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A Literary Review Of *Pathya* And *Apathya* W.S.R To *Aamvata*

Dr. Punita Sharma¹, Dr. Chhaju Ram Yadav², Dr. Neha Jolly³, Dr. Dinesh C. Chouhan⁴,

1. PG Scholar, PG Department of Sharir Kriya, National Institute of Ayurveda, Jaipur, Rajasthan
2. Associate Professor, PG Department of Sharir Kriya, National Institute of Ayurveda, Jaipur, Rajasthan
3. PG Scholar, PG Department of Swasthviritta and Yoga, National Institute of Ayurveda, Jaipur, Rajasthan
4. Assistant Professor, Department of Sharir kriya, MJF Ayurved Mahavidhyalaya, Harota, Chomu, Jaipur, Rajasthan

ABSTRACT: *Ayurveda* is not merely a medical science. It is a complete life science. To maintain the health of a healthy person. *Ayurveda* gives importance to diet and regimen. The concept of *Pathya* (wholesome) and *Apathya* (unwholesome) is one such concept. *Ayurveda* deals with the *Pathya*, *Apathya* or *Pathya Vyavastha* (planning of diet-dietetics) in a very scientific and holistic way of Dietetics. Apart from being a part of regime of healthy living, *Acharya* had also extended the concept of *Pathya* (wholesome) and *Apathya* (unwholesome) as a part of the treatment of the diseases. *Pathya* and *Apathya* has a major role in the management of disease. In some stages of disease following *Pathya* and avoiding *Apathya* is enough to cure the disease. *Aamvata* is one of the such a disease. *Aamvata* is a disease in which vitiation of *VataDosh*a and accumulation of *Ama* take place in joints, which is similar to rheumatoid arthritis (RA) in modern. *Ama* is a maldigested product, which is not homogeneous for the body. Whenever that *Ama* gets localized in the body tissue or joints, it can lead to production of pain, stiffness, swelling, tenderness, etc. This is an *Agni* related disease and in these types of disease, *Pathya* and *Apathya* is having great importance, considered as half treatment. Many *Acharya* mentioned the *Pathya* and *Apathya* of *Aamvata*. It is a *Vata* related disease hence the *Aahar* and *Vihar* which decrease *Vata* in the body is *Pathya* and which increase *Vata* is *Apathya* for *Aamvata*. So, in this paper we are going to discuss the fundamental principles of *Pathya Vyavastha* (Dietetics) with appropriate references, recommended, diet based on the text w.s.r to *Aamavata*

Keyword - *Ayurveda*, *Pathya*, *Apathya*, *Aamvata*, Rheumatoid Arthritis, *Agni*

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Corresponding Author :, Dr. Punita Sharma, PG Scholar, PG Department of Sharir Kriya, National Institute of Ayurveda, Jaipur, Rajasthan-302002

Email id: punitadhadhich93@gmail.com

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INTRODUCTION

. The main aims and objectives of *Ayurveda* are to preserve the health of a healthy person and cure the diseases¹. As evident the first and foremost aim of *Ayurveda* is preventive rather than curative. It signifies that “prevention is better than cure”. To preserve the health, *Ayurveda* put down many basic principles like *Ritucharya* (seasonal regime), *Dinacharya* (diurnal regime), *Swasthvritta*, *Sadvritta* etc. The concept of *Pathya* (wholesome) and *Apathya* (unwholesome) is the peculiarity of *Ayurveda*, which help to fulfill its aims and objective. The word *Pathya* derives its origin from the root word ‘*Patha*’ which literally means a way or channel. *Pathya* (wholesome) is the substance or regime which is not harmful to paths of the body and according to liking and *Apathya* (unwholesome) is one that is harmful for body and disliked². But these

entities have their effect according to dose, time, preparation, place, body constitution, pathology and properties. So, *Pathya* may act as *Apathya* and *Apathya* may be *Pathya*, according to particular conditions. From above definition, *Pathya* (wholesome) and *Apathya* (unwholesome) include both material substances and specific regimes. But in general, these words had been particularly used for food articles. *Acharya Charak* had told that wholesome food is cause of the growth and wellbeing of humans while unwholesome food is like seed of all diseases³. *Acharya Charak* had also counted food first in the series of three supporting pillars of life along with sleep and controlled sexual activity⁴. *Acharya Sushruta* had further supported the fact by stating that food is the cause of vitality, strength, complexion and immunity.

