



## Review Article

### ENLIGHTENING THE CONCEPT OF UPASAYA AND ITS ROLE IN DIAGNOSIS AND CHIKITSA ASPECT S Rekha

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**KEYWORDS:** *Upashaya, Doshic, Srotas, Kapha, Nidana, Samprapthi, Purvaruapa, Rupa.*

#### ABSTRACT

Diagnosis in *Ayurveda* is usually based on five techniques called as *Pancha lakshananidanas*, which are used to identify and diagnose any kind of disease along with the root cause of occurrence of disease. The word *Pancha lakshana Nidanas* constitutes combination of two words *Pancha* means five and *Nidana* means methods of diagnosis.

The five types of *Nidanas* include *Nidana* (cause), *Purvaruapa* (prodromal symptoms), *Rupa* (symptoms), *Upashaya* (exploratory methods) and *Samprapthi* (manifestation of disease).

In *Ayurveda Pancha nidana* deploys a proper diagnostic method where one factor can result in numerous diseases. For e.g., aggravation of *Vata dosha* in the body can lead to around eighty diseases. Hence, it is important for *Ayurvedic* practitioners to have proper knowledge of all types of *Dosas* i.e., *Vata, Pitta* and *Kapha, Srotas, Dhatus, Trigunas* and other systems of the body in order to diagnose the exact cause of the disease and to plan best remedial measures.

There are many ailments likely to have similar cause and symptoms. *Upashaya* is an ancient *Ayurvedic* technique to differentiate and diagnose such disorders and to plan accurate remedial measures *Upashaya* also includes various diet regulations depending on the individuals suitability and the stage of the disease.

Based upon the ancient treatises like *Charaka samhitha, Susruta samhitha, Vagbhata samhitha, Madhava nidana* In the present study an attempt has been made to understand the applicability of *Upasaya* in the diagnosis aspect especially for knowing the *Doshic* involvement as well as in treatment aspect for selecting the appropriate line of treatment for the ailments.

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#### INTRODUCTION

According to *Vachaspatyam Upasaya* word is derived from *Upa+Shi-Ach (Samipashayane)*<sup>1</sup>. According to *Vaidyaka sabdha sindhu Vyadhi jnana heto is Upasaya*<sup>2</sup>. According to Monnier Williams Diagnosis by the effect of certain articles of food or medicine<sup>3</sup>.

*Upasaya* word involves the factors which bring about happiness (*Sukhanubandha*) either by acting directly against the cause of the disease or the disease itself<sup>4</sup>. According to *Amarakosha* it indicates permanent relief but not temporary.

Achievement of *Sukhanubandha* is *Upasaya*<sup>5</sup>. *Vyadhi Satmya* is synonymously used as *Upasaya*<sup>6</sup>. *Upasaya* is nothing but *Chikitsa* i.e, various factors may be in the form of *Oushada, Ahara, Vihara, Desa, Kala* are also considered as *Satmya*<sup>7</sup>. According to *Charaka* it may be *Dravyabhuta* or *Adravyabhuta* also.

The word *Sukhanubandha* implies *Sukha rupo anubandah* that which gives pleasure<sup>8</sup>. And the word *Sukha* implies *Sarvesham anukula vedhaniyam sukham* means that which is associated with happiness all the time<sup>9</sup>. *Dharma janya anukula vedhaniyam sukham* means that which gives pleasure by doing *dharma* is *Sukha*<sup>10</sup>.

#### Satmya

*Satmya* is that which is wholesome to the individual even when continuously used<sup>11</sup>. That which exists in oneself and favorable and at the same time *Sukhavaha*<sup>12</sup>. In general sense Factors which are considered as *Satmya* also come under *Upasaya*<sup>13</sup>. *Satmya* results in *Dhatu saamya* and is one of the best things leading to *Sukha*<sup>14</sup>. *Madhuradhi dravyas* and *Vyayamadi karmas* which result in *Sukha* for beings come under *Satmya*<sup>15</sup>.

#### Nature of Satmya

*Satmya* is that Which exists with oneself<sup>16</sup>. According to *Astanga hridaya Dravya* which exists in body and doesn't cause any *Vikara* is called as *Satmya*<sup>17</sup>. *Dosas* even though having opposite *Gunas* to one another being, *Sahaja* and *Satmya* to the body wont disturb one another similar to a snake poison present in a snake<sup>18</sup>. Generally *Ahara* and *Vihara* having *Gunas* opposite to the nature of *Desa* and *Vyadhi* are considered as *Satmya* by the well known physicians<sup>19</sup>. Best thing to restore the normalcy of the *Dhatus* is *Satmya*<sup>20</sup>.

### Identifying *Satmya*

*Prakriti* and *Satmya* are two different entities which are specific for every individual and these can be identified only through thorough examination<sup>21</sup>. *Hetu*, *Arthi*, *Satmya*, *Agni* and *Bala* can be known only by questioning the individual<sup>22</sup>.

#### *Indriya satmya*

While discussing about *Vataprakopa* pertaining to *Srotadi Indriyas*, Charaka has advised treatment basing on *Indriya Satmya*<sup>23</sup>.

