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# Vihara Sankalpana according to Sushruta Samhita - A Literary Review

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## ABSTRACT

The word *Vihara* implies the life supporting activities. The main cause of stressful life is improper usage of *Vihara*. The *Vihara* gives more emphasis on prevention and maintenance of health. Ayurveda plays an important role in the management of various diseases and lifestyle disorders and help the people to come out of the various health ailments. The aim of Ayurveda is to achieve the four *Purusharthas* (*Dharma, Artha, Kama* and *Moksha*). These can only be achieved through good health and the good health can be achieved through Ayurveda. The importance of *Vihara* is being underestimated in the fast moving modern world. The customs in activity, the ways of sleeping, travelling, eating habits of the fast moving modern world. The present literary study implies an unique effort towards creating awareness about *Vihara* for healthy life with the help of *Sushruta Samhita*.

**Key words:** *Sushruta Samhita, Vihara Sankalpana, Dinacharya, Rutuchraya.*

## INTRODUCTION

Ayurveda is complete guide on *Ahara* and *Vihara*. Proper *Ahara* and *Vihara* leads to good health whereas the improper *Ahara* and *Vihara* leads to diseases. Three sub pillars of life called *Trayaupasthambha* In that two i.e. *Nidra* and *Bramhacharya* comes under the category of *Vihara*. *Acharya Sushruta* explains, the excellence of speech (Activity related to *Vachika Vihara*) understand depth of subject physician should have excellence of hand skills like surgery (*Kayika Vihara*), Physician should manage even the severe but curable diseases with

enthusiasm (*Manasika Vihara*). The physician who should try to follow the above mentioned activities definitely one should achieve success. Thus to become a skilled physician one should follow the *Vihara Sankalpana*.

## OBJECTIVE OF THE STUDY

To understand *Vihara Sankalpana* from *Sushruta Samhita* and, to collect, compile, classify and interpretation of *Vihara Sankalpana*

## MATERIALS AND METHODS

Literature regarding *Vihara* was collected, compiled, and interpreted from the *Sushruta Samhita* with *Dalhana's* commentary and other allied literature.

## DISCUSSION

The compiled references are categorized into 3 parts viz;

1. *Vihara for Swastha*
  - A. *Sevaniya Vihara for Swastha*
  - B. *Varjaniya Vihara for Swastha*
2. *Vihara as Nidana*

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A. *Vyadhi Janaka Vihara*

B. *Vyadhi Bodhaka Vihara*

### 3. *Vihara as Chikitsa*

A. *Sevaniya Vihara (Rugna Sapeksha)*

B. *Varjaniya Vihara (Rugna Asapeksha)*

*Vihara* for *Swastha* is the one which neither increase nor suppress the level of *Doshas* and thus maintain the balanced state of the body. Thus the healthy person should follow it. *Vihara* which is beneficial to individual according to one's own constitution is called *Hitakara Vihara* and the *Vihara* which is harmful to an individual to one's own constitution is called *Ahitakara Vihara*.

Types of *Vihara* - *Dalhana* enumerated 3 types of *Vihara*;

1. *Kayika Vihara* - Physical activity. E.g exercises, running, swimming, dancing, walking, sitting, standing, sexual intercourse etc.
2. *Vachika Vihara* - Verbal activity. E.g. singing, speaking, reading, debate etc.
3. *Manasika Vihara* - Mental activity. E.g meditation, emotions, thinking etc.

*Acharya Sushruta* considers *Krodha, Lobha, Bhaya*, etc. are the mental disorders. And the root cause of these are *Icchha, Dwesha*.<sup>[1]</sup>

#### Types of *Vihara*<sup>[2]</sup>

1. ***Gamana*** - refers *Pada Viharana, Gamana (Prayana), Gamana*.<sup>[3]</sup> The term *Gamana* includes all these activities in which certain distance is crossed over with activity of the feet, *Yana, Dhavana, Plavana* etc. can be included in it.
2. ***Chankramana*** - *Paribhramana*,<sup>[4]</sup> *Kutilagatya Paribhramana*. The *Chankramana* is term can be taken as parallel to walking may be repeatedly with speed, but it is different from *Gamana*, which is more wider term.
3. ***Sthana*** - *Sthana* is the place, or situation.<sup>[5]</sup>
4. ***Asana*** - The word *Asana* implies sitting.<sup>[6]</sup>

Good conduct of medical student, *Vajikara Vihara, Buddhi* and *Medhakara* activity, *Garbhini Vihara*, Activities for good health, *Sadvrutta* ( code of noble conduct), *Rutumati Charya*.

