

## CONCEPTUAL STUDY OF AHARA AND VIHARA IN MANIFESTATION AND TREATMENT OF DISEASE

Narayan Ravindra<sup>1</sup>, Maurya Pradeep<sup>2</sup>

<sup>1</sup>Undergraduate scholar, <sup>2</sup>Assistant Professor, Department of Kayachikitsa, Sri Sai Ayurvedic Medical College & Hospital, Aligarh, Uttar Pradesh, India

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### ABSTRACT

The *Prayojana* of *Ayurveda* is "***Swasthasya swasthya rakshanam aturasya vikara prashamanam cha***" and the *Ahara* and *Vihara* play very important role in getting these *Prayojana*. The crucial role of *Ahara* and *Vihara* is maintenance of *Dhatus* i.e. *Dhatusamyā*, by which all physiological activity remain proper e.g. *Dahana*, *Pachana*, *Vaya*, *Chaya-Upachaya kriya* etc. By *Vihara* the fitness and constitutional arrangement of body remain well, *Jatharagni* gets improved and *Bala* as well *Vyadhikhamatva* also gets improved. *Acharya Charaka* says "***Aharah Praninam Pranah***" and *Acharya Sushruta* says "***Praninam Punarmoolam Aharo Balavarna Ojasam Cha***" that is the *Ahara* is the life of all the *Pranis* as well as base of *Bala*, *Varna* and *Oja* i.e. life is impossible without *Ahara*. Thus, *Ahara* and *Vihara* are useful for treatment of diseases by *Samanya-Vishesha Chikitsa Siddhanta* as mentioned by *Charaka Acharya*.

**KEY WORDS:** *Mahaushadhi, Vyadhikshamatva, Upashaya, Sadvritta, Achara Rasayana*

### INTRODUCTION

There is very important role of *Ahara* and *Vihara* in maintaining of health as well as cause and cure of disease. In *Charaka Samhita* it is mentioned that- "*Ishtvarna gandha rasa sparsham vidhi vihitam annapanam pranim prana sangyakanam pranam achakshate kushalah pratyaksha phala darshanat.*"

[1]

*Ahara* with good *Varna*, *Gandha*, *Rasa*, *Sparsha*, properly cooked and pleasure for mind as well taken by following of *Aharavidhi visheshayatana* and *Aharavidhi vidhana* is *Prana* of living person. It is said for *Ahara* that- "***Paekhya Hitam Ashniyaad Deho Hi Ahara Sambhava***" [2] i.e. possibility of life only with food. Thus, we can say that health as well as life is

dependent upon diet. Dietary consideration is an important component of every prescription in *Ayurvedic* therapy. Sometimes dietary management in itself is a complete treatment.

*Ahara* and *Vihara* play important role in the management and treatment of disease. So, *Ahara* has been specified in the first place in *Trayah Upasthambha (Ahara, Nidra, Bramhacharya)*. *Acharaya Kashyapa* says that *Ahara* is *Mahaushadhi* and *Acharya Harita* says that *Ahara* is *Mahabheshaja*. On the other hand, various diseases occur because of faulty dietary habits and sedentary life style which can prevented by *Ahara* and *Vihara*.

*Vihara* is second most important pillar of life. It is inclusive of habit, behavior, living pattern, social relation and adjustment with the environment in which we grow. The *Vihara* includes all the activities of a day i.e. *Dinacharya* and all the activities of a season i.e. *Ritucharya*. For maintenance of health, the pursuance of *Dinacharya* and *Ritucharya* is proved as a milestone for healthy life. All the normal activities in all times affects our healthy and promote to it. *Acharya Charaka* has

stated in *Charaka Samhita Sutrasthana* that all the *Bhavas* i.e. *Ahara* and *Vihara* which boost our immunity and promote our health should be taken in proper quantity. These *Bhavas* also cause disease if taken in improper manner.

