

REVIEW ARTICLE

A Literary Review to Construct the Concept of *Sarvarasabhyaso Balakaranaam*

Author: Sahore Shikha¹

Co Authors: A Arhanth Kumar² and K Vidyalakshmi³

¹⁻³Department of P.G. Studies in Ayurveda Samhita and Siddhanta, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Kuthpady, Udupi, Karnataka, India

ABSTRACT

Background - The main component of life that it depends on is *aahara*. The consumption of *ekarasa aahara* has increased significantly as a result of the considerable changes in eating patterns brought about by globalisation. This is the primary reason why so many illnesses have emerged in the society.

Objectives - The current literary exploration intends to compile pertinent references on *sarvarasas* and build the idea of *sarvarasabhyaso balakaranaam*.

Materials & Methods - A thorough search of the *Brihatrayis* was conducted to gather references on *sarvarasas*, its impact on the *bala* of *sharira*, related ideas like *saatmya* & *oja*. To support these statements even further, references to databases, papers, and numerous additional text books were made. Citing such periodic references and making connections between them has improved comprehension of this idea for both theoretical and practical application.

Observation and Discussion- After consulting numerous texts, using the *Saamanya Vishesh Siddhanta*, *Tantrayuktis*, and the concept of *Guna*, it is clear that *sarvarasas* have an impact on the *dhatu poshana*, *oja* formation, and ultimately the *bala* of *sharira*.

Conclusion- This review article demonstrates the significance of *sarvarasabhyasa* in producing improved *shaaririka bala*, better comprehension, and use of this idea both in *swastha* & *aatura* by compilation & systematic arrangement of references.

Key Words *Sarvarasabhyasa, Bala, Oja, Saatmya, Aahara*

Received 14th February 22 Accepted 22nd April 23 Published 10th May 2023

INTRODUCTION

The essential component of life without which one cannot survive is *aahara*. The fashion and eating habits have greatly altered over time. Prior to modernization, individuals used to eat simple, fresh, home-cooked meals according to their *desha* and *kaala*. Globalization has brought food from various cultures and places into practically every home. People are eating more of that every

day without considering the ingredients, their compatibility, the preparation process, the inclusion of the *rasas*, and its suitability for their *prakriti, desha, kaala*, etc.

People are more prone to lifestyle disorders in our modern period due to the rising popularity of processed foods, alcohol, artificial additives, the decline in the trend of home-cooked meals, and the violation of eating habits brought on by hectic

REVIEW ARTICLE

schedules and sedentary lifestyles. Immunity is deteriorating, which causes a variety of additional disorders. The inclusion of all 6 *rasas* in the diet is not given much attention today. People are becoming more inclined to consume certain foods or *ekarasa aahara*.

Fortunately, *Ayurveda* can help at this stage. The *Ayurvedic Samhitas* developed the well-established rules known as *aahara vidhi*, which deals with the do's and don'ts about *aahara*, since it puts a significant emphasis on the preventative & promotive aspects of health. It is claimed that *aahara* is the source of both *sharira* and the *roga* that afflicts *sharira*. As a result, it is known as *praana* and is listed first under *Trayopstambha*, indicating that it is crucial to preserving and supporting life. As *aahara* is *rasa pradhana*, the merits of *aahara* are based on *rasa*. Six *rasas* namely, *Madhura*, *Amla*, *Lavana*, *Katu*, *Tikta*, and *Kashaya* are listed in the *Charaka Samhita*, each of which has a unique impact on the body. *Aacharyas* advised people to exclusively eat *shadrasa aahara* because it encourages appropriate *poshana* of *dhatu*s that result in *pravara saatmya* and *uttam bala*. The difficulty is that there are only a small number of citations to the *shadrasa aahara dravyas* in *Samhitas*, and even those are dispersed. There is no direct mention of the preparation of *shadrasa yukta aahara* while discussing the *aahara dravyas* and *annapaana vidhi*. Additionally, there is a need to delve deeply into this issue given the absence of assessment criteria for analysing the impact of *sarvarasa yukta aahara* on *Sharira*.

AIMS & OBJECTIVES

Hence, the present explorative literary work aims at

1. Collecting the relevant references regarding *sarvarasas*.
2. Constructing the concept of *sarvarasabhyaaso balakaranaam*.

MATERIALS & METHODS

To gather references on *sarvarasa aahara dravyas*, its impact on the *bala* of *sharira*, and related ideas like *saatmya* and *oja*, a thorough search of the *Brihatrayis* was conducted. To support these statements even further, references to databases, papers, and numerous additional text books were made. Citing such periodic references and making connections between them has improved comprehension of this idea for both theoretical and practical application. Later conclusions were drawn.

