

CLASSICAL STUDY OF “VIKAR VIGHATKAR BHAVA ABHAVA PRATIVISHESHA IN  
PROCESS OF DISEASE MANIFESTATION<sup>1</sup>\*Vd. Devanand R. Pawar and <sup>2</sup>Dr. Vijay R. Potdar<sup>1</sup>PG Scholar Rognidan Vikriti Vigyan Dept. Govt. Ayu. Clg. Nanded.<sup>2</sup>Associate Professor, Rognidan Vikriti Vigyan Dept. Govt. Ayu. Clg. Nanded.

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## ABSTRACT

According to concept of Ayurveda *Cause of disease, Dosha and Dushya* factors are the specific factors responsible for disease and disorders. Manifestation of disease depends How quality of *Dosha* and *Dushya* component. It means imbalanced *Dosha* and *Dushya* (Serum, Blood, Muscles etc) may initiate the manifestation of disease. Human body and natural physiology itself Physician of human being, which face initially against pathogenesis of disease. In other words nature is the first doctor of human being. Physiician Factors which assist for disease manifestation are the *vikarvighatkara abhava*. Factors which hinders disease manifestation are *vikarvighatkar bhava*. *Visheshas* are the specific factors like *nidana, dosha, and dushya*. *Prativishesha* are the outcome of the interaction between the *vishesha*. *Anubadhnati, bala, kala*, are the three main factors responsible for the changes in *samprati* of diseases. As above said the concept of *vikarvighatkar bhava abhav prativishesha* will be presented in brief.

**KEYWORDS:** ayurveda, Vikar vighatkara bhava, Vikar vighatkar abhava, manifestation of disease.

## INTRODUCTION

Ayurveda was originated to remove the suffering of human being. In this science it is mentioned about the normal and abnormal condition of human beings. There are many formulations mentioned for the cure of various diseases. But in order to make use of these boons one must have knowledge regarding various factors causing disease manifestation. *Acharya charaka* explained the concept *Vikarvighatkar bhava abhava* in *Prameha nidan Adhyaya*.<sup>[1]</sup>

In this literature role of *vikarvighatkar bhava abhav* in disease manifestation will be enlisted.

## Aim

To understand the concept of *Vikarvighatkar bhava and Vikarvighatkar abhav*.

## Objective

To study the influence of *Vikarvighatkar bhava abhava* in *vyadhi Samprapti*.

## MATERIAL AND METHODS

Conceptual literary search done referring literature on exercise, Ayurveda texts and research paper. *Vikarvighatkar bhava* is define as the factors which hinders *vyadhi samprapti*,<sup>[2]</sup> *Vikarvighatkar bhava* is defined as absence of *vikarvighatkar bhava*<sup>[3]</sup> It is

condition where there is no hindrance for disease manifestation. *Visheshas* are the specific factors which are able to cause for manifestation of disease<sup>[4]</sup> Meaning of word *vishesha* is opposite to *samana* concept. They can be enlisted as *Dosha vishesha, Dushya vishesha, and Nidan vishesha*. *Prativishesha* can be defined as the outcome produced by the interaction of *vishesha*. When *Nidan, Doshya, Dushya* are different by *Dravyata, Gunata, Karmata and Prabhavata* then there is delay or no manifestation of disease. If *Nidanadi* are same by *Dravyata, Gunata and Karmata* etc then these factors assist the manifestation of disease by *Vikarvighatkar abhava*. In other words, if there is no association between *Nidanadi* three factors then process of disease manifestation will be delayed. If association between *Nidanadi* three factors is fast and strong then disease manifestation will be earlier and having all sign and symptoms.

All these variation are because of some intervening factor which could be understand under three domain.<sup>[5]</sup>

1. Anubadhnati- Kind of association.
2. Kala-Role of time factor in association.
3. Bala-Strength of association of each factor.

Anubadhnadi<sup>[6]</sup> Anubadhnati means *Anukalata* (association). If the association is possible between *Nidanadi* three factors, it leads to manifestation of

disease and if association does not happen then no manifestation of disease. Reasons for manifestation are:

1. Similarity between *Dosha Dushya* and *Nidan* with respect to *dravya*, *guna*, *karma* and *prabhava*.
2. *Nidan* is capable to creating *shaithilya* in dhatu.
3. Absence of *virodha bhava* i .e. *balavriddhikar bhava*.

Na Anubadhnati<sup>[7]</sup> where there is resistance for association and the reasons for resistance are:

1. Dissimilarity between *Dosha Dushya* and *Nidan* with respect to *dravya*, *guna*, *karma* and *prabhava*.
2. *Nidan* is not capable to creating *shaithilya* in dhatu.
3. Presence of *virodha bhava* i .e. *balavriddhikar bhava*.

### Kala<sup>[8]</sup>

If association of *Nidanadi* factors take lots of time ,it leads to manifestation of disease it to be late. With passage of time if *nidan* gets associated with *Dosha* i.e *nidan* when consumed at different gaps then it will leads to delayed manifestation of disease eg. formation of *kustha* by *Chardiveg dharana*<sup>(9)</sup>. But some *Nidan* exhibit instant *Dosha* vitiation ,leading to instant manifestation of disease.eg: In *Prameha* vitiation of *Kapha Dosha* is early as compare to other factor.<sup>[10]</sup>

### Bala<sup>[11]</sup>

If *Nidanadi* three factors do not have enough strength the disease manifestation will be mild(anu) nature or disease having less sign n symptoms. If *Visheshas* have enough strength then association in favoured and leads to manifestation of strong disease. Eg: mild causes leading to mild *Jwara*.<sup>[12]</sup>

## DISCUSSION AND CONCLUSION

In this way *Vikarvighatkar bhava* hinders the process of disease manifestation. While *Vikarvighatkar abhava* assist to process of disease manifestation. For disease manifestation *Nidan*, *Dosha*, and *Dushya* depends upon *Anubadhnati*, *Bala* and *kala*. Study of *Vikarvighatkar bhava abhava* should be useful to understand the pathogenesis of disease.

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