

VIKAARA VIGHAATA BHAAVA - A CONCEPTUAL STUDY

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ABSTRACT

The concept *Vikaara Vighaata 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 happens 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 Vighaata Bhaava* in the body due to different type of relationships among *Nidana*, *Dosha* and *Dushya*.

Keywords: *Vikaara Vighaata 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.³

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:

VIKAARA 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.⁴

Here,

- *Vikaara* = Disease⁵
- *Vighaata* = To resist or to hamper
- The factors which resist the disease formation are *Vikaara Vighaata Bhaava*.⁶
- 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.⁷

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 सर्वेलेङ्ग विकार जननम्
Late onset of symptoms	चिरेण विकार जननम्
Full-fledge manifestation of disease	सर्वेलेङ्ग विकार जननम्

THE CONCEPT OF VIKAARA:

Definition : विकारो धातुवैषम्यम् - Change in normal bodily conditions⁸

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.⁹ Alteration in quality / quantity of *Dhatu* is called *Dhatuvaishamya* and it is the definition of

Vikaara. According to Acharya Cakrapani, Tridosha; SaptaDhatu and their UpaDhatu all are to be considered as Dhatu.¹⁰ So, increase or decrease in Dhatu at quantitative and qualitative level is Dhatuvaishamyā or Vikaara.

THE CONCEPT OF VIKAAAROTPATTI:

Here, two words: Vikaara & Utpatti. Vikaara is the Dhatuvaishamyā and Utpatti means formation or manifestation. So, Vikaarotpatti means the formation or manifestation of disease. The manifestation of the disease depends upon 3 major factors¹¹ 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*.¹²
2. The factor which definitely develops any disease is *Nidana*.¹³
3. *Nidana* is the form of causative factors responsible for disease formation.¹⁴
4. The factors which are only responsible for disease manifestation are *Nidana*. These factors work only on disease formation process.¹⁵

Working Area or Itikartavyata of Nidana:

Nidana works on the body by three ways:¹⁶

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. *Vyadhikshamattva*¹⁷

- *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*.¹⁸

2. By nature, the factors which have a tendency to vitiate the normal state of the body & mind are called as *Dosha*.¹⁹

Types:²⁰

The *Dosha* are two in types:

1. *Sharira*
2. *Manasa*

The further classification of the *Dosha* is as follows:

1. *Sharira Dosha*: A. *Vata* B. *Pitta* C. *Kapha*
2. *Manasa Dosha*: A. *Raja* B. *Tamas*

These *Dosha* are the intrinsic factors for *Vyadhi Utpatti*. The *Dosha* manifest the diseases or maintain the health by their *Trividha Gati*.²¹

1. *Sthana* 2. *Vruddhi* 3. *Kshaya*

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 *Vruddha 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 Dhatu*s 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*
7. *Garbhoptatti* - Reproduction by *Shukra*.

If the person is having *Dhatu*sara 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 *Vridhdha / 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 VIKAARA 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*³⁰ - *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 Lakshanas*. Higher the *Dhatu sarata* 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.³¹ The

