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

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

The five types of Nidanas include Nidana (cause), Purvarupa (prodromal symptoms), Rupa (symptoms), Upashaya (exploratory methods) and Samprapti (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.

INTRODUCTION
According to Vachaspatyam Upasaya word is derived from Upa+Shi-Ach (Samipashayane)1. According to Vaidyaka sabda sindhu Vyadhi jnana heto is Upasaya2. According to Monnier Williams Diagnosis by the effect of certain articles of food or medicine3.

Upasaya word involves the factors which bring about happiness (Sukhanubandha) either by acting directly against the cause of the disease or the disease itself4. According to Amarakosha it indicates permanent relief but not temporary.

Achievement of Sukhanubandha is Upasaya5. Vyadhi Satmya is synonymously used as Upasaya6. Upasaya is nothing but Chikitsa i.e., various factors may be in the form of Oushada, Ahara, Vihara, Desa, Kala are also considered as Satmya7. According to Charaka it may be Dravyabhuta or Adravyabhuta also.

The word Sukhanubandha implies Sukha rupo anubandah that which gives pleasure8. And the word Sukha implies Sarvesham anukula vedhaniyam sukham means that which is associated with happiness all the time9. Dharma janya anukula vedhaniyam sukham means that which gives pleasure by doing dharma is Sukha10.

Satmya
Satmya is that which is wholesome to the individual even when continuously used11. That which exists in oneself and favorable and at the same time Sukhavaha12. In general sense Factors which are considered as Satmya also come under Upasaya13. Satmya results in Dhatu saamya and is one of the best things leading to Sukha14. Madhuradhi dravyas and Vyayamadi karmas which result in Sukha for beings come under Satmya15.

Nature of Satmya
Satmya is that Which exists with oneself16. According to Astanga hridaya Dravya which exists in body and doesn’t cause any Vikara is called as Satmya17. 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 snake18. Generally Ahara and Vihara having Gunas opposite to the nature of Desa and Vyadhi are considered as Satmya by the well known physicians19. Best thing to restore the normalcy of the Dhatu is Satmya20.
Identifying Satmya

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

Indriya satmya

While discussing about Vataprakopa pertaining to Srotadi Indriyas, Charaka has advised treatment basing on Indriya Satmya.

Abhyasa satmya

Regular intake of Ahara which may be Pathya or Apastha, suitable to the individual is Oka Satmya/Abhyasa Satmyathe word Oka satmya is used synonymously to Abhyasa satmya. While describing Upayokta in Ahara Vidhi Visheshayatanas one should take Ahara depending on one’s suitability i.e., Oka Satmya. Habituated food which is suitable to the individual is considered as Oka Satmya and synonymously Upasaya is also used. 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.
2. While discussing the treatment of Jwara even though Yavagu is considered as Jwara Satmya (Yavadi satmya), Yusa should be administered for Yusa Satmya rather than Yavagu.
3. Even in healthy individuals regular intake of Satmya Ahara having similar Rasa and Guna may disturb the Dosic equilibrium, in order to counter that effect Physical activity having opposite Gunas to the Ahara is advised.
4. Regular intake of even Madya becomes Satmya as it clears obstruction in Srotases, stimulates Vata, ignites Agni improves taste.
5. While discussing about the period of administration of Snehana, it is limited from 3 to 7 days and exceeding 7th day is not advisable as it becomes Satmya to the individual. Being Satmya the Sneh should not drive the Dosas and cannot cause Dosa Utklesha, Charaka has quoted the word Okasatmya when the word Satmya is used specific to an individual. 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.

Ritu satmya

Consumption of food appropriate to the season imparts strength and complexion. 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.

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. 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).

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 is advised.
2. In case of Anaha in Abhhigataja Jwara Madira Rasa Bhojana is advised in Madhya Satmya individuals.
3. In Jwara Yavagu is considered as Vyadhi Satmya.
4. In Urdhwagata Raktapitta Tarpana is considered as Satmya.
5. In Rakta Pitta Sakhas are advised for those who are Sakha Satmya.
6. While administering Sneha in Suthika Avastha among the four Snehas only Satmya Sneha should be considered.
7. In Atisara initially light diet and food along with buttermilk, wine, sour gruel, Madhu is advised according to suitability.
8. In Pitta Atisara Baladi decoction along with Yavagu, Manda or Tarpanadi Krama should be administered basing on suitability.
9. In Trsna Dhanyambu along with Sarkara and Kshoudra is considered as Satmya.
10. In Chardi Satmya Ahara is advised.
11. In Pandu Mandura Vataka is advocated along with Takra and Satmya Ahara.

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 Drayyas suitable to the individuals residing in different Desas.

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

In Pracyadesa Matsya is Satmya

In Sindhu Desa Kshira is Satmya.

