



## CRITICAL ANALYSIS OF UPASHAYA AS A DIAGNOSTIC TOOL IN ANNAVAHASROTO VIKARAS- A LITERARY STUDY

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### ABSTRACT:

*Trisuutra Ayurveda* emphasized in the classics – *Hetu, Linga, Aushadha Gnana* forms the baseline for analyzing and evaluating the health and disease in an individual. The diagnosis of a disease is to be done by examination of the disease as well as the patient. *Roga Pariksha* is through *Nidana Panchakas- Nidana, Purvarupa, Rupa, Upashaya, Samprapti*. *Upashaya* is an apparatus which is used to consider the obscured clinical condition which is a prerequisite for diagnosis. *Annavaahasroto Vikaras* ascend from the *Mula Sthana -Amashaya* and *Vamabhaga* of *Parshva* due to faculty practice of food regimen, as *Annavaahasroto Vyadhis- Amalapitta, Grahani, Shula, Atisara, Chardi* etc are encountered day in out of clinical practice it is indispensable to scrutinize the etiological factors, signs and symptoms, its diagnosis for accurate management. Exploration of *Annavaahasroto Vyadhis* by means of *Upashaya* is vital as the diseases has to be understood by the *Dosha, Sthana, Prathyatma Lakshana, Dosha Gati, Roga Marga* as the symptomatology of the same concurs. The present study aims at to scientifically analyze and utilize practically the concept of *Upashaya* mentioned in the classics under the heading of *Nidana, Purvapa* and *Rupa Avastha* of *Annavaaha Srotovikaras*. Hence an effort is made in the present work to understand scientifically the concept of *Upashaya* stated in the classics which can be readily applied in the clinical practice.

**Keywords:** *Upashaya, Annavaahasroto Vyadhi*

## INTRODUCTION

Ayurvedic diagnostic tools includes *Roga Pariskha* (patient diagnosis) and *Rogi Pariksha* <sup>[1]</sup> (diagnosis of disease) formerly instructing the management. *Rogi Pariksha* can be assessed by *Dashavidha Pariksha* (tenfold examinations), *Trividha Pariksha* (three fold examinations) etc. while *Roga Pariksha* is mainly understood by *Nidana Panchaka* (diagnosis tools). *Acharya Charaka* has stated that “*Rogam adaou pariksheta tato anantaram aushadham*” <sup>[2]</sup> i.e., without the appropriate analysis of the *Avastha* (status) of the patient, the considerate of the exact progression of the disease and what factors influence the exhibition of the disease, recommending the treatment ascertained to be futile.

Disease manifests by practice of *Nidana* (causative factor), as a resultant the physiological operative *Doshas* (humors) gets vulnerable further leading to vitiation of the *Dushyas* (bodily tissues and metabolic wastes). Those components that facilitates the *Nidana*, *Dosha*, *Dushya* in the direction of expression of disease in the body is known as *Vikara Vighatakara Bhava* <sup>[3]</sup>. The strength of association of the *Nidana*, *Dosha* and *Dushya* and influence of interval determines the nature and degree of severity of the disease. For instance, the disease will surely occur within a short span presenting with severe symptoms. In spite of these factors being favorable for disease manifestation in the body, one’s own *Vyadhikshamatva*<sup>[4]</sup> (capacity to combat the illness) and *Bala* (strength to resist the incidence) plays a vital role. If the person has *Vyadhikshamatva* and is

*Balavan* (strong person), they will be able to ward of the disease with least effects.

Ayurveda principles intricate the concept of *Trisutra* <sup>[5]</sup> which comprises of *Hetu* (etiological factors), *Linga* (signs & symptoms) and *Aushadha* (medication). Analyzing the cause and clinical features of disease will lead to the thoughtful administration of the most positive prescription in curative of the disease. All this boils down to preserving the *Dhatusamyata* <sup>[6]</sup> (homeostasis) of an individual, this positions the target of *Ayurveda*. Henceforth valuation of the ailment and the ailing by *Roga* and *Rogi Pariksha* becomes crucial. Examining a disease and understanding the phase of its expression by inspecting, palpating and questioning the patient, concluding the sort of *Dosha* that has been vitiated by analyzing the prodromal symptoms, clinical manifestation and thus arriving at the comprehensive pathogenesis is implicit by gauging the *Nidana Panchakas*.

