

**VIKARA VIGHATA BHAVA-ABHAVA (NON OCCURRENCE AND OCCURRENCE OF DISEASE) AND ITS ROLE IN PRAMEHA W.S.R  
TO MODY**

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**ABSTRACT**

*Prameha* is a disease known to mankind since Vedic period. It is always caused by severe morbidity of *Dosha* afflicting the different body elements. In the literature it is said that, collectively 10 *Dushya* are involved in the pathogenesis of *Prameha*. *Vyadhi* is 'Doshadushya-Samurcchana' that mean there is an involvement of *Doshas* with *Dushyas* in a variety of permutations & combination, resulting in the occurrence of various diseases. Many *Vyadhis* given in *Samhita-granths*, were having similar *Doshas* combine with similar *Dushyas*, may be having similar or different *Adhishtana* i.e. *Sthanasanshraya*.

Basically three components are required for occurrence of any disease i.e. *Nidana*, *Dosha*, and *Dushya*. But, the presence of these three is not an assurance for occurrence of disease. Sometimes when these three are being present in vitiated condition then also disease is not taking place, or occurring late, occurring with few symptoms or symptoms are present in subtle form i.e. *Vikara vighat Bhava*. This is suggestive of balanced *Vyadhikshamatva*. and opposite to it is *Vikara vighata Abhava* that is rapid occurrence of disease, occurrence of disease with all manifested symptoms. This can be correlated to decreased capability to response against any disease i.e. squat *Vyadhikshamatva*.

**Keywords:** *Vyadhi Kshamatva, Vikara vighata Bhava Abhava, Prameha, MODY, Dosha, Dushya.*

**INTRODUCTION**

The focus of *Ayurveda* is basically on maintenance of healthiness. But when health status is distressed due to any reasons leading to disease, then it helps in suppression of disease also. Various notions are mentioned in *Samhitas* for health preservation like following a daily regime (*Dinacharya*), seasonal regime (*Ritucharya*), *Rasayana* therapy, *Satmaya* etc. The factors like *Ahara*(food intake) and *Vihara* (environment) are supportive of safeguarding wellbeing. The maintenance of wellbeing and disease are

dependent upon the food which we take. At 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 Bhava* is present, which helps the body to fight against the disease causing factors.

**AIMS AND OBJECTIVES**

**AIM**

- To understand the concept of "VikaraVighata Bhava Abhava Prativishesha"
- To understand the influence of *Vikara Vighata Bhava Abhava Prativishesha* in *Prameha*.

## OBJECTIVES

- To see the inter relation between the *Visheshas* and *Prativisheshas*.
- To critically analyses the mechanism influencing the *Vishesha* and *Prativishesha*.
- To illustrate this concept with certain hypothetical clinical conditions.

## MATERIALS AND METHODS

All the classical texts of *Ayurveda* (Samhitas along with their commentaries) were referred for this literary work. The discussion was made on the basis of conceptual study, and conclusions were drawn considering the conceptual study and discussion.

## CONCEPTUAL STUDY

Basically *Vikar Vighat Bhava Abhava* is described in *Nidan Sthana*

*Charaka Prameha* chapter. But it is not only for the *Prameha* it is applicable for all the diseases. Here we shall describe the suppression or the incidence of the disease which occur as a result of the variation in the etiological features.

Certain factors which do not help for the *Vyadhi Samprapti*, In other words which oppose to create the disease is called *Vikar Vighatkar Bhava* this is also called *Vikar Anupattikar Bhava*.<sup>i</sup>

Certain factors which help the *Vyadhi Samprapti* or when *Vyadhi Utpadakar Bhava* are present in the body then it will produce the disease called *Vikar Vighat Bhava Abhava*. In other words the Etiological factors having homologous properties as *Dosha* interact with them quickly leading to manifestation or aggravation of disease.

Table no. 1

Nidana	Dosha	Dushya	Disease
<i>Divaswapa, Asyasukha</i>	<i>Kaph</i>	<i>Meda</i>	<i>Prameha</i>
Excessive intake of <i>kshara, Usna</i>	<i>Pitaa</i>	<i>Rakta</i>	<i>Rakta-Pitta</i>
Fasting, swimming	<i>Vata</i>	<i>Asthi</i>	<i>Sandhigata Vata</i>