#### *Abhyasa satmya*

Regular intake of *Ahara* which may be *Pathya* or *Apathya*, suitable to the individual is *Oka Satmya/Abhyasa Satmya* the word *Oka satmya* is used synonymously to *Abhyasa satmya*<sup>24</sup>. While describing *Upayokta* in *Ahara Vidhi Visheshayatanas* one should take *Ahara* depending on one's suitability i.e. *Oka Satmya*<sup>25</sup>. Habituated food which is suitable to the individual is considered as *Oka Satmya* and synonymously *Upasaya* is also used<sup>26</sup>. For eg:

1. While explaining the *Grisma Ritu Charya*. Charaka has indirectly quoted the importance of *Abhyasa Satmya*. Generally *Madhya* is contraindicated in *Grisma Ritu* as it is not *Satmya* to that *Ritu* owing to its *Amla Rasa* and *Amla Vipaka*. In such circumstance also *Madhya* is not totally contraindicated, on the other hand it was advised that it can be taken in little quantity or in a more diluted form with water for *Madhya satmya* individuals<sup>27</sup>.
2. While discussing the treatment of *Jwara* even though *Yavagu* is considered as *Jwara Satmya (Vyadhi satmya)*, *Yusa* should be administered for *Yusa Satmya* rather than *Yavagu*<sup>28</sup>.
3. Even in healthy individuals regular intake of *Satmya Ahara* having similar *Rasa* and *Guna* may disturb the *Doshic* equilibrium, in order to counter that effect Physical activity having opposite *Gunas* to the *ahara* is advised<sup>29</sup>.
4. Regular intake of even *Madya* becomes *Satmya* as it clears obstruction in *Srotases*, stimulates *Vata*, ignites *Agni* improves taste<sup>30</sup>.
5. While discussing about the period of administration of *Snehapana*, it is limited from 3 to 7 days and exceeding 7<sup>th</sup> day is not advisable as it becomes *Satmya* to the individual. Being *Satmya* the *Sneha* cannot drive the *Dosas* and cannot cause *Dosa Utklesha*<sup>31</sup>. Charaka has quoted the word *Okasatmya* when the word *Satmya* is used specific to an individual<sup>32</sup>. *Gangadhar* has quoted the word *Abhyasa Satmya* synonymous to *Oka Satmya*.

#### *Atma satmya*

The word *Atma Satmya* is used by Charaka to focus that *Satmya* differs in each and every individual which cannot be elaborated by even *Sastra*. *Satmya* pertaining to an individual is nothing but *Okasatmya*. Before consuming food one has to observe whether the food is suitable to oneself or not<sup>33</sup>.

#### *Ritu satmya*

Consumption of food appropriate to the season imparts strength and complexion<sup>34</sup>. *Ritu Satmya* is

nothing but utilisation of suitable *Ahara* and *Vihara* concerning to the particular *Ritu*. As this suitability always depends on one self it is called as *OkaSatmya*<sup>35</sup>.

While describing about *Kala* in *Astavidha Ahara Visheshayatanas Charaka* has mentioned the word *Ritu Satmya* in *Nityaga kala*. He opined that regular intake of *Ahara* should be according to the suitability of that *Ritu*<sup>36</sup>. *Charaka* has quoted that those who are having proper knowledge (*Ritu Jnana - Satmya* pertaining to *Ritu*) and those who follow the *Ritu Satmya* will achieve strength, complexion and *Sukhayu* through *Chaturvidha Ahara (Asitha, Pitha, Leeda, Khaditha)*<sup>37</sup>.

#### *Vyadhi satmya*

*Vyadhi satmya* is nothing but intake of *Ahara* according to *Avasthika kala*. *Avasthika* is that which depends on *Athura avastha / Vyadhi avastha*. For eg:

1. In *Abhigataja Jwara, Madhyapana* and *Satmya Mamsa Rasa Sevana*<sup>38</sup>.
2. In case of *Anaha* in *Abhigataja Jwara Madira Rasa Bhojana* is advised in *Madhya Satmya* individuals<sup>39</sup>.
3. In *Jwara Yavagu* is considered as *Vyadhi Satmya*<sup>40</sup>.
4. In *Urdhwagata Raktapitta Tarpana* is considered as *satmya*<sup>41</sup>.
5. In *Rakta Pitta Sakhas* are advised for those who are *Sakha Satmya*<sup>42</sup>.
6. While administering *Sneha* in *Suthika Avastha* among the four *Snehas* only *Satmya Sneha* should be considered<sup>43</sup>.
7. In *Atisara* initially light diet and food along with buttermilk, wine, sour gruel, *Madhu* is advised according to suitability<sup>44</sup>.
8. In *Pitta Atisara Baladi* decoction along with *Yavagu, Manda* or *Tarpanadi Krama* should be administered basing on suitability<sup>45</sup>.
9. In *Trsna Dhanyambu* along with *Sarkara* and *Kshoudra* is considered as *Satmya*<sup>46</sup>.
10. In *Chardi Satmya Ahara* is advised<sup>47</sup>.
11. In *Pandu Mandura Vataka* is advocated along with *Takra* and *Satmya Ahara*<sup>48</sup>.

Even though these are *Vyadhi Satmya* while administering individual *Satmya* and *Kala* should be given utmost importance.

#### *Desa satmya*

Among various factors *Satmya* is the foremost factor that differs with change of *Desa*. Acharya *Charaka* has given a list of *Dravyas* suitable to the individuals residing in different *Desas*<sup>49</sup>.

In *Bahluka, Pahlavas, Chinas, Sulikas, Yavanas* and *Sakas* are suited to meat, wheat, *Madhvika*.

In *Pracyadesa Matsya* is *Satmya*

In *Sindhu Desa Kshira* is *Satmya*.

In *Asmaka, Avanti Desa, Taila* and *Amla* are *Satmya*.

