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Critical Review of *Atihasya* and Survey Study in Laughter Club Members

Sayali Anil Varade¹ and Mrudula V Joshi^{2*}

¹⁻²Ayurveda Samhita and Siddhant department, Dr.D.Y. Patil college of Ayurveda & Research centre, Dr. D.Y. Patil Vidyapeeth, Pimpri, Pune, Maharashtra, India

ABSTRACT

In today's era many people are attracted towards Laughter club as it is assumed that it is good for health. It is believed that Laughter reduces physical, psychological stress and pain. It has become more popular among people as a routine exercise. But the way of Laughter is not natural and often it is not spontaneous; so it comes under the criteria of *Atihasya*. In *Ayurveda* it is mentioned that *Atihasya* is one of the main reason of "*Udan Vayu Prakopa*" which mainly leads to *Urdhwa Jatru Rogas* and it always hampers normal functioning of *Udan Vayu*. So individuals who are attending Laughter clubs have to rethink and take a glance of laughing exercise according to the perspective of *Ayurveda*. Current study was taken to assess *Udan Vayu Prakopa* in Laughter club members with special reference to *Atihasya*.

KEYWORDS

Ayurveda, Laughing exercise, Atihasya, Udan Vayu, Vata Prakopa.



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INTRODUCTION

According to *Ayurveda*, simple freedom from disease is not health. For a person, to be healthy one should be mentally and spiritually happy. In *Ayurveda* it is described that, the person willing for “*Dirgayu*” meaning long life, should avoid “*Sahas Karma*” (Inconsiderate act) ¹. *Acharya Vriddha Vagbhata* in *Ashtang Sangraha* has described “*Vyayam*” (Exercise), “*Jagar*” (Being awake at night), “*Adhwa*” (Excessive travelling / Excessive walking), “*Strisevan*” (Excessive sexual intercourse), “*Hasya*” (Excessive Laughter), “*Bhashya*” (Prolong Talking) are the “*Sahas Karma*”². Regular and excessive practice of all these *Sahas Karmas* leads to *Vata Prakopa* in body which affects the health of that person and becomes more prone to various diseases (*Vata Vyadhi*)³.

Today a lot many people are attracted towards Laughter club. It is believed that it is good for health. It helps in reducing physical, psychological stress and pain. It has become more popular among people as a routine exercise. This unnatural and oftenly non spontaneous Laughter comes under the criteria of *Atihasya*. *Atihasya* is described in *Sahas Karma*. So excessive laughing leads to *Vata Prakopa* which has adverse effects on body.

In *Ashthang Sangraha (Vatashonit Nidanam)* it is mentioned that *Atihasya* is one of the main reason of “*Udan Vayu Prakopa*” which leads to *Kanthawarodh* (throat congestion), *Manobhraunsh* (mental disorders), *Chardi* (vomiting), *Arochaka* (Anorexia), *Pinas* (Rhinitis), *Galaganda* (Goiter) and *Urdhwa Jatru Rogas*⁴. *Udan Vayu* always stays at *uraha* meaning chest region and it is believed that it keeps moving between *Nasa* (nose), *Nabhi* (umbilical region), *Gala* (throat region). *Vakpravrutti* (speech inspiration), *Prayatna* (trying), *Urja* (energy), *Bala* (strength), *Varna* (complexion), *Smruti* (memory) are the normal functions of *Udan Vayu*⁵. *Vata* is necessary for doing all the *karma* of our body. *Udana Vayu* does the functions related to *Urah* and *Manas*. It has been mentioned that *Udana Vayu* has an upward motion. *Pranavata* also has similar upward movement. But it crosses the *Kantapradesha* and reaches the *Moordha*. This is the main difference between both *Udana* and *Prana*. Both are necessary for performing all the *Urdwa Jatrugata* functions. Mainly *Udana Vayu* acts as a stimulant for *Prana*. Its *Sanchaarasthana* is similar to *Prana* except in *Shiras*. Both cooperate with each other for performing their own *Karma*. Both play an important role in respiration, speech and in providing



Bala, Urja etc. Both helps to control the *Manas* and its functions ⁶.