REVIEW OF LITERATURE

Emphasising the importance of *aahara* in *Charaka Samhita*, it is quoted as “The only reason for *vridhi* (overall development) of *purusha* is *hitaahara upayoga* & development of *vyadhi* (disease) is *ahita-aahara*¹. *Aahara* is only discussed in those terms since it is *rasa pradhana*. There is a symposium over the number of *rasas* in the *Charaka Samhita*, *Sutrasthana*, *Aatreyabhadrakapiya adhyaya* where various authors presented their views, and *Aacharya Punarvasu Aatreya* later came to the

REVIEW ARTICLE

conclusion that there are only six *rasas*². Thus, to infer the effect of each *rasa* on *sharira*, their *lakshana*, features, actions & *panchbhautika*

composition should be understood, which is given in Table 1 below.

Table 1

Rasa & Panchabhautika Composition	Lakshana of rasas	Guna karma	Effect on Atyadhika sevan (Excessive use)
Madhura Rasa (Jala)	<i>Snehana, Prinana, Hladana, Mārdava, Asyam Vyapnum, Limpati iva.</i>	<ul style="list-style-type: none"> ➤ <i>Sharira Saatmyat</i> ➤ Does <i>abhivardhan</i> of <i>Rasa, Rudhira, Mamsa, Medas, Asthi, Majja, Shukra and Ojas.</i> ➤ <i>Ayushya Abhivardhanah</i> ➤ <i>Shadindriya prasaadaka</i> ➤ <i>Pitta-visha marutaghna</i> ➤ <i>trisna-Daha-prashamana</i> ➤ <i>tvachya-Keshya-Kanthya-Balya</i> ➤ <i>Prinana, Jivana, Tarpana,</i> ➤ <i>Brmhana, Sthairyakara.</i> ➤ <i>Kshina-Kshata-Sandhānakara</i> ➤ <i>Ghrāna-Mukha-Kantha-Austha-Jihva Prahladan</i> ➤ <i>Mūrechā Prashamana</i> ➤ <i>Shatpada Pipilikanam Ishtatama</i> ➤ <i>Snigdha, Sheeta, Guru.</i> 	<ul style="list-style-type: none"> ➤ <i>Kapha prakopa</i> ➤ <i>Sthaulya</i> ➤ <i>Mārdava</i> ➤ <i>Aalasya</i> ➤ <i>Atinidra</i> ➤ <i>Gaurava</i> ➤ <i>Anannabhilasha</i> ➤ <i>Agni Daurbalya</i> ➤ <i>Aasya-Kanthayon Māmsābhivrdhi</i> ➤ <i>Svasa, Kāsa, Pratisyay, Alasaka, Sheetajvara, Anaha, Asya-madhurya, Vamathu, Sangya-naasha, Svarapraanasha, Galaganda, Gandamala, Shlipada, Galashopha, Vasti-Dhamani-Galopalepa, Akshi-aamaya, Abhishyanda etc.</i>
Amla Rasa (Prithvi + Agni)	<i>Dantaharsha. Mukha-srāva, Svedana, Mukha bodhanaat, Aasya Kantha Vidaha.</i>	<ul style="list-style-type: none"> ➤ <i>Bhaktam Rochayati</i> ➤ <i>Agnim Dipayati</i> ➤ <i>Deham Brimhayati Urjayati</i> ➤ <i>Mano Bodhayati</i> ➤ <i>Indriyani Dridhikaroti</i> ➤ <i>Balam Vardhayati</i> ➤ <i>Vatam Anulomayati</i> ➤ <i>Hridayam Tarpayati</i> ➤ <i>Aasyam Aasravayati Bhuktam</i> ➤ <i>Apakarsayati-Kledayati-Jarayati</i> ➤ <i>Prinayati</i> ➤ <i>Laghu-Ushna-Snigdha</i> 	<ul style="list-style-type: none"> ➤ <i>Dantān Harshayati</i> ➤ <i>Trishyati</i> ➤ <i>Sammilayati Akshini</i> ➤ <i>Samvejayati Lomani</i> ➤ <i>Kapham Vilapayati</i> ➤ <i>Pittam Abhivardhayati</i> ➤ <i>Raktam Dushayati</i> ➤ <i>Mamsam Vidahati</i> ➤ <i>Kaayam Shithilakaroti</i> ➤ <i>Kshina-Kshata-Krishna-Durbalaanam Shvayathum Apādayati</i> ➤ <i>Agneya Svabhāvāt Pachayati in conditions like- Kshata, Abhigata, Dansha, Dagdha, Bhagna, Shuna , Prachyuta, Avamutrita, Parisarpita, Mardita, Chinna, Bhinna, Vishlishta, Udviddha,</i>