Now a day, due to unhealthy lifestyle, poor eating and sleeping habits, smoking and alcohol consumption, lifestyle disorders are increasing day by day. Lifestyle diseases include heart attack, stroke, hypertension, type 2 diabetes, obesity and musculoskeletal disease. Disorders of musculoskeletal (MSK) system are prevalent throughout the world, affecting all ages. These MSK disorders are classified in two categories- first inflammatory and second is non-inflammatory disorders. Non-inflammatory conditions like osteoarthritis (OA), osteoporosis and inflammatory like gout, rheumatoid arthritis (RA). Among inflammatory joint disease RA accounts most common form of arthritis & often results in joint damage and physical disability. In India adult population occurrence of RA is 0.75%, giving a total of about 7 million patients in India. This occurrence of RA is quite similar to that reported from the developed countries. About 1% of the world population is afflicted by RA, women 3 times more often than men⁵. *Ayurveda* is the most ancient system of medicine practiced in India. In *Ayurveda*, there is well explained knowledge of joint disorders like *Sandhivata*, *Vatarakta*, *KhanjtaKubjtav* and *Kroshtuka Sheersh*, etc. *Amavata* is another

class of joint disorder which is caused by *Aam*, a toxic by-product of improper digestion. However, this disease is not explained in the major classics of *Ayurveda*. It is *Madhavakar*⁶, a physician of the 8th century, who first explained detailed knowledge of the disease. However, he hadn't told about its management aspect. In the 11th century, *Chakrapani Dutta*⁷ first gave knowledge about the principle & management of the disease in his book *Chakradutta*. Symptoms of RA are much similar to that of *Aamvata*. Since formation of *Aam* is the key factor in the pathogenesis of *Amavata*, so the food articles and activities leading to reduction of *Agni* and formation of *Aam* should be avoided. The patients should be always specifically instructed to stick on a light and non-fatty diet in two *Annakala*, preferably at morning and evening. These do's and don'ts would be described in the article.

AIM AND OBJECTIVE:

To find out the regimen and substances that are beneficial and harmful in *Aamvata*.

MATERIAL AND METHODS:

The study is based on review of *Ayurvedic* & modern text and researches related to the subject.

DISCUSSION:

Aamvata is a disease in which there is vitiation of *Vata Dosha* and accumulation of *Aam* takes place in joints. The *Aam* when combined with *Vata Dosha* and occupies *Shleshma Sthana* (*Asthi, Sandhi*), result in this painful disease. The modern system of medicine is not sure, why this disease appears in the body all of a sudden. It is considered that this is an auto-immune disorder.

Formation of *Aam*: The word *Aam*, means unripe, uncooked, immature, undigested or unprocessed substance. Low digestive fire produces *Aam* or toxin in digestive tract, which then circulates the entire body due to propulsive effect of *Vata*. According to *Vagbhata*⁸ due to hypo-functioning of digestive fire, first *Dhatu* (tissue), the *Rasa* is not properly formed. This state of *Rasa* is called *Aam*. *Vijayrakshita* in the chapter on *Aamvata* stated that due to poor strength of digestive fire, a residue of taken food material is left behind undigested at the end of digestion and it is known as *Aam*, which is the root cause of all diseases.

