



AN OVER-VIEW ON CONCEPT OF UPADRAVA WSR TO PRAMEHA PIDAKA UPADRAVA

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ABSTRACT:

Upadrava is the stage of complication which manifest succeeding the disease. It might be Anu (Small) or Sthula (Big) but always progress after disease only. Those diseases which have not been addressed in proper time or not diagnosed properly in their earlier stages lead to complications called as Upadrava. Nidana which manifests Mula vyadhi will remain same for manifestation of Upadrava too. Hence separate treatment strategy is not required for treating upadrava always, it dissipates once Mula Vyadhi is treated properly. Prameha pidaka is one such Vyadhi which manifests as compilation of Prameha vyadhi or by itself due to dosha dushya sammurchana. If these Pidakas were not addressed in-time further leads to another set upadras.

Keywords: Upadrava, MulaVyadhi, Prameha Pidaka.

Introduction:

Upadras are the complications which manifests due to lack of attention given to Primary / Mula Vyadhi. i.e. if the disease is not recognised properly in its early stage & not treated properly with due importance given to Nidana parivarjana, leads to further aggravation of dosha - dushya causes Upadrava. In this stage it is difficult to treat vyadhi. It plays major role in Diagnosis, Prognosis & Management of vyadhi. Hence understanding concept of upadrava plays major role in bringing homeostasis i.e. Dhatu samya which is the ultimate core ideology of Ayurveda.

Upadrava is one such vyadhi which manifest either due failure of Initiating treatment or improper treatment or indulging in nidana sevena even after treatment. One such vyadhi is Prameha pidaka. It manifests independently also or even as a Upadrava of Prameha vyadhi. Prameha involves 10 dushyas, if not addressed immediately it leads to prameha pidakas & modify from sadya / krichrasadhya state to Asadya state. Hence managing upadrava is having utmost importance in ayurveda. Hence an attempt is made to figure out probable reasonings behind manifesting of Prameha pidakas.

Nirukti :

- पश्चात् जायत इति उपद्रव संज्ञ इति । एतेन उपद्रवति व्याध्युत्पादसमीपे उपैतीति उपद्रवः, इति निरुक्ति कृता

भवति।¹ - Ch.Chi 21 /40, Chakrapani commentary

Upadrava means that which develops after the genesis of main vyadhi. It is very near to main disease, as it manifests after the main disease or during the disease process itself.

1. Acc. to Shabdakalpadruma

Upadrava: pum(upa + dru + vyaya) utpata: |Iti Hatayudha|

2. Acc. to Vachaspatyam

Upa+ dru+ bhavedancha |utrupate|

Definition of Upadrava:

1. Acc to Acarya Charaka,

- उपद्रवस्तु खलु रोगोत्तरकालजो रोगाश्रयो रोग एव स्थूलोऽणुवा, रोगात् पश्चाज्जायत इति उपद्रवः²

Upadrava arises after the manifestation of the disease. This morbid process occurring during a disease may be a minor or major ailment. It is called upadrava.

2. Acc. to Acarya Sushruta,

- औपसर्गिको नाम यः पूर्वोत्पन्नं व्याधिं जघन्यकालजातो व्यातिरुपसृजति, स तन्मूल एवोपद्रवसंज्ञः³

Acarya Sushruta considers Upadrava as Aupasarika, which denotes disease that manifests upon another disease and it manifests due to the same factors which are responsible for the manifestation of Mula Vyadhi.

3. Acc. to Madhava nidana(madhu kosha)

- उपद्रवो रोगारम्भक दोषप्रकोपजन्यो विकारः⁴

Upadrava is the one which manifest due to further vitiation of dosas which manifested Mula vyadhi.

4. Acc. To Astanga Sangraha,

- उपद्रवाः रोगस्य पश्चादुत्पन्नो दुःखानुबन्धी रोग उपद्रवः⁵

That which produced after the disease and always associated with dukha is known as Upadrava.

Synonyms:

- उपद्रव – That which arises after Mula vyadhi.
- औपसर्गिका – That which is originated from the disease.

Classification:

Upadrava can be studied under following headings :

1. Based on Presentation: सामान्य & विशेष
2. Based on Severity: स्थूल & अणु
3. Based on Location: स्थानिक & सार्वदैहिक

Criteria to state as Upadrava⁶ :

Details regarding understanding of upadrava concept is mentioned in “**Visarpa chikitsa adhyaya of Charaka Samhita**”. This criteria helps to understand & differentiate other relatable conditions like Vyapad, Nidanartakara roga etc.

