



Review Article

TANMANA BHOJANGATAH CHITAH (PSCHYE AND FOOD)

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ABSTRACT

Three million ago of the south Asian region, India had his own traditional system of medicine which known as Ayurveda. It explains the *Rasa, Guna, Virya*, and *Vipaka* of the *Dravyas* (Medicinal as well as food materials). It gives us some unique concepts to take the food (*Asta ahar vidhi Visheshayatana*) and its effect on body and mind. Ayurveda is science of wellness which primarily deals in food and behavioural aspects. Food and psychology has a good relation in Ayurveda. Emotions and psychological state has a very profound role in the proper digestion and metabolism of food. Ayurveda explains different psychological and emotional state of digestion, and establishment of ground rule that we should have food with psychological relaxation without any mental disturbance. As well as impact of occupational stress and weight conscious diet on digestion according to modern medical science is discussed. Ayurveda already have many references in many places of different *Samhitas* especially in *Charak, Sushrut* and *Astang*. They clearly told that we have to follow the rules of *Asht-Aharvidhi Visheshayatana* and they coded that, food has his own properties which helps to enhance the physical factors as well as mental factors of the body. Balanced food habits complete the both *Prayojana* of the Ayurveda which is "*Swasthasya Swastha Rakshanam* and *Aturasya Vikara Prashamanm Cha*". Emotional status of the person at the food taking time also plays an important role of its digestion and metabolism in the body. A big question arise here that whether first psychology effect in digestion of food or food affecting the psychology of the person.

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INTRODUCTION

Ayurveda has a very broad explanation of food. Food is considered as one of the three main pillars supporting the balance of life^[1]. A lot of explanations and references regarding the food and its importance are mentioned like the manners of having food, different ways of having food, best food, worst food etc. similarly psychology has different explanation in different parts of the ancient classical texts. Food and its correlation with the psychology however seem two very different things but on a closer examination they are two faces of a single coin. The effect of food on one's psychology and psychology effecting the processing and result of food are the two aspects of that coin and are the topics of concern. However the question that weather psychology first affect processing of

food or food affecting psychological factors is like the chick and egg question and needs a deep understanding of both the topics that is food and psychology.

Enteric nervous system present in GIT, which is known as second brain^[2] consist of 2 broad bands of nerve fibres which releases different neurotransmitter which helps in different processes of digestion, absorption and metabolism. Similarly after digestion and metabolism different enzymes and metabolites affect the psychological development. These are the basic 2 ways through which food and psychological factors are correlated Here in this article we are going to discuss how different psychological processes are going to affect the processing and output of the food.

Related References in Different Ancient Classical Texts

First and most prior reference of the fact arises from *Charak Samhita, Vimaan Sthana*, which has been beautifully commented by *Acharya Chakrapani*, another reference comes from *Madhav Nidaan Ajirna* with the commentary of *Vijayrakshit*, third reference comes from *Ashtang Hridayam Sutra Sthana* and fourth reference comes from *Susrut Samhita Sutra Sthana*.

Reference 1: *Charak Samhita Vimaan Sthana*

In 1st chapter of *Charak Samhita Vimaan Sthana*, *Acharya Charak* has described the 10 basic manners of having food, out of these 10 manners; "*Tana Manh Bhunjet*" is the one. *Acharya Charak* used the term "*Tana Manh Bhunjet*", which says that while having food one must concentrate on the food. The effect of food on body is seen when we eat it with normal mind-set, full concentration and without any psychological pressure. The food which is just taken with proper and adequate psychological relaxation flourishes the body.

In 2nd chapter of *Viman Sthana Acharya Charak* defined the same thing again in the context of *Aam*. He mentioned, 'the negative emotional state' as one of the causes of *Aam* formation.

Reference 2: *Madhav Nidaan Ajirn Adhyaya*

In *Madhav Nidaan Ajirn Adhyaya*, *Acharya Madhav* has described the emotional imbalance as one of the causes of indigestion. He said in *Shloka 8* of that chapter, a person having emotional states like envy, fear, greed, anger can't get his food digested completely and this condition is seen with different types of symptoms like belching, feeling of fullness, and nausea on seeing the food etc.

Explanation of *Tanmana Bhojangatah Chitah*

This topic talks about the emotional impact on food. As per which the food must be consumed with a psychological and emotional balance. It is said that even the right amount of food is not digested properly if not consumed with the right emotions.^[3] It still has a chance to cause indigestion or other digestive disorders, due to inappropriate psychological state^[4].