Three components are requiring for occurrence of all disease. These are interconnected to each other i.e. *Nidana, Dosha, Dushya*. Which are responsible for occurrence of all the disease, and these innumerable diseases have different *Samprapti*. So we also need to analyze the various factors affecting the disease. *Nidana* comes from outside of body, while *Dosha* and *Dushya* are present inside the body. External vitiating factors is called as *Bahya Hetu*<sup>ii</sup>, where as the vitiated *Dosha, Dushya* are the *Abhyantara Hetu*, As per *Ashraya-Ashrayi Bhava* the *Dosha* reside in *Dhatu (Dushya)*.<sup>iii</sup> When the external etiological factors vitiate the *Dosha* then *Dushya* also get vitiated then leading to *Dhatu Vaishamya* i.e. disease. When *Nidana, Dosha* and *Dushya* are

present in equilibrium state then disease does not occurred, because *Vikara Vighata Bhavas* are present does not lead to *Dhatu Vaishamya*. Analysing the components of disease, the *Dosha* and *Dushya* are the factors without which the disease could not occur; their amalgamation is a responsible for the same. When treatment is planned reverse is done, first the external factors are removed, then amalgamation is broken and then the vitiated *Dosha* are brought under normal level.

**Vishesha:** The specific factors which involve in the *Vyadhi Samprapti* i.e. *Nidana, Dosha, Dushya*. Basically as explained before these etiological factor are interconnected to each other so after the combination of these factor disease will occur, but it does not happen all the time, but when these component are

similar then disease occur instantly and with all said symptoms.

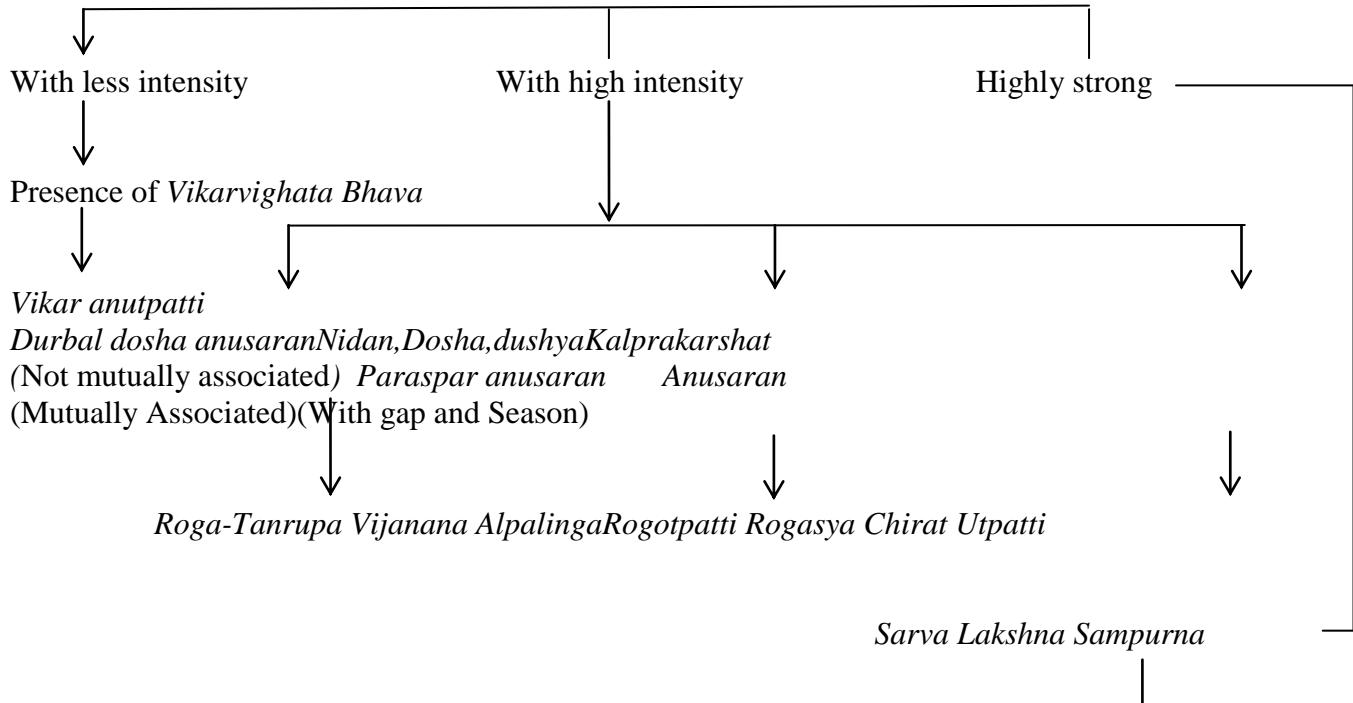
**Prativisheshas:** These are the outcome produced by the influence of *Vishesha*.