In *Malayavasi Kanda, Mula* and *Phala* are *Satmya*.

In *Dakshina Peya* is considered as *Satmya*.

In *Uttara Paschima Mantha* is considered as *Satmya*.

In *Madhya Desa*, *Yava*, *Godhuma* and *Gorasa* are *Satmya*.

For these people medicine should be administered along with *Satmya Dravyas* so as to potentiate the effect of medicine and at the same time *Satmya dravyas* does not harm even when taken in higher doses.

While describing *Desa Satmya Charaka* has quoted the example of *Anupadesa*. Generally there will be predominance of *Sneha* and *Gourava Gunas* in *Anupa Desa*. *Ahara* opposite to these *Gunas* i.e., *Laghu* and *Roukshya*, *Jangala Mamsa Rasa* and *Madhya* are advised at the same time *Vyayamadi Chesta* are considered as *Desa Satmya* for those who are residing in *AnupaDesa*<sup>50</sup>.

Birds and fishes which live in suitable environment are called *Satmyacharina*<sup>51</sup>. *Desa Satmya* means the food and dietetics having opposite qualities to that *Desa*. For example in *Anupa Ushna*, *Rukshadi guna yukta ahara* and *Vihara* are *Satmya*<sup>52</sup>.

### Types of *Satmya*

1. *Charaka* has classified *Satmya* into 3 types they are *Sarva rasa satmya (pravara)*, *Vyamishra satmya (Madhyama)* and *Eka rasa satmya (avara)* Individuals having *Sarva Rasa Satmya* for eg *Ghrita*, *Kshira*, *taila*, *Mamsa rasa*, *Satmya* are considered as *Balavantha* and *Klesasaha* (can tolerate hard ships) and *Chiranjeevinischa* having longevity. Individuals with *Vyamishra Satmya* possess medium strength. Individuals with *Eka Rasa Satmya* possess less strength, less tolerance capacity, have short life span and Prone to diseases with bad prognosis<sup>53</sup>.

The *Madhyama* and *Avarasatmya* individuals should try to change slowly to *Pravara Satmya* by adopting gradually wholesome diet.

2. According to *Astanga Hridaya* depending upon percentage of *Rasa Satmya*, *Satmya* is classified into *Pravara*, *Avara* and *Madhyama*<sup>54</sup>.
3. According to *Arunadutta (Sarvanga Sundari)* *Satmya* is classified into
  - A) *Satmya acquired by Swalpa kaala abhyaasa and*
  - B) *Satmya acquired by birth (Atma satmya)*<sup>55</sup>
 But both types of *Satmya* ultimately result in *Sukha*.
4. *Satmya* is classified into two types:
  - A) *Kritrima* that which becomes *Satmya* through *Abhyasa and*
  - B) *Akritrima* which is again of two types:

**A) Nirupadhikam:** that which doesn't depend on *Dosas* is *Nirupadhikam /Dosa satmya*. For eg: *Charaka* has quoted *Abhyasa satmya* as *Nirupadika*.

**B) Soupadhika:** having similar *Gunas* to *Dosas*. For example: those having opposite qualities to the qualities of *Dosa*, *Prakriti*, *Desa*, *Ritu*, *Vyadhi* act as *Oushadas* and those having similar properties become *Asatmya*. Thus *Asatmya* is opposite to *Satmya* and considered as *Kritrima (Chira parityaagena kriyate)*. Here those having similar *Gunas* to *Dosas* act as *Oushadas (Hetu viparithardhakari chikitsa)*.

In *Nirupadhika satmya* and *Asatmya* are considered as *Pathya* and *Apathya* whereas in *Soupathika*

*satmya* and *Asatmya* are called as *Oushada* and *Anoushada*.

Hence *Virrudhahara* being *Nirupadhika (Dosa Satmya)* due to *Abhyasa (Kritrima and Soupadhika)* it will not exert any untoward effects on the body and becomes *Satmya*.

Ultimately *Kritrima (Abhyasa satmya)* is considered as superior to *Soupadhika satmya* and last comes *Nirupadhika satmya*<sup>56</sup>.

5. *Satmya* is classified into three types basing on *Vyadhi, Desa* and *Deha*<sup>57</sup>.
6. *Satmya* is classified depending upon different factors. For eg:

**A) Desa Satmya:** under *this Bhumi* and *Athura Sarira* are considered. *Bhumi* is the place where the person resides, whereas *Atura Sarira* includes *Rasa Satmya* and *Avayava satmya*.

In *Rasa satmya* *Madhura Rasa* is *Sarva Dhatu Vardhana* and in *Avayava Satmya Chakshu, Kesya, Kantyadhi Dravyas* were considered.

B) *Jati Satmya* means community wise *Satmya* for example *Shali* etc. are suitable to humans.

C) *Ritu Satmya* includes eatables and drinkables wholesome to particular *Ritu*.

D) *Roga Satmya:* *Aharas* suitable to that disease. Eg: *Kshira in gulma*, *ghrita in Udavarta*, *Kshoudra in Prameha*. Whichever results in *Sukha* is *Satmya*<sup>58</sup>.

7. *Satmya* is of two types *Chestakhya* and *Aharaakhya*. *Chestakhya* includes activities carried out through *Kaya* (body), *Vak* (speech) and *Manas* (mind) whereas *Aharaakhya* includes 6 types depending on *Rasa*<sup>59</sup>.