It is as follows:

1. ROGA-UTTARAKALAJA:

रोगोत्तरकालज इति रोगमध्यकालजः; एतेन रोगसहोत्पन्नस्य लिङ्गस्य व्यवच्छेदः। यानि च लिङ्गान्यपि कदाचिद्रोगोत्तरकाल जानि भवन्ति तानि रोगेण सह प्राय उत्पद्यमानतया न रोगोत्तरकालजान्येव, तेन न तेषामुपद्रवत्वम्।

Roga uttarakala or after manifestation of disease refers to manifestation of lakshana in-between the disease, this excludes its manifestation along with disease. Those clinical features, which manifest between the course of disease are not considered as upadrava because usually those manifest along with primary disease / Pradhana vyadhi.

2. ROGA-ASHRAYATVA:

- रोगाश्रय इति रोगारम्भकदोषप्रकोपजन्यतया रोगेण समं तुल्यकारणः।

‘Roga ashraya’ insinuates that ‘upadrava’ is caused by the same dosa-dushyas, which is responsible for manifestation of Mula vyadhi.

3. ROGA-EVA:

रोग एवेत्यनेन मूलव्याधेः पृथग्रोगशब्देन व्यवहियमाणमुपद्रवं ग्राहयति;

तेन व्याध्यवस्थाया रोगोत्तरकालजाया व्यवच्छेदं करोति। ततश्च शोथस्य या व्रणरूपाऽवस्था तस्या व्युदासः, तथा सर्वासामपि व्याध्यवस्थानामवस्थालक्षणयुक्तानां व्युदासः कृतो भवति; अवस्था व्याधेरवश्यम्भावितया मूलव्याधिस्वरूपा एव, उपद्रवस्तु नावश्यं भवति।

Roga eva states that upadrava' is a disease itself, separate from the principle disease and is thus distinguished from the stage of main disease. Similarly, the stage of formation of Vrana is separated from Shotha, in this way in stages of all the diseases any specific feature developing at that stage is separated from the principal disease.

यद्यपि केचिन्महाबलदोषारब्धा व्याध्य उपद्रवयुक्ता एवोत्पद्यन्ते, सहोत्पन्ने चोपद्रवार्थो नास्ति, तथाऽपि ये गदा उपद्रवरूपा जायन्ते ते तत्र सहोत्पन्ना अपि योग्यतया उपद्रवा भण्यन्ते। परमार्थतस्तु सहभाविनो नोपद्रवलक्षणयुक्ताः, किन्तु रोगसङ्करत्वेन तत्र जायन्ते इति।

Certain diseases which develop in the form of complications with distinctive features due to increased dosha-dushya vitiation, even though it developed along with principal disease are considered as upadrava. At times upadravas developing with the disease necessarily are not the upadaravas, these develop as Rogasankara 1.e. cluster of illness.

4. STHULA OR ANU:

उपद्रवप्रकारमाह- स्थूलोऽणुवेधत।

Upadravas will be of 2 kinds, Either Anu / Sthula.

5. ROGA-PASCHAT JAYATE:

एतेन उपद्रवति व्याध्युत्पादसमीपे उपैतीति उपद्रवः, इति निरुक्तिः कृता भवति।

Upadrava is the one which mandatorily manifests succeeding the Mula vyadhi.

6. VYADHEHE-GUNABHUTA:

व्याधेरुणभूत इति मूलव्याध्यपेक्षयाऽप्रधानमित्यर्थः।

गुणभूतत्वे एव हेतुमाह- तस्य प्रायः प्रधानप्रशमे शम इति।

When compared with moola vyadhi, upadrava become apradhana because the chikitsa to moola vyadhi does prashamana of upadrva too.

7. PRAYAH PRADHANA PRASHAME PRASHAMO BHAVATI:

मूलव्याधिप्रशमाधीनप्रशमत्वादुपद्रवस्याप्राधान्यमित्यर्थः

प्रायःशब्देन च व्यभिचारवाचिना क्वचिदुपद्रवस्य स्वतन्त्रा चिकित्साऽप्युक्ता।

As Upadrava manifests due to further vitiation of same dosha-dushya which manifests Mula vyadhi, hence treating Principle / Mula vyadhi does Prashamana of Upadrava too. The word प्रायः denotes, at times special or separate treatment is required for treating upadravas.

8. TVARAMANO-ABHIDHIYATE:

- उपद्रवस्य आशुचिकित्स्यत्वं [९] व्युत्पादयन्नाह- स त्वित्यादि।

Upadrava should be treated immediately.

- व्याधिपरिक्लिष्टशरीरत्वादिति दिग्योगे पञ्चमी; तेन व्याधिपरिक्लिष्टस्य पश्चादुत्पद्यमानतया पीडाकरतरो भवतीति

वाक्यार्थः। उपसंहरति- तस्मादित्यादि।

During vyadhi avastha, if patient becomes durbala & develops upadrava means it'll become difficult to treat.

- अभिवाधेतेति त्वरया चिकित्सेत्; सा च चिकित्सा मूलव्याधिप्रशमनेन तथा स्वतन्त्राऽपि भवतीत्युक्तमेव॥४०॥

Immediate chikitsa should be done to upadrava. Along with moola vyadhi chikitsa, swatantra chikitsa to upadrava if required that also to be conducted.