REVIEW ARTICLE

			Utpishta.
		➤	Kantha, Uras, Hridaya-paridahayati.
Lavana Rasa (Jala + Agni)	Shighram Praliyan. Produces- Kleda, Vishyandana, Maardava, Mukha Vidäha.	➤ Paachana ➤ Kledana ➤ Dipana ➤ Chyavana ➤ Chhedana ➤ Bhedana ➤ Tikshna, Sara, Vikaasi ➤ Adhah Sramsia ➤ Avakaashakara, Vaatahara, ➤ Stambha-Bandha- Sanghaata Vidhamana ➤ Sarvarasa pratyaniabhütah ➤ Aasyam Asrävayan ➤ Kapham Visyandayati ➤ Maargaan Vishodhayati ➤ Sarva-Sharira- Avayavan Mridukaroti ➤ Rochayati Ahäram ➤ Ahaarayogi	➤ Pittam Kopyayati ➤ Raktam Vardhayati ➤ Tarshayati ➤ Mürcchayati ➤ Taapayati ➤ Daarayati ➤ Kushnaati Maamsaani ➤ Pragäläyati Kusthäni ➤ Visham Vardhayati ➤ Shophaan Sphotayati ➤ Dantän Chyaavayati ➤ Pumstvam Upahanti ➤ Indriyaani Uparunaddhi ➤ Vali-Palita-Khaalityam Apädayati ➤ Produces- Lohitapitta, Amlapitta, Visarpa, Vaatarakta, Vicharchika, Indralupta etc.
Katu Rasa (Vayu + Agni)	Samvejayati, Tudati Due to Vidäha- Mukha- Nasä-Akshi Sräva.	➤ Vaktram Shodhayati ➤ Agnim Dipayati ➤ Bhuktam Shoshayati ➤ Ghraanam Asravayati ➤ Chakshu virechayati ➤ Sphutikaroti Indriyäni ➤ Cures the diseases like Alasaka, Shvayathu, upachaya, Udarda, Abhishyanda. ➤ Removes Sneha, Sveda, Kleda & Mala. ➤ Rochayati Ashanam ➤ Kandu Vinashayati ➤ Vranaan Avasaadayati ➤ Krimin Hinasti ➤ Mämsam Vilikhati ➤ Shonita-Sanghaatam Bhimatti ➤ Bandham chhinnatti ➤ Maargan vivrinoti ➤ Shleshmaanam Shamayati ➤ Laghu-Ushna- Rüksha Guna.	➤ Vipäka Prabhaavaat Pumstvam Upahanti ➤ Rasa-viryä Prabhaavaat Mohayanti ➤ Glaapayati ➤ Sädayati ➤ Karshayati ➤ Mürcchayati ➤ Namayati ➤ Tamayati ➤ Bhramayati ➤ Kantham Paridahati ➤ Sharira-taapam Upajanayati ➤ Balam Kshinoti ➤ Trishnaam Janayati ➤ Due to Vaayu-agni baahulyaad it produces- Bhrama, Davathu, Kampa, Toda, Bheda in Charana, Bhuja, & Pristha. ➤ Other Vata vikaaras.
Tikta Rasa	Rasanam Pratihanti, Na	➤ Svayam Arochishnu	➤ Due to Raukshya, Khara and

REVIEW ARTICLE

(Vayu + Aakaasha)	Svadate Mukha Vaishadya-Shosha- Prahlada karaka	<ul style="list-style-type: none"> ➤ <i>api Arochakaghno</i> ➤ <i>Vishaghna</i> ➤ <i>Krimighna</i> ➤ <i>Cures Mürcha, Daaha, Kandü, Kushtha and trishna.</i> ➤ <i>Tvak Mämsayoh Sthirikarano</i> ➤ <i>Jvaraghna</i> ➤ <i>Dipana- Pâcana</i> ➤ <i>Stanya Shodhana</i> ➤ <i>Lekhana</i> ➤ <i>Causes upshoshana of- Kleda, Medas, Vasa, Majja, Lasika, Püya, Sveda, Mutra, Purisa Pitta and Sleshma.</i> ➤ <i>Possesses Rüksa, Sheeta and Laghu gunas</i> 	<p><i>Vishada swabhaava</i> It does <i>shoshana</i> of <i>Rasa, Rudhira, Mamsa, Medas, Asthi, Majja and Shukra.</i></p> <ul style="list-style-type: none"> ➤ <i>Srotasaam Kharatvam Upapädayati.</i> ➤ <i>Balam Aadatte</i> ➤ <i>Karshayati</i> ➤ <i>Glapyati</i> ➤ <i>Mohayati</i> ➤ <i>Bhramayati</i> ➤ <i>Vadanam Upashoshayati</i> ➤ <i>Vaata Vikaaraan Upajanayati.</i>
Kashaya Rasa (Vayu + Prithvi)	<i>Vaishadya, Stambha, Jaadyata, Kantham Badhnaati.</i>	<ul style="list-style-type: none"> ➤ <i>Samshamana, Sangräh, Sandhänakara.</i> ➤ <i>Pidano</i> ➤ <i>Ropana, Shoshana, Stambhana.</i> ➤ <i>Shleshma, Rakta Pitta prashamana.</i> ➤ <i>Sharira Kledasya Upayokta</i> ➤ <i>Rüksa, Sheeta, Alaghu.</i> 	<ul style="list-style-type: none"> ➤ <i>Aasyam Shoshayati</i> ➤ <i>Hridayam Pidayati</i> ➤ <i>Udaram-aadhmaapayati</i> ➤ <i>Vaacham Nigrihnaati</i> ➤ <i>Srotaamsi Avabadhnaati</i> ➤ <i>Shyätvatvam aapaadayati</i> ➤ <i>Pumstvam Upahanti</i> ➤ <i>Vishtabhya Jaraam Gacchati</i> ➤ <i>Vaata, Mutra, Purisha, Retas avgrihnaati</i> ➤ <i>Karshayati</i> ➤ <i>Glapyati</i> ➤ <i>Tarshayati</i> ➤ <i>Stambhayati</i> ➤ <i>Due to Khara, Visada and Rüksatva it causes- Pakshavadha, Graha, Apataanaka, Arditasss.</i> ➤ <i>Vaata Vikaaraan Upajanayati.(vataja diseases)</i>

