

Concept of *Vikaravighatabhava-Abhava* in Purview of Etiopathogenesis of Disease

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Abstract

The *Ayurvedic* concept of etiopathogenesis has its own perspective which follows the complex principle of specific association among *Nidana, Dosha and Dushya*. *Acharya Charaka* has meticulously explained the essence of diagnostic methodology, along with the variations in the process of development of disease in *Nidanasthana*. The specific variations of *Vikaravighatabhava-abhava* that occur due to the specific features of *Nidana-Dosha-Dushya* interpret the various aspects of origin and development of disease. In this concept, *Caraka* clears the incubation period, mild or severe form of disease, acute or otherwise conditions of disease, resistance of the body against disease and susceptibility of the body to disease. *Vikaravighatabhava* means presence of factors which resist the genesis of disease and *Vikaravighatabhava-abhava* means absence of resistance to disease. This very concept can be applied to all the diseases and is the main aspect of etiopathogenesis. By acquiring the knowledge of this principle one can master the disease genesis process and treatment process. This article will provide the platform for understanding the basic framework of genesis of a disease in full perspective.

Keywords

Vikaravighatabhava, Vikaravighatabhava-abhava



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INTRODUCTION

In *Ayurveda*, the most important aspects of disease process that form the core of etiopathogenesis are the types of specific association among *Nidana*, *Dosha* and *Dushya*. Here, in this context *Nidana* implies those *Dravyadi* which causes *Dosha Prakopa* in the *deha* (*Ahita Ahara-Vihara*), *Dosha* implies *Vatadi Tridosha*, and *Dushya* implies *Rasarakta* *Dhatu*, *Upadhatu* and *Mala*^{1,2}. According to the particular feature of the association among *Nidana*, *Dosha* and *Dushya*, the response occurs in the form of non-manifestation or manifestation of the disease. *Charaka Acharya* in *Nidanasthana* 4th chapter highlights the very idea behind the suppression or incidence of a disease, mild or severe form of a disease and acute or otherwise condition of a disease. *Charaka* says - the specific feature of *Nidana-Dosha-Dushya* combination will either results in *Vikaravighata-bhava* or *Vikaravighatabhava-abhava*³. Further, he also clarifies that the suppression and incidence of a disease depends on the presence of specific features of *Vikaravighata-bhava* and *Vikaravighatabhava-abhava* which are in turn the result of nothing but the variations

in the specific association among the *Nidana*, *Dosha* and *Dushya*.

Chakrapani defines *Vikaravighatabhava* as - presence of those factors which suppress or resist the genesis of a disease (i.e., presence of resistance to a disease) and *Vikaravighatabhava-abhava* as the absence of those factors which resist the genesis of a disease (i.e. absence of resistance to a disease)⁴.

Vikaravighata-bhava has three specific features resulting from the different specific association of *Nidana*, *Dosha*, and *Dushya* like- a) absence of disease, b) delay manifestation of disease and c) disease in the mild form or without all the signs and symptoms. Again, *Vikaravighata-bhava-abhava* has three specific features which are also the result of different specific association of *Nidana*, *Dosha*, and *Dushya* like- a) manifestation of disease, b) immediate manifestation and c) strong manifestation with all the signs and symptoms⁵.

The word etiopathogenesis is derived from the combination of two words etiology and pathogenesis, which means the cause and subsequent development of an abnormal condition or a disease⁶ and special or systemic pathology.

Table 1 *Vikaravighata-bhava-vishesha* (specific features of *vikaravighata-bhava*) are as follows

<i>Nidana-dosha-dushyavishesha</i>	<i>Vikaravighatabhava-prativishesha</i>
1. <i>Paraspara-anubandha</i>	1. <i>Vikara Ajananam</i> (non-manifestation of disease)
2. <i>Kalaprakarshad-anubandha</i>	2. <i>Vikarachirenananam</i> (late manifestation of disease)
3. <i>Abaliyanso-athava-anubandha</i>	3. <i>Tanuvikarajananam</i> or <i>Asarvalingavikarajananam</i> (mild form of the disease or manifestation without all the said signs and symptoms)

Table 2 *Vikaravighatabhava-abhava-vishesha* (specific features of *Vikaravighatabhava-abhava*) are as follows:

<i>Nidana-doshadushyavishesha</i>	<i>Vikaravighata-bhava-abhavaprativishesha</i>
1. <i>Paraspara-anubandha</i>	1. <i>Vikara jananam</i> (manifestation of the disease)
2. <i>Shighram-anubandha</i>	2. <i>Shighramvikarajananam</i> (early manifestation of the disease in a short period)
3. <i>Balavatam-anubandha</i>	3. <i>Mahantoyathoktasarvalingavikarajananam</i> (manifestation of the disease with all the signs and symptoms and in severe form)

The former is concerned with the basic reactions of cells and tissues to abnormal stimuli that underlie all diseases. The latter examines the specific responses of specialized organs and tissues to more or less well defined stimuli⁷. In Modern medical science the four aspects of a disease process that form the core of pathology are its cause (etiology), the mechanism of its development (pathogenesis), the structural alterations induced in the cell and organs of the body (morphologic changes) and the functional consequences of the morphologic changes (clinical significance)⁸.