TREATMENT PRINCIPLE:

As Upadrava follows same pathway as Mula / Pradhana Vyadhi, Treating Pradhan Vyadhi does shaman of Upadrava too. But it not always same. If Upadrava is more balavan than Pradhana / Mula Vyadhi or Both Upadrava & Pradhana Vyadhi is equally balavan, then treatment protocol differs i.e. as follows: Treatment of upadrava is explained as,

1. Vyadhi Chikitsa
2. Upadrava Chikitsa
3. Vyadhi and Upadrava Chikitsa

1) Vyadhi Chikitsa:

When Pradhana Vyadhi chikitsa is more balavan than upadrava, then treating Pradhana Vyadhi does shaman of Upadrava also. i.e. तस्य प्रायः प्रधानप्रशमे प्रशमो भवतत | - c.s.chi. 21/40

2) Upadrava Chikitsa:

When Upadras are more balavan than Pradhana vyadhi then, addressing upadrava initially with specific treatment is mandatory otherwise it become fatal.

3) Vyadhi and upadrva chikitsa.

If Upadrava & Pradhana vyadhi is equally balavan, then vaidya should address both simultaneously. Ex. Prameha pidaka's which are the upadrava's of prameha vyadhi, here treatment is given to both vyadhi and upadrava as both having tendency to progress further.

PRAMEHA PIDAKA:

Prameha is a Kapha pradhana Tridoshaja Vyadhi which involves dasha-dushyas. It is characterised by "Prabhootaavilamootrata". Prameha is a Chirakaaleena Vyadhi, which is Anushangi in nature and one among the 8 Mahaagadha's as described by acharya Sushruta. Prameha pidakas are those which occurs independently without prameha vyadhi or as upadrava of prameha vyadhi.

Nirukti:

* 'यत् पीडयन्ति तत् पिङ्क'। That which causes Pida i.e Pain to shareera is Pidaka.

* स्फोट विशेषाह पिङ्क। Suppurative lesion is also considered as Pidaka.

SAMPRAPTI:

Nidana sevana + Bahudrava sleshma + Bahutva & Aghantva of Dushya



Kapha pradhana tridosha prakopa



Due to shareera shaitilyata, prakupita kaphaadi dosha circulate throughout the body



Due to samanatva, mishribhava of doshas with medho dhatu



Samsarga of dusta medas with shareera kleda & mamsa



Further mamsa dusti



Prameha pidakas

UPADRAVAS OF PRAMEHA PIDAKA:

तृश्वासमांससङ्कोथमोहहिकामदज्वराः। वीसर्पमर्मसंरोधाः पिडकानामुपद्रवाः॥११॥⁷

Trishna (Thirst), Shwasa (dyspnoea), Mamsasankotha (sloughing of flesh), Moha (stupor), Hikka (hiccup), Mada (toxaemia), Jwara (fever), Visarpa (spreading inflammatory swelling) and Marmasamrodha (obstruction in function of the vital organs) are the complications of Pidaka.

Reasoning for probable manifestation of Upadravas:

- **Trishna:** Prameha is mutra vikara. Due to bahu & avila mutrata, Kleda Amsha (fluid) in the Shareera gets depleted. This decreased Kledamsha in-turn causes increased Rukhastha which leads to Apdhatu kshaya which leads to Shoshana (dryness) of Gala, Taalu & Osta leading to Trishna.
- **Shwasa:** due to adhika dhatu kshaya (Medha, Mamsa etc) in Prameha, causing further vata dusti i.e. pranavahasroto dusti causing Shwasa.
- **Mamsa sankotha:** due to adhika mamsa dusti or mamsa vidagdata due to pitta dosha.
- **Moha & Mada:** due to prabhava of prakupita pitta pradhana tridosha.
- **Hikka:** due to prana & udakavaha sroto avarodha
- **Jwara:** due to swedavaha sroto avarodha, ushma vruddhi causes jwara.
- **Visarpa:** due to prakopa of pitta pradhana dosha & dushyas attains shitalata, does sarana in shareera causing visarpa.
- **Marma samrodha:** due to adhika mamsa dusti & sankotha.

Conclusion:

Hetu, Linga & Oushadha are trisutras of ayurveda which is elaborated for bringing Dhatusamyta i.e. Swastya rakshana of Swasta (Maintaining homeostasis in healthy individuals) & Vikara prashamana of Atura (curing diseases of diseased). Here vikara confined not only to vyadhi but also to Upadrava which is next stage of vyadhi. i.e upadrava always succeeds after Pradhana vyadhi due to its improper management. Hence understanding upadrava plays major role in treatment. Prameha pidaka also one such dreadful condition which needs immediate attention.

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