Review of concept of vihara with special reference to viharaja hetu of amlapitta.

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ABSTRACT-
The modern world is currently facing an epidemic of lifestyle related diseases as a result of improper diet, sedentary life style and stress. Ayurveda has great contribution in prevention of the diseases as well as treatment of diseases. Ayurveda has given equal importance to Ahara and Vihara. All types of activities are included in Vihara. Vihara is a very broad concept. It has a key role in Swasthavrutta, Nidana and Chikitsa. The present article mainly focuses on the Nidana (Hetu-reason) aspect of Vihara as the Nidana Parivarjana is the prime treatment of any disease. Modern era’s changing lifestyle along with changing food culture has given birth to various diseases. Amlapitta is one of the most common diseases seen in the society. The disease Amlapitta is not directly mentioned in Bruhatrayi. Acharya Kashyapa was the first to describe Amlapitta as a disease. Viharaja Hetu play important role in the pathogenesis of Amlapitta.

Keywords- Vihara, Hetu, Nidana, Amlapitta

INTRODUCTION-This Era is supposed to be a scientific era, rich with innumerable inventions and use of technologies. In today’s fast age, man is modifying himself by changing life style at the cost of health. The concept that lifestyle (diet, activities) is responsible for the genesis of disease is well known to Ayurveda. Ayurveda is a way of life and living which emphasis on the prevention of diseases. Concepts of Ahara (diet) and Vihara (activities) are elaborately described in Ayurveda. It seems that Acharyas had given equal importance to Ahara and Vihara because out of three pillars of life (Trayopstambha) two comes...
under the Vihara, namely Nidra and Brahmacharya.

Variations in Ahara and Vihara of the individual make him prone to diseases by vitiating Doshas. In day-to-day life it is found that, individuals mainly doing Vihara in the form of travelling long distances, keeping awake at night, suppression of natural urges, working in Air Conditions, sitting for a long time, excess use of mobile and internet etc. which is affecting their health.

Amlapitta is a very common Gastrointestinal disease found in all ages. Scattered references of Amlapitta are found in Bruhatrayi. Amlapitta as a separate disease is described in Kashayapa Samhita and Madhavanidana. Viharaja Hetu of Amlapittaare as important as Aharaja Hetu.

Vihara is not only essential for preserving healthy state but also has etiological and medicinal values.

AIMS AND OBJECTIVE -
1. To discuss concept of Vihara from Bruhatrayi.
2. To understand the Viharaja Hetu of Amlapitta.

MATERIAL AND METHOD -
This is a literary and conceptual based article therefore Ayurvedic texts used in this study are Charaka Samhita, Sushruta Samhita, Ashtanga Hrudaya and their available Commentaries. Also dictionaries like Geervanalaghukosha, Monnierwillams, Shabdakosha are referred for sorting the meaning of Vihara.

REVIEW OF CONCEPT OF VIHARA
Dictionary meaning of the word Vihara-
Gamana, Brhaman, Leelaya, Boudhadevalaya(vachaspatyam), Sahal, Krida (geervanlaghukosha), walking for pleasure, amusement, wandering, roaming, sport play, pastime, enjoyment, pleasure, water for sporting or playing (Monnierwillams) etc.

All these dictionary meanings show that the literary meaning of Vihara is wandering on feet and it is extended to any activity done by an individual.

Definition of Vihara-
The commentator of Ashtanga Hrudaya Hemadri has given the definition of Vihara as “Kriyapradhano Hi Viharaha”1. All types of activities are included in the term Vihara. According to Arundatta Kayika, Vachika and Manasika Vyapara are included in the term Vihara.2

Kayika Vihara consists of- Vyayama (exercise), Maithuna (copulation), Dhavana (running), Plavana (swimming), Nrutya (dance) and such other activities. Vachika Vihara includes-Geeta (singing), Bhashya (speaking), Adhyayana (learning) etc.
Manasika Vihara includes - Raga (Anger), Dvesha (haterated), Bhaya (fear), Irsha (jealousy) etc.

Types of Vihara-
Besides Kayika, Vachika and Manasik Vihara, Acharya Hemadri has explained the two types of Vihara.
Niyatkalika Vihara consists of – Dinacharya (daily regime) and Rutucharya (seasonal regime).

Aniyatkalika Vihara includes - Vegadharana (suppression of natural urges), Vegodirana (forcible execution of the natural urges), Shodhana (Purification therapy), Bruhana (Nourishing therapy) and Bhutadhyasparshana (abstinence from bhutas).

IMPORTANCE OF VIHARA IN NIDANA
Vata, Pitta and Kapha are the only cause for all the Nija Vikara. Hetusevana causes Doshadushti. The Knowledge of Hetu (Ahara, Vihara and Manasa) is very important for a Vaidya to determine the exact Samprapti of that disease which is occurred due to vitiation of Doshas. It helps in Nidana Parivarjana as well as Chikitsa. Viharaja Hetu has important role in vitiating Doshas. Some important views of Vihara related to Nidana are given below.

Hetu-Vihara takes part in maintaining health it also takes part in forming diseases therefore Acharya Hemadri has denoted Vihara as a “Bahirabga Hetu” (external cause).

Doshadushti-Variation in Ahara and Vihara causes imbalance of Doshas.

Doshavastha-Acharya Chakrapani states that there is Achaya Prakopa of Doshas due to Viharaja factors. For e.g. Achaya Prakopa of Pittais due to Krodha and Achaya Prakopa of Kaphais due to Divaswapa.