The above concept of modern etiopathogenesis can be represented in *Ayurvedic* medicine by the holistic concept of various processes taking place inside the body starting from *Nidana Sevan (Ahitakar-Ahara-Viharasevan)* leading to abnormal

changes in the *Dosha* making the equilibrium disturbed and causing *Dosha Prakopa*, which in turns leads to abnormal changes in the *Dushya* making the normal physiological function disturbed and susceptible to get vitiated by the *Dosha*, which ultimately results in *Roga Utpati* with the manifestation of its signs and symptoms. So, exposure to the *Nidana*, vitiation of *Dosha* and vitiation of the *Dushya* together will result in genesis of a disease.

This study attempts at the exploration of ideas behind the variations of *Vikaravighata-bhava-abhava* in response to the specific features of the *Nidana*, *Dosha* and *Dushya*, thereby making an effort to highlight the framework of etiopathogenesis of disease. This article will tell the agenda behind the following conditions:

- ❖ Suppression of a disease and consequent non-manifestation,
- ❖ Incidence of a disease and its consequent manifestation,
- ❖ Early manifestation of a disease
- ❖ Late manifestation of a disease
- ❖ Severe form of manifestation with all the said signs and symptoms, and
- ❖ Mild form of manifestations with few signs and symptoms

AIMS AND OBJECTIVES

- To understand the very specific features of *Vikaravighatabhava-abhava*
- To enlighten the basic concept of framework of genesis of disease

MATERIALS AND METHODS

Source of data:

- *Charaka Samhita Nidanasthana* with its *Chakrapanidatta* Commentary and other available Commentaries
- Relevant data from other texts, articles, journals and other published works
- Opinion and views from eminent personalities
- Internet media

Method of collection of data:

- All the available details of the concept of *Vikaravighatabhava-abhava* are collected from the available sources, compiled and comprehensively studied
- Defining and logical interpretation has been conducted in purview of etiopathogenesis of diseases

Procedure and design of the study:

- Conceptual Study
- Design of the study adopted is Literary Study

A thorough and careful study of *Charaka Nidanasthana* was conducted paying attention to the *Nidanasthana 4th Adhyaya* where the concept under study is mentioned. Commentaries on the cited concept by *Chakrapanidatta*, *Gangadhara* and *Yogindranatha Sen* were referred specially for better understanding. Also related informations from other sources were collected. All the materials were compiled, analysed, discussed and finally conclusions were drawn.

DISCUSSION

Chakrapani says *Vikaravighatabhavaprativishesa* occur due to *Paraspara Ananubandha* of these three

factors– *Nidana*, *Dosha* and *Dushya*; and *Vikaravighatabhava-abhavaprativishesa* occur due to *Paraspara Anubandha* of the same three factors –*Nidana*, *Dosha* and *Dushya*⁹. *Yogindranath Sen* and *Gangadhar* also follows the same concept^{10,11}.

Chakrapani interprets “*Anubandha*” as *Anukula* (favourable, without any opposing factors) and “*Anubandha*” as *Pratikula* (unfavourable)¹³. Elaborating it *Chakrapani* further says :

Anubandha can be explain in following ways:

- *Anubandha of Nidana with Dosha-Nidana* is having the qualities totally identical and favourable to cause the vitiation of that *Dosha* without any counter or opposite property to suppress the vitiation;
- *Anubandha of Dosha with Dushya-Dosha* is having the qualities totally identical and favourable to cause the vitiation of that *Dushya* without any counter or opposite property to suppress the vitiation;
- *Anubandha of Dushya with Dosha-* The affinity of the *Dosha* to reside into that *Dushya* with mutually favourable factors and without any opposing qualities between

them. It also indicate the susceptibility of the *Dushya* to get vitiated ;and lastly

- *Anubandha of Dosha with the Nidana-Nidana* is suitable for the vitiation of that *Dosha* and the susceptibility of the *Dosha* to get vitiated by that *Nidana*.

Ananubandha or *Nanubandha* can be explained as the conditions directly opposite to the above conditions.

