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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.^[1] *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*).^[2] 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*. To keep

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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 1: List of *Upashaya Ahara* found in *Amavata* according to different *Acharya* [3],[4],[5]

<i>Yogaratanakara</i>	<i>Bhaishajya Ratnavali</i>	<i>Bhavaprakasa</i>
<i>Rakthashali</i>	<i>Purana shali</i>	<i>Purana shali</i>
<i>Yava</i>	<i>Usna Ahara</i>	<i>Yava</i>
<i>Kulattha</i>	<i>Laghu Ahara</i>	<i>Kulattha</i>
<i>Punarnava</i>	<i>Katu Ahara</i>	<i>Shastikadhanyam</i>
<i>Shruta Sheeta Jala</i>	<i>Tikta Ahara</i>	<i>Lashuna</i>
<i>Lashuna</i>	<i>Kulatha</i>	<i>Ardra</i>
<i>Ardra</i>	<i>Shruta Sheeta Jala</i>	<i>Sunthi</i>
<i>Sunthi</i>	<i>Shunti Siddha Jala</i>	<i>Kodrava</i>
<i>Kodrava</i>	<i>Lashuna</i>	<i>Kodrava</i>
<i>Shyamaka</i>	<i>Ardra</i>	<i>Patola</i>
<i>Patola</i>	<i>Sunthi</i>	<i>Lavakamamsa</i>
<i>Jangala</i>	<i>Takra</i>	
<i>Mamsa</i>	<i>Karavellaka</i>	
	<i>Varthaka</i>	
	<i>Shigru</i>	
	<i>Jangala</i>	
	<i>Mamsa</i>	

Table 2: List of *Anupashaya Ahara* found in *Amavata* according to different *Acharyas* [6],[7],[8]

<i>Yogaratanakara</i>	<i>Bhaishajya Ratnavali</i>	<i>Bhavaprakasa</i>
<i>Navanna</i>	<i>Viruddaahara</i>	<i>Upodhika</i>
<i>Masha</i>	<i>Upodhika</i>	<i>Dushitajala</i>
<i>Taila</i>	<i>Dushitajala</i>	<i>Dadhi</i>
<i>Dushita Jala</i>	<i>Dadhi</i>	<i>Ksheera (Apakva)</i>
<i>Sheeta Jala</i>	<i>Ksheera (Apakva)</i>	<i>Guda</i>

<i>Nutana Madya</i>	<i>Guda</i>	<i>Matsya</i>
<i>Aluka</i>	<i>Matsya</i>	<i>Anupa Mamsa</i>
<i>Dadhi</i>	<i>AnupaMamsa</i>	
<i>Ksheera (Apakva)</i>		
<i>Guda</i>		
<i>Matsya</i>		
<i>Anupa Mamsa</i>		

OBSERVATIONS AND RESULTS

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

Ahara	Upashaya (Yes) Expected count	Upashaya (Yes) Observed count	P value	Significance	Frequency	%
<i>Purnana Shali</i>	1.8	04	0.27>0.005	NS	46	46%
<i>Rakthashali</i>	2.7	13	0.000<0.005	S	21	21%
<i>Yava</i>	6.6	15	0.000<0.005	S	44	44%
<i>Kulattha</i>	18.1	27	0.000<0.005	S	67	67%
<i>Varthaka</i>	9.7	21	0.000<0.005	S	46	46%
<i>Shigru</i>	7.7	08	0.547>0.005	NS	96	96%
<i>Patola</i>	16.2	29	0.000<0.005	S	56	56%
<i>Punarnava</i>	3.0	11	0.000<0.005	S	27	27%