*Nidana Panchakas* are known as *Vyadhi Bhodakas* <sup>[7]</sup> (disease indicator) as they are strategic in considerate in the expression of the disease. They include *Nidana* (etiological factors), *Purvarupa* (prodromal symptoms), *Rupa* (signs and symptoms), *Upashaya – Anupashaya* (exploratory methods) and *Samprapti* (etio-pathogenesis). After scrutinizing the disease with the above said tools, the idea of *Dosha* (humors) majorly involved, the *Dosha Sthana* (location), its *Guna* (qualities) and *Karma* (functions) , extent of *Dosha-Dushya Sammurchana* <sup>[8]</sup> (amalgamation of vitiated humors with susceptible tissues), status of *Agni* (digestive fire) are certainly detected. This acquaintance

paves way for implementing the precise treatment protocol that enables in the cessation of *Samprapti* (pathogenesis) efficiently and effectively ensuring the non-recurrence of that specific disease deprived of any complications.

The 4th instrument of *Nidana Panchakas*, is *Upashaya*. The utility of *Upashaya* arises when the manifestation, signs and symptoms of a disease are unclear. While most of the diseases can be diagnosed by the other 4 tools, understanding *Upashaya-Anupashya* becomes critical in diseases that have concealed clinical features or for characteristic 2 diseases having analogous presentations<sup>[9]</sup>. In current periods, unsuitable diet practices, inactive routines and ecological influences have amplified in the expression of diseases due to vitiation of *Srotas*<sup>[10]</sup>. *Srotas* are the anatomical and physiological passages that transport metabolic contents throughout the body -*Sraavanat Srotamsi*<sup>[11]</sup> *Annavaaha Srotas* are those channels that carry the *Anna* (food). *Acharya Charaka* mentions the *Mula Sthana*<sup>[12]</sup> (anatomical sites) of *Annavaaha Srotas* as *Amashaya* (stomach) and *Vama Parshva* (left flank position).

Diseases of *Annavaaha Srotas* are exhibited primarily due to inappropriate ingestion of diet. It can be due to disproportionate feeding, at asymmetrical intervals or consumption of additional disagreeable food regimen<sup>[13]</sup>. *Acharyas* have cited that suitable ways and means of intake of cooked food is essential for nourishment of both body and mind. The amount of food should be consumed only after assessing ones *Sauhitya* (satisfaction) *Matra*<sup>[14]</sup>. If one ingests disproportionate quantities of food, it causes

vitiation of all *Doshas* while if insufficient quantities are consumed, it can cause significant diminution of strength, complexion leading to malnourishment, vitiation of *Agni* (digestive fire). It is said that "*Rogah sarve api mandagnau*"<sup>[15]</sup> which means that all diseases stem due to the discrepancy of gastrointestinal vigor. This imbalance may occur due to less or no consumption of food, having next meal with digestion of previously consumed meal, food consumed in irregular amounts and at irregular intervals, consumption of substantial, arid, cold, spoiled foods exceptionally, improper administration of *Vamana* (emesis therapy), *Virechana* (purgation therapy), *Snehapana* (oleation therapy) as a resultant even foods easy for breakdown don't get digested and this undigested food gets agitated into *Visharupa* (poisonous)<sup>[16]</sup>. Common symptoms like anorexia, loss of appetite, indigestion and vomiting are observed<sup>[17]</sup>. *Annavaaha Srotodushti* manifests diseases of the gastrointestinal tract like *Alasaka* (delayed and obstructive digestive process), *Visuchika* (acute gastroenteritis), *Shula* (abdominal pain), *Grahani* (mal-absorption syndrome), *Bhasmakaroga* (insatiable appetite), *Gulma* (abdominal tumor), *Udara* (generalized distention of abdomen, ascites), *Chardi* (vomiting) and *Arshas* (hemorrhoids). This study aims to evaluate *Upashaya* mentioned in *Annavaaha Srotovikaras* under the heading of *Nidana*, *Purvapa* and *Rupa Avastha* as a tool for diagnosis.