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.³²

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*

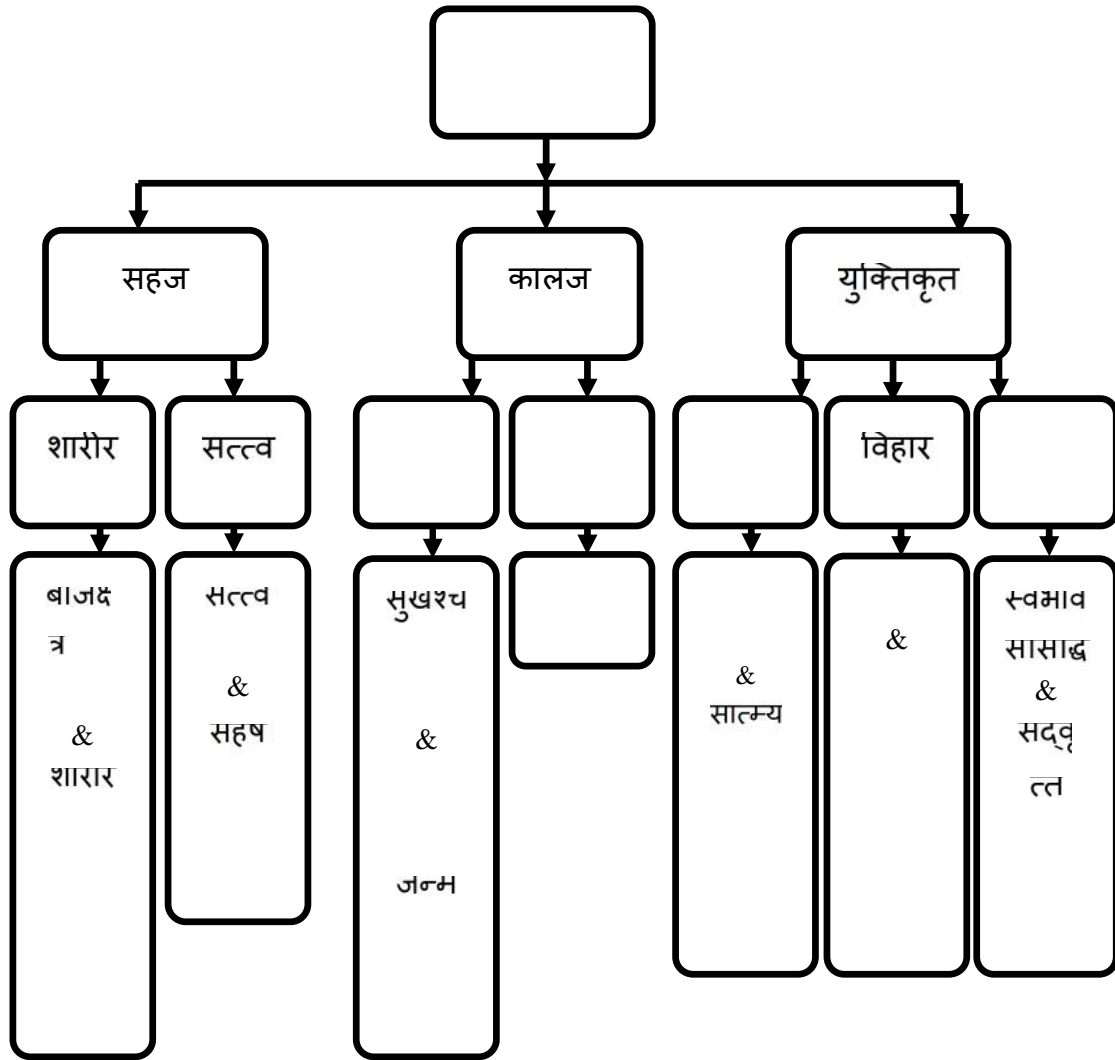
This is the acquired strength which is achieved by the combination of proper diet and other regimen, wholesome food like *Ghee*, *Shashtik shali*, *Mudga*, *Draksha* etc. and other regimen like proper rest, exercise etc. are useful for this strength. The *Rasayana* (Rejuvenation) and *Vajikarana* (Aphrodisiac 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.³³

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.
9. Favorable disposition of the nature.
10. Exercise
11. Cheerful disposition



TYPES OF VIKAARA UTPATTI

All *Kshaya*, *Vruddhi* or *Prakopaja* symptoms are because of decrease the *Dhatu*sara 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 fledged 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 obese (*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 obese (*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 obese (*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 Bhaava 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.

विकार विघात भाव अभाव Poor Status of Vyadhikshamattva	विकार विघात भाव Good Status of Vyadhikshamattva
अति स्थूल - Obesed	, सम्यक् प्रमाण- BMI= >18.5 to < 25 kg/m ²
अति - Thin	, सम्यक् प्रमाण- BMI= >18.5 to < 25 kg/m ²
अनिर्विष्टमांसशोणितअस्थि- Loose Musculature	सम्यक् - Proportionate Musculature ³⁷
दुबेल - Weak	/ओजयुक्त शरीर - Strong Body with Vitality ³⁸
असात्म्याहारोर्पाचेत- Taking unwholesome food	सात्म्य उर्पाचेत - Taking Wholesome Food
अल्प - Taking Less Food	सम्यक् मात्रा ३ - Taking Adequate Food
अल्प सत्त्व - Feeble Mind Power	सम्यक् सत्त्व - Adequate Mind Power

