

Department :- Ayurved Samhita & Siddhant

Topic: Sadhya Asadhyatwa

SADHYA - WHICH CAN BE CURED.

- ⊙ It is of two types -
 - ⊙ Sukha Sadhya- Easy to cure
 - ⊙ Krichra Sadhya - Difficult to cure.
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- ⊙ Su.Su.10/8- Shrotiya, Nrupa, Stree, Baal, Vruddha, Bhiru, Rajsevak are probable to incurable.

QUALITIES OF DISEASES WHICH CAN BE CURED EASILY:

- Sarvaushadha ksham dehe - The body of patient is able to tolerate all types of medicines
- Yuvaha - Young patient
- Jitatmanaha - Patient having good control over sense organs, who follows abstinence
- Amarmagata - If the disease is not affected sensitive areas like brain, heart, kidney
- Alpahetu - If the cause for disease is mild
- Alparoopa - Mild symptoms

SADHYA - WHICH CAN BE CURED.

- ⦿ Anupadrava - no complications
- ⦿ Atulya dushya desha rutu prakruti - If the Dosha involved, Dhatu (body tissue) involved, Desha (place), Rutu (season) and Prakruti (body type) are not influenced by one particular Dosha,
- ⦿ Pada sampadi - If qualities of Doctor, patient etc are present,
- ⦿ Graha anuguna - If astrology is in favour of the patient
- ⦿ Eka Doshaja - Disease due to only one Dosha
- ⦿ Eka Marga - If only one body channel is affected
- ⦿ Nava - Disease of recent origin / onset

QUALITIES OF DIFFICULT-TO-TREAT DISEASES

- ⊙ Disease which require the use of sharp instruments etc. in treatment and also those which have mixture of factors enumerated in previous verses are krcchra sadhya (curable with difficulty).
- ⊙ Diseases which have features entirely opposite of curable diseases, which have stayed for long period of time, involving all the important tissues and vital organs, which have produced anxiety (fear of death), delusion and restlessness; which are presenting fatal signs and which causes loss of sense organs are impossible to cure.
- ⊙ (Anupakrama), which require no therapy, fit to be rejected, sure to cause death.

ASADHYA - WHICH CAN NOT BE CURED

- ⊙ It is of two types -
- ⊙ Yapya (medicine is required for as long as patient is alive)- DM, Psoriasis, HIV positive.
- ⊙ Anupakrama (nothing can be done.) terminal stage of carcinoma, multiple organ failure, AIDS.

PATIENT WORTH REJECTION:

- The physician should reject the patient-
- who is hated by physician and the king
- who hates them;
- who hates himself (dejected in life),
- who is not having the equipments and other facilities required for treatment,
- who is busy with other activities, not having the required attention, leisure etc. towards the treatment,
- who is disobedient (to the physician),
- whose life is coming to an end, who is of evil mind (violent, destructive),
- who is afflicted with great grief, who is full of fear, who is ungrateful and who thinks himself to be a physician (in respect of deciding drug, therapies, food, activities etc

UPADRAVA- 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.
- *Upadravastu Khalu Rogottarakalajo Rogashrayo Rog Av Sthuloanurva Rogat Pashchatjayate Iti Upadravasangyah II*
Ch.Chi.21/40

SYNONYMS

- Upadrava- That which arises after development of the disease.
- Aoupasargika -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.
2) Vrana has upadravas like Visarpa, pakshaghata, sirastamba, apatanaka, mohaunmada, rujavrana, jwara, trishna, hanu graham, kasa, chardi, atisara, hikka, shwasa and vepatu

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, shwasa⁵ .
2) Hrudroga has upadravas like Bhrama, klama, sada and sosha⁶ .

SPECIFIC CHARACTERISTICS OF UPADRAVA

- These generally subside once the main disease is cured.
- 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.
- 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.

UPADRAVA

- 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.
- When compared with moolavyadhi, upadrva's become apradhana because the chikitsa of moola vyadhi leads to alleviation of upadrava too.
- Upadrava's should is 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.

IMPORTANCE OF UPADRAVA

- In Sadhya- asadhyata of Vyadhi's In the sadhya- asadhyata of shoola based on dosha is, Eka doshaja shoola - sadhya, Dwi doshaja shoola - kruchrasadhyata, Tridoshaja, upadravayukta shoola - asadhyata.
- If the shoola is associated with upadravas then it is asadhyata, it means that it should not be treated.

UPADRAVA

- 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 sthoola and balavan pramehi treatment is samshodhana karma In krusha and dhurbal pramehi treatment is brumhana karma.

Upadrava chikitsa is the treatment given in vyadhijanita upadrava. Eg; Prameha has seven upadrava's they are Saravika, Kacchapika, Jaalani, Sarshapi, Alaji, Vinatakhyia and Vidradi. Treatment principle for prameha pidaka is, Shashtra karma is done after the samshodhana and ropanakarma.