The objectives of this literary work is to utilize *Upashaya* mentioned in *Annavaaha Srotovikaras* as a diagnostic tool in everyday clinical practice.

## MATERIALS AND METHODS

Based upon the treatises - *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya* and *Madhava Nidana*, the present study attempts to understand the role of *Upashaya* in understanding the state and stage of the *Annavaaha Srotas* (gastro-intestinal tract) *Vyadhi* w.r.t. diagnostic principles. References from *Charaka Samhita Nidana Sthana* and *Chikitsa Sthana*, *Sushruta Samhita Nidana Sthana*, *Chikitsa Sthana* and *Uttara Tantra*, *Ashtanga Hridaya Nidana Sthana* and *Madhava Nidana* are considered.

## DISCUSSION

*Upashaya* is defined as “*Vyadhi jnana hetu*” according to *Vaidyaka Shabda Sindhu* <sup>[18]</sup>. It gives complete knowledge about the manifestation of the disease and helps to identify the hidden symptoms. *Acharya Vagbhata* has coined *Upashaya* as “*Vyadhi Satmya*” <sup>[19]</sup> (applicable to disease). It is the state that gives happiness or a state of comfort to the body by relieving the disease or merely the symptoms of the disease. Administering *Ahara*, *Vihara* (diet and regimen) opposite to the qualities of the disease or most of the time, opposite to the cause of the disease is called as *Vyadhi Satmya*. *Acharya Chakrapani* states *Upashaya* as a treatment modality by itself <sup>[20]</sup>. It is used when the symptomology intersections with 2 or more diseases and makes it complex for the physician in diagnosing the disease or when the symptoms are concealed and challenging to elicit.

## TYPES OF UPASHAYA

There are totally 18 types <sup>[21]</sup>. It is broadly classified as *Viparita* and *Viparitarthakari*.

They are further classified as *Hetu*, *Vyadhi* and *Ubhaya* (both). Each of this division can be tackled by 3 forms: *Ahara*, *Vihara* and *Aushada*. This form of classification is done as there are mainly only three methods of confronting a disease- by diet, physical activity, and medicine. Hence only these three are expounded and clinically applied.

Acquiescent of 18 types of *Upashaya* is relevant by evaluating the status and stage of the disease and whether we can obtain relief by administering contrary to the cause of the disease (*Hetu Viparita*), equivalent as the cause of the disease (*Hetu Viparitarthakari*), contradictory to the disease (*Vyadhi Viparita*), same as the disease (*Vyadhi Viparitarthakari*), both *Hetu-Vyadhi Viparita* and *Hetu-Vyadhi Viparitarthakari*.

The same classification of *Upashaya* can be understood and examined in *Annavaaha srotovikaras* with the following examples <sup>[22]</sup>. In *Atisara* (diarrhoea), *Sthambana* (hindering therapy) treatment is advised using medicinal drugs like *Patha* (*Cissampelos pariera* Linn.) to stop excessive movement of small intestine peristalsis and hence passage of loose stools. This is *Vyadhi Viparita Upashaya*.

In *Chardi* (vomiting), *Madanaphala* (*Randia spinosa* (Thunb.) Poir.) is prescribed to induce vomiting. This is done so as to remove out the accumulated *Samadosha* from the body. This is *Vyadhi Viparitarthakari Upashaya*.

## UPASHAYA AND CHIKITSA

*Upashaya* aids in authorizing the disease. It is a pilot/ experimental method adopted by a physician and could probably aggravate the condition instead of giving relief, unlike *Chikitsa* which is a set of well-

organized techniques that the physician plans to make certain in eliminating the disease. While in *Upashaya* either *Ahara*, *Vihara* or *Aushadha* is assumed, in *Chikitsa* all 3 are simultaneously adopted.

