

CONTRIBUTION OF AYURVEDA-TRADITIONAL PRACTICE OF ANCIENT MEDICINE, IN FOUNDATION OF BASIC TENETS OF EXERCISE

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ABSTRACT

Human life consists of mainly three types of activities –physical, mental, emotional. Physical activities are the base of remaining two. Balanced physical activities are the only tool, to keep one fit and healthy. Thus physical education will have a great future for better healthy future of coming generations. Proposed article aims to compare universally accepted basic tenets of exercise and ancient ayurvedic perspective of *Vyayama* (exercise). For this purpose classical texts of Ayurveda and literature regarding exercise was collected and analyzed thoroughly. It was found that the essence of exercise is very well defined and described in the fundamental texts of Ayurveda. Very well explained in the chapters of Dincharya, Ritucharya, Sadvrutta, Aachar Rasayana. when to do exercise, who is able to do it ?, dos and don'ts regarding exercise- each and everything is elaborated in a simplified manner. Hence Ayurveda should be considered as a trailblazer in establishing the basic tenets of exercise and it can be used as medicine in different types of postural deformity.

INTRODUCTION

Western concept of Exercise is derived from the word “exertion”. The activity which exerts some pressure over the specific organ or system or certain muscle group is comes under exercise, in today's scenario young as well as old generation are becoming fanatic about gymming and getting more maniac about body building, sculpting and six packs etc. In

Ayurveda, “*visheshena Aayaamah*” is the origin of the concept “*Vyayama*” – today we call it as exercise. But in traditional systems of yoga and Ayurveda, it is not like that. One has to follow some rules before and after exercise. Even the terminologies they used are also totally different, one increases GABA (special type of secretions of body after exertions) and another reduces it, how wonderful the ancient Indian science, that maintains the body equilibrium and also boost up the energy level without extreme exertion! *Vyayam* depicts the significance of very natural and normal postures or activities of body that promotes and ignites the internal energy and power which is already present there inside one self. It makes the person powerful and efficient in routine activities of one’s life.

Before 200 BC(ch,) charaka described the importance of healthy life. health(*Arogya*) as an excellent source to acquire virtues(Dharma), wealth(*Artha*), gratification(*Kama*), emancipation (*Moksha*). Master have set the goal of life sciences as curing those afflicted by diseases and protecting those who are healthy. In this sense, physical education can also act in preventive aspect of disease. There are still some doctors whom routinely prescribing various types of asanas and vyayamas in different types of neurological disorders, so physical activities like *vyaayamas* can also acts as an medicine. According to charaka person should presume three desires for life, those are 1. Desire for healthy life (*Praneshana*). 2. desire for wealth(Dhaneshana). 3 desire for great beyond after this life(parlokeshana)*(CS Su.ch11/3 v.).^[1]

AIM

1. To study the Ayurvedic concepts of vyayam in view of modern aspect of exercise
2. To study Traditional ancient *aasanas* in view of *vyayama*

MATERIALS AND METHODS

Classical texts of Ayurveda viz. Charaka samhita (C.S.), sushruta samhita(S.S), astangsamgraha(A.S.), astang hridayam(A.H.) were consulted as research references of ancient exercise. Literature available regarding modern exercises was also collected. These references from both streams of knowledge were compared and analyzed.

DISCUSSION

Such a physical action which is desirable and is capable of bringing about bodily stability and strength is known as physical exercise (definition of *Vyayama*- charaka su. 7/30)*.^[2] Physical exercise is to be practiced only in moderation. If they are over done, they cause over exertion,

giddiness, etc., which is not desirable. So they are to be practiced until they bring about lightness, etc. in the body (Susruta Ch. 24/80)*.^[3]

Good effects of Exercise: Physical exercise brings about lightness, ability to work, stability, resistance to discomfort and alleviation of dosas (especially kapha the main cause of obesity and heaviness), depletion of excess fat, distinct physique accrue from *vyayama*.^[4]
*(A.H.ch.2/10v.)

Ineligibility for exercise -persons suffering from diseases of *vata*, and *pitta*, children, the aged people and those having indigestion should avoid it.

Eligibility for exercise –Persons who are strong and who indulge in fatty foods daily, in cold seasons, and spring, season, should do it to half their strength (capacity) only; While others (and in other seasons) should do it mildly. *Ardhshakti vyayama* is an ideal way to do exercise. It is half of capacity of the person is understood by appearance of perspiration on his forehead, nose, axilla, joints of the limbs and feeling dryness of the mouth.^[5]
*(commentary of Chakrapani- CP on Charak Samhita).

Post exercise: One should massage all parts of the body comfortably, * (A.H.Su.ch.2/12 v.).

Side effects of over exercise

Thirst, emaciation, consumption, severe dyspnea, (difficult to excess breathing), bleeding disease through different parts of the body, exhaustion, feeling of debility (even without any work), cough, fever, and vomiting, are caused by excessive exercise. (CS Su.ch7/33v.).

Those who indulge in too much of physical exercise, keeping awake at nights (loss of sleep), walking long distance, sexual intercourse, too much of laughing, speaking, and such other strenuous activities perish, just as a lion . after vanquishing an elephant. The lion though vanquishes and kills the elephant, dies soon afterwards due to severe strain and consequent exhaustion. This stimulus is to impress upon avoiding excess of physical work. CS Su.ch7/35 v.).

Contraindications of exercise

Exercise is contraindicated for persons who emaciated due to excessive sexual activity, weight lifting, and *by travelling on foot, and for those who are in grip of anger, fear, exhaustion, and for the children, for the old persons, and for persons having *vaatika*

constitution – very lean bodies, quick tempered people, and profession of speaking too much(CS Su.ch7/2 v.). One should not do exercise while he is hungry and thirsty too. In modern concept, people do exercise to release there stress harmones are under pressure, when they–exactly opposite of Ayurved concept of Vyayama(A.H.Su.ch.2/14 v.).

Features of correct exercise

Perspiration enhanced respiration, lightness of the body, inhibition of the heartrate, and such other organs of the body are indicative of the exercise being performed correctly. *(commentary of chakrapani- CP on charaksamhita).

Very huge concept in brief was discussed here to make people aware of the fact, Our culture is too advance than any other pathies. But we are not aware of it.

CONCLUSION

The above review reveals that, Ayurveda places great emphasis on exercise- *vyayama* before 2000 years when modern science even not emerge. Concepts similar to respect for autonomy, beneficence, non-maleficence, and justice are found in Ayurvedic texts. Ayurvedic *vyayama* concept are more oriented towards principal of beneficence, freedom from disease, non-maleficence, than the principal of autonomy. Hence, Ayurveda should be recognized as a pioneer in foundation basic tenets of exercise and can help to fulfill the needs of pluralism. today's hectic lifestyle leading to improper diet and exercising habits leading to various metabolic disorders like diabetes, hypothyroidism, PCOS etc. are the root cause depression.

Abbreviations used- sutra- su., chapter -ch., verse-v, chakrapani- CP vancoure style of referencing is used.

REFERENCES

1. Charaka Samhita CS Su.ch11/3 v.
2. Charaka Samhita su. 7/30.
3. Sushruta Samhita susrut chi.24/80.
4. Astang Hridayam A.H.ch.2/10v.
5. Commentary of chakrapani- CP on charaksamhita.