Survey study on Ahara as Upashaya and Anupashaya in Amavata

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ABSTRACT

The Human beings are falling prey to various life style disorders, in which the defect in food and lifestyle play a major role. One among such disorder is Amavata. As this disease is chronic in nature. Food, lifestyle and medicine have influence on relieving and aggravating the symptoms of Amavata. Upashaya refers to that which gives relief to the person by the use of Diet, Regimen and Medicine. On the contrary, Anupashaya aggravates the disease. The Upashaya and Anupashaya are effective tools in Ayurveda for diagnosis as well as management of diseases. These same factors when followed improper way aggravates the condition of Amavata. Hence it is useful to identify the Ahara which is Upashaya and Anupashaya of Amavata in order to design preventive measures for further complications.

Key words: Ahara, Amavata, Upashaya, Anupashaya.

INTRODUCTION

There are many lifestyle disorders which require long term medication to keep them under control. The long term medications have the plethora of effects like adverse drug reaction, drug toxicity, financial burden on the patient as Ahara being the Trayopastambha and acting as Pathya which has lesser importance than medicine has key role preventing any life disorder and also to control the severity of the same. Amavata is one such life disorder in which certain Aharadravyas acts as reliving factors (Upashaya) and some other Ahara Dravyas acts as aggravating factors (Anupashaya). Hence by having the knowledge of the foods which have positive as well as negative effects in conditions of Amavata will certainly help the victim to save himself or herself from its severity and even the need for long term medication. With this background a Survey study was conducted on 100 subjects diagnosed as Amavata, the classically mentioned Aharadravyas acting as Upashaya and Anupashaya were confirmed for their effect in the Amavata subjects through the closed end type of questionnaire which was previously validated and standardized using the statistical methods.

The data obtained through the questionnaire survey was applied with statistical methods to establish the Upashaya and Anupashaya effect of Aharadravyas in classics in the context of Amavata out of 21 Aharadravyas mentioned as Upashaya in Amavata, 17 were proved to be having Upashaya effect (%) and out of 28 Aharadravyas mentioned as Anupashaya in Amavata, 27 were proved to be having Anupashaya effect (%).

This observation is limited to geographical conditions of the area of the study which may vary with the place. Hence the results of this study would be an eye opener to educate the subjects of Amavata.
awake from the negative effects of Anupashaya Aharadravyas and to fetch the benefits of the positive effects of the Upashaya Aharadravyas.

**OBJECTIVES OF THE STUDY**

To Identify the Ahara which is Upashaya and Anupashaya in Amavata

**MATERIALS AND METHODS**

The study was hospital based cross-sectional retrospective observational study which was conducted at Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital Hassan, Karnataka, with a sample size of 100. Diagnosed cases of Amavata from OPD and IPD were taken for the study. A questionnaire incorporating various Aharaja Upashaya and Anupashaya which are mentioned in classics for Amavata was prepared. For purpose of analysis, SPSS (Descriptive frequencies, crosstabs and simple Chi-Square) was used.

**Inclusion Criteria**

- Diagnosed cases of Amavata.
- Adult individuals aged above 20 years irrespective of gender.
- Subjects who ever given consent to study.

**Exclusion Criteria**

- Subjects having Mental illness.
- Subjects of aged below 20 years.

**About Questionnaire**

Questionnaire prepared included Ahara which are mentioned under Upashaya and Anupashaya for Amavata. Questionnaire contains only specific Ahara listed in classics and not included Upashaya and Anupashaya effect of Ahara based on the concept of food articles like Guru, Ushna and other properties. In present study patients consuming the mentioned Upashaya and Anupashaya Ahara more than once in 7 days was taken.