#### **UPASHAYA AND PATHYA** <sup>[23]</sup>

*Pathya* (appropriate diet) is defined as the *Ahara* which is conducive and wholesome to the tissues of the body and agreeable to the cognizance <sup>[24]</sup>. *Pathya* upholds the well-being of a person ensuring normal functioning of the cells, tissues, organs and nourishment of the mind, intellect by anticipation of ailments and concurrently helps restoration of the abnormalities that possibly will occur in the body due to declined *Vyadhikshmatva* or vitiation of *Doshas*. One may associate *Upashaya* as *Pathyakara* (favorable) as equally the terms are directly associated with the wellbeing of unhealthy. Still the variance is *Pathya* which is part of management, mostly concerned with the diet and lifestyle of the person. It is prescribed during continuance of the disease and to be continued until the ailment vanishes and for prohibiting recurrence of the disease. *Pathya* is known as fractional management, without which treatment becomes futile. While *Upashaya* is *Vyadhi Vinishchaya* i.e., it maps out the disease and the treatment modality to be planned by using either *Ahara*, *Vihara*, *Aushadha*.

#### **DISCUSSION**

##### **UPASHAYA IN ANNAVAHA SROTAS**

*Acharyas* have directly and secondarily stated *Upashaya* in the context of *Nidana*, *Lakshana* and *Chikitsa Sutr*s. For example, *Acharya Charaka* in *Chikitsa Sthana*, *Atisara Chikitsa Adhyaya* states

that before administering treatment in *Pitta Atisara* associated with *Ama*, after getting the complete knowledge of *Nidana*, '*Upashaya*', *Rupa*<sup>[25]</sup>. In context of *Pitta Avrata Lakshana*, *Acharya Charaka* explains the *Upashaya* is that patient desires to have diet and do activities that cool the body i.e., '*Sheeta Abhikamita*'<sup>[26]</sup>.

The below table is the *Upashaya* referenced in the classics for the diseases of the gastro-intestinal tract.

**TABLE 1: Diseases of *Annavaaha Srotas* Positioned at *Grahani Sthana* (site of digestive fire)**

Si.no	Disease	Features	<i>Upashaya</i>	Inference
1.	<i>Udara</i> (generalized distention, ascites) EK-4	Characterized by <i>Kuksheradhmana</i> (distention of abdomen), <i>Durbalagni</i> (diminution of digestive fire) <sup>[27]</sup> .	Usage of <i>takra</i> (buttermilk) processed with suitable ingredients. For Example, in <i>Vataja Udara</i> , <i>Takra</i> is processed with Pippali (Piper longum Linn.) and <i>Lavana</i> (salt) <sup>[28]</sup> .  <i>Pathya</i> - Regular consumption of 60 days old rice, barley, wheat <sup>[30]</sup> .	Buttermilk prepared shouldn't be too thick and should be freshly churned as it will have <i>Madhura Rasa</i> (sweet taste) <sup>[29]</sup> . It is easy to digest, has <i>Ushna</i> (hot) <i>Guna</i> , it pacifies all 3 <i>Doshas</i> and is <i>Deepana</i> (stimulates digestive fire) it also considered as good probiotic and prebiotic and is useful in regulating function of GI Tract.  Regular consumption of these is advised along with avoiding heavy, dry, burnt and unctuous foods <sup>[30]</sup> .
2.	<i>Sannipata Udara</i> EK-4.5	Vitiating of all three <i>Doshas</i> . Characterized by appearance of various colored striae/ colors on abdomen, nails, eyes, face urine, skin, and feces <sup>[27]</sup> .	<i>Pathya</i> -60 day old rice, barley, green gram, meat of animals dwelling in arid climate <sup>[31]</sup> .	As this condition of <i>Udara</i> is mostly untreatable, it can only be managed by consumption of these foods and adopting regimens that give the patient relief.

