



CRITICAL ANALYSIS OF UPASHAYA AND ANUPASHAYA

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ABSTRACT

Nidana panchaka is the basic tool for *roga pareeksha*. Based on *nidana*, *purvaroop*, *roopa*, *upashaya-anupashaya* and *samprapti* disease is diagnosed, understood and treated in Ayurveda. *Upashaya* is one among the *nidana panchaka* which gives comfort to the person by the use of medicine, diet and regimen.^[1] Their action may be directly against the cause, or to the disease itself or to the both. Medicine, food and regimen which are not conducive to the body and develop discomfort to the body is called *anupashaya*. *Upashaya anupashaya* are considered under *nidanapanchaka*, diagnostic tool for a disease. *Upashaya* is of 18 types. It is helpful in detecting the cases where difficulty arises due to similarities in symptomatology. It is said that गूढलिङ्गं व्याधिमुपशयानुपशयाभ्यां^[2] In case of difficulty in diagnosis of disease due to some hidden things or mimicking nature of disease in such circumstances *upashaya* and *anupashaya* helps to diagnose the condition.

KEYWORDS: *Upashaya anupashaya, bheda, chikitsa.*

INTRODUCTION

Nidana panchakas are the basic tools for the diagnostic criteria. When the *vyadhi* is not elicited properly, or the symptoms are masked, then the treatment can be proposed based on *upashaya* and *anupashaya*. According to *chakrapani upashaya* is *chikitsa* itself and is of 18 types.^[3] Things which are conducive to body physiology are called *satmya* and use of such substances brings pleasure is called *upashaya*. *Upashaya* is the one which

is beneficial for the patient. In this sense *upashaya* can be considered as *patya* and as *satmya*. *Upashaya* can be taken as *chikitsa*, *satmya*, *patya* according to the context since these are beneficial for individual and disease. *Anupashaya* can be understood as *asatmya*, *nidana* or as an aggravating factor for the disease. By proper use of *roga pareeksha* and *rogi pareeksha* ideal treatment can be planned.

TYPE	AUSHADA	ANNA
Hetu vipareta	Eg: Ushna aushada in sheeta jvara	Mamsarasa in vatajvara
Vyadivipareeta	Pata in atisara	Masura for stambana in atisara.
Hetu vyadi viparita	Dashamoola in vataja shotha	Ushna yavagu in sheetajvara
Hetuviparitartakari	Ushna upanaha in pittaja vranashotha.	Vidahi anna in pachyamana vranashopha
Vyadi viparitartakari	Madanaphala in chardi	Kshira in atisara
Hetu-vyadi viparitartakari	Ushna agarulepa in agnidagdha	Madyapana in madatyaya

Hetuvipareeta aushada

- Drugs antagonist to the cause of disease.
- Action of *shunti* in *kaphaja jvara*:
- The disease caused due to guru, *snigdha* and *sheeta upacharas* should be treated with *laghu ruksha ushna aushadas* like that of *shunti*.
- Rasa – *katu*
- Guna – *guru, ruksha tikshna*
- Virya – *ushna*

- Vipaka – *madhura*
- Karma – *vata kaphahara, dipana, bhedhana.*
- Indication – *sula, amavata, kasa, swasa, jwara, agnimandya, etc*

Disease manifested due to *sheeta ahara*, can be treated with *ushna upachara*. The *gunas* of *kapha* are *guru, sheeta, mrudu, snigdha, sthira* and *pichila*. By

administering *dravya* which are having opposite *guna* to this can pacify the aggravated *kapha dosha*.^[4]

Hetuvipareeta anna

- Food which is antagonist to the cause of disease. Action of mamsarasa in vataja jwara.
- The fever which is caused due to laghu, ruksha, sheeta annapana, shrama and vata pradhana condition the treatment should be done along with guru, snigdha and usna dravya like that of mamsa rasodhana.^[5]

Hetuviparita vihara

- Regimen antagonist to cause of disease.
- According to Gangadhara, intake of *snigdha ahara* followed by day sleep aggravates *kapha* and manifest *kaphaja jwara* and it can be managed by consumption of *ruksha* substances followed by awakening at night.

Hetuviparita aushada

- Drug antagonist to disease.
- Use of antidiarrheal drugs like *patha* in case of *atisara*.
- *Rasa –tikta*
- *Guna- laghu, teekshna*
- *Viryas- ushna*
- *Vipaka –katu*
- *Karma- vata kaphahara, vishagna, grahi, balya*
- *Rogagnata- atisara, chardhi, sula, jvara, kandu, gulma, yoniroga*
- Drug *pata* is explained in *ambhashyadi gana* which is indicated for *atisara*.^[6]

Vyadhivipareeta anna

- Food antagonist to disease.
- *Atissare stambhanam masuradi(chakrapani)*
- Properties And Action:
- *Rasa: Madhura, Kasaya*
- *Guna: Laghu, Ruksa*
- *Viryas: Sita*
- *Vipaka: Madhura*
- *Karma: Balya, Kaphapittasamaka, Sangrahi, Varnya, Vatamayakara*
- Therapeutic Uses –*Atisara, Muttrakrcchra, Jvara, Raktapitta*