**Table No.2**

VIKARA VIGHATAKARA BHAVA	VIKARA VIGHATAKARAABHAVA
<i>Na Vikara Utpatti</i>	<i>Vikara Utpatti</i>
<i>ChiratVikara Utpatti</i>	<i>Sheegra Vikara Utpatti</i>
<i>Alpa Bala Vikara Utpatti</i>	<i>Bala Vikara Utpatti</i>

**The Specialty of *Vikara Vighata Bhava*<sup>iv</sup>**

***Nidan-Dosha-Dushya***



***Vikara janana-*** no occurrence of disease. ***Chirena Vikara janana-*** late occurrence of disease. ***Annu Vikarjanana-*** occurrence of disease in subtle form or mild. ***Asarvalinga Vikara janana-*** occurrence of disease with less symptoms or the symptoms are not properly manifested.

Another description of *Vikarvighat Bhava Abhava-*

- *Anubadhnanti*
- *Kala*
- *Bala*

**A) *Anubadhnanti-***

After *Nidana, Dosha, Dushya* *samurchana* *Anubadhnanti* again divided into

- 1) ***Parasparam Na Anubadhnanti***
- 2) ***Parasparam Anubadhnanti***

***Parasparam Na Anubadhnanti***, (not mutually associated) that means ***Pratiukula*** condition between *Nidana, Dosha, Dushya* in which *Samana guna* (*Drava, Guna, Karm, Prabhava*) *Dhatu Shaithilyata* (Intake of *Nidana* and action on *Dhatu* help to vitiate it), *Avirodha* (Presence of resistance towards the *Vyadhi Samprapti*) these are responsible for no manifestation of the disease. And second is ***Parasparam Anubadhnanti*** (Mutually Associated) that means manifestation of the disease occur. In other words ***No Samanata*** (Dissimilarity) between *Nidana, Dosha* and *Dushya* as well as *Nidana* is not capable to creating *Shithilata* in *Dushya* and ***Presence of Virodha Bhava***

(Absence of resistance towards the *Vyadhi Samprapti*).

**B)Kala**-After *Nidana,Dosha,Dushya Samurchana**Kala* again divided into-

**1) Kalaprakarshat Anubadhnanti**

**2) Sheegram Anubadhnanti**

**Kalaprakarshat Anubadhnant**(With gap and Season) that means ***Chirat Vikara Utpatti***(Disease take long time to evolve).When the *Nidana* is of less intensity, and if *Vyadhikshamatva* is normal, then the amalgamation of *Hetu* with *Dosha* and *Dushya* occurs with passage of time.<sup>v</sup> Here, the disease does not occur. But, again if the same etiological factors are taken then it vitiates the *Doshas*, as they are already weak due to previous manifestation. The disease occurs after a period of time. Out of different types of *Hetus* mentioned one is *Vyabhichari Hetu*,<sup>vi</sup>which means the cause is not potent enough to produce a disease similarly in the context of *Abhesaja* two types are mentioned *Badhana* and *Sanubadhana*.The *Sanubadhana* is one such in which the cause is present inside body and disease occurs after a longer time. In the condition mentioned *Vyabhichari Hetu* and *Sanubadhana* type of *Abhesaja* can be inferred and just opposite to it is the *Vikara Vighata Abhava*.<sup>vii</sup>That means occurrence of disease is rapid, with manifestation of all symptoms.

In other words *Nidana* when consumed at different gaps then it will lead to delayed manifestation of disease, *Dosha* will wait for the favorable *Kala*, where *Kala* itself acts as the cause (*Nidana*) by being similar to *Dosha* and hence leading for the manifestation of disease.

**Sheegram Anubadhnanti**(Without gap andSeason)that means ***Sheegra Vikara Utpatti***(Disease do not take long time to evolve). In other words If there is continuous intake of *Nidana* without any time gap, or similarity between *kala* and *dosh* instantaneous vitiation takes place.

**C) Bala-** After *Nidana,Dosha,Dushya samurchana*Again *Bala* divided into-

**1) Abaliyamso Anubadhnanti or Alpa bala vikara utpatti,**

**2) Baliyamso or Bala Vikara Utpatti**

**Abaliyamso Anubadhnanti or Alpa bala vikara utpatti**, That means less intake of *Nidana* or that *Nidana* which posses less strength less vitiation of *Doshas* manifest disease with mild *Lakshanas* Or without all said symptoms,

**Baliyamso or Bala Vikara Utpatti** that means more intake of *nidana* with more strength and Manifestation of disease with all said *Lakshanas*.

