



Review Article

ROLE OF AAHARA & VIHAR IN LIFE LONGEVITY WITH SPECIAL REFERENCE TO PRAKRITI

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ABSTRACT

Ayurveda takes a comprehensive approach, taking into account all the variables that are auxiliary in determining health. Originally from India, this age-old field of medicine and positive health is still useful in today's world. The ideas of *Tridosha* and *Prakriti* are central to Ayurvedic philosophy. It is the *Tridoshas* (*Pitta*, *Kapha*, and *Vata*) that maintain normal bodily processes. Diseases are caused by imbalances in *Tridoshas* brought on by poor diet and lifestyle choices. Ayurveda states that a description of a person's physical, physiological, and psychological makeup constitutes their psychosomatic constitution, also referred to as *Deha Prakriti*. One of the most crucial ideas was chosen at the moment of conception and is known as *Prakriti*. *Prakriti* is the constitution of the organism. Ayurveda places a strong focus on a healthy person's *Ahar-Vihar* and *Nidra*, which are essential for a healthy body. In the *Sutra sthan*, Acharya Charak also places a strong emphasis on prophylaxis, prevention, nutrition, medication, and lifestyle. Sufficient deep sleep, yoga, a pleasant outlook, and healthy *Ahar-Vihar* are the finest ways to boost the body's overall life force.

INTRODUCTION

Certain dietary guidelines, such as *Ashta Ahar vidhivisheshayatan*, *Aaharvidhividhan*, and *Dwadashpravicharna*, as well as particular lifestyle regulations, such as *Dinacharya*, *Ritucharya*, *Ratricharya*, and *Sadvritta*, are recommended by Ayurveda. According to Ayurveda, there is a close connection between a person's diet and lifestyle and both health and illness. *Aahar*, *Vihar*, and *Brahmacharya* are basic need of life.

Aahar's importance in light of the evolving lifestyle is demonstrated by the fact that it was listed first. The two primary Ayurvedic methods for managing and preventing illness are *Aahar* and *Vihar*. The Indian ancient medical system, Ayurveda, explains the novel idea of "*Prakriti*" (constitution). The idea of *Prakriti* is said to be helpful in forecasting a person's likelihood of contracting a specific ailment, its prognosis, and the best selection of therapy^[1].

According to Ayurveda, these specific constitutional traits are caused by the prevalence of particular "*Doshas*." The three primary *Doshas*- *Vata*, *Pitta*, *Kapha*, and- are discussed. *Kapha dosha* is the "anabolic", synthetic *Dosha*, responsible for growth and maintenance of structure.^[2]

Metabolism, including intestinal digestion and cellular or subcellular metabolism, is the responsibility of the *Pitta dosha*. The *Vata dosha* is in charge of movement (including neurological and muscular energy). Three main varieties of *Prakriti* are named after the prevalent *Dosha*, namely *Vata*, *Pitta*, and *Kapha*, based on the prevalence of specific *Doshas*. The *Prakriti* is said to be established before conception and is impacted by the mother's lifestyle and food choices as well as the environment within the womb.^[3] These *Prakritis* display morphological, physiological, and psychological traits associated with the prevailing *Dosha*.

When these *Doshas* are out of balance, it might cause ailments based on the *Prakriti* of the individual. For instance, a *Pitta Prakriti* person is said to be more susceptible to skin conditions, hypertension, and peptic ulcers.^[4] In the classics of Ayurveda have highlighted the part that unhealthy lifestyle choices and improper eating patterns have in the etiology and

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progression of illnesses. Ayurveda describes an individual's *Prakriti* (unique body constitution) in terms of *Dincharya* (daily regimen), *Ritucharya* (seasonal regimen), and wholesome versus unwholesome diet.

Therefore, it is evident that if an individual want to live a long and healthy life, he or she must plan his or her lifestyle. *Ahar Vihar* is based on *Prakriti*, and Ayurveda has also prescribed certain dietary plans for each person based on their *Prakriti* (body constitution).

MATERIAL AND METHODS

The literature on *Ahara Vihar* and *Prakriti* has been collected from Ayurvedic classics such as *Ashtang Sangraham*, *Sushrut Samhita*, and *Charaka Samhita*.

DISCUSSION

Prakriti, a particular combination of *Doshas* that persists throughout life, display physical, physiological, and psychological traits typical of the dominant *Doshas*. There are three primary types of *Prakriti*: *Dehika Prakriti*, *Manas Prakriti*, and *Bhautika Prakriti*.

Prakriti is an immutable element that is established at the fetal stage. There are seven varieties of *Dehika Prakriti*: *Ekdoshaja (Vataja, Pittaja, Kaphaja)*, *Dawandaja (Vatapittaja, Pittavataja, Pittakaphaja)*, and *Tridosaja (Sama)*. Of these *Prakritis*, *Sama Prakriti* is the best, *Dwidoshaja Prakriti* is seen as being in bad health, and *Ekdoshaj Prakriti* is regarded as being unhealthy.

