

CONCEPT OF UPADRAVA AND ITS APPLICATIONAjit N B¹, Vasudev Chate², Anand Katti³, Shreevathsa⁴¹PG Scholar, ^{2,3}Lecturer, ⁴Prof (i/c) and Head,

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ABSTRACT

Upadrava are complication which manifests after the manifestation of diseases. When the disease is not treated properly and indulging in the same *nidana*, in the *vyakta* stage of the disease, *upadrava* manifests. On the basis of severity and number of *upadrava*'s present in the diseases it is classify into two types i.e. *Sthoola* and *Anu*. *Upadrava*'s plays very important role in Diagnosis, Prognosis and Treatment of the diseases. Hence in the present article an effort is made to understand the concept of *upadrava*, its relation with *kriyakala*, *vyadhi*, *nidanarathakara roga*, and its role in *chikitsa*.

Keywords: *Chikitsa, Kriyakala, nidanarathakara roga, Upadrava, Vyadhi.*

INTRODUCTION

Hetu, Linga and *Aoushada* are the three sutras of *Ayurveda* these are explained for *swastha* and *atura*. *Roga* is defined as a status of body or mind which exerts *ruja* (pain or discomfort either bodily or mentally or both). *Vyadhi* term is used synonymously for *roga*. *Vyadhi*'s are classified as *Swatantravyadhi* and *Paratantra vyadhi*. *Vyadhi* is a process, in which the symptoms which manifests before the *vyadhi* are called as *poorvaroop* and after the disease manifestation of *vyadhi* are called as the *Upadrava* i.e. complications. The origin of *upadrava* is either due to improper management of disease or the continuation of *vyadhi nidanas*. Hence management of *upadrava* is having at most importance or significance in *Ayurveda*. So an attempt is made to analyse and understand the *Upadrava* in this paper.

REVIEW OF LITERATURE:**Definition**

Upadrava's are those which develop after the manifestation of main disease or during the disease process itself, which implies *upadrava* manifests in the disease process itself but at the end of it.¹

Synonyms:

Upadrava-That which arises after development of the disease.

*Aoupasargika*²-That which is produced from the disease.

Classification:

Direct explanation about types of *upadrava* is not available in texts. But *Acharya Charaka* while explaining *visarpa chikitsa* explains two types of *upadrava*'s for *visarpa vyadhi* on the basis of number as well as severity, which can be considered for all the diseases on the basis of *Pradesha Tantrayukti*, they are

1. Sthoola: If the disease having more in number and severe (in stage) complications then it is known as *sthoola upadrava*.

E.g.; 1) *Visarpa* has *upadrava*'s like *Praklinna*, *shirnasnayushiramamsa*, *shava gandha*.³

2) *Vrana* has *upadravas* like *Visarpa*, *pakshaghata*, *sirastamba*, *apatanaka*, *mohaunmada*, *rujavrana*, *jwara*, *trishna*, *hanu graham*, *kasa*, *chardi*, *atisara*, *hikka*, *shwasa* and *vepatu*.⁴

2. Anu: If the disease having less in number and less severe complications then it is known as *anu upadrava*.

E.g.; 1) *Trishna* has *upadravas* like *Jwara*, *moha*, *kshaya*, *kasa*, *shwasa*.⁵

2) *Hrudroga* has *upadravas* like *Bhrama*, *klama*, *sada* and *sosha*.⁶

Specific Characteristics of Upadrava

- 1) These generally subside once the main disease is cured.
- 2) It modifies the course of the disease leading to worse condition because it is manifested in the patient, who is already debilitated due to affliction by main disease.
- 3) **Rogamadhyakalaja** it means *upadrava*'s manifests in the course of disease after the actual symptoms. Here one can observe difference between *lakshana* and *upadrva*. *Lakshanas* of the disease are which manifests early and the latter *one* manifest after the *lakshanas*, so *upadravas* are known as *rogottarakalaja*.
- 4) It is mentioned as **Rogasraya** because the manifestation of *upadrava* needs the *Doshas* which were responsible

for origin of main disease i.e the cause of *upadrava* and *vyadhi* are same.

- 5) When compared with *moolavyadhi*, *upadrva*'s become *apradhana* because the *chikitsa* of *moola vyadhi* leads to alleviation of *upadrava* too. *Upadrava*'s should be treated immediately because due to the main disease patient is become *dhurbala*, if he develops *upadrava* means he further loses strength in turn it is more difficult to treat.⁷

Relation between Upadrava and Kriyakala

Sanchaya, *prakopa*, *prasara*, *sthanasamsraya*, *vyaktha* and *bhedha* are types of *Kriyakala*. *Sanchaya* is the stage in which *vruddhi* of the *dosha* takes place in its own site, in *prakopa avastha dosha* further aggravates, in *prasara* stage deterioration of the *dosha* from one place to another place happens. This deteriorated *dosha* gets lodged in one place this stage is called *sthanasramshaya* stage and *poorvarupa* of the *vyadhi* develops. In *vyakta* stage further *dosha* – *dushayasammurchana* takes place and actual symptoms of the disease develop. In the *bhedha* stage there is specific group of symptoms of disease are manifests according to *dosha* i.e *doshic* difference of the *vyadhi* can be done. In this stage if the disease is not treated properly and/or further indulgence of same *nidana* produces *Upadrava*.⁸