***Vyadhikshamatva and Vikara Vighata Bhava Abhava*-**

*Vyadhikshamatva* is not elaborately mentioned in *Samhitas*<sup>viii</sup>. The term is mentioned in the context of wholesome and unwholesome diet. The diet which does not disturb the homeostasis of *Dhatus* as well as bring backs the disequilibrium to equilibrium is termed as *Hitkara Ahara*, whereas the diet which disturbs the balance of *Dhatus* as well as vitiates the imbalance of *Dhatus* in more amount is *Ahitkara Ahara*. So, intake of wholesome diet results in healthy status, while intake of unwholesome diet results in unhealthy status i.e. disease. Sometimes, it is observed that intake of wholesome food also results in disease, while intake of unwholesome food results in healthy status.

Factors which resist the occurrence of disease are *Vikara Vighata Bhava* and the factors which facilitate the happening of disease are *Vikara Vighata Bhava Abhava*. This *Vikara Vighata Bhava* is the outcome of *Vyadhibala Virodhitavam*. This means the body is immune in such a way that it resists the abnormal things which are not good for body. Here the abnormal things are the *Nidana* which vitiate the *Dosha*.

**Table no-3 Vikaravighata Bhava-Abhava in relation with Vyadhikshamatva**

Nidan	Vyadhikshamatva	Status of Amalgamation	Fate of disease
High intensity	Low	Fast	Fast occurrence
Low intensity	Vital	No interaction	Fast occurrence
Low intensity	Vital	Interaction with passage of time	Late occurrence

### **Aetiological classification of Prameha**

On the basis of aetiology, *Sushruta* has mentioned clearly two types of *Prameha*. One is *Sahaja* (hereditary) another is *Apathyanimittaja* (Acquired). Acharya Bhela has named them as – *Prakéta* and *Svakéta* *Prameha*.

**a. Sahaja:** *Sahaja Prameha* occurs as a result of *Bija Dosa* i.e. genetic origin. While describing prognosis, *Acarya Caraka* has narrated that *Jatapramehi* is incurable.

**b. Apathyanimittaja:** It occurs due to unwholesome *Àhara & Vihara*. (Faulty diet & life style errors).

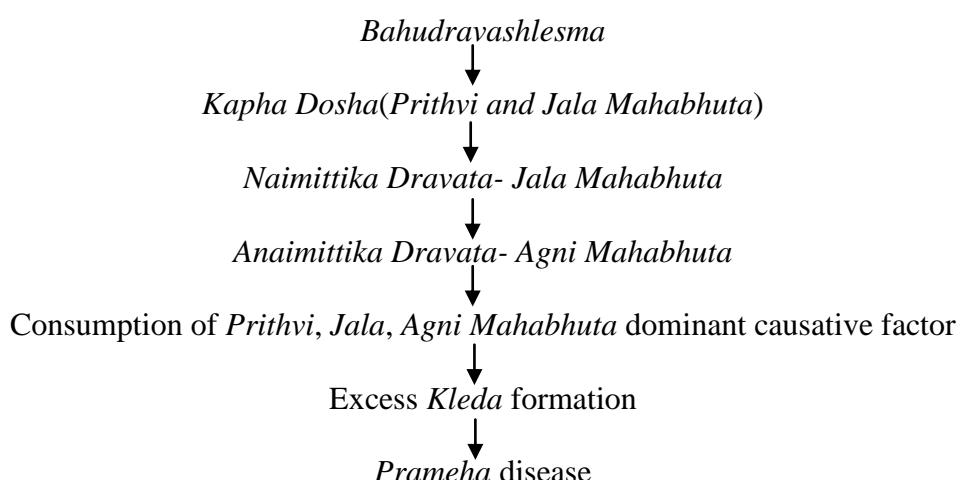
#### ***Sahaja Nidana***

In addition to other factors, the classics have also accepted the concept of hereditary factor as a cause of *Prameha*. *Charaka* has mentioned that overindulgence of *Madhura Rasa* by mother during pregnancy is likely to induce *Prameha*

#### ***Apathyanimittaja***

*Hayanaka, Yavaka, Cinaka, Uddalaka* etc. in newly cultivated form, Consumption of new pulses like *Harenu* and *Masa* with *Ghrita, Guda* and *Iksu vaikrita* preparation, *Milk, fresh Milk, Mandaka dadhi* and all other materials which increase *Kapha*, Lack of exercise, Laziness, Excessive sleep during day, alcohol consumption etc.

