VIKAARA VIGHAATA BHAAVA - A CONCEPTUAL STUDY

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ABSTRACT

The concept Vikaara Vighata Bhaava is uniquely described in Charaka Samhita. The concept is helpful for understanding the disease formation and its development. The disease formation and its severity mostly depend upon factors like type of Nidana and involved Dosha and Dushya. But sometimes it may happen that in spite of having sufficient Nidana Sevana, the person may not get disease or even if he/she get diseased, severity of the symptoms may not be up to the mark of Nidana Sevana. The reason behind this is Vikaara Vighata Bhaava. Charaka has described this concept in Prameha Nidana due to availability of more Dosha and Dushya. But the concept can be implemented on any disease formation. This concept is not more discussed among the Ayurvedic people. Therefore this concept is well discussed in this study for better understanding of the Samprapti of the any disease. Five types of disease entities occur under the influence of Vikaara Vighata Bhaava in the body due to different type of relationships among Nidana, Dosha and Dushya.

Keywords: Vikaara Vighata Bhaava, Samprapti, Nidana, Dosha, Dushya.

INTRODUCTION

In this whole existing world, there are two types of entities - matter and energy. From the beginning these two entities are processed with each other and at the end of the process one can find various forms of matter and energy.¹ During these conversion process there is something which obstructs the whole mechanism i.e. anti-matter or anti-energy. According to Ayurveda, it is very true that the things those are existing in outer world; also exist in Purusha.² The processes which are happening at outer world also happen inside the human body. So, in the Purusha, (1)
matter to matter, (2) matter to energy, (3) energy to energy and (4) energy to matter type of conversions also take place since birth. Living body is continuously being converted knowingly or unknowingly. If these conversions are favorable to the life, then it supports health & if it is not favorable or against to the life, it brings illness and creates diseased state in the body. Ultimately health and disease are the result of conversions based on matter and energy. The healthy body resists the conversions which are not favorable to the life. This resistance is continuous at macro to micro level in the body. If this type of resistance wins over the bad conversions then there will not be any disease. This resistance phenomena is described under the concept of Vikaara Vighaata Bhaava by Maharshi Charaka.  

AIMS & OBJECTIVES: An in depth evaluation of the concept Vikaara Vighaata Bhaava.

MATERIALS AND METHODS: For this study, literary materials which include Ayurvedic textbooks as well as Samhitas were referred.

CONCEPTUAL STUDY: VIKAAARA VIGHAATA BHAAVA

Specific features of Nidana, Dosha and Dushya determine the bodily immunity to the manifestation of a disease. When equilibrium of these three factors is disturbed or when they do not support each other or when they are weak due to temporal factors, then either the disease does not manifest or there is delay in manifestation or the disease is very mild or all its symptoms are not properly manifested. If the situations are contrary to what is mentioned above, the corresponding results will also be otherwise. Here,

- Vikaara = Disease
- Vighaata = To resist or to hamper
- The factors which resist the disease formation are Vikaara Vighaata Bhaava.
- The absence of such factors is known as Vikaara Vighaata Bhaava Abhaava.
- This will decide the pattern of disease formation.

Disease formation depends on how the exogenous factors (Aharaja, Viharaja & Manasika Nidana) influence the endogenous factors (Dosha). Intensity / quality / quantity of exogenous causative factor and body internal condition (healthy / weak status of Dosha and Dhatu) decide that how immense disease is going to develop in the person’s body. 

Variety of combination of Nidana-Dosha-Dushya results in five type of conditions.

| No Disease Formation | विकार अजननम् |
| Mild disease formation | तनु / अणु विकार जननम् |
| Disease manifestation with less symptoms | अयथोक्त सत्वलिङ्ग विकार जननम् |
| Late onset of symptoms | चिरेण विकार जननम् |
| Full-fledge manifestation of disease | सत्वलिङ्गविकार जननम् |

THE CONCEPT OF VIKAAARA:

Definition: विकारो धातुवेष्ठम् - Change in normal bodily conditions

The life has its unique characteristics to maintain its components in a balanced state. The components or substances in the body which are essential to sustain the life are called ‘Dhatu’. Dhatu keeps the bodily conditions up to the normal state. According to Bhagvana Aatreya, the substances which are responsible for sustaining the life are too responsible for illness or disease. Alteration in quality / quantity of Dhatu is called Dhatuvaishamya and it is the definition of
Vikaara. According to Acharya Cakrapaani, Tridosha; SaptaDhatu and their UpaDhatu all are to be considered as Dhatu. So, increase or decrease in Dhatu at quantitative and qualitative level is Dhatuvaishamya or Vikaara.