In Amsaka, Avanti Desa, Taila and Amla are Satmya.

In Malayavasi Kanda, Mula and Phala are Satmya.

In Dakshina Peya is considered as Satmya.

In Uttar 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.

Birds and fishes which live in suitable environment are called Satmyacharina 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.

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 e.g., Ghrita, Kshira, Tailo, 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.

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

2. According to Astanga Hridaya depending upon percentage of Rasa Satmya, Satmya is classified into Pravara, Avara and Madhyama.

3. According to Arunodutta (Sarvanga Sundari) Satmya is classified into
   A) Satmya acquired by Swalpa kaala abhyaasa and
   B) Satmya acquired by birth (Atma satmya)

But both types of Satmya ultimately result in Sukha.

4. Satmya is classified into two types:
   A) Kriteya which that becomes Satmya through Abhyaasa and
   B) Akriteya 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 Dosas, Prakriti, Desa, Ritu, Vyadhi act as Oushadhas and those having similar properties become Asatmya. Thus Asatmya is opposite to Satmya and considered as Kriteya (Chira paritrogaena kriyate). Here those having similar Gunas to Dosas act as Oushadas (Hetu viparitardhakari chikitsa).

In Nirupadika satmya and Asatmya are considered as Pathya and Apathya whereas in Soupadhika satmya and Asatmya are called as Oushada and Anoushada.

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

Ultimately Kritteya (Abhyasa satmya) is considered as superior to Soupadhika satmya and last comes Nirupadika satmya.

5. Satmya is classified into three types basing on Vyadhi, Desa and Deha.

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 Ayavaya satmya.

In Rasa satmya Madhura Rasa is Sarva Dhatu Vardhana and in Ayavaya Satmya Chakshu, Kesya, Kantyady 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. E.g: Kshira in Gulma, ghrita in Udvarta, Kshoudra in Prameha. Whatever results in Sukha is Satmya.

7. Satmya is of two types Chestakhyaka and Aharaka. Chestakhyaka includes activities carried out through Kaya (body), Vak (speech) and Manas (mind) whereas Aharakhyaka includes 6 types depending on Rasa.

8. Satmya is of eight types Jati, Atura, Ousadha, Anna, Rasa, Desa, Ritu, Udaka. 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 nutshell 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 Kshirapam, Madhura Rasa is considered as Sarvadhatu Satmya. Kshira and Sarpi were quoted as Sarva Satmya. While explaining Astavidha Kshiras Kshira is quoted as Sarva Satmya. Stanya is Satmya for all living beings.

**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.

2. While treating Ama and Amaja Vikaras Satmya is considered as one of the factor.

3. While discussing Janapadodwamsaja Vyadhi, Charaka has quoted that this will affect the
individuals having Samana Prakriti, Ahara, Deha, Bala, Satmya, Satva etc. 68
4. While examining the patient Satmya is considered as one of the factor69.
5. For achieving Siddhi assessment of Satmya is the most essential factor70.
6. For the selection of appropriate Ousadha, Satmya is considered as one of the important factors71.
7. Pathya described for Yaksha Rogi can be adopted by patients of Kasa and Rakta Pitta also, but before advising the persons Agni, Vyadhi, Satmya and Bala should be considered72.
8. Charaka while describing 600 Virechana Kalpas stated Satmya as an important factor to be assessed73.
9. While administering Sneha in the form of Virechana Satmya is also one of the factors to be kept in view74.
10. After proper examination of disease physician should also examine Dosa, Bhesaja, Desa, Kala, Satmya, Prakriti etc. for proper treatment of the disease75.
11. While treating Vatayadhi Desa, Satmya, Ritu, Bala etc have to be given importance76.
12. While prescribing Tarpana Dravyas Satmya and Bala are two important entities which should be considered77.
13. While discussing Viruddha Ahara Satmya is also one of the factors along with Desa, Kala, Matradi to be examined78.
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 Satmyaalone79.
15. Satmyais one among the Dashavidha Parikshas meant for Atura Pariksha80.
16. After administration of Ksara Karma Ahara depending on Satmya of individual is advised81.

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 VatadiDosas82.

Benefits of Satmya

Satmya is the foremost factor which will nullify the effect of Viruddhaahara83. Viruddha Ahara cannot effect the individuals who consume Satmya Ahara. If Viruddhaahara becomes Satmya then it also 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 Paniya84. While undergoing medication and following Swathavrtta one has to take SatmyaAhara85. Charaka has included Satmya as one among the important factors that imparts strength to an individual86.