Vyadhiviparita vihara

- Regimen antagonist to disease.
- *Udavarte pravaahanam (chakrapani)*
- Also, *jvara vega* will manifest when patient think about it. Here *vismarana kriya* is done in order to get rid of that.^[7]

Hetuvyadhi viparita aushada

- Drugs antagonist to disease.
- *Vatashothe vataharam shothaharam cha dashamoolam(chakrapani)*

Usage of *dashamula kwata* in *vataja shotha* which subsides *vata* as well as *shotha*.^[8]

Action of Dashamoola

- *Rasa – tikta, kashaya, madhura*
- *Guna – laghu*
- *Veerya – ushna*
- *Vipaka – katu*
- *Karma –kaphavata shamaka, deepana, pachana, svasa, kasahara.*

Hetuvyadhi viparita anna

- Food antagonist to disease.
- *Sheetothajwara ushna jwaragni cha yavagu(chakrapani)*
- Usage of *ushna* and *jvaragna yavagu* against *sheetotha jvara*.
- Properties of *yavagu*
- *Jataragni pradeepaka* due to *laghu guna* and *aushada samyoga, Vatanulomaka*, Due to *ushna* and *drava guna* it does *svedana karma*. Due to *drava guna* it is *trishna shamaka*. It does *pranadharana* because it is *aharadravya*. Due to *sara guna* it is *shareera laghavakara*. It is *jvaragna* because of *jvarasatmyata*.

Hetuvyadhi viparita vihara

- Regimen antagonist to cause and disease.
- *Snigdha divaswapnajayam tantrayam ruksham tantravipareetam cha raatrijagaranam(chakrapani)*
- Indulging in activities like *ratrijagarana* which brings *rukshata* in case of *tantra* which manifest due to intake of *snigdha ahara* followed by *divaswapna*.

Hetuvipareetartakari aushada

- Drugs which are working against the causative factors of the disease though not actually against.
- *Pittapradane pachyamane shothe pittakara ushna upanaha(chakrapani)*
- Application of *ushna upanaha* in case of *pachyamana shotha* which does *pachana* of *shotha* and helps for speedy recovery.
- In *tadartakari* the *ahara vihara* and drugs will not oppose the properties of *hetu, vyadi* or both. Even this treatment will aggravate the *vyadi lakshanas*. But eventually by proper administration of these it helps for *vyadi shamana*.
- *Upanaha* properties
- As the duration of *Upanaha* is longer and drugs comes directly in contact with skin there is more retention of heat compared to other *sweda*. Acc to *susruta kakolyadi gana, surasadi gana* and *eladi gana* can be used as *upanaha*. The benefits of *sweda* are *stambagourava sheetagna, mala shodana, agni pradeepana, sweda pravrutti, tvak prasadana*.^[9]

Hetuviparitartakari anna

- Food which are working against the causative factor of the disease though not actually against.
- *Pachyamane pittapradhane shothe vidahi annam(chakrapani)*

- Usage of *vidahi anna* in case of *pachyamana shota* due to *pitta dosha*. When the *vransashotha* is not matured and the *chedana karma* is done, it will end up in *kshata vidrati*. Similarly if *pachyamana vranashota* is not treated well it will result in *nadivrana*.^[10]

Hetuviparitartakari vihara

- Regimen which are working against the causative factors of the disease though not actually against.
- *Vatonmade santrasanam(chakrapani)*
- Inducing fear to the patient who is suffering from *vataja unmada*.
Trasana as chikitsa
- *Bhaya* will cause *vata prakopa* which is similar to *vataja unmada hetu*.^[11] It is said that *kamashoka bhayat vayuhu*. Even though it is similar to *hetu*, because of *prabhava* the symptoms will get reduced.

Vyadhivipareetartakari aushada

- Drugs working against disease though not actually against.
- *Chardya vamanakaraka madanaphaladi (chakrapani)*
- Use of *vamana dravya madanaphala* in case of *chardi roga*. By the usage of this, *dosha nirharana* become fast and one can get rid off the disease faster. According to *susruta*, In case of *bahudoshavasta vamana* is advised for fast recovery.^[12]

Vyadhiviparitartakari anna

- Food which are working against disease though not actually against.
- *Atisare virekakaraka ksheeram(chakrapani)*
- Intake of milk in case of *atisara* which induces purgation. Even though milk induces purgation it does *shodhana* and thereby *vyadharana*.
Ksheera as vyadhivipareetartakari anna
- The patient of *raktatisara* have symptoms of *trishna, shula, vidaha and gudapaka*. Intake of milk helps to subside this.^[13]

Vyadhivipareetartakari vihara

- Regimen which are working against disease though not actually against.
- *Chardyam vamanasadhyayam vamanartham pravahanam(chakrapani)*
- Inducing vomiting by external support in case of *chardi*. By doing this the *antargata dosha* gets expelled and the patient feel relief.