Panchabhautik composition, lakshana & Effect of rasa on sharira-³

In *Samhitas*, to further support the concept of effect of *rasa* on *sharira*, references are available but in a scattered manner. Regular use of all *rasas* promotes strength & regular use of only one *rasa* is cause of debility⁴. All *rasas* when used properly causes *shariram yapyanti* (maintains the body); however, if used improperly these causes *dosha prakopa* (vitiates

doshas)⁵. *Bhela Samhita* quotes similar view⁶. Acharya *Sushruta* mentions the importance of *shadrasa aahara* (along with other properties) for *dhatu nirmaana & poshana*⁷. In *Ashtanga Hridya*, it is mentioned all 6 *rasas* are to be practiced in all *ritus*, except those which are specially indicated for use in each *ritu* should be used predominantly⁸. Also, *aahara* should be *shadrasa madhura prayam*, meaning although containing all 6 tastes it should be predominant in

REVIEW ARTICLE

*madhura rasa*⁹. Acharya Sushruta states that *moola* (root cause) of *praani, bala, varna & oja* is *aahara*¹⁰. He advises one should not excessively eat single *rasa* or all *rasas* together always¹¹. *Kashyapa Samhita* also states, consumption of one *rasa* always causes *daurbalya, adridhatvam & consuming all 6 rasas* will lead to *dosha-apravruddhi, dhatu saamyā, vriddhi* of *bala & ayusha, aarogya, and agni deepti*. Therefore, one desiring *aarogya* should avoid consuming only 1 type of *rasa*¹². In *Agrayasangrahaniyadhyaya* from *Sutrasthana* of *Ashtanga Samgraham*, it is mentioned that *sarvarasabhyasa* is best among those which offer *bala* (strength). *Ekarasabhyasa* is chief among those which cause *daurbalya* (debility) along with *arochaka, tama* and *dosha prakopa*¹³. Food is nourishing, offers energy right away, keeps the body going, lengthens life, boosts intelligence, energy, memory, *Oja*, and digestive fire¹⁴.

The sequence in which all 6 *rasas* should be consumed also plays a vital role. There are two opinions found in the classical texts. One opinion agreed by Acharya Sushruta¹⁵, Bhavamishra¹⁶ and author of *Yoga Ratnaakara*¹⁷ is *madhura rasa* is consumed in the beginning of the meal, *amla* and *lavana* in the middle and other *rasas* in the end. A different opinion is found in *Charaka Samhita*, a sequence of *rasa* with *amla* and *Madhura* then *amla* and *lavana* should be given first, then *madhura* and *tikta* and lastly *kashaya* and *katu rasa* should be given¹⁸. *Yoga Ratnakara* text highlights the effect of individual *rasa* on different *dhatu*s as follows- *madhura rasa*

promotes *rakta, amla* increases *majja, lavana* strengthens *asthi, tikta* improves *medo dhatu, katu* promotes *mamsa, kashaya* increases *rasa dhatu, anna*(food) containing all these *rasas* promotes *shukra dhatu*¹⁹.

It is impossible to avoid mentioning the concept of *Saatmya* when discussing *sarvarasa aahara*. *Saatmya* comes in three variations: *pravara, madhyama, and avara* (advantageous to oneself and *upashaya* also have the same meaning here in this context). Additionally, of the 7 types that correspond to the 6 *rasas*, *pravara* is the *saatmya* of all six *rasas*, *avara* is the *saatmya* for one *rasa*, and *madhyama* is somewhere between the two. It is necessary to improve the *avara* and *madhyama saatmya* to *pravara saatmya* while taking into account all of the *ashta aahara vidhi visheshaayana*²⁰. In *Charaka Samhita-Vimanasthana*, *vaidya* is advised to examine the patient for his *saatmya*. To whom *ghrita, ksheera, taila, mamsa-rasa, sarva-rasa* are *saatmya*, are *balavanta, klesha-saha, chirajeevi*. Those having *saatmya* to *ruksha, eka rasa* are *prayena alpa bala, alpa klesha-saha, alpa ayusha* and *alpa sadhana*. Those having *vyamishra saatmya* have *madhyama bala*²¹. *Bhela Samhita* quotes – what a person eats as per the *vidhi & whatever he drinks, all these are endowed with shadrasa*²², giving importance to *vidhi* of *aahara*, even when it is *shadrasa*.

