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 Adhishthana i.e. Sthanasanshrayaya.

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 Vighet Bhava is present, which helps the body to fight against the disease causing factors.

AIMS AND OBJECTIVES

AIM

- To understand the concept of “Vikara Vighet Bhava Abhava Prativishesha”
- To understand the influence of Vikara Vighet 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 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.

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>
<thead>
<tr>
<th>Table no. 1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nidana</strong></td>
</tr>
<tr>
<td>Divaswapa, Asyasukha</td>
</tr>
<tr>
<td>Excessive intake of kshara, Usna</td>
</tr>
<tr>
<td>Fasting, swimming</td>
</tr>
</tbody>
</table>

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 Hettii, where as the vitiated Dosha, Dushya are the Abhyantara Hettu, As per Ashraya-Ashrayi Bhava the Dosha reside in Dhatu (Dushya). 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 is does not happened all the time, but when these component are
similar then disease occur instantly and with all said symptoms. \textbf{Prativishesha}: These are the outcome produced by the influence of Vishesha.

\begin{tabular}{|c|c|}
\hline
\textbf{VIKARA VIGHATAKARA BHAVA} & \textbf{VIKARA VIGHATAKARAABHAVA} \\
\hline
Na Vikara Utpatti & Vikara Utpatti \\
ChiratVikara Utpatti & Sheegra Vikara Utpatti \\
Alpa Bala Vikara Utpatti & Bala Vikara Utpatti \\
\hline
\end{tabular}

\textbf{The Specialty of Vikara Vighata Bhava}\(^n\)

\textbf{Nidan-Dosha-Dushya}

\begin{itemize}
  \item With less intensity
  \item With high intensity
  \item Highly strong
\end{itemize}

\begin{itemize}
  \item Presence of Vikarvighata Bhava
  \item Vikar anupatpatti
  \item Durbal dosha anusaranNidan,Dosha,dushyaKalprakarshat (Not mutually associated) Paraspar anusaran Anusaran (Mutually Associated)(With gap and Season)
\end{itemize}

\begin{itemize}
  \item Roga-Tanrupa Vijanana AlpalingaRogotpatti Rogasya Chirat Utpatti
  \item \textbf{Sarva Lakshna Sampurna}
\end{itemize}

\textbf{Vikara janana-} no occurrence of disease.\textbf{Chirena Vikara janana-} late occurrence of disease \textbf{Annu Vikaranana-} occurrence of disease in subtle form or mild \textbf{Asarvalinga Vikara janana-} occurrence of disease with less symptoms or the symptoms are not properly manifested.

Another description of \textit{Vikarvighat Bhava Abhava-}
\begin{itemize}
  \item Anubadhnanti
  \item Kala
  \item Bala
\end{itemize}

A) \textbf{Anubadhnanti-}
AfterNidana,Dosha,Dushya samurchana Anubadhnanti again divided into
\begin{itemize}
  \item 1) Parasparam Na Anubadhnanti
  \item 2) Parasparam Anubadhnanti
\end{itemize}

\textbf{Parasparam Na Anubadhnanti,} (not mutually associated) that means \textbf{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), \textit{Avirodha} (Presence of resistance towards the \textit{Vyadhi Samprapti})these are responsible for no manifestation of the disease. And second is \textbf{Parasparam Anubadhnanti} (Mutually Associated) that means manifestation of the disease occur.In other words \textbf{No Samanata} (Dissimilarity) between Nidana, Dosha and Dushya as well as Nidana is not capable to creating \textbf{Shithilata} in Dushya and \textbf{Presence of VirodhaBhava}
(Absence of resistance towards the Vyadhi Samprapti).

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

1) Kalaparakarshat Anubadhnanti
2) Sheegram Anubadhnanti

Kalaparakarshat Anubadhnanti (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. 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, which means the cause is not potent enough to produce a diseasesimilarly 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.

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 and Season) 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 dosha 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. 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 Virodhitvatvam. 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

<table>
<thead>
<tr>
<th>Nidan</th>
<th>Vyadhikshamatva</th>
<th>Status of Amalgamation</th>
<th>Fate of disease</th>
</tr>
</thead>
<tbody>
<tr>
<td>High intensity</td>
<td>Low</td>
<td>Fast</td>
<td>Fast occurrence</td>
</tr>
<tr>
<td>Low intensity</td>
<td>Vital</td>
<td>No interaction</td>
<td>Fast occurrence</td>
</tr>
<tr>
<td>Low intensity</td>
<td>Vital</td>
<td>Interaction with passage of time</td>
<td>Late occurrence</td>
</tr>
</tbody>
</table>

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 – Prakétaja and Svakétaja 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 Āhara & 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

Bahudravashlesma

Kapha Dosha(Prithvi and Jala Mahabhuta)

Naimittika Dravata- Jala Mahabhuta

Anaimittika Dravata- Agni Mahabhuta

Consumption of Prithvi, Jala, Agni Mahabhuta dominant causative factor

Excess Kleda formation

Prameha disease

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 many 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.e.genetic origin as well as due to unwholesome Áhara & 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 Pramehain early age while they have Beeja Dusti.It is just because of presence of Vikarvighet Bhava. Butif 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

**Vikarvighet 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. 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. 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. MODY is a rare form of diabetes which is different from both type 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 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 or more generations.
3- Not necessasarily 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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