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A conceptual study on role of *Pathya- Apathya Ahara* in *Amavata*

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Abstract

Ayurveda's goals are to prevent and treat diseases in patients as well as keep healthy people healthy. *Amavata* is disease of *Rasavaha strotasa* it is generally compared with Rheumatoid Arthritis. *Amavata* is the outcome of *Agnidushti*, *Amotpatti* and *Sandhivikruti*. The therapy which normalize *Agni*, Metabolizes *Ama*, and Regulates *Vata* and maintain healthy *Sandhi* and *Sandhistha Shleshma* will be the supreme one for this disease. The Rheumatological disorder is such a group of disease which has no specific medical management in any type of therapeutics. *Amavata* is one of the challenging diseases for the clinicians due to its chronicity, incurability, complications and morbidity. The allopathic treatment provides the symptomatic relief but the underlined pathology remains untreated due to absence of effective therapy and also giving rise to many side effects, Many herbal as well as *Ayurvedic* preparations are mentioned in the classics which are very effective remedy in *Amavata*. *Acharyas* indicated the importance of *Pathya Ahara* by stating that if a patient intake wholesome food then there is no need of medicine and if a patient continuously consumes unwholesome food then also there is no need of medicine. In the latter case, medicine will not be effective. In *Ayurveda*, *Aahar* is mentioned in *Trayoupstambh*. *Acharya Kashyapa* has said that food is *Mahabheshaja*. In diseases related to gastrointestinal tract, diet plays a crucial role. *Ayurveda* explain importance of *Pathya-Apathya*.

Keywords: *Ayurveda, Amavata, Pathya, Agni, Ahara*

Introduction

Amavata is made up of two words *ama* and *vata*. The word *Ama* is the condition in which various ailments in system create toxic effect. The *Ama* when combines with *Vatadosha* & occupies *Shleshmasthan* (*Asthisandhi*) results in painful disease. *Amavata* is the most common endogenous disease which is produced due to frequently formation of *Ama* in the human body. It is the commonest among chronic inflammatory joint disease in which joints becomes swollen, painful & stiff. Due to its chronicity & complications it has taken the foremost place among the joint disease. It continues to pose challenge to the physician due to severe morbidity & crippling nature. *Amavata* described in *Ayurvedic* classics is similar to Rheumatoid Arthritis in various means. The onset is more frequently during 4th & 5th decades of life with 80% of patients developing disease between the age of 30-40 years. Women are affected approximately 3 times more often than men. Studies suggest that genetics & environmental influences are important in the susceptibility to R.A. The aim of *Ayurveda* is maintain the health of healthy person and cure the diseases of *atur* (patient). *Ayurveda Acharya* discussed *Pathya-Apathya* in detail. *Pathya* word originated with Sanskrit word 'path' means 'a way which help in traversing distance. The *Aahar* (food), *Vihar*(activity) which is helpful for body to increase the action of treatment is *pathya*. *Hitakar Aahar* and *Vihar* is *Pathya*. *Pathya* is depend on diet (*Aahar*), activity (*Vihar*), and treatment (*Aushad*). A substance which adversely affect the body is *Apathya Aahitkar Aahar, vihar*.

Importance of Pathya

Acharya Charaka had detailed Pathya as asynonym for treatment. He mentioned that when channels of circulation become hard by aggravated Dosha sand Pathya helps to soften the Srotasas and alleviate vitiated dosha.

Ama and Agni

Ama is derived from the 'Aam' Dhatu + 'Nich' Pratyaya. Ama is the substance which remains unripe, uncooked, immature and undigested. It means the substance which is still unripe and undergoes further digestion and associated changes. It is the outcome of improper digestion, the main cause of which is Agnimandya. Charaka have classified Agni as 13 types among which Jatharagni occupies the central position and control the other Agnis. Then five types of Bhutagni have been enumerated as Parthiva, Aapya, Taijasa, Vayavya and Nabhasa Bhutagnis. Seven types of Dhatwagni namely Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra Dhatwagni. Food consumed is first digested by the Jatharagni in Koshta. Simultaneously it is acted upon by Bhutagni & Dhatvagni to nourish Rasadi Dhatuas, Indriya and Manas.

