



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 life style 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 Kashaypa* 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 life style (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 *Amlapitta* are 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, *Brhman*, *Leelaya*, *Boudhadevalaya* (*vachaspatyam*), *Sahal*, *Krida* (*geervanalaghukosha*), 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.

Defination 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).³

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).⁴

IMPORTANCE OF VIHARA IN NIDANA

Vata, *Pitta* and *Kapha* are the only cause for all the *Nija Vikara*.⁵ *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).⁶

Doshadushti-Variation in *Ahara* and *Vihara* causes imbalance of *Doshas*.⁷

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*.⁸

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*.⁹

Vyadhilakshana- There are some examples in which the symptoms of diseases increases due to *Viharaja* factors. For e.g. In *Tamaka Shwasa* the conditions get increased by cold breeze and the activities which increases *Sheeta Guna* of *Kapha*.¹⁰

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 Dasha* 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 *Vihara* factors for the *Amlapitta* are discussed.

Vihara* Hetu of *Amlapitta – Acharya Kashaypa has mentioned the *Vihara* Hetu of *Amlapitta*.¹¹ They are-

Vegavidharana (suppression of natural urges)-*Vegadharana* is *Aniyatkalika Vihara*. Suppression of *Vega* causes *Vataprakopa*. Also *Vegadharana* leads to *Agnimandya*.¹² It causes *Ajirna* and *Amlapitta*.

Atisnana (taking excessive bath) and ***Atiavagaha*** (excessive immersion bath)- Direct references of the effect of *Atisnana* and *Atiavagaha* 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).¹³

The rules of taking bath are described in *Ayurveda*. One should take bath twice a day i.e. in the morning and evening.¹⁴ Effect of *Snana* are given in the *Ayurvedic* texts according to *Ushna* and *Sheeta Jala*. *Sheeta Jala Snana* relieves *Rakta-Pitta* and increases *Kapha* and *Vata Dasha*. *Ushna Jala Snana* relieves *Vata* and *Kapha* and increases *Pitta* and *Rakta*.¹⁵ So the *Vidhi* (rules) of *Snana* should be followed to maintain *Swasthya*. '*Na Atisnana Sevet*' is said by Charakacharya.¹⁶ *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*. *Doshavruddhi* causes *Mandagni*.¹⁷ This *Agnimandya* may result in *Ajirna* and then *Amlapitta*.

Atiavagaha-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*, *Dravaguna* of *Pitta* and *Rakta* increases as there is *Swedavarodha*. This will cause

Agnimandya. If hot water is used *Swedapravrutti* will be more which will result in decrease in *Ushnaguna* 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 *Hetu sevana* continues *Anna* gets *Vidagdha* 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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