



# VIKARA VIGHATKARA BHAVAS: PROACTIVE AND PROTECTIVE DIMENSION IN AYURVEDIC PATHOGENESIS

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**Abstract:** *Vikara Vighatakara Bhavas* represent protective parlance in *Ayurvedic* pathogenesis that proactively inhibit disease manifestation. These elements modulate the interaction of triad of *Nidana* (*Doshas*, *Dhatus*, *Malas* etc, the etiological factors) *Visheshas*, preventing *Samprapti* (pathogenic processes). *Vikara Vighatkara Bhavas* act as barriers against *Vyadhi* (disease) by opposing the association of causative factors like *Naidan*, *Doshas*, *Dhatus*, *Malas* etc. Their *Bhavas* (presence) strengthens *Vyadhikshamatva* (immunity), while *Abhavas* (absence) facilitates pathogenesis, as described in *Charaka Samhita's Prameha Nidana*. These *Bhavas* include *Ojas*, balanced *Doshas*, *Prashashta* (strong) *Dhatus*, and *Sattvic* mental states that neutralize *Nidana's* impact.

Proactively, these *Bhavas* enhance resilience through *Dinacharya*, *Ritucharya*, and *Rasayana* therapies, fortifying the body pre-exposure to pathogens. *Bala* (strength), *Sattva* (psyche), and *Abhyantara Hetus* (internal causative factors) play key roles in averting *Dosha* vitiation. This aligns with *Ayurveda's Swasthavritta* emphasis on prevention over cure. Protectively, they disrupt *Samprapti* by limiting *Dosha-Dooshya Sammurchana*, influencing *Rogamarga* and *Krama*. Factors like *Prativishesha* (counter-specifics) determine disease severity, onset, and prognosis. In modern terms, they parallel immunity modulators, explaining individual disease resistance variations. Understanding these *Bhavas* guides *Chikitsa* towards *Samprapti-Vighatana* and *Nidana-Parivarjana*. Enhancing them via *Ahara-Vihara* and *Ojasya-Rasayanas* offers holistic prophylaxis.

**Index Terms** - *Vikara Vighatkara Bhavas*, *Ayurvedic* pathogenesis, *Samprapti-Vighatana*, *Vyadhikshamatva*, *Nidana-Visheshas*, protective factors, *Ojas*, diseases etc.

## INTRODUCTION:

The focus of *Ayurveda* is primarily on maintaining health of a healthy person (*Swasthya Rakshana*) cures diseases of a diseased person<sup>1,2</sup>. Basically *Vaishamya* (disequilibrium) of *Doshas*, *Dhatus*, *Malas* etc is leading to a disease, So, the maintenance of *Doshas*, *Dhatus*, *Malas* etc *Samyata* (equilibrium) etc is the purpose of *Ayurveda*<sup>3</sup>. When health is disturbed, *Ayurveda* gives a holistic approach how to restore health by curing the diseases. Various measures for health preservation are described in the *Samhita*, including *Dinacharya* (daily regimen), *Ritucharya* (seasonal regimen), *Rasayana* therapy, and *Satmya* etc, including Factors like *Ahara* (diet) and *Vihara* (Lifestyle) play a major role in safeguarding wellbeing. The *Ayurvedic* principle originates from *Charaka Samhita* and describes the specific relationship between causative factors (*Nidana*), *Doshas*, *Dooshya*, and the presence or *Vikara Vighataka Bhava* (absence of disease-modifying factors). In *Ayurveda*, the genesis and prevention of diseases depend on multiple interlinked parameters. The *Bhava* (presence) or *Abhava* (absence) of *Vikara Vighatakara Bhava* i.e., protective or disease-inhibiting

factors play a decisive role in health preservation. Understanding this concept is crucial in preventive medicine, therapeutic planning, and prognosis assessment of an under 41 aging pathology<sup>4</sup>.

### AIMS AND OBJECTIVES:

1. To understand the concept of *Vikara Vighata Bhava-Abhava Prativishesha*.
2. To study its influence in the pathogenesis of diseases
3. To illustrate interrelations of *Nidana*, *Dosha*, and *Dooshya* in disease occurrence and resistance.

### CONCEPTUAL STUDY:

*Vikara Vighatakara Bhavas* refers to the presence of factors that resist disease occurrence even in the Presence of triad of *Nidana*, *Dosha*, and *Dooshya*, on the other hand, indicates the absence of such resistance, leading to occurrence of disease<sup>5</sup>. The triad of *Nidana*, *Dosha*, and *Dooshya* is essential for onset of disease<sup>6, 7</sup>, but their interaction is influenced by *Vikara Vighatakara Bhava* (presence) or *Abhava* (absence).

### STAGES OF VIKARA VIGHATAKARA BHAVAS PRATIVISHESHAS:

In the concept of *Vikara Vighatakara Bhavas*, there are four possible outcomes, when triad of *Nidana*, *Dosha*, and *Dooshya* come in contact<sup>8</sup>:

1. *Vikarajananam* – The occurrence of diseases.
2. *Chirena Vikarajananam* – The delayed occurrence of diseases.
3. *Anu Vikarajananam* – The occurrence of mild diseases.
4. *Asarvalinga Vikarajananam* – The occurrence of diseases without complete symptoms.

#### 1. *Vikarajananam* – (The Occurrence Of Diseases):

Disease is a result of mutual association of the triad of *Nidana*, *Dosha*, and *Dooshya*, Where *Nidana* first Vitiates *Doshas*, they gets *Anubandha/Anukoola* with *Dooshya* then disease occurrence will take place, if no *Anubandha/Anukoola* with *Dooshya* then disease occurrence will not take place.