Disease Review**Madhav Nidana** [3]

Madhavakara was a first author, recognized Amavata as a separate specific disease entity for the first time and described its etiology, pathogenesis, signs, symptoms, classification and the prognosis.

Harita Samhita [4]

Harita Samhita devoted a separate chapter on Amavata in which Nidana, Rupa, Bheda, Sadhyata, Asadhyata has been described in detail. (H.S. Tritiyasthana 21 Amavataadhikara)

Yogaratanakara [2]

In this text, the complete description of Amavata is available. Many Aushadhyogas for it are also mentioned in this treatise

BhavaPrakasha [5]

Author Bhavamishra has described Amavata in detail.

Bhaishajya Ratnavali [6]

Author Govindadasa Sena explained nidana and elaborately discussed about varieties of Chikitsa of Amavata also.

Nirukti of Amavata [1]

1. "Amena sahita vata Amavata". The virulent Ama circulates in the whole body propelled by the vitiated vata doshas producing blockage in the body channels

that stations itself in the sandhi giving rise to Amavata.

2. The combination of Ama & Vata form Amavata, it shows the predominance of Ama & vata in the samprapti of Amavata.
3. Ajeerna produce Ama & along with vata it produce Amavata.

Material and Method

For this study literary method which include the references of Amavata has been collected from the Ayurvedic Texts.

Nidana of Amavata (Etiology) [1]

Acharaya Madhavakara has clearly stated the Nidana (causative factor) of Amavata in Madhav Nidana.

1. Viruddhahara (unwholesome diet): This Viruddha Ahara is most common etiological factor for most of the diseases similar is the case with the disease Amavata
2. Viruddhacheshta (Erroneous habits): As the term indicates it includes the activities which are antagonist to the normal physiology of the body. The body is unable to cope with these activities thus, causing the production of disease. It causes the vitiation of Agni and ultimately leads to the production of Ama, plays the major role in the manifestation of the disease.
3. Mandagni (diminished agni) The disturbance in the functioning of Agni in the body leads to various ailing states via formation of Ama.
4. Nishchalata (sedentary life) - physical inactivity is responsible for Kapha Vriddhi which results in Agnimandya and consequently leads to the formation of Ama which is main pathogenic factor for the manifestation of disease.
5. Exertion immediately after taking Snigdha Ahara is the causative factors for disease Amavata.

Lakshana of Amavata**Samanya lakshana of Amavata**

1. Angamarda – Body ache
2. Aruchi – Anorexia
3. Trushna – Thirsty
4. Gourav – Heaviness in the body
5. Aalasya – Lethargy
6. Angashunata – Swelling in the body
7. Jwara – Pyrexia
8. Apaki – Indigestion

Pratyatma lakshana of Amavata

1. Sandhi shotha – Swelling in multiple joints
2. Sandhi shoola – Pain in the joints
3. Gatra stabdhata – Stiffness in the body.

