

REVIEW ARTICLE

Review on aahara according to prakriti

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ABSTRACT

Classical texts of ayurveda had outlined about aahara in various contexts like aaharavarga, aahara kalpana, pathya apathya of various diseases etc. While detailing the characteristics of prakriti, acharya have mentioned the satmya rasa, guna etc. for each prakriti. Aahara improve nutrition, immunity and health when used in proper time and in a suitable individual. Here, the present review had compiled different aahara kalpana and aaharavarga mentioned in authentic Ayurveda texts according to its action in different prakriti. The analysis of aaharavarga and aahara kalpana had been done according to its bhuta adhikya, rasa, guna, virya, a ndvipaka; along with satmya and asatmya abhava of prakriti. Similarly, this review has analyzed and categorized hita & ahitaahara for different prakriti. Analysis of the compiled data reveals that, an individual with Vataprakriti is found to be satmya for madhura-amla-lavana rasa; snigdha-ushna-guru-sthira-slakshnaguna; ushnavirya; madhura-amlavipaka; prithvi-ap-tejobhutapradhanadravya; and Pitta prakriti individual is satmya for kashaya-tikta-madhura rasa; rooksha-manda-sheeta-guru-sthiraguna; sitavirya; madhuravipaka; vayu-aakasha-prithvibhutapradhanadravya; and Kaphaprakriti individual is satmya for katu-tikta-kashaya rasa; ruksha-ushna-laghu-teekshna-khara-vishada-saraguna; ushnavirya; katuvipaka; agni-vayu-aakash bhuta Pradhan adravya. Hence, this study accommodate the diet planning process of each prakriti and thus, improve prevention of diseases and promotion of healthy life of the individuals.

Keywords : Prakriti, Aahara, Pathya, Apathya, Satmya, Asatmya, Ayurveda**Address for Correspondence:****Dr. Sumit Nathani**

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Introduction:

Prakriti is said as the “Sareera Swabhava”,^[1] which means the body temperaments. Each of us is born with a genetically determined constitution, or Prakriti which establishes our natural body type and determines our strength and weakness. The Prakriti of a person is decided from the womb itself in the very first stage i.e., pindaakara and it is determined by the sukra, aarthava,

kaala garbhasaya prakriti (season and condition of uterus), garbhini bhojya and garbha sareera (nature of the mahabhuta comprising the foetus).^[2] As visha forms the Prakriti in vishakrimi, similarly in human the doshas- vata, pitta and kapha forms the Prakriti. The Prakriti once established at birth, it will never get changed.^[3]

Our body as well as diseases are caused by food; wholesome and unwholesome food are responsible for happiness and misery respectively.^[4] As per Caraka acharya our body is constituted of food. Hence one should take wholesome food only after careful examination and should not indulge in unwholesome ones out of greed or ignorance.^[5] But in the present world of globalization where the whole world is available in our fingertip, out of greed people think only about the taste and not the effect. People are very conscious of their health but due to intellectual blasphemy, ignorant indulge in unwholesome gratification of five senses, suppression of natural urges, exposure to strain beyond their capacity and adoption of such of the regime as are pleasing them temporarily.^[5]

MATERIAL AND METHODS:

In the present review the characteristic features of vata, pitta and kapha prakriti and the basic principles of Ayurveda, like Panchamahabhuta sidhanta, Tridosha sidhanta, Shad-rasa, Vimshati-Guna, Virya and Vipaka are analysed according to the Prakriti. Various Aahara kalpana and Aaharavarga mentioned in ayurvedic classical texts are analysed and categorised according to each Prakriti.

RESULTS AND ANALYSIS:

To analyse the aahara kalpana and aahara varga according to Prakriti, it is necessary to know about the characteristic features of different prakriti and the relation of each prakriti with the basic principles of Ayurveda. By considering the Tridosha sidhanta and samanya- visheshasi dhanta the following tables are made.