*Acharya Sushruta* has given a code of daily conduct from getting up in the morning to night and for keeping oneself away from diseases. *Swastha* person should follow the activities which helps to maintain equilibrium of basic elements in the body. These are mentioned here,

One should cut nail and hair in proper time and should wear white clothes, a light turban and footwear. He should carry an umbrella and a stick and speak appropriate and sweet words. His attitude to others should be good and worship of gods and always give respect to guests, *Bramhanas*.

One should stay away from villages where diseases are epidemic, where wild and horned animals are present, always carry stick during walk and perform gentle walking on feet.

Cutting the hair and the nails gives pleasure, feeling of lightness and energy. While wearing clean cloths protects from dirt and improves complexion, a turban is beneficial for the hair and protect head from wind, hot sun and dust. An umbrella serves similarly by safeguarding a person from rains, wind, sun and improving his vision and *Ojas*. Carrying a stick during walk is desirable because it rids one of the fears of dogs, snakes and mainly providing support. The worship of gods, guests and *Brahmanas* gives high repute, long life, prosperity and place in heaven after death.

#### *Vihara Varjana for Swastha*

*Varjana* means to avoid. *Varjaniya Vihara* means one should not perform the improper activities and avoid such activities. The improper activities vitiate *Doshas* in such a manner that they become harmful for the body. So they are termed as *Varjaniya Vihara* and are strongly contraindicated.

Ayurveda explains do's and don'ts about *Vihara* which are important factors to maintain the health of an individual .

The specific reference comes in this chapter outlined below:-

- *Varjaniya Vihara* for *Swastha*.
- *Varjaniya Vihara* for *Rūtumati*.
- *Nishidha Vihara* in *Garbhini*.
- *Varjaniya* activities for *Vaidya*.
- *Vihara Varjan* for *Sutikā*.
- *Varjaniya Vihara* for King

The common *Varjaniya Vihāras* for *Swastha* are mentioned below

One should not follow Excessive - Sleeping, awaking, lying down, standing, travelling on vehicles, ridding, sitting, jumping, swimming, laughing, talking, sexual intercourse, physical exercise.

Few references as *Vihara* contraindicated for *Swastha* person is out lined below;

- Avoid bath with very cold and hot water water in winter and summer.<sup>[7]</sup>
- *Acharya Sushruta* has explained that; bathing head with hot water should avoid because it is always harmful to eyes and produces diseases of eyes, head.
- *Varjaniya Vihara* (activity) for *Ritumati* during menstrual period, from the first day. The women should be *Bramhacārini* and avoid the following activities ; otherwise the child is likely to born with deformities.

#### Activity by a woman during menstrual cycle and affects on foetus

- Day sleep - Sleepy child
- *Anjana* - Loss of vision
- Crying - Abnormality in vision
- Bath and *Anulepa* - Unhappy.
- *Abhyanga* with oil - skin diseases
- To cut Nail - *Kunakha*
- *Pradhavan* - Unstable

- Laughing - Teeth, lips and tongue become blackish
- Excessive talk - Gossipy.
- Excessive hear - Unable to hear
- *Avalekhana* - Hairless
- Exposure to wind - *Unmatta*

#### *Varjaniya Vihara* for *Garbhini*

*Garbhini* should avoid sexual intercourse, physical exercise, too much of Nourishment or very emaciated, sleeping during day and live awake at night, riding on animals/vehicles, sitting on her heels for long periods, suppression of the urges of the body.<sup>[8]</sup>

#### *Varjaniya Vihara* for *Sutika*

*Sūtikā* (women in perpuerium) should avoid exertion, sexual intercourse. Because during perpuerium those diseases which arises from improve conduct these diseases will be either curable with difficulty or even incurable due to lack of nutrition. Hence she should avoid improper activity.<sup>[9]</sup>

#### *Varjaniya Vihara* for *Vaidya*

The ideal physician should avoid sitting together with women, staying, unmindful laughing.<sup>[10]</sup>

#### *Varjaniya Vihara* for *Raja* (King)

Enemies generate poison due to anger, finding fault in his behaviour and try to kill king by poisoning; sometimes *Visakanya* (poison girl) who desirous of wealth engaging king in sexual activity hence king should such activity and always protected from poison. Such a other activities which should not produce specific diseases but These are code of unethical conduct (Improper behaviours) are outlined below.<sup>[11]</sup>