Aetiological Factors of *Aam*^{9,10}:

Unwholesome foods & life style sedentary work habit leads to impairment of digestive function and hence formation of *Aam*. *AacharyaCharaka* has a very elaborated

view regarding causative factors of *Aam*. *Aacharya* says that not only food taken in excess quantity cause production of *Aam* but heavy, cold, dry, impure diets may also cause ama. Abstinence from food, frequent fasting, irregular diet habits, indulgence in incompatible food items, unfavourable changes in place, climate, season & suppression of natural urges causes impairment of digestive fire, which fails to digest even the most easily digestible light food. This disease also has a relation with mind. *AacharyaCharaka* indicates some mental factors causing *Aam* like anger, greed, jealousy, grief, fear etc. When individual suffering with this mental state taking wholesome food in proper quantity, becomes incapable to digest the food.

Pathogenesis of *Aamvata*^{11,12}: The toxin, *Aam* is carried by imbalance *Vata* & reaches *Kapha* (phlegm) predominant sites like joints, stomach etc. The toxin being sticky in nature blocks *Srotasa* (micro-channels) which nourish the body. When this *Aam* accumulates in the joints, it produces the disease *Amavata*. Simultaneously it spreads all over the body. The *Aam* which gets harbored in the joints acts as a foreign substance & triggers the immune system. This leads to inflammation of linings of joints.

Symptoms of Amavata¹³: Symptoms produced in this disease are local as well as systemic. Local symptoms such as pain, swelling, and stiffness in joints are main. Pain is extreme & like a scorpion sting. Joints engaged are hand, foot, cervical/neck, knee, hip sacrum, & ankle joint. Systemic symptoms are malaise, thirst, body ache, loss of taste, heaviness in precordial region, lack of enthusiasm, indigestion, constipation, fever etc.

Pathya and *Apathya* has major role in the management of the disease. In some stages of *Vyadhi*, following *Pathya* and *Apathya* is enough to cure the disease.

Pathya: The patient is rigidly suggested to follow some rules of conduct and diet during the *Ayurvedic* treatments and for an equal number of days after that. Regarding food restrictions, one should have only a nutritious diet, they should also be easily digestible. *Apathya* is opposite to *Pathya*. The *Pathya* and *Apathya* described in *Bhishajy Ratnawali* (chapter 29).

Pathya in *Aamvata*: therapies-*Rukshsweda*, *Langhan*, *Snehpan*, *Basti*, *Lapa*, *Rechana*, *Gudavarti*

Diet: *Abdotpanna Dravya*(aquatic products), *Purana Shalidhanya*, *Kultatha*, *Purana Madhya* ,*Janghal Mamsa Rasa*,all

VataKaphahara Dravya, *Takra*, *Patola*, *Pattura*, *Karvellak*, *Varttak*, *Shigru*, *Taptnirum*

Drugsmandara ,*Gokshura*, *Vridhdaru*, *Bhallattaka*, *Gomutra*, *Adharak*, *Katu*, *Tikta*, *Deepan Dravya*

Apathya in aamvat

Diet: *Dadhi*, *Matsya* ,*Guda*, *Kshira*,*Upodika*,*Masapishta*,*Dushtneera*, *Vridhashan*, *AsatmyaAsana*, *Vishamasan* *Aanupmamsa* should be avoided.

Purvatom, *Vegavrodha*, *Ratrijagran* should be avoided in *Aamvat*.The item causes *Abhishyandhi*, *gurupichilla*, *dravya* should be avoided with all efforts. The proper intake of diet can prevent many preventable disorders and also plays major role in the treatment of the Disease.

CONCLUSION:

Ayurveda has holistic approach. Its main objectives are maintaining health of an individual & alleviating the ailment of diseased¹⁴. Disease is faulty interaction of individual with environment. According to *Ayurveda* all defects in the body are due to body's own malfunctioning. *Ayurveda* believes to manage the body to perfection so that no external factor can harm the body. In the treatment of *Aamvata* (RA) the first

work is to stop the production of *Ama* in the body by potentiating the body fire. This will reduce the toxins, which are causing inflammation in the body. Once metabolism is under control, next step is to remove the deposited wastes from the body i.e. purification of body system. And we can improve metabolism by following *Pathya* and *Apathya*. And purification can be done by Panchkarma procedure and medicine

described in text. So *Pathya* and *Apathya* is half treatment.

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