

Effect of Aahar on Body-Manas Dichotomy

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ABSTRACT

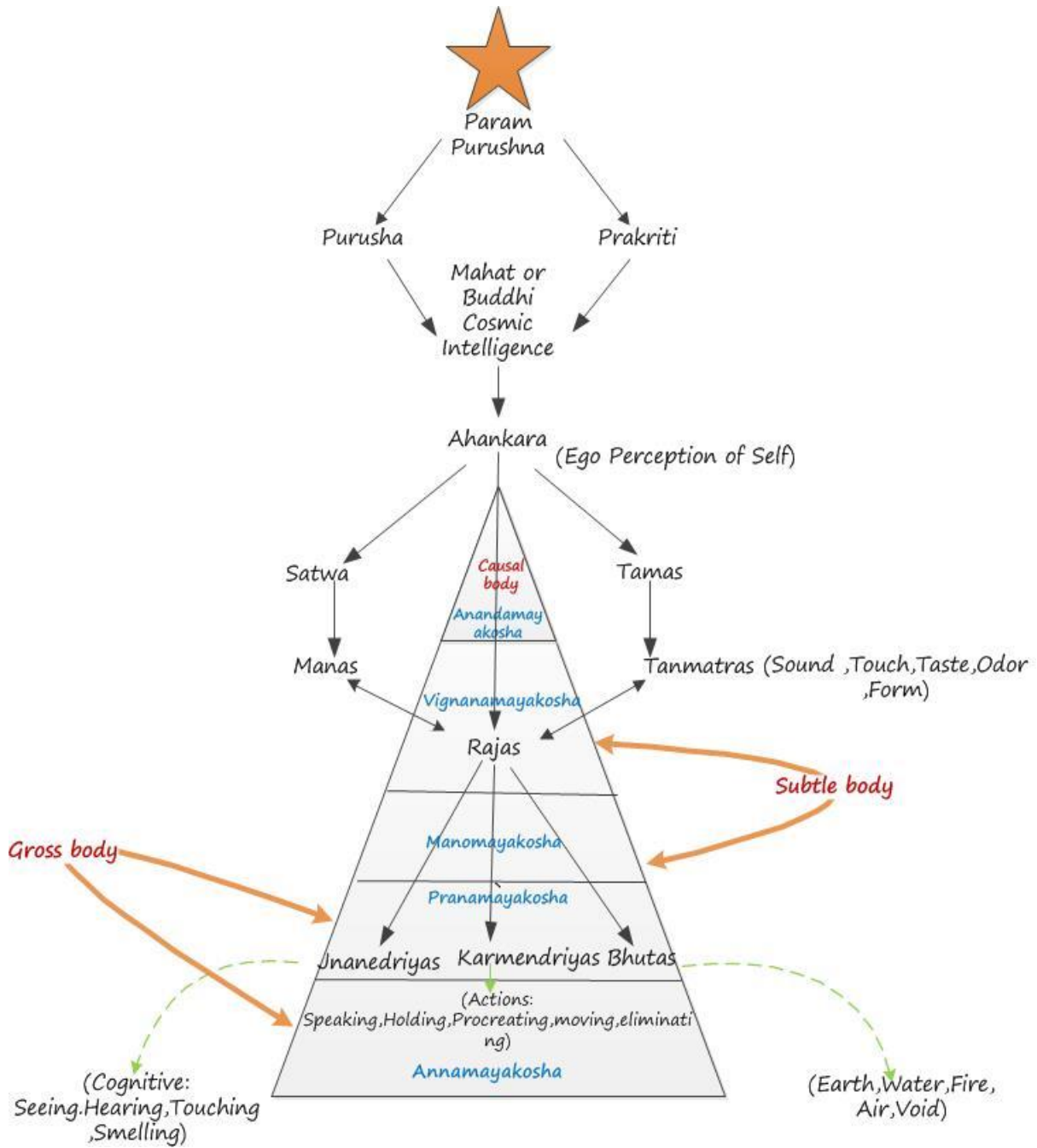
आहारशुद्धीसत्वशुद्धिसत्वशुद्धोध्रुवास्मृतिः।स्मृतिर्लब्धेसर्वग्रन्थीनांप्रियमोक्षः॥

As this popular quote of Chandogya Upanishad goes, Indian science & philosophy has always applauded the important role of AAHAR for attainment of all goals of life while enjoying a cherished life. Aahar in a broader sense can be defined as the panchmahaboot taken inside/ accepted into the body for its sustenance, development, reproduction and proper functioning. This panchmahabhutas get converted into energy, circulate in & out of all koshas with the help of life-force. Both aahar and prana [life-force] share a vital bond & thereby exert large effect on each other. In the process of Aaharpaka, due to action of BHUTAGNI, food gets disintegrated into the constituent Mahabhoot & further into respective tanmatras. Tanmatras get converted into triguna, & this triguna effect MANAS, this is sukshmapachan. In sthulapachan various dhatus & tridosha are formed. Tridoshas are coherently related to triguna & both exert effect on each other. This is the explanation for how mental conditions can manipulate body physiology & body physiology can effect manas.

