

CONCEPT OF UPSAYA IN THE DISEASE MANAGEMENT ALONG WITH
HETUVYADHI VIPARITHA DRAVYADr. Nikhil Sharma^{1*} and Dr. Ritu Narang²¹Medical Officer, Ayush, UT of Jammu & Kashmir.²Medical Officer, Ayush, Government of Punjab, India.

*Corresponding Author: Dr. Nikhil Sharma

Medical Officer, Ayush, UT of Jammu & Kashmir.

Article Received on 16/06/2023

Article Revised on 05/07/2023

Article Accepted on 26/07/2023

ABSTRACT

Upashaya is an Ayurveda approach which helps to figure out nature of diseases, this is the only way to determine the disease's precise nature by trial-and-error basis. The concept of Upashaya helps to relieves symptoms and also support in the diagnosis of diseases. The medications, activities and foods can be used to identify and treat diseases. Upashaya is a tool for diagnosis, but it is also possible sometimes that technique not produces desired results. When the disease is not correctly diagnosed, Upashaya applies. Even though medicines, food, and activities are used in Upashaya to diagnose or predict a disease, they can be considered Chikitsa if they are beneficial for particular types of disease. Upashaya may be used as a treatment if the disease's symptoms improve. In contrast, once a disease has been correctly diagnosed, the same medications, foods, and activities can be used to eradicate diseases.

KEYWORDS: Ayurveda, Upashaya, Chikitsa, Diagnosis, Rogi Pareeksha.

INTRODUCTION

Ayurveda advises several approaches for managing pathological conditions, these approaches are considered useful for the identification and treatment of diseases. *Upashaya* is one such approach that offers diagnostic and therapeutic benefits. In this sense *Upashaya* can be considered as *Pathya* and as *Satmya*. Depending on the context, *Upashaya* can be interpreted as *Chikitsa*, *Satmya*, or *Pathya* because these are beneficial for both individuals and diseases. The best course of treatment can be planned with the help of *Roga pareeksha* and *Rogi pareeksha*.^[1-4]

Types of *Upashaya*:

1. Drugs & materials, etc. which are opposing to a reason for sickness or illness itself.
2. Drugs & materials, etc. which when used, actually alleviate the condition by counteracting either the disease or its cause and are not antagonistic to either the disease or the disease itself.

These above mentioned categories are main classes of *Upashaya* which further classified into different sub-categories including; medicines antagonistic to the cause of the disease, food antagonistic to the cause of the disease, activities antagonistic to the cause of the disease, medicines antagonistic to the disease, foods antagonistic to the disease, activities antagonistic to the disease,

medicines antagonistic to the cause and disease, medicines similar to the cause of the disease, foods similar to the cause of the disease, activities similar to the cause of the disease, medicines similar to the disease, foods similar to the disease, activities similar to the disease, medicines similar to the cause and disease, foods similar to the cause and disease and activities similar to the cause and disease.^[4-7]

Upashaya is the symptomatic device, despite the fact that it is beneficial to the patient because it also acts as *Chikitsa*. When the illness isn't as expected analyzed, *Upashaya* is observable. *Upashaya* is very useful because treatments and medications begin, only when the diagnosis is made clear and *Upashaya* helps greatly in the diagnosis of disease. When the experimental approaches alleviate the symptoms of the disease, they are considered as *Upasaya*, while when they make the symptoms worse, they considered as *Anupashaya*.^[7-9]

Importance of *Upashaya*

- ✓ When the symptoms and side effects of a disease are hidden, making it difficult to analyze a particular condition, this method of experimentation is used to diagnose the conditions.
- ✓ It has indicative and prognostic abilities.
- ✓ *Upashaya* supports sickness differential analysis.
- ✓ *Upashaya* utilizes experimental techniques for the therapeutic management of disease.

- ✓ *Upashaya* suggests best possible eating routine and way of life for battling against illness.

Oushada, *Anna* and *Vihara* are mainly considered as experimental tools in *Upashaya*, the procedure of selecting the *Oushada*, *Anna* and *Vihara* is broadly of two kinds as depicted in **Figure 1**.



Figure 1: Selection of Oushada, Anna and Vihara for Upashaya.

As mentioned in the above figure the *Oushada*, *Anna* and *Vihara* can be used as follows for the *Upashaya* purpose.

- ✚ *Hetu Vipareeta Oushadha*: *Shunti* in *Sheeta Jvara*
- ✚ *Hetu Vipareeta Anna*: *Mamsa Rasa* in *Vataja Jvara*
- ✚ *Hetu Vipareeta Vihara*: Waking up at night in case there is an increase in *Kapha* produced by *Diwaswapna*.
- ✚ *Vyadhi Vipareeta Oushadha*: Use of *Kutaja* for *Stambana* in *Atisara*.
- ✚ *Vyadhi Vipareeta Anna*: Use of *Masura* for *Stambana* in *Atisara*.
- ✚ *Vyadhi Vipareeta Vihara*: *Pravahana* in *Udavarta*.
- ✚ *Ubhaya Vipareeta Oushadha*: *Dashamoola Kwatha* in *Vatajashotha* useful for both *Vata* and *Shotha*.
- ✚ *Ubhaya Vipareeta Anna*: In *Sheeta Jwara* use of *Ushna* and *Jwaraghna Yavagu*.
- ✚ *Ubhaya Vipareeta Vihara*: Night awakening advised for *Tandra*.
- ✚ *Hetu Vipareetharthakari Oushadha*: *Upanaha Chikitsa* of *Pittakara Usna Dravya* in *Pittaja Vrana Sotha*.
- ✚ *Hetu Vipareetharthakari Anna*: *Ahara* which producing *Vidaha* in *Pittaja Vrana Shotha*
- ✚ *Hetu Vipareetharthakari Vihara*: *Trasana* in *Vatika Unmada*.
- ✚ *Vyadhi Vipareetharthakari Oushadha*: Uses of *Madanaphala* in *Chardi*.
- ✚ *Vyadhi Vipareetharthakari Anna*: *Ksheerapaana* in *Pittaatisaara* for *Virechana*.
- ✚ *Vyadhi Vipareetharthakari Vihara*: Stimulating the root of tongue to create vomiting sensation in *Chardi*.