Acharya Gangadhar in his commentary explained following cases which never digest

1. Quantitative and prohibited food
2. Not prohibited but excessive food
3. Quantitative food but with negative emotions
4. Not prohibited food but with negative emotions^[5].

In current scenario such scenes are coming into play;

The ambivalent relationship with food- want to enjoy the food but conscious of weight gain is a struggle experienced by many today. People with high restraint and some women report feeling guilty because of not eating what they think they should. Attempts to restrict intake of things can increase the desire for those particular foods, leading to cravings. Depressed mood appears to influence the severity of these cravings, and supposed to cause severe bodily problems^[6].

Mechanism as Per Ayurveda

In Ayurveda there are many mechanisms which can help understand, why this psychological effect plays a vital role while having food. In Ayurveda, obstruction of *Srotas, Vimarg Gaman* of food, *Aam* formation, *Agnimandhya, VataAavran, Vayu Apkarshan* all these principals play the vast role in determining this fact and lead us to the path of understanding the psychology.

In Ayurveda different emotional states follow different phenomenon;

Emotional conditions like laughter, talk, joy, surprise, etc. while having food cause the same problems as if we eat the food with fast speed^[7] i.e. *Vimarg Gamana* of food particles. During these emotionally unwell conditions, *raja* and hence *Vata (Saman Vata)* in the body increases which is a classic reason of *Vishama Agni*. Further increased *Vata* decreases *Kledak Kafa* in the body and causes *Vimarg Gamana*. Due to *Vimarg Gamana*, food can't provide its complete nutrition to the body. Since proper nutrition is not formed; the *Dhatu*s in the body cannot get proper nutrition and hence the decrease in the *Dhatu*s causes *Kshya* in the body.^[8] The *Vimarg Gamana* may cause distaste and sometimes vomiting^[9], even some wastes like hair, bugs, etc. can be consumed unconsciously^[10].

Another mechanism for different group of emotions like stress, grief, envy, sadness, disgust is termed as *Agni Maandhya*, precisely *Aam Janit Maandhya*^[11]. Psychological stresses affect *tama* as well, which further enhances the secretion of *KledakKafa* in body lead to *Aam* formation. Due to this, conditions like indigestion, vomit etc arise. These factors hamper the digestive fire and form *Aam* or pollute the existing *Aam* in the body^[12].

When the above mentioned group of emotions affects *Vata* and these factors stay for a long time, it creates *Aavran* over the digestive fire. This brings qualitative and quantitative impairment in the fire, causing *Agni Maandhya*. This impairment in the fire can clinically be noticed as the feeling of fullness, belching, nausea and disliking of food.

The third mechanism consists of sexual emotions while eating that pollutes the *Mana*. This unhygienic condition of *Mana* affects *Aam* in the body^[13]. This highly contaminated *Aam* mixes with the *Doshas* and creates different pathologies in the entire body^[14].

Due to these negative emotional conditions, the formed *rasa* gets so polluted that it loses its nutritional values and does not provide proper benefits to the *Indriya* (senses). This leads to the *Asatmaindriyaarth Samyog* (hamper the process, where *Indriya*, *Indriya Arth*, *Mana*, *Aatma* are unable to coordinate) which is considered as one of the root causes of diseases.

Modern Aspect of The Fact

This correlation of psyche and food has not only been described in the ancient texts, but this is one of the trending topics of the modern era scientists. As a result, few of the studies of modern scientists' are worth noticing. However the symptoms of modern medical science and Ayurveda are the same.

As per the modern medical science few of the effects on different digestive organs are described below.

On Oesophagus:

Due to stress one may eat more or less than usual which may lead to heartburn or acid reflux. Stress can increase the severity of heartburn pain (can be mistaken as heart attack). Stress increases the amount of air that is swallowed which increases burping, gassiness and bloating.

On Stomach

Causes pain, bloating, nausea and other stomach discomfort felt easily. In severe stress vomiting may also occur. Stress can also lead to increase or decrease in appetite. However a common belief that stress increases the ulcers or acid production is rather false.

On Bowel

It affects how quickly food moves through the body which can cause either constipation or diarrhoea. Causes muscle spasm in bowel which is painful. Affects what nutrients intestine to absorb.

Occupational Stress: Study of Dyspepsia and Psychology.^[15]

Apart from physical and mental factors, heavy work and stress may cause secret motor disorders and dystrophic changes. Nervous gastric dyspepsia seems to have no gastric or extragastric cause at all nor does it from humoral or metabolic disorders, it is considered to be due to excessive mental exertion or emotional or psychological

stress. As well as frequency of peptic ulcer is high among those people have responsibilities such as supervisors or executive.