<table>
<thead>
<tr>
<th>Yoga Ratnakara</th>
<th>Bhaishajya Ratnavali</th>
<th>Bhavaprakasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rakthashali</td>
<td>Purana shali</td>
<td>Purana shali</td>
</tr>
<tr>
<td>Yava</td>
<td>Usna Ahara</td>
<td>Yava</td>
</tr>
<tr>
<td>Kulattha</td>
<td>Laghu Ahara</td>
<td>Kulattha</td>
</tr>
<tr>
<td>Punarnava</td>
<td>Katu Ahara</td>
<td>Shastikadhamam</td>
</tr>
<tr>
<td>Shruti Sheeta Jala</td>
<td>Tikta Ahara</td>
<td>Lahuna</td>
</tr>
<tr>
<td>Lashuna</td>
<td>Kulatha</td>
<td>Ardraka</td>
</tr>
<tr>
<td>Ardraka</td>
<td>Shruti Sheeta Jala</td>
<td>Sunthi</td>
</tr>
<tr>
<td>Sunthi</td>
<td>Jala</td>
<td>Kodrava</td>
</tr>
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<tr>
<td>Shyamaka</td>
<td>Ardraka</td>
<td>Patola</td>
</tr>
<tr>
<td>Patola</td>
<td>Sunthi</td>
<td>Lavakamamsa</td>
</tr>
<tr>
<td>Jangala Mamsa</td>
<td>Takra</td>
<td></td>
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<tr>
<td></td>
<td>Karavellaka</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Varthaka</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Shigru</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jangala Mamsa</td>
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<table>
<thead>
<tr>
<th>Yoga Ratnakara</th>
<th>Bhaishajya Ratnavali</th>
<th>Bhavaprakasa</th>
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</thead>
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<tr>
<td>Navanna</td>
<td>Viruddhaahara</td>
<td>Upadhika</td>
</tr>
<tr>
<td>Masha</td>
<td>Upadhika</td>
<td>Dushitajala</td>
</tr>
<tr>
<td>Taila</td>
<td>Dushitajala</td>
<td>Dadhi</td>
</tr>
<tr>
<td>Dushita Jala</td>
<td>Dadhi</td>
<td>Ksheera (Apakva)</td>
</tr>
<tr>
<td>Sheeta Jala</td>
<td>Ksheera (Apakva)</td>
<td>Guda</td>
</tr>
</tbody>
</table>
Nutana Madya
Aluka
Dadih
Ksheera (Apakva)
Guda
Matsya
Anupa Mamsa

<table>
<thead>
<tr>
<th>Ahara</th>
<th>Upashaya (Yes)</th>
<th>Upashaya (Yes)</th>
<th>P value</th>
<th>Significance</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Purana Shali</td>
<td>1.8</td>
<td>04</td>
<td>0.27&gt;0.05</td>
<td>NS</td>
<td>46</td>
<td>46%</td>
</tr>
<tr>
<td>Raktha Shali</td>
<td>2.7</td>
<td>13</td>
<td>0.000&lt;0.005</td>
<td>S</td>
<td>21</td>
<td>21%</td>
</tr>
<tr>
<td>Yava</td>
<td>6.6</td>
<td>15</td>
<td>0.000&lt;0.005</td>
<td>S</td>
<td>44</td>
<td>44%</td>
</tr>
<tr>
<td>Kulattha</td>
<td>18.1</td>
<td>27</td>
<td>0.000&lt;0.005</td>
<td>S</td>
<td>67</td>
<td>67%</td>
</tr>
<tr>
<td>Varthaka</td>
<td>9.7</td>
<td>21</td>
<td>0.000&lt;0.005</td>
<td>S</td>
<td>46</td>
<td>46%</td>
</tr>
<tr>
<td>Shigru</td>
<td>7.7</td>
<td>08</td>
<td>0.547&gt;0.005</td>
<td>NS</td>
<td>96</td>
<td>96%</td>
</tr>
<tr>
<td>Patola</td>
<td>16.2</td>
<td>29</td>
<td>0.000&lt;0.005</td>
<td>S</td>
<td>56</td>
<td>56%</td>
</tr>
<tr>
<td>Punar</td>
<td>3.0</td>
<td>11</td>
<td>0.000&lt;0.005</td>
<td>S</td>
<td>27</td>
<td>27%</td>
</tr>
</tbody>
</table>

Table 3: Showing the level of significance between Ahara and Upashaya.

It was seen that the Ahara Dravyas like Raktha Shali, Yava, Kulattha, Varthaka, Patola, Punarnava, Kodrava, Karavellaka, Chanaka, Lasuna, Takra, Vatada, Laghu Ahara, Usna Ahara, Katu Ahara, Tikta Ahara, Usna Jala are statistically significant based upon
P value. Remaining *Ahara Dravyas* like *Purana Shali*, *Shigru*, *Shunti*, *Shunti* wet are statistically not significant based upon P value.