8. *Satmya* is of eight types *Jati, Atura, Ousadha, Anna, Rasa, Desa, Ritu, Udaka*<sup>60</sup>. In *Vachaspatyam* commentary on *Madava Nidana* it was quoted that *Charaka* has discussed two types of *Satmya* one is *Prakriti Satmya* and other is *Abhyasa Satmya*.

In a nut shell *Satmya* differs for every individual basing on *Desa, Kala, Vyadhi, Prakriti, Svabhava, Abhyasa etc*

### *Sarva satmya*

*Sarva satmya* means suitable to any individual unconditionally. For eg:

*Stanya* is *Satmya* for *Kshirapa*<sup>61</sup>. *Madhura Rasa* is considered as *Sarvadhātu Satmya*<sup>62</sup>. *Kshira* and *sarpi* were quoted as *Sarva Satmya*<sup>63</sup>. While explaining *Astavidha Kshiras* *Kshira* is quoted as *Sarva Satmya*<sup>64</sup>. *Stanya* is *Satmya* for all living beings<sup>65</sup>.

### *Satmya as a factor*

This includes various circumstances where *Satmya* is considered as a factor worth considering. Here a list of such circumstances is being presented:

1. While determining *Pathya Satmya* and *Asatmya* are considered as one of the important factors<sup>66</sup>.
2. While treating *Ama* and *Amaja Vikaras Satmya* is considered as one of the factor<sup>67</sup>.
3. While discussing *Janapadodwamsaja Vyadhi*, *Charaka* has quoted that this will affect the

individuals having *Samana Prakriti, Ahara, Deha, Bala, Satmya, Satva* etc<sup>68</sup>.

4. While examining the patient *Satmya* is considered as one of the factor<sup>69</sup>.
5. For achieving *Siddhi* assessment of *Satmya* is the most essential factor<sup>70</sup>.
6. For the selection of appropriate *Ousadha, Satmya* is considered as one of the important factors<sup>71</sup>.
7. *Pathya* described for *Yakshma Rogi* can be adopted by patients of *Kasa* and *Rakta Pitta* also, but before advising the persons *Agni, Vyadhi, Satmya and Bala should be considered*<sup>72</sup>.
8. *Charaka* while describing 600 *Virechana Kalpas* stated *Satmya* as an important factor to be assessed<sup>73</sup>.
9. While administering *Sneha* in the form of *Virechana Satmya* is also one of the factors to be kept in view<sup>74</sup>.
10. After proper examination of disease physician should also examine *Dosa, Bhesaja, Desa, Kala, Satmya, Prakriti* etc for proper treatment of the disease<sup>75</sup>.
11. While treating *Vatavyadhi Desa, Satmya, Ritu, Bala* etc have to be given importance<sup>76</sup>.
12. While prescribing *Tarpana Dravyas Satmya* and *Bala* are two important entities which should be considered<sup>77</sup>.
13. While discussing *Viruddha Ahara Satmya* is also one of the factors along with *Desa, Kala, Matradi* to be examined<sup>78</sup>.
14. *Satmya* is one among 6 factors responsible for the production of embryo. After the formation of zygote, its growth depends mainly on *Satmya Rasa Upayoga*. At the same time *Satmya* alone is not responsible for *Garbha*. Because both persons consuming *Satmya Ahara* and *Asatmya Ahara* are having progeny. It implies that an association of all the factors is vital in getting a progeny rather than *Satmya* alone<sup>79</sup>.
15. *Satmya* is one among the *Dashavidha Parikshas* meant for *Atura Pariksha*<sup>80</sup>.
16. After administration of *Ksara Karma Ahara* depending on *Satmya* of individual is advised<sup>81</sup>.

#### **Satmya viruddha**

For individuals having *Katu* and *Ushna Satmya Madhura* and *Sita Ahara* is considered as *Satmya Viruddha /Asatmya*. *Satmya Viruddha* is that which is opposite to the *Vatadi Dosas*<sup>82</sup>.

#### **Benefits of Satmya**

*Satmya* is the foremost factor which will nullify the effect of *Viruddhaahara*<sup>83</sup>. *Viruddha Ahara* cannot effect the individuals who consume *Satmya Ahara*. If *Virrudhaahara* becomes *Satmya* then also it will not have any effect. Even *Madya* when becomes *Satmya* will not show any untoward effects.

Individuals who are conscious about well being (health) should take *Satmya Ahara* and *Paniya*<sup>84</sup>. While undergoing medication and following *Swathavrtta* one

has to take *Satmya Ahara*<sup>85</sup>. *Charaka* has included *Satmya* as one among the important factors that imparts strength to an individual<sup>86</sup>.

#### **Satmyaja bhavas**

*Charaka* has described *Satmyaja Bhavas* i.e., factors/entities that are derived from *Satmya* in *Garbhavastha* those are *Arogya, Anala, Alasya, Loluptha, Indriya Prasadha, Swara, Varna, Beeja Sampat, Praharsha* etc<sup>87</sup>. *Susruta* has described *Virya, Arogya, Bala, Varna, Medhaas Satmyaja Bhavas*<sup>88</sup>.

#### **Importance of Satmya**

In *Sneha prayoga* while administering *Sneha Satmya* should be considered<sup>89</sup>. While explaining *Trayopasthambhas, Vagbhata* has given more importance to *Satmya* in case of *Nidra* and *Ahara*<sup>90</sup>. *Ahara* should be taken according to *Satmya* of that individual<sup>91</sup>. *Charaka* while explaining the *Garbhini Paricharya* (dietary regimen for pregnant woman) in order to avoid developmental disorders in the foetus when there is suspicion of conception in the first month woman should take wholesome food both morning and evening<sup>92</sup>.

