

The Concept of Wellness Club and How it Differs from the Present Gym?

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ABSTRACT

By exploring historical and time-tested methods of physical exercises or vyayama and the present perspectives on health and wellness through wellness centers and gyms, originating in ancient Indian civilization, the practice of Vyayama is traced from Vedic texts and the works of eminent personalities like Acharya Charaka, Acharya Sushruta, and Maharshi Vagabhatta, who emphasized the integral connection between physical, mental, and spiritual well-being. They also emphasized that excessive Vyayama/exercises may cause negative impact on the body such as exhaustion, consumption of more energy, thirst, bleeding from different parts of the body, Dyspnea (difficult or laboured breathing), cough, fever, vomiting etc. While defining the ancient pretext of Vyayama and present culture of gyms and fitness centres as there are mushroom growth of fitness centers, gyms, fitness clubs etc. one should know the different aspects of the above terminology and this study examines traditional wellness and fitness clubs that which promote a balanced lifestyle including diet, rest, and mental conditioning, while modern gyms focused primarily on physical fitness. Analysis reveals that Vyayama, grounded on Ayurvedic principles, not only aids in disease prevention and longevity but also fosters resilience and harmony between body, mind, and soul through moderate, seasonally of life and adapted exercises and the relevance of classical guidelines in addressing health challenges, advocating for a preventive and individualized approach to wellness. Ayurveda places a great emphasis on prevention and promotes the maintenance of health to balance mind, body and soul and one to understand how to create his life be happy.

Keywords: Vyayama, Ayurveda, Wellness, Physical Exercise, Dosha Balance, Ancient Indian Wisdom, Disease prevention, Traditional medicine.

Aim And Objective

Aim: The aim of this article is to explore the concept of Wellness in Ancient India and how it differentiates from present Gym and Wellness centres?

Objective: The objective of this article is to explore the concept of Wellness Club/Vyayama from Ancient traditions to present wellness and fitness clubs promoting holistic wellness and prevention of ailments.

INTRODUCTION

Indian Civilization is the oldest civilization and in those days they used to follow many principles in everyone's walks of life of which Vyayama culture (exercises) that keeps the body, soul and mind as fresh as vegetable. These are the three component of the body that keeps the human being fit and alert in discharging their daily routines without any problems and keeps them away from diseases and ailments. There are historical evidences regarding the same of which when we go to the early Harappa Civilization and then the post Harappa Civilization, Vedic Period, Epic age, then the Jain and Buddhist periods are all focused on physical education as the present nomenclature of Vyayama and in addition keeping them with good habits and controlled and conditioned eating habits etc. While going through the Vedic texts, one can find the identification of Vyayama as the most important aspects of human lifestyle. In this study, I want to explore the importance of Vyayama/Physical exercise that is to be travelled along with human life. From the above scriptures and archeological findings, epigraphy's,

genetics, the historians and the archeologists are able to identify, the importance of Vyayama as an essential component for preventive, curative and rehabilitation for rejuvenation and longevity. This historical evidence one is able to unfold some fundamental concepts of Vyayama from the age old authentic Ayurvedic literature. From this inscriptions, one can identify the constructive thoughts and applications with respect to Vyayama/Physical exercises can be seen from Charaka Samhita, a oldest Ayurvedic Literature of the World and Sushruta Samhita and then comes Vagabhatta, all these three eminent scholars of Ancient medicine like Ayurveda, which they developed, practiced and put into operation for a healthy society, they are able to identify Vyayama or Physical exercises are to be embedded in one's own living as a part of their lifestyle. Medicines may cure the ailments/diseases of the body but the physical exercises that keeps one's own mind, body and soul in a conditioned manner. So that, the ailments/diseases are afraid of coming nearer to him/her. Charaka Samhita written by Acharya Charaka an authority on Ayurveda emphasized on maintenance of positive health that includes proper diet, sleep, rest, active habits and finally regular physical exercises namely Vyayama. They also emphasized that excessive Vyayama/exercises may cause negative impact to the body such as exhaustion, consumption, thirst, bleeding from different parts of the body, Dyspnea (difficult or labored breathing), cough, fever, vomiting etc. Acharya Charaka in his Charaka Samhita described about the Vyayama (physical exercises) elaborately mentioned different exercises for different seasons. He also emphasized that Vyayama is to be give up in hot summer and during heavy rain season whereas Autumn is suitable for swimming and one should habitually resort to Vyayama (physical exercises) in spring season. Charaka Samhita, the ancient available Literature, that was drafted and put into practice by Acharya Charaka is one of the most famous living evidence on exercise therapy in which twenty types of Vyayamas (Exercises) of Kaphaja diseases and many other diseases to cure or minimize. Then came the works of an eminent scholar by name Acharya Sushruta, who also wrote Sushruta Samhita in which he also made many suggestions that are to be adopted by all the humans as Vyayama Culture. Acharya Sushruta defines Vyayama (exercise) as a sense of weariness from bodily labour and advised that it should be practiced every day. Acharya Sushruta in Sushruta Samhita referred movements of Vyayama and movement associated with walking, running, jumping, swimming, driving or riding and participating in sports such as Archery, Wrestling, Javelin Throw. Unlike other eminent scholars, Acharya Sushruta in their noble work namely Sushruta Samhita advocated moderate exercises that improves the growth of limbs, endurance, muscle stoutness, strength, digestion power and resistance against fatigue, mental alertness and intelligence. Acharya Sushruta also believed that Vyayama (exercise) should be used for curative and remedial purposes. It also surprising to note, in those ancient days, Acharya Sushruta identified the present devils of obesity and diabetes and the Acharya mentioned that it can be prevented through Vyayama. Sushruta Samhita by Acharya Sushruta believed that Vyayama can help in prevention from diseases caused by the elevation in the Kapha humor that influenced by inactivity and excessive consumption of food and fluids in daily life.

While defining the fitness clubs and gyms and also the Vyayama in ancient days, and there is a mushroom growth of fitness group classes, gyms, fitness clubs etc. one should know the different aspects of the above terminology. Normally the fitness clubs are defined as a wide range of group fitness classes, cardio machines and specialized training areas, finding the perfect place to reach your physical fitness goals. It all depends upon the way in which you workout those exercises under the guidance of proper fitness tutor, now we can find the difference between Gym and Fitness club.

The object of Fitness Club and Gym is nothing but to improve physical fitness but with different needs, with different equipment by providing various services and amenities'. On the other hand Gyms are generally known for their strength training areas and cardio equipments such as Threadmills, Stationary Bikes. In contrasts, Fitness club tend to go beyond the basics offering specialized group fitness classes, personalized training, swimming pools and spa facilities. On the other hand,

A Gym is typically "a space dedicated to physical fitness, outfitted with a range of gym equipment designed to help strengthen bodies, improve endurance and build muscle. Majority of the gyms focus on four fitness essentials offering an array of free weights and cardio equipments such as cycling machines, Thread mills, and machines that target specific muscle groups."

The facilities in Gym are so designed to support divorce fitness goals, according to each participant mainly focusing on weightloss, strength training and overall health. Choosing a right gym or fitness club depends upon different factors such as location, costs of training and the quality of fitness facilities available.