### Table 4: Showing the level of Significance between *Ahara* and *Anupashaya*

<table>
<thead>
<tr>
<th>Ahara</th>
<th>Anupashaya (Yes)</th>
<th>Anupashaya (Yes)</th>
<th>P value</th>
<th>Significance</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Expected count</td>
<td>Observed count</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nava Shali</td>
<td>54</td>
<td>54</td>
<td>0.000&lt;0 .005</td>
<td>S</td>
<td>54</td>
<td>54 %</td>
</tr>
<tr>
<td>Masha</td>
<td>27.2</td>
<td>32</td>
<td>0.000&lt;0 .005</td>
<td>S</td>
<td>85</td>
<td>85 %</td>
</tr>
<tr>
<td>Upodhi ka</td>
<td>0.7</td>
<td>04</td>
<td>0.000&lt;0 .005</td>
<td>S</td>
<td>17</td>
<td>17 %</td>
</tr>
<tr>
<td>Dadhi</td>
<td>47</td>
<td>56</td>
<td>0.000&lt;0 .005</td>
<td>S</td>
<td>84</td>
<td>84 %</td>
</tr>
<tr>
<td>Ksheera</td>
<td>75</td>
<td>75</td>
<td>0.000&lt;0 .005</td>
<td>S</td>
<td>75</td>
<td>75 %</td>
</tr>
<tr>
<td>Guda</td>
<td>5.5</td>
<td>14</td>
<td>0.000&lt;0 .005</td>
<td>S</td>
<td>39</td>
<td>39 %</td>
</tr>
<tr>
<td>Fish with Curd</td>
<td>0.1</td>
<td>03</td>
<td>0.000&lt;0 .005</td>
<td>S</td>
<td>03</td>
<td>03 %</td>
</tr>
<tr>
<td>Fish with Milk</td>
<td>0.1</td>
<td>03</td>
<td>0.000&lt;0 .005</td>
<td>S</td>
<td>03</td>
<td>03 %</td>
</tr>
<tr>
<td>Salt with Milk</td>
<td>0.5</td>
<td>07</td>
<td>0.000&lt;0 .005</td>
<td>S</td>
<td>07</td>
<td>07 %</td>
</tr>
<tr>
<td>Sour fruits with Milk</td>
<td>4.6</td>
<td>17</td>
<td>0.000&lt;0 .005</td>
<td>S</td>
<td>27</td>
<td>27 %</td>
</tr>
</tbody>
</table>

- Sour fruits before milk: 18.9, 42, 0.000<0 .005, S, 45, 45 %
- Sour fruits after milk: 12.3, 28, 0.000<0 .005, S, 44, 44 %
- Milk shakes from fruits: 0.3, 03, 0.000<0 .005, S, 09, 09 %
- Mango milk shake: 1.1, 07, 0.000<0 .005, S, 16, 16 %
- Banana milk shake: 1.2, 10, 0.000<0 .005, S, 12, 12 %
- Mixed fruit juice: 0.6, 08, 0.000<0 .005, S, 08, 08 %
- Panasa: 9.6, 24, 0.000<0 .005, S, 40, 40 %
- Ice cream: 3.2, 18, 0.000<0 .005, S, 18, 18 %
- Pickle: 36.3, 49, 0.000<0 .005, S, 74, 74 %
- Matsya: 4.7, 10, 0.000<0 .005, S, 47, 47 %
- Jangala Mamsa: 0.6, 08, 0.000<0 .005, S, 08, 08 %
- Bird meat: 3.9, 11, 0.000<0 .005, S, 35, 35 %
- Guru Ahara: 4.6, 20, 0.000<0 .005, S, 71, 71 %
It was seen that 67% of patients were consuming Kulattha, for which the observed Chi square value was 21 which was more than the expected value. This confirms the significance of Upashaya effect of Kulattha (p value 0.000). The Guna of Kulattha attributed for its Upashaya effect is its Laghu, Agni Deepana Guna.\[11\]

It was seen that 46% of patients were consuming Varthaka, for which the observed Chi square value was 21 which was more than the expected value. This confirms the significance of Upashaya effect of Varthaka (p value 0.000). The Guna of Varthaka attributed for its Upashaya effect is its Laghu, Kaphavat天下 Guna.\[12\]

