

A REVIEW ON THE FACTORS AFFECTING THE PROCESS OF DISEASE MANIFESTATION WITH SPECIAL REFERENCE TO VIKARA VIGHATA-KARA BHAVA ABHAVA PRATIVISHESHA

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ABSTRACT

Nidana, *dosha* and *dushya* are the specific factors responsible for disease manifestation according to Ayurveda. Even with involvement of less but specific number of entities like *tridosha*, *saptadhathu* etc, they present themselves myriad of presentations because of various other factors which influence their association. This has been elaborated in the concept of *vikara vighatakara bhava abhava prativishesha* explained in Charaka Samhita- *Prameha Nidana*. Factors which help for disease manifestation are the *vikara vighatakara abhava*. Factors which hinder disease manifestation are *vikara vighatakara bhava*. *Visheshas* are the specific factors like *nidana*, *dosha* and *dushya*. *Prativishesha* are the outcome of the interaction between the *vishesha*. The variations in *samprapti* are depending on three domains like *anubadhnanti*, *bala* and *kala*.

Key words: Ayurveda, *vikara vighatakara bhava*, *vikara vighatakara abhava*,

INTRODUCTION

Ayurveda was originated to remove the sufferings of human being. In this science it is mentioned about the normal and abnormal conditions of human being. There are many formulations mentioned for the cure of various diseases. But in order to make use of those boons one must have the knowledge regarding the various factors causing disease manifestation. It is because *Nidana parivarjana* is one among the main line of treatment adopted in Ayurveda. So there is a need of excavating the factors affecting disease manifestation.

REVIEW:

Samprapti is a process of disease manifestation right from the contact with *nidana*, vitiation of *dosha* and continuing till the manifestation of symptoms^[1]. Thus *nida-*

na, *dosha* and *dushya* are the three major factors for the *vyadhi samprapti*. Even though there is limited number of entities like three *nidana*, *dosha*, *sapta dhatu* etc, the manifested diseases are innumerable because of variations in phenomenon of disease manifestation (*samprapti*). So there is a need to critically analyze the phenomenon of disease manifestation and the factors influencing it. The basic terms of the concept like *vikara vighata bhava*, *vikara vighata abhava*, *vishesha* and *prativishesha* have to be analyzed for the better understanding of this concept.

AIM:

- To understand the concept of “*Vikara vighata bhava abhava prativishesha*”.

- To understand the influence of *vikara vighata bhava Abhava Prativishesha* in *vyadhi samprapti*.

OBJECTIVES:

- To define the concept “*Vikara vighata bhava abhava prativishesha*”.
- To define the terms – *vighata bhava*, *vighata abhava*, *vishesha*, *prativishesha*.
- To enumerate *vishesha* and *prativishesha*.
- To see the inter relation between the *vishesha* and *prativishesha*.
- To critically analyze the mechanism influencing the *vishesha* and *prativishesha*.

Vikara vighata bhava: Those factors which hinder the *vyadhi samprapti* [2].

Vikara vighata abhava: Absence of *vikara vighata bhava*. It is a condition where there is no hindrance for disease manifestation [3].

Vishesha: *Vishesha* are the specific factors which are the causes for the manifestation of disease. They can be enlisted as *nidana*, *dosha* and *dushya* [4].

Prativishesha: *Prativishesha* can be defined as the outcome produced by the interaction of *vishesha*. When there is interaction between *nidana*, *dosha* and *dushya* the outcome would be non manifestation of disease, or even if manifestation is there, it could be a delayed manifestation or manifestation of a mild disease due to the resistance of the interaction. And if there is no resistance it could result in manifestation of disease with no span of time and of severe in nature [5].

All these variations are because of some intervening factors which could be understood under three domains:-[6]

Anubadhnanti - kind of association,

Kala - role of time factor in association and

Bala - strength of each factor in association.

Anubadhnanti: [7] If the association is possible between *nidana*, *dosha* and *dushya*, it leads to the manifestation of disease and if association does not happen then no manifestation of disease.

Kala: [8] If the association is favored by *kala* (time) it leads to the manifestation of disease and association is not favored then no manifestation of disease.

Bala: [9] If the *vishesha* have enough strength then the association is favored and leads to the manifestation of a strong disease and if they do not have enough strength the disease manifested will be of mild nature.