As *Atihasya* leads to *Udan Vayu Prakopa* it always hampers normal functioning of *Udan Vayu*. So individuals who are attending Laughter clubs have to rethink and take a glance of laughing exercise according to the perspective of *Ayurveda*.

Current study has been undertaken to assess *Udan Vayu Prakopa* in Laughter club members with special reference to *Atihasya*.

AIM AND OBJECTIVES

To assess *Atihasya* effects seen in Laughter club members with effects of *Atihasya - Sahas Karma* on body as mentioned in *Bruhatrayee*.

Materials

- Literature on effect of *Atihasya* on human being is compiled from *Bruhatrayee*, commentaries and associated Texts.
- 100 members of Laughter club for Survey study.
- Study instrument – Questionnaire.

Methodology

References from *Ayurveda* texts were compiled for the survey study of *Atihasya* and its effect on body. 100 members of Laughter club were selected according to eligibility criteria. Members were observed and evaluated for *Atihasya (UdanVayu Prakopa and Sarva*

Dehikaa Vata Prakopa) mentioned in *Bruhatrayee* by filling the Questionnaire. The Questionnaire constituted of all the *Lakshanas* of *Udan Vayu Prakopa* and *Sarva Dehikaa Vata Prakopa Lakshanas* from *Bruhatrayee*. At first, members with any *Lakshanas* of *Udan Vayu Prakopa Lakshanas* and *Sarva Dehikaa Vata Prakopa Lakshanas* were selected. To assess basic concept of *Atihasya* in these members, *Karmahani* of *Karmas* of *Udan Vayu* were taken into consideration. Similarly, *Sarva Dehika Vata Prakopa Lakshanas* were taken into consideration to assess *Atihasya* in Laughter club members.

Data was collected from the Questionnaire provided by the Laughter club members from whom Observations were drawn. Statistical analysis of collected data was done and results obtained were used for the final Conclusion.

Crieteria for the assessment of Atihasya

Assessment criteria were developed on the base of *Udan Vayu Prakopa Lakshanas* and *Sarva Dehika Vata Prakopa Lakshanas* as mentioned in *Bruhatrayee*.

Observations

Table 1. Age Gender and Occupation wise distribution of 100 members.

Type	Age		Gender		Occupation			
	51-	4	3	M	Fe	Hou	Re	W
	60	1-	0-	al	ma	sewi	tir	or
		5	4	e	le	fe	ed	ke
		0	0					r
No.o	75	2	0	4	51	38	37	25
f		0	5	9				
mem								
bers								

According to table no. 1 it is observed that maximum no. of members i.e. 99 were regular whereas only one member was



irregular. According to study it is observed that maximum no. of members 45 have joined Laughter club since last 4 months, followed by 16 members since last 6 months and 16 since more than one year, 13 since 1 month, followed by 9 since 1 year and only 1 member from last 7 months. Study shows 57 members practiced Laughter in Laughter club for 60 minutes, where as 22 members practiced Laughter exercise in Laughter club for 15 minutes, 19 members for 30 minutes where as minimum members i.e. 2 practiced

Laughter exercise in Laughter club for 75 minutes.

Table 2 Udan Vayu Prakopa Lakshanas observed in 100 Laughter club members

Udan Vayu Prakopa Lakshanas	Present	Absent	Sometimes
Swarbheda	10	90	0
Change in Voice	0	100	0
Varnabheda	23	77	0
Utsahahani	9	91	0
Tiredness	25	75	0
Balkshaya	25	75	0
Smritihani	31	69	28
Sharirkriyaha ni	28	72	0
Urdhwajatrug at Vyadhi	27	73	6

Detailed description on table no. 2 is given in discussion part of the article.