According to Ayurvedic Samhitas, *Vata dosha* is in charge of movement, *Pitta dosha* is in charge of digestion, and *Kapha dosha* is in charge of anabolism. Individuals with *Kaphaja Prakriti* are strong, those with *Pittaja Prakriti* are averagely strong, and those with *Vataja Prakriti* are weaker and more prone to illness.

According to Ayurveda *Tridoshas (Vata-Pitta and Kapha)* maintain homeostasis and directly regulate all physiological processes for human being.

Disturbances in the *Dosha* balance can result in diseases that are specific to the *Prakriti* of the individual. For instance, a *Pitta Prakriti* person is more likely to develop peptic ulcers, hypertension, and backaches, joint aches, and crackling joints, while a *Vata Prakriti* person is more likely to develop obesity, diabetes, and other conditions.

Concept of Prakriti: The word "*Prakriti*" refers to the inherent makeup of the human body. "*Kriti*" means "to form," and "*Pra*" signifies the "beginning" or the "source of origin." *Prakriti* denotes "natural form" when taken as a whole. The word *Prakriti* is derived from *Prakaroti*. The "physical body" and the "mental body" are both parts of this constitution. *Prakriti* denotes the preponderance of a certain *Dosha* in a human being and represents the development of unique qualities brought on by the predominance of the *Doshas (Pitta, Kapha, and Vata)*.

A body's constitution is also slightly influenced by other elements.^[5] As stated by Acharya Charaka, there are a number of other factors that determine the *Prakriti*, including the season, the state of the uterus, the mother's diet during pregnancy, other pregnancy-related practices, the father and mother's *Sukra-Sonita* (sperm-ovum), and *Pancha Mahabhuta Vikara*.^[6] One or more of the *Doshas*, which are primarily linked to the aforementioned factors. Hence, *Vata* dominates the *Prakriti* of some people, *Pitta* dominates the *Prakriti* of others, *Kapha* dominates the *Prakriti* of others, the combination of two *Doshas* dominates the *Prakriti* of others, and in other situations, *Dosha* maintains equilibrium.^[7,8]

The vitiation of *Vata dosha* causes ailments in *Vata Prakriti* individuals. This individual has predominant *Gunas* such as *Rooksha* (dry), *Laghu* (light), *Sheeta* (cold), *Khara* (rough), *Sookhma* (minute), and *Chala* (movement). A person's *Vata* will worsen if they consume food and activities that have these qualities, so they should engage in activities that have the opposite qualities.

People with *Pitta prakriti* get sick because their *Pitta dosha* is vitiated. This person's primary *Gunas* are *Sara* (flowing), *Dravya* (fluid), *Laghu* (light), *Teekshna* (sharp), *Ushna* (hot), *Sneha* (oily), and *Vistra* (foetid). A person should engage in activities that have opposite properties to avoid aggravating *Pitta*, which happens when he consumes food and activities with such features. Disease is brought on by *Kapha Dosha* in a *Kapha Prakriti* individual. The primary *Gunas* of this individual are *Snigdha* (unctuous), *Sheeta* (cold), *Guru* (heavy), *Manda* (slow), *Slkshna* (slimy) *Saandra* (dense), *Mrudu* (soft), *Sthira* (stiff), properties. If the person indulge in activities with such properties then *Kapha* will aggravated so he should indulge in food and activities which is having opposite characters.

Table 1: According to Prakriti Dosha-Upakram

Dosha	Ahar	Vihar	Shodana
<i>Vata</i>	<i>Madhura</i> (sweet) <i>Amla</i> (sour), <i>Lavan</i> (salt), <i>Ushna</i> (hot), <i>Sura & Aasava paana</i>	<i>Abhyanga</i> , <i>Upanaha</i> , <i>Udwestana</i> , <i>Unmardhana</i> , <i>Parisheka</i> , <i>Avagaaha</i> , <i>Avapeedana</i>	<i>Basti</i> (Enema)
<i>Pitta</i>	<i>Ghruta</i> (ghee), <i>Madhura</i> , <i>Tikta</i> (bitter), <i>Kashaya</i> (astringent) <i>Sheeta</i> (cold)	<i>Mrudu</i> , <i>Madhura Suganadhita Sheetta</i> , <i>Manapriya - Gandha & Sangeeta</i> , <i>Mukta-Mani-Haara</i> , <i>Sheeta Vastra</i>	<i>Virechan</i> (Purgation)
<i>Kapha</i>	<i>Katu</i> (pungent) <i>Tikta</i> , <i>Kashaya</i> , <i>Rooksha</i> (rough), <i>Madhya Upavasa</i>	<i>Dhavan</i> (walking), <i>Langhan</i> , <i>Plavana</i> (swimming), <i>Vyayaama</i> (exercise) <i>Ushana Vastra</i> , <i>Unmardhana</i> , <i>Dhumapana</i>	<i>Vamana</i> (Emesis)

Hyperlipidemic diseases are more common in *Kapha prakriti* individuals. Malnutrition and stress-related diseases are thought to be more common in *Vata prakriti*. Stress has a noticeable physical impact in addition to its emotional and mental effects, since it exacerbates and raises the risk of diseases like obesity, heart disease, diabetes, asthma, Alzheimer's disease, premature aging, and gastrointestinal issues. A certain diet is required to keep the *Doshas* working normally. The risk of lifestyle diseases like diabetes, heart disease, and others is significantly increased by poor eating habits that are inappropriate for a certain *Prakriti*.

