

CLINICAL SIGNIFICANCE OF AYURVEDA CONCEPT OF VIKARA VIGHATA BHAVA
AND ABHAVA

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ABSTRACT

Ayurveda explains all disease manifestations in terms of Dosha and Dushyas, both in their normal and abnormal states. Diseases arise due to Nidana, which can be related to Aharaaja Nidana and Viharaja nidana. Consequently, in the treatment process, avoiding these causative factors, known as Nidana parivarjana, is emphasized as the primary approach by our Acharya. Furthermore, there are factors that suppress the manifestation of diseases, termed as Vikara vighata bhava, and those that provoke the occurrence of diseases, known as Vikara vighata abhava. The manifestation of a disease depends on the quality of these Dosha and Dushya components. When these elements become imbalanced, such as in the case of imbalanced serum, muscles and blood, etc. it can initiate the onset of a disease. There are certain factors known as Vikarvighatkara abhava that assist in disease manifestation, and there are Vikarvighatkar bhava factors that hinder disease manifestation. This article aims to provide a comprehensive understanding of these factors and their practical implications in clinical practice.

KEYWORDS: Ayurveda, Nidana, Vikara Vighata Bhava, Vikara Vighata Abhava, Manifestation.

INTRODUCTION

The human body and its natural physiology act as the primary defense against the pathogenesis of diseases. In other words, nature is the first doctor for human beings. Ayurveda *Shastras* contain numerous unique concepts, and one such concept, elucidated by our Acharya in *Nidana*, is *Vikara Vighata Bhava Abhava Prativishesha*. This concept plays a significant role in understanding the *Samprapti* of the disease. *Samprapti* refers to the amalgamation of *Dosha* with *Dushya*, the factors responsible for the formation of *Samprapti* of *Roga* is depicted in **Figure 1**.

**Figure 1: Factors responsible for the formation of Samprapti of Roga.**

The intensity of the *Roga*, its occurrence, and non-occurrence are all influenced by the amalgamation of these three factors. Based on their association, the disease can either be suppressed or provoked. Therefore, in clinical practice, having knowledge about this concept is vital for devising an effective treatment plan and providing guidance on *Pathya* and *Apathya* to the patient. The understanding of *Vikara Vighata Bhava Abhava Prativishesha* is of utmost importance in Ayurvedic practice to comprehensively address the root causes of diseases and offer appropriate therapeutic interventions and lifestyle recommendations.

The primary aim of Ayurveda is to alleviate human suffering. This ancient science encompasses the understanding of both normal and abnormal conditions of human beings. It offers a wealth of formulations to cure various diseases. However, to effectively utilize these therapeutic treasures, one must possess knowledge about the factors responsible for the manifestation of diseases.

Vikarvighatkara bhava is characterized as the factors that impede the onset of *Vyadhi*. On the other hand, *Vikarvighatabhava* is defined as the absence of *Vikarvighatkara bhava*, signifying a condition where there are no hindrances to disease manifestation. When *Nidan*, *Dosha* and *Dushya* differ in terms of *Dravyata*,

Gunata, Karmata and Prabhavata, etc. it can lead to a delay or absence of disease manifestation. When *Nidanadi* factors exhibit similarity in terms of *Dravyata, Gunata and Karmata* etc., they facilitate the manifestation of a disease through *Vikarvighatkar abhava*. Put differently, if there is no correlation between these *Nidanadi* factors, the process of disease manifestation will be delayed. Conversely, a rapid and robust association among *Nidanadi* factors will lead to earlier disease manifestation, characterized by the presence of all signs and symptoms. These variations are attributed to intervening factors that fall under three domains:

✓ **Anubadhnati**

This refers to the type of association among factors.

✓ **Kala**

It denotes the role of the time factor in influencing the association.

✓ **Bala**

This signifies the strength of the association of each factor.

Anubadhnati implies *Anukalata* between the factors involved in the disease manifestation process. The manifestation of a disease is determined by the possibility of association between the *Nidanadi* three factors. When an association occurs, it leads to disease manifestation, and in the absence of such an association, there is no manifestation of the disease.

The reasons for disease manifestation are as follows

- ✓ Similarity between *Dosha, Dushya*, and *Nidan* concerning *Dravya, Guna, Karma* and *prabhava*.
- ✓ *Nidan's* capability to create *Shaithilya* in the *Dhatu*.
- ✓ Absence of *Virodha bhava*, i.e., *Balavridhikar bhava*.