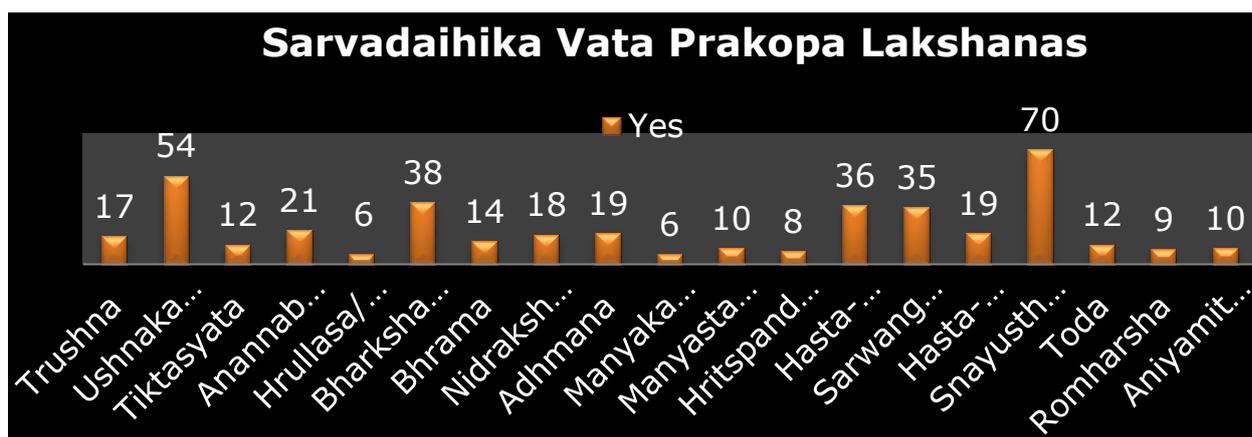


Figure 1 Sarvadaihika Vata Prakopa Lakshanas observed in 100 Laughter club members

According to Figure no.1 in the present study it is observed that, among *Sarva Dehikaa Vata Prakopa Lakshanas-Snayustabdhata* was seen in maximum no. of members i.e. 70, *Ushnakamitwa* was observed in 54 members, in 38 members *Bharkshaya* was observed, *Hasta-Padashoola* was observed in 36 members, *Sarwangashoola* was noted in 35 members, *Anannabhilasha* was observed in 21

members, *Adhmana*, *Hasta-Pada Chimchimayana* was observed in 19 members, *Nidrakshaya* was observed in 18 members, *Trushna* was observed in 17 members, *Bhrama* was observed in 14 members, *Tiktasyata* and *Toda* was observed in 12 members, *Manyastambha* and *Aniyamit Malpravritti* was observed in 10 members, out of 100 Hard stools was seen in 44 members, Normal stool was 34



members, Watery stool in 22 members, *Romharsha* was observed in 9 members, *Hritspandana* was observed in 8 members, *Hrullasa/Chardi* and *Manyakampa* in minimum no. of members i.e. 6.

RESULTS

In the survey study conducted out of 100 members of Laughter club 12% members showed pre-existence of *Udan Vayu Prakopa* and *Sarva Dehika Vata Prakopa Lakshanas* i.e. *Vayu Prakopa Lakshanas* were already present in them before joining Laughter club. According to study out of 100 members of Laughter club 30% of members showed post-existence of *Udan Vayu Prakopa* and *Sarva Dehika Vata Prakopa Lakshanas* i.e. *Vayu Prakopa Lakshanas* were found to be present in them after joining Laughter club. By statistical analysis association between pre and post existence *Lakshanas* is proved. The number of members in post existence group was more than pre existence group. This proves that continuous *Sevan* of *Atihasya*, the *Vata Dosha* specially *Udan Vayu* gets aggravated and leads to mainly *Urdhwajatrugata Vyadhis*.