#### **Consequences of sudden changes in Satmya**

While discussing the importance of *Ritu Sandhi, Charaka* has quoted that sudden stoppage of *Satmya Ahara* and *Vihara* pertaining to the previous *Ritu* and adaptation of *Satmya Ahara* of subsequent *Ritu* will lead to *Asatmyaja Vyadhi*. It indicates that sudden changes are not advisable even in case of *Satmya Ahara*<sup>93</sup>. Hence *Satmya Dravyas* also have to be withdrawn gradually. So, that they will not do harm or do less harm<sup>94</sup>. *Asatmya Ahara* should be stopped gradually in small children<sup>95</sup>.

#### **Asatmya**

*Asatmya* is that which is not suitable to the person and utilization of which may effect the *Prakriti*<sup>96</sup>. According to *Dalhana* the word *Viruddha Ahara* includes *Asatmya Ahara* also<sup>97</sup>.

#### **Asatmya as etiological factor**

Persons who indulge in *Asatmya Ahara* fail to fight against diseases<sup>98</sup>. *Asatmya Bhojana* is etiological factor in the following diseases *Arsas, Grahani, Pandu, Ksayaja Kasa, Atisara Sannipataja Atisara, Nija Vrana, Dwaja Banga, Sukra Kshaya, Slesmaja Krimi. Asatmya Gandha Sevana* as etiological factor *Sannipataja Jwara, Janapadodhwamsa, Chardhi, Atisara, Krimi. Asatmya Rasa Sevana* is one of the causative factors that affects growth of foetus. In the same context it was mentioned that *Asatmya Rasa Sevana* alone cannot effect the growth of foetus instead association of *Asatmya Rasa Sevana* along with other factors may be responsible<sup>99</sup>.

#### **Asatmya ahara as Apathya**

*Asatmya Ahara* should be avoided during *Jwara/Jwara Mukta* (convalescence period)<sup>100</sup>. In *Svayathu Asatmya Ahara* is considered as *Apathya*<sup>101</sup>.

#### **Asatmya in Chikitsa aspect**

In *Dwisthartha Samyogaja Chardi* in order to pacify *Chardi* even *Asatmya Ahara* can be given if it is liked by the individual<sup>102</sup>.

**Anupasaya**

Factors described under *Nidana* are *Anupasaya* and opposite to those are *Upasaya*. Factors opposite to *Upasaya* are considered as *Nidana* and synonymously called as *Vyadhi Asatmya* and results in *Dukha*<sup>103</sup>. For eg:

1. *Sitala Upacharas* are considered as *Anupasaya* in *Vata Sonitha* and may lead to *Sthambha*, *Vepathu*, *Supthi*<sup>104</sup>.
2. Cold water intake is considered as *Anupasaya* in *Vataja Trishna*<sup>105</sup>.

**Anupasaya as Apathya**

*Ruksha*, *Kashaya*, *Tikta* and *Katu Rasas* are mentioned as *Anupasaya Dravyas* in *Vataja Gulma*<sup>106</sup>.

*Usna* and *Amla Ahara* as *Anupasaya* in *Pittaja Pandu*<sup>107</sup>.

**Role of Anupasaya in diagnosing Raktaja vikara**

When an easily treatable disease is not responding either to *Sita*, *Ushna*, *Snigdha* and *Ruksha Upakramas* then it should be considered as *Raktaja Vikara* and same has been quoted by *Charaka* in several contexts<sup>108</sup>. For eg:

1. When fever is not subsiding either with *Sita*, *Ushna*, *Snigdha* and *Ruksha Upakramas* then it should be considered as *Raktaja* and it subsides only with *Raktavasechana*<sup>109</sup>.
2. In case of *Arsas* also if it is not responding to *Sita*, *Ushna*, *Snigdha* and *Ruksha Upakramas* then physician has to treat it as *Raktaja Vikara* and only *Raktavasechana* will work<sup>110</sup>.
3. When *Gulma* is not responding on treating the *Tridoshas* then it should be considered as *Raktaja* and only *Raktavasechana* is advised<sup>111</sup>.
4. If *Vata* subsides with *Snehana*, *Mardhanadi Upacharas* then it is called *Upasaya*. If it is not subsiding with these *Upakramas* then it should be considered as *Rakta Dushti*<sup>112</sup>.

**Role of Anupasaya in Nidanarthakara vyadhi**

*Vyayama*, *Vyavaya*, *Snana* and *Chankramana* are contraindicated in *Jwara Mukta* till he regains the strength otherwise the consequence will be *Punaravartaka Jwara*<sup>113</sup>. Taking bath immediately after subsidence of *Jwara* again causes fever<sup>114</sup>. If the individuals suffering from *Pitta Atisara*, indulges in *Pittala Annapana* then it will lead to *Raktatisara*<sup>115</sup>. If individuals suffering from *Rakta Atisara* continued to take *Pittala Ahara* then it will lead to *Valipaaka*<sup>116</sup>. Persons suffering from *Pandu* if indulge in *Pittala Ahara* it will lead to *Kamala*<sup>117</sup>.

