

## 6. Concept of Kshanabhangura Vada and Its Application in Ayurveda

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### **Abstract:**

*The Buddhist theory of Kshana Bhangura Vada, which maintains that all material things are annihilated instantly and cannot remain for longer than a split second, is summed up in this document. It makes the claim that everything in the cosmos is transient and constantly being created, existing, and destroyed. Many fundamental concepts form the basis of Ayurveda. With a scientific perspective, it is also a philosophical science. Despite being an ancient discipline, the principles of Ayurveda still hold true today. One of the most significant ideas discussed in the Charak Samhita is Kshanabhanguravada. This idea needs to be thoroughly studied because of its practical applications, which relate to its significance and application in the present period, particularly in relation to treatment. We will talk about it in this paper. Kshanabhangura vada's concept and its use in Ayurveda.*

### **Keywords:**

*Kshanabhangura Vada, Ayurveda, Charak Samhita, Disease, Mind-Body Therapies, Rasayana, Spiritual Health, Karana Dravya, Karya*

### **6.1 Introduction:**

Ayurvedic practitioners employ the Sanskrit phrase **kshanabhanguravada**, which means "transitory or fleeting nature" or "impermanence." Essentially, it acknowledges that everything, including health and illness, is subject to perpetual

change and explains the transient nature of events in the cosmos. The phrase highlights how life is dynamic and constantly changing, encompassing the body, mind, and surroundings. [1]

**Kshanabhanguravada** has multiple applications in the Ayurvedic context:

### **1. Understanding the Nature of Disease:**

According to Ayurveda, illness results from a disruption in the body's dosha (Vata, Pitta, and Kapha) natural equilibrium. The nature of these imbalances, however, might be viewed as transient or "fleeting" because effective treatment, dietary modifications, and lifestyle adjustments can all help to fix them. This point of view supports the notion that harmony can be restored with the right intervention and that disease is not irreversible.

### **2. Life's Cyclical Nature:**

Birth, growth, decay, and death are all cyclical aspects of existence that are emphasized by Kshanabhanguravada. This cyclical viewpoint informs Ayurvedic health methods. For example, rejuvenating therapies like **Rasayana** (rejuvenation therapy) are thought to be able to slow down or even reverse the unavoidable process of aging. It implies that we must adjust to the changing seasons because our health also changes with them. [2]

### **3. Promoting Mindfulness and Acceptance:**

Kshanabhanguravada in Ayurveda also has to do with tolerating the body's and mind's fluctuating conditions and practicing awareness. This aids professionals and patients in realizing that, like feelings, moods, and physical states, health is a temporary state. Through balanced living, nutrition, exercise, and herbal treatment, Ayurveda trains people to be flexible and adjust to these changes.

#### **4. Transitory Nature of External Factors:**

The idea can likewise be applied to the outside variables that affect health. For instance, the planetary influences on the body, the seasons, and the environment are all regarded as transient.

Knowing that these variables fluctuate over time allows an Ayurvedic practitioner to customize therapies according to the current situation, guaranteeing that they address the particular imbalances brought on by outside influences.

#### **5. Healing as a Process of Restoration:**

According to Ayurveda, healing is the process of bringing the body, mind, and soul back into harmony. As a result of **Kshanabhanguravada's** understanding of the transient nature of illness and discord, therapies seek to not only alleviate symptoms but also to bring the body's inherent equilibrium back, enabling it to regain equilibrium.

This viewpoint enables Ayurveda to provide holistic treatments since it recognizes that imbalances can change and that healing can take place over time. [3]

#### **6. Spiritual Application:**

The body and spirit are intertwined, according to Ayurveda. The fleeting nature of a person's spiritual state can also be reflected in the idea of **Kshanabhanguravada**. Ayurveda's mind-body therapies are said to be effective in treating transient mental and emotional states like tension, anxiety, and joy.

It implies that all mental and emotional states are changeable via the use of certain spiritual practices, meditation, and therapeutic methods.

