maintains increased *kapha* and *pitta* by increasing *vata dosha*. This *rasa* is not tasty itself yet, it creates good taste in mouth, it is antitoxic, germicidal, overcome giddiness, burning sensation, itching, skin diseases, facilitates digestion, helps in depletion of water, fat, lymph, pus, sweat, urine, stool, mainly *Pitta* and *Kapha*. *Tikta* *rasa* constitutes *Vayu* and *Agni*. So if ingested in excess amount, due to *vata* and *agni* *mahabhuta* it dries seven *dhatu*s, roughens *strotas*, reduce strength, and other diseases due to vitiation of *vata*.

F) *Kashay Rasa* : In normal quantity it decreases the increased *kapha* and *pitta dosha* by increasing *vata dosha*. It contains *Vayu* and *Prihvi Mahabhuta* so it pacifies the *kapha* *dosha*, absorbs body fluids due to dry and cool light qualities. If ingested in excess amount, it aggravates *vata dosha* and results into dryness of mouth, distension of abdomen, obstruction of speech, constriction of circulating channels, black complexion and

impotency.it produce vata disorders like stiffness,hemiplegia,spasm,convulsions,facial paralysis by virtue of its rough,dry qualities.

DISCUSSION :

In present era people are not having enough knowlge about basic principles of ayurevda.And they are unfamiliar ware about that our daily diet should contain all six rasas.Some people rountently eat in restaurants which is not always encorporated with all six rasas.people eat food for enjoying taste only .sometimes they consume only their favourite dishes frequently. So there is intake of few typical rasas only.Such food containing only one to two rasas is “*Ahitakar*” for body.Some females makes only specific dishes for their childs because they demand only for enjoying its taste. But this items are not always beneficial for. Mothers should know the importance all this six rasas in diet.Then she can make food encorporated with all six rasas and also can insist others family members to consume such food.There is no medicine like food available anywhere.Man remains healthy with appropriate food.even if drugs are introduced to a diseased person he cannot get cured without healthy food.hence physicians call food as “great medicine.”.One can arrest vitiation of dosha at the level of accumulation.means quality of food can be adjusted in such a fashion that it maintains all imbalnced dosha.

CONCLUSION :

Food is daily need of any living being.lively life is offered by appropriate diet. Imbalanced diet is cause of origin of disease.so its concluded that all these six *Rasas* if ingested jointly become responsible for benefit of living beings .And quality of food should be adjusted according to the status of *Dosha* in body .This all things can maintain health of body.

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