It was seen that 56% of patients were consuming Patola, for which the observed Chi square value was 29 which was more than the expected value. This confirms the significance of Upashaya effect of Patola (p value 0.000). The Guna of Patola attributed for its Upashaya effect is its Shothahara, Dipana, Kaphavat天下 Guna.\[13\]

It was seen that 27% of patients were consuming Punarnava, for which the observed Chi square value was 11 which was more than the expected value. This confirms the significance of Upashaya effect of Punarnava (p value 0.000). The Guna of Punarnava attributed for its Upashaya effect is its Shothahara Guna.\[14\]

It was seen that 07% of patients were consuming Kodrava, for which the observed Chi square value was 05 which was more than the expected value. This confirms the significance of Upashaya effect of Kodrava (p value 0.000). The Guna of Kodrava attributed for its Upashaya effect is its Kaphahara Guna.\[15\]

It was seen that 45% of patients were consuming Karavellaka, for which the observed Chi square value was 41 which was more than the expected value. This confirms the significance of Upashaya effect of Karavellaka (p value 0.000). The Guna of Karavellaka attributed for its Upashaya effect is its Agni Deepana, Shothahara Guna.\[16\]
It was seen that 41% of patients were consuming *Chanaka*, for which the observed Chi square value was 23 which was more than the expected value. This confirms the Significance of *Upashaya* effect of *Chanaka* (p value 0.000). The *Guna* of *Chanaka* attributed for its *Upashaya* effect is its *Shothahara Guna*.[17]

It was seen that 100% of patients were consuming *Lashuna*, for which the observed Chi square value was 39 which was more than the expected value. This confirms the significance of *Upashaya* effect of *Lashuna* (p value 0.000). The *Guna* of *Lashuna* attributed for its *Upashaya* effect is its *Agnideepana Guna*.[18]

It was seen that 94% of patients were consuming *Takra*, for which the observed Chi square value was 79 which was more than the expected value. This confirms the significance of *Upashaya* effect of *Takra* (p value 0.000). The *Guna* of *Takra* attributed for its *Upashaya* effect is its *Laghu, Agni Deepana Guna*.[19]

It was seen that 35% of patients were consuming *Vatada*, for which the observed Chi square value was 18 which was more than the expected value. This confirms the significance of *Upashaya* effect of *Vatada* (p value 0.000). The *Guna* of *Vatada* attributed for its *Upashaya* effect is its *Vataphara Guna*.[20]

It was seen that 57% of patients were consuming *Laghu Ahara*, for which the observed Chi square value was 04 which was more than the expected value. This confirms the significance of *Upashaya* effect of *Laghu Ahara* (p value 0.000). The *Guna* of *Laghu Ahara* attributed for its *Upashaya* effect is its *Laghu Guna*.

It was seen that 57% of patients were consuming *Usna Ahara*, for which the observed Chi square value was 13 which was more than the expected value. This confirms the significance of *Upashaya* effect of *Katu Ahara* (p value 0.000). The *Guna* of *Katu Ahara* attributed for its *Upashaya* effect is its *Kaphahara Guna*.

It was seen that 57% of patients were consuming *Tikta Ahara*, for which the observed Chi square value was 17.5 which was more than the expected value. This confirms the significance of *Upashaya* effect of *Usna Jala* (p value 0.000). The *Guna* of *Usna Jala* attributed for its *Upashaya* effect is its *Agnideepana Guna*.[22]

Discussion on the role of *Ahara* as *Anupashaya*

It was seen that 54% of patients were consuming *Nava Shali*, for which the observed Chi square value was 54 which was more than the expected value. This confirms the Significance of *Anupashaya* effect of *Nava Shali* (p value 0.000). The *Guna* of *Nava Shali* attributed for its *Anupashaya* effect is its *Guru Guna*.[23]

It was seen that 85% of patients were consuming *Masha*, for which the observed Chi square value was 32 which was more than the expected value. This confirms the significance of *Anupashaya* effect of *Masha* (p value 0.000). The *Guna* of *Masha* attributed for its *Anupashaya* effect is its *Vatakara Guna*.[24]

It was seen that 17% of patients were consuming *Upodhika*, for which the observed Chi square value was 04 which was more than the expected value. This confirms the significance of *Anupashaya* effect of *Upodhika* (p value 0.000). The *Guna* of *Upodhika* attributed for its *Anupashaya* effect is its *Guru, Snigdha, Kaphakara Guna*.[23]

