



## “UNDERSTANDING THE PRINCIPLES OF AUPASARGIKA, PRAKKEVALA AND ANYA LAKSHANA AND ITS MANAGEMENT IN DISEASES”

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### ABSTRACT

The description of diseases all these are of three type's sadhya (curable), yapya (manageable), and prathyakeya (incurable). These are repeatedly examined to know whether they come under Aupasargika (complication), Prakkevala (main diseases) or Anyalakshana (premonitory features). The Aupasargika (complication) is the symptoms occurring from a disease from a disease occurred previously. Prakkevala (main diseases) is the disease which occurs without premonitory symptoms and complications. The Anyalakshana denotes the future disease. Among these the disease without complications is to be treated without causing aggravation to the complication. If the complication is stronger, it has to be treated first. In case of premonitory symptoms, the first symptoms are to be treated. These are plays very important role in Diagnosis, Prognosis, and Treatment of the Diseases. This article is made to understanding the concept of Aupasargika Roga, Prakkevala vyadhi, Aanya lakshana, its role in Chikitsa.

**KEYWORDS:** Aupasargika Roga, Prakkevala vyadhi, Aanya lakshana, Chikitsa.

### INTRODUCTION

Vyadhi is discomfort either physically, mentally or both. Aupasargika are those which develop after the manifestation of main disease.

**VYADHI PAREEKSHA'S:** Vyadhi is classified into three kinds based on prognosis namely sadhya, yapya and pratyakhyāya. It can be examined by three factors i.e. Aupasargika, Prakkevala, Anyalakshana.<sup>[1]</sup>

**Vyādhi:** Manifestation of discomfort to the body is called Vyadhi.<sup>[2]</sup>

**Pareeksha:** Aupasargika Roga, Prakkevala vyadhi, Aanya lakshana.

**Aupasargika Roga:** It manifests after the manifestation of main disease, it should be having the same pathogenetic factors of the main disease.<sup>[3]</sup> It is also called upadrava. It is produced by same dosha that had caused the main disease, the main disease in the due course of time produced further disease, it may be due to excessive aggravation of dosha, dusya etc. Upadrava is a stage of disease produced after the formation main disease. It is indicated in terminal stage of disease.

Upadrava depends on fate of main disease and exhibited in sthool & anu form.<sup>[4]</sup>

**Synonyms:** Upadrava-That which arises after development of the disease.

Aupasargika-That which is produced from the disease.

### Classification

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

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

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

Chikitsa can be divided to two types on the basis severity of the disease they are.<sup>[5]</sup>

**A. Moola vyadhi chikitsa:** Is a treatment given to main disease, should not be contradictory with one another. Eg: In sthoola and balavan pramehi treatment is samshodhana karma. In krusha and dhurbal pramehi treatment is brumhana karma.

B. Upadrava chikitsa: Is the treatment given in vyadhijanita upadrava, if upadrava is powerful, should be treated first.

Eg: Prameha has upadrava's they are prameha pidaka, Treatment principle for prameha pidaka is Shastra karma is done after the samshodhana and ropanakarma.

S. NO	Vyadhi	Aupasargika Roga(Upadrava)	Chikitsa
1	sannipataja jwara	Karnamoola shotha <sup>[6]</sup>	Raktamokshna, Sarpipana, Pradeha, Kaphapittagna, Kavalagraha <sup>[7]</sup>
2	Pandu	Aruchi, Pipasa, Chardi, Jwara, Moordharuja, Agnisada, Sophastha kanta, Murcha, etc <sup>[8]</sup>	Snehana, Vamana, Virechana, Pathya sevana <sup>[9]</sup>
3	Rakthapitta	Dourbalya, Aruchi, Avipaka, Swasa, Kasa, Jwara, etc <sup>[10]</sup>	Tarpana, Peya, Vamana for adhoga, Virecha for urdhwaga Rakthapitta <sup>[11]</sup>
4	Prameha	Trushna, Athisara, Jwara, Daha, Puthimamsapidakalajivradra <sup>[12]</sup>	Sansodhana for balavarogi, Brahmana for krusha & urdhwa ,adhosodhana <sup>[13]</sup>
5	Udara	Chardi, Athisara, Trushna, Tamaka swasa, Kasa, Hikka, etc <sup>[14]</sup>	Nithyavirechana, Takraprayoga, Ksheeraprayoga <sup>[15]</sup>
6	Ajeerna	Mucha, Pralapa, Vamatu, Praseka, Sadana bhrama, etc <sup>[16]</sup>	Amajirna- Langana, Vishtabdajirna- Swedana, Vidagdhajirna-Vamana <sup>[17]</sup>
7	Visuchika	Nidranasha, Arathi, Kampa, Mutraghata, etc <sup>[18]</sup>	Prashnadaha
8	Arsha	Hruhtparswashoola, Sammoha, Chardi, Angasyaruja, Jwara, etc <sup>[19]</sup>	Bheshaja, Kshara, Agni, and Shastra karma <sup>[20]</sup>

**Prakkevala vyadhi:** The disease which exists from the beginning and is not a purvarupa or upadrava of some other disease is called prakkevala vyadhi.

