



# CONCEPT OF VIKARAVIGHATA BHAVA- ABHAVA PRATIVISHESHA W.R.T PRAMEHA

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## ABSTRACT-

According to *Ayurveda*, Body is comprised of *Dosha*, *Dhatu* and *Mala* <sup>1</sup>. *Nidana* (causative factors), *Tridoshas*, *Dushya* (*Dhatu -Upadhatu-Mala*) and *Agni* are the essential factors for the manifestation of a disease. *Nidana*, the external vitiating factor along with *Dosha* and *Dushya* even limited in number, the manifested diseases are innumerable because of variation in the *Samprapti* (pathogenesis). Although, the progression of a disease is not guaranteed by the mere existence of *Nidana*, *Dosha* and *Dushya*. Sometimes when these three are being present in vitiated condition then also disease is may not occur or occurs late, occurs with few symptoms or symptoms are present in subtle form. This has been elaborated in the concept of *Vikaravighata Bhava- Abhava Prativishesha* explained in *Charak Samhita- Prameha Nidana* <sup>2</sup>. Factors which resist the occurrence of disease are *Vikaravighata Bhava* which is suggestive of balanced *Vyadhikshamatwa* <sup>3</sup> and the factors which facilitate the happening of disease are *Vikaravighata Abhava*. Specific features of *Nidana*, *Dosha* and *Dushya* determine the bodily immunity or susceptibility towards the manifestation of disease. In the recent research and treatment are mainly focusing on the pathogens as in case of recent Covid pandemics. Presently we are observing that hundreds of people get exposed to the same *Nidana*, but shows different manifestations in the body and this strongly depends on the *Bala* <sup>4</sup> of the individual which in turn can be explained in terms of *Vikaravighata Bhava*. Therefore, a thorough study of this concept will aid in better understanding of immunology in many *vyadhis* mentioned in *Ayurveda*.

**Keywords-** *Ayurveda*, *Vikaravighata bhava*, *Vyadhikshamatwa*, *Nidan*, *Dosha*, *Dushya*, *Dhatu* and *Updhatu*

## AIM AND OBJECTIVE-

- To understand the concept of *Vikaravighata Bhava*.
- To analyse the concept of *Vikara Vighata Bhava* w.r.t *Prameha*.

## INTRODUCTION-

In the pathogenesis of any *Vyadi* '*Nidan Panchak*' plays an important role <sup>5</sup>. The combination of this *Panchak* gives rise to a unique notion called *Vikaravighata Bhava- Abhava*. The concept of *Vikaravighata Bhava* which is the core concept of *Ayurveda Chikitsa Sidhanta* clearly depicts in the *Vyadhi utpathi* (origin of disease). In the origin of *Vyadhi*, many factors such as *Dosha*, *Dushya*, *Kala*, *Nidana*, *Desha*, *Bala* etc. plays an indispensable role. Out of which *Nidan*, *Dushya* and *Doshas* are termed as *Vishesh*. And Outcome of *Nidanadi Visheshas* coming in contact with *Vikaravighata Bhava* and *Vikaravighata Abhava* is termed as *Prativishesh*. *Vikarvighata Bhava Vishesh* results into one of the following <sup>6</sup>-

- Non-Manifestation of disease.
- Manifestation of a mild disease.
- Delayed manifestation of disease.
- Manifestation of a disease without the all symptomatology.

Vikarvighata Abhava Vishesh results into one of the following-

- Manifestation of disease.
- Early manifestation of disease.
- Manifestation of a severe disease.
- Manifestation of disease with all symptomatology.

In this manner Manifestation and Non- Manifestation of a disease depends upon the *prativisheshas* (combination) of *Nidana*, *Dosha*, *Dushya Visheshas* towards *Vikaravighata Bhava* and *Vikaravighata Abhava*. *Vikaravighata Bhava- Abhava Sidhanta* (principle) is having a wide range of applicability in all the *Sthanas* of *Ayurvedic* text which clearly depicts that the manifestation of disease is a complex process which involves multiple factors. The manifestations of same *Vyadhi* even if they get exposed to the same *Nidana*, strongly depends on the *Bala* of the individual which in turn can be explained in terms of *Vikaravighata Bhava- Abhava*. Also, all the causative factors are not equally capable of vitiating *Doshas*, similarly every individual is dissimilar while resisting a disease. Also, as per the *Acharya Charak* it has been said that as a seed remains dormant in the soil and germinates at a favorable time, similarly the *doshas* remain in dormant condition in the *dhatu* and get aggravated at a favorable time<sup>7</sup>. Hence there are many Factors affecting *Vikarvighata Bhava-Abhava vishesh* such as *Agni*, *Aahara*, *Dincharya*, *Ritucharya* and *Rasayana*. It is the central theme which converges the whole *Chikitsa sidhantha* in its nutshell including *Vyadhikshamatva*, *Swasthavritta*, *Vyadhi utpathi*, *Samprapti*, *Nidana parivarjana*, *Dosha shamana*.