**Role of Upasaya and Anupasaya in diagnosis**

On observing the symptoms *Supti*, *Sankocha* and *Kampa* in order to differentiate *Urusthambha* from *Vatavyadhi Snehana* is advocated. In case of relief (*Upasaya*) it is diagnosed as *Vatavyadhi*, in case of aggravation (*Anupasaya*) it is diagnosed as *Urusthambha*. Thus here *Upasaya* and *Anupasaya* are effective in diagnosing a disease when symptoms are identical/similar<sup>118</sup>. For eg:

1. *Anupasaya* in *Vatika sula*: *Sula* aggravates after digestion of food in evening time and in cold climate<sup>119</sup>.
2. *Upasaya* in *Vatika Sula*: *Abhyanjana*, *Svedana*, *Mardana*, *Snigdha*, *Ushna Bhojana* alleviates *Sula*<sup>120</sup>.
3. *Anupashaya* in *Pittaja Sula*: Aggravates in afternoon, mid night, during digestion of food and in *Sarat ritu*<sup>121</sup>.
4. *Upashaya* in *Pittaja Sula*: Cool climate, *Sitala Ahara* and *Madhura Ahara* alleviates *Sula*<sup>122</sup>.
5. *Anupashaya* in *Kaphaja Sula*: Aggravates immediately after food intake, early morning, *Sisira* and *Vasanta Ritus*<sup>123</sup>.
6. *Anupashaya* in *Parinama sula*: The pain occurs during digestion of food<sup>124</sup>.
7. *Upashaya* in *Vatika Parinama sula*: Relief of pain by intake of *Snigdha* and *Ushna Padarthas*<sup>125</sup>.
8. *Anupashaya* in *Paittika Parinama sula*: the pain increases by intake of *Katu*, *Amla*, and *Lavana Rasa Padarthas*<sup>126</sup>.
9. *Upasaya* in *Paittika Parinama sula*: relief of pain by *Seethopachara*<sup>127</sup>.
10. *Upasaya* in *Kaphaja Parinama sula*: Relief of pain by intake of *Katu*, *Tikta Ahara*<sup>128</sup>.
11. *Anupashaya* in *Annadrava Sula*: *Sula* would not subside either after digestion or during digestion or indigestion. Either with *Pathya* or *Apathya Prayoga* either with food intake or in fasting<sup>129</sup>.
12. *Upashaya* in *Annadrava Sula*: *Sula* immediately subsides after vomiting<sup>130</sup>.
13. *Anupasaya* in *Vataja Grahani*: the person feels discomfort during digestion, and after and gets a doubt of having *Hridroga*, *Pliha Roga* or *Vatagulma*<sup>131</sup>.
14. *Upasaya* in *Vataja Grahani*: Gets relief with food intake<sup>132</sup>.
15. *Sangrahika grahani* aggravates during day time (*Anupashaya*) and *Upashaya* is Alleviates during night time<sup>133</sup>.
16. *Anupashaya* in *Ajirna*: Even though *Satmya Ahara* is taken in *Kala* it will not undergo digestion if the person is afflicted with *Chintha*, *Bhaya*, *Krodha*<sup>134</sup>.
17. *Upasaya* in *Kasa*: Subsides with intake of *Snigdha*, *Amla*, *Lavana*, *Ushna Ahara* and *Paniya*<sup>135</sup>.
18. *Anupasaya* in *Pratamaka Swasa*: increases with darkness<sup>136</sup>.
19. *Upasaya* in *Pratamaka Swasa*: Subsides with *sitala upacharas*<sup>137</sup>.
20. *Upasaya* in *Bhasmaka roga*: feels comfortable after intake of food<sup>138</sup>.
21. *Anupasaya* in *Bhasmaka roga*: feels discomfort after the digestion of food<sup>139</sup>.
22. *Vataja Vyadhis* aggravate after the digestion of food, *Pittaja Vyadhis* aggravate during the digestion of food and *Kaphaja Vyadhis* aggravate after digestion of food these come under *Anupashaya*<sup>140</sup>.

23. *Upasaya* in *Tamaka Swasa*: the person feels comfort in sitting posture and *Ushna Upachara*<sup>141</sup>.
24. *Anupasaya* in *Tamaka Swasa*: aggravates on exposure to clouds, water and cold climate and whichever vitiates *Kapha*<sup>142</sup>.
25. *Anupasaya* in *Vataja Trsna*: *Trsna* aggravates with cold water<sup>143</sup>.
26. *Upasaya* in *Pittaja Trsna*: feels comfort with *Sitala Upacharas*<sup>144</sup>.
27. *Anupasaya* in *Kaphaja Trsna*: Even after intake of water day and night person will not feel comfort in *Kshayaja Trsna* due to *Rasa Kshaya*. Some consider it as *Sannipataja Trsna*<sup>145</sup>.
28. *Anupasaya* in *Vataja Unmada*: increases after digestion of food<sup>146</sup>.
29. *Upasaya* in *Pittaja Unmada*: Person feels comfort in having water and food and likes to live under shade<sup>147</sup>.
30. *Anupasaya* in *Kaphaja Unmada*: Aggravates after intake of food<sup>148</sup>.
31. *Anupashaya* in *Vataja Gulma*: Aggravates immediately after digestion of food and with *Ruksha, Kashaya, Tikta, Katu Rasas*. gets (*Upasaya*) Subsides immediately after food intake<sup>149</sup>.
32. *Upashaya* in *Vataja Gulma*: Subsides immediately after food intake<sup>150</sup>.
33. *Anupashayain Pittaja Gulma*: aggravates during afternoon, midnight, during digestion and gets (*Upasaya*) relief by intake of *Madhura* and *Sita Ahara*<sup>151</sup>.
34. *Upasayain Asmari* and *Sarkara*: pain subsides immediately after passage of *Sarkara* through urine<sup>152</sup>.
35. *Upasayain Pakva Sopha*: sudden subsidence from pain and relief from complications indicates that *Sopha* has undergone *Paaka*<sup>153</sup>.
36. *Anupasaya* in *Pachyamana Sopha*: will not feel relief either by sitting or in lying posture<sup>154</sup>.
37. *Anupasaya* in *Sandi Vislista*: Severe pain aggravation during night time and persistence of pain throughout the day<sup>155</sup>.
38. *Anupasaya* in *Asthi Viddha*: pain will not subside in any posture in bone fracture<sup>156</sup>.
39. *Anupashaya* in *Kanda Bhagna*: Person will not feel comfort in any posture<sup>157</sup>.
40. *Anupashaya* in *Visarpa*: will not feel relief either by sitting or in lying posture<sup>158</sup>.

