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An insight into the role of *Vihara* for *Dhatusamyata*

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ABSTRACT

The main objective of Ayurveda is maintenance of *Dhatusamyata*, which in turn causes health. The concept of *Trisutra* i.e., *Hetu*, *Linga* and *Oushadha* has been specified for the fulfillment of very aim of maintaining the health of healthy individual and to cure the disease of patient. There is need to emphasize *Trisutra* of *Swastha*, as the primary objective of Ayurveda is *Swasthasya Swasthya Rakshana*. It is said that nothing exists if one is not healthy, so one should take care of himself neglecting anything else. Hence the knowledge of *Trisutra* of *Swastha* is the best way to prevent the disease and to protect the health in healthy individuals. The function or main aim of *Swasthyaparipalana* is to maintain the status of *Swastha Lakshanas*. All the phenomenon present in universe are contained in individual and vice versa. *Loka-Purusha* have mutual understanding in regulation of one another which is established by *Loka-Purusha Siddhanta*. *Loka* regulates the *Purusha* through *Desha*, *Kala* etc. The *Ahara*, *Vihara* of an individual plays important role in state of health. So *Vihara* of *Purusha* interlinked with or dependent upon surrounding environment like *Desha*, *Kala* and so on. Attainment of *Dhatusamyata* for healthiness or wellbeing in individual is determined by *Shareerika* and *Manasika Karma* which are practiced in day to day activities with respect to *Ahara*, *Vihara*, *Achara*, which are the components of *Swasthya Hetu*. These components determine the *Swasthya Avastha* (health status) of *Purusha*. For *Arogya* or *Swasthya Nimittha*, always should have *Hita Sevana* relating to *Ahara* (diet), *Achara* (conduct), *Chesta* (action). So here an attempt is made to throw a light on role of *Vihara* i.e., *Dinacharya*, *Ratricharya* and *Ritucharya*, which is one among the prime component of *Swasthya Hetu* in *Swasthya Rakshana*.

Key words: *Trisutra*, *Dhatusamyata*, *Swasthya*, *Hetu Sutra*, *Dinacharya*, *Ratricharya*, *Ritucharya*.

INTRODUCTION

Ayurveda promotes a lifestyle that's in harmony with nature. For a healthy body there is a need to discourage the harmful *Vihara* and find out the high risk population and make them adopt the real principles of *Vihara* (lifestyle) through *Sadvrittupalana*. etc.,^[3]

Arunadatta has classified *Vihara* as *Niyatakala* and *Aniyatakala*. *Niyatalavihara* includes *Dinacharya*, *Ratricharya* and *Ritucharya*. *Aniyatalavihara* includes *Vihara* according to *Avastha*; it can be taken as *Vyadhiavastha*.

One should observe all regimens mentioned in the *Dinacharya*, *Ratricharya* and *Ritucharya* according to the principles of Ayurveda. The preventive principle described in Ayurveda is a comprehensive health care in promoting physical, mental, social health of an individual as well as community and this health is not merely the absence of a definable disease process, but rather a positive experience of well being involving all aspects of an individual's life.

Swasthavritta mainly emphasizes on following a proper routine as well as seasonal regimen. Thus, it can be summed up like *Swasthavritta* as an *Hita Vihara* (ideal lifestyle) for a human being, which forms the crux of ideal living.

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Overall the principles under the heading of *Vihara*, which are necessary for the *Swasthya Rakshana* are as follows;

- To follow the principles of '*Dinacharya*', '*Ratricharya*' and '*Ritucharya*'.
- To avoid '*Vega Dharana*' and '*Udheerana*'.
- To follow the principles of '*Pathya in Ahara - Vihara*'

Etymology and Definition

- **Vachaspatyam**^[4]

विहारपु- वि + ह- घञ

क्रिडार्थपदाभ्यांगमने

अमरः - भ्रमणे

स्कन्धेलोलायां

बौद्धदेवालयमेदि

The word *Vihara* is derived from '*Hru*' *Dhatu* with '*Vi*' *Upasarga* and '*Ghan*' *Pratyaya*.