*Acharya Charak* have mentioned this *Sidhant* in *Prameha Nidan Sthana Adhyay* 4. It is a disease having 20 subtypes<sup>8</sup> based on the involvement of *Dushya*, *Doshas*, *Agni* etc. which results into the different *varna* of *mutra* in the respective subtypes of *Prameha*<sup>9</sup>. Hence this principle can be best illustrated by understanding the pathogenesis of *Prameha*. *Prameha* occurs as a result of *Bija Dosha* i.e. genetic origin as well as due to *Apathya Ahara* and *Vihara*.

- If the parents are suffering from *Prameha*, then children already have *Bija Dushti*. But if they will do not take *Apathya nidan* or follow *Dincharya*, *Ritucharya*, *Ratricharya* as per the *Ayurvedic* text, they will not suffer from *Prameha* in early age. It is just because of presence of *Vikaravighata Bhava*.
- Besides, if parents are healthy (no *Bija Dushti*) and children are taking *Nidan* since their childhood, then children will suffer from the *Prameha* in very early age of life because of absence of *Vikaravighata Bhava*. It is because of *Dosha Vaishamyata*, but not because of *Bija Dushti*.

In this way this principle along with the other factors decides the fate of the *vyadhi* such as *prameha*, *rajyakshma* etc.

## **METHOD-**

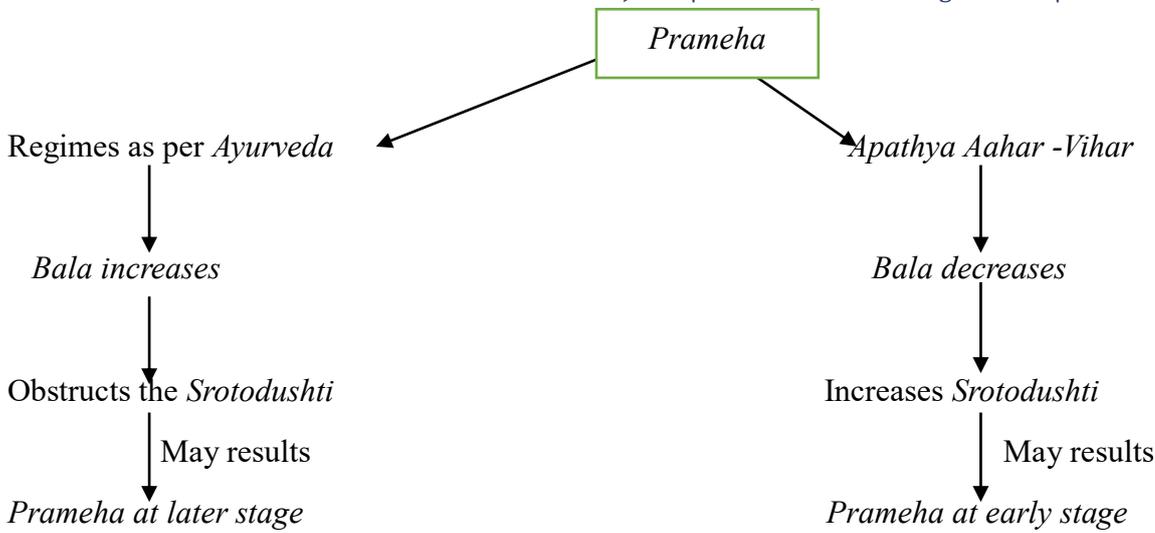
As a source, various *Ayurvedic* classics such as *Charak Samhita*, *Sushruta Samhita* and Modern literature were consulted. In addition to this, various peer-reviewed research journals and published research papers have been studied.

## **RESULT-**

In *Ayurveda Chikitsa* of all the *vyadhi* has been done focusing *Nidana Parivarjan*<sup>10</sup> (avoidance of causative factors) and *Samprapti Vighatana* (breaking down the pathogenesis). Knowledge of *Vikaravighata Bhava- Abhava Prativisheshas* is essential in assessing pathogenesis, *Sadhyasadhyatwa* (prognosis of a disease) and to adopt a proper treatment protocol for the respective *Vyadhis*.

## **DISCUSSION-**

Fate of a disease depends upon many factors such as *Dosha*, *Dushya*, *Agni*, *Bala* of the person. This can be understood by the understanding the principle of *Vikaravighata Bhava- Abhava Prativisheshas*. In context of *Prameha* it can be understood in the following manner<sup>11</sup>.



Hence, *Bija Dushti* not always results into the *Prameha* at an early stage, there are many more factors responsible for the progression of a disease. The amalgamations of these factors combinedly involved in this Principle.

### **CONCLUSION-**

For the treatment of any *Chikitsa* all the factors need to be considered before starting the treatment. Appropriate prognosis can only be made by assessing all the factors appropriately. The principle of *Vikaravighata Bhava-Abhava* seems beneficial in this context.

Therefore, following this principle, we can reduce the risk of occurrence of *Prameha Vyadhi* in the individuals, thereby leading to a healthier lifestyle.

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