

**CRITICAL APPRAISAL OF VIKARA VIGHATA BHAVA W.R.T
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**ABSTRACT**

According to Ayurveda, *Nidana* (causative factors), *Dosha* (*Tridoshas*-humours), *Dushya* (tissue elements - *Dhatu/Upadhatu/Mala*) are the essential factors for the manifestation of a disease. *Nidana*, the external vitiating factor along with *Dosha-Dushya* even limited in number, the manifested diseases are innumerable because of variation in the *Samprati* (pathogenesis). Mere existence of *Nidana*, *Dosha* and *Dushya* will not ensure the manifestation of a disease. Sometimes when these three are being present in vitiated condition then also disease is not taking place, or occurring late, occurring with few symptoms or symptoms are present in subtle form. This has been elaborated in the concept of *Vikara Vighata Bhava Abhava Prativishesha* explained in *Charaka Samhita- Prameha Nidana*. Factors which resist the occurrence of disease are *Vikara Vighata Bhava* which is suggestive of balanced *vyadhikshamatva* and the factors which facilitate the happening of disease are *Vikara Vighata Abhava*.

Vyadhikshamatva can be correlated with *Bala* (strength) of person. The term *Vyadhikshamatva* is mentioned in classics but the precise definition is given by *Acharya Cakrapani*. *Vyadhikshamatva* includes two aspects, *Vyadhibala virodhitvam* and *Vyadhi utpada pratibandhakatvam*. The body will develop the strength to fight against the occurred disease in *Vyadhibala virodhitvam* whereas the disease itself will not get manifested in case of *Vyadhi utpadaka pratibandhakatvam*. Specific features of *Nidana*, *Dosha* and *Dushya* determine the bodily immunity or susceptibility towards the manifestation of disease. The concept of *Vikaravighata bhava* is the basic logic behind

manifestation or non-manifestation, delay or immediate manifestation and mild or severe form of manifestation of disease. In the current scenario research and treatment are mainly focusing on the pathogens as in case of recent pandemics. Presently we are observing that hundreds of people get exposed to the same *Nidana*, all of them might have different manifestations and this strongly depend on the *bala* of the individual which in turn can be explained in terms of *Vikaravighata bhava*. The concept of *Vikara vighata bhava* which is the core concept of Ayurveda *Chikitsa Sidhanta* clearly depicts us that, other than *Nidana* many other factors like *Dosha* (humours), *Dushya* (tissue elements), *Kala* (time factor), *Desha* (place), *Bala* (strength) etc. have lot more to do in a *Vyadhi utpathi*. We can find this *Sidhanta* (principle) is having a wide range of applicability starting from *Sutrasthana* to *Siddhasthana* which clearly depict that, the manifestation of disease is a complex process which involve multiple factors. We know if hundred people get exposed to the same *nidana*, all of them might have different manifestations and this strongly depend on the *bala* of the individual which in turn can be explained in terms of *vikaravighata bhava*. So proper knowledge of these concepts will help in better understanding of immunology in Ayurveda perspective.

Keywords: *Vikara Vighata Bhava, Vyadhikshamatva, Vyadhi Samprapti*

INTRODUCTION

According to Ayurveda, *Nidana* (cause), *Dosha* (*tridosha*), *Dushya* (*dhatu/upadhatu/mala*) are the essential factors for the manifestation of a disease. *Nidana*, the external vitiating factor along with *Dosha-Dushya* even limited in number, the manifested diseases are innumerable because of variation in the *samprapti*¹. Mere existence of *Nidana*, *Dosha* and *Dushya* will not ensure the manifestation of a disease. Sometimes when these three are being present in vitiated condition then also disease is not taking place, or occurring late, occurring with few symptoms or symptoms are present in subtle form. This has been elaborated in the concept of *Vikara vighata bhava abhava prativishesha* explained in *Charaka Samhita- Prameha Nidana*.

Acharya Charaka says, all causes are not equally capable of vitiating the *Doshas*, in the same way every individual is dissimilar in resisting a disease². The concept of *Vikara vighata bhava* is having a wide applicability in the present scenario where recurrent attack of epidemics is devastating the health status of the community.