LITERATURE REVIEW

One can find lot of literature on the subject by eminent scholars who toiled day in and day out to bring out the cream of the subject that is being adopted followed and transferred to the next generations by the eminent scholars in ancient India on the subject of Vyayama and notables among them are Acharya Charaka, Acharya Sushruta and Acharya Vagabhatta. Let us find out the some of the important aspects on Vyayama that are still holds good in the present situation and the principle being same whether it is a gym of fitness club in the modern era. I quote some of the important findings.

In Sushruta Samhita, by Acharya Sushruta in Chapter 7 described the preventive measures for endogenous and exogenous diseases. The Acharya made emphasis on natural urges aimed to cleansing body channels. The Acharya also emphasized not only the exercises a proper diet that suits and individuals condition and as per the constitution of the body of that particular person. That means for maintaining psychological and social wellbeing and for prevention of psycho spiritual disorders are described in detail in the Samhita. The Acharya also emphasized the methods of prevention of diseases by improving the strength by thoroughly examining one's own body constitution, maintaining psycho spiritual balance and following the ideal dietary and lifestyle that suits one's unique constitution are provided. In this regard, I quote from the article titled "Naveganadharaniya

Adhyaya, Charaka Samhita Sutra Sthana" written by eminent scholar Yogesh S Deole, Charutar

Vidyamandal Institutes, published in Journal Research Scholar, I quote with due respects to the author, Sanskrit text, transliteration and English translation

अथातो नवेगान्धारणीयमध्यायं व्याख्यास्यामः॥१॥

इतत ह स्माह भगवानात्रेयः॥२॥

Now we shall expound the chapter "Naveganadharaniya" (Non-suppressible and suppressible natural urges and other factors for health). Thus said Lord Atreya.[1-2]

Adharaniya vega (Non-suppressible urges), consequences of suppression and their management

न वेगान् धारयेद्धीमाज्जातान् मूत्रपुरीषयोः न रेतसो न वातस्य न छर्दायिः क्षवथोनय च॥३॥

नोद्गारस्य न जृम्भाया न वेगान् क्षुत्पिपासयोः न बाष्पस्य न तनद्राया तनःश्वासस्य श्रमेण च॥४॥

The intelligent person should not suppress the natural urges initiated by sensations of urine, defecation, sexual desires (release of semen), flatus, vomiting, sneezing, belching (eructation), yawning, hunger, thirst, tears, sleep and exertion induced dyspnea.[3-4]

एतान् धारयतो जातान् वेगान् रोगा भवन्ति ये पृथक्पृथक्पितित्साथं तान्मे तनगदतः शृणु॥५॥

Separate treatment for diseases arising due to suppression of these natural urges is told henceforth. [5]

1. Diseases due to suppression of urge of micturition and its treatment

बत्पिमेहनयोः शूलं मूत्रिच्छं तशरोरुजा | तवनामो वङ्गणानाहः स्यात्पिङ्गं मूत्रतनग्रहे॥६॥

स्वेदावगाहनाभ्यङ्गान् सतपयषश्चावपीडिम् | मूत्रे प्रततहते िुयायत्परितवधं बत्पििमय च॥७॥

Suppression of the urge to pass urine causes pain in the bladder and phallus, dysuria, headache, bending of the body and distension of the lower abdomen. [6]

In this case, the treatment includes fomentation, sitz bath, massage, avapeedaka ghee (consumption of ghee in large doses before and after meals) and all the three types of basti (therapeutic enema with oil, decoction and

medicine through urinary orifice) is prescribed. [7] 2. Diseases due to suppression of urge to defecate and its treatment

पक्काशयतशरःशूलं वातवचोऽप्रवतयनम् | तपत्पिंसिद्धेष्टनाध्मानं पुरीषे स्यातद्वधाररते॥८॥

स्वेदाभ्यङ्गावगाहाश्च वतययो बत्पिमय च | तहतं प्रततहते वचयस्यन्नपानं प्रमातथ च॥९॥

Suppression of the urge to defecate causes colic pain, headache, retention of fecal matter and flatus, cramps in the calf muscles and distension of abdomen.[8]

In such cases, fomentation, massage, sitz bath, per rectal suppositories, and basti (therapeutic enema) are prescribed and one should take food and drinks that facilitate bowel evacuation to remove obstruction. [9]

2. Diseases due to suppression of urge of ejaculation and its treatment

मेद्रे वृषणयोः शूलमङ्गमदो हतद व्यथा | भवेत् प्रततहते शुक्रे तवबद्धं मूत्रमेव च॥१०॥

तत्राभ्यङ्गोऽवगाहश्च मतदरा चरणायुधाः | शातलः पयो तनरूहश्च शिं मैथुनमेव च॥११॥

When the urge to ejaculate is suppressed, the symptoms like pain in the penis, testicles, body ache, pain in cardiac region, and retention of urine are observed. [10]

In that case massage, sitz bath, Madara (alcoholic drinks), chicken, shali rice (*Oryza sativa* Linn.), milk, enema with decoction, and proper sexual intercourse (in order to ejaculate semen) are prescribed. [11]

3. Diseases due to suppression of urge to pass flatulence and its treatment

सङ्गो तवण्मूत्रवातानामाध्मानं वेदना क्लमः | जठरे वातजाश्चान्ये रोगाः स्युवायततनग्रहात्॥१२॥

स्नेहस्वेदतवतधिन्न वतययो भोजनातन च | पानातन बियश्चैव शिं वातानुलोमनम्॥१३॥

Retention of feces, urine and flatus, distension of abdomen, pain, fatigue and other abdominal diseases are caused due to suppression of urge to pass flatus. [12]

In such case, external and internal administration of unctuous substance, fomentation, per rectal suppositories, intake of foods and drinks having carminative action and therapeutic enema are prescribed.

[13]

4. Diseases due to suppression of urge of vomiting and its treatment

िं्रूिंठातुतचव्यङ्गशोथपाि्वामयज्वराः | िुष्टह्िसवीसपायश्छतदयतनग्रहजा गदाः॥१४॥

भुक्त्वा प्रच्छदयनं धूमो लङ्घनं रक्तमोक्षणम् | रूक्षान्नपानं व्यायामो तवरेिश्वात्र शस्यते॥१५॥

Pruritus, urticaria, aversion (to food), vyanga (discoloration of face), shotha (edema), pandu (pallor/anaemia), jwara (fever), kushtha (skin diseases), nausea

and visarpa (erysipelas) are caused by the suppression of the urges of vomiting. [14]

In such cases, Prachchardana(therapeutic induction of vomiting), dhumapana (therapeutic inhalation of smoke), langhana (therapeutic fasting), rakta mokshana (bloodletting), foods that are dry in properties, drinks, vyayama (physical exercise) and virechana (therapeutic purgation) are prescribed. [15]

5. Diseases due to suppression of urge of sneezing and its treatment

मन्यामिभः तशरःशूलमतदयताधायवभेदौ। इत्थियाणां च दौबयल्यं क्षवथोः स्यातद्वधारणात्॥१६॥

तत्रोर्ध्वजत्रुिेऽभ्यङ्गः स्वेदो धूमः सनावनः। तहतं वातघ्नमार्दं च घृतं चौत्तरभत्पक्तिम्॥१७॥

Neck stiffness, headache, facial paralysis, pain in half side of face and head, weakness of sense organs and locomotor organs are caused by the suppression of the urge to sneeze. [16]