3.	<i>Vataja Grahani Roga</i> EB-7.2	Consumption of <i>Katu, Tikta, Kashaya, Ruksha, Sheetala Ahara</i> <sup>[32]</sup> like garlic, mustard.	Consumption of <i>Madhura, Amla, Lavana, Snigdha Ahara</i> like curd, rice.	Following foods are advised to counteract the vitiated <i>Pitta</i> and <i>Vata Doshas</i> .
4.	<i>Pittaja Grahani Roga</i> EB-7.3	Consumption of <i>Katu, Amla Ahara</i> <sup>[33]</sup> like chilli, citrus fruits <sup>[33]</sup> .	Consumption of <i>Kashaya, Tikta, Madhura, Sheeta, Sushka</i> (with less water content) <i>Ahara</i> like dry fruits, coriander.	To counteract the deranged <i>Pitta Dasha</i> whose <i>Drava Amsha</i> (liquid component) has increased.
5.	<i>Kaphaja Grahani Roga</i> EB-7.4	Food is digested with difficulty, nausea, vomiting, and tastelessness <sup>[34]</sup> .	<i>Pathya-</i> Intake of <i>Katu, Amla, Lavana, Kshara, Tikta Ahara</i> for example, <i>Shunthi, Matulunga</i> <sup>[35]</sup> .	Following diet is <i>Agni Deepana</i> (increases digestive fire) and does <i>Ama Pachana</i> (digestion of undigested food).
6.	<i>Bhasmaka Roga</i> DB-4	Rapid digestion of food regardless of frequent and additional quantity intake <sup>[36]</sup> .	Finds relief immediately after intake of food and fluids <sup>[37]</sup> .  <i>Ahara-</i> Intake of <i>guru, Snigdha, Sheeta, Madhura</i> and <i>Picchila</i> (sticky) <i>Annapana</i> <sup>[38]</sup> like <i>Payasa</i> (gruel), <i>Krushara</i> (rice gruel), products of jaggery <sup>[39]</sup> .	As they have exceptionally amplified digestive fire.  Food heavy for digestion requires more energy and time for digestion.

**TABLE 2: Diseases of the *Annavaaha Srotas* Positioned at *Amashaya* (Upper GIT)**

Si.no	Disease	Features	<i>Upashaya</i>	Inference
1.	<i>Amaja Chardi</i> EB-6.6.3	Vomiting due to improperly digested food.	<i>Aushadha-Langhana</i> <sup>[40]</sup> .	<p><i>Langhana</i> in classics are of mainly 10 types-</p> <ol style="list-style-type: none"> <li>1.<i>Vamana</i> (vomiting therapy)</li> <li>2.<i>Virechana</i> (purgation therapy)</li> <li>3.<i>Niruha basti</i> (decoction enema)</li> <li>4.<i>Nasya</i> (therapeutic nasal drops)</li> <li>5.<i>Pipasa</i> (controlling thirst)</li> <li>6.<i>Maruta</i> (exposure to wind)</li> <li>7.<i>Atapa</i> (exposure to wind)</li> <li>8.<i>Pachana</i> (digestants)</li> <li>9.<i>Upavasa</i> (abstaining)</li> <li>10.<i>Vyayama</i> (physical exercise)<sup>[41]</sup>.</li> </ol> <p>Based on the severity of accumulation of <i>Ama</i> and <i>Dosha</i>, type of <i>Langhana</i> is chosen. For instance, in <i>Alpa Dosha</i> (mild vitiation of humors), simple <i>Upavasa</i> is indicated.</p> <p><i>Upavasa</i> allows <i>Ama Pachana</i> i.e., permits undigested food to get assimilated.</p>
2.	<i>Vataja Chardi</i> EB-6.2	Headache, precordial pain, dryness of mouth, hoarseness of voice <sup>[27]</sup> .	<i>Aushadha</i> - Drinking milk and ghee. <i>Yusha</i> made of green gram, gooseberry, ghee and salt <sup>[42]</sup> .	Symptoms caused due to deranged <i>Vata</i> is localized in the region over umbilicus. Thus the medicines produces <i>Vata Anulomana</i> (physiological movement of <i>Vata</i> ). It gets <i>Vata</i> to regain its normal functioning