Characteristic features of different prakriti:

Vata prakriti lakshana: Vata is ununctuous, light, mobile, and abundant in quantity, swift, cold, rough and non-slime. Because of these qualities, individuals

having vatala type of constitution are mostly possessed of strength, span of life, procreation, accessories of life and wealth in lesser quantity.^[6] Individuals with a Vata-dominant body type tend to be thin and active, but lack the strength for prolonged activity. The dryness of the Vata constitution and the consequent creakiness of their joints make them seem almost brittle. Restlessness, hyperactivity, curiosity, and creativity mark the Vata-dominant personality, as do rapid, chaotic speech and frequent changes of mind.^[7]

Pitta prakriti lakshana: Pitta is hot, sharp, liquid, of fleshy smell, sour and pungent. Due to manifestations of these attributes, individuals having pittala type of constitution are mostly endowed with moderate strength, moderate span of life, moderate spiritual and materialistic knowledge, wealth and the accessories of life.^[8] Pitta is the fire itself or born from fire, hence persons having predominance of pitta, have very severe thirst and hunger, white and warm body. The Pitta-dominant body type typically manifests itself in a well-proportioned, muscular frame. Pitta-dominant types tend toward lighter, more sensitive skin, often overly sensitive. They are usually active, particularly in sports, where they can be fiercely competitive. They are passionate and dedicated, but can be overly competitive, intolerant, and irritable.^[9]

Kapha prakriti lakshana: Sleshma is unctuous, smooth, soft, sweet, firm, dense, slow, stable, heavy, cold, viscous and clear. Due to these qualities, an individual having sleshmala prakriti is endowed with the excellence of strength, wealth, knowledge, energy, peace and longevity.^[10] Sleshma is soma, hence persons of Kapha prakriti are mild in nature and possesses big bodies and big bones, thick hair, strong, big teeth, and large, attractive eyes. They move slowly and gracefully, and exhibit great endurance. They are not much troubled by hunger, thirst, troubles, strain and heat. They are similarly slow to anger, and their loyalty makes them valued friends. Physically, Kapha-dominant individuals tend toward obesity; mentally, they can be selfish, greedy, and easily offended.^[11]

Aahara according to Panchamahabhuta ghatana:

According to Ayurveda, every substance is made up of *Panchamahabhuta*.^[12] So it is necessary to analyse aahara for each Prakriti on the basis of its bhutadhikya to know whether it is wholesome or not.

Table no. I: Aahara according to Panchamahabhuta ghatana

S. N.	Prakriti	Bhutadhikya ^[13]	Recommended <i>bhutaghatana</i> of aahara
1	Vata	Vayu, Aakasha	Prithvi, Jala
2	Pitta	Agni	Vayu, Aakasha, Prithvi
3	Kapha	Jala, Prithvi	Agni, Vayu, Aakasha

Aahara according to Shad-rasa:

Aahara is rasapradhana^[14]. While detailing the properties of Prakriti, Acharya have mentioned the tastes preferred by each Prakriti and beneficial for them. Vataprakriti is desirous of habituation to sweet, sour, salty and hot foods.

^[15] Pittaprakriti consume food which is sweet, astringent, bitter and cold.^[16] Kaphaprakriti consume food which is bitter, astringent, pungent, hot, dry and less in quantity.^[17] Aahara on the basis of Shad-rasais mentioned on the basis of Shad-rasaand dosha relation^[18]

Table no. II: Aahara on the basis of Shad-rasa:

S.N.	Prakriti	Hita rasa	Ahitarasa
1	Vata	Madhura, Amla, Lavana	Katu, Tiktha, Kashaya
2	Pitta	Kashaya, Tiktha, Madhura	Katu, Amla, Lavana
3	Kapha	Katu, Tiktha, Kashaya	Madhura, Amla, Lavana

Aahara according to Vimshati Gunas:

The Gunahita and ahita for each Prakriti is recommended on the basis of the guna of each dosha.^[19]