In such cases, the treatment includes abhyanga (therapeutic massage) and swedana (fomentation) on the supra-clavicular region, dhooma (use of medicated smoke) along with administering navana (nasal drops), foods prescribed for alleviation of vata and consumption of ghee after meals. [17]

6. Diseases due to suppression of urge of belching and its treatment

तहक्का श्वासोऽरुतचः िम्पो तवबन्धो हृदयोरसोः। उद्गारतनग्रहात्तत्र तहक्कायािुल्यमौषधम्॥१८॥

Hiccups, dyspnea, aversion (to food), tremors, and feeling of congestion in the cardiac and chest region are caused due to suppression of belching or eructation. It should be treated on similar lines of hikka (hiccups). [18]

7. Diseases due to suppression of urge of yawning and its treatment

तवनामाक्षेपसङ्कोचाः सुत्पतः िम्पः प्रवेपनम्। जृम्भाया तनग्रहात्तत्र सवं वातघ्नमौषधम्॥१९॥

Crookedness of body, convulsions, contractions (of muscles), numbness, tremors and trembling are caused by the suppression of yawning. Treatment for this includes all vata pacifying measures. [19]

8. Diseases due to suppression of urge of hunger and its treatment

िाशर्यदौबयल्यवैवर्ण्यमङ्गमदोऽरुतचर्भ्यमः। क्षुद्वेगतनग्रहात्तत्र तस्त्रग्धोष्णं लघु भोजनम्॥२०॥

Emaciation, weakness, change in body complexion, generalized body ache, aversion (to food) and dizziness are caused by suppressing hunger. In such cases, unctuous, hot and light (easily digestible) food is advised. [20]

9. Diseases due to suppression of urge of thirst and its treatment

िण्ठास्यशोषो बातधयं श्रमः सादो हृतद व्यथा। तपपासातनग्रहात्तत्र शीतं तपयणतमष्यते॥२१॥

Dryness of throat and mouth, deafness, feeling of exhaustion, weakness and cardiac pain are caused by the suppression of thirst (or the urge to drink). In that case, cold refreshing and satiating drinks are advised.

[21]

10. Diseases due to suppression of urge of tears and its treatment

प्रततर्श्यायोऽतक्षरोगश्च हृद्रोगश्चारुतचर्भ्यमः। बाष्पतनग्रहणात्तत्र स्वप्नो मर्दं तप्रयाः िथाः॥२२॥

Rhinitis, eye diseases, cardiac diseases, aversion (to food) and dizziness are caused by suppressing urge to cry (due to grief). The treatment includes sleep (rest), intake of wine and pleasing stories or positive conversations. [22]

11. Diseases due to suppression of urge of sleep and its treatment

जृम्भाऽङ्गमदयििा च तशरोरोगोऽतक्षगौरवम्। तनद्रातवधारणात्तत्र स्वप्नः संवाहनातन च॥२३॥

Yawning, body ache, drowsiness, diseases of head and heaviness in the eyes are caused by suppression of the urge to sleep. Resorting to sound sleep and samvahana (gentle massage) is advised in such cases. [23]

12. Diseases due to suppression of urge of exertion induced dyspnea and its treatment

गुल्महृद्रोगसम्मोहाः श्रमतनःश्वासधारणात् जायि तत्र तवश्रामो वातघ्नश्च तक्रया तहताः॥२४॥

Gulma (lump in abdomen), cardiac diseases and confused state of mind are caused by suppression of dyspnea (due to exertion). In that case, proper rest and regimen for the alleviation of vata are advised. [24]

वेगतनग्रहजा रोगा य एते पररिततयताः। इच्छं िषामनुित्तं वेगानेतात्र धारयेत्॥२५॥

Diseases caused by the suppression of various natural urges have been described in this chapter. The person desirous of preventing these diseases should not suppress any of these natural urges. [25] Dharaniya vega- Restraint of psychological urges (suppressible urges)

इमां िु धारयेद्वेगान् तहताथी प्रेत्य चेह च। साहसानामशानां मनोवाक्कायिमयणाम्॥२६॥

A person willing for his own well-being, in this life and after (death), should suppress the urges to engage in adventures, and extreme activities of psyche, speech and body. [26] Manasika vega (Psychological urges)

लोभशो िभयक्रोधमानवेगान् तवधारयेत्। नैलयज्येष्यायततरागाणामतभध्यायाश्च बुत्पद्मान्॥२७॥

An intelligent person should control greed, grief, fear, anger, egoism, shamelessness (impudence), jealousy, excessive affliction (in anything), and desire to acquire someone else's wealth. [27] Vachika vega (Verbal urges)

परुषस्याततमात्रस्य सूचिस्यानृतस्य च। वाक्यस्या िालयुक्तस्य धारयेद्वेगमुत्पितम्॥२८॥

Harsh talks, excessive talking, that which intends to harm others or backbiting, lying and untimely speech (improper words at improper time) are to be restrained during speaking. [28] Kayika vega (Physical urges)

देहप्रवृत्तयाय िातचतद्वर्दते परपीडया। स्त्रीभोगियतहंसार्दा तस्यावेगात्पिधारयेत्॥२९॥

Physical actions intended to trouble others, excessive indulgence in sex, stealing, violence (persecution), etc. should be restrained. [29]

Importance of this restraint

पुणर्शब्दो तवपापत्वान्मनोवाक्कायिमयणाम्। धर्मायथयिमान् पुरुषः सुखी भुङ्क्ते तचनोतत च॥३०॥

The virtuous one, who is free from all evil deeds of mind, speech and body, is indeed happy and enjoys the fruits of dharma (virtue), artha(wealth), and kama (desires).[30]

Vyayama (exercise)

Definition

शरीरचेष्टा या चेष्टा स्थैयायथाय बलवतधयनी। देहव्यायामसङ्ख्याता मात्रया तां समाचरेत्॥३१॥

Such suitable physical movement intended towards bringing stability (in body) and increase in strength is known as vyayama (physical exercise). This has to be practiced in moderation (with apt control and for proper duration). [31]

Benefits of vyayama (exercise) and harmful effects of excess exercise

लाघवं िमयसामर्थ्यं स्थैयं दुःखसतहष्णुता। दोषक्षयोऽतिवृत्पद्मश्च व्यायामादुपजायते॥३२॥

श्रमः क्लमः क्षयिष्णा रक्ततपत्तं प्रतामिः। अततव्यायामतः िासो ज्वरश्छतदयश्च जायते॥३३॥

Lightness, strength to work, stability, endurance towards distress and mitigation of dosha (especially kapha), and stimulation of agni (digestive power) is engendered by physical exercise. [32]

Exhaustion, fatigue, wasting (of body tissues), thirst, bleeding from different parts of the body (raktapitta), pratamaka (dyspnea with fainting), cough, fever and vomiting are caused by excessive physical exercise. [33]

Indications to stop vyayama (exercise)

(स्वेदागमः श्वासवृत्पद्गयत्राणां लाघवं तथा। हृदयाद्युपरोधश्च इतत व्यायामलक्षणम्॥१॥)

Perspiration, increase in respiratory rate, feeling of lightness of body, and congestion in cardiac (heart) region and such other organs of the body are signs of reaching threshold of exercise and one should stop the exercise.(1) (Note: This verse seems to be added later and was not a part of original text.) Activities to be done in appropriate measures only