So, when the *Nidana* have properties favourable with *Dosha* or *Dushya* for vitiation, or when *Dosha* have properties favourable with *Dushya* for vitiation, manifestation or aggravation of disease occurs. There should not be any opposing properties that resist the *Nidana* from vitiating the *Dosha* and the *Dosha* from vitiating the *Dushya*. Moreover, the *Dosha* and the *Dushya* should be susceptible to get vitiated by the *Nidana* and *Dosha* respectively. *Nidanas* always possess properties homologous to *Doshas*; otherwise they will cease to be called *Nidana*. Therefore, their identity with *Dosha* may either be in lesser or greater degrees. If it is in lesser degree and combination is further subdued due to passage of time or due to repeated combination in still small degrees, then this may lose strength and may result in the non manifestation of disease; If at all a



disease is so manifested then it will develop slowly or all its symptoms may not be so manifested as they should. When the *Nidanas*, *Doshas* and *Dushyas* are favourable for vitiation or immediately or strongly favourable with each other for vitiation then, the result may be opposite i.e., the disease may be simply manifested, immediately manifested or all symptoms will be well manifested.

Vikaravighatabhavaprativishesha

1) *Vikara-Ajananam* (non-production of disease) - here the specific feature among *Nidana*, *Dosha*, and *Dushya* is *Parasapara Ananubandha* i.e *Pratikula* with each other which implies that *Nidana* is not having the identical properties favourable to cause the vitiation of the *Dosha* and so the *Dosha* is not able to vitiate and reside in the *Dushya* thus, no disease will be produced. Here, we can see that some opposing factor is resisting the disease to develop. This is seen when we indulged in only *Hitakara Ahara-Vihara* which are beneficial to health, *Dosha* are in equilibrium and *Dushya* are also in balanced state. Thus, the body is not susceptible to any kind of disorders.

2) *Vikarachirenanjananam* (production of disease after a significant period of time)– here the specific feature of *Nidana*, *Dosa*

and *Dushya* is *Kalaprakarshad Anubandha*. By *Kalaprakarshad Anubandha* we mean the *Nidana* is not that much strong enough to cause the disease on that time immediately but will acquire the strength needed to vitiate the *Dosha* after an extended time period.

3) *Tanuvikarajanam/Asarvalingavika rajananam* (production of mild form of disease or disease with only few signs and symptoms) – here the specific feature of *Nidana*, *Dosha* and *Dushya* is *Abaliyanso Anubandha*. In *Abaliyansoanubandha*, a very few *Nidana* is involved causing *Dosha Prakopa* in small amount and consequently vitiation of *dushya* in small amount and thus resulting in *Tanuvikara* with *Asarvalinga*.

In all of the above three conditions the *Nidana*, *Dosha* and *Dushya* are associated in such a condition that disease is not produce or if at all produce it is developing slowly with the pace of time or is not able to develop in full fledge condition which means that body is developing an opposing factor against the genesis of the disease. This resistance of the body against the origin of disease is called as *Vikaravighatabhava Prativishesha*.



Vikaravighatabhava-abhavaprativishesha

1. *Vikarajananam* (production of disease)- here the specific feature of *Nidana*, *Dosha* and *Dushya* is *Paraspara Anubandha*. The *Nidana* having the properties identically favourable with the *Dosha* will vitiate the *Dosha* and the vitiated *Dosha* will develop an affinity for the *Dushya* to favorably vitiate and reside into the *Dushya* resulting in the manifestation of disease. A suitable agenda has been developed for the successful development of the disease.

2. *Shighram Vikarajananam* (production of disease in a short period or immediate manifestation)- here the specific feature of *Nidana*, *Dosa* and *Dushya* is *Shighram Anubandha*. This occurs due to the *Shiprakriyatva* and *Asukari Anubandha* of *Nidana-Dosha-Dushya* combination to cause disease. So, *Nidana* will vitiate the *Dosha* and *Doshya* will vitiate *Dushya* immediately after a short time period and then immediate manifestation of disease occur.

3. *Mahantoyathaoktasarvalingavikarajananam* (production of severe form of a disease with manifestation of all the said signs and symptoms)- here the specific feature of *Nidana*, *Dosa* and *Dushya* is

Balavatam Anubandha. The strength of the *Nidana* is such that it will cause the *Prakopa* of all the three *Dosha* with all its strength at the same time and then causing morbid aggravation of *Dushya* causing a severe form of disease with *Yathaoktasarvalinga*.

So, when we look at all these three conditions the body is lacking the resistance require to stop the development of disease and this is called *Vikaravghatabhavaabhava Prativeshesha*.

CONCLUSION

- Specific features of *Nidana*, *Dosha* and *Dushya* determine the bodily immunity or susceptibility to the manifestation of disease.
- The specific features of the *Vikaravighatbhava-abhava* are the ultimate logic behind manifestation or non-manifestation, delay or immediate manifestation and mild or severe form of manifestation of disease.
- This concept is applicable generally in all disorders.
- This concept also gives the exact dimension of *Roga-Nidana* and *Chikitsa Karma*. Because, *Nidana Parivarjana* and *Samprapti Vighattana*, the two soul

requirements for a successful treatment can be achieved by the complete knowledge of *Samuthana* (*nidana*), *Vyadhi-prakriti* (*Dosha* involved) and *Adhithana* (*Amshayadi, Rasadidushya*).



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