Aahar: The root of the term "Aahar" is "हृत्हरण," which meaning to be absorbing. According to Dalhana and Chakrapani "which is taken to mouth and swallowed through throat, oesophagus and gastrointestinal tract is called Aahar"

In the Charaka Sutrasthan, Acharya Charaka states: "अन्नवृत्तिकारानाम श्रेष्ठः" (ch.su.25/40)

It indicates that food, or *Anna*, is the best thing that keeps life going and is also the source of their vigor, development, strength, color, and complexion. Food is also referred to as "*Mahabhaishajya*" in Ayurvedic Samhitas, which implies that *Aahar* is greater medicine.

Acharya Lolimbaraj asserts that a proper diet eliminates the need for medication, whereas an improper diet renders medication useless. A poor diet is the cause of the majority of incurable diseases.

According to Acharya Charak, *Aahar* is the cause of both the body and illnesses. According to Charak, *Laghu Aahar* activates the *Agni* and facilitates easy digestion of the *Aahar*, while *Guru Aahar* suppresses appetite and declines the *Agni*. *Aahar* should be consumed in accordance with digestive capacity.

Vihar: The words *Ghan Pratyay*, *Vi Upsarga*, and *Hri Dhatu* are the origins of the word *Vihar*. *Vihar* is synonymous with roaming, distribution, and transit. A person's daily or seasonal routine behaviors are

included in *Vihar*. Acharyas have stated their significance and their potential benefits or drawbacks based on the particular situation. *Dinacharya*, *Ritucharya*, *Ratricharya*, *Sadvritta*, and *Achar rasayan* all advise adhering to a daily routine that suppresses the *Dharniya vega*, but not the *Adharniya vega* or performing *Hina*, *Mithya*, or *Atiyoga* of *Indriya*. There will be more lifestyle disorders in the future, according to Ayurvedic Acharyas, thus anyone who wants to stay healthy should be conscious of his lifestyle.

Relation between Aahar and Vihar: Both a healthy body and a diseased state are totally dependent on *Agni*. Ayurveda holds that the core cause of all illnesses is *Mandagni*. As a result, *Sama Ahar Rasa* is produced, which eventually results in *Rasadhatwagni mandya* and *Uttarottar dhatu* remains malnourished. This also affects *Mandagni aahar pachan kriya*. Ayurveda claims that different *Aaharaj* and *Viharaj nidan* are the root causes of *Mandagni*, which results in non-communicable diseases, malnourishment, and metabolic disturbances.

Treatment for these illnesses also includes diet and lifestyle changes. Treatment of these disorders is challenging if a healthy, fiber diet and lifestyle changes are not implemented. Therefore, maintaining a balanced diet and lifestyle is essential for preventing chronic disorders.^[9]

Malnutrition and stress-related diseases are thought to be more common in *Vata prakriti*. Stress has a noticeable physical impact in addition to its emotional and mental ones, aggravating and raising the risk of diseases like obesity, diabetes, heart disease, accelerated aging, and gastrointestinal issues. Skin-related illnesses are more prevalent in *Pitta prakriti* individuals. Chronic lifestyle diseases including heart disease, diabetes, hyperlipidemic disorders, etc., are more common among *Kapha prakriti* individuals.

A certain diet is required to keep the *Doshas* working normally. The risk of lifestyle diseases like diabetes, heart disease, and others is significantly increased by poor eating habits that are inappropriate for a certain *Prakriti*. Disease is defined as any

disruption in the balance of *Doshas* and *Dhatus*; conversely, the state of their equilibrium is health.

According to Samhitas, which are Ayurvedic classics, state that the fundamental cause of disease etiology is "Agnimandya," or reduced digestive ability.^[10]

CONCLUSION

Prakriti will play a major role in the prevention and treatment of lifestyle-related disorders because of the close relationship between *Prakriti* and lifestyle disorders. In the form of *Dinacharya* and *Ritucharya*, Ayurveda has offered comprehensive guidelines to preserve the regular functioning of *Dosha* associated with particular *Prakriti*. It makes it quite evident that if one wishes to live a long and healthy life, they must plan their lifestyle. *Ahar vihar* is based on those *Prakriti*, and Ayurveda has also prescribed certain dietary plans for each person according on their *Parkriti*.

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