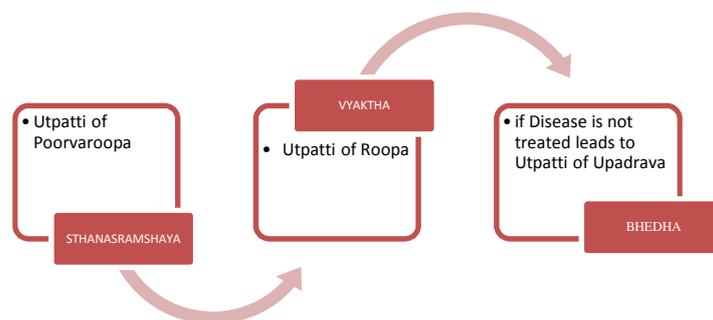


Fig.1 shows the relation between *Upadrava* and *Kriyakala*.

Difference between Upadrava and Nidanathakararoga

<i>Upadrava</i>	<i>Nidanarthakararoga</i>
1) <i>Upadrava</i> is the complication of a disease develops after improper treatment of the disease.	1) <i>Nidanarthakararoga's</i> are those where in one disease is serve as etiology for another disease.
2) It is not considered as separate disease.	2) It is considered as separate disease.
3) Treatment is given to <i>moola vyadhi</i> and in severe cases treatment is given to <i>upadrava</i> alone.	3) Treatment is given to <i>Nidanarthakara roga</i> .

Difference between Upadrava and Vyadhi⁹

Sl. no	<i>Upadrava</i>	<i>Vyadhi</i>
1	<i>Upadrava</i> dependent on <i>vyadhi</i> for its manifestation.	<i>Vyadhi</i> can develop independently.
2	Does not have its own <i>nidana</i> , <i>samprapti</i> and <i>chikitsa</i> .	Have its own <i>nidana</i> , <i>samprapti</i> and <i>chikitsa</i> .
3	Treatment of the <i>moola vyadhi</i> cures <i>upadrava</i> . Sometime it needs specific treatment.	Needs <i>vyadhi pratyanka</i> or <i>dosha pratyanka</i> or both forms of <i>chikitsa</i> .

Difference between Upadrava and Arista¹⁰

Sl.no	<i>Upadrava</i>	<i>Arista</i>
1	<i>Upadravas</i> are developed at <i>rogotarakalaja</i>	These develop at any stage of disease or without any disease.
2	One can predict relation between <i>dosha</i> and <i>upadrava</i>	No relation between the <i>arista lakshana</i> and <i>dosha</i> .
3	<i>Balavan upadrava</i> denotes <i>kasthasadhyata</i> or <i>asadhyata</i> of disease.	<i>Arista</i> is definite symptom denotes death which is <i>asadya</i> .
4	Always <i>purushaashrita</i> (present in body)	Both <i>purusha ashrita</i> and <i>purush anashrita</i> .
5	Helps in assessment of <i>sadhya- asadhya</i> .	Helps in assessment of <i>ayu mana</i> (span of life).
6	Treatment of <i>moola roga</i> will pacify the <i>upadrava</i> .	No treatment.

Upadrava's in different diseases

SL.NO	<i>VYADHI</i>	<i>UPADRAVA</i>
1	<i>Udara</i>	<i>Chardhi, Atisara, Trishna, Shwasa, Kasa, Dourbalya</i> .
2	<i>Hrudroga</i>	<i>Bhrama, Klama, Sada, Sosha</i> .
3	<i>Pratisyaya</i>	<i>DustaPinasa, Bhadirya, Andya, Nayanamayametc</i>
4	<i>Ajeerna</i>	<i>Murcha, Pralapa, Praseka, Bhrama, Marana</i> .
5	<i>Chardhi</i>	<i>Sangha of Vit, Sweda, AmbhuSrotas, Trushna, Shwasa, Hikkaetc</i>
6	<i>Shotha</i>	<i>Chardi, Shwasa, Aruchi, Trishna, Jwara, Atisara And</i>