Samprapti

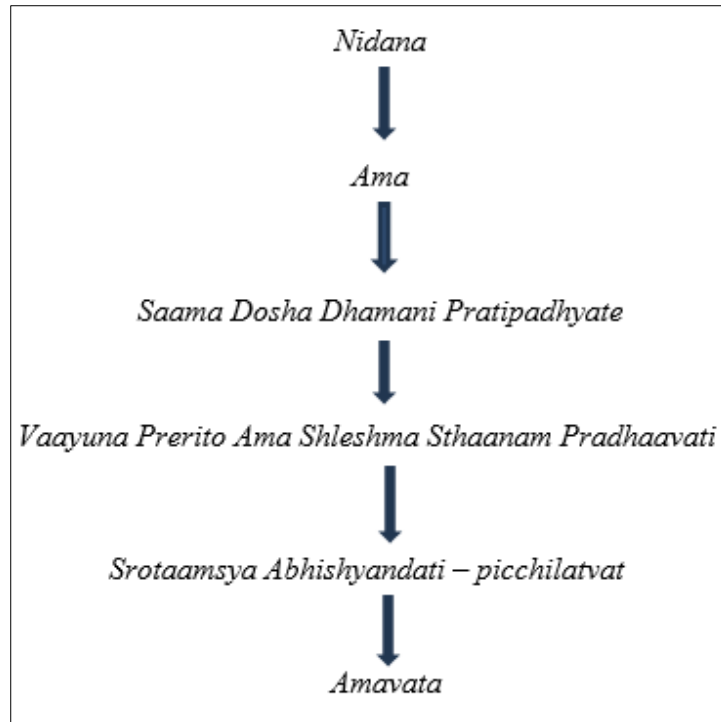


Fig 1

Samprapti Ghataka

Dosha - Vata pradhan tridosha

Dooshya - Rasadi dhatu; Asthigata snayu; Sira

Agni - Jatharagni; Rasadhatwagni

Ama - Jatharagnijanya & Rasadhatwagnijanya

Srotas - Rasavaha, Asthivaha

Udbhava Sthana – Amashaya

Adhishthan – Asthisandhi

Rogamarga - Madhyama body.

Pathya - apathya ahara in amavata ^[2, 6, 7]

- *Pathya-Apathya* The term *Pathya* means the diet that is suitable to both body and mind in normalcy as well as in ill health. Diseases can be controlled and cured by adopting *Pathya* which comprises wholesome and suitable *Ahara and Vihara*.
- Without following *Pathya* any amount of medicines may not help in curing the diseases. Therefore, *Pathya* is used as a synonym of *Chikitsa*. *Raja Nighantu* has listed the following as *Hitakara Dravya Samooha* which are in

general are *Pathya* for all diseases.

- *Ghritha, Saindhava, Dhanyaka, Jeeraka, Ardraka, Tanduleeyaka, Patola, Alabu, Godhuma, Jeerna Shali, Gokshura, Hamsdaka and Mudga*. *Harita* indicates to follow the *Pathyas* detailed in the context of *Jwara as Pathyas for Amavata*.
- In *Amavata*, the *Ahara and Vihara* which are *VataKaphahara, Amapachaka, Agnideepaka* and *Rasaprasadaka* are considered as *Pathya*. So, the diet and the *Aushada* having *Katu, Tiktarasa, Ushna, Tikshna Guna* are *Pathya*.
- *Apathya* - The *Ahara and Vihara* which add to the *Prakruti* of the *Vyadhi* are called as *Apathya*.
- In *Amavata*, the *Ahara and Vihara* which are *Vata Prakopaka* and which leads to *Agnimandya, Amotpatti and Rasadhatu Vikruti* are considered as *Apathya*.
- *Harita* especially contra-indicates the use of *Dwidala, Taila and Picchila Dravyas* in *Amavastha*.
- After *Amapachana* patient should not take *Ushna and Drava Padarthas*.

Table 1: Rasapanchaka of pathya ahara in amavata

S.NO	Pathya	Rasa	Guna	Veerya	Vipaka	Doshaghna	Karma
1.	Adaraka	Katu	Guru, ruksha	Ushna	Madhura	Pitta kapha	Jwaraghna, Vishaghna, Deepana
2.	Karavellaka	Tikta, katu	Laghu, ruksha	Ushna	Katu	Kapha pittahara	Pachana, Deepana, bhedhana
3.	Kulattha	Kashaya	Laghu, ruksha, teekshna	Ushna	Amla	Kapha vataghna	Swedala sara
4.	Gokshura	Madhura	Guru, Snighda	Sheeta	Madhura	Tridosahara	Mutrala shophajit
5.	Patola	Tikta, katu	Ruksha, laghu	ushna	Katu	Kapha pittaghna	Avatakara deepana, dahaghna, Jwaraghna
6.	Patala	Tikta, kashaya	Laghu, ruksha	Anushna	Katu	Tridosha hara	Shotaghna, deepana
7.	Punarnava	Madhura, tikta, kashaya	Laghu, ruksha	Ushna	Katu	Kaphavatahara	Shophaghna, vishaghna, mutrala
8.	Yava	Kashaya, madhura	Guru, ruksha	Sheeta	Katu	Pittaghna	Lekhana, srushta vinmutra
9.	Rasona	Madhura, lavana katu, tikta kashaya	Snighda, guru, tikshna	ushna	Katu	Kapha vata hara	
10.	Shigru	Katu, tikta, madhura	Laghu, teekshna, ruksha	Ushna	Katu	Kapha vataghna	Shoshana Deepana swedopaga
11.	Gomutra	Lavana, katu	tikshna	Ushana	Katu	Kaphaghna	Lekhana deepaniya, vishaghna lekhana