THE CONCEPT OF VIKAAROTTPATTI:
Here, two words: Vikaara & Utpatti. Vikaara is the Dhatuvaishamya and Utpatti means formation or manifestation. So, Vikaarotpatti means the formation or manifestation of disease. The manifestation of the disease depends upon 3 major factors which are as follows:
1. Nidana: The causative factors from outer world.
2. Dosha: The causative factors from inner body.
3. Dushya: The platform on which manifestation occurs.

Vikaara Vighaata Bhaava decides the type of Vikaara Utpatti and the 3 components of this Bhaava are Nidana Bala, Dosha Bala and Dushya Bala.

THE CONCEPT OF NIDANA:
Definition:
1. The factor which indicates the disease is called Nidana.
2. The factor which definitely develops any disease is Nidana.
3. Nidana is the form of causative factors responsible for disease formation.
4. The factors which are only responsible for disease manifestation are Nidana. These factors work only on disease formation process.

Working Area or Itikartavyata of Nidana: Nidana works on the body by three ways:
1. Dosha-Prakopa
2. Dushya-Shaithilya
3. Kha-Vaigunya

This Itikartavyata of Nidana is depending upon:
1. The status of Dosha and Dushya
2. Status of Bala / Oja = Prakrutastu Balam Shleshma
3. Vyadhi Utpadak Pratibandhak Bala
- Vyadhi Utpadak Pratibandhak Bala
- Vyadhi Bala Virodhi Bala.

THE CONCEPT OF DOSHA:
Definition:
1. The factors which are responsible for vitiating the normal state of body & mind are called Dosha.
2. By nature, the factors which have a tendency to vitiate the normal state of the body & mind are called as Dosha.

Types:
The Dosha are two in types:
1. Sharira 2. Manasa

These Dosha are the intrinsic factors for Vyadhi Utpatti. The Dosha manifest the diseases or maintain the health by their Trividha Gati.

For the maintenance of health, Sthana or Samavastha of the Dosha is responsible. It helps the body to be in homeostasis or to be in proper energy state. Samavastha of Dosha is responsible for Vikaara Anutpatti if they have proper Bala called Samyaka Doshabala. These Doshabala put obstacles on the road to disease formation and it is the major component Vikaara Vighata Bhaava.

For the Vikaara Utpatti, Vruddhi and Kshaya Gati of the Dosha are responsible. The Kshaya of Dosha is not responsible for disease formation up to the mark. According to
Vaidya Shivacharana Dhyani, the Vrudda Dosha only responsible for disease formation via Dosha-Dushya Sammurchhana. Kshaya Gati is responsible for symptom generation without Dosha-Dushya Sammurchhana. 22

THE CONCEPT OF DUSHYA
The Dushya are the substances of the body which can be vitiated by the Dosha. The Dushya are mostly Dhatu. 23 They are dependent to be vitiated by the Dosha.

DHATU
Definition:
1. The substances which are responsible for 'Dhaarana' Karma of the body are called the 'Dhatu'. Dhaarana Karma means to support and to sustain the body and also provide nourishment to the body. 24, 25

Types:
There are seven Dhatu in the body. 26 Rasa, Rakta, Mamsa, Meda, Asthi, Majja, Shukra. These further categorized in two types: 27

1. Asthayi / Poshaka
2. Sthayi / Poshya

Asthayi / Poshaka Dhatu is transformed in Srotasa and gives nourishment to the Poshya / Sthayi Dhatus in the body. These Dhatu are mostly seen in three types of conditions: Vruddhi, Kshaya and Sthana.

Balanced state of the Dhatu makes healthy status of the body and in this way it obstructs the disease formation by its optimum quality i.e. Dhatu Sara. Such defensive mechanism of Dhatu against all odds is known as 'Vyadhikshamattva'. 28

The Vyadhikshamattva presents in the body by 2 ways:
1. Vyadhibala Virodhi
2. Vyadhi Utpadak Pratibandhaka

These two types of forces against the disease is totally depend upon the quality and quantity of the Dhatu. If the Dhatu are in proper quantity and have good quality, then they do its following functions regularly and optimally:

1. Preenana - Nourishing by Rasa
2. Jeevana - Maintenance of life activities by Rakta
3. Lepa - Covering by Mamsa
4. Snehana - Lubrication by Meda
5. Dhaarana - Supporting by Asthi
6. Purana - Filling the cavities by Majja

If the person is having Dhatusara symptoms, the Vikaara Vighaata Bhaava remain present and so that there won't be disease manifestation. If the person does not have these qualities, he will be prone to be diseased due to the absence of Vikaara Vighaata Bhaava.