INTRODUCTION

AYURVED is based on some fundamentals like, Panchmahabhoot, Karyakaran bhava, Samanya Vishesh etc [2]. These principles are the foundation rocks of Ayurveda & give explanations for all further axioms proposed. From divisions of constituents he is known as possessing 24 entities such as mind, ten sense organs, five sense objects, & prakriti [matter] consisting of eight entities [avyakta, mahat, ahamkara & five tanmatras] [3]. Mind is defined as the entity, when even on contact with self, sense organs & sense objects, is responsible for production or otherwise of knowledge by its attending or non-attending respectively, subtleness & oneness are known as two qualities of mind. The object of thinking, analysing, reasoning, meditating, determination & whatever [yatkinchit], is to be perceived by mind is its object. Action of mind consists of control over senses, self-restraint, reasoning, analysing. Beyond that is the jurisdiction of Buddhi. [4]

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Courtesy- in search of vedic role models for modern male population - ii. philosophical concept of equimportantityrudra-manthan series- prof. bal ram singh

Life is a relationship between molecules, not a property of any one molecule. So is, therefore, disease, which endangers life," wrote Zuckerkandl and Pauling in their chapter on "Molecular disease, evolution and genic heterogeneity" [5]& same has been proposed in Ayurveda long back in the quote - यथाअन्नंतथामनस. In other words - we are what we eat. Our diet not only decides our health & wellbeing but also that of our progeny i.e our diet decides fate of present & future generations as quoted by vriddhachanakya in NITISHASTRA-

दीपोभक्षयतेध्वान्तंकज्जलंचप्रसूयते।यदन्नंभक्षयेन्नित्यंजायते तादृशीप्रजा।।

We all live in a continuum. Everything effects every other thing. Body physiology effects mind and thoughts of mind effect body's physiology/ functioning. As the principle of SHANBHANGURVAD implies every second in universe one thing is transforming into other, this is a ever changing world.

Now it depends on our AAHAR& its codes - conducts; that are we changing for better or worse or remaining the same. egati of body & soul depends on aahar taken. Saints of Yore have quoted many a times in various vedic texts that in all 36 lakh yonis only human body has the latent power to unite Jivatma to Parmatma. Now it

depends on our aahar&vihar combo, that do we achieve this ultimate goal or not. The Chakra & Nadi system is the bridge for this unification. Further to activate this bridge Sattvic Aahar- Vihar codes are a must to be followed.[6]

The healthy body as well as the diseases are nothing but the out come of Ahara. Out of all the factors for maintenance of positive health properly, food occupies the most important position because diet or Ahara is the basic medicament other than any substance, & it has been rightly termed MAHAUSHAD.[7]

CLASSIFICATION OF AAHAR DRAVYA

In Ayurveda, classification is based on the biological action of the ahara and their rasa (taste). On other hand modern dietetics classifies ahara as per the nutritional value of various

components, like carbohydrates, protein, vitamins, and minerals. But to understand food - mind relation the Panchabhautic[8] classification of ahardravayas shall supersede other classifications which are based upon other criterias like Rasa,Virya Vipaka and Prabhava etc as Panchmahabhoot are the base of whole creation& it is easy to understand interrelations, properties of various dravyas/ objects in terms of Panchmahabhoot . Ayurveda defines body as a composite structure of body, mind,soul. Mind & other sense modalities are majorly constituted by light elements of space &air,agni which are laghu, illuminator & have a natural upwards movement whereas physical body is majorly constituted by prithvi ,jalamahabhoot which have natural downward movement & act along gravitational force.