<i>Punarnava</i>			005			%
<i>Kodrava</i>	0.4	5	0.000<0.005	S	07	07%
<i>Karavellaka</i>	18.5	41	0.000<0.005	S	45	45%
<i>Chanaka</i>	9.4	23	0.000<0.005	S	41	41%
<i>Lasuna</i>	39	39	0.000<0.005	S	100	100%
<i>Shunti (dry)</i>	9.9	13	0.31>0.005	NS	76	76%
<i>Shunti (wet)</i>	42.1	43	0.215>0.005	NS	98	98%
<i>Takra</i>	74.3	79	0.000<0.005	S	94	94%
<i>Vatada</i>	6.3	18	0.000<0.005	S	35	35%
<i>Laghu Ahara</i>	0.6	04	0.000<0.005	S	57	57%
<i>Usna Ahara</i>	3.5	13	0.000<0.005	S	57	57%
<i>Katu Ahara</i>	5.5	13	0.000<0.005	S	55	55%
<i>Tikta Ahara</i>	5.7	8.0	0.000<0.005	S	57	57%
<i>Usna Jala</i>	08	17.5	0.000<0.005	S	88	88%

It was seen that the Ahara Dravyas like Rakthashali, 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 Statically not significant based upon P value.

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

Ahara	Anupashaya (Yes) Expected count	Anupashaya (Yes) Observed count	P value	Significance	Frequency	%
Nava Shali	54	54	0.000<0.005	S	54	54%
Masha	27.2	32	0.000<0.005	S	85	85%
Upodhika	0.7	04	0.000<0.005	S	17	17%
Dadhi	47	56	0.000<0.005	S	84	84%
Ksheera	75	75	0.000<0.005	S	75	75%
Guda	5.5	14	0.000<0.005	S	39	39%
Fish with Curd	0.1	03	0.000<0.005	S	03	03%
Fish with Milk	0.1	03	0.000<0.005	S	03	03%
Salt with Milk	0.5	07	0.000<0.005	S	07	07%
Sour fruits with Milk	4.6	17	0.000<0.005	S	27	27%

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%

Seeta Ahara	3.0	19	0.000<0 .005	S	57	57 %
Amla Ahara	36	59	0.000<0 .005	S	57	57 %
Snigdha Ahara	2.7	11	0.000<0 .005	S	69	69 %
Madhura Ahara	0.2	04	0.000<0 .005	S	73	73 %
Dushit ajala	19	11	0.4 > 0.005	NS	32	32 %

It was seen that the Ahara Dravyas like Nava Shali, Masha, Upodhika, Dadhi, Ksheera, Guda, Fish with curd, Fish with milk, Salt with milk, Sour fruits with milk, Sour fruits before milk, Sour fruits after milk, Milk shakes from fruits, Mango milk shake, Banana milk shake, Mixed fruit juice, Panasa, Icecream, Pickle, Matsya, Jangala Mamsa, Birdmeat, Guru Ahara, Seeta Ahara, Amla Ahara, Snigdha Ahara, Madhura Ahara are Statically significant based upon P value significant. Remaining Ahara Dravya Dushita Jala is Statically not significant based upon P value.

DISCUSSION

Discussion on the role of Ahara as Upashaya

It was seen that 21% of patients were consuming Raktha Shali, for which the observed Chi square value was 13 which was more than the expected value. This confirms the significance of Upashaya effect of Raktha Shali (p value 0.000). The Guna of Raktha Shali attributed for its Upashaya effect is its Laghu, Agni Deepana Guna.^[9]

It was seen that 44% of patients were consuming Yava, for which the observed Chi square value was 15 which was more than the expected value. This confirms the significance of Upashaya effect of Yava (p value 0.000). The Guna of Yava attributed for its Upashaya effect is its Agni Deepana Guna.^[10]

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, Kaphavatahara 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, Kaphavatahara 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 *Vatahara 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 *Usna Ahara* (p value 0.000). The *Guna* of *Usna Ahara* attributed for its *Upashaya* effect is its *Agnideepana Guna*.

It was seen that 55% of patients were consuming *Katu 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 8 which was more than the expected value. This confirms the significance of *Upashaya* effect of *Tikta Ahara* (p value 0.000). The *Guna* of *Tikta Ahara* attributed for its *Upashaya* effect is its *Kaphahara Guna*.^[21]

It was seen that 88% of patients were consuming *Usna Jala*, 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*.^[25]

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*.^[29]

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*.^[30]

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*.^[31]

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*.^[32]

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*.^[33]

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 effectiveness 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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