## **6.2 Practical Applications in Ayurvedic Treatment:**

- **Diet and Lifestyle Advice:** Ayurvedic practitioners offer dietary and lifestyle advice based on an individual's present dosha imbalances, which are never fixed and can change over time, because they recognize that the body's demands are always changing.
- **Herbal Remedies:** Herbal remedies are frequently used to adjust and restore equilibrium to the body's transient situations.
- **Panchakarma:** Ayurvedic detoxification with the concept that healing and purification are ongoing processes in life, therapies like Panchakarma seek to rid the body of accumulated poisons.

**Rasayana, or rejuvenation therapy,** is the application of revitalizing herbs and techniques that assist slow down the aging process and support the body's ability to retain vitality while time passes naturally. [4]

## **6.3 Review of Literature:**

With a strong philosophical and experimental foundation, Ayurveda, the traditional Indian medical system, is still one of the oldest and most active traditions. It is a life science that takes a comprehensive approach to both individualized medicine and wellness. It is recognized as a comprehensive medical system that encompasses spiritual, ethical, philosophical, psychological, and physical wellness. Ayurveda refers to this science as self-healing because it believes that every cell is an intrinsic manifestation of pure intellect. In this Indian traditional medical system, the use of herbal remedies is just as significant as the self-healing idea. [5]

The primary significance of Shirah in the body is emphasized in Indian mythology. According to Lord Krishna in the Shrimad Bhagvadgeeta, a man's head is his base, and his entire body is like its branches. <sup>[1]</sup> Shirah is the Pradhana Marma, and the human body contains 107 Marmas. <sup>[2]</sup>

Of the Angas of the Sharira, Shirah is regarded as "Uttamanga," and it is the Ashraya of the Prana and all Indriyas. Among the Shirorogas described in Ayurvedic writings is Ardhavbhedaka Roga. [6]

One of the key doctrines of early Buddhism is Kshanabhangura Vada. This idea holds that nothing in the cosmos is permanent and static. Rather, it is all temporary. It will all be destroyed in an instant.

Everything existing in the second moment, is created in the first, and is destroyed in the third. Likewise, everything is subject to change at any time. Buddhist holds that the past and future have no bearing on the present.

The item is destroyed simultaneously with its existence at a specific location and time. Karana and Karya's activities are under Yadriccha's direction. After creating the Karya Dravya or production, the Karana Dravya destroys right away. There is never a real and reciprocal relationship between two instances. One object's existence is therefore transient. Buddhist philosophy goes on to say that matter is created and produced for a reason. However, there isn't a reason for its demise. [7]

#### **6.4 Objectives:**

- To evaluate the concept of Kshanabhangura Vada from the available classical literature, commentaries, research works and information in allied basic sciences
- To Concept of Kshanabhangura vada and its application in Ayurveda

#### **6.5 Research Methodology:**

It is assembled from the classical texts and comments that are now available. The literary resources are gathered and critically examined from a variety of publications, textbooks, research papers, websites, and seminar proceedings. A productive conclusion is reached after a rational discussion of the subject.

## **6.6 Result and Discussion:**

Kshanabhangura Vada (the momentariness doctrine) Among the key ideas of early Buddhism is Kshanabhangura Vada. This idea holds that everything in the cosmos is transient. Everything is created in the first instant, exists for the next instant, and is destroyed in the following instant. In a similar vein, everything changes with each second that goes by. Buddhists believe that the past and future have no bearing on the present. [8] An object that exists at a specific location and time is destroyed throughout time. Yadriccha is in charge of Karana and Karya's activities.

After creating the Karya Dravya or production, the Karana Dravya destroys right away. There is never a real and reciprocal relationship between two instances. One object's existence is therefore transient. Buddhist philosophy goes on to say that certain reasons are necessary for the development and production of matter. However, no such motive is required to destroy it.