Table no. III: Aahara according to Vimshati Gunas:

S.N.	Prakriti	Hitaguna	Ahitaguna
1	Vata	Snigdha, Guru, Ushna, Shlakshna, Sthoola, Sthira	Ruksha, Laghu, Sheeta, Khara, sookshma, Chala
2	Pitta	Rooksha, Manda, Sheeta, Guru, Sthira,	Snigdha, Teekshna, Ushna, Laghu, Sara, Drava, vidahi
3	Kapha	Ruksha, Ushna, Laghu, Teekshna, Khara, Vishada, Sara	Snigdha, Sheeta, Guru, Mandha, Slakshna, Mrutsna, Sthira, Pichila, Abhishyandi

Aahara according to Virya:

Oushadha is ViryaPradhan^[20]. When one take aahara considering its virya, it will be effective as an oushadha also. Aahara according to Virya is mentioned on the basis of viryaand dosharelation.^[21]

Table no. IV: Aahara according to Virya:

S.N.	Prakriti	HitaVirya	AhitaVirya
1	Vata	Ushna	Sheeta
2	Pitta	Sheeta	Ushna
3	Kapha	Ushna	Sheeta

Aahara according to Vipaka:

The Vipaka according to the Prakriti is recommended on the basis of the relation of vipaka with dosha.^[22]

Table no. V: Aahara according to Vipaka:

S.N.	Prakriti	HitaVipaka	Ahita Vipaka
1	Vata	Madhura, Amla, ^[22] guru ^[23]	Katu, ^[22] laghu ^[23]
2	Pitta	Madhura, ^[22] guru ^[23]	Amla, Katu, ^[22] laghu ^[23]
3	Kapha	Katu, ^[22] laghu ^[23]	Madhura, Amla, ^[22] guru ^[23]

Aaharavargas and kalpanas according to Prakriti:

Aaharavargas and kalpanas mentioned in different classics are compiled and tabulated as below

Table no. VI: Hita Aaharavargas and kalpanas:^[24]

S.N.	AaharaVarga and Kalpana	Hita for VataPrakriti	Hita for PittaPrakriti	Hita for KaphaPrakriti
1	Sukadhanya Varga ^[24]	Raktashali, Shashtik, Godhuma	Raktashali, Syamaka, Koradusha, Nivara, Gavedhuka, Venuyava	Raktashali, Syamaka, Koradusha, Nivara, Gavedhuka, Yava, Venuyava
2	Samidhanya Varga ^[25]	Masha, Kulatha, Tila, Avalguja, Edagaja, Aatmagupta	Mudga, Rajamasha, Makushtha, Canaka, Masura, Khandika, Aadhaki	Mudga, Rajamasha, Kulatha, Canaka, Masura, Khandika, Aadhaki, Avalguja, Edagaja, Nishpava
3	MamsaVarga ^[26]	Prasaha, Bhusaya, Anupa, Varija, Varicharina, Swan, Cock, Partridge, Hare, Pork, Buffalo	Goat, Partridge, Pigeon, Hare	Goat, Partridge, Hare
4	SakaVarga ^[27]	Patha, Susha, Sati, Vastuka, Kakamachi, Sunishannaka, Rajaksavaka, Kalasaka, patol, sigru	Patha, Susha, Sati, Vastuka, Kakamachi, Sunishannaka, Rajaksavaka, Kalasaka, Changeri	Patha, Susha, Sati, Vastuka, Kakamachi, Sunishannaka, Rajaksavaka, Kalasaka, Changeri
5	PhalaVarga ^[28]	Mrudvika, kharjura, Parushaka, Madhooka, Pakvakapittha, PakvaBilva, ParipakvaAamra, Badara, Amlavetas	Mrudvika, kharjura, Parushaka, Madhooka, Pakvakapittha, Jambu, Tindhuka, Dadima, Aamalaki	Jambu, Pakvakapittha, PakvaBilva, Badara, Tindhuka
6	HaritaVarga ^[29]	Aardrak, Baalamoolaka, Surasa, Dhanyaka, Grinjanaka, Palandu, Lasuna	Dhanyaka	Aardrak, Jambira, Baalamoolaka, Surasa, Dhanyaka, Grinjanaka, Palandu, Lasuna
7	Madhya Varga ^[30]	Sura, Madira, Jagala, Surasava	Maadhvika	Jagala, Arishta, Madhvasava
8	GorasaVarga ^[31]	Go, Mahisha, Ushtra, Ekasapha, Ksheera ; Dadhi, Dadhimanda, Ghrita, Peeyusha, Morada, Kilaata	Go, Aja, AaviKsheera; Ghrita	Ushtra, AaviKsheera; Dadhimanda, Takra