Satmyaja bhavas

Charaka has described Satmyaja Bhavas i.e., factors/entities that are derived from Satmya in Garbhavastha those are Arogya, Anala, Alasya, Lolutpa, Indriya Prasadadhwa, Svara, Varna, Bejha Sampat, Praharsha etc87. Susruta has described Virya, Arogya, Bala, Varna, Medhaas Satmyaja Bhavas88.

Importance of Satmya

In Sneha prayoga while administering Sneha Satmya should be considered89. While explaining Trayopasthambhas, Vagbhata has given more importance to Satmya in case of Nidra and Ahara90. Ahara should be taken according to Satmya of that individual91. 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 evening92.

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 Ahara93. Hence Satmya Dravyas also have to be withdrawn gradually. So, that they will not do harm or do less harm94. Asatmya Ahara should be stopped gradually in small children95.

Asatmya

Asatmya is that which is not suitable to the person and utilization of which may effect the Prakriti96. According to Dalhana the word Viruddha Ahara includes Asatmya Ahara also97.

Asatmya as etiological factor

Persons who indulge in Asatmya Ahara fail to fight against diseases98. Asatmya Bhojana is etiological factor in the following diseases Arsas, Grahani, Pandu, Ksayaya Kasa, Atisara Sannipataja Atisara, Niha Vrana, Dwaja Banga, Sukra Kshaya, Slesmaja Krimi. Asatmya Gandhi Sevana as etiological factor Sannipataja Jwara, Janapadodhwamsa, Chardi, 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 responsible99.

Asatmya ahara as Apathya

Asatmya Ahara should be avoided during Jwara/Jwara Mukta (convalesce period)100. In Svayathu Asatmya Ahara is considered as Apathya101.

Asatmya in Chikitsa aspect

In Dwistharta Samyogaja Chardi in order to pacify Chardi even Asatmya Ahara can be given if it is liked by the individual102.
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. For eg:
1. Sitala Upcharas are considered as Anupasaya in Vata Sonitha and may lead to Shambha, Vepathu, Sapthi.
2. Cold water intake is considered as Anupasaya in Vataja Trishna.

Anupasaya as Apathya
Ruksha, Kashaya, Tikta and Katu Rasas are mentioned as Anupasaya Dravyas in Vataja Gulma, Usna and Amla Ahara as Pittaja Pandu.

Role of Anupasaya in diagnosing Raktaja vikara
When an easily treatable disease is not responding either to Sita, Usnha, Snigdha and Ruksha Upakramas then it should be considered as Raktaja Vikara and same has been quoted by Charaka in several contexts. For eg:
1. When fever is not subsiding either with Sita, Usnha, Snigdha and Ruksha Upakramas then it should be considered as Raktaja and it subsides only with Raktavasechana.
2. In case of Arsas also if it is not responding to Sita, Usnha, Snigdha and Ruksha Upakramas then physician has to treat it as Raktaja Vikara and only Raktavasechana will work.
3. When Gulma is not responding on treating the Tridoshas then it should be considered as Raktaja and only Raktavasechana is advised.
4. If Vata subsides with Snehana, Mardhanadi Upcharas then it is called Upasaya. If it is not subsiding with these Upakramas then it should be considered as Raktaka Dushti.

Role of Anupasaya in Nidanarthakara vyadhi
Vyavaha, Vyavaya, Snana and Chankramana are contradicted in Jwara Mukta till he regains the strength otherwise the consequence will be Punaravartaka Jwara. Taking bath immediately after subsidence of Jwara again causes fever. If the individuals suffering from Pitta Atisara, indulges in Pittala Annapana then it will lead to Raktatisara. If individuals suffering from Rakta Atisara continued to take Pittala Ahara then it will lead to Valipaka. Persons suffering from Pandu if indulge in Pittala Ahara it will lead to Kamala.

