

Role of pathya apathya for vaat vyadhi in today`s era

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Abstract:

BACKGROUND: Changed eating habits and their patterns, busy schedules with abnormal –stressed lifestyle, inadequate sleeps are the reason behind growing vaat vyadhi in nowadays.

आहार संभवं वस्तु रोगाश्चहार संभवं:॥
(च.सू.२८/४५) acharya Charaka has mentioned that due to ahara only vyadhi is occurring. Tridoshas, which are vata,pitta and kapha are called as the ‘Tristhuna’ by acharyas. Among the three, vata is most important one. Vata is the only dosha which is responsible for vitiation of other two doshas as well as the dhatus and malas. It is also said that pita and kapha are pangu without involvement of vata. There are 80 type of vaatvyadhi nanatmaja explained by acharya charak. Sandhigata vata (OA) is commonest vata vyadhi. Current OA treatment is limited and largely confined to symptom management or total joint replacement. There is call for a shift towards helping OA patients to self manage their condition. So, pathya (diet) factor can help vaat vyadhi patients in

their day today life to get rid of OA symptoms which inhibit their daily activities. **AIM:** To study and evaluate the Role of Pathya Apathya for vaat vyadhi in Today`s Era. **MATERIALS AND METHODS:** All the ayurvedic classics and modern text along with journals, electronic databases, pubmed, has been thoroughly searched. The study was conducted with making list of food or lifestyle changes of today`s era, which will end up in manifestation of vaatvyadhi. **DISCUSSION:** Pathya kalpana is basic but most important concept in ayurveda which seems to be practical and must be practiced clinically in today`s era. **CONCLUSION:** It has been considered equally essential to follow the dietic rules and regulations for successful treatments. Mentioned diet can helpful for upastambhit and nirupsthambhit Sandhigata vata.

KEY WORDS:

pathya, apathy, vatavyadhi, Sandhigata vata.

INTRODUCTION:

Ayurveda is not merely a medical science. It is complete life science. The first aim of Ayurveda is to maintain the health of a healthy person so that no diseases should manifest. Treatment of diseases is the second aim of Ayurveda. To maintain the health of a healthy person Acharyas had described various do's and don't's such as Ritucharya, Dinacharya etc. The concept of Pathya and Apathya is one such concept. Pathya kalpana is an exclusive concept mentioned only in Ayurveda than other medical sciences.

पथ्यं पथोऽनपेतं यद्यच्चोक्तं मनसः प्रियम्।

यच्चप्रियमपथ्यं च नियतं तन्न लक्षयेत्॥

(च.सु.२५/४५)

Main objective of describing pathya-apathya is to highlight the role of diet in maintaining health as well as treating various ailments in any individual. 'pathya kalpana' comprises of the ways of preparations which will maintain the pathya i.e. channels or systems of dhatus healthy and will also be comfortable to mind. The things opposite to these are considered as 'apathya'. The properties of any type of food are dependent on its dose, efficacy and time. Ayurveda is the science based on the entities like dosha, dhatu and mala. Tridoshas, which are vata, pitta and kapha are called as the 'Tristhuna' by acharyas. Among the three, vata is most important one. Vata is the only dosha which is responsible for vitiation of other two doshas as well as the dhatus and malas. It is also said that pita and kapha

are pangu without involvement of vata. Sushruta has called it as "swayambhu bhagwn". There are 80 types of vaatvyadhi nanatmaja explained by acharya charak. Sandhigata vata (OA) is commonest vata vyadhi.

OA is the most prevalent form of arthritis and fastest growing cause of disability worldwide. OA pathology is multifactorial, involving the remodeling of subchondral, synovial inflammation and loss of articular cartilage. Current OA treatment is limited and largely confined to symptom management or total joint replacement. There is a call for a shift towards helping OA patients to self manage their condition. So, pathya (diet) factor can help vaat vyadhi patients in their day today life to get rid of OA symptoms which inhibit the daily activities.

AIM:

To study and evaluate the Role of Pathya Apathya for vaat vyadhi in Today's Era

MATERIALS AND METHODS:

All the ayurvedic classics and modern text along with journals, electronic databases, pubmed, Cochrane has been thoroughly searched.

The following list of food or lifestyle changes of today's era. What people usually have in their diet in now days which will end up in manifestation of vaatvyadhi.