Hetuvipareetartakari aushada

- Drugs working against cause and disease though not actually against.
- *Angina plushta agaruvadi lepa(chakrapani)*
- Use of *agaru lepa* in case of *agniplushta dagda*.
- REASON
- Because of *ushnakriya* the temperature of the body gets increased, the blood becomes liquefied. Water

by nature is cold in potency and makes the blood thick (coagulate). Hence heat only gives comfort and never cold.

- Warming the body again which has been burnt by fire has been advocated with the intention of maintaining the fluidity of blood and its circulation normally. This would ensure quick relief of symptoms. On the other hand application of cold water making the blood thick hinders its circulation.^[14]

Ghruta dagda nyaya

- This *nyaya* applied to a phrase where the true cause masks the appearing cause and the later seems to be the real cause. *Grita dagdha* is a person who has burns in his body by the heated ghee. This burn is not caused by the ghee itself but the high temperature of the ghee. Similarly *raktaja vikaras* are not caused by the *rakta* itself, but the *vatati doshas* with their vitiating capacity vitiating the *rakta* ultimately causing disease seated in *rakta dhatu*.

Hetuvyadhi vipareetartakari anna

- Food working against cause and disease though not actually against.
- *Madhyapanothe madatyaye madakaraka madhyam(chakrapani)*
- Usage of intoxicating alcohol against alcoholism induced by consumption of alcohol.
Action of madyapana in madatyaya
- Due to excess intake of *teeksha, ushna, amla* and *vidahi madya* the *vidagda annarasa* turns to *kshareeya* properties and manifest symptoms like *jvara, trishna pramoha* and *vibrama*. When this patient is administered with *madya*, the combined reaction of *kshara* and *amla* produce *Madura rasa*. Thus it helps to reduce the symptoms.

Hetuvyadhivipareetartakari vihara

- Regimen working against cause and disease though not actually against.
- *Vyayamajanita samudhavate jalaprataranadi rupo vyayama(chakrapani)*
- In case of *urustamba* produced due to *ativyayama* swimming is the line of treatment. Even though *sheetajala* and *vyayama* are *vatavardhaka*, it reduces the symptoms. Thus it can be taken as a *hetuvyadhivipareetartakari vihara*.
Liptakumbakaraka pavana nyaya
- Because of *sheetata* of *jala* the *dehagni* will remain inside the body. Because of *vyayama* the *pindita meda* and *kapha* get *vilayanarupa*. Because of swimming the blood circulation get increases and distributes *meda* and *kapha* equally. Because of this *vata* gets *avarana rahita* and the *marga* gets cleared. This is similar to *liptakumbakaraka pavana nyaya*.

Anupashaya

- Medicines, food and regimen which are not conducive to the body and develop displeasure to

the body is anupashaya.^[15] *Anupashaya* is not considered as separate entity under five means of diagnosis due to its similarity with etiology because both *anupashaya* and *hetu* enhances *dosha* and diseases. Thus *anupashaya* considered under etiology.^[16]

- Examples: *Amavata* gets aggravated by the application of *sneha dravyas*. If the physician is unsure about the diagnosis this way it can be ruled out.^[17] When *jvara* does not get subsided by *sheeta*, *usna*, *snigda* and *ruksha chikitsa*, then it should be diagnosed as *shakhanusari*. Such type of fever get cured by administration of bloodletting therapy.^[18]

DISCUSSION

Importance of *upashaya* and *anupashaya*

- It is trial and error method in diagnosing a disease when the signs and symptoms of the disease are concealed making it difficult to diagnose a given condition.
- Serves as a diagnostic and prognostic tool.
- It helps in differential diagnosis of a disease.
- It helps in therapeutics to plan and implement proper diet and lifestyle practices ideal for combating a disease, on the basis of trial and error methods
- Even though *upashaya* is beneficial for the patient considering it as *chikitsa* is query. *Upashaya* is the diagnostic tool. *Upashaya* is appreciable when the disease is not properly diagnosed. *Upashaya* is the diagnostic tool. *Upashaya* is appreciable when the disease is not properly diagnosed. *Chikitsa* is the term used as medicine or as therapies. *Chikitsa* means treatment of the disease. Treatment is adopted when the diagnosis is finalized.

CONCLUSION

Upashaya can be taken as *chikitsa*, *satmya*, *patya* according to the context since these are beneficial for individual and disease. *Anupashaya* can be understood as *asatmya*, *nidana* or as an aggravating factor for the disease. By proper use of *roga pareeksha* and *rogi pareeksha* ideal treatment can be planned. In case of difficulty in diagnosis of disease due to some hidden things or mimicking nature of disease in such circumstances *upashaya* and *anupashaya* helps to diagnose the condition.

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