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Role of pathya and apathya in Vatavyaadhi

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Abstract

Vata is the one dosha among the tridosha, which is always unstable. Its gets vitiated very soon. Most of the simple dinacharya & ritucharya procedures have been explained by our acharyas just to control the vata so that it does not get vitiated & cause a problem. While coming onto the treatment of the vitiated vata, many things must be taken care of. Acharya Susruta has explained four things which are necessary for the treatment of any disease, i.e. Shodhana, Shamana, Aahara & Achara. We often use the first two modalities while treating a patient, but equal importances to the other two i.e. Aahara & Achar is indeed needed for the successful treatment of the vyadhi. Almost all the classics have explained the importance of the same. Giving importance to the ahara & Achara this paper has been designed depicting the role of Pathya & Apathya with special reference to Vata Vyaadhi.

Keywords: Vata, pathya, apathya, achara, ahara

Introduction

In our clinics, we come across various patients with all sorts of diseases. We can observe that most of them will be having some or the other Vata Vikara, some of them long standing, some recent & some Avarna Janya. So, it becomes utmost important to deal with the vata & to treat it the right way. For that, we need to understand the vikaras of the Vata & the steps taken to deal it.

Acharya Susruta has very well explained that the disease is affecting both Manas & the Shareera, and to treat this, there are four different ways^[1]. i.e

1. Shodhana
2. Shamana
3. Ahara
4. Achara

Most of give prime importance to both Shamana & shodhana procedures but give very least importance to the Pathya Ahara & Achara. As per acharyas, both these also must be given equal importance as the other while treating a disease.

As said in Pathya-Apathya Vibhodika,

If we give only Pathya to a patient without the medicine, the disease will be cured, but if we give only medicines without Pathya, then no matter if you give 1000 medicine the disease will not be cured^[2].

So, we can see that how much importance our acharyas have given to Pathya. Acharya Charka has even given the synonym of Chikitsa as Pathya^[3].

Pathya not only means Ahara, it includes both ahara & vihara. So along with the Shamana Oushadi & Shodhana procedure, a physician should also instruct Pathya ahara & vihara.

Definition of Pathya

As per definition goes Pathya is that which is ahita / wholesome to the patha, here acharya refers patha to the srothas by which we should also infer that it is dhathus & the dosha present in the shareera & also the Pathya should be conducive to the mind^[4].

Nidana of Vatavyaadhi

Before advising the Pathya, we should 1st keep in mind that Chikitsa of a vyadhi goes as Nidana Parivarjana & Samprapthi Vighatana. So, for that, we must be well aware of the Nidana which causes Vata Vikara.

As per the Acharyas following nidanas are considered to create the Prokapa of Vayu^[5].

- Rasa – Tikta, Katu, Kashaya

- Guna – Sheeta, Ruksha, Laghu
- Pramita Bhojana
- Vegadharana
- Nisha Jagarana
- Chinta
- Ati-Vyayama, Vyavaya

Samprapthi of vata-vyaadhi

Due to the above-said nidana, there will be an occurrence of Dhathu Kshaya. Due to the dhatu kshaya, there will be an increase of the akash guna in the srothas which will further help vata to be aggravated ultimately causing a Vata Vyaadhi [6].

Another samprapthi of vata vyaadhi is that of avarna janya, but according to acharya Vagbhata it is said that 1st the avarna is treated & then vyadhi is made into kevala vata janya & then vata vyadhi chikitsa is planned. So, the ultimate result of vatavyadhi is leading to Dhathu Kshaya. So Pathya must be planned accordingly.

Principles to be followed while deciding a pathya for vata-vyaadhi

As per above Knowledge we have frame a Pathya keeping in mind the following information's

- Rasa – Madhura, Amla, Lavana
- Guna – Snigdha, Ushna, Guru
- Deepana
- Pachana
- Bhramhana
- Santarpana

If we go through the chikitsa of Vata-Vyadhi as per the samhita's, we find the same principles which is advised to be adopted while framing a Pathya [7].

Acharyas have also explained about the six factors which are to be considered [8], i.e

- a. Matra
- b. Kala

- c. Kriya
- d. Bhumi
- e. Deha
- f. Dosha

To understand this, acharya Chakrapani has given a beautiful explanation with an example. i.e. Ghee being a Pathya if used in ati matra is apathya, if used in Vasanth Ritu is apathya, if done samsakra (kriya) with virrudha dravyas is apathya, if used in janghala bhumi is apathya, if used in sthoola is apathya & if used in kaphaja dosha prakopa avastha then also it is considered as apathya.