Panchbhautic Classification of Dravya [8]

Akashiya	Vayaviya	Agneya	Aapya	Parthiva
Apratighat	Chala	Ushna	Drava	Khar
sukshma	Ruksha	Ruksha,tikshna	sheet	guru
vishada	Vishada	Vishada,	guru	sthul
laghu	Laghu	sukshma	Snigdha, manda,sandra	sthir
shabda	Sparsh	roop	rasa	gandha
saushirya	Raukshya, vaishadya,	Daha, abha, varna-prakash	Sneha,kleda, vishayandi	Gaurav,sanghath
laghavkaram	Vichar,Glani	pachan	Prahlad, bandhkrut	Sthair, upachay
Satva	Rajas	Satva + Rajas	Satva+ Tamas	Tamas

According to the Bhagavat Gita,[9]food is of three kinds–sattvicahara, rajasicahara and tamasicahara. Sattvic ahara is the one which produces satva guna in abundance as the end product, & likewise for Rajasic Aahar&Tamasic Aahar. Manas is a intermediary agent that joins soul to the gross body [Ch. Sh.3/13]. The quality of

this connection is decided by the quality influencing manas. Quality influencing manas is the outcome of our Aahar& Vihar combo. In this way we can say that quality of our Aahar is the important decisive factor for quality of our life & eventually outcome of our life.

Properties Of Triguna[10]

Satva	Rajas	Tamas
Mode of Goodness	Mode of Passion	Mode of Ignorance
neutral force	positive force	Negative force
Balance	motion	resistance
calm anchor to the energy currents	fiery, outgoing principle	cool watery and inward principle / inertia
The mind in sattvic state is happy and at peace, effectively dealing with the outside world.	The mind in the rajasic state is fierce and passionate, putting all its force into something but can get easily frustrated if the goal is not accomplished.	The mind in this state shows most negative traits: lethargic, depressed, hateful or even murderous, suicidal and thieving.
Priti	Apriti	Vishada
Illumination	Pravritti/ Initiation	Restraint
Akash mahabhoot	Vayu mahabhoot	Prithvi mahabhoot

Properties of Aahar According To Triguna[11]

Sattvic	Rajasic	Tamasic
fresh, juicy and nourishing vegetarian fare, easy to digest and made with love	Foods made in anger, fried foods or over-cooked Sattvic foods	Foods made with indifference
legumes, vegetables, fruit, ghee and fresh milk.	garlic, spices, caffeine (from coffee, black tea and chocolate), eggs, meat, alcohol	onions, mushrooms, meats,
Free of additives and preservatives	fermented or canned foods	leftovers, microwaved and frozen

		foods
raise ones' consciousness, inspire positive action, deeper meditation and unleash ones' latent potential and creativity	destroys the mind-body equilibrium, feeding the body at the expense of the mind	Cause health issues, they make the person unmotivated, careless, produce a state of inertia and laziness

MIND

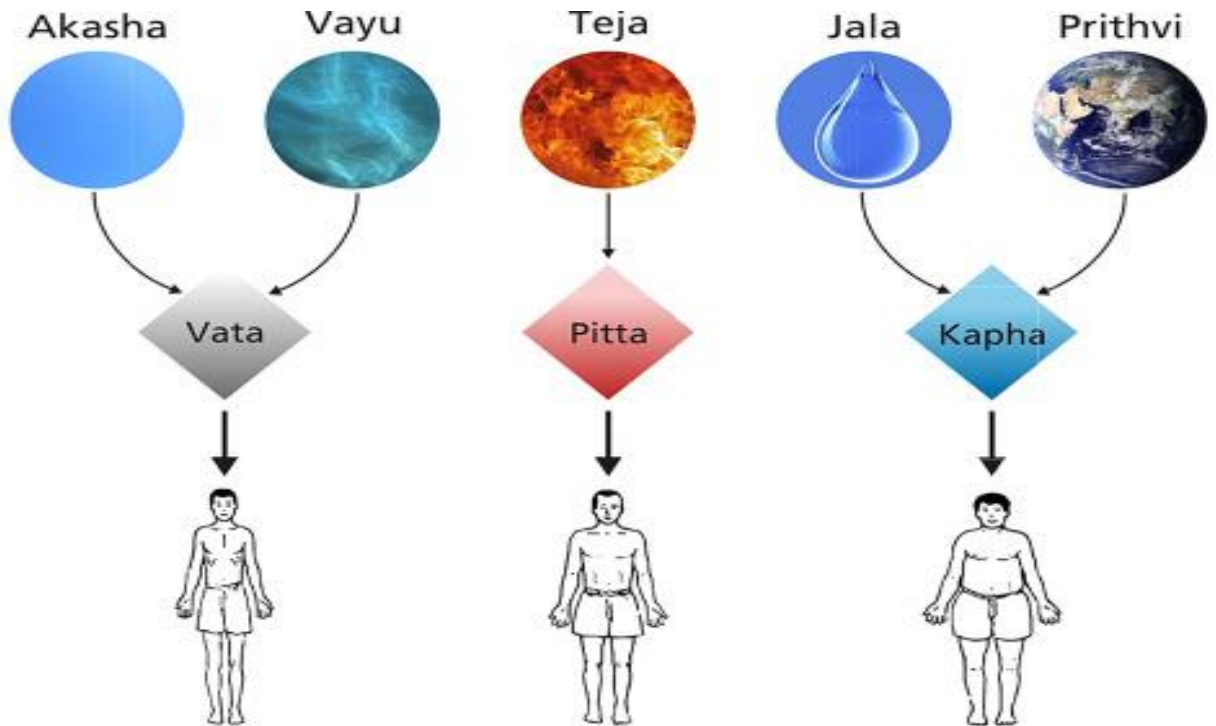
Manas/ Mind can be defined as a intermediary between the Sharira& the Atman. It is an instrument to gratify various desires expressed by Atman to cause knowledge, pleasure or further bondage - sorrow. It has been included among 9 basic dravyas. It has two Guna- Anutvam[subtleness] &Ekativam[single, unique] . The functioning of mind is affected by Trigunas - SATVA, RAJAS, TAMAS. Out of these satva is called guna,& rajas - tamas duo is known as Manodosha pertaining to their effect on mind functioning.[12] Mind, objects of mind, intellect& self,in brief are the substances & qualities pertaining to self. This entire group is the cause of inclination towards & abstaining from auspicious & inauspicious acts respectively.Mind transcends the sense organs, it is known as sattva, cetas . Its action is dependent on its objects & accomplishment of self & at the same time ,it is responsible for the action of sense organs[ch .su 8/4]One mind does not attend to more than one at a time ,that is why there is no activity of all sense organs at a time . Mind has a quantum speed so it seems that all sense organs are functioning at same time.[13] The sense organs are capable of perceiving their objects only when they are supported by mind.