DISCUSSION

The survey study was aimed to assess the effect of *Atihasya*, conducted on Laughter

club members. The result obtained in this study were as follows –

- **AGE** –In the sample of 100 members of Laughter club, it was observed that maximum number of members i.e. 75 members were from the age group of 51–60 yrs. At the second step 20 members were from the age group 41-50 yrs. In present era 51-60 yrs age comes under old age group in which people have more time to take care of their health. Due to feeling of loneliness and stress they were more attracted towards Laughter club than the other age group.
- **GENDER** –Among 100 members of Laughter club 51 members were females while 49 members were male. Almost equal distribution of gender shows females are equally interested in laughing exercise. It also can be said that at this age they need some exercise as well as company of friends.
- **OCCUPATION** –According to study it was found that, maximum no. of members i.e. 38 were Housewives followed by 37 Retired members and 25 members were Worker. It may be due to daily routine and lifestyle of housewives is hectic and more stressed out they were more attracted towards Laughter club. Maximum members were of 51-60 age groups which belong to Retired category. 25 members were from



working category which was health conscious.

No considerable findings were noted in age, gender and occupational observation.

PATTERN OF LAUGHTER CLUB VISITS -According to study it was observed that maximum no. of members i.e. 99 were regular whereas only 1 member was irregular.

It was due to 1 member was non-residential of study location.

• **DURATION OF LAUGHTER CLUB VISIT** –According to study it was observed that maximum no. of members i.e. 45 members had joined Laughter club since last 4 months, followed by 16 members since 6 months and 16 members since more than one year, 13 since 1 month, followed by 9 since 1 year and only 1 member from last 7 months.

It shows that maximum members tend to continue Laughter club only for 4 months.

• **ACTUAL LAUGHING DURATION** - Study shows 57 members practiced Laughter in Laughter club for 60 minutes, where as 22 members practiced Laughter exercise in Laughter club for 15 minutes, 19 members practised for 30 minutes whereas minimum members i.e. 2 practiced Laughter exercise in Laughter club for 75 minutes.

It shows that maximum number of members completed the whole laughing exercise.

• **UDAN VAYU PRAKOPA LAKSHANAS** –In *Ashtanga Sangraha Acharya Vriddha Vagbhata* has stated that *Atihasya* leads to *Udan Vayu Prakopa*, so this survey made on the *Lakshanas* of *Udan Vayu Prakopa* on Laughter club members to find out *Atihasya* in Laughter club. It includes *Karmahani* of *Udan Vayu*.

Discussion on each *Lakshana* of *Udana Vayu Prakopa*–

Urdhwajatrugat Vyadhi – it is third most observed *Lakshana* in the survey study, 27 members shows *Urdhwajatrugat Vyadhi*. It is assessed by the *Vyadhis* observed in above neck region. *Pinasa*, *Kasa*, *Shirshool*, *Galgat Lakshanas*, *Netragat Lakshanas*, *Kshotragat Lakshanas* were considered for the assessment of *Urdhwajatrugat Vyadhi*, as this *Lakshanas* are most commonly observed in persons. Out of these *Vyadhi*, *Pinasa* was seen in 5% members, *Kasa* seen in 8% members, *Shirshoola* in 15% members, 21% members showed *Galgat Lakshanas*, *Netragat Lakshanas* seen in 16% members and 20% members showed *Shrotrugat lakhsnas*. ***Smritihani*** – It is the most observed *Lakshana* in Laughter club members. Though only 3 members showed this *Lakshana* on daily basis; 28 members



showed this approx. twice in a week. *Smriti* the *Prakruta Karma* of *Udan Vayu* becomes *Vikruta* due to vitiation of *Udan Vayu* due to excessive Laughter. ***Sharirkriyahani*** – it was the second most observed *Lakshana* in this survey study, 28 members showed *Sharirkriyahani Lakshana*. *Sharirkriya* is one of the *Prakruta* function of *Udan Vayu*. As *Udan Vayu* gets *Vikruta* this *Sharirkriya Karma* also gets *Vikruta*. It is most observed because the maximum no. of Laughter club members were from 51-60 age group in which *Sharirbala* started decreasing so this *Lakshana* was found at most in members. ***Daurbalya***- 25% members showed this *Lakshana* in this survey study. *Udan Vayu* is responsible for *Urja* in human being. Vitiation in *Udan Vayu* causes *Urjahani* which ultimately leads to *Daurbalya*. ***Balkshaya*** - *Bala* is the *Prakruta Karma* of *Udan Vayu*, due to *Atihasya* *Udan Vayu* gets vitiated and cause *Balahani*. 25% members from this study had *Balhani Lakshana*. ***Varnabheda*** – *Udan Vayu* performs different roles in human being; among which *Varna* is one of the important functions of *UdanVayu*. Due to vitiation of *Udan Vayu*, *Varnbheda* lakshana was observed in 23 Laughter club members. ***Swarbheda*** - Formation of sound is the function of *Prakruta Udan Vayu*. But due to vitiation of *Udan Vayu* in Laughter club

