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 formulate the Chikitsasutra of a particular disease. The 18 different types of upashaya described into Ayurvedic classics, elaborate the basic concept of existing pathy in the world. Naturopathy’s diet and regimen management and homeopath semelia, semilian, 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 probono publicono. 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 into our classics. The concept of Panchanidan (five diagnostic methods) has been in use since several years. These are time tested diagnostic tools. There are infect no shortcut 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 or descent role to diagnose a disease.
1. **Nidana – Etiology**
2. **Purvaroopa – 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 *vyadhvinishchaya*, 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 chikitsha sadhavi bhavati.....* (Chakrapani Nidhan. 1/1)

**Meaning of Term upashaya:**

- **Upashaya**
  - **Upa**
  - i.e. Sameepata (closeness)
  - shaya (shee+acha)
  - shayana, sona, rahna etc.

**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).

  उपस्यः पुनःहृतव्याहितिविपशीतानां विपरीतार्थकारिणाम् चौषधायाविहिताराणां उपयोगः सुखानुवन्धः। (च.नि 1/10)

- According to *Chakrapani Dutta* :-

  *Upashaya* implies such factor as bring about happiness

  i.e. उपपयायमुपस्यः सुखानुवन्धः। (चक्र.)

- According to Vagabhatta and madhava :-

  हेतु व्याधिपिर्यस्त विपरीतार्थकारिणाम।
  ओषधान्विहिताराणां उपयोगं सुखावहम्।। (व.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 :-
  Sukhamubandha produced due to drugs etc called upashaya.

  औषधादिजिनित सुखानुबंधः उपशयः इति।
  सुखानुबंधो 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- उपायाधिपुतः e.g. Harshan, bhaya etc. (Madhva nidan)

2. Ahara (Diet)
3. Vihara (Activity or regimen)

- According to Madhava:-
  Desha and Kala also included as a means of upashaya.

  औषधा..................................................भोज्यों।। (मा.नि.)

**Significance of Upashaya :-**

- 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 samdhigata 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.
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 व्याधितार्थकारी & Work against the causative factor (even though they are not antagonistic)
5. व्याधि व्याधितार्थकारी & Works against disease (even though they are not antagonistic)
6. हेतु व्याधि व्याधितार्थकारी & 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 Pratyanika upashaya)

   Drugs- Use of ushna guna medicine like shunthi in sheet kaphaja jwara.
   शीतकारके ज्वरे सुन्धराँ वृष्णजि (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.
   श्रवणिते ज्वरे रसायन: | (चक्र.)

   Vihara (Activity) – Remaining awake during night (सतनामगम) when there is a vitiation of kapha due to Divashayana.
   विहारस्वत्वारथे कफे रात्री जागरणम् (चक्र.)

   Hetuvipareeta upashaya is also called doshapratyanka 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 diarrhoea
   अतिसारे सतम्भान पादाति (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 diarrhoea.
   अतिसारे सतम्भान मसूरादि (चक्र.)
Regimen or Activity: - Pravahana (causing downward) pressure in abdomen) in udavarta (Misperistalsis).

It is also called as Lakshanik Chikitsha (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 allophaths.

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** – Ratriyagrana, 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 Madhvanidha commentary it is stated that the Doshapratyanik dravya cannot be utilized for the treatment of the vyadhi (disease) and vice versa.

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.

**1. Samavay – Dosha** ↔ Hetu vipreeta upashaya

**2. Asamavayi- Dosha** ↔ Dushya vyadhi vipreeta

**3. Naimittik – virus trauma.** ↔ Ubhay vipreeta

**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 (Diarrhoea)
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. (विपरीतविपरीतो)

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 chikitsha or Dosha pratyanik chikitsha, we should also utilizes other methods of treatments available into Ayurvedic classics.

REFERENCES :-