Sr.no.	Name	Guna
1.	Tea,Coffee 3 to 4 times a day	Contains cafein,tanic acid,coffee also contain cafol Ras-kashay,vipak-katu,virya – ushana,if we consume it in large amount affects with vatavruddhi, nidranash
2.	Biscuits,khari,butter	Made up of maida (white flour) is pichila,ruksha in guna after agni sanskar. It is difficult to digest, undigested maida gets stuck in the caecum in the form of fecal matter & ferments it and makes the caecum feel bloated
3.	Pav, bread	Same as above
4.	Samosa,vada	Samosa contains potato, mutter, maida, spices In this aluka kanda n mutter are kashay rasatmak,katu ruksha vatakar. स्थूलकन्दा इषत्कषायाः कटुका रुक्षाः...॥ (सु.सू.४६) Vada content is potato n fried in gram flour which is vatakara. As we see above also it makes agnimandhya, amotpatti.
5.	Lots of sprouts (high protein diet)	All the sprouts mostly chanak, pavata, matar, rajmash are vatakar ras-kashay,ruksh virya-sheeta. as they are high with protein takes too much time to digest.
6.	Cooker made rice	Cooker made rice contain high amount of starch, guru gunatmak, takes prolong time to digest.
7.	All food fried in refined oil	Normally oil has snigdha, mrudu, sukshma, sita guna which is vatahara but in refined oil does not cause oiliness or softness but rather crunchiness, crispiness or dryness of the tissue cause inflammation, consumption of these oils can lead to oxidation or vata aggravation.
8.	Salads	Salads content apakva shaka varga which is guru for digestion.
9.	Pizza, burger, donuts, noodles, pasta	Made up of maida (white flour) is pichila, guru in guna It is difficult to digest; undigested maida gets stuck in the cecum & ferments and makes the cecum feel bloated.
10.	Panipuri, shevpuri	Panipuri, puri is made up of maida, ruksha gunatmak contains stuffed with aalukanda, matar

		(peas) which is ruksha & vatavardhak.
11.	Fridge water, cold drinks	All cold drinks contains co2,tartaric acid,citric acid Sheet gunatamak creates vaat vrudhhi
12.	Seal packed food e.g. lays, kurkure	सूर्येन्दुपवनादृष्टं जुष्टं न पिबेत् न खादयेत्॥ (अ.सू.6)
13.	Marinated chicken or any food	Marination of food is done with the help of dadhi which is abhishyandi, if heat is given to dadhi is known as sanskar viruddha according to ayurveda.
14.	Sweet dish after food	पूर्व मधुरमश्रीयान्मध्ये ~म्ललवणौ रसौ॥ (सु.सू.४६/४५९) Madhura rasa heavy to digest it should be taken before other ras sevan.
15.	Heavy diet in dinner	सायं भुक्त्वा लघु हितं समाहितमनाः शुचिः॥ (अ.सं २/११८) Food should be taken between survodaya to suryasta. (ashtang.san.soo.2)
16.	Icecream	Contains condensed milk, salt, heavy cream (vanilla, chocolate etc.) Salt and milk is virudhhahara, it keeps in freeze for long time, heavy to digest,amotapatti takes place.
17.	Chinese food	Contains monosodium glutamate (msg), various kshaar (ajinomoto, sauces), vegetables, kshaar is responsible for kaphvilyana and MSG is responsible for inflammation.

Above all listed food is taken by people in day today life which is easily available, tasty to eat. If we observe most of the food is katu n kashay rasatmak which aggrevates vata, ruksha, sheet gunatmak which is the reason behind vatavrudhi according to ayurveda. And some food is responsible for agnimandhya as we know रोगाः सर्वेऽपि मन्देऽपि (वा.नि.१२)Due to agnimandhya amotpatti will be there which will be

responsible for upasthambhit vatavyadhi again responsible for day today physical activity of person.

Today`s lifestyle:

Busy schedules with abnormal–stressed lifestyle, changed eating habits and their patterns, inadequate sleep and non observance of Dinacharya, Rutucharya and sadavrutta are the reasons for growing vaat vyadhi in society.

VIHAR		
Chinta		Tody`s stressful life increases the manas dosha which aggravates the vata. विषादो रोगवर्धनानां इति। (सु.सू. २५)
Jagrana		रात्रौ जागरणं रूक्षं ...।(अ.सं.सू. ९/४४)
Veg dharan		रोगाः सर्वेऽपि जायन्ते वेगोदीरण धारणैः। (अ.ह.सु. ४/२३)
Ati pravas		Today everyone have to travel by train, bus and other vehicle to reach their respective work place.....people used travel daily for prolong time which leads vatavrudhi.

PATHYA:

A detailed description regarding qualities of each and every food is available in the classic texts of ayurveda. In many diseases food itself is used as a curative measure in ayurveda. In this table we shortlisted food which we should consume for vaat vyadhi.