*yesham hi bhavanam sampat sanjanayen naram |*

*tesham eva vipad vyadheen vividhan samudeerayet ||* [3]

### ROLE OF AHARA IN MANIFESTATION OF DISEASE

The *Ahara Dravyas* taken by us play a very important role in maintenance of health. If taken in improper manner, then it may lead to life style disorders like Diabetes Mellitus, obesity, hyperlipidemia, etc. The manifestation of disease by *Ahara* depends upon the type of *Ahara* as well as *Matra* of *Ahara*. *Acharya Charaka* has explained certain *Ahara Dravya* as *Sreshtatam* under the category of *Agreya dravyas*. *Pathyatam* and *Apathyatam* both types of *Dravyas* are included in *Ahara Dravyas*. Consumption of *Apathya Dravya* may lead to disease by causing *Dushti* of *Dosha, Dhātu* and *Mala*.

*Apathya Ahara* as explained by *Charaka* are as follows- *Yavaka, Masha, Varsha nadeyam udkam, Ushara Lavana, Sarshapa Shakam, Gomamsam, Avikam*

*Sarpi, Avikam Ksheeram, Kusumbha Sneha, Nikucham, Alukam, Phanitam* etc. are the *Ahara Dravyas* which may lead to diseases on prolonged use. These *Dravyas* are the *Apathyatam* in their particular *Varga* [4].

*Acharya Charaka* has mentioned the *Pathya* and *Apathya Dravya* in *Charaka Samhita Sutrasthana* and says that one should not consume the *Apathya Ahara Dravyas* and if consumed then it should be consumed in *Alpa Matra* only. These *Dravyas* are *Valloora, Shuska Shaka, Shalooka, Bisa* [5] etc. These are *Guru* in nature which undergoes digestion with difficulty. e.g. - pork, beef, etc. *Acharya* says that *Matra* of *Ahara* has equal importance and it depends on the *Jatharagni*. Certain *Ahara Dravya* are not suitable in all *Ritu* [6]. The *Matra* of *Ahara* consumed in *Hemanta Ritu* is not equal to *Greeshma* and *Varsha Ritu* and vice versa. If one consumes *Guru Ahara* or does *Atimatra ahara sevana*, then he may suffer *Tridosha Prakopa* which is *Ajeerna utpadaka* and *Amadosha kara*. If one consumes *Laghu Ahara* and does *Pramitashana*, then he will be suffer from *Vata Dosha Prakopa* and *Krishata* [7].

The *Ahara Matra* consumption should be 1/3<sup>rd</sup> the capacity of stomach. If a

person suffers from *Anashana* then it is *Ayu kshaya karanam*. *Acharya Charaka* mentioned that by *Samashana* (*Pathya* and *Apathya Ahara* together), *Adhyashana* (taking of *Ahara* without digestion of previous *Ahara*), *Vishmashana* [8] (taking of food in odd time and in odd amount) and *Virudhashana* [9] (*Virudha Ahara Sevana*) then he will suffer from *Amadosha, Grahani Dosha, Agni Vaishmya* and *Nindit Vyadhi* (*Kushta, Uadara roga* etc) respectively.

#### ROLE OF AHARA IN TREATMENT OF DISEASE

Many *Ahara Dravyas* are useful in treatment of lifestyle disorders as well as other disease. *Acharya Charaka* stated that ***Anna vrittikaranam*** i.e. *Ahara* is most important for healthy life. *Charaka Acharya* has mentioned that *Rasadi Dhatus* are formed by *Ahara Rasa* and *Ahara* improves the *Ushma, Upachaya* of *Dhatus, Bala, Varna, Sukha*, and *Ayu*. ***Ahara Sambhavastu Rogachahara Sambhava*** [10] i.e. the life as well as treatment of disease only possible by *Ahara*. In *Charaka Samhita*, *Nitya Sevaneeya Ahara Dravya* are mentioned as –

*Shashtikam Shali Mudgam Saindhava Amalaka Yavan |*

*Antareeksham Payah Sarpi Jangalam  
Madhu cha Abhyaset //* [11]

It means one should consume the above *Dravyas* on regular basis. These *Dravyas* maintain the health as well as

improves immunity and prevents from diseases. Some *Ahara Dravyas* mentioned are listed below [12].