- **Shabdakalpadruma**

विहारपु- वि + ह- घञ

क्रिडार्थपदाभ्यां

गमनम्। तत्पर्यायः। परिक्रमः। इत्यमरः॥

- **Monnier Williams**^[5]

Distribution, Transportation, Wondering, Roaming.

Dinacharya

In the context of *Swasthya Rakshanartha*, *Dinacharya* can be expressed as the health generated by daily activities. Following a proper *Dinacharya* is one of the best methods to prevent disease, promote good health and prolong life.

Ayurveda suggests balance in the function of *Dosha*, *Dhatu*, *Mala* as well as *Agni* throughout a day and accordingly the daily routine should be planned. For maintaining healthy conditions of body and mind each and every individual should follow the concept of *Dinacharya*.

The *Dinacharya* of an individual is given prime importance in our *Shastras* for promotion of health and preservation of ill health. *Dinacharya* mainly give the guidelines for the observance of wholesome regimens in healthy and avoidance in certain diseased conditions.

Derivation and Definition

The word *dinacharya*;

- Refers to the daily activities (प्रतिदिनं कर्तव्या चर्या दिनचर्या ||)^[6]
- The word "*Dina*" is used to refer day (Break down from night.) दिन- दृतिखण्डयतिमहाकालमिति | and "*Charya*" for activities, duties to be carried. So *Dinacharya* means the activities that are to be adopted in a day.
- The activities included are *Brahma Muhurtha Utthista*, *Malavisarga*, *Acamana*, *Dantadhavana*, *Jihvanirlekhana*, *Gandusha* and *Kavala*, *Tambula Sevana*, *Nasya*, *Anjana*, *Dhoomapana*, *Vyayama*, *Abhyanga*, *Udvardana*, *Snana*.

Contraindications of some *Pathya Viharas*

<i>Pathya Vihara</i>	Contraindicated conditions
<i>Dantadhavana</i>	<i>Ajeerna</i> , <i>Vamathu</i> , <i>Shwasa</i> , <i>Kasa</i> , <i>Jwara</i> , <i>Ardita</i> , <i>Trishna</i> , <i>Asyapaka</i> , <i>Hrudaya-Netra-Shiro-Karna Amayi</i> . ^[7]
<i>Tambula Sevana</i>	<i>Kshata</i> , <i>Pitta</i> , <i>Asra</i> , <i>Visha</i> , <i>Murcha</i> , <i>Mada</i> , <i>Sosha</i> . ^[8]
<i>Abhyanga</i>	<i>Kaphagrasta</i> , <i>Samshudhya</i> , <i>Ajeerna</i> . ^[9]
<i>Snana</i>	<i>Ardita</i> , <i>Netraroga</i> , <i>Aasya (Mukha) Roga</i> , <i>Karnaroga</i> , <i>Atisara</i> , <i>Adhmana</i> , <i>Peenasa</i> , <i>Ajeerna</i> , <i>Bhuktavan (Krtabhajanah)</i> . ^[10]
<i>Vyayama</i>	<i>Raktapitta</i> , <i>Atikarshita</i> , <i>Aayasa</i> , <i>Bala</i> , <i>Vrdha</i> , <i>Ucchairbahubhashaka</i> , <i>Kshudita</i> , <i>Trishita</i> . ^[11]

Ratricharya

The regimen that is followed from evening hours to night is included under *Ratricharya*, which should be

adopted for maintenance of health and prevention of diseases.

Apathya Vihara during *Sandhya Kala* (evening hours)

Apathya Vihara	Upadrava
Ahara (Intake of food)	Vyadhi Utpatti (Produces diseases)
Maithuna (Sexual intercourse)	Garbha Vikriti (Leading to deformity in the foetus)
Nidra (Sleep)	Niswataa (Produces poverty)
Sampatam (Reading)	Ayurhani (Leads to loss of life span)
Gati (Walking)	Bhayam (Leads to fear)

Nidra

Nidra is equally important as *Ahara* for proper *Shareera Upacaya* and *Swasthya Rakshana*.