				status
3.	<i>Dvishtartha</i> <i>Samyogaja Chardi</i> EB-6.6.1	Vomiting triggered due to unpleasant visual stimulation.	<i>Vihara</i> - Comforting with pleasant words to calm the mind to the patient, counseling, saying about popular legends, congenial companions and wholesome diversions <sup>[43]</sup> .	As vomiting is caused due to disturbance of the mind, therefore the mind should be unfocused towards more pleasant things and hence diverting the mind away from the unpleasant things.
4.	<i>Bibhatasa Janya Chardi</i> or <i>Daurda Janya Chardi</i> (Hyperemesis gravidum) EB-6.6.2	Vomiting due to sight of fearful things. vomiting due to pregnancy or not gratifying pregnant women longings	<i>Ahara</i> - Favorite and desired fruits <sup>[44]</sup> .	Fear initiates the stress hormones like epinephrine, norepinephrine and cortisol. They increase stress level causing increase in heart rate, blood pressure and blood sugar levels.  Consuming desired foods and doing gratifying activities will release calming hormones like oxytocin, serotonin and endorphins. They promote hormones and reduce depression and anxiety.
5.	<i>Vataja Gulma</i> (pericolonic abscess) EB-8.2	Consumption of <i>Ruksha, Kashaya, Tikta, Katu</i> increases the symptoms ( <i>Na-Upashete</i> ) <sup>[45]</sup> .  For Example: pepper, dry fruits.	Consumption of <i>Snigdha, Madhura, Amla Lavana Ahara Vihara</i> like dates, raisins.  <i>Abhyanga</i> (oil massage)	<i>Gulma</i> is predominantly due to <i>Vata Dosha</i> , its qualities like <i>Ruksha</i> (dryness) is tackled with use of <i>Snigdha</i> (unctuous) <i>Ahara</i> (diet), <i>Vihara</i> (activities) and <i>Rasa</i> (tastes) which pacify <i>Vata</i> is used.

		<p>If <i>Baddha Vinmutra</i>(constipation and obstructed urine) along with <i>Gulma</i>.</p>	<p>Consumption of barley+milk<sup>[46]</sup>.</p>	<p>As barely is very good laxative, helps in easy evacuation, milk is a mild laxative, does pacifies <i>Vata Dosh</i>.</p>
6.	<p><i>Pittaja Gulma</i> (pelvic abscess) EB-8.3</p>	<p>Consumption of <i>Katu, Amla, Ushna</i><sup>[47]</sup> like lemon, ginger,pepper.</p> <p>If associated with <i>Ama</i> (undigested food)</p>	<p>Consumption of <i>Madhura, Kashaya, Tikta, Sheeta</i> like coconut, amla.</p> <p><i>Langhana</i> (fasting) along with <i>Khada Yusha</i> (soup), <i>Yavagu</i> (medicated gruel) <sup>[48]</sup>.</p> <p><i>Pathya</i> (wholesome food) - Consumption of <i>Shali</i> (rice), <i>Jangala Mamsa Rasa</i> (meat soup),</p>	<p>As <i>Pitta Dosh</i> is predominant, which is <i>Ushna</i> and <i>Tikshna</i>, qualities opposite are countered like <i>Sheeta. Rasa</i> (taste) that pacify <i>Pitta Dosh</i> are used.</p> <p>Fasting and consuming light food helps in increasing the digestive fire and hence digesting the undigested food.</p>

			cow and goat milk and ghee <sup>[49]</sup> .	
7.	<i>Kaphaja Gulma</i> (purulent peritonitis) EB-8.4	Consumption of <i>Sheeta, Guru Snigdha</i> foods <sup>[50]</sup> like milk, rice.	Consumption of <i>Ushna, Laghu, Ruksha Ahara</i> like lemon, ginger.	Attempting by consuming foods with differing qualities.

**TABLE 3: Diseases of the Annava Srotas Positioned at Pakwashaya (Lower GIT)**

Si.no	Disease	Features	Upashaya	Inference
1.	<i>Vataja Shula</i> EB-10.1	Severe pain on empty stomach, severe stiffness of body, difficulty in passing flatus, stools and urine <sup>[27]</sup> .	<i>Swedana</i> (fomentation), <i>Abhyanga</i> . (oil massage), <i>Mardana</i> (massage with pressure), <i>Snigdha Ushna Bhojana</i> (unctuous hot foods <sup>[51]</sup> . <i>Ushna Ksheera</i> (hot milk), <i>Yavagu</i> (medicated gruel), <i>Snigdha Mamsa Rasa</i> (meat soup) <sup>[52]</sup> .	Pacifies the vitiated <i>Vata Dosh</i> , helps regain its physiological movement and hence gives relief from the pain.
2.	<i>Pittaja Shula</i> EB-10.2	Characterized by thirst, syncope, burning sensation, severe pain <sup>[27]</sup> .	<i>Sheeta Abhikama</i> (desire towards cold substances), <i>Sheetena Eva Prashamyati</i> (finds relief by having cold foods and doing cold activities) <sup>[53]</sup> . During <i>Sheeta Kala</i> (during cold season) and consumption of <i>Sheeta, Madhura Bhojana</i> <sup>[54]</sup> .	As <i>Ushna</i> (hot) <i>Guna</i> of <i>Pitta</i> is increased, food and activities that are cold are desired by the patient.

