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Upashaya and Anupashaya - A Bird's Eye View

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ABSTRACT

The approach of the treatment in any disease begins with *Roga Pareeksha* and *Rogi Pareeksha*. Once these two concepts are clear, *Vyadhi Vinishchaya* will be perfect. This enables the *Vaidya* to choose appropriate *Chikitsa*. The five entities of *Roga Pareeksha* are *Nidana* (aetiology), *Purvarroopa* (early signs and symptoms), *Roopa* (cardinal features), *Upashaya* (symptomatic treatment) and *Samprapti* (pathogenesis). When *Vaidya* has doubtful diagnosis of a disease after thorough examination, he will carry out symptomatic first hand simple therapy, result of which will clarify his ambiguity in diagnosis. For example the pain in the *Janu Sandhi* may raise the doubt in the physician regarding its diagnosis as *Amavata* or *Sandhivata*. The *Sthanika Taila Prayoga* as *Upashaya* will result in clarity of diagnosis. Hence *Upashaya (Pathya)* and *Anupashaya (Apathya)* are the diagnostic tools in *Vyadhi Vinishchaya*. This creates a pavement for the path of thinking that *Ahara, Vihara* and *Oushadha* which relieve the *Lakshanas* of any *Vyadhi* are considered as *Upashaya* and those which aggravate or worsen are called as *Anupashaya*. This concept can be practically utilised to advice the *Rogi* regarding *Pathya* and *Apathya* in the specific disease and it also helps to diagnose the disease without confusion. Hence a detailed knowledge of *Upashaya (Pathya)* and *Anupashaya (Apathya)* is essential in *Chikitsa*.

Key words: *Upashaya, Anupashaya, Roga Pareeksha, Rogi Pareeksha.*

INTRODUCTION

The Physician is advised to administer to the patient certain *Oushadha, Ahara, Vihara* and observe its effects. If the patient gets comfort by such methods and physician finds the condition improving, then it's known as *Upashaya*. It's also called as *Satmya*.^[1] If on the other hand the patient complains of discomfortness and physician finds the condition worsening, then its known as *Anupashaya*, also called *Asatmya* both these will help in arriving at the correct

diagnosis of the disease.^[2]

Some symptoms are common to two Diseases; if a disease exhibits such type of symptoms and the symptoms which are helpful for differential diagnosis are lacking a treatment is given on the assumption that it's a particular disease out of the two possible ones.^[3]

The following example elaborates more comprehensively. A physician comes across a patient who has *Shula* in his *Janusandhi*, which is a symptom common to two important diseases;

Sandhivata and Amavata

Sandhivata due to profound increase of *Vata*^[4] and specific disease known as *Amavata* caused by profound increase of *Ama, Kapha and Medas* accumulating in the *Sandhi*.^[5]

If by the other methods of examination the physician is unable to arrive at a conclusion about disease, he prescribes application of oil massage to the thighs and Knee joint.

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The next day if the patient says that he has found relief and comfort by that treatment then physician can determine the disease as *Sandhi Vata* because both oil and massage are best to mitigate the increased *Vata* and so the patient got relief and comfort, this procedure acted as *Upashaya* and helped in Diagnosis. Thus by adopting these techniques of either *Upashaya* or its opposite the *Anupashaya*.^[6]

Types of *Upashaya*^[7]

The procedure of selecting the *Oushada*, *Anna*, *Vihara* is broadly of two kinds,

- **Viparita:** *Hetu*, *Vyadhi* and *Ubhaya*
- **Viparitarthakari:** *Hetu*, *Vyadhi* and *Ubhaya*

Thus there will be 18 subdivisions in this method;

1. *Hetu Vipareeta*

- *Oushadha* - *Shunti* in *Sheeta Jvara*
- *Anna* - *Mamsa Rasa* in *Vataja Jvara*
- *Vihara* - Waking up at night in case there is an increase in *Kapha* produced by *Diwaswapna*.