व्यायामहास्यभाष्याधर्म्यधमयप्रजागरान् नोतचतानतप सेवेत बुत्पद्मानततमात्रया॥३४॥

Exercise, laughing, speaking, walking, sexual activities and staying awake at night should not be practiced in excess by an intelligent person even if they are accustomed (or habituated) to doing such activities. [34]
Consequences of improper vyayama (exercise) and contra-indications

एतानेवंतवधांश्चान्यान् योऽततमात्रं तनषेवते। गजं तसंह इवािषयन् सहसा स तवनश्तत॥३५॥

(अततव्यवायभारार्धिमयतभश्चाततितशयताः। क्रोधशोभियायासैः क्रािा ये चातप मानवाः॥१॥)

बालवृद्धप्रवाताश्च ये चोच्चैबयहुभाषिः। ते वजययेयुव्याययामं क्षतुधताितृषताश्च ये॥२॥)

One who indulges in these and such other activities in excess, suddenly perishes like a lion trying to drag an (huge) elephant. [35]

(The person emaciated due to excess sexual intercourse, weight bearing, walking, those afflicted by anger, grief, fear, exertion; those who are children, elderly, prone to vata, who need to talk loudly and excessively, and those who are hungry and thirsty shall avoid physical exercise). (Note: This verse seems to be added later and was not a part of original text.)

Padamshika krama (Sequence to adopt good habits and discard bad habits)

उतचतादतहताद्धीमान् क्रमशो तवरमेन्नरः। तहतं क्रमेण सेवेत क्रमश्चात्रोपतदश्ते॥३६॥

An intelligent person should gradually wean himself away from unwholesome/unhealthy practices (to which he is addicted) and adopt wholesome ones in the proper sequence. The schedule for the same is given below. [36]

प्रक्षेपापचये ताभ्यां क्रमः पादांतशो भवेत्। णिरं ततश्चोर्ध्वं द्विरं त्रिरं तथा॥३७॥

On the first day one should give up a quarter of the unwholesome practice (still maintaining three-fourth of it) and correspondingly adopt a quarter of wholesome. On the second day, half of the unwholesome practice should be given up and half of the wholesome one should be adopted; this is to be continued for the third day also. On the fourth day, three-fourth of the unwholesome practice should be given up and three-fourth of the wholesome one should be adopted. This process should be continued on the fifth and sixth day also. The process of giving up of the unwholesome practice and adoption of the wholesome practice is completed fully on the seventh day. [37]

क्रमेणापतचता दोषाः क्रमेणोपतचता गुणाः। सौ यान्त्यपुनभायवमप्रिम्या भवति च॥३८॥

By slowly and gradually giving up unwholesome practices and by increasing the wholesome practices in proper sequence, the unwholesome practices do not reoccur and the wholesome practices are fully adopted. [38]

Details of doshanushayi deha prakriti (dosha dominant body constitution)

समतपत्तातनलिफाः िेतचद्भायतद मानवाः। दृश्ि वातलाः िेतचत्पित्तलाः श्लेष्मलािथा॥३९॥

तेषामनातुराः पूवे वातलार्दाः सदातुराः। दोषानुशतयता ह्येषां देहप्रिततरुच्यते॥४०॥

Some individuals have the equal proportions of pitta-kapha-vata prakriti (equilibrium state of all dosha) at the time of conception, while some are dominated by vata, some by pitta and some by kapha. [39]

Those of the first category (balanced dosha) do not suffer from diseases. Others (dominated by single dosha), are always likely to suffer. These are called as doshanushayi (depending upon dominancy of dosha) deha prakriti (body constitution). [40] Preservation of health and equilibrium

तवपरीतगुणिषां स्वस्थवृत्तेतवयतधतहयतः। समसवयरसं सात्त्यं समधातोः प्रशस्यते॥४१॥

Diet and exercise regimen with opposite/neutralizing dosha properties are prescribed for maintaining health. Habitual intake of balanced diet with all rasa in proportionate quantity is recommended for equilibrium state of dosha. [41]

Malayana (channels of excretion)

द्वे अधः सत तशरतस खातन स्वेदमुखातन च। मलायनातन बाध्यै दुष्टैमायत्रातधिमयलैः॥४२॥

मलवृत्पद्धं गुरुतया लाघवान्मलसङ्ख्यम्। मलायनानां बुध्येत सङ्गोत्सगायदतीव च॥४३॥

Two external orifices in the lower part of the body (viz. the anus and urethra), seven orifices in head region (viz., two eyes, two ears, two nostrils and mouth) and numerous openings of sweat glands are channels meant for excretion (of waste products). These are affected by vitiated dosha and increased waste products. [42]

If there is heaviness in these excretory orifices, it is indicative of increase in waste products due to excess accumulation (inside body). If there is lightness in the excretory orifices, it indicates decrease in quantity of waste products due to excess excretion (from body). [43]

तान् दोषतलङ्घैरातदर्शं व्याधीन् साध्यानुपाचरेत्। व्यातधहेतुप्रतद्वन्द्वैमायत्रािालौ तवचारयन्॥४४॥

By ascertaining signs and symptoms of dosha indicated above, one shall treat curable diseases by (therapies having) qualities opposite to disease and causative factors after proper consideration of the dose and time of administration. [44]

Importance of Swasthavritta (Regimen for prevention of diseases)

तवषमस्वस्थवृत्तानामेते रोगािथाऽपरे। जायिऽनातुरिस्मात् स्वस्थवृत्तपरो भवेत्॥४५॥

Lifestyle contrary to that mentioned in Swasthavritta leads to above-mentioned and similar diseases.

Therefore, the course of life conducive to the maintenance of good health should be followed. [45]

Anutpattikar chikitsa (Preventive measures)

Suitable month for panchakarma treatments and benefits

माधवप्रथमे मातस नभस्यप्रथमे पुनः सहस्यप्रथमे चैव हारयेदोषसञ्चयम्॥४६॥

तस्मिन्धत्पस्वन्नशरीराणामूर्ध्वाधश्च तनत्यशः। बत्पिमय ततः िुयायन्नस्मिमय च बुत्पद्धमान्॥४७॥

यथाक्रमं यथायोग्यमत ऊर्ध्वं प्रयोजयेत्। रसायनातन तसद्भातन वृष्ययोगांश्च िालतवत्॥४८॥

रोगािथा न जायि प्रिततस्थेषु धातुषु धातवश्चातभवधयि जरा मान्द्रदमुपैतत च॥४९॥

तवतधरेष तविराणामनुितौ तनदतशयतः। तनजानातमतरेषां तु पृथगेवोपदेक्ष्यते॥५०॥

In the months of Chaitra (the month coming before Madhava/Vaishakha i.e. approximately during Mid March- Mid April), Shravana (the month coming before Nabhasya/Bhadrapada, i.e. approximately during Mid July- Mid August) and Margashirsha (the month coming before Sahasya/Pausha, approximately during Mid October- Mid November), the accumulated dosha should be eliminated (by means of purification therapies). [46]

After the oleation and fomentation therapies, emetics (for elimination of dosha from upper part of body) and purgatives (for elimination of dosha from lower part of body) should be administered. Subsequently, the intelligent person should be treated with medicated enema and nasal instillation/errhines therapies regularly. [47]