Doshagati- There are three Gatis of Doshas namely Koshta, Shakha and Marmasthisandhi. By the effect of Vyayama (exercise), Ushma (increase of heat), Ahit Acharana (unhealthy activities) etc. Doshas moves out of the Koshta to the Shakha.

Vyadhilakshana- There are some examples in which the symptoms of diseases increases due to Viharajafactors. For e.g. In Tamaka Shwasa the conditions get increased by cold breeze and the activities which increases Sheeta Guna of Kapha.

These are some important aspects of Vihara in Nidana.

Amlapitta- Amlapitta is a very common disease seen in present population. The improper living style and dietary habits upset the digestion initially.

The word Amlapitta is composed of the words Amla and Pitta. According to Charaka Amla is a natural property of Pitta along with Katu Rasa. Sushruta has
enlisted Katu Rasa as its original Rasa and mentioned that when the Pitta becomes Vidagdha then it changes into Amla.

The etiological components create Agnimandya and thus Ajirna is developed which leads to the formation of Amavisha. This Amavisha mixed with the Doshas mainly the Pitta Dosha and gets accumulated in the Amashaya then gradually resulting in the disease Amlapitta. Patient generally is aware of the etiological factors of the diseases but due to greed or lack of control over their mind they go on consuming the Hetus. In this stage whatever a person eats it becomes Vidagdha though it is not Pittaprakopaka. It becomes Amla and hence the condition is known as Amlapitta. Nidana is the sum total of all the causative factors of the disease here the Viharaja factors for the Amlapitta are discussed.

**Viharaja Hetu of Amlapitta** – Acharya Kashayyapa has mentioned the ViharajaHetu of Amlapitta. They are-

- **Vegavidharana** (suppression of natural urges)-Vegadharana is Aniyatkalika Vihara. Supression of Vega causes Vataprakopa. Also Vegadharana leads to Agnimandya. It causes Ajirna and Amlapitta.
- **Atisnana** (taking excessive bath) and **Ativagaha** (excessive immersion bath)- Direct references of the effect of Atisnana and Ativagaha are not found in Ayurvedic Literature. With the help of Uhana Tantrayukti it can be understood in the following manner.

**Atisnana- Snana** is described in Dinacharya. Abhyanga, Vyayama and Snana is the sequence given by Vagbhatacharya. This is ‘Baddhakrama Vihara’ (in sequence daily regime).

The rules of taking bath are described in Ayurveda. One should take bath twice a day i.e. in the morning and evening. Effect of Snana are given in the Ayurvedic texts according to Ushna and Sheeta Jala. Sheeta Jala Snana relives Raktapitta and Vata Dosha. Ushna Jala Snana relives Vata and Kapha and increases Pitta and Rakta. So the Vidhi (rules) of Snana should be followed to maintain Swasthya. ‘Na Atisnana Sevet is said by Charakacharya.

Snana taken in excess amount for a longer duration may vitiate the Doshas depending on the Guna of Jala. In Amlapitta the main Samprapti starts from Agnimandya. Doshavrddhi causes Mandagni. This Agnimandya may result in Ajirna and then Amlapitta.

**Ativagaha**-the meaning of Avagaha is immersion bath. The effects of Avagaha depends on the Guna of Jala. With the help of Uhan Tantrayukti it can be said that when cold water is used for Avagaha, Draviguna of Pitta and Rakta increases as there is Swedavarodha. This will cause
Agnimandya. If hot water is used Swedapravruitti will be more which will result in decrease in Ushna causing Pittakshaya leading to Agnimandya. This Agnimandya may produce Amlapitta.

**Bhuktva Bhuktva Divaswapna** (sleeping in day time immediately after meal)-It causes TridoshaPrakopa mainly Pittaprakopa by Drava Guna, Kapha Prakopa by Snigdha and Manda Guna resulting in Agnimandya. If the Hete sevana continues Anna gets Vidahdha and causes Amlapitta.

**Shayyaprajagarai** (keeping awake at night)-Ruksha Guna produced due to Ratrijagarana causes Vataprakopa. It affects Samana Vayu which hampers the process of digestion resulting in Amlapitta.

**Prevention of Amlapitta through Vihara**-

1. *Nidana Parivarjana-* Withdrawal of the etiological factors of the disease is called Nidana Parivarjana. Acharya Sushruta has mentioned Nidana Parivarjana as the first line of treatment of all the diseases. In Amlapitta excessive Nidanasevana leads to Mandagni and Pittavruddhi. So Nidana of Amlapitta should be removed in its first treatment.

2. Avoid Vegadharana and Vega Udirana

3. Shodhana according to Rutu (season)

4. Adopt the principles of Aharavidhi and Vihara.

5. Adopt the principles of Dinacharya, Rutucharya and Ratricharya.

**DISCUSSION**

Vihara is a very broad concept. It plays important role in Swasthavrutta, Nidana and Chikitsa. In day-to-day life due to increased responsibilities and shortage of time two or more Viharas are done at a time like working on computer and night awakening and sitting in one place; travelling long distance and sitting/standing position etc. The first effect of all these activities along with improper diet habits hampers the process of Digestion. Agnibala plays the main role in digestion. Improper activities affect the Dosha and normal function of Agni and causes Agnidushti which is the main cause of Amlapitta and all other diseases. So one must follow the Vidhi (rules) given in Dinacharya, Rutucharya, Sadvrutta etc.for prevention of diseases.

**CONCLUSION**

Ayurveda has given more emphasis on preventive aspect than curative aspect. By implementing the rules of Vihara and Aharavidhi one can get result in prevention and cure of diseases. It can help to manage the healthy condition of Body and Mind.

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