

CONCEPT OF VIKAAARAVIGHATABHAAVAABHAAVA AND ITS APPLICATION

G. N. KANNOLLI¹, J.R. JOSHI², SAVITA SAJJAN³

¹P G Scholar, ²Professor & HOD, ³Reader,
Department of Ayurveda Samhita & Siddhant, Ayurveda Mahavidyalaya, Hubli, Karnataka, India

Email: gnkannolli@gmail.com

Published online: November, 2017

© International Ayurvedic Medical Journal, India 2017

ABSTRACT

The *nidana panchaka* are the main source of understanding of the *vyadhi utpatti*¹. However, it not only gives an idea of *vyadhi* even about the *chikitsa* by the understanding of *nidana*, by *nidana varja*. This research is a literary. When we concentrate on the *samprapti* of each *vyadhi* we got an analysed theme of all *vyadhi pradurbhava* i.e., *Vikaara vighaata bhaavaabhaava*². On this statement of *vyadhi*, have various factors for the dependence and direct factors. This concept had already explained in *charaka* in the context of *prameha nidana*. However, it was a unique essence of *nidana sthaan* for all *vyadhi* in their manifestation. When we analysed with view of *charak* it has various application with clinical research and treatment aspect.

Keywords: *Vikaara, Vighata, Nidaana, Dosha, Dooshya, Anubandha, Bhaavaabhaava*

INTRODUCTION

Ayurveda is a science of *Trisutra*³, where *hetu* and *linga* are prime factor for understanding of the *vyadhi*.¹ Hence, *charakaacharya* mentioned the special logical and scientific general rule i.e., *Vikaaravighaatabhaavaabhaava* for the *samprapti* of all *vyadhi* in context of *Pramehanidana*⁴. That itself is a special contribution of *charakasamhita* in the field of *nidanapanchaka* of *rogapradurbhaava*.

Methodology:

The work is a type of literary research. Source of Data: the literary source is from all available *ayurveda* classical text with commentary and published

articles in authentic journals. The collected matter from various source were analyzed and critically correlated with contemporary classical text for better understand and authentication.

LITERARY REVIEW:

The *Vishesha* of *Nidaana, Dosha, Dooshya* will make *Vishesha* in *Bhava Abhaava* of *Vikaaravighaata*,

1. *Nidaana*, 2. *Dosha* and 3. *Dooshya*. When these three are not getting,

1. *Parsaparaanubandha* 2. *Kaalaprakarsha*, 3. *Baliyaam*, then *vikkara* is not able to get appeared i.e., *Vikaaranaabhinivrutti*.

Vikaaravighaatabhavaabhaava means the *Vikaaravighaatabhava* i.e, factor those are unable to manifest the *vikaara*⁵.

1. The three factors *Nidaana*, *Dosha* and *Dooshya* when they not *Anubandha* to each other the *vikaarajanabhava* will be not able to manifest the *vyadhi*.

Example: The *dosha*, *dooshya* and *nidana* they are not *anubandha* will leads to *hraasata* factor. As the *divaasvaapa* leads to *kaphaprapakopa* but *dosha*, *dooshya* are not in *anubandha*. Hence, *kaphaprapakopa* will not happen.

The *samaanyavishesha* theory is applicable here. As the *Samaanya* in *Dosha*, *Dooshya* and *Nidaana* are in *Anubandha* in *Vishesha* they are in *Na Anubandha*.

2. *Kaalaprakarshanaanubandha*

The *Kaala* can be considered as: a) *Vaya* b) *Dina* c) *Rutu* d) *Dosha* etc.

The delaying of combining the *Kaalato nidana* (*Aprakarshana*) *doshadooshya* will be *chirakaala* for the manifestation of *vyadhi*.

Ex. *Kaphakaala*- is *vasant* for *kaphavyadhi* manifestation, but *kaphadosha* in *ushnakaala*, *vrudhaavasthaa* will be the *naanubandha* for the *vikaaravighaatabhava*.

Here mainly the *chaya*, *prakopa*, *prashamana* concept and *kriyaakaala* etc. are applicable.

3. *Abaleeyaamanubandha*

The *anubandha* of the *durbaladosha* into each other are unable to produce the *vikaara* in *purusha*.

As they need the *prabala* up to the manifestation of the *vikaara*. If it is *abaleeyaam* that to *abubandha* with other *dosha* will not able to manifest the *vikaara* in that period of *bala*.