**Chikitsa:** Should be treated according to its indications.

S. NO	Vyadhi	Prakkevala vyadhi	Chikitsa
1	Maṣaka	The hard, painless, black and elevated lesions skin resembling the Masha in shape, caused by the aggravated Vata <sup>[21]</sup>	First should be excised, Applying kshara karma, Agni karma. <sup>[22]</sup>
2	Tilakālaka	The black painless, non-elevated patch on the skin similar to the size of sesamum seed caused by the aggravated Vayu, Pitta and Kapha <sup>[23]</sup>	First should be excised, Applying kshara karma, Agni karma.
3	Nyaccha	The congenital, painless, circular, bluish black or white patches on the skin, which are large or small in size <sup>[24]</sup>	Shiramokshana
4	Vyanga	Thin, circular, painless and blackish grey patches on the skin of face <sup>[25]</sup>	Shiramokshana <sup>[26]</sup>

**Anya lakṣhaṇa vyadhi:** Are manifest before the manifestation of actual disease and it is also known as purvarupa.<sup>[27]</sup>

**Chikitsa:** In case of anya lakshana, the main disease should be treated.

**Synonyms:** Agraja, Uthpathsyathi, Purogami.

**Samanya puvarooopa:** Which develops from dosha dushya sammurchana and shows dosha dushya dominancy. Denotes future diseases like jwara etc. But it

doesn't specify the dosha. General purvarooopa manifest after the conglomeration of dosha with dusyas as a result it manifests purvarooopa of jwaradi vyadhis. But it doesn't specify the vatadi doshas.<sup>[28]</sup>

**Vishesha purvarooopa:** Symptoms which denotes dominanace of specific dosha involved in samprapti and are continued in next stage i.e. Roopaavastha. Vataja jwara - Is excess yawning. Pittaja jwara- Burning sensation in eyes, Kaphaja jwara - Dislike the food.<sup>[29]</sup>

S. NO	Vyadhi	Purvarooopa	Chikitsa
1	Jwara	Alasya, Nayanarava, Jrumba, Goura, Klama, Bhakthidwesa, etc. <sup>[30]</sup>	Lnghana, Swedana, Yavagu, Tiktarasa <sup>[31]</sup>
2	Pandu	Twakspatana, Shtivana, Gatradasa, Mrudbakshana, Akshikutashotha, Vinmutrapitatwa. <sup>[32]</sup>	Snehana, Vamana, Virechana, Pathya sevana
3	Rakthapitta	Sadana, Shitakamitwa, Kantadhumayana, Vami, Lohgandhanishwasa. <sup>[33]</sup>	Tarpana, Peya, Vamana for adhoga, Virecha for urdhwaga Rakthapitta
4	Prameha	Jatilabhavakeshesu, Madhuryaasya,	Sansodhana for balavarogi, Brahmana for

		Karapadasuptadaha, Mukhatalukantashosha, Pipasa, Alasya, etc. <sup>[34]</sup>	krusha & urdhwa, adhosodhana
5	Grahani	Trushna, Alasya, Balakshaya, Vidahannasya, Gourava. <sup>[35]</sup>	Sneha, Sweda, Langhana, Deepana, Madhwarishta, Surasava, Takra. <sup>[36]</sup>
6	Chardhi	Hrullasa, Udhgara, Praseka, Dweshaannapana. <sup>[37]</sup>	Langhana, Bahudhoshavashta vama and virechanakarma advised. <sup>[38]</sup>
7	Hikka	Kanta uru guruthwa, Vadanasyakashayata, Kukshiratopa. <sup>[39]</sup>	Snehana, Swedana, Akthlavataila, Nadisweda, Vatanulomana Kaphavataghna bheshaannapana. <sup>[40]</sup>
8	Swasa	Anaha, Praswashoola, Hruthpidana. <sup>[41]</sup>	Snehana, Swedana, Akthlavataila, Nadisweda, Vatanulomana Kaphavataghna bheshaannapana.
9	Kasa	Shukapurnagalashya, Kantekandu. <sup>[42]</sup>	Snehaprayoga, Basti, Peya, Yusha, ksheera, Mamsarasa.

## DISCUSSION

Aupasargika Roga (Upadrava) is a stage of disease produced after the formation main disease. It is indicated in terminal stage of disease, the origin of upadrava is either due to improper management of disease or the continuation of vyadhi nidana, hence management of upadrava is having at most significance in Ayurveda, first should treat the moola vyadhi, if upadrava is more stronger than moolavyadhi should frist treat the upadrava. The prakkevala vyadhi (main disease) which exists from the beginning and is not a purvarupa or upadrava of some other disease, Should be treated according to its indications. Anya lakshana vyadhi are manifest before the manifestation of actual disease, the main disease should be treated. All these are helps for the analyses and understanding of particular stage of the diseases and also help us to planning the proper management of diseases.

## CONCLUSION

Upadrava's are, which arise after the manifestation of the main vyadhi. Anya lakshana the symptom which are manifested before the manifestation of the main disease, It helps in diagnosing the disease early and early start of treatment. Prakkevala vyadhi's are those manifest from the very beginning without premonitory symptoms and complications. Knowledge of vyadhi pareeksha helps in knowing the prognosis of disease. Proper understanding of particular stage help us to planning the proper management of the diseases.

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