

**PATHYA VIHARA: A NOTION FROM YOGARATNAKARA****Dr. Vikalp Kubavat*¹, Dr. Amit Upasani², Dr. Sreekanth V. M.³, Dr. Rajshree Chitre⁴**

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ABSTRACT

Ayurveda is science of life for the prevention as well as cure of disease. Importance of *Aahar* and *Aushadhi* in concern with daily regimen and seasonal regimen are explained in Ayurveda. *Vihara* is mentioned as one major causative factor for every disease manifestation. *Nidana Parivarjana* (devoid of causative factor) is also a major protocol for pacifying the disease. Yogaratnakara has mentioned *Vihara* (lifestyle) according to present era and also given *Pathya* and *Apathya Vihara* in every disease condition. Here, an attempt is made to enlighten and summarize such *Pathya Vihara* in various diseases conditions described in Yogaratnakara.

KEYWORDS: *Vihara*, Lifestyle, *Pathya*, Yogaratnakara.

INTRODUCTION

Ayurveda is the science that gives equal importance to *Aahar* and *Aushadhi*. *Vihara* also plays key role in the maintenance of health. The ways to overcome the disease and also the maintenance of good health are the two main objective of Ayurveda. Some negligence in *Aahar* and *Vihara* can leads to disease state. Hence one must follow the basic principles for healthy life mentioned in the Ancient Ayurvedic literature. *Vihara* grossly divided as *Pathya*

Vihara & Apathya Vihara. Ayurveda has described specific diet & lifestyle pattern in disease conditions which are known as *Pathya*.

Yogaratanakara is treatise of 19th century. Yogaratanakara is one of the most popular disquisition in Ayurveda system of medicine as one can get the information about the preparation method of variety of formulations, causative factor and the treatment of diseases at one roof only. The author of treatise is unknown. Author has not disclosed his identity throughout the text. This text is very straightforward to read as well as to understand.

In Yogaratanakara it is said that for the treatment of disease etiology, drug to be applied and *Pathya* are three important factors which should be studied thoroughly before starting the treatment. Planning of treatment by proper understanding of these three factors always yields a successful elimination of diseases. Yogaratanakara uses the analogy of *Ankura* (seedling) for progressive form of diseases. This *Ankura* will be dry and destroyed if it is not nourished by water; similarly, disease will be destroyed if a patient does not consume *Apathya Aahara* and *Vihara*.

The word *Pathya* is derived from root word *Patha* which literally means a way or channel. In *Shabdakalpadrumam* it is said that *Pathya* is beneficial for patients while *Apathya* harms them. These *Pathya Vihara* are described specifically to a particular disease condition as well as there are some *Pathya* mentioned which can be followed regularly for healthy individuals irrespective of disease condition.

OBSERVATION

Details of lifestyle (*Pathya*) explained in Yogaratanakara is depicted as Table 1: *Pathya Dinacharya* to *Anyā* (others). Table 2: Specifically used *Pathya Vihara* in varied diseased condition. Table- 3: *Shadavidha Upakrama* in varied diseased condition.

DISCUSSION

Pathya is one which is advantageous to overcome the diseased condition; on the contrary; *Apathya* is origin behind every disease (*Shabdakalpadruma*). Drugs & regimen which do not affect adversely to the body & mind (pleasant state of mind) are regarded as wholesome; those which adversely affect the body are considered to be unwholesome. But this cannot be accepted as general rule in absolute terms.

Langhana is the first and foremost important karma (among *Shadavidha Upakrama*) in Ayurved as it works on *Agni*. Every disease is nothing but “*Rogah Sarvepi Mandaganau*”.

Yogaratanakara explore the importance of *Pathya* in whole treatise. In one reference, Yogaratanakara gives resemblance of creeper as it grows up by continuous supply of water similarly disease condition worsens with continuous intake of *Apathya*. *Pathya* is important in healthy condition for preventive point of view.

TABLES

Table-1: *Pathya Dincharya* to *Anya* (others).

VYADHI	PATHYA VIHARA			
	DINACHARYA	RATRICHARYA	SADVIRTA	ANYA
<i>Jwara</i>				<i>Langhana</i>
<i>Navina Jwara</i>			<i>Maun Dharana, Krodha-Shoka-Kama tyag</i>	<i>Nirvata sthana</i>
<i>Jirna Jwara</i>	<i>Lepa karma, Snana</i>			<i>Sheetal upachara, Chandrama ki chandani seavana, Priya Ramniyo ka aalingana</i>
<i>Vishama Jwara</i>			<i>Vishnu Sahastra strota patha, Puranopanishada - shravana</i>	
<i>Abhighataja Jwara</i>	<i>Ghrita Abhyang</i>			
<i>Abhicharaja & Abhishapaj Jwara</i>			<i>Mantradi japa, Havanadi kriya, Mangalika strota pathana</i>	
<i>Aama Atisara</i>				<i>Langhana</i>
<i>Sarva Atisara</i>		<i>Nidra sevana</i>	<i>Upavasa</i>	<i>Vamana</i>
<i>Bhasmaka Roga</i>				<i>Diwaswapna</i>
<i>Aamajirna</i>				<i>Vamana</i>
<i>Vidagdhajirna</i>				<i>Langhana</i>
<i>Vistabdhajirna</i>				<i>Swedana</i>
<i>Rasaseshajirna</i>		<i>Shayana</i>		<i>Langhana, Diwaswapna, Nirvata sthana</i>
<i>Rajyakshama</i>			<i>Dhairya dharana, Nitya Ishtadevta</i>	<i>Aaushadh sevana,</i>