#### ***Samprapti of prameha***



### ***Role of Vikar Vighat Bhava Abhava in Prameha***

*Vikar Vighat Bhava-Abhava* described in *Nidan Sthana Prameha* Chapter, basically it is applicable for all the disease because

each and every disease has different etiological factor and different *Samprapti*. The word, *Prameha* is derived from the root 'mih sechane' meaning 'watering'. In reference to disease of human beings, it may have a meaning of passing urine, qualified by prefix 'Pra' meaning excess in both frequency and quantity. *Prameha* is derived from *Pra+Miha*. A condition characterized by excessive outflow of urine (*Shabda kalpadruma*).

So basically *Prameha* occurs as a result of *Bija Dosai*. i.e. genetic origin as well as due to unwholesome *Ähara & Vihara*.

When the parents are healthy and children are doing *Nidan sevan* from their childhood then they will suffer from the *Prameha* in very early age of life because of absence of *Vikarvighat Bhava*. It is just because of *Dosha Vaisamyata*, but not because of *Bija Dusti*. There will be no *Bija dusti* occur if parents are healthy, but *Prameha* will occur after *Dosha Dushya Vaisamyata*.

When the parents are suffering from *Prameha* then children already have *Bija Dusti*. But if they will not consume *nidan sevan*, or follow *Dincharya, Ritucharya, Ratricharya* and doing proper exercise will not suffer from *Prameha* in early age while they have *Beeja Dusti*. It is just because of presence of *Vikarvighat Bhava*. But if they will consume *Nidan* from early age then they will suffer from the *prameha* in early, middle or late of age. In Modern Era it is correlated with MODY.

#### ***Vikarvighat Bhava-Bhava Vs MODY***

As explained before When *Nidana, Dosha* and *Dushya* are present in equilibrium then disease is not occur, the cause is due *Vikara Vighata Bhava Bhava*. If etiological factors having homologous properties then *Dosha* interact with them quickly leading to manifestation or aggravation of disease i.e. *Vikara Vighata Bhava Abhava*.

Maturity-onset diabetes of the young is a dominantly inherited form of non-insulin dependent diabetes that is typically

diagnosed before 25 years of age and was first recognised by Tattersall in 1974.<sup>ix</sup> MODY is the most common form of monogenic diabetes, accounting for an estimated 1–2% of diabetes in Europe, but is often misdiagnosed as type 1 or type 2 diabetes.<sup>x-xi</sup> The term MODY is used to describe a group of clinically heterogeneous, often non-insulin-dependent forms of diabetes that are defined at the molecular genetics level by mutations in different genes.<sup>xii</sup> MODY is a rare form of diabetes which is different from both type 1 and type 2 diabetes, and runs strongly in families.

MODY is caused by mutation (or change) in a single gene. If a parent has this gene mutation, any child they have, has a 50 percent of inheriting it from them.

If a child does inherit the mutation they will generally go on to develop MODY before they are 25, whatever their weight, lifestyle, ethnic group etc.

The key feature of MODY are:

- 1- Being diagnosed with diabetes under the age of 25.
- 2- Having a parent with diabetes, with diabetes in one or more generations.
- 3- Not necessarily needing insulin.

#### **CONCLUSION**

*Vikar Vighat Bhava-Abhava* play important role in *Prameha*. There are lots of etiological factor for occurrence of disease. *Prameha* is lifestyle diseases; *Prameha* includes both *Aahara* and *Vihara* with the combined effect of these three factors on the *Nidan, Dosha, and Dushya*. In Ayurveda, there are certain food items that are described for prevention as well as cure of diseases. Study of these *Hetus* of *Prameha* based on dietetics and adopting the right kind of diet and implementing it into our lifestyles can definitely hamper and prevent the growth of this disease among the masses. The food habits are not followed according to the parameters mentioned in ancient and modern dietetics which has led to the development of many *Prameha*.

So if parents are healthy then *Prameha* will not occur in offspring, but in the case of irregular life style it will occur very early or late. When parents are suffering from *Prameha* and offspring follows healthy life style like, regimens of *Dinacharya* and *Ritucharya* are followed by the masses which are mentioned in the *Ayurveda* classics for the maintenance of good health then they will not occur *Prameha* although they already have *Bija* dusti so they will definitely suffer from *Prameha* but in late age. Thus the disease *Prameha* is certainly a lifestyle disease.

Ayurvedic guidelines of Life style for adopting a healthy dietary pattern along with physical activity that are valuable tools in the prevention of *Prameha*. Though Yoga and Life style intervention may counter the *Samprapti* of *Prameha*.

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