AHARA DRAVYA	TREATMENT OF DISEASE
<i>Dugdha</i>	<i>Jeevaniya and Rasayana</i>
<i>Mamsa</i>	<i>Brumhana dravyas</i>
<i>Mamsarasa</i>	<i>Tarpana dravyas</i>
<i>Saindhava</i>	<i>Ruchikara dravya</i>
<i>Amlarasa</i>	<i>Hridaya Roga</i>
<i>Kukkuta mamsa</i>	<i>Dourbalya</i>
<i>Nakra retasa</i>	<i>Vrishya</i>
<i>Madhu</i>	<i>Shlesma-Pittaja Roga</i>
<i>Ghrita</i>	<i>Vata-Pittaja Roga</i>
<i>Tailam</i>	<i>Vata-Shlesmaja Roga</i>
<i>Ajadugdha</i>	<i>Rajayakshma and Raktapitta</i>
<i>Mahishadugdha</i>	<i>Anidra chikitsa</i>
<i>Gavedhuka</i>	<i>Sthoulya</i>
<i>Ikshu</i>	<i>Mootravaha Sroto vikara</i>
<i>Yava</i>	<i>Purisha janaka (Rajayakshma chikitsa)</i>
<i>Takra abhyasa</i>	<i>Grahanidosha, Arsha Roga, Udara Roga</i>
<i>Saktuprasha</i>	<i>Udavarta and Prameha etc.</i>

Acharya **Kashyapa** says that "**Arogya Bhojana adheene**" [13] i.e. health directly depends upon *Bhojana*.

Acharya *Lolimbaraja* has mentioned in *Vaidyak Jeevan-*

*Pathye Sati Gadartasya Kim Aushadha Nishevanaih |*

*Pathya Asati Gadartasya Ki Aushadh Nishevanaih //*

It means if any person consumes *Pathya Ahara* on regular basis then there is no need of *Aushadhi* and if anyone consume *Apathya Ahara* on regular basis, then *Aushadhi Dravya* will not give its best result.

"Sharira avayavan pariposhayati, Surakshati, Tat kshatih Paripoorayati, Sharira shakti Pari vardhayati Jeevayati cha." (Swasthavritta Samgraha)

By the above description, it proves the role of *Ahara* in treatment of disease as well as in maintenance of health.

### **Acharya Chakrapanidatta**

mentioned the role of *Ahara* in treatment of diseases under the topic *Upashaya*, as- *Mamsarasa* and *Odana* in *Srama* and *Vatajanya Jwara* (*Hetuvipareeta Anna*). Use of *Masoora* in *Atisara* (*Vyadhivipareeta Anna*). Use of *Takra* in *Vata-kaphajanya Grahani*, use of *Dugdha* in *Pittaja Grahani* and use of *Peya* in *Sheetajanya Vataja Roga* (*Ubhayavipareeta Anna*). Use of *Vidahi Anna* in *Pittaja Vrana* (*Hetu vipareetartha kari Anna*). Use of *Ksheera* in *Atisara* for *Virechana* purpose (*Vyadhi Vipareetartha kari Anna*). Use of *Madya* in *Madyapanajanya Madatyaya* (*Ubhaya Vipareetartha kari Anna*)<sup>[14]</sup>.

### **ROLE OF VIHARA IN MANIFESTATION OF DISEASE**

*Vihara* plays a very important role in maintaining of health as well as in manifestation of disease. If *Vihara* is not followed proper manner than it may lead to severe diseases and its

complications. So, we can say that, after *Ahara -Vihara* is second most important factor which affects our health. Almost all activities in a day or season other than *Ahara* is included in *Vihara*. For personal hygiene improper follow up of *Dinacharya* and *Ritucharya* may create severe complications.

If a person uses *Rasanjana* daily, then he will suffer from severe complications of eyes. e.g. - pain, irritation, glaucoma etc. and if *Sauveeranjana* is used weekly, then he may suffer from *Kaphaja Netra roga* because the property of *Rasanjana* and *Sauveeranjana* are *Teekshna* and *Manda* respectively. *Acharya* says that the *Rasanjana* should be applied during night time, if any person applies it during day time, then he may suffer from weakness of eye sight<sup>[15]</sup>. *Acharya Charaka* mentioned the *Ashta kala* for *Dhoomapana* and says if *Dhoomapana* is done in *Akala Avastha* and in *Atimatra*, then he will suffer from *Badhiryam*, *Andhyam*, *Mookatwam*, *Raktapittam* and *Shiro bhramam*. *Acharyas* says *Dhooma* should be expelled from *Mukha*, if any person expels *Dhooma* from *Nasa* then he will suffer from *Drishti nasha*<sup>[16]</sup>.

