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Review Article

GRAMYA AHARA-VIHARA

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ABSTRACT

Ayurveda is a comprehensive health science which focuses on healthy living as well as patients' wellbeing. Ayurveda gives equal importance to *Ahara* and *Vihara*. Overcoming diseases and maintaining good health are the two main purposes of Ayurveda. Now in this era of erroneous life style, people are not able to follow healthy life style due to unawareness or due to their personal, social or professional obligations. Therefore, they get a number of diseases which is described by Acharya Caraka under *Gramya Ahara-Vihara in Chikitsa Sthanam in Rasayana Chikitsa* under subheading *Prankamiyam*. *Gramya Ahara* is intake of substandard food and *Gramya Vihara* is activities like day sleeping, alcoholism, excessive exercise, stress, greed, grief, fear anger and infatuation etc. These factors results in impairment of *Dhatu*s and *Ojokshaya*. Hence the person becomes abode of psychological and physical illness, is unable to enjoy full life span. As lifestyle disorders are increasing in number and has become concern for the development of nation, it is to be controlled by preventing them by avoiding *Ahara and Vihara* mentioned under the *Gramya Ahara-Vihara*.

Keywords: *Dosa, Dhātu, Rasyana, Gramya Ahara-Vihara, Ojokshaya.*

INTRODUCTION

Ayurveda always gives importance to *Ahara* and *Vihara* to maintain good health as well as to cure diseases. All the food particles are equal to aushadha¹. The *Kaala, Matra* and *Avastha* are the factors that change the *Ahara* to *Aushadha* or *Aushadha* to *Ahara*. Acharya Caraka stated the food particles /drugs started losing their qualities as the properties of earth started decaying because of the fall of *Dharmaapada in each Yuga*. Ayurveda texts divides the *Bhooadesa* into three (*Jangala, Anooa* and *Saadharana*) on the basis of their characteristics in relation with that of *Doshas, Jangala Desa* one predominant of *Vata Dosa, Anooa Desa* predominant of *Kapha Dosa and Saadharana Desa* all *Doasas* equilibrium². According to the properties of the land, the properties of the food particles /herbs grown there and the animal that live there also varies.

Charaka *Samhita* has given equal importance to *Ahara* and *Vihara*, has described a separate *Chatushka* called *Annapana Chatushka (Yajjnapurushiyam, Atreyabhadra kapiyam, Annapanavidhi and Vividhashitapityam)* and *Swastha Chatushka (Matrshitiyam)* shows the importance of *Ahara*. Also equal importance has been given to *Vihara*, the description of (*Dinacharya, Ritucharya, Sadvritta, Nidra*)

depicts the importance of *Vihara* in maintaining healthy life. *Anna* is considered as *Prana*³. In Ayurveda there are three foundation pillars for healthy life, which are *Ahara, Nidra* and *Brahmacharya*⁴. In Vedic literature *Ahara* is considered as Brahma. *Ahara* sustains the life of living beings. All living beings in universe require food. The complexion, clarity, good voice, longevity, happiness, satisfaction, nourishment, strength and intellect are all conditioned by food⁵. Ayurveda provides some reasonable explanation about role of *Ahara* in ensuring health like *Hita Ahara*, timing of food, quantifying in relation to quality, classifying *Ahara, Ashtaahara vidhivishesha ayatana* (8 factors determining utility of food), *Dwadasha ahara vidhividhana* (12 discipline of eating) etc. The *Apathya & Virudha Ahara* and sedentary life style has resulted in genesis of many life style disorders like obesity, diabetic mellitus and other metabolic disorders. The *Ahara* and *Vihara* can be nectar as well as poison depending on the usage.

GRAMYA AHARA –VIHARA

The word *Gramya* is derived from the Sanskrit root 'Gras' means *bhakshane* (to consume) or *Grase* means (to catch). *Gramya* means that which is in a grama. *Grama* means an area which is small enough to catch or that which is perceivable. So *Grama* means a group of people who live in a small area of land. That which is available and consumed by the people in

small area of land is ‘Gramya.’ So it can be taken in the sense that it is not accepted and practised widely as per the science of health instructs. So *Gramya Ahara* can’t be a healthy and complete regimen as proved in scientific scriptures. There is a possibility of harm which can’t be ruled out. The term *Gramya* is used as bad or uncultured word in literature⁶. The term

Ahara refers to that which is taken inside especially through throat⁷. *Vihara* is that which is predominant with action⁸. So in Ayurveda it can be interpreted as unscientific or low regimen in this context. *Acharya* Caraka has described *Gramya Ahara-Vihara* in the context of *Rasayana Chikitsa* under the subheading *Pranakamiyam*⁹.

