

Significance of Ayurvedic tools in disease diagnoses

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ABSTRACT:-

Ayurveda is a holistic science based upon the concept required for daily life for each individual. There are several types of *Dukha* (disease) which affect the human being. Before the commencement of the treatment, the disease should be diagnosed properly using *Panchanidana* (5 fold method of Diagnosis). *Upashaya* is one of the important tools for the diagnosis of the disease. It provides momentarily cure or happiness or *sukhanubandha*. We use different means of *upashaya*. Such as drug, diet and regimen to diagnose a particular disease. Broadly we can divide the *upashaya* into two major groups. Such as *Vipareetarthakari* and *vipareetakari upashaya*. *Upashaya* is also used to formulate the *Chikitsasutra* of a particular disease. The 18 different types of *upashaya* described in Ayurvedic classics, elaborate the basic concept of existing pathology in the world. Naturopathy's diet and regimen management and homeopathy's *semelia, semiliana, correntum* and allopath's symptomatic management of diseases etc. usually may have inspired with different types of *upashaya*. Therefore *upashaya* is used as a means of *vyadhivinishchaya* and also it provides help for principle of treatment of a disease.

KEYWORDS:- Ayurveda, Panchanidana, Naturopathy, Upashaya

INTRODUCTION:-

Ayurveda is a holistic science which is indeed based upon the concept of *pro bono publico*. This bioscience was not made in a day. It took several thousand years to take its canonical contour. With the passage of time several catastrophic events occurred in the form of *vyadhi* (Disease) over this *terra*, which was treated by our great seers or *vaidyas*. Verities of diagnostic methods are described in our classics. The concept of *Panchanidana* (five diagnostic methods) has been in use since several years. These are time tested diagnostic tools. There are no shortcuts to take to arrive at a correct diagnosis, no computerized diagnostic tools or imaging techniques can ever produce an accurate picture of the disease. But the fivefold method of diagnosis (*Panchanidana*) is of greater concern and can play a prominent role to diagnose a disease.

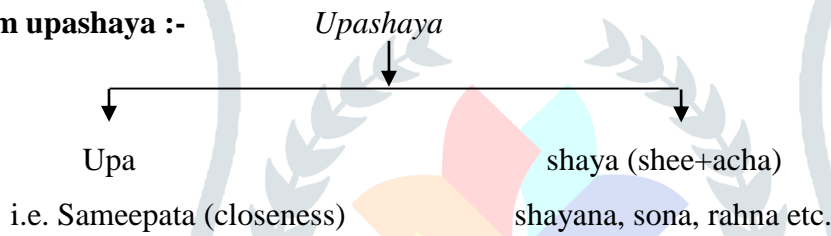
निदानं पूर्वरूपाणि.....पञ्चधा स्मृता । (मा.नि.)

1. *Nidana* – Etiology
2. *Purvarooopa* – Prodromata
3. *Roopa* – Symptomatology
4. *Upashaya* – Exploratory methods/ therapeutic test
5. *Samprapti* – Pathogenesis

A *vaidya* should be expert of *Panchanidana*. Every constituent of *panchanidana* are equally important for *vyadhivinishchaya*, but role of *upashya* is much more than others because it not only provide accurate diagnosis of a particular disease but also helps us to formulate the *Chikitsa siddhant* of the diseases. Following concept of *Acharya chakrapani Dutta* elaborate its significance.

I.e. *Hetulingagyanpoorvaka hi chikitsa sadhavi bhavati.....(Chakrapani Nidhan. 1/1)*

Meaning of Term upashaya :-



Meaning of term upashaya :-

- Suitableness
- Usefulness
- Advantageous medicine
- Liking
- Diagnosis of the effect of certain articles of foods and medicine (Monii.willi.)

Definition of *Upashaya* :-

- According to *Acharya Charaka* :-

Such of the medicine, diets and regimens as bring about happiness either by acting directly against the cause of the disease and or the disease itself or by producing such effects indirectly or called as *upashaya* (exploratory methods).

उपषयः पुनर्हेतुव्याधिविपरीतानां विपरीतार्थकारिणाम् चौषधाहारविहाराणां उपयोगः सुखानुबन्धः । (च.नि .1 / 10)

- According to *Chakrapani dutta* :-

Upashaya implies such factor as bring about happiness

i.e. उपषयनमुपषयः सुखानुबन्धः । (चक्र.)