- **Importance of proper sleep**^[12]

Hita And Samyak Kalavath Nidra brings about *Dhatusamyata*.

- **Benefits of Nidra**

Sukha, Dukha, Pushti, Karshya, Bala, Abala, Vrushata, Klibata, Jnana, Ajnana, Jeevitam, Mrtyu - all these occur depending on the proper or improper sleep. Proper sleep leads to increase in *Agni* (digestive power) and *Dhatusamyata* (Proper structure and functioning of *Dhatu*). *Acharya Sushruta* adds *Varna, Utsaha* to the merits of proper sleep.^[14]

Vyavaya (Maithuna)

The rules and regulations that should be followed in sexual activities are important. By properly executed and controlled sexual acts one gains happiness and strength. Several instructions regarding place, time of act and selection of the partner are described.

Practice of sexual intercourse according to *Ritu*

- *Vasanta* and *Sarad Ritu* – Once in 3 days
- *Varsha* and *Greeshma Ritu* – Once in 15 days

- *Hemanta* and *Shishira Ritu* – According to his desire

A menstruating woman should observe celibacy.^[15]

Ritucharya

The constitutional imbalance and imbalance of *Dosha* occur with the natural changes of the *Ritu*. These changes can be relieved by the *Ahara* and *Vihara* that is designed to be observed in each *Ritu* termed as *Ritucharya*. The physiological variations in the *Shadritu* may reach a pathological state and manifest as diseases, if a proper precautions is not taken to counteract the effect of *Dosha*. Considering this fact our *Acharyas* have prescribed a detailed set of regimens which include *Ahara* and *Vihara* that need to be followed in specific *Ritu*. The knowledge of this *Pathya-Apathya Ahara Vihara* becomes a must for *Swasthapurusha*. Only by following *Pathyaahara* and *Vihara* suitable for the changes in the external environment one can preserve health and protects the body from diseases.

Derivation and Definition

The word *Ritu*;

- Derived from the Sanskrit word - 'Ri' which means 'to go'.
- *Ritu* means time, suitable time.^[16]
- As per *Shabdha Kalpa Druma*, two months (*Masadwayam*) together called as *Ritu*. There are 6 *Ritus* and 12 months.
- *Acharya Dalhana* has mentioned that *Ritu* is synonym of time and *Carya* is the regimen (ie., *Ahara* and *Vihara*) to be followed.^[17]

Acharya Vagbhata has mentioned that *Ritucharya* is change in regimens in response to change in climatic conditions.^[18]

Pathya - Apathya In Ritucharya

Each season has an inherent dominance of certain *Gunas* paving the way for aggravation or pacification of *Doshas*. So the aim of *Ritucharya* is the enhancement of opposite *Gunas* of that season so as to neutralize the tendency of *Dosha* vitiation. So

Ritucharya is a predesigned plan of *Ahara* and *Vihara* which varies for each *Ritu*.^[19] This can prevent the physiological variation occurring in each *Ritu* from converting to a *Vyadhi Avastha*.

Pathya-Apathya Rasa In Shadritu

Ritu	Pathya Rasa	Apathya Rasa
Shishira	Madhura, Amla, Lavana	Katu, Tikta, Kashaya
Vasantha	Tikta, Katu, Kashaya	Amla, Madhura
Grishma	Madhura, Tikta, Kashaya	Lavana, Katu, Amla
Varsha	Madhura, Amla, Lavana	Katu, Tikta, Kashaya
Sarat	Kashaya, Tikta, Katu	Lavana, Amla, Madhura
Hemanta	Madhura, Amla, Lavana	Katu, Tikta, Kashaya

Apathya Viharas In Shadritu^[20]

SN	Ritu	Apathya Vihara
1	Hemanta and Shishira	<ul style="list-style-type: none"> Vata aggravating food such as Laghu, Sheeta and Ruksha. Sheeta Paniya. Exposure to strong and cold wind.
2	Vasanta	<ul style="list-style-type: none"> Food – Guru, Snigdha, Amla, Madhura. Diwaswapna. Nava Dhanya and Sheeta Paniya (cold drinks).
3	Greeshma	<ul style="list-style-type: none"> Vyayama, Atapasevana, Vyavaya. Madya prohibited if necessary diluted with more water.
4	Varsha	<ul style="list-style-type: none"> River water, Manda.