<i>Ahara</i>	<i>Vihara</i>	<i>Manasa Bhava</i>
Foods which are <i>Amla, lavana, katu</i> , alkaline in taste	Day sleep	Fear
Dry vegetables & meat	Irregular and excessive exercise	Grief
Sesame seeds, paste of sesame seeds and pastries	Overwork	Greed
Ununctuous food	Excess indulgence in sex	Bewilderment
Unwholesome food, excessive intake of food, irregular intake of food, intake of food before previous meal is digested.	Excess intake of alcohol	
Mutually contradictory food		
Intake of germinated cereals & pulses freshly harvested corns with bristles and pulses		

Usage of excess of salty taste produces baldness, grey hair, burning sensation, fainting, *ersipelas*, *dropsy*, *skin disease*, rash on skin, convulsions, obstructions, *bleeding disease*, increases wounds, effect of poison, intoxication, reduce strength and *Ojas*¹⁰. Usage of excess sour taste food causes looseness of body, liquefaction of *Kapha*, itching, paleness defects of vision, *ersipelas*, *bleeding disease*, severe thirst, *dropsy* even in emaciated person, giddiness¹¹. Excess use of *Katu* rasa intake causes thirst, intoxication, fainting, vomiting, delusion, weakness of body, strength, semen, dryness, thirst,

tremor, giddiness, feeling of warmth, severe emaciation, severe burning sensation of hands feet, flank and back, constricting twisting or pricking pain in them¹². *Kshara Pradhana Ahara* used in excess produces blindness, impotency, baldness, grey hair, heart disease characterised by sawing pain¹³. The above substances are hot in potency predominant with *Agni Mahabhoota*.

Analysing each *Gramya Ahara Vihara*, it can be seen that it is described as etiological factor for disease by *Acharya Caraka*. ***Gramya ahara***¹⁴:

<i>VARJYA RASA</i>	DISEASES CAUSED
<i>Amla Rasa</i>	<i>Rakta Pitta, Svayathu, Pittaja Atisara, Pittaja Kasa, Pittaja Udara, Pittaja Trishna</i>
<i>Lavana Rasa</i>	<i>Rakta Pitta, Kushta, Pittaja Udara, Vataja Udara, Pandu, Pittaja Arshas, Pittaja Unmada Pittaja Atisara, Pittaja Atisara</i>
<i>Katu Rasa</i>	<i>Rakta Pitta, Pittaja Kasa, Pittaja Unmada, Pittaja Chardi, Pittaja Kasa, Pittaja Unmada, Vataja Arshas, Pittaja Grahani, Pandu</i>
<i>Kshara Pradhan Ahara</i>	<i>Svayathu, Pittaja Atisara, Pittaja Arshas, Pandu, Trishna</i>

<i>VARJYA AHARA</i>	DISEASES CAUSED
<i>Klinna Ahara</i>	Vitiates Blood
<i>Guru Ahara</i>	<i>Kaphaja Gulma, Arshas, Kaphaja Atisara</i>
<i>Pishtanna</i>	<i>Rajayakshma</i>
<i>Tila</i>	<i>Rajayakshma, Pandu, Arshas, Visarpa</i>
<i>Abhishyandy Ahara</i>	<i>Arshas, Kaphaja Kasa</i>
<i>Putiparyushita Ahara</i>	<i>Arshas</i>
<i>Navanna</i>	<i>Arshas, Prameha, Kushta</i>
<i>Viruda Dhanya</i>	<i>Arshas</i>
<i>Virudha Ahara</i>	<i>Sannipataja Atisara, Visarpa, Pandu, Kushta</i>
<i>Asatmya Ahara</i>	<i>Sannipataja Atisara, Kshayaja Kasa, Visarpa, Pandu</i>
<i>Vishama Ahara</i>	<i>Grahani, Kshayaja Kasa, Hikka</i>

Pishtanna: Refers to flour preparation, which is restricted for excess /regular use.

Navanna: Newly harvested grain is heavy for digestion. *Acharya Susruta* says food grains stored for one year reduces heaviness and adhere to lightness and their properties are not annihilated. Thereafter their properties begin to diminish gradually¹⁵.

Viruda Dhanya: sprouted (germinated) pulses are restricted because they possess properties like heaviness and causes emaciation, aggravate *Vata* and *Pitta*, create hyperacidity and eructation, and detrimental for eye sight.

Virudha Ahara (Incompatible food); Drugs and diet that are inimical to body dislodge the various *Dosas* but do not expel them out of body. The drugs and diets which are at variance

with place (*Desha*), time (*Kala*), power of digestion (*Agni*), dosage (*Matra*), habit, *Dosas*, mode of preparation (*amskara*), potency (*Virya*), bowel (*Koshtha*), state of health (*Avastha*), order (*Vidhi*) proscriptions (*Parihara*) and prescriptions (*Upachara*), cooking (*Paka*), combination (*Samyoga*),

palatability (*Hridaya*), richness of quality (*Sampad*) and rules of eating (*Niyama*) are all unwholesome¹⁶.