DISCUSSION

Anubadhnanti: The *anukulata* (favorability) in the association is because of three reasons.

i) *Samana guna* - The *samanata* or the similarity could be in terms of – *dravya* (matter), *guna* (quality), *karma* (action) or *prabhava*[10].

ii) *Dhatu shaithilyata* - The ability of *nidana* to produce *dhatu shaithilyata* there by causing *kha vaigunyata* and hence producing the disease. This can be better understood by understanding the effects produced by the intake of *gramyahara*, *amla*, *lavana*, *katu*, *kshara* ahara etc causing *shithilatha* to *mamsa dhathu*, etc [11]. So also when giving justification for not using salt in excess, it is mentioned that using of salt in excess leads to *shithila mamsa shonitha*[12].

iii) *Avirodha* - Absence of resistance for disease manifestation. The *avirodha* (absence) of resistance factors can be seen in *vyadhi asaha shareera*, one who cannot tolerate disease [13]. That is persons with *atishthula shareera* (obese), one who is *atikrishna* (lean), one who possess *mamsa*, *shoni-*

tha and asthi which are not supportive, who is weak, nourished with unwholesome food, one who is accustomed to less quantity of food and the person with alpa satva are easily prone to disease. The progress of samprapti is clearly indicating of the samanata in nidana, dosha and dushya.

Na Anubadhnanti:

Where there is resistance for association and the reasons for the resistance are: [14]

1. Asamanata between the nidana and dosha - asamanata is dissimilarity between nidana, dosha, and dushya with respect to dravya(matter), guna(quality), karma (action)and prabhava.
2. Nidana is not capable of creating shithilata in dushya
3. Presence of virodha bhava - While considering the virodha bhava (resisting factors), the balavidhikara bhava have got its significant role in strengthening the immunity [15].

The concept of vyadhikshamatva also holds well in this aspect [16].

Kala (time):

Kala is to be considered in two aspects [17]

- 1) Favoring disease process and
- 2) Not favoring disease process.

The role of Kala has to be understood as [18]

1. Frequency
2. Kala itself as a cause for disease manifestation.

With the passage of time if nidana gets associated with dosha i.e. nidana when consumed at different gaps then it will lead to delayed manifestation of disease.eg. There is a possibility of chardi vegadarena (suppression of vomiting) resulting in kushta (skin disease) [19]

Dosha will wait for the favorable kala (time), where kala (time) itself acts as the Nidana (cause) by being similar to Dosha

and hence leading for the manifestation of disease with delay. As in case of vishama jvara, dosha wait for the appropriate time to exhibit symptoms as the seeds wait to sprout until rain [20].

But some nidana exhibit instant dosha vitiation leading to instant manifestation of disease. This is signified in the example of “jeerne ashniyat- sarvan doshan prakopayatyashu” where the word ashu is used for dosha prakopa [21]. Intake of food without the digestion of previous food will cause instant vitiation of dosha. The example of prakruta jvara is suited for kala acting as a nidana for instant manifestation of disease. i.e, pittaja jvara in sharat which is the pitta prakopa kala, vataja jvara in varsha and shleshmaka jvara in Vasantha [22].

Bala: It deals with the strength of vishesha in manifestation of a mild or severe disease. The less intake of nidana or that nidana which posses less strength results in less vitiation of dosha which manifest disease with mild signs and symptoms. More intake of nidana and with more strength leads to manifestation of disease with all said lakshana(symptoms) [23]. This can be explained by taking the example of sadya and asadya jvara respectively. Mild causes leading to mild jvara which is considered as sadya (easy to treat) [24] and severe causes leading to severe jvara which may lead to death, that is asadya (untreatable) [25].

Thus understanding of vyadhi samprapti should include the detail understanding of interaction of nidana, dosha and dushya along with the outcome. Even the classification helps us in understanding the disease process like – pradhanya samprapti tells the range of vitiation of dosha, vikalpa samprapti tells about the amsha amsha vikalpa with respect to guna and bala kala

samprapti tells the influence of *kala* on disease process^[26].

Thus when we analyze a disease clinically we need to understand the disease thoroughly with respect to *vishesha*, the way they interact and *prativishesha*.

CONCLUSION

Nidana, *dosha* and *dushya* possessing *samana guna* and in the presence of *avirodha bhava* will allow the *vyadhi samprapti* to progress^[27]. *Nidana*, *dosha*, *dushya* possessing *asamana guna* and in the presence of *virodha bhava* will hinder the process of *vyadhi samprapti*^[28]. Intake of *nidana* with time gap, will lead to delay in *vyadhi samprapti* and vice versa^[29]. *Bala* of the *vishesha* will decide the manifestation of mild or severe disease^[30]. *Vishesha* along with the *prativishesha* are responsible for the variations in the *vyadhi samprapti* in terms of onset, progress and severity.

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