Aim and objectives

- To understand the concept of *Vikara Vighata Bhaava*
- To analyse *Vikara Vighata Bhava* as *Vyadhikshamatva*

- To better understand the concept of *Vikara Vighata bhava* in *Vyadhi Samprapti* and its clinical utility

Materials and methods

All the classical texts of Ayurveda (*Brihat trayees* with commentaries) were referred for this literary work. The discussion was made on the basis of conceptual study and conclusions were drawn considering the conceptual study and discussion.

Conceptual study

Concept of *Vikara vighata bhava*

Samprapti is the process of disease manifestation right from the contact of *Nidana*, vitiation of *Dosha* and continuing till the manifestation of symptoms. *Acharya Charaka* explains in *Prameha nidana* – “occurrence or non-occurrence of a disease depends upon the *Prativisheshas* of *Nidana*, *Dosha* and *Dushya* towards *Vikara vighata bhava-abhava*. The elements (*Bhava*) which obstruct and stops (*Vighata*) the manifestation of disease is called *Vikara vighata bhava*. In the absence of *Vikara vighata bhava* the disease will manifest easily³.

Vishesha: Visheshas in *Vikara vighata bhava* context include the *Nidana*, *Dosha* and *Dushya* which are the factors responsible for the manifestation of *Vyadhi* (disease).

Prativishesha: Whatever outcome is produced by the interaction of *Nidanadi vishesha* that is called as *Prativishesha*. When the interaction between *Nidana*, *Dosha* and *Dushya* commence in the presence of *Vikaravighata bhava*, the result would be,

1. *Avikara jananam* - non-manifestation of disease.
2. *Chirena vikara jananam* - even if manifestation is there, it could be delayed manifestation.
3. *Anu vikara jananam* – when the *Anubandha* (association) between *Nidana*, *Dosha* and *Dushya* are weak it will lead to the manifestation disease with mild symptoms.
4. *Asarvalingayukta vikara jananam* - manifestation of mild disease due to the resistance of the interaction.⁴

All these divergence under the heading of *Vikaravighata bhava* happens because of some intervening components which could be understood under three domains.⁵

1. **Anubadhnanti** – kind of association between *Nidana*, *Dosha* and *Dushya*
If the association between *Nidana*, *Dosha* and *Dushya* is not occurring then the disease will not get manifested and if the association is happening then it will lead to the manifestation of disease.
2. **Kala** – time factor
If the time is not favorable for the manifestation of disease, then the disease will not occur or else vice versa
3. **Bala** – strength of each factor in association.
If the *Nidanadi vishesha* is not having enough strength, then the disease manifested will be of mild nature.

Vyadhikshamatva

Vyadhikshamatva can be correlated with *Bala* of person. The term *Vyadhikshamatva* is mentioned in classics but the precise definition is given by *Acharya Cakrapani*. *Vyadhikshamatva* includes two aspects,

- i. *Vyadhibala virodhitvam*
- ii. *Vyadhi utpada pratibandhakatvam*

The body will develop the strength to fight against the occurred disease in *Vyadhibala virodhitvam* whereas the disease itself will not get manifested in case of

Vyadhi utpada pratibandhakatvam. Here, *Vyadhi utpada pradibandhakatvam* will arrest the disease during the *Samprapti* only where the actual prevention of disease occurs and *Vyadhi bala virodhitvam* is concerned with the process after the disease has manifested in the body.⁶

Acharya Charaka says, not all human beings are equally capable of *Vyadhikshamatva*⁷. *Vyadhikshamatva*, which is in turn known as *Bala*, depend upon variety of factors like *Prakruti* (bodily constitution), *Desha*, *Kala*, *Ahara-vihara* (diet and regimens) etc. The *Bala* is of three types- *Sahaja*, *Kalaja* and *Yuktikrita*⁸. The *Sahaja bala* is the inbuilt strength of the body, whereas the second type of *Bala* is *Kalaja Bala*, the strength of body according to season and age. Here in *Kalaja Bala*, the dietary regimen of the person is modified in such a way that the body will become less susceptible to seasonal diseases. *Yuktikrita Bala* is the *Bala* which can be produced by captivating healthy food, exercise and rejuvenation therapy⁸.