Vishama Ahara: Excess eating or uncontrollable eating, eating insufficient quantity of food below nutritional needs and untimely eating are called *Vishama Ahara*¹⁷

VARJYA VIHARAS	DISEASES CAUSED
<i>Divaswapanam</i>	<i>Kaphaja Atisara, Kaphaja Unmada, Kaphaja Arshas, Shiroroga. Kaphaja Udara</i>
<i>Ativyavaya</i>	<i>Shirorogam, Vataja Atisaram, Plihodaram, Hikka, Svasa, Svayathu</i>
<i>Ativyayama</i>	<i>Hridroga, Hikka, Rajayakshma, Svayathu</i>
<i>Adyashanam</i>	<i>Vataja Atisara, Mutrakrichra, Grahani</i>
<i>Madyapanam</i>	<i>Sannipata Atisara, Vataja Atisara, Visarpa, Mutrakrichra</i>

Ativyayama. Physical exercise in excess causes exertion, exhaustion, and consumption, thirst, bleeding from nose, a type of dyspnoea, cough, fever and vomiting¹⁸.

Adhyasana: Intake of food before previous meal is digested. It will trigger to many potential health hazards, even causes death.

Divasvapnam: The sleep during day time causes vitiation of *Kapha* and *Pitta*.

Madyapanam: Excess alcoholism causes excruciating pain in body, unconsciousness, pain in cardiac region, anorexia,

incessant thirst, fever having characteristics of cold and heat, light pain in head, sides of chest, severe yawning, throbbing, fatigue, obstruction in chest, coughing, hiccup, asthma, insomnia, trembling of body, diseases of ears, eyes and mouth, stiffness of the trika, vomiting, diarrhoea, nausea caused by *Vata*, *Pitta* and *Kapha*, giddiness, delirium and visualisation of non-existing objects, feeling as if the body is covered with grass, ash, creepers, leaves, and dust and dashing of birds over the body because of bewilderment, dreading of terrifying and in auspicious objects¹⁹.

MANASIKA VIHARA	DISEASES CAUSED
<i>Bhaya</i>	<i>Trishna, Hridroga, Shirorog, Jvaram</i>
<i>Krodha</i>	<i>Hridroga, Gulma, Trishna, Vataja Chardi, Shoka. Atisara,</i>
<i>Lobha</i>	<i>Mano Vikara</i>
<i>Moha</i>	<i>Mano Vikara</i>
<i>Ayasa</i>	<i>Mano Vikara</i>
<i>Shoka</i>	<i>Hridroga, Gulma, Ttrishna, Vataja Chardi, Shoka Atisara, Apasmara, Vataja Arshas</i>

DHATU VITIATION CAUSED BY GRAMYAAHARA-VIHARA

The *Gramya Ahara* and *Vihara* brings about vitiation of *Vata*, *Piitta* and *Kapha*. The *Kshara*, *Lavana*, *Amla*, *Katu* rasas being similar in property with *Pitta* causes vitiation of *Pitta*. *Pishtanna* has property like heaviness which causes vitiation of *kapha*. Freshly harvested grains, Sprouted grains aggravates *Vata* and *Pitta*. *Tila* causes increases of *Kapha* and *Pitta*. *Ruksha Ahara* causes increase of *Vata* as *Rukshatais the property of Vata*. *Divaswapana* increases *Kapha*. *Ativyayama* and *Ativyavayam* increases *Vata*. *Krodha* causes increase of *Pitta*, in turn vitiates *Dhatu*s.

Due to above said *Gramya Ahara* and *Vihara*, *Mamsa Shaithilya* occurs which means slow destruction or loosening of proper structure of muscle. *Shaithilya* refers to establishment of *Khavaigunya* leading to *Sthanasamshraya* and *Vyadhi Utpatti*. Laxation of ligaments (tough fibrous bands of tissue which connect one bone to another and often covers a joint) causes instability in joints and can lead to damage of joints and surrounding tissues. It causes acidosis (increase in acidity or hydrogen ions of blood plasma) and liquefaction of fat leads to weight loss, bone marrow formation gets diminished. Semen gets decreased in strength and *Ojas* gets diminished. The patient feels fatigued, becomes

associated with physical or mental weakness becomes vulnerable to various health effects including opportunistic infections. The person develops lack of interest and takes deep breath, affected by strong desire for sleep or sleeping unusually for long period, incapable of doing physical and mental work loses memory, intellect and complexion. The patient becomes abode of all types of disease and doesn't enjoy full life span²¹. By observing this we can know that the *Gramya Ahara -Vihara* is the prime mode of vitiation of *dosas* and *dhatu*s.

CONCLUSION

The *Gramya Ahara-Vihara* is the prime mode for vitiation of *Dosha* and *Dhatu*. The *Ahara* becomes *Gramya* according to the *rasa* that possess, the time in which it is consumed, the quantity in which it is consumed, Regular & irregular intake of that food, the other food particles used along with etc. Even the place of living is also an important factor which makes the food *gramya*. Ayurveda has equated human body as a building and *Ahara*, *Nidra* and *Brahmacharya* as the three sub pillars of it. In this review disease caused by *Gramya Ahara-Vihara* is high-lightened. Hence, one who is desirous of well-being in this world and the world beyond should try his level best to follow the principles of health relating to diet, conduct and action.

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