		<ul style="list-style-type: none"> Divaswapna. Drava Ahara. Walking by bare foot.
5	Sarat	<ul style="list-style-type: none"> Atapa sevana, Vasa, Taila, Anupamamsa. Kshara, Dadhi, Divaswapna, Tikshnamadya.

Benefits of following Hita Vihara

- Suchita - Maintenance of hygiene
- Suprasannendriyata - Brightness of Indriyas,
- Balalabha - Strengthens the body
- Ayusholabha - Promote the health and longevity
- Soumanasyata - Keep the mind at peace and harmony.

DISCUSSION

Need / Importance of Hita Vihara

Vihara (lifestyle) in the ancient times was a little bit different than that of today. During that time, requirements of a person were minimum and faced less stress and strain. One could look after his health and could spend sometime for keeping himself fit. The persons were following some specific measures, mentioned in the *Dinacharya* like *Abhyanga*, *Snana*, *Dhumapana*, *Vyayama* etc.,

In today's hectic and materialistic life, rarely people get time to think of their own health and fitness. Hence many people think that these entire daily regimens are impossible to follow. But is the need of hour to follow it by understanding its importance for the well being. By following the regimens mentioned under the heading of *Vihara* in a classical texts of Ayurveda in a proper way, the body elements begin to restore the normal state, susceptibility towards diseases disappears, the body elements get aggrandized and the pace of age gets slackened and by following *Ritucharyavidhi* according to *Prakriti*, never suffers from severe disorders caused by seasonal factors.

Dinacharya

Dinacharya means to merge daily cycle with the natural cycle of the Sun, Moon, Earth and the other universal rhythms. *Dinacharya* is the best way of living that one can do to stay in balance, to prevent disease. Health depends on how one spends each day. In order to keep oneself healthy, each person must try to adjust with the constant changes one faces everyday. Individual health care gives due emphasis by lying down rules regarding *Dinacharya* right from getting up from bed in the morning till one goes to his bed in the night.

Ratricharya**Role of Nidra In Swasthya Rakshana**

As *Nidra* is one among the *Trayopastambha*, it supports the body for proper functioning. Proper sleep leads to increase in *Agni* and *Dhatusamyata*. For *Swasthya Paripalanartha* one has to get up during *Brahma Muhurtha*, which is *Ayushkara*. *Samyak Nidra* is a *Karana* for *Sukha*, *Pushti*, *Bala*, *Vrushata*, *Jnana* and *Jeevana*. If a person involves in *Diwaswapna*, then *Kapha-Pitta Prakopa* takes place in the *Shareera* and leads to *Agnidushti*. But in *Grishma Ritu*, *Diwaswapna* has advised for *Swastha Purusha* except *Kapha Prakriti Purusha*. Because in *Greeshma Ritu* nights become shorter and *Vata* gets aggravated in the *Shareera*. To subside *Vataprakopa Diwaswapna* is indicated. *Nidra* is a normal function of *Kapha*. *Dharana* of *Nidra* leads to vitiation of *Udana Vata* and *Samana Vata* which hampers the normal functions of *Udana Vata* like *Prayatna*, *Urja*, *Bala*, *Smriti* etc., and *Samana Vata* like digestion and also exhibits the symptoms like *Jrmbha*, *Angamarda*, *Tandra*, *Shiroroga* and *Akshi Gourava*. So one has to not suppress the *Nidra* for *Swasthya Paripalanartha*.