The above mentioned treatments shall be followed in proper sequence and appropriately. And thereafter, medicines processed with rejuvenation and aphrodisiac preparations should be prescribed. [48]

(By administering the above treatments, as applicable) In a state of equilibrium of dhatu, diseases are prevented, tissue elements develop properly and ageing process slows down. [49]

The procedures for preventing endogenous diseases have been described above. Those for preventing exogenous ones have been described in the next verse. [50]

Causes and management of Agantu roga (exogenous diseases) Prajnaparadha (intellectual defect) and its sequelae

ये भूततवषवाय्वतिसम्प्रहारातदसम्भवाः। नृणामागिवो रोगाः प्रज्ञा तेष्वपराध्यतत॥५१॥

Exogenous diseases are produced by evil spirits, toxins, air, fire, assault on human beings. Intellect is affected in such diseases. [51]

Mano vikara (Psychological disorders)

ईष्यायशोिभयक्रोधमानद्वेषादयश्च ये। मनोतविरािेऽयुक्ताः सवे प्रज्ञापराधजाः॥५२॥

Jealousy, grief, fear, anger, egoism and hatred, etc. and all other mentioned mental disorders result from defects in one's intellect. [52]

Management of Agantu roga (Prevention and management of exogenous diseases)

त्यागः प्रज्ञापराधानातमत्पियोपशमः स्मृततः। देशिलात्मतवज्ञानं सद्वृत्तस्यानुवतयनम्॥५३॥

आगिनामनुित्तवेष मागो तनदतशयतः। प्राज्ञः प्रागेव तत् िुयायत्पद्धतं तवर्दाददात्मनः॥५४॥

Avoidance of such emotions, control over sense and motor organs, memorizing (regimens), specific knowledge (orientation) of place, time and one's own self, and following regimen of good conduct are some of the ways to

prevent exogenous diseases. Therefore, an intelligent person desirous of his own well-being shall follow these suitable measures well in advance. [53-54]

Importance of aptopadesha (authoritative statements) and pratipatti (proper understanding of scientific texts)

आतोपदेशप्रज्ञानं प्रतपतत्तश्च िरणम् तविराणामनुत्तिवुत्तिनानां च शाणिये॥५५॥

Knowledge of the prescription of authoritative sages and its proper application with correct understanding (taking proper decisions at the right time and need) are necessary (recommended) for prevention of impending diseases and treatment of existing diseases. [55]

Characters of bad companions (varjya purusha) to be avoided

पापवृत्तवचःसत्ताः सूचिः िलहतप्रयाः ममोपहातसनो लुब्धाः परवृत्पद्धतद्वषः शठाः॥५६॥

परापवादरतयश्चपला ररपुसेतवनः तनघृयणास्त्यक्तधमायणः पररवर्ज्वाय नराधमाः॥५७॥

Such wretched human beings, who are of sinful conduct, speech and mind, back biters, those who are quarrelsome by nature, those who indulge in sarcastic remarks about others, the greedy, those who envy the prosperity of others, the cruel, those who indulge in defaming others, the fickle-minded, those who serve the enemy, those devoid of compassion and those who do not follow the virtuous course of life should be avoided. [56-57]

Characters of good companions (to be followed)

बुत्पद्धतवर्दवियःशीलधैययस्मृततसमातधतभः वृद्धोपसेतवनो वृद्धाः स्वभावज्ञा गतव्यथाः॥५८॥

सुमुखाः सवयभूतानां प्रशांतिः शंतसतव्रताः सेव्याः सन्मागयवक्तारः पुण्श्रवणदशयनाः॥५९॥

Those who have attained maturity by virtue of intellectual wisdom, knowledge, age, character, courage, memory and contemplation, who serve senior (by age and rank) persons, who are mature and learned ones, who are well acquainted with human nature, those who are devoid of all anxieties, who are well behaved with everybody, who are in serenity, who follow righteous course of action, who advocate good conduct and whose very name and sight are auspicious should be accompanied. [58-59] Important measures to be followed for complete wellness

आहाराचारचेष्टासु सुखाथी प्रेत्य चेह च परं प्रयत्नमाततष्टेद्बुत्पद्धमान् तहतसेवने॥६०॥

Intelligent person desirous of well-being in the present world (birth) and the world after death should strive his level best to follow the correct regimen of diet, code of conduct and deeds (prescribed in above verses). [60]

Guidelines for consumption of dadhi (curd) and hazards of improper consumption

न नक्तं दतध भुञ्जीत न चायघृतशियरम् नामुद्रयूषं नाक्षौद्रं नोष्णं नामलितवयना ॥६१॥

ज्वरासृत्यक्पत्तवीसपयुष्ठपां वामयर्भान् प्राप्नुयात्कामलां चोग्रां तवतधं तहत्वा दतधतप्रयः॥६२॥

Curd should not be consumed at night. Otherwise, if curd is to be taken, it should be mixed with ghee, sugar, green gram soup, honey or amalaka (Embllica officinalis Gaertn.). It should not be heated also. [61]

Jwara (fever), Raktapitta (bleeding from different parts of the body), visarpa (erysipelas), kushtha (obstinate skin diseases), pandu (anemia like disorders), bhrama (giddiness, vertigo) and severe kamala (jaundice and other hepato-biliary disorders) occur if the prescribed rules for consumption of curd are not followed by one who is fond of curd. [62]

In another article titled, “Procedure to a Happy Life: According to Ashtangahridayam”, written by Sangeeta Karmakar, Assistant Professor, Durgapur Women’s College, published in IJCRT Journal, has elaborately described that,

“The Harappan life in Ashtangahridayam being written by Acharya Vagabhat, as one has to accept Ayurveda, is considered one of the World’s oldest healing signs originating in India i.e. 5000 years ago.”

The meaning of Ashtangahridayam is “the wisdom of life or the knowledge of longevity” (it is a combination of Ayus) meaning life or longevity and Veda meaning deep knowledge or wisdom). That is the very reason the Acharyas who developed and practiced Ayurveda, viewed that health as much more than absence of disease. Ayurveda according to them made more emphasis on maintenance of health through close attention of balance in one’s life, right thinking, diet, lifestyle and use of herbs. Many of these components are directly linked to Vyayama or physical exercise. In a sense by changing the lifestyle and the habits in accordance with one’s own constitution of the body, one can lead a happy life free from diseases and ailments by creating a healthy nation. Acharya Vagabhatta is one of the three classic writers of Ayurveda who was influenced by the earlier treatise of Charaka Samhita and Sushruta Samhita and his own contributions that made these Samhitas, a treasure knowledge of not only Ayurveda but also on Vyayama (exercises) to keep the body, soul and mind intact. It is astonishing to note those eminent scholars in Ancient India have emphasized the need for Vyayama or Physical exercises and their importance in one’s own life to keep them fit, so that a strong society turns into a strong nation can be built. Vagabhatta who is the son of Simhagupta, who got his name from his grandfather who is also called as Vagabhatta who are great scholars of Ayurveda mainly focusing on Kayachikitsa, Ashtanga Hridaya that elaborates about various surgical treatments such as,