#### 2. *Chirena Vikarajananam* – (The Delayed Occurrence Of Disease):

In the presence of *Vikara Vighatakara Bhavas*, sometimes even if *Anubandha* of less potent *Nidana* etc take place as *Kaalprakrishta Anubandhnati* (on favorable condition after long time)<sup>9,10,11</sup> or when the person continuously consuming *Nidanas* for long time, this will lead to delayed occurrence of disease<sup>12</sup>.

#### 3. *Anu Vikarajananam* – (The Occurrence Of Mild Disease):

Sometimes *Anubandha* between these three factors (triad of *Nidana*, *Dosha*, and *Dooshya*) are *Abaliyans* (partially weak) then *Alpabala Yukta Vyadhi* (mild form of a disease) will occur.

#### 4. *Asarvalinga Vikarajananam* – (The Occurrence Of Disease Without Complete Symptoms):

This again appears due to a weak association of these three factors; *Nidana*, *Dosha*, and *Dooshya*. The diseases are lacking all classical symptoms mentioned in the *Samhitas* this is called *Asarvalinga Vikara*.

### STAGES OF VIKARA VIGHATAKARA ABHAVAS PRATIVISHESHAS:

When *Nidana*, *Dosha*, and *Dooshya* come into association with *Vikara Vighatakara Abhava*, manifestation of disease takes place, thereafter, four outcomes are observed<sup>13</sup>:

1. *Vikarajananam*– The occurrence of diseases.
2. *Sheeghra Vikarajananam* – The early occurrence of diseases.
3. *Mahati Vikarajananam* – The occurrence of severe disease.
4. *Sarvalinga Vikarajananam* – The occurrence of disease with all symptoms.

#### 1. *Vikara Jananam* (The Occurrence Of Diseases):

*Vikara Vighatakara Abhava* is the factor which facilitates the occurrence of disease in an individual. *Anubandha* between *Nidana* etc *Visheshas* facilitates by *Vikara Vighatakara Abhava* hence, occurrence of disease takes place.

## 2. *Seeghra Vikarajananam* (The Early Occurrence Of Diseases):

When *Nidana* etc *Visheshas* comes in contact with *Vikara Vighatakara Abhava*, *Anubandha* between these three factors happens very fast and leads to early occurrence of disease<sup>14</sup>.

## 3. *Mahati Vikarajananam* (The Occurrence Of Severe Disease):

Absence of *Vikara Vighatakara Bhavas* causes severe vitiation of *Dooshya*. This leads to occurrence of a severe form of disease.

## 4. *Sarvalinga Vikarajananam* (The Occurrence Of Disease With All Symptoms):

Excessive *Dooshya Vaishamyata* leads to occurrence of disease to its grave form with all the symptoms mentioned in the *Samhitas*.

## FACTORS INFLUENCING VIKARA VIGHATA BHAVA-ABHAVA:

1. *Anubandha* – Association between *Nidana*, *Dosha*, and *Dooshya*<sup>15,16</sup>.
2. *Kala* – Influence of time and season on disease progression.
3. *Bala* – Strength of *Nidana*, *Dosha*, *Dooshya* and *Vyadhikshamatwa* (immunity)<sup>17</sup>.

## DISCUSSION:

The *Charaka Samhita* emphasizes that preventive measures should aim at preserving and enhancing the *Vikara Vighatakara Bhava*. This principle aligns with modern immunology, where maintaining strong immunity and resilience can prevent or mitigate disease even in the presence of pathogens. In *Raktapitta Vyadhi Nidana* like spicy, alcoholic, sour food are the main causative agents, *Dosha* (*Pitta*), and *Dooshya* (*Rakta*), when all three coincide, *Raktapitta* occur, if *Rakta* is not vulnerable, the disease does not occur, similarly in all this type of association illness be seen. The *Ayurvedic* approach is holistic - it includes diet, lifestyle, mental well-being, and seasonal adaptation as part of disease prevention. The absence of *Vikara Vighatakara Bhava* is comparable to a compromised immune system in biomedicine. For example, poor digestion, mental stress, or lack of physical activity can weaken the body's defense mechanisms, making it more susceptible to diseases. Similarly, individuals with strong digestive power, balanced *Doshas*, and stable mental health often resist infections better. Therefore, treatment and prevention in *Ayurveda* should not only focus on removing the causative factors but also on strengthening these protective factors.

## RESULT:

From the analysis, it is clear that the verse indicates that diseases occur only when *Nidanas* (causative factors) and *Dosha* and *Dooshya* pathogenic elements interact in the absence of sufficient protective factors. When *Vikara Vighatakars Bhava* is present - such as proper *Agni* (digestive power), balanced *Doshas*, adequate *Ojas*<sup>18</sup>, and well-functioning *Dhatus* - the disease process is inhibited. Conversely, when these protective factors are absent or weakened, even mild *Nidana* exposure can trigger disease onset.

## CONCLUSION:

The principle “*Vikara Vighatakara Abhavas Prativisheshas*” provides a foundational framework for understanding why some individuals develop diseases while others do not under similar exposure<sup>19</sup>. It underlines the importance of protective factors in maintaining health and preventing disease manifestation. This ancient wisdom, when integrated with modern preventive medicine, can offer a more comprehensive approach to health care and wellness.



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