It was seen that 75% of patients were consuming *Ksheera*, for which the observed Chi square value was
75 which was more than the expected value. This confirms the significance of Anupashaya effect of Ksheera (p value 0.000). The Guna of Ksheera attributed for its Anupashaya effect is its Guru, Kaphakara Guna.\[26\]

It was seen that 84% of patients were consuming Dadhi, for which the observed Chi square value was 56 which was more than the expected value. This confirms the significance of Anupashaya effect of Dadhi (p value 0.000). The Guna of Dadhi attributed for its Anupashaya effect is its Guru, Kaphakara Guna.\[27\]

It was seen that 39% of patients were consuming Guda, for which the observed Chi square value was 14 which was more than the expected value. This confirms the significance of Anupashaya effect of Guda (p value 0.000). The Guna of Guda attributed for its Anupashaya effect is its Guru Guna.\[28\]

It was seen that 03% of patients were consuming Fish with curd, for which the observed Chi square value was 3 which was more than the expected value. This confirms the significance of Anupashaya effect of Fish with curd (p value 0.000). The Guna of Fish with curd attributed for its Anupashaya effect is its Guru, Kaphakara Guna.

It was seen that 03% of patients were consuming Fish with milk, for which the observed Chi square value was 03 which was more than the expected value. This confirms the significance of Anupashaya effect of Fish with milk (p value 0.000). The Guna of Fish with milk attributed for its Anupashaya effect is its Guru, Kaphakara Guna.

It was seen that 07% of patients were consuming Salt with milk, for which the observed Chi square value was 07 which was more than the expected value. This confirms the significance of Anupashaya effect of Salt with milk (p value 0.000). The Guna of Salt with milk attributed for its Anupashaya effect is its Vatakara Guna.

It was seen that 27% of patients were consuming Sour fruits with milk, for which the observed Chi square value was 17 which was more than the expected value. This confirms the significance of Anupashaya effect of Sour fruits with milk (p value 0.000). The Guna of Sour fruits with milk attributed for its Anupashaya effect is its Guru, Vatakara Guna.

It was seen that 45% of patients were consuming Sour fruits before milk, for which the observed Chi square value was 42 which was more than the expected value. This confirms the significance of Anupashaya effect of Sour fruits before milk (p value 0.000). The Guna of Sour fruits before milk attributed for its Anupashaya effect is its Guru, Kaphakara Guna.

It was seen that 44% of patients were consuming Sour fruits after milk, for which the observed Chi square value was 28 which was more than the expected value. This confirms the significance of Anupashaya effect of Sour fruits after milk (p value 0.000). The Guna of Sour fruits after milk attributed for its Anupashaya effect is its Guru, Kaphakara Guna.

It was seen that 09% of patients were consuming Milk shakes from fruits, for which the observed Chi square value was 03 which was more than the expected value. This confirms the significance of Anupashaya effect of Milk shakes from fruits (p value 0.000). The Guna of Milk shakes from fruits attributed for its Anupashaya effect is its Guru, Kaphakara Guna.

It was seen that 16% of patients were consuming Mango milk shake, for which the observed Chi square value was 07 which was more than the expected value. This confirms the significance of Anupashaya effect of Mango milk shake (p value 0.000). The Guna of Mango milk shake attributed for its Anupashaya effect is its Guru, Kaphakara Guna.

It was seen that 12% of patients were consuming Banana milk shake, for which the observed Chi square value was 10 which was more than the expected value. This confirms the significance of Anupashaya effect of Banana milk shake (p value 0.000). The Guna of Banana milk shake attributed for its Anupashaya effect is its Guru, Kaphakara Guna.

It was seen that 08% of patients were consuming Mixed fruit juice, for which the observed Chi square value was 08 which was more than the expected
value. This confirms the significance of Anupashaya effect of Mixed fruit juice (p value 0.000). The Guna of Mixed fruit juice attributed for its Anupashaya effect is its Guru, Kaphakara Guna.[39]

It was seen that 40% of patients were consuming Panasa, for which the observed Chi square value was 24 which was more than the expected value. This confirms the significance of Anupashaya effect of Panasa (p value 0.000). The Guna of Panasa attributed for its Anupashaya effect is its Guru Guna.[40]

It was seen that 18% of patients were consuming Icecream, for which the observed Chi square value was 18 which was more than the expected value. This confirms the significance of Anupashaya effect of Icecream (p value 0.000). The Guna of Icecream attributed for its Anupashaya effect is its Vatakara Guna.[41]

It was seen that 74% of patients were consuming Pickle, for which the observed Chi square value was 49 which was more than the expected value. This confirms the significance of Anupashaya effect of Pickle (p value 0.000). The Guna of Pickle attributed for its Anupashaya effect is its Vatakara Guna.