2. *Vyadhi Vipareeta*

- *Oushadha* - Use of *Kutaja* for *Stambana* in *Atisara*.
- *Anna* - Use of *Masura* for *Stambana* in *Atisara*.
- *Vihara* - *Pravahana* in *Udavarta*.

3. *Ubhaya Vipareeta*

- *Oushadha* - *Dashamoola Kwatha* in *Vatajashotha* useful for both *Vata* and *Shotha*.
- *Anna* - In *Sheeta Jwara* use of *Ushna* and *Jwaraghna Yavagu*.
- *Vihara* - Night awakening advised for *Tandra* caused by day sleep along with fatty food.

4. *Hetu Vipareetharthakari*

- *Oushadha* - *Upanaha Chikitsa* with *Pittakara Usna Dravya* in *Pittaja Vrana Sotha*.
- *Anna* - *Ahara* which producing *Vidaha* in *Pittaja Vrana Shotha*

- *Vihara* - *Trasana* in *Vatika Unmada*.

5. *Vyadhi Vipareetharthakari*

- *Oushadha* - Use of *Madanaphala* in *Chardi*.
- *Anna* - *Ksheerapaana* in *Pittaatisaara* for *Virechana*.
- *Vihara* - Stimulating the root of tongue to create vomiting sensation in disease *Chardi*.

6. *Ubhaya Vipareetharthakari*

- *Oushadha* - Use of *Agaru Lepa* in burnt wounds.
- *Anna* - Use of *Madhya* for *Madatyaya* which is produced by *Madhya*.
- *Vihara* - Swimming in *Urustambha* which is produced by exertion.

Difference between *Upashaya* and *Chikitsa*

- The use of *Oushada*, *Ahara*, *Vihara* though common to both *Upashaya* and *Chikitsa*.
- *Upashaya* should not be mistaken for *Chikitsa*, in *Upashaya* the selection of the *Oushada*, *Ahara*, *Vihara* is only at random and not the ideal one while in *Chikitsa* the physician will have thoughtfully selected the ideal one.
- Sometimes the *Oushadha*, *Ahara*, *Vihara* prescribed may become *Anupashaya* causing greater discomfort.

Difference between *Anupashaya* and *Nidana*

- *Nidana* is the causative factor.
- *Anupashaya* is the aggravating factor.
- *Anupashaya* is done after *Dosha Dooshya Sammoorchana*.

Utility of *Upashaya* and *Anupashaya*

- *Upashaya* and *Anupashaya* are effective tools in *Ayurveda* for diagnosis as well as management of diseases.
- Hence it's the need to study the *Upashaya* and *Anupashaya* in order to design preventive measures for further complications.

DISCUSSION

Upashaya and *Anupashaya* is the fifth tool of diagnosis of disease. Large number of diseases can be accurately diagnosed through knowledge of *Nidana*, *Poorvarupa*, *Rupa* and *Samprapthi*, but when the signs and symptoms of any disease are *Gooda* (not clear) or when more than one disease have common symptoms and diagnosis is doubtful, *Ayurveda* advocates the adoption of the fifth tool i.e., *Upashaya* and *Anupashaya* to arrive at correct diagnosis. To arrive at a diagnosis of any disease a specific group of symptoms is essential. But when group of symptoms is not marked or the symptoms appear to be ambiguous or do not appear at all, trial and error method of treatment becomes helpful to arrive at a correct diagnosis. The application of knowledge of *Upashaya* and *Anupashaya* reduces the burden on the health seeker physically, mentally and financially and leads to successful treatment.

CONCLUSION

Roga Pareeksha and *Rogi Pareeksha* are having prime importance in *Ayurveda* treatment aspect. In *Roga Pareeksha*, *Nidana Panchakas* help to know the manifestation of disease *Upashaya* and *Anupashaya* are effective tools in *Ayurveda* for diagnosis as well as management of diseases. *Upashaya* and *Anupashaya* are needed to design preventive measures for further complications.

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