Role of Upasaya and Anupasaya in diagnosis
On observing the symptoms Supti, Sanka 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. For eg:
1. Anupasaya in Vatika sula: Sula aggravates after digestion of food in evening time and in cold climate.
3. Anupashaya in Pittaja Sula: Aggravates in afternoon, mid night, during digestion of food and in Sarat ritu.
5. Anupashaya in Kaphaja Sula: Aggravates immediately after food intake, early morning, Sisira and Vasant Ritus.
6. Anupashaya in Parinama sula: The pain occurs during digestion of food.
7. Upashaya in Vatika Parinama sula: Relief of pain by intake of Snigdha and Usnha Padarthas.
10. Upasaya in Kaphaja Parinama sula: Relief of pain by intake of Katu, Tikta Ahara.
11. Anupashaya in Annadrava Sula: Sula would not subside either after digestion or during ingestion or indigestion. Either with Pathya or Apathya Prayoga either with food intake or in fasting.
12. Upashaya in Annadrava Sula: Sula immediately subsides after vomiting.
13. Anupashaya in Vataja Grahani: the person feels discomfort during digestion, and after and gets a doubt of having Hridroga, Pliha Roga or Vatagulma.
15. Sangrahika grahani aggravates during day time (Anupashaya) and Upashaya is Alleviates during night time.
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, Kroda.
20. Upasaya in Bhasmaka roga: feels comfortable after intake of food.
21. Anupashaya in Bhasmaka roga: feels discomfort after the digestion of food.
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.
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.
29. Upasaya in Pittaja Unmada: Person feels comfort in having water and food and likes to live under shade.
32. Upashaya in Vataja Gulma: Subsides immediately after food intake.
33. Anupashayain Pittaja Gulma: aggravates during afternoon, midnight, during digestion and gets (Upasaya) relief by intake of Madhura and Sita Ahara.
34. Upasaya in Asmari and Sarkara: pain subsides immediately after passage of Sarkara through urine.
35. Upasaya in Pakva Sopha: sudden subsidence from pain and relief from complications indicates that Sopha has undergone Paaka.
36. Anupasaya in Pachyamana Sopha: will not feel relief either by sitting or in lying posture.
37. Anupasaya in Sandi Vislista: Severe pain aggravation during night time and persistence of pain throughout the day.
38. Anupasaya in Asthi Viddha: pain will not subside in any posture in bone fracture.
39. Anupashaya in Kanda Bhagna: Person will not feel comfort in any posture.
40. Anupashaya in Visarpa: will not feel relief either by sitting or in lying posture.

**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.
2. When Fever is not responding either to Langhana, Sarpipana, Dugdha Pana, Mansa Rasa Prayogaya then if the person is having adequate strength, muscle and Agni then he has to be treated with Virechana.
3. When fever is not responding to Kashaya, Langhana, light diet etc Ruksha Upacharas then it has to be treated with Ghrita.
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, Mansa Rasa Prayogaya.
5. When Atisara is not responding even after Anuvasaana Vasti, Samsarjana Krama then it should be treated with Piccha Vasti.
6. If Madhatayya is not subsiding with Yukti Yukta Madyapana then it should be stopped and Kshiropana should be initiated.
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.
8. In Drustambha is due to Vata Kapha Doshas, Sitala Jala causes aggravation of Kapha and Vata. But swimming in Sitalafala generates heat. This heat subsides both Vata and Kapha and ultimately the disease gets pacified.

**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.

**Upasaya in treatment aspect:**

In Vataja Sirah Sula therapies Snigdha with Usna nature give more comfort.

**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.

**Upasaya importance**

In Pitta Atisara presence of Ama should be examined basing on Nidana, Upasaya and Akriti. Before commencing treatment for children physician should examine Upasaya. 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 viparirthe/Vyadhi viparirthe/Hetu vyadhi viparirthe.

Basically Upasaya is classified into 6 types:
1) Hetu Viparirtha
2) Vyadhi Viparirtha
3) Hetu Vyadhi Udbhaya Viparirtha
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 Pratyayanika and Dosa Pratyayanika. For example even though Vamana and Langhana are Kaphahara they cannot cure Kapha Gulma. But Oushadhas acting opposite to Vyadhi will also act against Dosa, While subsiding the disease they subside the Dosa also.

But some scholars do not agree with Vapya Chandra. According to them Dosas are considered as Samavaya or Nimitta Karanas for Vyadhi and destruction of these Karanas is necessary for the alleviation of the disease, but destruction of Asamavaya 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 Dosa Dushya Sammurchana, vitiation of Doshas still persists then a question arises how does Vyadhi will alleviate. Here comes the importance of Samavaya and Nimitta karanas, it itself indicates that still these Karanas have to be destructed in order to alleviate disease. This indicates that Dosa pratyanya chikitsa is equally important to Vyadi pratyanya chikitsa.

In certain circumstances the Vyadhi Pratyanya Upacharas may not act against Dosas and Dosa pratyanya upacharas may not act against Vyadhi hence Udbhaya Pratyanya 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 Samavaya, Asamavaya and Nimitta Karanas for its Utpatti/origin. Dosas are considered as Samavaya Karana for Vyadhi, Dosa Dushya Samyoga as Asamavaya Karana and Mithya Ahara Vihara are Nimitta Karanas.

Thus when Samavaya Karana is predominant than Hetu Pratyayanika Chikitsa is preferred. In predominance of Asamavaya Karana Vyadhi Pratyayanika Chikitsa is preferred. In predominance of Nimitta Karana Udbhaya Pratyayanika 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 वातपित्तश्लेष्मण वातपित्तश्लेष्म विषमा which is nothing but Prakupita/ Vishama Dosas cannot be separated from Vyadhi. Thus these Dosas are considered as Samavaya Karana 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 pratyanya chikitsa). For e.g: 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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