- According to *Vagabhatta and madhava* :-

हेतु व्याधिपरिथस्त विपर्यस्तार्थकारिणाम् ।

औषधान्नविहाराणां उपयोगं सुखावहम् ।। (वा.नि. 1 / 6)

i.e. *upashaya* is the administration of medicine, food or activity which bring about *sukha* (comfort, relief of symptoms) to the patient (there by helping in diagnosis). There are following types – 1. *Vipareeta* (opposite) of *hetu* (cause), *vyadhi* (disease) or both 2. *Vipareetarthakari* (producing opposite effect though not actually opposite) to either the *hetu*, *vyadhi* or both). This is also known as *satmya* (compatibility or suitability).

- According to Sudanta Sen :-

Sukhanubandha produced due to drugs etc called *upashaya*.

औषधादिजनित सुखानुबंधः उपषयः इति ।

सुखानुबन्धो यो हेतुव्याधि विपरीतकः ॥ (मा.नि.)

- According to Acharya Madhava :-

Sukhavaham means drugs etc. that provide relief from symptoms or features of disease. (रोग निवृत्ति लक्षणम्) ।

Means of *Upashaya* :- By 3 means

1. *Aushadha* (Medicine/drugs)-
 - Dravyabhoot – emetics, Purgative preparation etc.
 - Adravyabhoot- उपायामिप्लुतं e.g. Harshan, bhaya etc. (Madhva nidan)
2. *Ahara* (Diet)
3. *Vihara* (Activity or regimen)

- According to Madhav:-

Desha and *Kala* also included as a means of *upashaya*.

औषधा.....बोद्धव्यो ॥ (मा.नि.)

Significance of *Upashaya* :-

गूढलिङ्ग व्याधिमुपषयानुपषयाभ्यां परीक्षेत् ।

- To diagnose a disease having occult (hidden) features
e.g. The application of hot oil can subside the inflammation caused due to vitiated vata dosha. (Ma. Ni.)
- Use of oleation (oil) in *amavata*, if it aggravates the disease, then one must think about other condition such as *samdhitagata vata* etc.
- To formulate the *chikitsa siddhanta* of a particular disease, because we can assess the nature of *dosha dusti* etc. by use of certain types of *upashaya*.

Types of *Upashaya* :-

A. *Upashaya* is broadly divided into two groups:-

1. Drug etc. which are antagonistic to a cause of disease or disease itself.
2. Drugs etc. which are actually not antagonistic either to the cause of the disease or to the disease itself, but when employed, they actually alleviate the condition by counter acting either the diseases and the cause of it.

अत्र च विपरीतार्थकारि तदेव उच्यते यदविपरीततयाऽऽपाततः ।

विपरीतस्यार्थ प्रथमलक्षणं करोति । (चक्र)

एतयोरेव.....रोग प्रषमकारिणः । (मा.नि.)

B. 6 major types of *upashaya* :-

- 1- हेतु विपरीत & Drug etc. antagonistic to cause of disease
2. व्याधिविपरीत & antagonistic to disease itself
- 3- हेतु व्याधिविपरीत & Drug antagonistic to both disease and its causative factor
- 4- हेतु विपरीतार्थकारी & Work against the causative factor (even though they are not antagonistic)
- 5- व्याधि विपरीतार्थकारी & Works against disease (even though they are not antagonistic)
- 6- हेतु व्याधि विपरीतार्थकारी & Works against disease and its causative factor (even though they are not antagonistic)

Examples of various types of *Upashaya*

Some important description of *upashaya* along with their e.g.

1. *Hetu viparita* :- (*Dosha Pratyanka upashaya*)

Drugs- Use of *ushna guna* medicine like *shunthi* in *sheet kaphaja jwara*.

८ शीतकफजे ज्वरे शुण्ठाद्युष्णं भेषजम् । (चक्र.)

Shunti possess *ushna virya* and *kaphashamak* effect it cure the disease by these property.

Diets- Intake of meat soup in fever caused by fatigue & vitiated *vata* because the meat soup energize the body & it normalize vitiated *vata*.

श्रमानिले ज्वरे रसौदनः । (चक्र.)

***Vihara* (Activity)** – Remaining awake during night (रात्रिजागरण) when there is a vitiation of *kapha* due to *Divashayana*.

दिवास्वप्नोत्थे कफे रात्रौ जागरणम् (च.क्र.)

Hetuvipareeta upashaya is also called *doshapratyanika* treatment. We use drug, diet, regimen (activity) which antagonize the *hetu* (*Dosha*/main causative factor) of a particular disease. it also reveals the concept of naturopathy. (प्राकृतिक चिकित्सा) because a naturopathy the disease is cured by utilization of appropriate diet and regimen. In *hetu vipeeta upashaya*, if we exclude the drugs, the remaining management would be as similar to naturopathy.

