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 Apathaya (unwholesome) is one such concept. Ayurveda deals with the Pathya, Apathya or Pathya Vyavastha (planning of 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 Apathaya (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 Vata Dosha 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 Aamvata

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

The main aims and objectives of Ayurveda are to preserve the health of a healthy person and cure the diseases. 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 disliked. 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 diseases. Acharya Charak had also counted food first in the series of three supporting pillars of life along with sleep and controlled sexual activity. 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 men. Ayurveda is the most ancient system of medicine practiced in India. In Ayurveda, there is well explained knowledge of joint disorders like Sandhivata, Vatarakta, KhanjitaKubjtav 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 Madhavakar6, 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 Dutta7 first gave knowledge about the principle & management of the disease in his book Chakradutta. Symptoms of RA are much similar to that of Amavata. 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 Amavata.

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 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 statedthat 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, jealousness, 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 Amavata\textsuperscript{13}: 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 BhiashyjyaRatnawali (chapter 29).

Pathya in Aamvata: therapies-Rukshsweda, Langhan, Snehan, 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, Bhallatta, Gomutra, Adharak, Katu, Tik, Deepan Dravya

Apathya in aamvat

Diet: Dadhi, Matsya ,Guda, Kshira,Upodika,Masapishta,Dushteena, Vridhashan, AsatmyaAsana, Vishamsan Aanupmamsa should be avoided.

Purvatam, 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 diseased\textsuperscript{14}. 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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