The sense perceptions are perceived when sense organ mind & Buddhi function coherently. The guna that is dominant decides the way object is perceived i.e. perception of object is effect of dominant guna in Manas. The sense objects is received by sense organs along with mind. Then the mind analyses it in forms of merits or demerits & forwards it to Buddhi [intellect] which produces decisive knowledge by which one proceeds to speak or to do something with full knowledge. If sense organs along with mind have been deranged due to excessive, negative & perverted conjunction with their sense objects, the respective sense perception gets disturbed.Again, with their balanced use when all this returns to normalcy, it promotes the respective sense perception. The object of mind is that which can be thought of. The balanced, excessive, negative, & perverted conjunctions are the causes of normalcy and abnormality of mind & its sense perception
The guna that is predominant [time for which it is present],in mind of a person, is the basis on which sages of yore have described mind on basis of predominance i.e. classification of MANAS PRAKRITI [16]

Manas Prakriti Qualities	SATTVIC Prakriti	RAJASIC Prakriti	TAMASIC Prakriti
STATE OF MIND	Purity, good memory, truth-fulness, controller of all facilities, power of discrimination	Driven by passion Outgoing, extroverts	coward, unintelligent

BEHAVIOUR	keeps away from sex, anger, greed, pride, envy, happiness, visions brahma in all living beings.	excessive food & regime fondness, unsteadiness, ruthlessness, jealous, greedy, back biter	, hateful conduct & food habits, excessive sex & sleep, wrathful all time, passionate
FOOD ARTICLES	Vegetarians, mostly fruits	Omnivores, but have liking for meat	Non vegetarian, greed for food

Relation Between Panchmahabhoot & Prakriti



Body frame	Thin	Medium	Plump, fat
Eyes	Blackish / dark	Reddish	Milky white
Lips	Cracked, shapeless, dark	Smooth, soft, thin, reddish	Smooth, glossy, pinkish
Skin	Rough, dark, cold	Soft with moles or pimples, warm	Smooth, pinkish, cold
Nails	Small, easily break Blackish and rough	Small, smooth, reddish	Big, glossy, pinkish
Hunger	Irregular	Intense	Less
Thirst	Irregular	More	Less
Stool	Irregular, hard, frequent constipation	Regular, semi-solid yellowish	Well-formed
Sleep	Interrupted, less	Uninterrupted, less	Deep, profound
Strength	Less, feel exhausted after doing some work	Medium, can not bear hard work	Good, can sustain hard work
Grasping	Quick	Quick	Delayed

Courtesy- Piper longum - an overview / science direct topics

FACTORS AFFECTING PRAKRITI

Prakriti of the progeny is affected by, the nature of sperm & ovum, season & condition of uterus, food & regimes of mother, role of mahabhuta comprising foetus.[14] The relative triguna of these factors affect the manas of progeny. As heart is the seat of manas, factors effecting heart do directly affect Manas.