#### Role of *Anupasaya* in *Chikitsa*

1. When *Rakta Pitta* is not subsiding even after treating with *Kashaya Yogas*, after ignition of digestive fire, after subsidence of *Kapha* then it should be considered as *Vata* predominant and should be treated with goats milk<sup>159</sup>.
2. When Fever is not responding either to *Langhana, Sarpipana, Dugdha Pana, Mamsa Rasa Prayoga* then if the person is having adequate strength, muscle

and *Agni* then he has to be treated with *Virechana*<sup>160</sup>.

3. When fever is not responding to *Kashaya, Langhana*, light diet etc *Ruksha Upacharas* then it has to be treated with *Ghrta*<sup>161</sup>.
4. In case of bleeding piles if bleeding is not controlled by *Sitala Upacharas* then it has to be considered as *Vataja* and subsides only with *Snigdha, Usna, Mamsa Rasa Prayoga*<sup>162</sup>.
5. When *Atisara* is not responding even after *Anuvasana Vasti, Samsarjana Krama* then it should be treated with *Piccha Vasti*<sup>163</sup>.
6. If *Madhatyaya* is not subsiding with *Yukti Yukta Madyapana* then it should be stopped and *Kshirapana* should be initiated<sup>164</sup>.
7. With Continuous ununctuous therapies, *Vayu* gets aggravated causing insomnia and pains, then the patient should be given oleation and fomentation therapies for alleviation of ailments caused by *Vayu*<sup>165</sup>.
8. In *Urusthambha* is due to *Vata Kapha Doshas, Sitala Jala* causes aggravation of *Kapha* and *Vata*. But swimming in *Sitala Jala* generates heat. This heat subsides both *Vata* and *Kapha* and ultimately the disease gets pacified<sup>166</sup>.

#### Co-existence of *Upasaya* and *Anupasaya*

In case of *Hikka* and *Swasa* if treatment is done for *Vata* it will aggravate *Kapha* (*Vata-Upasaya, Kapha-Anupasaya*) and if *Kapha* is treated it will lead to *Vata Prakopa*. In such circumstances it will be better to treat *Vata*<sup>167</sup>.

#### *Upasaya* in treatment aspect:

In *Vataja Sirah Sula* therapies *Snigdha* with *Ushna* nature give more comfort<sup>168</sup>.

#### *Upasaya vis satmya*

While describing *Ahara Vidhi Vishesha Ayatanas* in *Vimana Sthana Charaka* has used the word *Upasaya* synonymously to *Satmya* i.e., one has to take food basing on *Satmya*<sup>169</sup>.

#### *Upasaya* importance

In *Pitta Atisara* presence of *Ama* should be examined basing on *Nidana, Upasaya* and *Akriti*<sup>170</sup>. Before commencing treatment for children physician should examine *Upasaya*<sup>171</sup>. In modern medicine *Upasaya* is named as therapeutic test. For example *Salicylates* are administered to differentiate rheumatoid arthritis from other types of arthritis associated with fever if there is subsidence or relief of symptoms it is considered as rheumatoid arthritis.

#### Classification of *Upasaya*

The word *Upasaya* is associated with two conditions i.e., Being *Hetu viparitha/Vyadhi viparitha/Hetu vyadhi viparitha*.

Basically *Upasaya* is classified into 6 types<sup>172</sup>

- 1) *Hetu Viparitha*
- 2) *Vyadhi Viparitha*
- 3) *Hetu Vyadhi Ubhaya Viparitha*

- 4) Hetu Viparitharthakari Ousadha, Ahara, Vihara whichever results in Sukha are considered as Upasaya also called as Satmya.  
 5) Vyadhi Viparitharthakari  
 6) Hetu Vyadhi Viparitharthakari

	Ousadha	Ahara	Vihara
Hetu Viparitha	Sunti Prayoga in Sita Jwara due to Ushna Virya. Sita Prayoga in Ushna Janya Vyadhi and Ushna Prayoga in Sita Janya Vyadhi.	Mamsa Ahara in Sramaja and Vata Jwara.	Jagarana in Kapha Vriddhi due to Divaswapna.
Vyadhi Viparitha	Patadi Stambhana Dravyas in Atisara.	Masuradi Sthambhana Dravyas in Atisara.	In Udavarta Pravahana.
Hetu Vyadhi Viparitha	Dasamula Prayoga in Vata Sopha.	Takra Prayoga in Vatakaphaja Grahani. Yavagu Prayoga in Sita Vata Jwara.	Ratri Jagarana in Snigdha Divaswapna Janitha Tandra.
Hetu Viparitharthakari	Ushna Upanaha in Pittaja Vrana Sopha.	Vidahi Ahara in Pachyamana Vrana Sopha.	Trasana in Vataja Unmada.
Vyadhi viparitharthakari	Madanaphala Prayoga in Chardhi. Haritaki Prayoga in Atisara.	Ksira Prayoga in Atisara.	Pravahana in Chardhi.
Hetu vyadhi Viparitharthakari	Agurvadi Lepa Prayoga in Agni Dagdha Vrana. Sthavara Visha Prayoga in Jangama Visha and viceversa.	Madhya Prayoga in Madhatyaya.	Jalapratarana in mooda vata due to Vyayama.