VARGA	NAME	GUNA
Anna varga	puran shali(tandul)	सन्धानकृन्मेहहरः पुराणस्तण्डुलः स्मृत॥
	Godhuma	सन्धानकृद वातहरो गोधूमः स्वादुशीतलः। (च.सू. २७/२१) Rice should cooked with previous method which is mentioned in ayurvedic texts i.e 16 parts water+tandula = known as” Mand”
	Mudga	Tridoshhara, madhura rasa, laghu ,sheet virya
Ksheer varga	Dugdha	Tridoshhara, shothahara
	Dadhi	Should taken in morning time as it is abhishyandi.
	Takra	Fresh, home made takra should take after food,for vatanuloman, digestion.ras-madhur,amla vipak-madhura.

Shaka varga	Patola,kusmanda,shigru	Agnideepak,tridosahara But now days pesticides n chemicals are used on shaka for their long life. Should used with proper caution.
Mamsa varga	Kukuta mansa	Ras-kashay,madhur ,virya-ushna,snigdha gunatmak,vatanashak.
	Aja mansa	Aja mansa and manushya mansa has equal qualities. Na ati sheet n ati ushna.
Sneha varga	Tila taila	Tila ras-madhura, tikt vipak-katu,virya-ushna and snigdha gunatmak
	Go ghruta	Tridha shamak
Shushka phala	Badam, pista, kaju, akrod, anjir	Ras-madhura,kshay virya- ushna All are vatashamak
Jalavarga	Narikelodaka Aantariksha jala	Sheetvirya, madhura vipaka,madhra ras
	Shadrasatmak ahar sevan daily is necessary	नित्यं सर्वरसाभ्यासः स्वस्वाधिक्यमृतावृत्तौ। (अ.सं.सू.४/६०)
VIHARA	Asan- pavanmuktasan,shavasan, vajrasan Pranayam- kapalbhati,anulom-vilom	Basically these all asan and pranyam relaxes the whole physiological and psychological system of the body .

INFLUENCE OF MANA IN PATHYA

समदोषाः समाग्निश्च समधातु मलक्रियः।

प्रसन्नात्मेन्द्रिय मनः स्वस्थ इत्यभिधीयते॥

(सु.सू.१५/४)

Acharya charaka mentioned the influence of negative emotions on the digestion of food. Healthy and pathya food if taken even in proper quantity do not get properly digested when the individual is afflicted with grief, fear, anger, sorrow.

DISCUSSION:

Pathya kalpana is basic but most important concept in ayurveda which seems to be practical and must be practiced clinically in today`s era. Three important factors while dealing with the health and disease comprise-aushadh, ahara, vihara. Ayurveda also includes ahara as one among the tripods giving the first and foremost place to ahara. Pathya is the one which keeps the person healthy, maintains normal body functions leads to proper functioning of the organs,

nourishes the mind and intellect, prevents diseases and at the same time corrects the irregularities that may occur in the body.

मनसोऽर्थानुकूल्याद्धिद तुष्टिरुर्जा रुचिर्बलम॥

सुखोपभोगता च स्यादव्याधेश्चातो बलक्षयः।
(च.चि.३०/३३२)

Therapeutics measures agreeable to the mind and senses promote tushti (mental satisfaction), urja (mental strength) and sukhopabhogata as a results of which the strength of disease gets diminished. Nidan consider the disease causing factors like diet, lifestyle, and environmental factors as source of any disease which overall leads the imbalance of doshas.

The above described facts are about the today`s available food which people used to consume day today life and how they are reason for increasing vaat vyadhi disorders. The specific pathya apathy for a particular person may differ as ayurveda believes in the concept of uniqueness of each and every individual. The exact pathya-apathya for a particular person should be decided after analyzing prakriti, kalpana, kaal, matra etc. also explains some asans and pranayam helps to pacify the symptoms of vaat vyadhi produced due to mansika bhav.

CONCLUSION:

Vaidya Lolimbraj in his book “vaidya – jeevanam” has given a very important principal regarding pathya and apathy :

पथ्ये सति गदार्तस्य किमौषधनिषेवणैः।
पथ्येऽसति गदार्तस्य किमौषधनिषेवणैः।

It has been considered equally essential to follow the dietic rules and regulations for successful treatments. The significance of pathya has been quoted as there is no need of any medicine if an ailing individual follows the dietic rules (pathya) because medicine alone is not sufficient for complete recovery from the disease. Sandhigata vata is a vaat vyadhi commonly associated with the vardhakya avastha and dhatu kshaya is a prominent feature in its manifestation, sometimes it is upastambhit Sandhigata vaat. So, the above mentioned diet can helpful for upastambhit and nirupstambhit Sandhigata vata.

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