Aahara after digestion turns into *prasaada & kitta bhaaga*. The *prasaada bhaaga* nourishes all the *dhatu*s & *Oja*²³. *Ojas*, which is also referred to as *Bala*, is the wonderful outcome (*param teja*)

REVIEW ARTICLE

of all the *dhatu*s, from *rasa* to *shukra*²⁴. It sits in the heart and is primarily white with hints of yellow and red. If *Ojas* is destroyed, the human body will certainly expire²⁵. *Ojas* maintains life by reviving and nourishing all living things. It is in charge of commencing the embryonic development and is the nourishing fluid from the fetus that enters the developing embryonic heart first. The *Ojas* is carried by 10 enormous vessels and bestows several health benefits on the body, much like a tree does when it bears many fruits²⁶. The initial kind of *Ojas* that the body produces has the colour of *ghee* (*Sarpirvarnam*), the flavour of honey (*Madhu rasam*), and the aroma of dried rice (*Laaja Gandhi*). *Ojas* is the essence of the body by virtue of its intrinsic qualities and behaviours and maintains the body, just as bees collect honey from a variety of fruits and flowers²⁷. *Ojas*'s nature is *Somaatmakam*. It is *Snigdha*, *Shukla*, *Sheetam*, *Sthira*, and *Sara* (having fluidity). It has the most effective virtue, is clear, soft, and shining, and ought to be considered as the most crucial component (seat) of vitality. All body components contain the *Oja*, and when its natural amount is lost, the organism gradually degenerates and eventually dissolves²⁸. The ability to perform any type of physical activity, clarity of voice, clarity of complexion, and assistance in the proper operation of both the external and internal sense organs are all benefits of this *Ojas*²⁹. Also, it is stated in *Charaka Samhita Sutrsthana Kiyantah shirsiya adhyaaya*, that If the *Kapha* (*dosha*) is in a healthy state, it provides the body with strength in the form of

Ojas, and when it is in a morbid state, it manifests as excreta and causes suffering³⁰. Also, this is predicated only on the use of *shadrasayukta aahara*. When *ojas* is in its *vridhdha* (increased) stage, the body experiences *tushti* (happiness), *pushti* (nourishment), and *bala* (strength)³¹. Only through consistent application of *shadrasayukta aahara* is that achievable. So, we may conclude that *oja* is the reason why *bala* of *sharira* is increasing.

The three types of *bala* (strength)- *Sahaja*, *Kaalaja* & *Yuktikrita bala*. *Sahaja Bala* means the inherited strength of body and mind. *Kaalaja Bala* means the strength which is dependent on the variations in season & age. *Yuktikrita Bala* is that which accrues from diet & exercise³². Only *Yuktikrita Bala* can be modified based on our diet and way of life out of these three. *Rasa* is regarded as the foundation of *aahara*. A schematic illustration of the rationale for how these *rasas* affect the *dhatu*s, which in turn affects *bala*, is provided below [Figure 1].

DISCUSSION

Different *rasas* are created as a result of the permutations and combinations of *panchamahabhutas*, which have an effect on the *dhatu nirmaana* and *poshana*. *Tantrayuktis*, the *Saamana-Vishesha Siddhanta* and an analysis of the *panchamahabhutas*' *gunas* can all be used to explain this.

According to *Saamana-Vishesha Siddhanta*, *dravyas* with *guna* and *karma* that are akin to

REVIEW ARTICLE

those of other *dravyas* lead to a growth in that *dravya*, but *dravyas* with the opposite *guna* and *karma* lead to a depletion. *Madhura rasa*, which is dominated by *Jala* and *Prithvi mahabhuta*, has the *gunas drava, snigdha, sheeta, picchila, mridu*, and *manda* as a result of *Jala* and *Guru*, as well as *kathina, khara, sthira*, and *sthoola* as a

result of *Prithvi mahabhuta*. This results in an increase in all *dhatu*s. *Amla rasa*, which is dominated by the *Prithvi* and *Agni mahabhutas*, has the *vishada, saandra, manda, and sthoola gunas* as a result of the *Prithvi mahabhuta*, as well as the *ushna, tikshna, sukshma, and laghu gunas* due to the *agni mahabhuta*, producing *bala*