- Avoid sleep sitting excessive at one place exposure to sun, swimming, travelling.<sup>[12]</sup>
- Avoid irrelevant activities.<sup>[13]</sup>
- Avoid improper activities.<sup>[14]</sup>
- Avoid unsuitable activities.<sup>[15]</sup>
- Avoid suppression of natural urges.<sup>[16]</sup>

- Avoid scratching the earth, extending legs, yawn, breath deeply.<sup>[17]</sup>
- Avoid touching dirty hairs, move hairs, make sound<sup>[18]</sup> etc.
- Avoid exposure to wind, hold neck unevenly, sit near fire just after taking food, excessive standing, awaking, walking, coitus, sleep, swimming, jumping, talking, riding, sitting.<sup>[19]</sup>
- Avoid sleep with head downwards, eating without washing hand, suppression of natural urges and sitting arrangement.<sup>[20]</sup>
- Not See image in water unclothes and not move in water.<sup>[21]</sup>
- Avoid gambling, unusual gossips and excessive focus on musical programs not wear others ornaments, clothes, shoes etc. and touch cow, *Brahmana* without washing hands after unhygienic disorders.<sup>[22]</sup>

For protection from diseases one should avoid above mentioned activities.

### RUTUCHARYA

The positive health is to be obtained by strictly observing the prescribed rules of *Dinacharya* and *Rutucharya*. We know that the stability of *Doshas* has directly depended on diet, activity as per Seasonal regimen. *Acharya Sushruta*<sup>[23]</sup> has described one who lives according to this way in every season, never suffers from severe disorders caused by seasonal factor.

So, to maintain health, everyone should always observe the rules of seasonal regimen.

**Varsha Rutu Sevaniya Vihara** - *Saagnivatagraha Gurupravarana Yukta Shayana, Gajapristha Yana.*

**Sharad Rutu** - *Shweta Sumanomalyadharana, Pradosha Kala Nirmala Laghumbara Dharana, Plavana Kamalatpala Shaliyukta Varipurana.*

**Varjaniya Vihara** - *Varsha Rutu Varjaniya Vihara - Ativyayama, Ati Maithuna, Divaswapa, Atiatapa Sevana, Ati Bhubashpsevana.*

**Sharad Rutu** - *Divaswapna, Ratrijagarana, Atiatapasevan, Ati Maithuna Sevana*

**Hemanta Rutu** - *Sevaniya Vihara - Garbhagrihodara Shayana,*

**Asevaniya Vihara** - *Diwaswapna*

**Vasanta Rutu Sevaniya Vihara** - *Vyayama, Niyiddha, Margagamana, Koshnajala Snana, Stree Sevana.*

**Asevaniya Vihara** - *Diwaswapna*

**Grishma Ritu Sevaniya Vihara** - *Chandana, Kamala, Utpala, Pushpmalyadharan, Laghu Vastra Dharana, Sheeta Gruha Sevana.*

**Asevaniya Vihara** - *Ativyayama, Ayasa, Maithuna Sevana.*

**Pravrt Rutu Sevaniya Vihara** - *Alpa Vata Yukta Nivasa, Mridu Shayya Sevana.*

**Asevaniya Vihara** - *Ati Atapa, Diwaswapna, Vyayama.*

Apart from the *Rutucharya* some activities are stated to be performed in certain ritual. These are found at the places other than *Rutucharya* chapter, viz;

**Rutu Anusara Sevaniya Vihara**

*Grishma Rutu - Diwaswapna*<sup>[24]</sup>

*Sarva Rutu - Balardha Vyayama* <sup>[25]</sup>

**Rutu Anusara Asevaniya Vihara**

*Snana with Ati Ushna Jala - In Ushna Rutu*<sup>[26]</sup>

*Snana with Atishita Jala - In Sheeta Rutu*<sup>[26]</sup>

### CONCLUSION

For the maintenance of health *Vihara* factor plays equal role as *Ahara*. *Vihara* plays major role in treating diseases along with *Aushadhi Chikitsa*. Specific *Vihara* is capable to develop '*Sthānavaiḡṇya*' (e.g. *Swarbheda Vyadhi*). Specific *Viharajanya Vyadhi* can be treated by specific *Viharaja Chikitsa*. *Vihara Hetu* plays very important role in *Samprapti* of various *Vyadhi Sushruta Samhita* reveals therapeutic importance of certain *Vihara* which are not found *Charaka Samhita*. On the basis of discussion following conclusion could be drawn. Discussion is best tools for *Buddhimedhakara* activities.

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