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. ³⁹

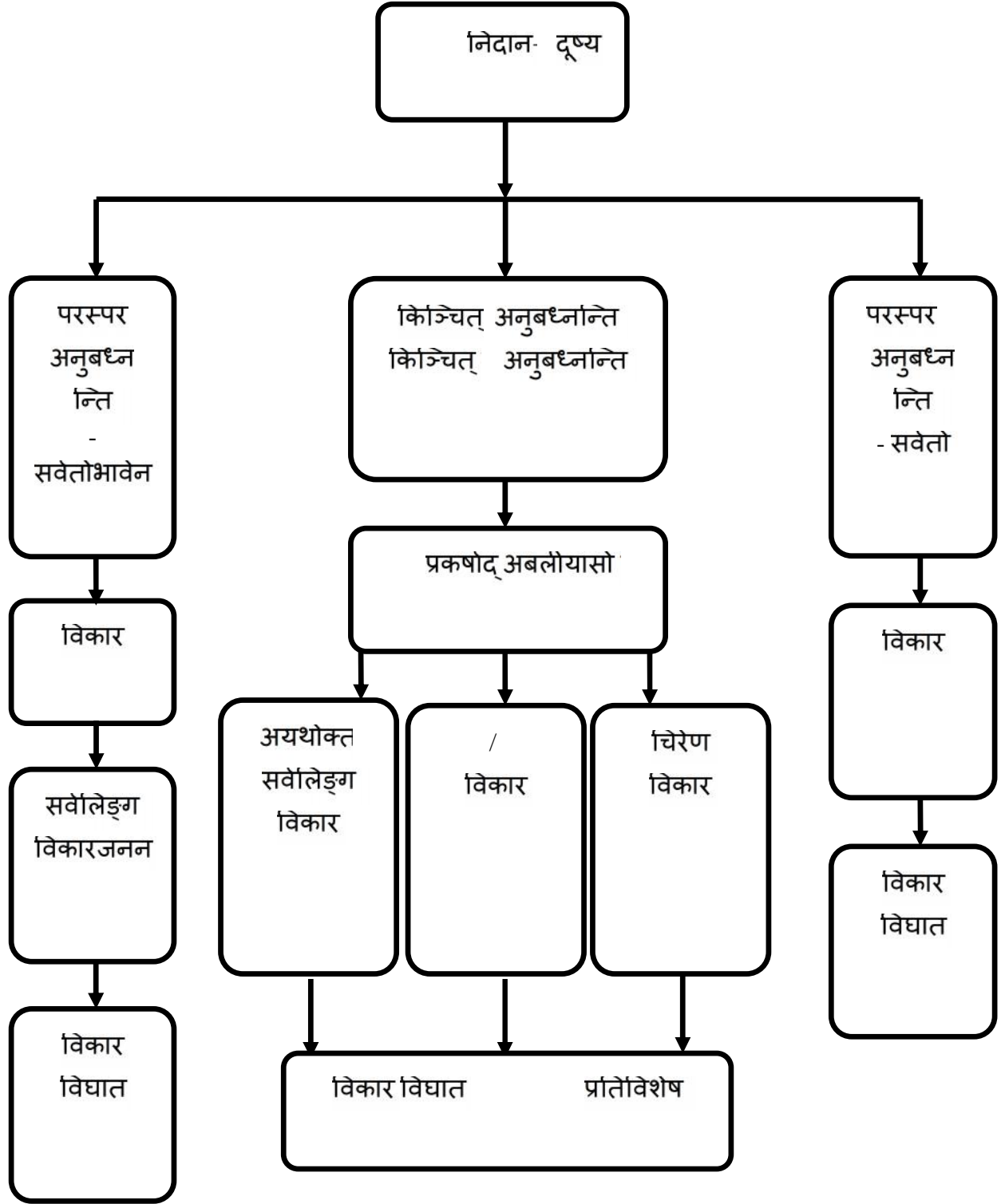
CONCLUSION

Due to impact of the *Vikaara Vighaata 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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