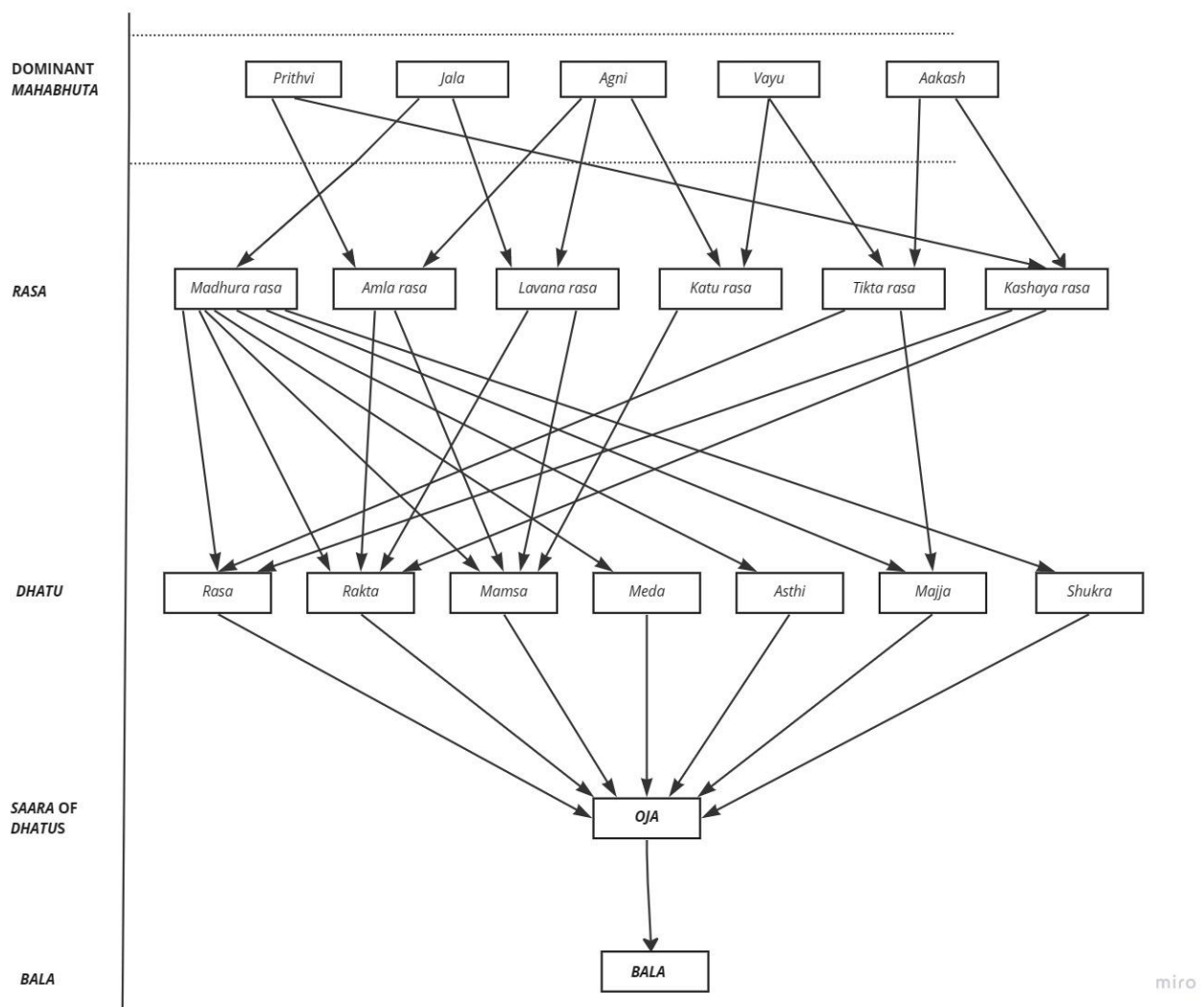


Figure 1 Schematic Illustration of effect of Rasa on Dhatus

vardhana by influencing *rasa, rakta*, and *mamsa dhatu*. *Lavana rasa* having *jala & agni mahabhuta* possesses *drava, snighdha, mridu, picchila guna* due to *jala mahabhuta & vishada,*

laghu, sukshma, tikshna & ushna guna due to *agni mahabhuta* and affects the *rakta & mamsa dhatu*. *Katu rasa* if consumed in excess have a negative effect on *bala* due to *laghu, khara,*

REVIEW ARTICLE

ruksha, sheeta gunas and *sukshma, vishada, ushna, tikshna gunas*, attributed to the dominance of *Vayu & Agni mahabhuta* respectively. By influencing the *rasa* and *majja dhatu*, *tikta rasa* also reduces *bala*, which is attributed to the supremacy of the *vayu* and *aakash mahabhutas*, which possess *saushirya, sukshma, laghu, mridu, gunas* owing to the *aakash mahabhuta*, and *sheeta, ruksha, khara, vishada gunas* due to the *vayu*. *Kashaya rasa* possesses *khara, kathina, vishada gunas & laghu, sukshma, saushirya gunas* attributed to the dominance of *Prithvi & Vayu mahabhuta* which have an impact on *rasa* and *rakta dhatu*.

Although it is commonly believed that excessive consumption of only *amla rasa* results in *rakta* and *mamsa dhatu dushti*, *Viparyaya Tantrayukti* reveals the unspoken truth that better *bala* results from consuming *amla rasa* in moderation and in combination with other *rasas*. Similarly, *Katu & Tikta rasa* when consumed in excess reduces the *bala*, the unsaid meaning that if consumed in moderation will nourish the *dhatu*s resulting in improved *bala*, can be inferred by using *Viparyaya Tantrayukti*.

When the *shadrasas* are ingested simultaneously and in the correct order in accordance with the *aahara vidhi*, it will nourish all *dhatu*s and result in the formation of *oja*, which will raise the person's *bala*.