If any person performs *Danta dhavana* in improper manner then he will suffer from *Mukha daurgandhya* and *Vrana* of gums and if rough *Jihva nirlekhani* is used, then he will suffer from *Vrana* of *Jihva*. If any person uses *Ushna kwatha* for *Gandoosha dharana* then he may suffer from *Daha* of *Mukha guha* (oral cavity).

*Acharya Sushruta* says that the *Abhyanga* is prohibited for *Saamadoshha*, *Taruna Jwara*, *Agnimandya* etc. If any person suffers from such diseases, then perform *Taila abhyanga* then he will suffer from complication of those disease. If any patient of *Amavata* performs *Taila abhyanga* then he will suffer from severe complications of *Amavata* [17].

If any person uses hot water for *Snana* from *Shirah pradasha*, then it is harmful for eyes. If any person uses cold water for *Snana* in winter season then he may suffer from *Vata kaphaja Roga* and if

uses hot water in summer season then he may suffer from *Pitta Shonita Vyadhi*. *Acharyas* prohibited *Snana* in *Atisara*, *Navajwara*, *Karnashoola*, *Adhyamana*, *Ajeerna*. If anyone perform *Snana* in these disease then he may suffer from severe complications [18]. If anyone wears dirty clothes and performs improper sanitization (improper cleaning of body) then he suffers from *Manasa roga* as well as *Sharirika roga*.

Practice of improper *Vihara* in *Ritus* creates severe problems eg.- *Pravata sevana* and *Diwaswapna* in *Hemanta* and *Shishira*, *Diwa swapna* in *Vasanta*, *Ativyayama* and *Vyavaya* in *Greeshma*, *Vyavaya* and *Atapa sevana* in *Varsha* and *Pragvata sevana* in *Sharada Ritu* cause severe diseases. According to *Charaka Acharya*, some *Bhavas* under the *Vihara* is the cause of disease.

These are -

BHAVA	DISEASE
<i>Ayatha balarambha</i>	<i>Prana kshaya kara</i>
<i>Ati stree sambhoga</i>	<i>Shosha kara</i>
<i>Shukra vega avrodha</i>	<i>Kleevata kara</i>
<i>Rajaswala abhigamana</i>	<i>Daridryakara</i>
<i>Paradara abhigamana</i>	<i>Ayu kshaya kara</i>
<i>Atinidra</i>	<i>Tandra kara</i>

<i>Shoka</i>	<i>Krishata kara</i>
<i>Daurmanasya</i>	<i>Avrishya</i>
<i>Vishada</i>	<i>Roga vardhaka</i>

## ROLE OF VIHARA IN TREATMENT OF DISEASE

*Vihara* plays a very important role in treatment of diseases same as *Ahara*. Some important role of *Vihara* are discussed here. The practice of *Sadvritta* [19] and *Achara Rasayana* [20] maintains the equilibrium of *Satva*, *Raja* and *Tama* and person remains free from *Manasa Roga*. e.g. – *Krodha*, *Lobha*, *Shoka* etc. By the equilibrium of *Manasika Dosha*, the *Sharirika Dosha* also remain in equilibrium. This is very useful in treatment of psychosomatic diseases. e.g. – High blood pressure, Diabetes, Peptic ulcer etc. The *Anjana* and *Aschotana* used in treatment of *Kaphaja Netraroga*, improves vision and keeps the eyes healthy [21]. *Dhoomapana* is useful in treatment of *Shirah shoola*, *Peenasa*, *Ardhava bhedaka*, *Karna Netra shoola*, *Swasa-kasa-hikka*, *Pooti ghrana*, *Asyagandha*, *Hanugraha*, *Manyastambha*, *Krimiroga*, *Galashundi*, *Upjihvika*, *Khalitya*, *Palitya*, *Indralupta*, *Moha* [22] etc. *Nasyakarma* is useful for treatment and improvement of vision,

hearing, smell and prevents *Palitya*, *Nasyakarma* is very beneficial in *Manyastambha*, *Shirah shoola*, *Ardita*, *Hanustambha*, *Peenasa*, *Suryavarta* and *Shirah kampa* [23] etc. *Danta pavana* cures *Asyavairasya*, *Asya daurgandhya* etc. *Gandoosha* is useful for treatment of *Mukha vrana*, *Mukha daurhandhya*, *Asyavairasya*, *Aruchi*, and strength of *Danta*.