9	Aaharakalpanas ^[32]	<i>Manda, Ashtagunamanda, Peya, Yavagu, adhoutaprasrutaanna, Krusara, Krutayusha and mamsa rasa, Yavavaatya and apupa, Vesavara, Pruthuka, Rasala, Sukta, Sindaki, Ghala, Kaambalika, , Rasala</i>	<i>Ashtagunamanda, Vaadyamanda, Laajamanda, Vilepi, Saalisakthu, , Rasala</i>	<i>Ashtagunamanda, Vadyamanda, Laajamanda, Peya, Dhautaprasrutaanna, Bhrushtatandula, Akrutayusha and mamsa rasa, Mudgayusha, Sukta, Ghala, Kaambalika</i>
10	TailaVarga ^[33]	<i>Tila, Eranda, Priyala, Atasi</i>	<i>Priyala</i>	<i>Tila, Sarshapa</i>
11	Spices ^[34]	<i>Shunti, Maricha, Hingu</i>		<i>Shunti, Maricha</i>
12	Salts and alkalies ^[35]	<i>Saindhava, Suvarchala, Bida</i>	<i>Saindhava</i>	<i>Saindhava, Yavakshara</i>
13	Takrakalpanas ^[36]	<i>Ghola, Cachika, Kadvaram</i>	<i>Ghola, Madhitam, Cachika, Kadvaram</i>	<i>Madhitam</i>

Table no.VII: Ahita Aaharavargas and kalpanas:

S.N.	Vargas	Ahita for Vataprakriti	Ahita for Pitta Prakriti	Ahita for KaphaPrakriti
1	Sukadhanya Varga ^[24]	<i>Yavaka, Hayana, Pamsu, Vaapya, Syamaka, Koradusha, Nivara, Gavedhuka, Yava</i>	<i>Yavaka, Hayana, Pamsu, Vaapya, Vrihi</i>	<i>Yavaka, Hayana, Pamsu, Vaapya,</i>
2	Samidhanya Varga ^[25]	<i>Rajamasha, Shimbi, Aadhaki, Nishpava</i>	<i>Kulatha, Tila, Nishpava</i>	<i>Masha, Tila, Aatmagupta</i>
3	MamsaVarga ^[26]		<i>Prasaha, Bhusaya, Anupa, Varija, Varicharina, fish</i>	<i>Prasaha, Bhusaya, Anupa, Varija, Varicharina, Pork</i>
4	SakaVarga ^[27]	<i>Kalaya,</i>		<i>Upodhika</i>
5	PhalaVarga ^[28]	<i>Phalgu, Jambu, Bhavya, Aamakapittha, Aama-Bilva</i>	<i>Bhavya, AamaBilva, BalaAamra, Badara</i>	<i>Aamrataka, Bhavya, AamaBilva</i>
6	HaritaVarga ^[29]		<i>Surasa, Yavani, Sigru</i>	
7	Madhya Varga ^[30]	<i>Gauda, Madhoolika, Suramanda</i>	<i>Suramanda</i>	<i>Madhoolika</i>
8	GorasaVarga ^[31]	<i>Mandakamdadhi</i>	<i>Dadhi, Mandakamdadhi</i>	<i>Dadhi, Mandakamdadhi</i>
9	Aaharakalpanas ^[32]	<i>Kulmasha, Sakthu, Supyanna</i>	<i>Krusara</i>	<i>Peya, Krusara</i>
10	TailaVarga ^[33]	<i>Kusumba</i>	<i>Tila, Sarshapa, Kusumba</i>	<i>Eranda, Priyala, Kusumba</i>
11	Spices ^[34]	<i>Aardrapippala</i>	<i>Sushkapippali</i>	<i>Aardrapippala</i>
12	Takrakalpanas ^[36]	<i>Takrakoorchika</i>		<i>Udashvit</i>