- Kaya Chikitsa – Treatment of the body.
- Baala Chikitsa – Section on pediatrics
- Griha Chikitsa – Section on psychiatry
- Urdhvanga Chikitsa or Shalakya Tantra – Treatment for eye, ear, nose and □ parts above neck
- Salya Tantra – Section on surgery
- Damsthra Chikitsa – Section on Toxicology
- Jara Chikitsa or Rasayana Chikitsa – Rejuvenation Therapy
- Vrishya chikitsa or Vajeeekarana Chikitsa – Aphrodisiac Therapy

The second, third and fourth chapters of Ashtangahridayam narrates about Happy Life. As it is not possible to discuss about the entire aspect I will try to pinpoint the important aspects propounded by Vagabhatta with respect to Vyayama or exercises. In one chapter, Ritucharya it is nothing but a routine to be followed in each season that are Sisira, Vasantha and Greeshma, the Acharya describes physical exercises by dividing the entire year into by Uttarayana and Dakshinayana in one year and the physical exercises or Vyayama that are to be followed, the Acharya also emphasized the importance of Brahmamuhurta,

Brahmamuhurta uttishtheth swastha rakshartha mayusah

The Acharya also emphasized the need for balancing swastha and dosha in a proper equilibrium so that the body, mind and soul can be kept in pleasant state that means by following principles embedded in Acharya Vagabhatta’s Samhita one can live for one hundred twenty years it is not that long life but long and healthy life and they believed that prevention is better than cure one has to follow the principles or dinacharya (daily routine) per swastha body. Vagabhatta also emphasized cleanliness, social appearance and walking and such other simple ways of exercises one can keep the mind, body and soul fresh.

In addition to these things, Vagabhatta also emphasized the needs of conditioning the body, mind and soul in relation to each season to promote sense of happiness and elevation. He also mentioned that after taking bath everyday as prescribed by the Acharya, he advised to adorn the body with cosmetics (not the present cosmetics) such as camphor, musk, agar and saffron. These cosmetic ingredients prescribed by Acharya keep the body

warm and pleasant odour which makes/enhances the happiness. The Acharya also annunciated in addition to physical exercises stressed the need of maintaining time schedules for exercises and also eating habits. Acharya mentioned that the best time for exercises for physical fitness is 6 AM to 10 AM and this time schedule naturally provides the body with more strength and stamina. Acharya also emphasized that as far as possible avoid during exercises in the evening because according to Acharya by doing exercises in the evening rigorously can aggravate the Vata Dosha, disrupt sleep and cause anxiety. As not like in the present gym and body exercises, Acharya Vagabhatta integrated exercises with complete wellness and mentioned that,

“Apply oil to the body – Abhyanga to protect the joints and calm the nervous system. This type is important to eliminate Vata Dosha from the body”

At the time of doing exercise in the morning one should focus on Nasal breathing, according to Acharya Vagabhatta breathing through the nose helps keep the body relaxed during exertion and prevents the Vata Dosha from increasing excessively. After the completion of exercise one should apply self massage to ground the body and help the nervous system settles; in addition a warm water breathing can also remove fatigue and soothe the body. Acharya emphasized a daily schedule for everyone (dina charya) such as, *“getting enough sleep, eating mindfully and incorporating meditative practices to maintain a calm and balanced state of being”*.

All these exercises and fitness reflects in Ayurveda that is why in Ancient India people used to live hundred years by adopting such methods. That is why ancient healthcare procedure that is embedded in the Ayurveda mentions all these things in addition to lifestyle that suits in the present fast paced world, a reading of the principles laid down in healthy living for the renowned Acharyas like Susruta, Charaka and Vagabhatta, they propounded *“the principles of balanced life and wholistic wellness”*. Maharshi Vagabhatta emphasized the need for healthy balanced life by applying,

In addition to exercises, eating according to with the seasons and one’s dosha (constitution of the body) to keep the things in balance and keep the mind, body connection, realizing the close relationship between both physical and mental wellness. A look at the Maharshi Vagabhatta’s concept of health,

“Emphasizes prevention over treatment, instead of just treating the symptoms of diseases, the maharshi taught it was important to address their underlying causes by incorporating regular exercises, maintaining diet, following regular uninterrupted sleep to keep the body, mind and soul in a balanced manner.”

In Ancient India, the exercises to the body or in the form of Yoga and Naturopathy. Yoga is nothing but, *“an exercise form”*.

The Word Yoga is essentially means,

“that which brings you to reality”. Literally it means “union”. Union means it brings you to the ultimate reality, where individual manifestations of life are surface bubbles in the process of creation. Right now, a coconut tree and a mango tree have popped up from the same earth. From the same earth, the human body and so many creatures have popped up. It is all the same earth. Yoga means to move towards an experimental reality where one knows the ultimate nature of the existence, the way it is made.”

In this context, the Yoga exercises that are annunciated by the Acharyas and Maharshis are divided into, Bhakti Yoga, Gnana Yoga , Karma Yoga and finally Kriya Yoga. All these Yoga postures are nothing but a form of exercises but not physical exercises as is being practiced in the modern life but are related not only to the body but the mind and soul also because body, mind and soul together makes a person to lead a healthy life. As is a practice in the Ancient India, that are being taught by the Acharyas and Maharshis to their disciples they have composed 50 best Yoga poses and Asanas for the beginners that they have to do them regularly in the morning and evening and in addition control their eating habits for maintain good health. In addition to these exercises namely Yoga poses and Asanas for beginners a warm up exercise to bring the body into condition are also made it compulsory.

Following are the list of stretching Asanas in Yoga and heir benefits are given below:

1. Surya Namaskar (Sun Salutation)	26. Garudasana (Eagle Pose)
2. Full Body Yoga Tadasana – The Mountain Pose	27. Natarajasana (Lord of the dance Pose)
3. Standing Forward Fold Pose (Uttanasana Yoga)	28. Naukasana Posture (Boat Pose)
4. The Triangle Pose (Trikonasana Yoga)	29. Marijariasana (Cat Pose)
5. Bow Pose (Dhanurasana Yoga)	30. Utthita Hasta Padangusthasana (Extended Hand to Toe Pose)
6. Slow Stretching Yoga Asana for Neck	31. Hasta Uttanasana (Raised Arms Pose)
7. Kapalbhathi Pranayama Yoga Pose	32. Hastapadasana (Forward Bend Pose)
8. Bound Angle Pose – Baddha Konasana Yoga	33. Prasarita Padottanasana (Wide-Legged Forward Bend)
9. Relaxing Yoga Asana (Eagle Twist Yoga)	34. Vrikshasana Yoga (Tree Pose)
10. Headstand Pose (Sirsasana Yoga Pose)	35. Ardha Chakrasana (Half Wheel Pose)
11. Sarvangasana (Shoulder Stand)	36. Viparita Virabhadrasana (Reverse Warrior Pose)
12. Paschimottanasana (Forward Bend Pose)	37. Chakrasana Yoga (Full Wheel Pose)
13. Plough Pose (Halasana Yoga Pose)	38. Practice Ardha Chandrasana (Half Moon Pose)
14. Ardha Halasana (Half Plough Pose)	39. Adho Mukha Svanasana
15. Bhujangasana (Cobra Pose)	40. Vyaghrasana (Tiger Pose)
16. Pavanamuktasana (Wind Removing Pose)	41. Yoga Bakasana (Crow Pose)
17. Uttana Padasana (The raised Leg Pose)	42. Makarasana (The Crocodile Pose)
18. Setu Bandhas Ana Yoga Pose (Bridge Pose)	43. Salabhasana (Locust Pose)
19. Vajrasana (Diamond Pose)	44. Bhekasana (Frog Posture)
20. Half Twist Pose (Matsyendrasan)	45. Gomukhasana Yoga (The Cow Head Pose)
21. Ananda Balasana (Happy Baby Pose)	46. Virasana Yoga Pose (Hero Pose)
22. Balasana (Child's Pose)	47. Supta Virasana Yoga (Reclined Hero Pose)
23. Shavasana (Corpse Pose)	48. Kumbhakasana (Plank Pose)
24. Virabhadrasana (Warrior Pose)	49. Vasisthasana (Side Plank Pose)
25. Ustrasana (Camel Pose)	50. Utthan Pristhasana (Lizard Pose)