MANOVAHASTROTAS

Heart is said to be the seat of mind. If we consider the human body in a diagrammatic manner, the outermost covering would be formed of skin [which said to be in unbreakable relation to mind], the core would be occupied with Atman, &

intermediate space would be occupied by various body constituents plus Manas. Owing to its peculiar position, anything that transpires on the body plane gets reflected on the Atmika plane through the agency of manas. Similarly, any aberration on the consciousness/ Atmika plane does get reflected on the physical body plane through manas. Anything affecting manas has its repercussions on both the planes. All the channels connecting heart to skin, are channels of mind/ Manovahastrotas. This is the reason why nothing is purely physical or psychological be it Health or Disease, there exists a coexistence & continuum in whole Universe.

Nutrition of Mind

Physical body has its base in Tridosha & Manas has its base is Triguna. Triguna are the fuel for functioning of Manas mechanism. In the process of Aaharpaka, due to action of BHUTAGNI, food get disintegrated into the constituent Mahabhoot & further into tanmatras. Tanmatras get converted into triguna, & this triguna effect MANAS, this is sukshmapachan. Also, the relative amount of tridoshafomed, dhatu sarata formed by aahar effects the proportion of Triguna & satvasarata. The factors like dvadashAaharvidhividhana, asthavidhaviseshaaaharaayatana do have subtle potential to affect digestion, & hence nutrition of mind. [15]

Relation Between Panchmahabhoot, Mind & Vata

Out of Panchmahabhoot, the lighter, subtle elements akash, vayu constitute mind. Akash & vayu can be perceived by sparshindriya but manas remains unperceivable by any indriya. This suggests that mind is subtler than Panchmahabhoots. Acharya charak says that Vata is controller/ master of mind, further mind is master of all indriyas & responsible for all functions like chintya, vichar, uhay, dhyana, etc. These functions of mind effect dhi, dhriti & Smriti which if deviated are responsible for diseases due to Pragraha- aparadh.

DISCUSSION

Social medicine is the study of man as a social being in his total environment and then treats by preventive and promotive aspects like food, habits etc. This is a new concept in west but it existed in Indian civilization dating back to vedic period. Ayurveda has many components of social medicine & so it shall prove most useful in this era where inspite of all advances, massive expenditure on public health we are witnessing alarming rise in mental ailments, chronic diseases, lifestyle disorders. Major reason being today's medical system is based on physical perceivable elements only, it has no consideration for subtler, imperceivable components of human life. In the east here in India we are a foot ahead in this matter, as Acharyas discovered the channels through which physical body communicates to manas - soul & also many medicines like turmeric, ginger, black pepper etc are found in our kitchen which are of preventive value.

Ayurveda is a science of life and many of its interventions like Dinacharya, Ritucharya, Aaharkalpanas, Rasayan are a part of daily routine here. Many studies suggest that natural food supplies improve health in patients with chronic diseases & terminal illness. Modern dietetics takes only nutrition & calories into consideration, also describes effects of diet at somatic level itself. On other hand is far ahead by considering effect of food on subtler plane i.e mental level. Also, it considers hita - ahitaaahar, pathya - apathy, vipritaahar, various codes & conducts of food preparation - ingestion.

In present era food gets contaminated in field itself by insecticides, pesticides. Moreover, we are using hybrid varieties of seed [beejdushti],

fertilizers [deshadushti] without assessing its effect on our physiology & genetics. Due to fast lifestyle many codes & conducts of food preparation - consumption is not followed. Not following the daily regime & seasonal regime adversely effects the gut microbiome. A report says 14% children under the age of 5 yrs are malnourished, 34.7% children under age of 5 yrs are stunted, & 20% children under age of 5 yrs are from wasting. So, there is a strong need to address all this issue to have better & healthy tomorrow.

CONCLUSION

There exists a strong connection between aahar, physique & psyche. Each component strongly effects the others. So, we should take food prudently & religiously as it not only decides our fate but also the fate of future generations. A lot of work still needs to be done in this context to explore the sea of knowledge regarding secrets of universe & our existence Ayurveda has for the world. Nutrition & mental well-being both are equally important to live life of fulfilment & at the same time achieve all goals of life. Aahar should be planned in a way so that it is beneficial for all the four dimensions of human life, i.e Body, Indriya, Mind & Soul [17] by paving path for physical growth, psychological growth & spiritual growth.

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