- ✚ *Ubhaya Vipareetharthakari Oushadha*: Uses of *Agaru Lepa* in burnt wounds.
- ✚ *Ubhaya Vipareetharthakari Anna*: Uses of *Madhya* for *Madatyaya*.
- ✚ *Ubhaya Vipareetharthakari Vihara*: Swimming in *Urustambha* produced by exertion.

Concept of *Hetuvyadhi Viparitha Dravya*

These are the substances which act as an antagonist to the disease, in this approach drugs, foods and activities suggested which antagonises diseases.

- ✓ *Hetuvyadhi viparita aushada*: usage of *Dashamula kwata* in *Vataja shotha*, this subsides *Vata* as well as *Shotha*. *Dashamoola* possess *Tikta*, *Kashaya* and *Madhura Rasa*, *Laghu Guna*, *Ushna Veerya* and *Katu Vipaka* thus offers *Deepana*, *Pachana*, *Svasa*, *Kasahara* and *Kaphavata Shamaka* properties.
- ✓ *Hetuvyadhi viparita anna*: usage of *Ushna* and *Jvaragna yavagu* against *Sheetotha jvara*. *Yavagu* possesses *Jataragni pradeepaka* action due to their *Laghu guna*, it also offers *Vatanulomaka* effect by virtue of its *Ushna* property and imparts *Svedana karma* due to its *Drava guna*. *Pranadharana* effect provides by *Aharadravya* characteristic of *Yavagu*. *Sara guna* of *Yavagu* causes *Shareera laghavakara*.
- ✓ *Hetuvyadhi viparita vihara*: usage of regimen which antagonises causes of disease, this may include activity like *Ratrijagarana* to produces *Rukshata* in case of *Tantra* associated with *Snigdha ahara* and *Divaswapna*.^[8-10]

Advantages of *Upashaya*

- ❖ Being antagonistic to the disease, they might tame the symptoms.
- ❖ It is methodology towards diagnosing of illness; it helps to plan treatment of diagnosed disease.
- ❖ Even though they oppose the disease, they might stop progression of disease.
- ❖ They might delay the disease's symptoms by being similar to them.

CONCLUSION

Upashaya can be interpreted as *Chikitsa*, *Satmya*, or *Pathya*. *Anupashaya* can be interpreted as *Asatmya*, *Nidana*, or as an aggravating factor for the disease, depending on the context. *Upashaya* can be utilized for *Roga pareeksha* and *Rogi pareeksha* as well as ideal treatment can be arranged using this concept. In the event of trouble in analysis of sickness because of a few secret things or mirroring nature of illness, in such conditions *Upashaya* assists with diagnosing the condition, sometimes also acts as treatment and helps to plan therapeutic regimen for particular types of disease.

REFERENCES

1. Agnivesha charak Samhita nidaan Sthana chapter 1, verse 26 Ayurveda Deepika commentary by chakrapanidutta. Editor Yadavji trikamji Acharya.

- Chaukhambha surabharati prakashana, Varanasi edition, 2014.
2. Agnivesha charak Samhita nidaan Sthana chapter 1, verse 26 Ayurveda Deepika commentary by chakrapanidutta. Editor Yadavji trikamji Acharya. Chaukhambha surabharati prakashana, Varanasi edition, 2014.
 3. Agnivesha charak Samhita nidaan Sthana chapter 1, verse 10 Ayurveda Deepika commentary by chakrapanidutta. Editor Yadavji trikamji Acharya. Chaukhambha surabharati prakashana, Varanasi edition, 2014.
 4. Agnivesha charak Samhita sutra Sthana chapter 4, verse 16 Ayurveda Deepika commentary by chakrapanidutta. Editor Yadavji trikamji Acharya. Chaukhambha surabharati prakashana, Varanasi edition, 2014.
 5. Sushruth Samhita sutra Sthana chapter 17, verse 9 nidana Sangraha commentary by dalhanaacharya, edited by yadavji trikamji, chaukhambha Orientalia Varanasi edition, 2014.
 6. Sushruth Samhita Uttara tantra chapter 49, verse 16 nidana Sangraha commentary by dalhanaacharya, edited by yadavji trikamji, chaukhambha Orientalia Varanasi edition, 2014.
 7. Madhukosha commentary Madhava nidaan chapter 1, verse 9. 16. Madhukosha commentary Madhava nidaan chapter 1, verse 9. 17. Bhava Prakash Chikitsa Sthana jwara Chikitsa, verse 49-50.
 8. Agnivesha, Charaka, Dridhabala, Charaka Samhita, reprint ed. Chikitsa Sthana, Vata Vyadhi Chikitsa Adhyaya, 28/37 edited by Yadavji Trivikramji Acharya, Chaukhambha Prakashan, Varanasi, 2009; p.618.
 9. Vagbhata: Ashtanga Sangraha, English translation by Prof. K.R. Srikanta Murthy, Chaukhambha Orientalia, Varanasi, 2000; Ed: p.231.
 10. Charak Samhita Chikitsa Sthana chapter 3, verse 323 Ayurveda Deepika commentary by chakrapanidutta. Editor Yadavji trikamji Acharya. Chaukhambha surabharati prakashana, Varanasi edition, 2014; 8.