Devastation is inevitable. As time goes on, the manufactured things undergo minute alterations that are invisible from the outside. Consequently, it seems to be in its former state, yet this is untrue. Everything that has been made in the universe is transient. All items are created, exist, and are destroyed continuously and forever. [9]

### **A. Concept of Kshanabhangura Vada in Charaka Samhita:**

In Charaka Samhita, Sharirasthan, chapter 1, Acharya Charaka embodies this understanding of Kshanabhangura Vada by stating that "there are no permanent entities as such." Because they are similar, they seem to be. In actuality, they are created from scratch each time, one after the other. A living being is just the result of combining these transient components without the presence of a permanent controlling force. [10]

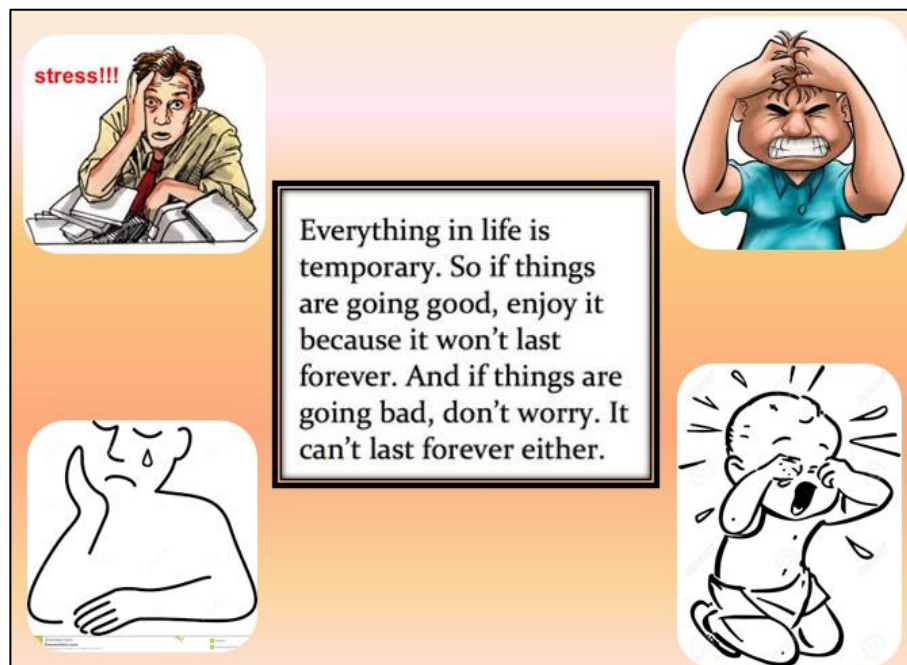
According to this perspective, living things are made up of various transient stages of consciousness that are connected by the chains of transient causality rather than being an undivided reality.

Subsequently, Acharya Charaka maintains that, in addition to the body, which is always deteriorating, there is a component known as Purusha (Atma, or soul), which is eternal, not transient, and above all forms of decay. It is this factor that causes acts to appear. [11]

### **Theory of Impermanence:**

- All of the things in this universe are transient.
- It is created in the first instant, exists in the second, and is destroyed in the third.

[12]



**Figure 6.1: Theory of Impermanence**

## **6.7 Conclusion:**

In general, Kshanabhangura vada promotes a better comprehension of the body's ability to adapt, transform, and heal within Ayurveda, as well as the fluid aspect of health. Regarding the workings of this cosmos and the relationship between cause and effect, each Indian philosophical school has its own distinct basic ideas and theories. Many of them have been approved by Ayurvedic scholars. According to the fundamental ideas of Ayurveda, the ancient scholars had thoroughly examined and rationalized the understandings underlying each component of the Karya Karana Vada doctrine. We have attempted to address how the various philosophical schools' theories of cause and effect have impacted the diverse interpretations of Ayurveda through the many examples from the Charaka Samhita. We can conclude from the aforementioned talks that the Charaka Samhita has included numerous philosophical theories pertaining to the idea of cause and effect in order to formulate the fundamental ideas of Ayurveda.

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