*Shirah taila dharana* is use in treatment for *Shirah shoola*, *Khalitya*, *Palitya* [24]. *Karna poorana* is useful in treatment of *Manya hanu samgraha*, *Uchchairsuti*, *Badhriya*. *Taila abhyanga* is useful in treatment of *Pakshaghata*, *Ardita* and other *Vataja Roga*. *Padabhyanga* is useful in the treatment of *Gridhrasi*, *Vipadika*, *Bahirayama*, *Antarayama*, *Akshepa* etc.

*Snana* is *Shrama hara*, *Nidra daha hara*, *Sweda kandu trishna hara*, *Sarvendriya vishodhana kara*, *Pumsatva vardhaka* and also improves *Jatharagni*. The wearing of clean clothes, *Sugandha lepa*, *Ratna dharana* and *Kshaura karma* improves *Ayu*, *Bala*, *Kama*, *Oja* and *Harsha* which is

necessary for healthy life and beneficial for health.

*Padatra dharana, Chhatra dharana* and *Danda dharana* improves vision, *Bala, Sukha, Vrishya* and protect from *Shatru, Vyala* and *Bhaya*. *Usha pana* is useful in treatment of *Arsha, Shotha, Grahani, Jwara, Udara roga, Medoroga, Mootraghata* etc. *Chankramana* is beneficial in improvement of *Ayu, Bala, Medha*, and *Agni*. *Vyayama* improves *Bala, Agni*, cure *Sthoulya, Krishata* and improves physical constitution.

*Acharya Charaka* says that *Vihara* is useful in some diseases.

**Acharya Chakrapanidatta** mentioned the role of *Vihara* under the topic of *Upashaya*. Like- use of *Ratri jagarana* in *Kaphaja Roga* originated by *Diwaswapna (Hetu vipareeta Vihara)*. Use of *Pravaharana* in *Udavarta (Vyadhi vipareeta Vihara)*. Use of *Ratri jagarana* in *Tandra* originated by *Sevana* of *Snigdha Dravya* and *Diwaswapna (Ubhaya Vipareeta Vihara)*. *Bhaya darshana* in *Vatajanya Unmada (Hetu vipareetarthakari Vihara)*. *Pravaharana* for *Vamana* in *Chhardi (Vyadhi vipareetarthakari Vihara)*. *Plavana* in *Urustambha (Ubhaya vipareetarthakari Vihara)*.

## CONCLUSION

Role of *Ahara Dravya* in manifestation and treatment of disease can be understood by its *Panchabhautikatva* i.e. if the *Pradhana Mahabhoota* of *Ahara* and *Sharira* is similar then it will cause *Prakopa* of similar *Guna* containing *Mahabhoota*. e. g. *Pitta prakopa* by *Kulattha* in *Pitta Prakriti Sharira* by *Samanya Siddhanta*. Similarly, it will cause *Kshaya* by *Vishesha Siddhanta* of opposite *Mahabhoota/ Guna*. Thus, *Ahara* is useful for treatment of disease by *Samanya-Vishesha Chikitsa Siddhanta*. Similarly, role of *Vihara* i.e. *Sadvritta* and *Achara Rasayana* is very important for physical as well as mental health. The improper following of *Dinacharya* and *Ritucharya* causes moderate to severe disease and proper *Shastrokta* follow of *Dinacharya* and *Ritucharya* improves our health significantly.

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**Corresponding author:**

**Dr. Maurya Pradeep**

Sri Sai Ayurvedic Medical College & Hospital, Aligarh, Uttar Pradesh, India

**Email:** [ravindra.narayan1415@gmail.com](mailto:ravindra.narayan1415@gmail.com)

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