Apathya Ahara in Amavata

Apathya in *Amavata Dravyas* that are *Abhishyandakara* (that cause obstruction of the channels), *Asatmya Ahara* (unassimilable foods), *guru* (heavy for digestion), *Dushtaneera* (contaminated water), *viruddhaanna* (incompatible food) *vishamashana* (erratic food patterns) have been considered to play a major role in the pathogenesis of the disease. These are as below

1. *Ksheera*
2. *Gudh*
3. *Dadhi*
4. *Upodika*
5. *Matsya*
6. *Masha*
7. *Anupmamsa*

Discussion

- As mentioned above detailed description of *Amavata* is given in term of detailed description of *Ama* with acute and gradual pathogenesis of *Ama* formation, *Nidana Panchaka*, *Upadrava*, *Sadhyasadhya*, *Pathyapathya* and *Chikitsa* etc.
- *Mandagni* is root cause of *Amavata* and treatment require complete digestion of *Ama* which occupied whole body. When by different procedure like *Langhana*, *Deepana*, and *Pachana* etc. *Agni* normalize, *Ama* at different level digested and stiffness decrease with all others cardinal symptoms like pain, swelling etc.
- *Ayurveda* explain concept of *Pathya-Apathya*. *Pathya-Apathya* is part of treatment. *Pathya Apathya* is speciality of *Ayurveda*. *Amavata* is mainly due to *agnimandhya* which resulting production of *ama* and this *ama* run toward *sandhi*.
- *Dipana*, *pachana*, *laghu*, *katu*, *tikta rasa aahar vihar* is useful for *vatakaphaprasaman*, *amapachana* which breakdown the pathogenesis of *amavata*. *Katu* and *tikta rasa* increase digestive power, digest *amarasa* and reduce excessive production of *kapha* and remove *strotas drushti* (*strotas* obstruction).
- *Ushna guna* is decreases vitiated *vata*.
- *Ruksha, laghu guna* and *ushna virya* are important for *Pachana* and *deepen of amadosha*.
- *Laghu guna* and *tikta rasa* remove *doshas* from *dushit strotas* by their *lekhana karma* (property).
- In *Amavata Pathya-Apathya* for person to person is different after analysing *Prakruti*, *kala*, *matra*, *desha*. The *Aahar-vihar* which is suitable for *sharir* (body) and mind, give happiness to mind is *pathya*, and opposite is *apathya*. The *ama* present in body is responsible for *amavata*. *Viruddhaahara* leads to produce *amadosha* and it also vitiated the *vata* which leading to *amavata*. For preventing and cure *Amavata pathya-apathya* is important. For prevention of *Amavata*, *pathyakar aahar* like *karvellaka* (bitter ground), *kultha* (horsegram) etc include in regular diet.

Conclusion

Treatment is important, but also life style and diet is very important. Medicine alone cannot give perfect result without *Pathya*. *Pathya* is helpful to maintain the health. If, some diseases may not cure with medicine, are cured with help of proper *Pathya*. Proper *pathya* play major role in the prevention and management of *amavata* by following *Pathyakar Aahar* (diet), *Vihar* (activity) and refrain from

Apathya Aahar, Vihar leads better result in *Amavata*.

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