Imbalanced state of Dhatu:
The Vriddha / Pradoshaja state of the Dhatu are mainly responsible for any type of deformity or Vikaara in the body. Due to such condition Vikaara Vighaata or resistance to any disease is very hard to occur.
The Kshaya are not very responsible for disease formation but it can generate simple symptoms which is not health but also not the disease also.

Individuals whose body is either very corpulent or too thin or having loose muscle-blood and bone, or they are weak and nourished with the unwholesome food or accustomed to the intake of less food or having feeble mind are unable to resist the disease. 29 Such conditions happen when Dhatu are not in the balanced state which leads to Vikaara Vighata Bhaava Abhaava.
THE CONCEPT OF VIKAAARA VIGHAAT:
Vighata means to destroy or to put obstacles. Vikaara Vighata means the process in which the obstacles have been put on the way of disease formation. In nutshell, Vikaara Vighata means to stop the disease progression or disease manifestation.

Vikaara Vighata Bhaava:
These are the factors which are responsible for Vikaara Vighata process. Presence of such components put obstacles on the way of disease pathogenesis.
1. Dhatu Sarata
2. Purusha Bala - Sahaja- Kalaja- Yuktikrit

Dhatu Sarata:
Concerned with the Vikaara Vighata or maintenance of the health, the Samavastha of Dosha & Dhatu are responsible. The Samavastha of the Dhatu is more responsible for it because Dhatu is the substance which supports and nourishes the body and it is well assessed by Dhatu Sara Lakshan. Higher the Dhatusarata better the Vikaara Vighata Bhaava. So, Vikaara Vighata is equally proportional to Dhatu Sarata.

Purusha Bala:
1. Sahaja Bala:
This is the constitutional strength which exists in the mind and body from the very birth. This is because of the natural growth of the Dhatu. Thus, the natural strength does not require any extraneous factor for its growth. As we know, there are some people who are by nature strong, some others are weak, and it is genetically decided.
Persons having proportionate musculature and compactness of the body no doubt possess very strong sensory and motor organs and as much they are not overcome by the onslaught of diseases. They can stand hunger, thirst, the heat of the sun, cold and physical exercises. They can digest & assimilate properly. Sahaja Bala is also depends upon the Bala of Agni in his/her body. Because if the AgNibala is good, Dhatu will be good in Sara and ultimately it helps for Vikaara Vighaata. Dehaagni is the reason behind the life, lusture, strength, health, enthusiasm, plumpness, complexion, Ojas (energy), Tejas (heat), other varieties of Agni and Prana (vitality). Extinction of the Dehaagni leads to death, its proper maintenance helps a person to live a long life and its impairment gives rise to the diseases. Therefore Dehaagni is considered to be the root or the most important sustaining factor ( Mula ) of the living beings.
2. Kalaja Bala
This is the temporal strength which is based on the division of seasons and the age of the person. It is best during Hemanta and Shishira Ritu and during youth age. So, in such degrees of time, disease manifestation is hard to happen.
3. Yuktikrit Bala
This is the acquired strength which is achieved by the combination of proper diet and other regimen, wholesome food like Ghee, Shashthik Shali, Mudga, Draksha etc. and other regimen like proper rest, exercise etc. are useful for this strength. The Rasayana (Rejuvenation) and Vajikarana (Aphrodisiac Therapy) is also useful for Yuktikrit Bala. A person undergoing Rasayana therapy attains longevity, memory, freedom from disease, youth, excellence of luster; complexion and voice; excellent potentiality of body and senses, Vak-siddhi, respect and brilliance. One who resorts to wholesome diet and regimens, who enters into action after proper observation, who is unattached to the pleasure drawn from the satisfaction of senses, who is given to charity, impartiality, truthfulness, forgiveness and is at service of learned people, seldom gets afflicted with diseases. Disease do not afflict an individual who is endowed with excellence of thoughts, speech and acts which are ultimately blissful, independent thinking,
clear understanding, knowledge, observance of spiritual prescriptions and love for mediation. \(^{34}\)

The following factors are responsible for the promotion of strength which has the clear connection with Vikaara Vighaata Bhaava: \(^{35}\)

