

Review of concept of *Vihara* from *Bruhatrayee*.
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Abstract-The modern world is currently facing an epidemic of life style related diseases like Diabetes, Obesity, Heart Diseases, Cancer etc. as a result of improper diet, sedentary life style and stress. Ayurveda has great contribution in prevention of diseases as well as treatment of diseases. Ayurveda has given equal importance to *Ahara* and *Vihara*. For maintenance of the health, Ayurved explains *Dinacharya*, *Rutucharya*, *Sadvrutta* etc. *Paricharya* (*Ahara*, *Vihara*, *Achara*) of *Rajaswala*, *Garbhini*, *Sutika* etc are also mentioned in Ayurveda. This is the *Swasthakar* aspect of *Vihara*. It also plays an important role in *Nidana* and *Chikitsa*. *Viharas* like *Avyayama*, *Ratrijagarana* etc has role in vitiating the *Dosha* and causing diseases. Similarly *Vyayama*, *Ratrijagarana* is the *Viharatmak* *Chikitsa* for *Prameha*, *Sthoulya* etc. So the present article aims at elaborating the concept of *Vihara* and its different aspects in *Swasthavrutta*, *Nidana* and *Chikitsa*.

Keywords-*Vihara*, *Swasthavrutta*, *Nidana*, *Chikitsa*

Introduction-This Era is supposed to be a scientific era, rich with innumerable inventions and use of instruments. 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) are responsible for the genesis of disease which 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. Acharyas have 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 makes him/her prone to diseases. It is observed that the main *Vihara* of the individual in a day to day

life includes travelling long distances, keeping awake at night, working in AC, sitting for a long time, excess use of mobile and internet etc. which eventually affect their health.

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

Ayurved has described *Dinacharya* (daily regimen), *Rutucharya* (seasonal regimen), *Sadvrutta* (code of conduct) do's and don'ts as a preventive measure to maintain health. The aim of this review is to study the concept and all different aspects of *Vihara*.

AIMS AND OBJECTIVE -

1. To discuss concept of *Vihara* from *Bruhatrayee*.
2. To understand the different aspects of *Vihara* according to the *Swasthavrutta*, *Nidana* and *Chikitsa*.

MATERIAL AND METHOD -

This is a literary and conceptual based article therefore Ayurvedic texts used in this study are *Charak Samhita*, *Sushrut Samhita*, *Ashtang Hrudaya* and their available Commentaries.

REVIEW OF CONCEPT OF VIHARA

Defination Of *Vihara*-

The commentators of *Ashtang Hrudaya* Hemadri and Arundatta 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 also included in *Vihara*.

Kayika Vihara consists of- *Vyayama* (exercise), *Maithuna* (copulation), *Dhavana* (running), *Plavana* (swimming), and such other activities.

Vachika Vihara includes- *Geeta* (singing), *Bhashya* (Speaking) etc.

Manasika Vihara includes- *Raga* (anger), *Bhaya* (fear) etc.²

This shows that *Vihara* is a very broad concept.

Types Of *Vihara*-

Besides *Kayika*, *Vachika* and *Manasika Vihara*, Acharya Hemadri has explained the two types of *Vihara*.

Niyatkalika Vihara consists of – *Dinacharya* (daily regimen) and *Rutucharya* (seasonal regimen).

Aniyatkalika Vihara includes- *Vegadharana*, *Vegodirana*, *Shodhana*, *Bruhana* and *Bhutadhyasparshana*.³

Different Aspects Of *Vihara*-

In Swasthya

Swasthyapalana-According to Ayurved a person should follow healthy habits of *Ahara* (diet) and *Vihara* (activities) to keep himself away from diseases.⁴

Sharirdardhyakara- *Vyayama*, *Nidra* and *Brahmacharya* these *Vihayaja* factors are important in giving stability to life.⁵

Aharapachana-Method of intake of food comes under *Vihara* and only dietary items come under *Ahara*. Healthy individuals as well as patients should observe the rules of taking food like-

Intake, not in hurry - Food taken hurriedly can enter into a wrong passage, and also in this situation one cannot determine the taste of food and detect foreign bodies like hair etc. mixed with them.

Intake, not too slow- this will not give satisfaction to the individual. In this situation one can eat more than what is required also food will become cold which will hamper the digestion.