		<i>Dourbalya.</i>
7	<i>Pandu and kamala</i>	<i>Aruchi, Pipasa, MoordhaRuja. Agnisada, Sopha etc</i>
8	<i>Vatarakta</i>	<i>Anguli Vakra Marma Graham Arbuda, Arochaka, Shwasa, MamsaKotha, Shiro Graham etc</i>
9	<i>Visarpa</i>	<i>Praklinna, ShirnaSnayuShiraMamsa, ShavaGandha.</i>
10	<i>Prameha</i>	<i>PramehaPidaka's</i>
11	<i>Visuchika</i>	<i>NidraNasha, Arati, Kampa, Mutraghata And Sanjanasha.</i>
12	<i>Rakta pitta</i>	<i>Pandu, Daha, Murcha, HrudayaPida, ShirasiTapanaetc</i>
13	<i>Trishna</i>	<i>Jwara, Moha, Kshaya, Kasa, Shwasa.</i>
14	<i>Madatyaya</i>	<i>Hikka, Jwara, Vamana, Kampa, ParshwaShoola, Kasa And Bhrama.</i>
15	<i>Vatavyadhi</i>	<i>Visarpa, DahaRuk, Sanga, KshinaMamsaBala, Sputa Twacha, Bagnaetc</i>
16	<i>Vrana</i>	<i>Visarpa, PakshaGhata, SiraStamba, Apatanaka, Moha Unmade, RujaVrana, Jwara, Trishna, HanuGraham, Kasa, Chardi, Atisara, Hikka, Shwasa, Vepatu.</i>
17	<i>Masurika</i>	<i>KurparaSandhiShohta, ManiBandhaShohta and Shohta in Amsaphalaka.</i>
18	<i>Asragdhara</i>	<i>Dourbalya, Bhrama, Murcha, Mada, Trishna, Daha, Pralapa, Panduta, Tandra.</i>
19	<i>Moodagarbha</i>	<i>Yoni Samvarana, KukshiSanga, Makkala</i>
20	<i>Atisara</i>	<i>Shwasa, Shoola, Pipasa, Kshina, JwaraPidita</i>

Chikitsa or Mangement:

By observing the explanation of *upadrava*, *chikitsa* of *upadrava* is said as treating the main disease only cures the *upadrava* also.

Importance of Upadrava:

1. In Sadhya- asadhyata of Vyadhi's

In the *sadhya- asadhyata* of *shoola* based on *dosha* is,

Eka doshaja shoola – sadhya,

Dwi doshaja shoola – kruchrasadhya,

Tridoshaja, upadravayukta shoola - asadhya.

If the *shoola* is associated with *upadravas* then it is *asadhya*, it means that it should not be treated¹⁴.

2. In Chikitsa

Chikitsa can be divided to two types on the basis severity of the disease they are

A. *Moola vyadhi chikitsa*

B. Upadrava chikitsa

Moolavyadhi Chikitsa is a treatment given to main disease.

Eg; In *sthoala* and *balavan pramehi* treatment is *samshodhana karma*

In *krusha* and *dhurbal pramehi* treatment is *brumhana karma*¹¹.

Upadrava chikitsa is the treatment given in *vyadhijanita upadrava*.

Eg; *Prameha* has seven *upadrava's* they are *Saravika, Kacchapika, Jaalani, Sarshapi, Alaji, Vinatakhy* and *Vidradi*¹².

Treatment principle for *prameha pidaka* is, *Shastra karma* is done after the *samshodhana* and *ropanakarma*¹³.

DISCUSSION

Clasiffication

Upadrava's are classified in to two types *Sthoola* and *anu*. *Sthoola* word can be considered as number as well as *gambira avasta*. *Gambira* means involvement of deeper dhatus. Eg: In *prameha pidaka* involvement of *mamsa dhatu*, and in *vata-rakta* involvement of *medhadi dhatus*. *Anu upadrava* can be considered as lesser number of complications and *uttana avastha*. *Uttana avastha* is that which is not having involvement of deeper dhatus. The *lakshana's* of the diseases can be considered as *anu upadrava*. There are two possibilities on types is *sthoala upadrva* is fatal and *anu upadrava* is not much fatal.

Relation between Upadrava and Kriyaka

While explained in the review part disease manifest due to *nidana sevana*, in the *vyakta avasta* disease produces the symptoms. In that period the disease is treated properly the symptoms of the disease disappear. If they are not treated properly and the patient takes the same *nidana* which caused *moola vyadhi* then he develops *upadrava*.

Chikitsa

In general *upadrava chikitsa* can be divided in to three types. They are *vyadhi chikitsa*, *upadrava chikitsa* and *vyadhi and upadrava chikitsa*. In *vyadhi chikitsa* the treatment is given to *moola vyadhi* then the *upadrava's* will subside. In *upadravachikitsa*, *upadrava* should be treated first. If they are not treated properly, the patient lead to fatal stage. Eg; in disease *atisara ambhuvahasrotokshaya* happens, so maintain the fluid balance in the body *paniya's* should be given. In *vyadhi* and *upadravachikitsa* *vyadhi* and *upadrava* are treated at time. Eg; In *pramehajanita prameha pidaka* treatment is given to both *prameha* as well as *prameha pidaka*. *Upadrava's* of the *vyadhi* gives idea re-

garding the *sadhya- asadhyata* of the *vyadhi*.

CONCLUSION

Upadrava's are the complications which arise after the improper treatment of the *vyadhi*. Early treatment to the disease itself prevents from the manifestation of *upadrava*. Once the *upadrava* develops means the *vyadhi* is incurable or difficult to cure. On the basis of this *upadravachikitsa* is divided in to *vyadhichikitsa*, *upadravachikitsa* and *vyadhi and upadrava chikitsa*.

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