

National Journal of Research in Ayurved Science

Literature study of mansa aahar (non-vegetarian diet) from bruhatrayi.

Swati P. Gujarathi, Mayuri Jadhav, S. M. Satpute, Pravin Patil.

1. MD Final Year Student,
2. MD Final Year Student,
3. Professor, H.O.D., and In-charge principal
4. Associate Professor,

Ayurved Samhita and Siddhant Department,
 APM's Ayurved Mahavidyalaya, Sion Mumbai., Maharashtra.

*Corresponding author: vd.swati69@gmail.com

Abstract:

A common assumption is that Ayurveda is a vegetarian system. That is simply not the case. A non-vegetarian diet has its own medicinal significance in Ayurveda. But it does not mean that everybody should have a non-vegetarian diet. One who is accustomed to it, can have it and one who is not, may not have it. In Ayurveda text each animal product is defined by quality and is recommended as a therapy for many ailments. Of course there are guidelines for eating it.

Key word: Mansa aahar, Ayurveda, Pathya-apathya.

INTRODUCTION

There are two schools of thought regarding our eating habits. Some say that vegetarianism is good for the health of the



human beings and some others say that non-vegetarianism is good for the health of the human beings. Those who eat rice, wheat and vegetables are not physically as strong and mentally as alert as those who are non-vegetarian, it is said. Non-vegetarian food is protein-rich food. Animal protein contributes to our health, it is said. Vegetables and rice or wheat are not rich resources of protein. Protein is very essential for our healthy growth and resistance power. The practice of non-vegetarianism is based mainly on the fact that vegetarian food is poor in protein.

Aim:

To understand the utility of mansa-aahar according to Ayurveda.

Objective

1. To compile the literature regarding mansa-aahar from bhruhatrasyi
2. To study the properties of mansa-aahar and pathya-apathya which are commonly consumed in present days.
3. To conclude the utility of mansa-aahar and explain the way of consuming the mansa-aahar.

MATERIALS

- Charak samhita, Sushruta samhita and astangh rudaya
- Previous work done (Related to mansa-aahar).
- Time to time publish journals and net surfing etc.

METHODS

Literature search of mansa-aahar and elaborate the concept in detail. Properly understand that what exactly has to say by the aacharya from this concept. Presenting this in such way that it becomes more understandable and adoptable to everyone.

Literature Review:

All over the world most of the people are non-vegetarian. They eat, beef, pork, chicken, fish and even fried, large worms. Some even drink snake- soup. Some in the west do not know what vegetarianism is. They scoff at those who take only rice or wheat and vegetables.

They ask the vegetarians how they live having eaten only rice, wheat and vegetables. But those who advocate vegetarianism say that the vegetables, rice and wheat have all kinds of nutrient properties and they are sufficient for a human being to live in good health. Green leafy vegetables are said to contain many nutrients. Soya beans are a rich source of protein. The advocates of vegetarianism say that a human being's teeth are not meant to eat the flesh of animals. Research reveals that the human beings teeth are meant only to eat vegetarian food. It is a sign to kill birds and animals for our food. The Jains are vegetarians. They believe in not causing harm to any living creature. The main contention against non-vegetarianism is that a non-vegetarian eats fatty food. As the fatty substance increases in the blood it may cause heart attack and other deadly diseases. Food of excessive fat should be avoided, the vegetarians advocate.

There have been some misconceptions about non-vegetarian food, and the role of non-vegetarianism in an Ayurvedic diet. Some authors have even claimed that Ayurveda is based on vegetarianism due to religious reasons, rather than any biological or health grounds. It is accurate to say that original Ayurvedic principles included eating meat infrequently, and that Charaka mentions that meat is nourishing when prepared and eaten under certain circumstances. However, this was under vastly different conditions. Meat formed a small proportion of the overall diet. So it is the need to study the non-vegetarian diet(mansa-ahara) in ayurvedic point of view.

Classification of mansavarg

Charaksamhita	Sushrutsamhita	Astanghruday
Prasaha	Janghala (swift runners)	Jangal – mrug
Bhumishaya/bhushaya	Vishkira (scatteres)	Viskira
Aanup	Pratuda (peekers)	Pratud
Varishaya/Jalaja	Guhashaya (cave dwellers)	Anup-Mahamrug
Ambucharina/Jalachara	Prasaha (carnivorous birds)	Jalchar
Jangal	Bileshaya (hole dwellers)	Matsa
Viskira	Gramya (domestic)	Sadharan – Bileshaya
Pratud	Parnamruga (tree dwellers)	Prasaha