It was seen that 47% of patients were consuming Matsya, for which the observed Chi square value was 10 which was more than the expected value. This confirms the significance of Anupashaya effect of Matsya (p value 0.000). The Guna of Matsya attributed for its Anupashaya effect is its Guru, Kaphakara Guna.

It was seen that 08% of patients were consuming Jangalamamsa, for which the observed Chi square value was 08 which was more than the expected value. This confirms the significance of Anupashaya effect of Jangalamamsa (p value 0.000). The Guna of Jangalamamsa attributed for its Anupashaya effect is its Guru Guna.

It was seen that 35% of patients were consuming Bird meat, for which the observed Chi square value was 11 which was more than the expected value. This confirms the significance of Anupashaya effect of Bird meat (p value 0.000). The Guna of Bird meat attributed for its Anupashaya effect is its Guru Guna.[42]

It was seen that 71% of patients were consuming Guru Ahara, for which the observed Chi square value was 20 which was more than the expected value. This confirms the significance of Anupashaya effect of Guru Ahara (p value 0.000). The Guna of Guru Ahara attributed for its Anupashaya effect is its Guru Guna.

It was seen that 57% of patients were consuming Seeta Ahara, for which the observed Chi square value was 19 which was more than the expected value. This confirms the significance of Anupashaya effect of Seeta Ahara (p value 0.000). The Guna of Seeta Ahara attributed for its Anupashaya effect is its Vatakara Guna.

It was seen that 57% of patients were consuming Amla Ahara, for which the observed Chi square value was 59 which was more than the expected value. This confirms the significance of Anupashaya effect of Amla Ahara (p value 0.000). The Guna of Amla Ahara attributed for its Anupashaya effect is its Vatakara Guna.

It was seen that 69% of patients were consuming Snigdha Ahara, for which the observed Chi square value was 11 which was more than the expected value. This confirms the significance of Anupashaya effect of Snigdha Ahara (p value 0.000). The Guna of Snigdha Ahara attributed for its Anupashaya effect is its Guru Guna.

It was seen that 73% of patients were consuming Madhura Ahara, for which the observed Chi square value was 4 which was more than the expected value. This confirms the significance of Anupashaya effect of Madhura Ahara (p value 0.000). The Guna of Madhura Ahara attributed for its Anupashaya effect is its Guru Guna.[43]

**CONCLUSION**

Current study entitled ‘Survey Study on Ahara as Upashaya and Anupashaya in Amavata’ was done with an objective - to know the Ahara which is Upashaya and Anupashaya in Amavata’. This study
can be useful in future to create awareness in Ahara which is Upashaya and Anupashaya in Amavata patients and will be useful to promote and propagate Ayurveda Ahara concepts by means of different health educational tools. The Diagnosed cases of Amavata can be advised regarding usage of Upashaya Ahara and to avoid Anupashaya Ahara to improve their quality of health. The varieties of food preparations can be taught to them using Upashaya Ahara Dravyas in their regular diet pattern Ex- Yava, Kulattha, Lashuna, Takra and others. The usage of Upashaya Ahara will surely help them to reduce the intensity of disease pathology and thus food becomes their medicine (Let food be the medicine). When person follows Hita Ahara there is no need of medicines. In the same way if he doesn’t follow Pathya Ahara then medicine is of no use. It is clear from this study that people are aware about the effectives of the Ahara in both health and disease. But they are unaware of certain facts regarding food like Samskara, Kala, Mathra, which may alter the good quality of food substances. This rises the need for education of the community regarding the properties of food substances, methods of preparations and mode of usage, as per the principles of Ayurveda dietetics. Thus the outcome of this study will help to educate the subjects of Amavata regarding the effect of food in relieving the disease (Upashaya) and deteriorating the disease (Anupashaya). This will surely help them in improving the quality of their health by decreasing the intensity of the disease pathology.

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