Vapya Chandra opines that Ousadha, Ahara, Vihara having opposite qualities to Dosas, may not have antagonistic action against disease. This is the main difference between Vyadhi Pratyanyika and Dosa Pratyanyika. For example even though Vamana and Langhana are Kaphahara they cannot cure Kaphaja Gulma. But Oushadhas acting opposite to Vyadhi will also act against Dosas, While subsiding the disease they subside the Dosas also.

But some scholars does not agree with Vapya Chandra. According to them Dosas are considered as Samavayi or Nimitta Karanas for Vyadhi and destruction of these Karanas is necessary for the alleviation of the disease, but destruction of Asamavayi karana also alleviates the disease in certain disorders.

For example destruction of union of Kapala (pots) leads to destruction of pot and destruction of re union of threads leads to destruction of cloth. In the same way destruction of union of Doshas and Dushyas at a particular place (Dosa dushya sammurchana) (Samprapti) will lead to destruction of the disease i.e, Samprapti Vighatana alleviates the disease. But Sometimes even after destruction of this Doshas Dushya Samurchana, vitiation of Doshas still persists then a question arises how does Vyadhi will alleviate. Here comes the importance of Samavayi and Nimitta karanas, it itself indicates that still these Karanas have to be destructed in order to alleviate disease. This indicates that Dosa pratyanyika chikitsa is equally important to Vyadi pratyanyika chikitsa.

In certain circumstances the Vyadhi Pratyanyika Upacharas may not act against Dosas and Dosa pratyanyika upacharas may not act against Vyadhi hence Ubhaya Pratyanyika upacharas alleviating both Dosas and Vyadhi should be considered for the radical removal of the disease.

Generally if Vyadhi is considered as Karya, it constitutes Samavayi, Asamavayi and Nimitta Karanas for its Utpatti/ origin. Dosas are considered as Samavayi Karanafor Vyadhi, Dosa Dushya Samyoga as Asamavayi Karana and Mithya Ahara Vihara are Nimitta Karanas.

Thus when Samavayi Karana is predominant than Hetu Pratyanyika Chikitsa is preferred. In predominance of Asamavayi Karana Vyadhi Pratyanyika Chikitsa is preferred. In predominance of Nimitta KaranaUbhaya Pratyanyika Chikitsa is preferred.

Some physicians are of the opinion that Dosas are Nimitta Karanas for Vyadhi. If Dosas are considered as Nimitta Karanas for Vyadhi then Vyadhi should subside after alleviation of Dosas through Vamana and Virechana. For example if Danda and Kumbakara are considered as Nimitta Karanas for the formation of Ghata then destruction of Danda and Kumbakara should result in destruction of Ghata. In the same way destruction of Nimitta Karana i.e., alleviation of vitiated state of Dosas should result in Vyadhi nasha but it is not happening in all circumstances.

Same has been clarified by Susruta by quoting that वातपित्तश्लेष्मणएवमुलम् and Charaka also clarified by stating that रोगस्तुदोष Vaishmya i.e., Dosa Vaishmya is nothing but Vyadhi it means Prakupita/ Vishama Dosas cannot be separated from Vyadhi. Thus these Dosas are considered as Samavayi Karanas but not Nimitta Karana. Ousadha, Ahara, Vihara acting opposite to Vyadhi need not act opposite to Dosas. Sometimes Ousadha, Ahara, Vihara effect the Vyadhi without effecting the Doshas which is nothing but Prabhava (vyadhi pratyanyika chikitsa). For eg: Patha Prayoga in Atisara, Sirisa Prayoga in Visha, Khadira Prayoga in Kushta, Haridra Prayoga in Prameha.

**CONCLUSION**

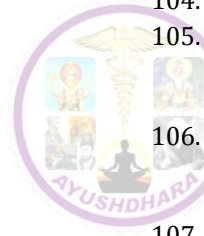
*Upasaya* is one of the *Pancha lakshana nidanas*, it is not only useful in diagnosing but also in treating a disease. The word *Upasaya* includes the *Ahara*, *Oushada* and *Viharas* which ever result in *Sukha* and *Sukhanubhanda*, on the other hand factors whichever are *Satmya* come under *Upasaya*. But the word *Upasaya* is limited to *Vyadhi satmya* whereas *Satmya* is having wide applicability. In the present study an attempt has been made to understand the applicability of *Upasaya* in the diagnosis aspect especially for knowing the *Doshic* involvement as well as in treatment aspect for selecting the appropriate line of treatment for the ailments.

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**Cite this article as:**

S Rekha. Enlightening The Concept of Upasaya and its Role in Diagnosis and Chikitsa Aspect. AYUSHDHARA, 2016;3(3):684-693.

**Source of support: Nil, Conflict of interest: None Declared**