



literary review of 'upadha' and its importance in rogutpatti

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Abstract:

Through spirit, mind, body are all interrelated and intermingled. Healthy mind is essential for healthy body. According to *ayurveda*, *satva atma* and *sharir* are three pillars of life. Health and life depends upon these three proper functioning and co-ordination. Ever increasing frequency of allurements (*upadha*), psychosomatic disorders and other influential factors force us to develop proper insight in etio pathogenesis and better management of such diseases. This paper throw light about ayurvedic concept of causes of diseases by different prospective and management. Disturbances in the thought or mental illness that causes you to feel sad, to feel interest in activities that you have always enjoyed, withdraw from others to feel lethargic and become irritable which can become chronic and can lead to substantial impairment in individual leading to causation of diseases. In this review article we are emphasizing on

the definition, different components of *upadha*, its normal, abnormal state, its role and its root cause in the production of diseases affecting the mankind.

Keywords: *ayurveda*, *satva*, *atma*, *sharir*, *upadha*.

Introduction:

Upadha hi paro heturdukhashrayapradha

Tyaga sarvopadhanam cha sarvadukhavyapohak (cha.sharir1/95-96)^[1]

Dhi dhruti smruti vibhramsh samprapti kalkarmanam

Asatmayarthagascheti dnyatavya dukha hetva (cha.sharir 1/98)^[2]

The emergence of *satva buddhi* (*samyak jnana*) will decrease the *ahamkara* of the person and will further cause declination of all desires and wishes called *upadha* which is the main cause of all desires and *upadha*, which is the main cause of all *dukha*

(grief/miseries) .By understanding it is the root cause of all problems will permanently relieve the person of all *vyadhis* (psychosomatic disorders) due to suppression of desires and mitigate the *rajas* and *tamas*, similar to description of *apta* (spiritual person) who is relieved of *rajas* and *tamas* by *jnana* and *tapa*. By consciously improving *dhi*, *dhriti* and *smriti*, *pragapradha* also which is the main cause of mental disorders can be avoided.

Derangement of intellect, restraint and memory, advent of time and action and contact with Unsuitable sense objects should be known as cause of misery.

The unwholesome action performed by one whose intellect, restraint and memory are deranged is known as intellectual error. It vitiates all the *doshas* propulsion of urges or their suppression, intelligence in exertive action and women, excessive or delayed action, rebuking the suspected ones, use of unwholesome things though already known as such, use of the factors causing severe derangement of mind, movement in wrong place and time, friendship with the wicked, avoidance of the code of noble conduct described in the chapter or introductory description of senses, envy, conceit, fear, anger, greed, ignorance, narcosis and confusion, troublesome action taken under their spell, troublesome bodily action and other such action arises from *rajas* and *tamas* is said as intellectual error by the nobles which is causes of diseases.Wrong understanding by the intellect and wrong actions (accordingly) should be known as intellectual error which is committed by

mind.The dead of the past life known as *karma* (fate) is also observed as cause of disease in particular time.There is no major action the fruit of which is not enjoyed .The disease caused by the deeds (of past life) neutralize the therapeutic measures and subsides only on destruction of the deeds.

Aim:

To study the concept of *upadha* present in *caraka sharirsthana*..

Objectives:

To Study the relevance of *upadha* present in *caraka samhita* critically .

Materials and methods:

Literary source:-Review of *upadha* was done from various *samhitas*, review was also done from *ayurvedic* text books, thesis and papers published in international journals, etc.The obtained descriptions were analyzed to understand the relevance and applied aspect of *upadha* and its importance in day to day life for causation of diseases.

Review of literature:

Hantityuktam chikitsa tu ya vinopdham (cha.sharir 1/94)^[3]

The supreme treatment is that which is devoid of allurement. Allurement is the greatest cause of misery and the abode of miseries (body) and renunciation of all allurements eliminates all miseries.As a silkworm forth threads leading to its death, the ignorant and ever ill person creates allurement from the sense objects. One who is wise enough to identify the fire like sense objects and rapidly withdraws from them, is

not attacked by miseries due to absence of initiation and conjunction.