UPADRAVA- COMPLICATIONS

- ⦿ Complications
- ⦿ Sequel
- ⦿ Comorbidity (Arthritis and DM2)
- ⦿ Adverse events

अरिष्ट शब्दस्य परिभाषा ॥ DEFINITION OF ARISHTA

- रूपेन्द्रियस्वरच्छायाप्रतिच्छायाक्रियादिषु ॥४॥
अन्येष्वपि च भावेषु प्राकृतेष्णिमित्ततः। विकृतिर्वा
समासेन रिष्टं तदिति लक्षयेत् ॥५॥ (Asht. Hrda.
5.4-5)
- Acharya Vagbhata has defined Arishtas as the
signs and symptoms which are definite
indicator of death. He has mentioned the
synonym Rishta (रिष्टम्) for Arishta lakshanas.
- *Niyatamarnvyapakm* *lingamrishtam* ॥
(M.Ni.1/2)

ARISHTA

- Similarly Acharya Charaka mentions that,
- अप्येवं तु भवेत् पुष्पं फलेनाननुबन्धि यत् । फलं चापि भवेत् किञ्चिद्यस्य पुष्पं न पूर्वजम्॥
- न त्वरिष्टस्य जातस्य नाशोऽस्ति मरणादृते । मरणं चापि तन्नास्ति यन्नारिष्टपुरःसरम्॥ (Char. Samh. 2.4-5)
- Rishtabhas- (A.Hr.Sa.5/3)

ARISHTA

- The flower may sometimes be devoid of fruits and sometimes even the fruits may be produced without being preceded by flowers.
- But once an arishta manifests, it doesn't depart without ensuing in death.
- Conversely, death can not occur without earlier manifestation of arishta.

अरिष्ट भेदाः ॥ TYPES OF ARISHTAS

- Arishtas are classified in 2 types on the basis of certainty of death.
- Nitaya-Aniyata, Purushashrit- Purushanashrit
- **स्थायी अरिष्टानि ॥ Sthayi arishta**
Sthayi arishta means arishta lakshana which are definite signs of death. E.g smoke before fire these symptoms associated with physical constituent
- **अस्थायी अरिष्टानि ॥ Asthayi arishta**
Asthayi arishta means arishta lakshan which are not always resulted in diseased; for e.g. Cloud before rain, Charaka acharya stated sometimes vitiated doshas shows symptoms similar to arishta lakshan but they will disappear with dosha saamya avashtha (दोष साम्यावस्था | state of equilibrium of doshas).

विविधानि अरिष्ट लक्षणानि ॥

VARIOUS ARISHTAS

- वर्ण अरिष्ट । Varna Arishta
- स्वर अरिष्ट । Swara Arishta
- गन्ध अरिष्ट । Gandha Arishta
- रस अरिष्ट । Rasa Arishta
- स्पर्श अरिष्ट । Sprasha Arishta
- इन्द्रिय अरिष्ट । Indriya Arishta
- पूर्वरूप अरिष्ट । Arishtas related to Purvarupas :
Ominous prodromal symptoms of diseases
- आयु मात्रा विषयक् अरिष्ट । Duration specific Arishtas
- व्याधीनियत अरिष्ट । Disease specific Arishtas

अरिष्ट ज्ञानस्य लाभः ॥

IMPORTANCE OF ARISHTA KNOWLEDGE

- Ayu-lakhshanas (आयुलक्षणानि। signs of life) were also stated and if physician see those (Ayu-lakshana) signs and symptoms then without wasting any time a physician should start his treatment. Hence a physician must have a keen observation in identifying the arishta lakshana (अरिष्ट लक्षणानि) as well as ayulakshana (आयुलक्षणानि).
- Acharya Vagbhata in Ashtanga Hrdayam says that,
- अरिष्टं नास्ति मरणम् दृष्टरिष्टं च जीवितम् । (Asht. Hrda. 5.2)

अरिष्टभासः II ILLUSION ABOUT ARISHTAS AND FAILURE TO IDENTIFY THEM

- Acharya Vagbhata has clearly mentioned that one may fail to recognize the Arishtas or differentiate them from clinical features of diseases.
- Arishta like clinical features might be seen even when the Doshas (दोषाः) are present in even more than their excess levels.
- दोषाणामपि बाहुल्याद्रिष्टभासः समुद्भवेत् । (Asht. Hrda. 5.3)

ARISHTA

- This inability to identify and differentiate between Arishtas and clinical features of excessive levels of Doshas might cause physician to land in difficult situation.
- This happens because of Prajnaparadha (प्रज्ञापराधः) of the physician making the Vaidya and Rugna (रुग्णः | patient or diseased) suffer.
- Arishtas are wrongly interpreted due to subtle nature of these symptoms, ignorance or stupidity of the physician or because such symptoms are very closely followed by the death of the patient.

ARISHTA

- मिथ्यादृष्टमरिष्टाभमनरिष्टमजानता। अरिष्टं
वाऽप्यसम्बुद्धमेतत् प्रज्ञापराधजम्॥६॥ (Char.
Samh. 2.6)
- An ignorant person may sometimes wrongly perceive symptoms presenting in an individual as arishta lakshana and sometimes he may even not recognize the arishta lakshana presenting in an individual, all this is the result of intellectual errors.

अरिष्ट निवृत्ति उपायाः II WAYS TO OVERCOME ARISHTA LAXNAS

- Acharya Sushruta has briefly mentioned the exceptions for every death followed by appearance of Arishta lakshanas.
- He says that even though the death is certain once Arishtas appear, there are certain exceptions or ways which have capacity to ward off this impending death.
- ब्राह्मणैस्तत् किलामलैः । रसायनतपोजप्यतत्परैर्वा निवार्यते ॥५॥ (Sush. Samh. 28.5)

THANK YOU!