2. *Vyadhivipareeta upashaya* :-

Drug: - use of bowel binding drugs like *patha* etc. in case of diorrhoea

अतिसारे स्तम्भनं पाठादि । (चक्र.)

Use of *shirisa* – as an antidote, *khadira* as anti leprotics and *Haridra* as an ant diabetic drugs. Which usually acts through *prabhava* (Effects).

Diet: - intake of bowel binding diet *masoora* in diorrhoea.

अतिसारे स्तम्भनं मसूरादि । (चक्र.)

Regimen or Activity: - *Pravahana* (causing downward) pressure in abdomen) in *udavarta* (Misperistalsis).

उदावर्ते प्रवाहणः । (चक्र.)

It is also called as *Lakshanik Chikitsa* (Symptomatic management) because *vyadhi* usually identified by its features and we use the drug etc. which are targeted against the particular feature of the disease.

We can compare the *vyadhi*, *viprit upashaya* with the symptomatic treatment of allopaths.

3. *Hetu vyadhi vipreeta upashaya* :-

Drug – Use of *vatahar & shothara* drugs like *dushmula* etc. in case of *vatikshotha*.

Diet – In fever caused by cold things intake of hot and antipyretic gruel.

Regimen – *Ratrijagrana*, which produces roughness or *Rukshata* for the treatment of drowsiness cause due to *diwashayana* etc.

Key difference between *Hetu*, *vyadhi*, and *Ubhay vipreeta upashaya*

In *Madhvanidna* commentary it is stated that the *Doshapratyanik dravya* cannot be utilized for the treatment of the *vyadhi* (disease) and vice versa.

यददोषप्रत्यनिकं.....हरतः । (मा.नि.)

Vamana

&

Langhana

cure the *hetu* (*Kapha*)

No cure for the disease (*Kaphaja gulma*)

As per rule *Vyadhipratyanik Dravya* are not *Doshapratyanik*. *Doshas* are suppressed spontaneously or due to use of other appropriate measures.

(दोषस्तु स्वतः क्रियान्तरेण व विनिवर्तते ।)

Causes of disease —	1. <i>Samavay – Dosha</i>	← <i>Hetu vipreeta upashaya</i>
	2. <i>Asamavayi- Dosha</i>	← <i>Dushya vyadhi vipreeta</i>
	3. <i>Naimittik – virus trauma.</i>	← <i>Ubhay vipreeta</i>

Vipareetarthkari upashaya –

According to *Madhav vipareetarthkari dravya*, are as similar as to the cause of disease but cure the disease due to effect.

4. *Hetu vipareetarthkari upashaya* -

Drugs – *Pittakar ushna*, *upanaha* for treatment of *pitta* dominant *pachyamana shotha*

Diet – Burning or hot food for *pitta* dominant *pachyamana shotha*.

Regimen – *Santras* (terroising someone) for *Vataj unmada*

5. *Vyadhivipareethathkari upashaya* :-

Drug – use of *madanaphala* for vomiting

Diet- Intake of milk (Normally act as a purgatives) for the treatment of *atisara* (Diorrhoea)

Regimen –Bringing about up word pressure in the abdomen (*Pravahana*) for the treatment of vomiting.

6. *Ubhaya vipareetharthkari* :-

Drug – Use of certain poison for the treatment of poisoning. (विषे व विषम)

Diet – use of liquor product such as *madya* for the treatment of *Madatyaya* (Alcoholism)

Regimen – Swimming exercise for the treatment of sammudha vata caused due to excessive physical activity or exercise.

Since in *vipreetharthkari upashaya* nature of the drug etc. in similar to the nature of the disease or its etiology. Which is somewhat parallel for the concept of homeopathic system of medicine. (Semilia semilian correntum)

CONCLUSION:-

‘**First do no harm**’ or concept of malfeasance should be the motto of a physician. A big hurdle for the treatment of a disease is its accurate diagnosis. The role of *upashaya* is very crucial for those condition when a physician is confused to identify a disease having similar feature to other disorder. In this condition *upashaya* (exploratory method) gives us unique way for differential diagnosis of a disease and it provide easy way to know the disease of hidden features.

Upashaya also provides different option for the treatment of disease. Our treatment strategy should not only based upon symptomatic or *Lakshanik chikitsa* or *Dosha pratyantik chikitsa*, we should also utilizes other methods of treatments available into *Ayurvedic* classics.

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