DISCUSSION

Ayurveda is one of the oldest healthcare systems of the world. From which the large number of *Sanskrit* and regional languages literature spanning over three millennia on managing health and wellbeing, it is a science of dynamic and unbroken knowledge which is in our tradition; many unique concepts are described in Ayurveda, *Triya-Up-Stambha* (*Ahara*, *Nidra* and *Brahmcharya*) is one of them. These are the main pillars of the body which helps us to achieve the *Prayojana* of Ayurveda^[16].

A Pillar of Life, Ahara

According to Ayurveda *Ahara* is one of the three pillars of life; the other two being *Nidra* (sleep) and *Bramhcharya* (regulated sexual life). The classical texts of Ayurveda of 300 BC–700 AD dedicate elaborate sections on foods and its role to maintain healthy life. It gives detailed descriptions of food and beverage, food classification based on their *Rasa*, *Guna*, *Verya* and *Vipaka* (taste, therapeutic qualities, etc.,) food safety and measures for the same, different incompatibilities of food based on their tastes, processing, dose, time, place, etc., prescriptions of consumption, food qualities and intake based on the digestive ability of an individual, and the nature of food that is being consumed^[16]. According to *Panchamahabhoota* and the *Tridosha* theories of Ayurveda; Primary classification of food is based on its appropriateness to body and mental constitution. Five elements combine and dissociate in the natural transformation of any material, living or non-living^[17].

There has long been an interest in food among psychologists across the full range of the discipline, from the physiology of hunger and the psychophysics of taste and smell to the development of food preferences and the social psychology of food-related behaviour and attitudes. Gut is known as second nervous system, as it contains bunch of nerve fibres known as Aurbach's and Meissner's nerve plexus^[18]. They have a very vast effect on the mood, as the neurotransmitters release from the nerves of stomach they alter mood swiftly. Similar effects can be seen in vice versa order, when we are relaxed and take food it stimulates brain to release positive neurotransmitters like serotonin, which helps in the digestive and absorptive processes. Similarly factors like stress can cause conditions like

indigestion, GERD and ulcers. During stress body start to release stress hormones, these hormones activate the sympathetic nervous system and trigger the body's fight or flight response.

Two main observations of main branch of Indian medical sciences, emerged from an analysis of published literature particularly from India on the bridging efforts. There have been more articles hypothesizing correlation of certain Ayurvedic concepts with biomedical entities than actual scientific studies to illustrate the correlation. Second, wherever there biomedical experiments prove the hypothesis, which already existing evolving biomedical or science paradigm rather than introducing a new paradigm from Ayurveda. This approach creates the bridging effort is being attempted by mainstream scientists and/or just because of lack of know-how to study the "holism" of Ayurveda. To state that this approach can help to look at parts of Ayurveda that this is most needed interest taken by biomedical scientists. Combined efforts of Ayurveda and new science will emerge new knowledge.^[19]

CONCLUSION

Ayurvedic *Sidhanta* and *Chikitsa* on health, food, and nutrition are quite different from those of biomedicine and modern nutrition system. Systematic exploration of food materials as well as rules to consuming these food can provide new visions to health and nutritional sciences to provide up-to-date solutions in healthcare, for instance, how one can modulate the diet and lifestyle to suit ones *Prakriti*, age, and season.

Ayurveda is science of wellness which primarily deals in food and behavioural aspects. Food and psychology has a good relation in Ayurveda. Emotions and psychological state has a very profound role in the proper digestion and metabolism of food. Therefore we should have our food with normal mind and full concentration. Different emotional states affects the digestion process in different ways like they causes *Agni Maandhya* in body and forms *Aam*. Some emotions are supposed to affect *Vata* so that it creates *Aavran*, some emotions causes the *Vimarg Gaman* of food. As well as modern medical researches accept this fact there reason for this thought is the presence of vast neural supply in gut.

In Ayurveda food converted into *Oja*, As *Guna* of food we consume, same property will enhance in our body and mind. If we consume bad quality of food, results will be shows in your body and mind. Its help to vitiate new diseases like

autoimmune disorders or physiological disorders and many others.

Now a days due to busy life style and depending on hotels will creates new life threatening disorders. In 700BC ago, *Ayurveda Acharyas* told the importance of food and its consuming methods as *Ast Ahara Vidhi Visheshayatana*. Being a human being it's our responsibility to follow the Ayurvedic guidelines which helps to make our life disease free.

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