Vikara vighata bhava as Vyadhikshamatva

The presence of *Vikara vighata bhava* will not favor the mutual association between *Nidanadi vishesha* and because of this the manifestation of disease will not happen. This can be taken as *Vyadhi utpada pratibandhakatvam* of *Vyadhikshamatva*. On the other hand, the *Anubandha* between *Nidana*, *Dosha* and *Dushya* is permitted after a long gap leading to delayed manifestation of disease. Similarly, the weak bonding between *nidanadi vishesha* will lead to *Anu vikara jananam* / *asarvalinga yukta vikara jananam* which are easy to cure, this refers to *vyadhi bala virodhitvam* of *vyadhikshamatva*⁹. The resistance towards disease happens by *vikaravighata bhava* in other terms the *vyadhikshamatva*, and this means that the body is immune in such a way that it resists the abnormal things which are not good for body.

Discussion

Analysis of Vyadhi samprapti in the light of Vikara vighata bhava

The first one among *Trividha vishesha* of *Vikara vighata bhava* is *Nidana*. If *Vikaravighata bhava* is not present then the *Nidana* will cause *Dosha prakopa* and

further *Dhatu sthathilya*, then the *Vyadhi* will get manifested. If *Vikara vighata bhava* is present, then various possibilities can happen in the *Samprapti* of a *Vyadhi*. The *Nidana*, if it is not able to interact with *Dosha* and *Dushya* then the continuum will break and *Vyadhi* will not occur. If the *Nidana* is of less intensity and the person is having good *Vyadhikshamatva* then the *Nidana* will not be able to produce *Dosha prakopa* and *Vyadhi* will not manifest. But here, if the person is taking the same *Nidana* again, it will produce *Dosha prakopa* as the *Doshas* are weak due to previous manifestation and the *Vyadhi* will manifest after a certain period of time. Here an example can be taken where *Acharya Charaka* says, “seed will sprout after long time buried in ground when they get rain water in the same way *Doshas* will be aggravated to cause *Vishama jwara* after a long time remaining submerged in the *dhatu*¹⁰. Now the fact is, up to an-extend we are able to avoid or control the *Nidanas/* causative factors but there are certain situations where *Nidana* is beyond our control and it became unavoidable. So, in such situation even if *Nidana* is present it may not be able to produce the *Vyadhi* in the presence of *Vikaravighata bhava*. *Tridoshas* ie *Vata*, *Pitta* and *Kapha* maintains the body when they are in normalcy and destroy the body if vitiating¹¹. Even variation of *Dosha* to its normal physiology like day/night, seasons, age have major role in person’s immune response to a hostile environment e.g. *Kapha* predominant state and strong *Bala* in *Sisira* and *Hemanta ritu* makes a person more resistant to disease and opposite in *Varsha* and *Greeshma ritu*¹². The disequilibrium of *Dosha* towards a particular *Nidana* is the first step which takes place in the pathogenesis of a disease. For example, *Vata pradhana dosha* leads to the development of *Kasa*, *Kapha pradhana dosha* leading to the manifestation of *Prameha* etc. So, if the individual is having normalcy of *Tridoshas* then even the strong *Nidana* will not be able to disturb the equilibrium of *Doshas* and thereby the *Vyadhi samprapti* will get arrested.

In the absence of *Vikara vighata bhava*, the *Nidana* will vitiate the *Doshas* and further *Dosha dushti* will progress to *dhatu*. ‘*Dhaaranaat dhatavah*’- *Dhatu*s are