members *Swarbheda Lakshana* was observed in 10%. ***Utsahahani*** – 9% members shows this *Lakshana* in survey study. *Utsaha* is *Prakruta Karma* of *Udan Vayu*. Vitiation of *UdanVayu* causes *Utsahahani* which leads to Laziness among them.

• **SARVA DEHIKA VATA PRAKOPA LAKSHANAS** –

As *Atihasya* comes under *Sahas Karma* and *Sahas Karma* are responsible for *Sarva Dehika Vata Prakopa*, *Atihasya* ultimately leads to *Sarva Dehika Vata Prakopa*. Though *Vata Prakopa* shows numerous *Lakshanas* in human body, for understanding the effect of *Atihasya* on body here we had taken only few *Lakshanas* which are mainly responsible *Urdhwajatrugat Vyadhi* and which are similar to *Udan Vayu Prakopa Lakshanas*. It was observed that, among ***Sarva Dehika Vata Prakopa Lakshanas***; ***Snayusthabdhata*** was seen in maximum no. of members i.e.70, ***Ushnakamitwa*** was observed in 54 members, ***Bharkshaya*** was observed in 38 members, ***Hasta-Padashoola*** was observed in 36 members, ***Sarwangashoola*** was observed in 35 members, ***Anannabhilasha*** was observed in 21 members, ***Adhmana***, ***Hasta-Pada Chimchimayana*** was observed in 19 members, ***Nidrakshaya*** was observed in 18 members, ***Trushna*** was observed in 17



members, **Bhrama** was observed in 14 members, **Tiktasyata** and **Toda** were observed in 12 members, **Manyastambha** and **Aniyamit Malpravritti** were observed in 10 members, out of 100 Hard stools i.e. **Malabaddhata** was seen in 44 members, Normal stools were stated by 34 members, Watery stool in 22 members, **Romharsha** was observed in 9 members, **Hritspandana** was observed in 8 members, **Hrullasa /Chchardi** and **Manyakampa** were in minimum no. of members i.e. 6. **Snayustabdhata** – most observed *Lakshana* in 70% of members. As *Snayustabdhata* causes *Sharirkriyahani* it is taken in consideration. **Ushnakamitwa** – vitiated *Vata* dominantly increases due to *Shita Guna* in body which leads to develop desire to take hot food, wants hot climate to counter balance increased *Shita Guna*. This *Lakshana* was observed in 54% of members. **Bharkshaya-** *Vata Prakopa* leads to *Karshya* in person which leads to loss in weight. 38% of members showed this *Lakshana*. **Hast-padashoola** – *Shoola* was the most prominent *Lakshana* of *VataPrakopa*. *Shoola* in lower and upper extremities was observed in 36% of members. **Sarwangashoola** – this *Lakshana* hampers *Sharirkriya* which is seen in *Udan Vayu Prakopa*. 35% of members showed this *Lakshana*. **Anannabhilasha** – desire to take food is the