DISCUSSION AND ANALYSIS

There is a notion that physical education in the so-called gyms and fitness clubs are the creation of vest but not; on the other hand in Ancient India, right from the Vedic Period, Maharshis and Acharyas who have devoted the life for the upliftment of society started this physical education because they believed that the strength of nation depends upon the physical fitness of youth. Our Ancestors lifestyle and physical education and physical fitness is much more than the grease who are considered to be well civilized in those days. Unfortunately, so called physical education and lifestyle have started slowly dwindling to the extent that we are supposed to satisfy with few handful of medals in the Olympic games and world athletic metes. A nation Ancient India very rich in Athletics and our fore fathers have built a strong youth by giving them physical trainings like Yoga, Swimming, Asana and Body Building. Unfortunately, now we are able to see those things in few pockets of India like Haryana, Punjab, UP etc. A country with 140 crores of people of which half of them are youth, the nation should have been number one in the World Athletic Forum. A reading of the mythological stories and other epics we notice,

“There is a famous king by the name of Rama, born in the line of great Ikshwaku. He is of subdued sense and of exceeding might. He has mighty arms reaching to the knees. His throat is marked with three auspicious conch shell lines. He has high and broad shoulders, well-formed head, graceful forehead, strongest jaws, and deeply embedded collar bones. His eyes are large, and his colour is of soft lustrous green. He is neither too tall, nor very short, but well-formed and of symmetrical limbs. This highly beautiful and mighty Rama is supremely intelligent, and of eloquent speech.”

This character Rama adorn by millions of Indians and who symbolizes not only the God of Hindus but also a Valour representing physical strength, great qualities like Courage and Valour. Centuries after Valmiki described Lord Rama one of the greatest poets in Sanskrit Kalidasa, who also described Rama as,

“Young, with arms long as the pole of the yoke, with sturdy shoulders, with a chest broad as a door panel, and a full broad neck, Raghu was above his father by the excellence of his body, and yet through his modesty he looked smaller.”

What is the secret behind this characters that poses super human force of the body and mind and is nothing but the physical education was an integral part of the curriculum that they derived from their gurus like Dronacharya etc. That is why in Ancient India, Physical Education was given a prominent place in the curriculum as they believed that human being is composed of five natural elements and are guided by those elements and unless the human being is strong enough bodily, mentally and soul cannot get the powers from the nature. The Acharyas and Maharshis are well aware of the source of energy is spiritual but not in the physical world and by controlling those natural elements a human being can increase his/her capacity as a receptacle of this energy. To do all these things there are strict rules and regulations like Brahmacharya and keeping the youth's burning aspiration for attaining good physic, these exercises are prepared and taught to them. These exercises not only to build the strength in the youth but also the ancient Acharyas used to put these exercises in containing or eliminating the physical fitnesses/ailments and a part of treatment. The same can be compared in some of our modern medical treatment such as physiotherapy. It clearly shows that this physical education is not a new concept but is derived from the Ancient Indian culture. One of the famous Acharyas who devoted his life towards medicine and authored Charaka Samhita relates this fitness of the body with a non-disease existence. In a sense, a person who is well proportioned in flush, well knit in figure and firm of sense is not likely to be overpowered by violent diseases.

व्यायामस्य गुणा :

लाघवं कर्मसामर्थ्यं स्थैर्यं दुःखसहिष्णुता ।

दोषक्षयोऽग्निवृद्धिश्च व्यायामादुपजायते ॥

Some of the physical exercises that are practiced in Ancient India to build up a Athletic body are practice of Anchery which develops concentration and pinpointing the object, churning of wood sticks to produce fire, running in the battle field and stretching of powerful bow, the same Ancient Literature throws light on physical fitness to keep and develop strength and fitness of the warriors, the Ancient Indians developed a range of physical exercises called Vyayamas, sports and games (Krida), these physical exercises are used to train people from all walks of life, in accordance with their physical fitness. Some of the physical trainings that are developed and practiced in India are Asva-kanduka-krida, horse riding and for which special play grounds are prepared (Krida Pranganam). Education in particular physical education as seen by the Maharshis in Ancient

India aimed at,

“Perfection-a perfection of total human nature”.

It is well known fact that in Ancient India 64 skills and that includes physical education. Now let us examine, the difference between Gyms, Healthcare Clubs and fitness clubs, the main difference between gym and wellness centre is,

“A gym and wellness center is that while gyms focus on physical health and fitness, wellness centers pay attention to fitness.”

Again when you differentiate between a health club and gym,

“A gym mainly focuses on physical exercise with equipment like weights and cardio machines, while a health club offers gym facilities plus additional amenities.”

And coming to the fitness club and comparing the same with a gym we can notice that “both options focus on physical fitness, they often cater to different needs offer unique equipment and provide varying services and amenities”.

When we go through the definition of wellness club and examine how it differs from the present gym,

“A wellness club offers a holistic approach to well being, focusing on the mind, body and spirit, whereas a traditional gym primarily concentrates on physical fitness and exercise.”

An Abstract of the subject matter taken out from Artificial Intelligence makes it clear,

Key differences between a wellness club and a traditional gym

Aspect	Wellness Club	Traditional Gym
Primary focus	Overall, holistic well-being, including physical, mental, and emotional health.	Physical fitness, muscle building, and calorieburning through individual exercise.
Services offered	A wide variety of services such as yoga, meditation, nutrition counseling, spa treatments, cryotherapy, and social events.	Primarily provides access to workout equipment like free weights, cardio machines, and resistance machines.
Community	Fosters social connection and a community-driven environment through group activities and social gatherings.	Often encourages individual, solitary workouts where people may tune out with headphones.
Staffing	Employ professionals like doctors, nurses, and certified nutritionists in addition to fitness trainers.	Staff typically includes personal trainers and group exercise instructors, who are not qualified to provide medical advice.
Environment	The atmosphere is often designed to be relaxed, calming, and restorative.	The environment can be loud and energetic, with a focus on intense, individual workouts.
Cost	Typically has higher membership fees due to the greater range of services and professional staff.	Generally, offers lower-cost memberships with fewer services.
Target audience	Appeals to those who want a comprehensive, balanced lifestyle and may be looking to manage or prevent health issues.	Caters to individuals who are self-motivated, confident in their workout routines, and primarily focused on physical fitness.