CONCLUSION-

Many interpretations for this topic not explicitly addressed in the *Shaastras* can be developed by applying various *Tantrayuktis*, especially *Uhya* (logical reasoning), and choosing according to the *Buddhi*. The constitution of the built gets moderate in the person who consumes *aahara* in the moderate range because the *aahara rasa* circulates throughout his body and nourishes the *dhatu*s. A person with such *dhätus* would be capable of performing all kinds of tasks since they are in a condition of equilibrium. He is powerful and able to resist the cravings to eat, drink, be exposed to heat, cold, or rain. One should therefore constantly strive to maintain this state of equilibrium³³. Failure to do so results in formation of poor quality *aahara rasa*, which in turn builds low quality *dhatu*s, generating impaired quality *ojas*, which results in diminished *bala*.

REVIEW ARTICLE

REFERENCES

1. Acharya YT, editor, (Reprinted edition: 2021), Charaka Samhita by Agnivesha, Sutra Sthana; Yajjapurushiyam Adhyaya: Chapter 25, Verse31. Varanasi: Chaukhambha Sanskrit Sansthan,2021;129.
2. Acharya YT, editor, (Reprinted edition: 2021), Charaka Samhita by Agnivesha, Sutra Sthana; Aatreyabhadraakaapiya Adhyaya: Chapter 26, Verse7-9. Varanasi: Chaukhambha Sanskrit Sansthan,2021;135.
3. Acharya YT, editor, (Reprinted edition: 2021), Charaka Samhita by Agnivesha, Sutra Sthana; Aatreyabhadraakaapiya Adhyaya: Chapter 26, Verse43. Varanasi: Chaukhambha Sanskrit Sansthan,2021;144-145.
4. Acharya YT, editor, (Reprinted edition: 2021), Charaka Samhita by Agnivesha, Sutra Sthana; Yajjapurushiyam Adhyaya: Chapter 25, Verse 40. Varanasi: Chaukhambha Sanskrit Sansthan,2021;162.
5. Acharya YT, editor, (Reprint edition: 2021), Charaka Samhita by Agnivesha, Vimana Sthana; Rasavimanam Adhyaya: Chapter1, Verse 4. Varanasi: Chaukhambha Sanskrit Sansthan,2021;231.
6. Sharma PV, editor, (Reprint year 2008) Bhela Samhita, Vimana sthana; Rasavimanam Adhyaya: Chapter 1, verse 1. Varanasi: Chaukhambha Visvabharati,2008;167.
7. Acharya YT, Acharya NR, editor, (Reprint edition: 2021) Sushruta Samhita of Sushruta, Sutra Sthana; Shonitavarneeyam adhyayam: Chapter 14, Verse 3. Varanasi: Chaukhambha Sanskrit sansthan,2021;59.
8. Paradakara HS, editor, (Reprint 10th edition: 2019) Ashtanga Hridaya of Vagbhata, Sutrasthana; Ritucharya Adhyayam: Chapter 3, Verse 57. Varanasi: Chaukhambha sanskrit Prakashan,2019;50.
9. Paradakara HS, editor, (Reprint 10th edition: 2019) Ashtanga Hridaya of Vagbhata, Sutrasthana; Matrashitiyam Adhyayam: Chapter 8, Verse 36. Varanasi: Chaukhambha sanskrit Prakashan,2019;156.
10. Acharya YT, Acharya NR, editor, (Reprint edition: 2021) Sushruta Samhita of Sushruta, Sutra Sthana; Vedotpattim adhyayam: Chapter 1, Verse 28. Varanasi: Chaukhambha Sanskrit sansthan,2021;7.
11. Acharya YT, Acharya NR, editor, (Reprint edition: 2021) Sushruta Samhita of Sushruta, Sutra Sthana; Annapanavidhi Adhyayam:Chapter 46, Verse 491. Varanasi: Chaukhambha Sanskrit sansthan,2021;250.
12. Bhisagacharya S, Vidyotini hindi commentator & translator, (Reprint 2018) Kashyapa Samhita, Khilla sthana; Bhojyopkramniya adhyaya: chapter 5, verse 39-40. Varanasi: Chaukhambha Sanskrit Sansthan, 2018;392.
13. Sharma S, editor, (Reprint edition 2019) Ashtanga Samgraha of Vriddha Vagbhata, Sutrasthana; Agrayasamgrahaniyam Adhyaya: Chapter 13, Verse 2. Varanasi: Chaukhambha sanskrit Prakashan,2019;125.