Prakruta Lakshana of *Vata*, but as *Vata* gets vitiated no desire to take food was seen in members. 21% of members showed this *Lakshana*. **Adhmana** – it was observed in 19% of members. *Adhmana* leads to loss of appetite which ultimately leads to *Balakshaya*. **Hasta-Pada Chimchimayana** – Tingling sensation of lower and upper extremities was observed in *Vata Prakopa*, which hampers physical activities of person. 19 % of members showed this *Lakshana*. **Nidrakshaya** – 18% of members showed this *Lakshana*. This *Lakshana* is mostly seen in *Vata Prakopa*. **Trushna** – 17% of members showed this *Lakshana*. Vitiated *Vata* leads to *Mukhshosha* which ultimately leads to *Trushna*. **Bhrama** – was observed in 14% of members. Vitiated *Vata* leads to *Bhrama*. **Tiktasyata** – it is the most dominant *Lakshana* of *Prakupita Vata*. It was observed in 12% of members. **Toda** – 12% of members showed this *Lakshana*. Pricking sensation in body is termed as *Toda*. It is seen in *Vata Prakopa*. **Manyastambha** – It was observed that 10% of members having *Manyastambha* i.e. stiffness of neck muscles. It comes under *Urdhwajatrugata Vikara*. **Aniyamit Malpraritti** – 10% of members in this study, had *Aniyamit Malpraritti*. It is commonly found *Lakshana* of *Vata Prakopa*. Out of 100 members 44 % persons had hard stool; this indicates *Vata*



Prakopa. Romharsha – Due to *Vata Prakopa* recurrent Goosebumps were observed. In this study, it is observed that 9% of members have *Romharsha*.

Hritspandana – *Hritspandana* means palpitation observed in *Vata Prakopa*. In this study, it was observed that 8% of members had *Hritspandana*.

Hrullasa/Chchardi - *Hrullasa/Chchardi* means nausea/vomiting. In this study, it was observed that 6% of members had *Hritspandana*.

Manyakampa– *Manyakampa* means shivering of neck. It comes under *Urdhwajatrugata Vikara*. In this study, it is observed that 6% of members have *Manyakampa*.

• PRE-EXISTENCE OF LAKSHANAS

Survey study was based on *Udan Vayu Prakopa Lakshanas* along with *Sarva Dehika Vata Prakopa lakshanas*. In this study it was observed that 12 % of members had these *Lakshana* before joining the Laughter club.

Out of 12 members 7% of members were having these *Lakshanas* from more than 6 months, 2% of members had this *Lakshanas* from less than 6 months other 2% of members had this *Lakshanas* from 1 year and 1% of member had this *Lakshanas* from greater than 1 year.

• POST-EXISTENCE OF ALL LAKSHANAS –

In this survey study it was observed that 30% of members showed *Udan Vayu Prakopa Lakshana* and *Sarva Dehika Vata Prakopa Lakshanas* after joining the Laughter club.

It is may be due to vitiation of *Udan Vayu*.

• INTENSITY OF POST-EXISTENCE OF ALL LAKSHANAS –

Out of 30 members, 9 members showed 20 % intensity of post-existence of all *Lakshanas*, 8 members showed 10 % intensity of post-existence of all *Lakshanas*, 5 members showed 50 % intensity of post-existence of all *Lakshanas*, 4 members showed 30 % intensity of post-existence of all *Lakshanas*, 4 members showed 40 % intensity of post-existence of all *Lakshanas*. It shows maximum 20% of intensity in *Udan Vayu Prakopa* and *Sarva Dehika Vata Prakopa* in Laughter club members.

CONCLUSION

The test of association was applied for data to find association between pre and post existence of *Udana Vayu Prakopa Lakshana* along with *Sarva Dehika Vata Prakopa Lakshanas* with respect to Laughter club. According to statistical analysis value of P was less than 0.01, it means highly significant results were observed, which means regular & excessive laughing exercise turns into *Atihasya* and



causes *Udan Vayu Prakopa* with *Sarva Dehika Vata Prakopa*.

Current survey study has been performed on 100 members of Laughter club without follow up. Further study can be performed taking control group along with Laughter club members to see the actual effect of *Atihasya* on body. It can be performed for longer period by taking follow up to assess the increasing gradation of *Udan Vayu Prakopa Lakshanas* in Laughter club members. Study can also be performed by taking pre and post observation of *Vata Prakopa Lakshanas* on Laughter club members. Increase in sample size will help increase the accuracy of the study. Similarly its reliability will also increase if study is carried out repeatedly giving consistent results as shown in the study.



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