Hence *dharma* (code of proper conduct) , *adharna*, *jnana* (knowledge) , *ajnana*, *Vairagya* (mortification) , *Avairagya*, *aishwarya* (prosperity/wealth) , *anaishwarya* are the eight pillars of acting or behaviour, if knowledge is removed it is also known as upadha.

Upadha upabhoga trushna (cha.sharir-1/93 chakrapani tika) ^[4]

Causes of all diseases-*Pragya-apradh* (crimes of intelligence) , *kaal* (time) , *asatmendiyarth samyog* (misuse of our senses) .*upadha* is the main root cause of all diseases as it causes derangement in senses and intelligence.

Pragya-apradh

Pragya means intelligence and *apradh* means crime or breaking of rule. There are many rules of healthy, happy living laid down by nature and ancient sages and god almighty. God wants us to live healthy and happy life but because of our sensory organs trap, we break these laws which leads to diseases. For eg:-Excessive (*atiyog*) forms of this include

1. Consuming sugar when you are diabetic.
2. Drinking while driving.
3. late night dinner.
4. Watching too much TV.
5. Spending too much time on internet, mobiles and computer, etc.

Incorrect (*mithya yoga*) includes gossip, lying, inciting violence and irrelevant, illogical or harsh speech. Actions that are motivated by greed, anger, material attachment, envy, ego, fear, grief or delusion also are *mithya-yoga*.

A deficiency (*hina- yoga*) of these actions is not undertaking these activities sufficiently.

Kaal (time) -The ultimate healer and killer

By the passage of time, many wounds heal but according to Ayurveda, time is always moving and never stops. It shapes the entire universe and various forms of energies change into other forms with time. Childhood brings different diseases, youth brings something and old age has its own problems.

- Child (age-0-12) - spills.
- Teenage (13-19) -thrills.
- Youth (20-30) -wills.
- Middle age (30-50) -bills.
- Early old age (50-65) -pills.
- Old age (65 and above) -Death slowly kills.

The external environment can trigger disease by unbalancing the body through unnatural or extreme variations in temperature, rainfall or wind. Excessive or *atiyoga of parinama* is extraordinary or unexpected climatic conditions, such as excessive heat in summer or cold in winter. *Parinama* or *kala* also refers more generally to the effects of time, and natural physical transformation that occur over time. For example, seasonal influences on the *dosas*, and the disorders associated with specific phases of life and aging are all in this category. When the mind

is constantly in a state of internal chatter, biological time actually speeds up and we age more quickly.

Asatmendriya samyoga

Astmaya means "improper," *indriya* means "sense organs," *artha* is "the objects of the senses" and *samyoga* means "to combine" or "to link". It is a wrong association of senses with the object-excess, wrong or less. When the sense organs are misused the diseases attack our body. These various senses are - smell, hearing, taste, touch and sight.

We feed our tongues (sense of taste) by spending big money to eat at family restaurants, to eat stale food like pizza, pasta, burger, noodles, biscuits, chips.

We feed our sense of touch by overindulgence in sexual act.

We feed our sense of sound by going to various places full on noise like night clubs, etc. All these does not bring any happiness but temporary pleasure, too much involvement into sensory pleasures leads to various diseases.

KUSHTA- Intake of water immediately after exposure to sunlight, *Adyashana*, *Papa Karma* done during previous birth and the present birth, *Mutra*, *Chardhi* and *Nidra Dharana* and Non compliance of the prescribed rules with regards to the order of resorting to hot and cold regimens.

Psychology in ayurveda:

There are six mental conditions called as *shad ripu* (six enemies) which are considered as main causes of mental

disturbances. They are *kama* (wrong or right desires) -the word *kama* is primarily used for sexual desires, *krodha* (anger or irritability), *lobha* (greed), *moha* (personal ones attachment or likes and dislikes), *mada* (ego or arrogance), *matsya* (jealousy, envy) etc for eg: *Atathvabhinivesha*- Due to the *Avarana* by *Rajas* and *Tamas*, intake of *Malina Ahara* (Putrified food items) and doing *Dharana* of *Vega* (non suppressible urges).