Intake with concentration-one should not talk or laugh or be unmindful while taking food. This also leads to improper digestion.⁶

Due to physical and mental activities food gets digested easily during daytime.⁷

If *Vyayama* (physical exercise) is performed daily, even the food which is *Viruddha* (incompatible), does not produce diseases.⁸

All persons should avoid *Bhashya* (speaking), *Adhwa* (walking), *Shayan* (sleeping) immediately after consuming liquids and *Atapa* (exposure to sun and fire), *Yana* (travel in vehicles), *Plavan* (swimming) etc soon after consuming food.⁹

Bala- proper *Ahara* and *Vihara* increases *Bala* of a person. *Yuktikruta Bala* (acquired) is that which can be acquired by artificial means or by a direction of proper *Ahara* and *Vihara* like proper *Vyayama*, *Nidra* etc.¹⁰

Satmya- *Dehasatmya* develops due to indulgence in healthy things i.e. *Hitakara Ahara* and *Hitakara Vihara*.¹¹

Prakrutinirman- Depending on the *Dosha* that is predominant in *Shukra*,

Asruk, Ahara and Vihara of the *Garbhini* seven kinds of *Prakrutis* are produced.¹²

Vihara of *Rajaswala, Garbhini, Sutika* etc. are described in *Bruhatrayee* to maintain *Swasthya*.

All these references show that a person can remain healthy by adopting *Hitakara Vihara*.

In *Nidana*

Doshadushti- Variation in *Ahara* and *Vihara* causes imbalance of *Dosha*.¹³

Vihara takes part in maintaining health it also takes part in forming diseases therefore Acharya Hemadri has denoted *Vihara* as a "*Bahirabga Hetu*".¹⁴

Doshavastha- There is a natural effect of season on *Doshas*. These *Doshas* may attain *Chaya* etc. due to *Ahara* and *Vihara* immediately or they may not attain these states even during those particular season.¹⁵ Acharya Chakrapani also states that there is *Achaya prakopa* of *Doshas* for e.g. *Achaya prakopa* of *Pitta* due to *Krodha* and *Achaya prakopa* of *Kapha* due to *Divaswapa*.¹⁶

Doshagati- There are three *Gatis* of *Doshas* namely *Koshta, Shakha* and *Marmasthisandhi*. By the effect of *Vyayama* (exercise), *Ushma* (increase of heat), *Ahitacharana* (unhealthy activities) etc. *Doshas* moves out of the *Koshta* to the *Shakha*.¹⁷

Vyadhilakshana- There are some examples in which the symptoms of diseases increases due to *Vihara* factors.

For e.g. In *Tamaka Shwasa* the conditions get increased by cold breeze and the activities which increases *Sheeta Guna* of *Kapha*.¹⁸

Vyadhinishchiti- *Vihara* also helps in diagnosis of the diseases.

For e.g. It is called *Pratamaka* when associated with fever and fainting and subsiding by cold i.e.cold food,drug, activities etc.¹⁹

In Chikitsa

Chikitsa Chatushpada- One of the qualities of patient is *Dnyapaka* i.e. he should be having capability of remembering and explaining the events connected with probable cause i.e. *Ahara, Vihara* etc.²⁰

Vyadhiyapyatva-Diseases which are *Yapya*, can be control by *Ahara* and *Vihara*.²¹

Adravya Chikitsa-Some of the *Viharaja* factors which come under *Adravya Chikitsa* are *Anil,Atapa, Chaya* (exposure to breeze,sunlight,shade), *Swapna* (sleep),*Jagarana* (keeping awake at night) etc.²²

Langhana Chikitsa- *Shodhana* and *Shamana* are the two types of *Langhana*. *Shamana Langhana* includes *Viharaja* factors which are withholdig thirst and hunger, exercise, exposure to sun and breeze.²³

Aushadhiyojana-

Before starting the treatment of the diseases the physician has to determine *Vihara* along with *Ahara* and other factors.²⁴

Vyadhi Chikitsa-Jagarana (keeping awake at night),*Vyayama* (exercise) is the *Viharaj Chikitsa* for *Sthulata* (obesity) and *Prameha* also.

In Panchakarma-The do's and don'ts before, during and after *Panchakarma* are described in Ayurved.

For e.g. *Ratijagarana* (keeping awake at night),*Yanayana* (travelling),*Vyayama* (exercise),*Atapsevana* (exposure to sun) etc. should be avoided in *Panchakarma* treatment.

DISCUSSION

Vihara is a 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.

Ratrijagarana &travelling,*Ratrijagarana*&computer working &A.C.,eating in standing position& watching T.V.etc. All these *Vihara* along with dietary items affects the process of digestion. *Agnibala* plays the main role in digestion. Improper activities affects the *Dosha* and normal function of *Agni* and causes *Agnidushti* which is the main cause of 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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