1. Birth in an area where people are naturally strong.
2. Birth at a time when people naturally gain strength.
3. Favorable disposition of time (pleasant and moderate climate)
4. Excellence of the quality of the seed (sperm) and Aashaya (ovum and uterus) of the parents.
5. Excellence of the ingested food.
6. Excellence of the physique
7. Excellence of the Satmya (Wholesomeness of various factors responsible for the maintenance of the body)
8. Excellence of the mind.
10. Exercise
11. Cheerful disposition
TYPES OF VIKAARA UTPATTI
All Kshaya, Vruddhi or Prakopaja symptoms are because of decrease the Dhatusara or Dhatubala. And these symptoms are the indicators of absence of Vikaara Vighata Bhaava in the person. With the effect of Nidana, there will be such symptoms due to the Vishamavastha of Dosha and Dushya. In such condition, the disease manifestation will occur in 4 ways:36
1. With each and every symptoms.
   - Sarva Linga Vikaara Jananam
2. Mild disease formation
   - Tanu / Anu Vikaara Jananam
3. With less symptoms of the disease
   - Ayathokta Sarvalinga Jananam
4. With late onset of the symptoms
   - Chiren Vikaara Jananam

Sarva Linga Vikaara Jananam
The condition in which Nidana-Dosha-Dushya mutually associates with one another in all aspects (depends upon the Guna), the full fledge disease will develop and may be with its complications too. The reason is the Guna of Nidana-Dosha-Dushya are same so that they can associate with one another very easily. e.g. If the person is obesed (Kapha Prakriti, Medapradoshaja), he / she does the Diwaswapa after taking heavy sweets (Snigdha-Guru-Abhishyandi Ahara-Vihara) everyday in Vasantha Ritu, he will be prone to have Kaphaja Prameha.

Tanu / Anu Vikaara Jananam & Ayathokta Sarvalinga Jananam
The condition in which, the three factors Nidana-Dosha-Dushya mutually associate or support with one another in less intensity (Abaliyansho) on the basis of their quality and quantity so that the disease won't be in its full intensity but with less number / less severe symptoms or without severe symptoms and complications. In such conditions the Guna of Nidana-Dosha-Dushya are not totally same. e.g. If the person is obesed (Kapha Prakriti, Medapradoshaja) and he/she takes spicy foods (Ushna-Tikshna-Snigdha), he/she will get the increase in acids or get Amlapitta but not very severe in manifestation.

Chiren Vikaara Jananam
This type of disease manifestation occurs due to the late association of Nidana-Dosha-Dushya with difference in Guna. e.g. if the person is obesed (Kapha Prakriti, Medapradoshaja), he/she takes spicy food (Ushna-Tikshna-Snigdha) occasionally, the person will suffer from Amlapitta in Sharada Ritu.

Why in Prameha?
This concept is uniquely described by Maharshi Agnivesha in Prameha Nidana Adhyaya but it is useful to understand the manifestation of each and every disease. Hence, it is mentioned here because interrelationship between Nidana-Dosha-Dushya is easy to be understood in Prameha Samprapti. Because Prameha includes almost 10 Dushyas in its Samprapti to be happen.

DISCUSSION
The process of the Vikaara Vighaata depends upon three factors: 1. Nidana 2. Dosha 3. Dushya. If these three associate with one another easily, Vikaara Vighaata will not be happen & that is Vikaara Vighaata Abhaava. Due to this, disease manifestation will occur. If these three don't associate with one another, Vikaara Vighaata will happen and that is Vikaara Vighaata Bhaava. Due to this the disease will not be manifested. With the help of conceptual study, the presence and absence of the Vikaara Vighaata Bhaava is mentioned in above table. The above factors should be considered to understand the disease formation or Samprapti of the disease.
By considering all these factors, one can know the disease well, and by knowing the disease well the treatment could be easy. Ultimately, in Chikitsa, one can examine the disease first and then only it is possible to use the medicine.

**CONCLUSION**

Due to impact of the *Vikaara Vighata Bhaava* the disease formation results in with five type of conditions: 1. No disease formation, 2. Mild disease formation, 3. Disease manifestation with less symptoms, 4. Late onset of disease and 5. Full-fledge manifestation of the disease. *Vikaara Vighata Bhaava* is the immunity of the body which is in the form of 1. *Sahaja*, *Kalaja*, *Yuktikrit Bala*, 2. Adequate wholesome Diet & Activity, 3. Proportionate BMI and Musculature and 4. Adequate mind power.
Disease manifestation under the influence of Vikaara Vighata Bhaava:
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