Ex. *Prakupita pitta* mostly will not produce the *vyadhi* in all *rutu* except *varshaa* and *sharad*.

In these *rutu* excepting the *varshaa* and *sharada* the *pittadosha* has *anubandha* with *abala*, hence unable to manifest the *vikaara* in remaining *rutu*.

VIPARYA OF VIKAAARAVIGHAATABHAAVAABHAAVA⁶:

As *naanubandha* explained in previously the *viparya* will be *anubandha* these are

1. *Anubandha* of *nidanadoshadooshya* in *paraspara*.
2. *Anubandha* of *kaalaprakarsha*.
3. *Anubandha* of *bala* of *dosha*.

These make the *bhava* for the manifestation of *vikaarapradurbhaava*.

APPLIED ASPECT OF VIKAAARAVIGHAATABHAAVAABHAAVA:

The *prameha* has different *dosha dooshya* and *sam-moorchana*. Hence, the concept of the *vikaaravighaatabhavaabhaava* came for the discussion.⁶

1. This theory is applicable to all *vyadhisamprapti* as (*Sarvatantrasiddhaanta*) *svasiddhaant*.⁷
2. The concept of *anubandha* of *nidanadoshadooshya* is applicable to determine the *samprapti* of *vyadhi*.
3. The *roga-saadhyaasaadhyataa*, assessment as *anubandha* is very much *balavaana* and *kaalaprakarshanaanubandha*, *balavaanadosha* will make *vyadhi* as *prabala*, *kashtasaadhya* etc.⁸
4. The *naanubandha* of *nidana* can be adopted for *vyadhichikitsaa* in the form a) *pathyapaalana* b) *apathyavarja*.
5. *Kaalaanubandha*- can be elaborated and applied into *vyadhi* and *vyadhichikitsa* as *Vaya- Baala-Kaphajaroga*
Madhyama- pittajaroga
Vrudha- vaatajaroga
Rutu- Vasanta- kaphajavyadhi
Varshaa- vaatajavyadhi
Sharada- pittajavyaadhi

6. The *shaman* and *shodhana* can be well determined while adopting *chikitsa* as *balavaavadosha* presence in *vyadhiutpatti* always subsides with *shodhana*.
7. The general rule for *vyadhichikitsaas* a) *nidanavrja* b) *sampraptivighatana*
Where *nidanavarja* – applicable to the *naanubandha* of *nidana* in *parspara* of *dosha dooshya* and *sampraptivighatan* will be the *naanubandha* of *kaala*, *nidandosha*, *dooshya* and *abalata* of *dosha*.
8. The *vyadhikshamatva* is mainly related to *naanubandha* of *nidanadoshadoshya* as *kaalajabala*, *yuktikrutaandsahajabala* will make *naanubandha* of *vyadhiutpaadakabhavas* in *shareera*.
9. To assess the *aushada* mainly on *anubandha* of *dosha* and *kaala* for *chikitsa*
Ex. If *kaphajavyaadhi* manifests in the other *rutu* the *shamanaushada* for *chikitsa*.
If same *kaphajavyadhi* manifest in *vasantarutu* will need the *shodhanaaushada* for *chikitsa*.
10. *Kaarana- Kaaryavaada* can be explained as *kaarana* is *anubandha* of *nidana dosha dooshya kaalabala* of *dosha*.
In *viparya Kaaran* - is *naanubandha* of *nidana dosha dooshya kalabalal* of *dosha*.
Kaarya- vyadhinapradurbhaava.

DISCUSSION

The *Charaka aacharya* had explained this concept in *Prameshavyadhinidana* for the sake of importance of the *pramehavyadhi* manifestation with *dosha-janidana*. The cofactors of *vyadhiutpatti* are also having special contribution in the manifestation of *vyadhi*.

Ex. Boiling of milk and butter leads to *Kilata* or *Koorcha*. Similarly, with lemon juice also. The milk is the base but product will be differing. Similarly, in *vyadhi* manifestation the *dosha* are same but *doshya* and *sammurchana* were differ.

In addition, he elaborated the *saadhyasaadhyataa* of *prameha* as a). *Kaphaja* – *saadhya* by *samakriyatvaata*⁹. B) *pittaja* – *Yaapya* by *vishamakriyatvaat*¹⁰

c) *Vataj- asaadhya* by *mahaatyayatvaata*¹¹. Etc applications of the above said concept will be the main applied aspects. The same concept is applicable for all *vyadhisamprapti* and even in *chikitsaPravrutti*.