On the other hand, when there is resistance for association, the reasons for this resistance are as follows

- ✓ Dissimilarity between *Dosha, Dushya*, and *Nidan* with respect to *Dravya, Guna, Karma* and *Prabhava*.
- ✓ *Nidan's* incapability to create *Shaithilya* in the *Dhatu*.
- ✓ Presence of *Virodha bhava*, i.e., *Balavridhikar bhava*.

The factor of time, known as *Kala*, also plays a role in disease manifestation. If the association of *Nidanadi* factors takes a considerable amount of time, it leads to a delayed manifestation of the disease. For instance, when *Nidan* is consumed at different intervals, it can result in the delayed manifestation of the disease, as seen in the formation of *Kustha* due to *Chardiveg dharana*. However, certain *Nidanas* can result in an instant vitiation of *Dosha*, leading to the immediate manifestation of the disease. The strength of the *Nidanadi* three factors, known as *Bala*, determines the nature of disease manifestation. If these factors lack

sufficient strength, the disease will manifest in a mild manner, with fewer signs and symptoms.

The concept of *Vikaara vighata bhava* involves following considerations

- ✚ **Ananubhandhnanti**: When *Nidana, Dosha*, and *Dushya* do not support or correlate with each other.
- ✚ **Kalaprakarshaad**: When there is a significant lapse of time for the manifestation of the disease.
- ✚ **Abaleeyamso**: When the causative factors are weak and incapable of producing a robust disease.

Ananubhandhnanti can be due to the following reasons:

- ❖ *Dosha* acting in an opposite manner to the *Nidana*.
- ❖ Lack of significant influence towards the *Nidana*.
- ❖ Non-causativeness of the *Nidana*.

Kalaprakarshaad occurs when the *Nidana* of a particular disease is not adequately influenced by the time factor.

Abaleeyamso refers to the inability of weak causative factors to produce a full-fledged disease. Even if the cause is feeble, if it receives mutual support from *Dosha* and *Dushya*, the disease may manifest only in an abortive form. It will not exhibit all the clinical features required for a complete diagnosis of the disease.

Ayurveda described terms *Anubhandhatvam, Sheegra anubhanda* and *Mahanto yathokta sarva linga*. *Anubhandhatvam* is the condition when the *Nidana* and *Dosha*, etc., are favorable to each other. *Sheegra anubhanda* is the disease manifests very quickly. *Mahanto yathokta sarva linga* is the disease manifests strongly and exhibits all the mentioned clinical features. In the *Madhukosha vyakhya*, while commenting on *Nidana panchaka*, *Vijaya rakshita* explains various types of *Nidanas*. According to *Harichandra's Upakalpaneeyam adhyaya*, there are four primary classifications of diseases *Nidana* which are as follows

- ✚ **Sannikrushta nidana**
- ✚ **Viprakrushta nidana**
- ✚ **Praadhanika nidana**
- ✚ **Vyabhichari nidana**

Amongst the above mentioned conditions; *Vyabhichari nidana* being weak, lacks the potency to cause a full-fledged disease. Despite *Dosha* and *Dushya* being favorable, the presence of a weak causative factor prevents the manifestation of the disease. The *Vyabhichari hetu* mentioned by *Madavacharya* seems to have a connection with the concept of *Vikara vighata bhava*.

CONCLUSION

Considering all of the above, the fundamental approach to treatment in our *Shastras* emphasizes two essential aspects: *Nidana parivarjanam* and *Samprapti vighatanam*. Achieving *Samprapti vighatana* is only possible with a thorough understanding of *Vikara*

vighata bhava abhava prativishesa. *Vikara* denotes disease, *Vighata* signifies inhibition, *Bhava* represents existence, and *Abhava* indicates non-existence. A knowledgeable *Vaidya* can then design an effective treatment plan and advises *Pathya* and *Apathya* to act as relieving factors for both the *Roga* and *Rogi* leading to better results and preventing disease recurrence. *Vikarvighatkar bhava* hinders the process of disease manifestation, whereas *Vikarvighatkar abhava* aids in the disease manifestation process. *Nidan*, *Dosha* and *Dushya* depend on *Anubadhnati*, *Bala*, and *Kala* factors. The knowledge of Ayurveda concept of *Vikarvighatkar bhava abhava* is highly beneficial in comprehending the pathogenesis of a disease, enabling improved treatment strategies and patient care.

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