Anything that has a cause constitutes wisery. It is *anitya*. it is not produced by soul, but one feels that "if it is owned by me", till he gets real knowledge. As soon as he gets rid of this feeling, he is freed from all miseries.

Ayurvedic definition of health is that state in which structure and function of particular individuals is operating optimally marked by balanced state of *dosha-dhatu-mala-agni* and the individuals in a state of physical, mental and spiritual equilibrium.

Disease manifests as opposites of some or all of criteria for health listed above. It is a state of disequilibrium of the *doshas*, *dhatu*s, *agnis* and *malas*, the Individual is out of harmony both internally and with relation to environment and experience unpleasant sensation and misery in some form (*dukha*).

The original text of *ayurveda* is known as *caraka samhita*, which describes a threefold cause of disease. The unwholesome conjunction of senses with objects of their affection "is one of the main sources of imbalance. When a person loses a connection with their higher self awareness taking in objects of pleasure will become alluring. As one goes through life, the five

senses are constantly presented with a variety of choices. Some of these options will bring the body and mind back into balance .otherwise will direct a person towards disease. Learning to manage the five senses to create balance and avoid disharmony is a way to prevent imbalance and bring health. Thus, the use of the five senses in an unmerciful way addresses to the concept that eating and living in ways that only brings pleasure at the expense of equanimity can lead to disease. The concept explains that individuals inherently know what to do to bring body and mind back to balance, however they are often thrown off balance by seduction of senses.

Discussion:

From such above descriptions, it comes to notice that mind is only creator, regulator, recreator of all bodily constituents acting through the metaphysical, Intellectual and bodily level. The harmonization of *manas* is responsible because physical is merely about picturing of mental. Every discordant thought, feeling or emotion must pay the penalty in physical manifestation of some discord.

Hence, now established through various references that vicious mental states, violent emotions explosive passions make chemical changes in brain and poisons the cell life through whole body. It is well known that fear, anger, jealousy, envy, hatred are considered as fore runners of disease and messenger of death. Every disturbing thought that enters brain has effect on body and produce diseases.

Allurement (*upadha*) is a leading causes of morbidity and mortality worldwide with profound public health concern. In today's era-stress at home, work place, to match pace with others, to reach given targets, constant or recurrent failure or fear or lagging behind, incomplete desires to achieve something. When *mansik doshas* (*raja* and *tama*) aggravate, *sharirik doshas* gets disturbed eventually thus along with mental illness, physical illness also occurs and vice versa. Caraka describes *Pragya-aparadh* in his treatise Caraka Samhita as inharmonious, harmful or undesirable behavior of a person, who lost control of himself, his feelings, mind and memory. Thus, we should treat our actions seriously.

Conclusion:

The causes of disease describe the negative feedback loop of dishonoring what you've learned, which leads to craving what hurts you, which further leads to getting out of sync with the universe. Negligence is not applying intelligence or common sense or flat out disregarding what we already know. When we make inappropriate choices repetitively, we confuse or damage our senses. Confusion blocks the flow of consciousness. Damage destroys consciousness. Making decisions from an unconsciousness place will destroy you over time. That is this teaching. Our senses are delicate instruments able to discriminate between delight and damage. Pay very close attention to what you taste, see, hear, feel, and smell. What delights and nurtures your senses? Tune into your senses to find out. Your senses will tell you when they've had enough. Your job is to pay attention and respond appropriately. Be attentive to your body; detect when music is too aggressive, food too processed, or your eyes too tired to

read the screen. Disrespect your senses and you cause disease in your body, your mind, your relationships, and your spiritual life. When we live in sync with the cosmic clock, we naturally press our own reset button. We dump imbalances before they sprout into bigger problems, symptoms, diseases. Ayurveda concerns mostly with longevity, whose notion is not only limited merely to long-lasting life, but it encompasses all the conditions to live in health and vitality in order to achieve a healthy death, meaning the natural final experience of the cycle of life. Factors which can get rid of diseases leads a disease free life, develop positive feelings towards every day's circumstances, take positive notes from nature end and live your life in present without fear for future. The life will be full of power, love, peace, purity, bliss, knowledge and happiness.

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