Properties of mansavarg

Harina meat	Sweet, eliminates all the doshas, appetiser, has cooling properties, diminishes faecus and urine. It is fragrant and light.
tittiri meat	Slightly heavy, hot, spermatogenic, increases power of retention of memory, appetite, pacifies all the doshas. Causes constipation and improves the complexion.
white tittiri	Cures hiccups, asthma and vatadosha.
mayura meat	Astringent sweet and salty beneficial for skin, hairs, strengthen voice, retentive power of memory, digestive power, and sensory organs of sight and hearing.
wild kukkuta	Hot, alleviates vata, spermatogenic, increases sweating, improves voice and strength, nourishing, and heavy.
domestic kukkuta	Similar to wild but more difficult for digestion, it cures irregular fever, vomiting.
sashaka	Astringent sweet eliminates pitta and kapha and potency is moderate for vata.
Goat meat	Not excessively cool, heavy and demulcent. It increases pitta and kapha slightly. Not hydrating and cures coryza.
Sheep meat	Nourishing, increases pitta and kapha, heavy, spermatogenic similar to that of goat in its properties.
Pig meat	Increases perspiration, nourishing, spermatogenic, and cool in potency, heavy, removes tiredness, pacifies vata, demulcent and it increases strength.
Rohita fish	Astringent in secondary taste, pacifies vata and doesn't aggravate

	pitta.
Pathina fish	Increases kapha, spermatogenic, induces sleep, vitiates pitta and gives rise to Skin infection.
Murrel fish	Nourishing, spermatogenic, increases kapha.
River fish meat	It is sweet and heavy, pacifies vata, causes haemorrhagic disorders, it is hot in potency, spermatogenic, demulcent, and increases faeces quantity.
Sea fishes meat	It is heavy, demulcent, sweet, not excessively increases pitta, hot in potency, pacifies vata, are spermatogenic, and increases kapha and faeces.

DISCUSSION

Charaka Samhita provides guidelines for eating both vegetable and animal products. It does not state or recommend routine meat eating. Rather, it states that meat is nutritious for the alleviation of certain diseases and when dehydrated, emaciated, weak or convalescing. The text also mentions that meat is 'unwholesome' when it comes from an animal that has been raised in a habitat that is not its natural environment or in an area that it is not native to. Animal meat is toxic if the animal has eaten food that does not form part of its natural diet or does not come from its normal environment. Moreover, meat is not an easily digestible food and the long digestive process often leads to the formation of toxins and when it accumulated in the body, produces kidney stones, gout, gallstones and rheumatism. Animal proteins putrefy very quickly

in the intestinal tract, and that is why we should be careful with meat because meat is one of the most putrefactive food. Toxic protein byproducts may find their way into the bloodstream, where they cause a great deal of trouble. Ayurveda accords paramount importance to food and food habits in maintaining good health. Charaka, says food is life. Ancient texts are replete with examples of the very high status given by ayurveda to food in curing diseases as well as maintaining health. So there are some guidelines for consuming non-vegetarian diet which must be followed.

Commonly non-vegetarian diet is in the form of – 1. Meat 2. Fish 3. Egg

CONCLUSION

- Cooking with simple spices or consuming in the form of soup is advocated in Ayurvedic texts.

- Appetite (power to digest the food) should be competent to digest the guru guna (heavy) meat.
- The meat has 'Tamas' guna so it affects the psyche and other Satwa, Rajas guna etc. Those who want to develop Satwaguna should keep distance from non-vegetarian diet.
- The preparation method plays important role to enhance, affect or alter the meat properties. E.g. marinating with curd, frying, Tandoor, barbequing, deep frying etc.
- Processed, preserved and salted meat is devoid of the nutritional benefits and is harmful in many ways.
- Eating meat with other heavy food (e.g. black gram, sprouts etc.), with milk or milk products and desserts is incompatible and invites many immune comprised diseases like allergies, skin disorders and other metabolic diseases.
- Meat increases the muscle is the simple logic as per the theory so the properties of various meat can be used to enhance the health, cure the diseases and keeping the wellness in some given situation.
- Physically active people, athletes, having good appetite are the ideal class who can have benefits of meat with proper guidelines.

REFERENCES

1. Charak Samhita S, Sharma P. Chaukhamba Orientalia. Varanasi, India. 1997
2. HSS P. Ashtanga Hrudaya with Sarvangasundara commentary of Arunadatta and Ayurveda rasayana commentary of Hemadri. Reprint. Varanasi (India): Chaukhamba Orientalia. 2005:402.
3. Sharma PV, Charaka Samhitha, Chaukhamba Orientalia, Varanasi, India.: 1983:116.
4. Tripathi B. Samhita C. Hindi commentary, Charak Samhita, reprint, Sutrasthana.
5. Samhita S. Kaviraj Ambikadutta Shastri, Year 2007 edition Chaukhamba Surbharti Prakashan.
6. Vagbhata AH. with Vidyotini Hindi Commentary of Kaviraj Atrideva Gupta. Chaukhambha Prakashan, Varanasi, Sutrasthana. 2009:3.
7. Sushruta Samhita, KL Bhashagratna Translator, Chaukhamba Orientalia, Varanasi, India, 1991.

Conflict of Interest: Non

Article Type: Review Article

Source of funding: Nil

Cite this article:

Literature study of mansa aahar (non-vegetarian diet) from bruhatrayi.

Swati P. Gujarathi, Mayuri Jadhav, S. M. Satpute, Pravin Patil

Ayurlog: National Journal of Research in Ayurved Science- 2019; (7) (4): 1-5