CONCLUSION

This is the unique contribution of the *charakaaacharya* in the field of *vyadhi* manifestation or *samprapti*. The concept is special view for *bhishaka* for better understanding of the *vyadhisamprapti* in *sampraptivighatana*.

REFERENCES

1. Charaka Samhita by Agnivesha revised by Charaka And Dridhabala with the Ayurveda-Dipika commentary of Chakrapanidatta edited by Vaidya Jadavaji Trikamji Acharya, Published by Chaukhambha Orientalia Varanasi, Edition reprint 2014, Nidana Sthana, 1/6, page no. 14.
2. Charaka Samhita by Agnivesha revised by Charaka And Dridhabala with the Ayurveda-Dipika commentary of Chakrapanidatta edited by Vaidya Jadavaji Trikamji Acharya, Published by Chaukhambha Orientalia Varanasi, Edition reprint 2014, NidanaSthana , 4/4. Page. No. 212.
3. Charaka Samhita by Agnivesha revised by Charaka And Dridhabala with the Ayurveda-Dipika commentary of Chakrapanidatta edited by Vaidya Jadavaji Trikamji Acharya, Published by Chaukhambha Orientalia Varanasi, Edition reprint 2014, Sutra Sthana1/24. Page No.7.
4. Charaka Samhita by Agnivesha revised by Charaka And Dridhabala with the VidyotiniTika by Pt. Kashinatha Shastri & Dr. Gorakhanatha Chaturvedi-Part-1, Published by Chaukhambha Bharati academy, Varanasi, Edition Reprint-2015, Nidana Sthana 4/4, Page No. 630.
5. Charaka Samhita by Agnivesha revised by Charaka And Dridhabala with the VidyotiniTika by Pt. KashinathaShastri & Dr. Gorakhanatha Chaturvedi-Part-1, Published by Chaukhambha Bharati academy, Varanasi, Edition Reprint-2015, Nidana Sthana 4/4, Page No. 631.

6. Charaka Samhita by Agnivesha revised by Charaka And Dridhabala with the Ayurveda-Dipika commentary of Chakrapanidatta edited by Vaidya Jadavaji Trikamji Acharya, Published by Chaukhambha Orientalia Varanasi, Edition reprint 2014, Nidana Sthana.4/4, Page no. 212 chakrapani
 7. Charaka Samhita by Agnivesha revised by Charaka And Dridhabala with the Ayurveda-Dipika commentary of Chakrapanidatta edited by Vaidya Jadavaji Trikamji Acharya, Published by Chaukhambha Orientalia Varanasi, Edition reprint 2014, Vimana Sthana ,8/36, Page No.268.
 8. Charaka Samhita by Agnivesha revised by Charaka And Dridhabala with the Ayurveda-Dipika commentary of Chakrapanidatta edited by Vaidya Jadavaji Trikamji Acharya, Published by Chaukhambha Orientalia Varanasi, Edition reprint 2014, Nidana Sthana ,833-35, Page No.229.
 9. Charaka Samhita by Agnivesha revised by Charaka And Dridhabala with the Ayurveda-Dipika commentary of Chakrapanidatta edited by Vaidya Jadavaji Trikamji Acharya, Published by Chaukhambha Orientalia Varanasi, Edition reprint 2014, NidanaSthana, 4/11, Page No.213.
 10. Charaka Samhita by Agnivesha revised by Charaka And Dridhabala with the Ayurveda-Dipika commentary of Chakrapanidatta edited by Vaidya Jadavaji Trikamji Acharya, Published by Chaukhambha Orientalia Varanasi, Edition reprint 2014, NidanaSthana, 4/27, Page No. 214.
 11. Charaka Samhita by Agnivesha revised by Charaka And Dridhabala with the Ayurveda-Dipika commentary of Chakrapanidatta edited by Vaidya Jadavaji Trikamji Acharya, Published by Chaukhambha Orientalia Varanasi, Edition reprint 2014, Nidana Sthana 4/38, Page no. 215.
-

Source of Support: Nil

Conflict Of Interest: None Declared

How to cite this URL: G N Kannolli et al: Concept of vikkaaravighatabhaavabhaava and its applications. International Ayurvedic Medical Journal {online} 2017 {cited November, 2017} Available from: http://www.iamj.in/posts/images/upload/830_833.pdf