So, all these factors should be thoroughly known & implemented before forming the framework of Pathya. As we go through each dravya in the varga we can observe that most of them are having the madhura rasa & vipaka; Ushna & snigdha Guna; & vata hara properties. These are only selected list which is easily available in the market & which is used in day-to-day life.

Few preparations from the classics which can be prepared practically

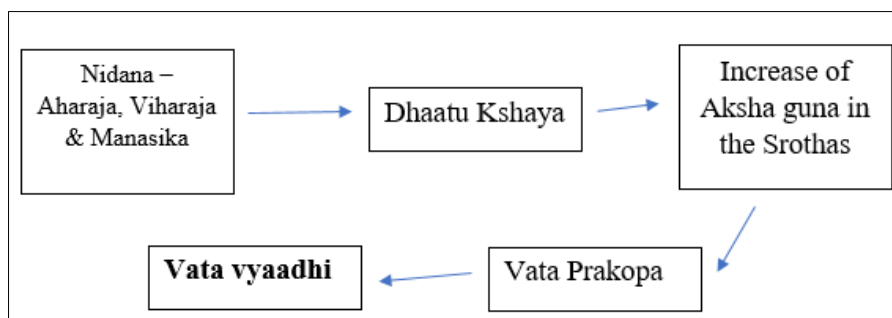
- Tapahari
- Kshirika
- Narikelakshiri
- Vedanika
- harkarodaka
- Krisara

These preparations are simple & easy to cook recipes. These recipes are based on the principles as explained previously, i.e. they are deepana, pachana & dhathu poshana kara ahara [19].

Pathya vihara

Pathya not only includes the ahara but the vihara as well. By avoiding the following vihara, it will help in the controlling of the vata vikara.

Table 1: Samprapthi of Vatavyaadhi



Examples from Ahara Varga's

Table 2: Pathya-Apathya according to each Varga

Pathya	Apathya
Shaali Varga [9]	
Rakta Shaali Kodaraa (anupa) Shaali Shashtika Godhuma	Dagdha –avani jaata shaali Chinnaruda Sthalaja Other varieties of vrihi Kudhanya Yava
Shimbi Dhaanya [10]	
Kulatha	Mudga

Masha Tila Sarshapa Atasi	Chanaka Kalaya Aadaki Masuri Rajmasha Makushta Nishpav
Mamsa Varga ^[11]	
Anupa Mamsa Matsya Kukkuta chaga Mesha Vrshabha Mahisha	Jangala Mamsa Vridha chaga
Shaakha Varga ^[12]	
kushmanda Changeri Potaki / upodaki Chinchinda Mahakoshataki Bimbi Koshavati Grnjanaka	Patola Karavellaka Palakya Ervaruka / karkati Surana Saluka Tanduliya
Phala Varga ^[13]	
Pakva Amraphala Amrataka Panasa Pakwa kadali Narikela Pakwa kalinda Pakva kapittha Naranga Dadima Seva Mishta nimbuphala Amlika Apkva vrkshamla	Bala amraphala Pakwa vrkshamla
Harita Varga ^[14]	
Aldraka Jambira Balamulaka Dhanyaka Palandu Lasuna	Shigru
Gorasa Varga ^[15]	
Gavya paya Avika paya Dadhi Takra Navaneeta Go ghrtha	Mahisha Kheera Apakwa dugdha
Ikshu Varga ^[16]	
Ikshu Guda Sita Khanda sharkara	Madhu
Kritanna Varga ^[17]	
Manda Peya Vilepi Odana Mamsa rasa Rasala Raagashadava Vesawara Payasa Krishara Kulatha yoosha	Mudga yoosha Laja Daali Yava rotika
Ahara-upayogi Varga ^[18]	

Tila taila Eranda taila Sharshapa taila Atasi taila Shushka ardraka Pippali Maricha Hingu Saindhava	Kshara
Avoidance of the Following	
Alpa Bhojana Pramita Bhojana Adhyashana Vegadharana Nisha Jagarana Ati vyayama Ati Vyavaya Diwaswapna Ati langhana	Manasika factors like Chinta Shoka Bhaya Krodha

Conclusion

Based on the above data, the framework of Pathya ahara & vihara can be formed. It should be instructed to the patient. As said by our acharyas there are many factors which are influencing the Pathya aahara & vihara, the above said principles & also the principles of Ashta ahara Vidhi Vishesh ayatana & Dwa Dasha Ashana Pravicharana, keeping all these in mind the physician should use his Yukti tactfully.

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