the entities which supports the body. Normal functioning of *Saptadhatus* is a major factor which decides how the *Doshadushti* would progress. ‘*Baladhishtana-maarogyam*’ – the base of health is nothing but *bala*¹³ and the basic prerequisite for *Arogya* (health) is the *Samyata* of *Saptadhatus*. The progression of disease will be different in person who have good *Dhatu sthathirata* (integrity of *dhatu*s) and in those with *Dhatu sthathilya* (loss of integrity of *dhatu*s). The final result of *Dhatu sthathilya* will be *Oja kshaya* which is the *Sara* of *Saptadhatus*¹⁴. In *Jwara* and *Kushta* when the *Dhatugata avastha* manifests the disease will become more complicated in terms of *Lakshana* and *Chikitsa*. *Dhatuleena swabhava* of *Vishama jwara* and *Punaravartaka jwara* and the severe *Dhatu kshaya avastha* of *Rajyakshma* all clearly signify the role of *Dhatu*s in maintaining health and fighting diseases. If we are maintaining the normalcy of *Dhatu*s the disease progress will get arrested at *Dosha* level without producing much discomfort. The *Bala* will be normal and also other entities like *Agni*, *Mala* etc will function normally if the *Dosha-dhatu samyata* is attained.

Factors which contribute to Vikara vighata bhava

Agni (Digestive fire) is the factor which is responsible for transformation and it has an important role in maintaining *Dosha-dhatu samyata*. *Agni* is the base of a person’s strength and strength is the base of life¹⁵. If *Agni* is strong enough the *Ahara* will get digested properly which results in *Bala*, *Varna*, *Upachaya*. For maintaining the normalcy of *Agni*, *Ahara* is the factor which plays an important role. The role of *Ahara* in maintaining health and proper functioning of immune system is irreplaceable and it is said – it is the food which builds the body and it is the same food which produce disease¹⁶. *Acharya Vagbhata* while explaining the role of *Pathyahara* in *Jeernajwara* clearly states that *Ahara* improves the *Bala* and this *Bala* pacifies the *Dosha* in *Jeernajwara*-“*Balam hi alam dosha haram, param thaccha sukhapradam*”¹⁷. Also *Nityasevaneeya dravyas* and *Pathyaahara* clearly depicts the role *Ahara* in maintaining the *Bala* of body.

The diurnal and seasonal variation of *Dosha* can be balanced by following the proper *Dinacharya* and *Ritu-*

charya measures. Principles of *Dinacharya* and *Ritucharya* is basically related with harmonization of human body with environment which balances the *Doshas* and ultimately results in good health. Similarly, *Rasayana prayoga* (rejuvenation therapy) plays an important in maintaining *Dhatu samyata* and improving *Bala*. The word *Rasayana* means the way for attaining excellent state of *Rasaadi dhatus*. For this various drugs and formulations has been described in our classics. Based on utility and mode of administration varieties of *Rasayana yogas* has been mentioned. The central focus of *Rasayana* can be concluded as *Sroto shodhana*, *Agni deepana* and *Dhatu poshana* by which one can attain excellent state of *Vyadhikshamatva*.

CONCLUSION

A close analysis of the concept of *Vikara vighata bhava* reveals that it is the central theme which converges the whole *Chikitsa sidhanta* in its nutshell including *Vyadhikshamatva*, *Swasthavritta*, *Vyadhi utpathi*, *Samprapti*, *Nidana parivarjana*, *Dosha shamana*, *Dhatu-bala vardhana*. In depth study of the concept reveals that, the *Prayojana* of Ayurveda itself ie ‘*Swasthasya swaasthya rakshanam, aaturasya vikaraprashamanam*’ is interwoven around the principle *Vikara vighata bhava*.

In the current scenario researches and treatment are mainly focusing on the pathogens as in case of recent pandemics. Presently we are observing that hundreds of people get exposed to the same *Nidana*, all of them might have different manifestations and this strongly depend on the *Bala* of the individual which in turn can be explained in terms of *Vikaravighata bhava*.

The *Vyadhi utpathi* is decided by *Vikaravighata bhava* which act depending upon the *Vyadhikshamatva/ Bala* of an individual. We can find this *Sidhanta* is having a wide range of applicability which clearly depicts that, the manifestation of disease is a complex process which involve multiple factors and by proper *samprapti vighatana* at right time can stop the disease progress. So if these factors are taken into account with due weightage, in present day context and put into practice, there would be a time when no viruses lockdown human life and future pandemics will be limited to just

diseases in which human body could arrest the progress on its own.

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