DISCUSSION:

For proper maintenance of positive health, one should first of all eat in proper quantity. Quantity to be eaten depends upon the power of digestion and metabolism. This, of course, applies to the eating of food and not of drugs, as Aahara is Rasapradhana. The power of digestion

and metabolism, upon which depends the quantity of food intake, again varies according to the season as well as the age and prakriti of the individual. Thus, the quantity of food to be taken depends upon a number of factors.

Ayurveda texts provide detail description of various aspects of Aaharadravya and Aaharavidhi. General

guidelines regarding effect of rasaaadi properties on dosha and respective prakriti along with basic nature of individual food items (classified in various food groups) is mentioned in every classical treatise. Effect of food on body depends upon eight factors which are discussed under 'ashtaaaharvidhivisheshhaaytan' and these are to be kept in mind while planning meals for each individual. Numerous food preparations are discussed in detail regarding their properties and effect on tridosha and ultimately health.

As we know that the prime objective of Ayurveda science is the maintenance of the equilibrium of tissue elements. One who takes diet according to digestive power, being aware of the wholesomeness of food and drinks enjoy bless without any disease during the present as well as future lives.^[37]

CONCLUSION:

Based on theoretical ground, in healthy normal individual of Vata, Pitta and Kapha prakriti Vata, pitta, Kaphadoshashamakaaahra are hita respectively and Vata, Pitta and Kapha Dosha vridhi kara aahara are ahita respectively. However in case of two or more dosha involvement aahar should be such which do not disturb the equilibrium of dosha in body. Thus, intake of aahara according to prakriti will be helpful in preventing the occurrence of many aaharajanyavyadhi.

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सारांश:

आयुर्वेद के शास्त्रीय ग्रंथों में विभिन्न आहार वर्ग, आहार कल्पना, विभिन्न रोगों के पथ्य अपथ्य आदि जैसे आहार के बारे में बताया गया है। जबकि प्राकृति की विशेषताओं का विस्तार करते हुए आचार्य ने प्रत्येक प्राकृति के लिए सतत्स्य रस, गुण आदि का उल्लेख किया है। जब उचित समय और उपयुक्त व्यक्ति में उपयोग किया जाता है तो आहार पोषण, प्रतिरक्षा और स्वास्थ्य में सुधार करता है। यहाँ, वर्तमान समीक्षा ने विभिन्न प्राकृति में अपनी क्रिया के अनुसार प्रामाणिक आयुर्वेद ग्रंथों में उल्लिखित विभिन्न आहारवर्ग, आहारकल्पना का संकलन किया था। आहार वर्ग और आहार कल्पना का विश्लेषण इसके भूतताधिक्य, रस, गुण, वीर्य और विपाक के अनुसार किया गया था; प्रकृति के सात्स्य और असात्स्य भाव के साथ। इसी प्रकार, इस समीक्षा ने विभिन्न प्रकृतियों के लिए हित और अहिताहार का विश्लेषण और वर्गीकरण किया है। यह अध्ययन प्रत्येक प्रकृति की आहार योजना प्रक्रिया को समायोजित करता है और इस प्रकार, रोगों की रोकथाम और व्यक्तियों के स्वस्थ जीवन को बढ़ावा देता है।