			<i>pooja, Devta evum Guru bhakti, Brahmacharya</i>	<i>Priya Geet- strotra-Shabda, Harsha, Aashvasana (Santvana)</i>
<i>Hikka</i>	<i>Nasya karma, Dhoomapana</i>	<i>Nidra sevana</i>		<i>Swedana, Vamana, Virechana</i>
<i>Swasa</i>	<i>Dhoomapana</i>			<i>Virechana, Swedana, Vamana, Diwaswapna</i>
<i>Murcha</i>			<i>Ved Shastra chintana, Aatmagyana vichar, Dhairya dharana, Parishrama</i>	<i>Ati Uchcha Bhasya, Adabhuta padarth darshana</i>
<i>Madatyaya</i>	<i>Chandana Lepa karma, Snana</i>			
<i>Vatarakta</i>	<i>Sneha mardana (Aaushadh yukt Ghrita evum Taila)</i>			
<i>Urustambha</i>				<i>Sarva ruksha kriya, Swedana</i>
<i>Udavart</i>				<i>Langhana</i>
<i>Aanah</i>				<i>Doshanusara pathya palana</i>
<i>Urograh</i>	<i>Sharira shuddhi</i>			
<i>Mutrakruchha</i>				<i>Sheetal valuka Sevana</i>
<i>Medoroga</i>		<i>Nidra tyag, Maithuna, Chankramana, Ratri jagrana</i>	<i>Parishrama, Chinta</i>	<i>Lekhana basti</i>
<i>Udarroga</i>				<i>Langhana, Virechana</i>
<i>Vardhma evum Vruddhi</i>	<i>Lepa karma</i>			<i>Sanshodhana, Basti karma, Swedana, Raktamokshana, Sira Bhedana, Shastra Kriya</i>
<i>Vidradhi</i>	<i>Lepa karma</i>			<i>Rechana kriya, Raktamokshana, Swedana</i>
<i>Mukha Roga</i>	<i>Kavala, Pratisarana,</i>			<i>Swedana, Virechana,</i>

	<i>Gandoosha dharana, Nasya karma</i>			<i>Vamana, Agnikarma, Raktamokshana</i>
<i>Karna Roga</i>	<i>Nasya karma, Dhoomapana</i>			<i>Swedana, Virechana, Vamana, Raktamokshana</i>
<i>Nasa Roga</i>	<i>Shiro abhyang</i>			<i>Snehana, Swedana</i>
<i>Netra Roga</i>	<i>Anjana, Lepa karma, Nasya karma</i>		<i>Manoshanti, Gurujan paada pooja</i>	<i>Aaschotana, Langhana, Swedana, Virechana, Sinchana, Pratisarana, Prapoorana, Raktamokshana, Shastra kriya,</i>
<i>Shiro Roga</i>	<i>Nasya karma, Dhoomapana, Lepa karma</i>			<i>Swedana, Virechana, Langhana, Sinchana, Raktamokshana, Agnikarma, Shiro basti</i>
<i>Visarpa</i>	<i>Lepa karma</i>			<i>Virechana, Vamana, Langhana, Raktamokshana</i>
<i>Visphotaka</i>				<i>Shodhana, Langhana, Vamana</i>

Table- 2: Specifically used Pathya Vihara in varied diseased condition.

Pathya Vihara	No. of Disease
<i>Swedana</i>	11
<i>Langhana</i>	10
<i>Vamana, Virechana</i>	08
<i>Lepa karma, Raktamokshana</i>	07
<i>Nasya karma</i>	05
<i>Dhoomapana</i>	04
<i>Diwaswapna</i>	03
<i>Nirvat sthana, Snana, Nidra sevana, Dhairyra dharana, Parishrama, Snehana, Sharira shuddhi, Sansodhana, Shastra kriya, Pratisarana, Agnikarma, Sinchana</i>	02
<i>Maun dharana, Krodha-Kama-Shoka tyag, Sheetal upachara, Chandrama chandani sevana, Priya ramaniyo ka aalingana, Vishnu sahastra stotra patha, Puranopanishada shravana, Ghrita abhyang, Mantradi japa, Havanadi kriya, Mangalika stotra patha, Upavasa, Shayana, Nitya ishtadev pooja, Devta evum</i>	01

guru bhakti, Brahmacharya, Aaushadh sevana, Priya geet-stotra-shabda, Harsha, Aashvasana (Santvana), Veda shastra chintana, Aatmagyana vichar, Ati uchcha bhasya, Adabhuta padarth darshana, Sarva ruksha kriya, Doshanusara pathya palana, Sheetal valuka sevana, Nidra tyag, Maithuna, Chankramana, Ratrijagrana, Chinta, Lekhana basti, Basti karma, Sira bhedana, Rechana kriya, Kavala, Gandoosha, Shiro abhyang, Anjana, Manoshanti, Gurujan paadapooja, Aaschotana, Prapoorana, Shirobasti

Table- 3: Shadavidha Upakrama in varied diseased condition.

<i>Shadavidha Upakrama</i>	No. of Disease
<i>Langhana (Upavasa)</i>	11
<i>Brumhana</i>	-
<i>Snehana (Ghrita abhyang, Shiro abhyang)</i>	02
<i>Swedana</i>	11
<i>Stambhana</i>	-
<i>Rookshana</i>	01

CONCLUSION

Yogaratanakara is the treatise which gives more emphasis on dietary & lifestyle regimen according to today's era. If wholesome diet & lifestyle mentioned in this treatise will be taken along with the medicine; it will be beneficial to patients and also helpful as preventive measures.

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