Role of Vyavaya In Swasthya Rakshana

For *Swasthya Paripalanartha*, one has to involve in *Vyavaya* according to his desire during *Hemanta* and *Shishira*, where *Bala* of the *Purusha* is highest, during *Vasantha* and *Sharad* after every 3 days, where *bala* is medium and during *Varsha* and *Greeshma* every 15 days once, where *Bala* is lowest in this condition. One

has to observe celibacy in *Rajaswala*, because there will be *Dhatu Shaitilya* and *Vata Prakopa*.

Significance of Ritucharya In Swasthya Rakshana

Ayurveda has depicted various rules and regimens (*Charya*), regarding *Ahara*, *Vihara* and *Achara* to acclimatize seasonal enforcement easily without altering bodily homeostasis. To achieve the prime principle of Ayurveda i.e., *Swasthya Rakshana*, change in diet and practices in responses to change in climatic condition should be adopted. *Ritucharya* is the way which has been setup the regimen for various seasons on analytical thinking to obtain *Swastha*.

In *Tasyashitiya Adhyaya* of *Charaka Sutra Sthana*, it was said "*Tasya Shitadiya Ahaarabalam Varnascha Vardhate. Tasyartusatmyam Vaditam Chestaharvyapasraya*", which means the strength and complexion of the person knowing the *Hita Ahara* and *Vihara* for every *Ritu* and practicing accordingly are enhanced.

There is a fundamental harmony between the universe and human being which is known as health and it can only be maintained for a long time through proper understanding of nature's laws. One among such laws is *Rtusandhi*. *Sandhi* is the juncture of two things. *Rtusandhi* transition between two *Rtus*.

The seven days at the end and commencement of *Rtus* is known as *Rtusandhi* (interseasonal period). It is the period in which body adopts itself to stressors of the coming season. Duration required ensuring an effective and optimum biological adoption is specified by the term *Rtusandhi*. The regimen prescribed for this period is calculated to help in a smooth change over as to remain *Swasthya*. *Ritu* has its influence from the time of conception until death. For *Swasthya Paripalana* it is essential to follow *Ritusatmya* i.e., the regimen told for the specific *Ritu* for specific duration along with *Ritusandhi*.

The influence of seasonal rhythm on *Swasthya Lakshana* i.e., physical, mental and social spiritual health dimensions is well appreciated by Hippocrates. He says; "Whoever wishes to investigate medicine properly should proceed thus; in the first place to

consider the seasons of the year and what effect each of them produces." So with the knowledge of *Ritucharya* can surely avoid the *Vikara Utpatti* by practicing the regimen in accordance with the *Ritu* to maintain *Dhatu Samyata* and to be *Swasthya* ever.

CONCLUSION

Ayurveda being the science of life with prime motto *Dhatu Samyata* and very well explained the concept of *Swasthya Rakshana* in *Swastha* and *Vikara Prashamana* in *Atura* in the form of *Trisutra*. The knowledge of *Trisutra* of *Swastha* is the best way to prevent the disease and to protect the health in healthy individuals. *Hetu Sutra* for *Swastha* is *Samayoga* of *Indriya Artha*, *Prajna* and *Kala*. For *Shareera Anupalana* or *Rakshana* from *Vikara Utpatti Swasthya Poshaka Hetus* like *Ahara*, *Vihara* and *Achara* plays a significant role. Attainment of *Dhatusamyata* for healthiness or wellbeing in individual is determined by *Shareerika* and *Manasika Karma* which are practiced in day today activities with respect to *Ahara*, *Vihara*, *Achara*, which are the components of *Swasthya Hetu*. These components determine the *Swasthya Avastha* (health status) of *Purusha*. Among these three *Swasthya Poshaka Hetus*, the principles of *Vihara* like *Dinacharya*, *Ratricharya*, *Ritucharya* play a significant role in *Swasthya Rakshana* based on *Karya-Karana Siddhantha* where *Vihara* acts as *Karana*, *Dhatusamyata* is its *Karya*.

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