This physical education right from the Ancient India can be divided into, “Ancient era, medieval era, colonial era, contemporary era”. As far as Ancient era is considered in Physical fitness is considered it is full of traditional Hindu thought, like cultivation of the body (Dehavuda) whereas during Buddhist era who developed the great Universities of the then World as Nalanda and Takshasila, also taught various forms of physical exercises like swimming, archery and subsequent era Buddhism, Buddha himself a well acquainted with martial arts before his enlightenment. In those days, a variety of games and war training activities are predominant for both men and women and is called the traditional Indian Physical culture. These people in those days have no modern equipment as we seen out now but developed such physical fitness exercises like archery, wrestling (kusti), dand (gada), baithak (hindu squat) or deep knee bend on toes, yoga which has taken place in later years as one of the main physical fitness exercise throughout the Universe to develop physical, mental and spiritual practice and finally disciplined way of life.

As we are well aware the predominance of Ayurveda, the Indian Medicine and way of life in those days gave much importance to the physical exercises for the maintenance of good health. Ayurveda believed the consequences resulting from physical exercises that makes lightness of the body, capacity for work, collectedness, power of enduring hardship, but also those exercises removes imperfections from the body and helps in augmentation of digestive life.

Vyayama/Physical exercise is nothing but an essential part of a person to maintain his/her normal health and also helps to carry out daily tasks with energy and attentiveness. Without consume tiredness and with ample vigor. Vyayama (Vi + A + Yam + Ghan)a is the term, especially used in Ayurveda for the physical activities, which can

be identified with the 'physical exercise' in the present time. The definition of Vyayama has been given in the Carakasamhita, thus:

***“sarira cesta ya cesta sthairyatha
balavardhini,
dehavyaydmasankhyata matraya
tam samacaret.’***

(That exertion of body which is productive of good consequences to the body itself, which conduces to concentration of mind and increases strength is called physical exercise. One should have recourse to it in due measure). This verse is the aphorism of Vyayama given in the Caraka Samhita, and according to this definition, vyayama promotes the perfect health which includes both the body and mind.

In Ancient India, the physical fitness exercises are not meant for not only to keep the body intact but also the ancient fitness exercises are included in mental wellness and being to include spirituality so that not only the body but the person should always keep his mind also clean and fit that is why they made emphasis on physical fitness, mental wellbeing and also to keep the soul towards spirituality.

However with the passage of time the decline of that ancient culture influenced by colonial rule and the subsequent mushroom growth of fitness clubs, gyms and wellness clubs has changed the total arena of Ancient Physical exercises. The present youth spending their most valuable time and money in attending those clubs and fitness centres to look trim and with shaped bodies but unfortunately some of these westernized fitness clubs and gyms are giving the side effects. As an example a recent incident took place in Karnataka, a well-known hero died due to excessive fitness exercises and finally cardiac arrest.

While deciding and adapting the types of physical fitness exercises one has to look into the human body of the person who wants to go for the exercises. Human body is composed of number of muscles and bones like an locomotive to ensure shift and efficient working of locomotive number of precautions are to be take so that the longevity may be increased in the same manner, a human body as already mentioned above composed of numerous muscles and bones one should be careful enough in adapting the physical exercises not as a thumb rule but should be designed to near perfection keeping in mind the composition and present situation of that person. Presently more people are health conscious and want to look like young with an attractive figure (body shape) should not rush to these wellness centers and gyms without knowing the conditions thereon and whether they suit to their body or not. The subject is very vast and it has gone number of changes as per the circumstances and way of life and influence of western countries. It is difficult to bring the entire cream of the subject into one's own fold. Finally as we seen in the present physical education exercises, *“Gym – Place for workout, Fitness centre – a place for full body fitness, health club – a place for body and mind.”*

Thought fitness industry in India is booming and mushroom growth of fitness clubs and gyms are coming up and more youth both men and women are drawn to these centres, who are offering wide range of fitness classes, Cardio machines and specialized training areas. It has become difficult to choose a perfect place to reach one's own physical fitness goals though appears to be easier is not that much easy. The present gym centres generally known for their strength training areas and cardio equipments like treadmills and stationary bikes, on the other hand fitness clubs go beyond the basics by offering specialized services like fitness classes, personal training, swimming and spa.

Finally, whatever may be route to get into fitness classes through fitness exercises manually and with equipment one has to take a decision keeping in mind one's own body condition and to decide what type of exercise is needed and help the body, mind and soul.

CONCLUSION

Since Ancient period wellness/fitness is considered as, not the absence of illness but to encompass a harmonious integration of physical, mental, and spiritual wellbeing with a vision in which Vyayama plays a central role. The key insights drawn from Ancient Ayurvedic works coupled with historical evidence, and the present comparative

analysis of wellness practices, it is evident that Vyayama, as outlined by eminent Acharyas such as Charaka, Sushruta, and Vagabhatta, represents a holistic and time-tested approach to health and physical fitness that integrates physical movement with mental and spiritual equilibrium. The practice of Vyayama is not merely a means of enhancing physical fitness but serves as a cornerstone for disease prevention, mental clarity, and social harmony by regulating the body's natural energies and supporting daily homeostasis. Drawing from the teachings of Ayurveda and the lived wisdom of eminent Maharshis and Acharyas, the study envisages the importance of moderation, personalized regimen, and adaptation to seasonal and individual needs for sustaining health. Adopting these age-old but time-tested principles may provide a more sustainable solution to modern wellness challenges, urging a return to integrated lifestyle practices that align with the rhythms of nature and the constitution of each individual. The reviewed evidence confirms that coordinated adoption of exercises, balanced diet, regular sleep, and mindful lifestyle practices leads to improved immunity, heightened metabolic power (agni), and greater resilience to stress and ailments.

To conclude the use of Vyayama according to ancient traditions and culture at present wellness care, which is essential for a person to maintain his/her normal health and also to carry out daily tasks without undue tiredness and makes the body, mind and soul stress free and keeps the body a path to self-realization.

Finally, to conclude in my perspective while deciding between gym and a wellness center it is essential to consider one's own individual needs and goals though both gym and wellness centers offers good opportunities for physical fitness but to improve physical health and overall wellbeing with the options available now days one must be careful enough to choose type of wellness exercise or gym that will fit into the one's own body's needs because there are mushroom growth of these centers and people should not fall prey to the offers. There is no yardstick to measure or to make a common agenda because in physical fitness it depends upon one's own physical strength and mental ability etc. that differs from person to person. That is why Maharshi Vagabhatta made it clear that,

“Healthy life is a dedication to overall wellbeing, the Maharshis teachings as mentioned above offer a comprehensive approach to health by addressing the body, mind and spirit respectively. Those teaching are valid and relevant even today because those are time tested and proved their worthiness. The Maharshis ideas though was annunciated longback are still enable people to take control of their health like taking proper food, everyday activities or the application of natural therapies.”

Finally to conclude, it is my considered opinion that,

“Inspiration from Maharshi Vagabhatta's ageless wisdom as one concentrates on maintaining his/her health and equilibrium by adopting those teachings one can get the advantage of living in balance for the natural world, but not living, but healthy living is a journey rather than a destination and it begins with a single step in the direction of mindfulness and balance.” I quote,

“aharacaracestasu sukharthi pretya cehaca, param prayatnamatisthed – buddhiman hitasevane. “ – CS. 1.7.60² (One endowed with intelligence and desirous of happiness both here and hereafter, should, bent upon achieving what is beneficial, bestow great care upon everything connected with food, deportment and physical practices). (7) (www.researchgate.com)

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