			<i>Pathya- Jaggery, Shali, Yava, drinking milk and ghee, Jangala Mamsa Rasa</i> <sup>[55]</sup> .	The following diet contains <i>Rasa</i> like <i>Madhura, Tikta, and Kashaya</i> that pacifies <i>Ushna</i> and <i>Tikshna Guna</i> of <i>Pitta Dosh</i> .
3.	<i>Kaphaja Shula</i> EB-10.3	Characterized by nausea, severe fullness of abdomen, heaviness of body <sup>[27]</sup> .	<i>Ushna Jala</i> and <i>Ahara</i> <sup>[56]</sup> .	As <i>Kapha Dosh</i> has <i>Sheeta Guna</i> (cold), usage of hot foods and activities that increase heat in the body will pacify vitiated <i>Kapha Dosh</i> .
4.	<i>Vatika Parinama Shula</i> EB-10.10.1	<i>Parinama Shula</i> is pain after digestion is completed or indigestion. Characterized by abdominal distention, gurgling sounds, constipation <sup>[57]</sup> .	<i>Snigdhopashanam</i> - Consumption of <i>Snigdha</i> (unctuous) foods. <i>Ushnopashanam</i> - Consumption of <i>Ushna</i> (hot) foods <sup>[57]</sup> .	Consumption of unctuous and hot food pacifies <i>Vata Dosh</i> especially during end part of day is preferred as it is the time of day when <i>Vata Dosh</i> is increased.
5.	<i>Paittika Parinama Shula</i> EB-10.10.2	Characterized by burning sensation, thirst, perspiration, increases on intake of pungent sour or salty foods <sup>[57]</sup> .	Consumption of <i>Sheeta Ahara Vihara</i> <sup>[57]</sup> .	Consumption of cold foods pacifies <i>Pitta Dosh</i> especially during mid-day as it is <i>Pitta Prakopa Kala</i> .
6.	<i>Kaphaja Parinama Shula</i> EB-10.10.3	Pain is mild and remains persistent for a long time <sup>[57]</sup> .	Consumption of <i>Katu, Tikta Ahara</i> <sup>[57]</sup> .	Consumption of bitter and spicy food during morning time pacifies <i>Kapha Dosh</i> as it is <i>Kapha Prakopa Kala</i> .
7.	<i>Raktaja Gulma</i> (gestational trophoblastic neoplasm)	Consumption of <i>Ruksha Ahara</i> .	Consumption of <i>Snigdha Ahara</i> like ghee, sesame oil <sup>[58]</sup> .	Tackling <i>Ruksha Guna</i> with <i>Snigdha Guna</i> in the form of <i>Ahara, Vihara</i> and <i>Aushadha</i> .

	EB-8.5			
9.	<i>Pravahika</i> (dysentery) EB-9	This condition doesn't subside with <i>Langhana</i> (fasting) and <i>Pachana Yogas</i> (digestants).	Administration of boiled milk will give immediate relief <sup>[59]</sup> .	Here vitiated <i>Vata</i> and <i>Kapha</i> combine with feces and flow through the rectum frequently and causes burning, thus usage of digestants will prove to be counterproductive <sup>[60]</sup> .

## CONCLUSION

*Roga Pariksha* and *Rogi Pariksha* establishes the base of diagnosis and management protocol of Ayurveda where *Upashaya* and *Anupashaya* are operative tools for diagnosis as well as management of diseases. If they are used in an appropriate technique, they will be useful in diagnosis and prognosis of the disease. The above discussion accomplishes that unpretentious protocols of *Ahara*, *Vihara*, *Aushadha* practiced on evaluating the state and stage of *Dosha*, *Agni* and extent of manifestation of disease i.e. *Vyadhi Kriyakala* contributes earlier respite and discontinues further manifestation of diseases of the *Annavaha Srotas*. So accurate acquaintance of *Upashaya* is indispensable for diagnosis of the diseases in the present day clinical training.

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