REVIEW ARTICLE

14. Acharya YT, Acharya NR, editor, (Reprint edition: 2021) Sushruta Samhita of Sushruta, Chikitsa Sthana; Anaagatabaadhapratishtedham Adhyayam: Chapter 24, Verse 68-69. Varanasi: Chaukhambha Sanskrit sansthan,2021;490.
15. Acharya YT, Acharya NR, editor, (Reprint edition: 2021) Sushruta Samhita of Sushruta, Sutra Sthana; Annapanavidhi Adhyayam:Chapter 46, Verse 460. Varanasi: Chaukhambha Sanskrit sansthan,2021;247.
16. Murthy KRS, translator, (Reprint edition 2008) Bhavaprakasha of Bhavamisra, (vol.I) Purva khanda; Dinacharyadi prakrana: chapter 5, verse 123. Varanasi: Chowkhamba Krishnadas Academy, 2008;93.
17. M Shetty SB, editor & translator, (1st edition 2005) Yoga Ratnakara, (vol.I) purva ardham, Nityapravrutti prakaramah, verse 125. Varanasi:Chowkhamba Sanskrit Series Office, 2005;91.
18. Acharya YT, editor, (Reprinted edition: 2021), Charaka Samhita by Agnivesha, Siddhi Sthana; Uttarabastisiddhim Adhyaya: chapter 12, Verse 6-8. Varanasi: Chaukhambha Sanskrit Sansthan, 2021;730.
19. M Shetty SB, editor & translator, (1st edition 2005) Yoga Ratnakara, (vol.I) purva ardham; Nityapravrutti prakaramah, verse 134-135. Varanasi:Chowkhamba Sanskrit Series Office,2005;92.
20. Acharya YT, editor, (Reprint edition: 2021), Charaka Samhita by Agnivesha, Vimana Sthana; Rasavimanam Adhyaya: chapter 1, Verse 20. Varanasi: Chaukhambha Sanskrit Sansthan,2021;235.
21. Acharya YT, editor, (Reprint edition: 2021), Charaka Samhita by Agnivesha, Vimana Sthana; Rogabishagjitiyam Adhyaya: chapter 8, Verse 118. Varanasi: Chaukhambha Sanskrit Sansthan,2021;279.
22. Sharma PV, editor, (Reprint year 2008) Bhela Samhita, Sutra sthana, Bhojanvidhiyam Adhyaya, chapter 28, verse 1. Varanasi: Chaukhambha Visvabharati,2008;126.
23. Acharya YT, editor, (Reprinted edition: 2021), Charaka Samhita by Agnivesha, Sutra Sthana; Vividhashitapitiyam Adhyaya: chapter 28, Verse 4. Varanasi: Chaukhambha Sanskrit Sansthan,2021;175.
24. Acharya YT, Acharya NR, editor, (Reprint edition: 2021) Sushruta Samhita of Sushruta, Sutra Sthana; Doshadhatumalakshyavridhivijnaniyam adhyayam: Chapter 15, Verse 19. Varanasi: Chaukhambha Sanskrit sansthan,2021;71.
25. Acharya YT, editor, (Reprinted edition: 2021), Charaka Samhita by Agnivesha, Sutra Sthana; Kiyantah shirsiyam Adhyaya: chapter 17, Verse 74. Varanasi: Chaukhambha Sanskrit Sansthan,2021;103.
26. Acharya YT, editor, (Reprinted edition: 2021), Charaka Samhita by Agnivesha, Sutra Sthana; Arthedashamaahamooliyam Adhyaya: chapter 30, Verse 9-11. Varanasi: Chaukhambha Sanskrit Sansthan,2021;185.
27. Acharya YT, editor, (Reprinted edition: 2021), Charaka Samhita by Agnivesha, Sutra

REVIEW ARTICLE

- Sthana; Kiyantah shirsiyam Adhyaya: chapter 17, Verse 75. Varanasi: Chaukhambha Sanskrit Sansthan,2021;103.
28. Acharya YT, Acharya NR, editor, (Reprint edition: 2021) Sushruta Samhita of Sushruta, Sutra Sthana; Doshadhatumalakshyavriddhivijnaniyam adhyayam: Chapter 15, Verse 21-22. Varanasi: Chaukhambha Sanskrit sansthan,2021;71.
29. Acharya YT, Acharya NR, editor, (Reprint edition: 2021) Sushruta Samhita of Sushruta, Sutra Sthana; Doshadhatumalakshyavriddhivijnaniyam adhyayam: Chapter 15, Verse 20. Varanasi: Chaukhambha Sanskrit sansthan,2021;71.
30. Acharya YT, editor, (Reprinted edition: 2021), Charaka Samhita by Agnivesha, Sutra Sthana; Kiyantah shirsiyam Adhyaya: chapter 17, Verse 117. Varanasi: Chaukhambha Sanskrit Sansthan,2021;105.
31. Paradakara HS, editor, (Reprint 10th edition: 2019) Ashtanga Hridaya of Vagbhata, Sutrasthana; Doshadivijnaniyam Adhyayam: Chapter 11, Verse 41. Varanasi: Chaukhambha sanskrit Prakashan,2019;190.
32. Acharya YT, editor, (Reprinted edition: 2021), Charaka Samhita by Agnivesha, Sutra Sthana; Trisraeshniyam Adhyaya: chapter 11, Verse 36. Varanasi: Chaukhambha Sanskrit Sansthan,2021;74.
33. Acharya YT, Acharya NR, editor, (Reprint edition: 2021) Sushruta Samhita of Sushruta, Sutra Sthana; Dosha dhatu malakshya vridhhi vijnaniam adhyayam: Chapter 15, Verse 34.
- Varanasi: Chaukhambha Sanskrit sansthan,2021;74.