



Research Article

“TO UNDERSTAND THE CONCEPT OF “NIDAN-DOSHA-DUSHYA-VISHESHEBHYO VIKARVIGHATKAR BHAVAABHAV PRATIVISHESHA BHAVANTI” OF PRAMEHA”

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ABSTRACT

India has higher prevalence of diabetes (*Prameha*) and is known since vedic period. It is always caused by severe morbidity of *dosha*. It is said by *Aacharyas* that collectively 10 *dushyas* are involved in the pathogenesis of *prameha*. Many *vyadhis* mentioned in *Samhita granthas* were having similar *doshas* combine with similar *dushyas*, when external etiological factors vitiate the *dosha* then *dushya* also get vitiate which leads to *Dhatu vaishmya* i.e disease.

Usually three components *nidan*, *dosha* and *dushya* are required for occurrence of any disease. When *nidan*, *dosha* and *dushya* are present in equilibrium state then disease does not occurred, because *vikar vighat bhavas* are present does not lead to *dhatu vaishmya* and diseased pathology does not happens in body. Opposite of it is *vikar vighat abhava* that is rapid occurrence of disease, occurrence of disease with all manifested symptoms.

This principle *vikar vighat bhavabhav* is explained in *Charak Samhita* as a preventive purpose as well as for understanding the pathogenesis of disease by understanding the correlation between *nidan*, *dosha*, and *dushya*.

Keywords: *nidan, dosha, dushya, vikarvighat bhavabhav*

INTRODUCTION

The frame work of Ayurveda has risen from vedic science, which has developed its own methodologies to understand the human body and also diagnose and treat disease.

Ayurvedic *chikitsa* aims at the removal of the disease- causing factors and the restoration of the equilibrium of bodily functions and tissue (*dosha* and *dhatu*) in a way which is compatible, conductive, and nourishing to patients without weakening them. Once the disease- causing factor “*dosha*” which vitiate” *dushya*” is identified, the entire treatment is planned to restore the deranged functions to balance.

Various notions are mentioned in *Samhita granthas* for health preservation like following a daily regime (*dincharya*) , seasonal regime (*rutucharya*), *rasayan* therapy etc. the factors like *aahar* and *vihara* which are responsible for maintenance of well being and development of disease. At the times it is observed that people taking healthy food are also ailing and people taking unhealthy food are able- bodied. The one factor called *Vikar-Vighat Bhav* is present in body which helps the body to fight against the disease causing factors.



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India has higher prevalence of Diabetes (Prameha). Rising living standards, steady urban migration, and life style changes, food insecurity, illiteracy, poor sanitation and dominance of communicable disease may all contribute, and threaten the diabetes. This diabetes if not treated properly leads to further complications like diabetic retinopathy, diabetic ketoacidosis etc, such a life threatening conditions and hence diabetes must be carefully screened and monitored regardless of patient age.

In the context of, various current health problems, leading to impairment of immune system, it becomes the need of a time to study ancient concept of Vikar-Vighat Bhav and Vikar-Vighat Abhav to ameliorate the immune system.

As there is similarity in dosha, dushya, and nidan of prameha vyadhi, the role of Vikar-Vighat Bhav and Vikar-Vighat Abhav in resistance and development of *Prameha* respectively are aimed in this study.

AIMS

To study the concept of Vikarvighatbhavaabhav mentioned in Pramehanidanadhyaya of Charaka Samhita.

OBJECTIVES

- To study specification of nidan-dosha-dushya of prameha nidan
- To understand vikar vighatbhavaabhav as per preventive aspect for disease.

MATERIAL AND METHOD

Conceptual literary search done by referring literature on exercise, Ayurveda texts, and research papers from peer reviewed journals to explore the role of *vikar vighat bhava* and *vikar vighat abhava* in manifestation and therapy of prameha. Discussion was made according to the conceptual study, and conclusions were drawn in accordance with the conceptual study and discussion.

CONCEPTUAL STUDY-

Vikarvighat bhav and Abhav is very important principle for occurrence and non-occurrence of a disease. This important principle is explained in prameha nidan of Charak samhita.

There is a specific co-relation between Nidan-dosa-dusya that leads to disease formation. The factor which resists or oppose in the formation of disease is called as vikarvighat bhav Prativishesha.

Prativishesha vikarvighat bhav is-

- Vikar ajanan means non-occurrence of disease
- Chiren janana – disease develop lately
- Anuvikar janana-the disease formed will be mild
- Asarvaling vikar janana- the disease formed will be of less sign and symptoms

The difference between Nidan-dosa-dusya leads to either disease or health ; when these three factors are not mutually co-related or delay in action i.e. kalapkarsha or having less strength ; in this condition disease doesn't occur, if in case disease occurs either it will develop lately or the developed vikar will be of less sign and symptoms.



But if there is equal or direct co-relation between Nidan-dosa-dusya, then disease will occur quickly with all sign and symptoms.

These three factors are etiology for occurrence and non-occurrence of disease.

Paraspar na anubandhati (mutually not co-related)- when there is equality in quality of causative factor and dosa and without any opposition means resisting factor, Nidan (causative factor) vitiate dosa then it is mutually co-related (anubandha/ anukul). And dosa vitiate dusya; when dosa is simila to quality of causative factor of that disease and dosa without any resisting factor (viruddha guna) vitiate dusya and likewise Nidan-dosa-dusya, when has relation and having similar properties leads to disease formation.

Opposite to this concept when nidan-dosa-dusya are not co-related and are opposite in properties or quality cannot lead to disease formation or if it occurs will be of less sign and symptoms .This nidan will not be able to create disease.

Kalprakarsha anubandhati (kalprakarsha means after sometime)-when nidan(causative factor) have relation with dosa and dusya; then disease occurs in latter on. This only happens when the person restart consuming the causative factor then the co-relation between nidan-dosa-dusya develops and later on disease occurs.

Abaliyasoathavaanubandhati --- when there is few causative factor, will lead to less aggravation of less and that will not vitiate dusya that much, which in all develop either disease of less strength or with less sign and symptoms.

These all are different- different type of co-relation between nidan-dosa-dusya; likewise there are different conditions or type of vikar vighatbhav.

DISCUSSION

The vikar vighat abhavlike avoidance of exercise , swapnasukha (sleeping for long hours)asyasukha (sedentary lifestyle) and otherkaphakar aahar(diet increasing and vitiating kapha) etc. will lead to vitiation of kapha dosa and other dosa and this vitited dosa vitiate dusya likemeda, mansa, shukra, shonit, vasa, majja, lasika, rasa and oja and leads to prameha vyadhi.

In prameha vyadhi there is specific paraspar(mutual) co-relation between nidan-dosa-dusya ; that's why this phenomenon of vikarvighat bhav and abha is explained in this adhyay(chapter).

CONCLUSION

- Vikarvighatbhav and abhav is very important principle for prevention of disease not only in prameha but also for every disease.
- Understanding the co-relation of nidan-dosa-dusya and fiding the vikarvighat abhav factors is very essential for prevention as well as for treatment of disease.



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