

CLINICAL IMPORTANCE OF PATHYA APATHYA AHARA IN AMAVATA

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ABSTRACT

In ayurveda, Ahara (food) is considered *Mahabhaishajya* that is called to be the superior medicine and avoidance of the concept of Ahara in correcting the disorder can lead to the development of deformities resulting in several of pathological progression. Incompatible food practices can cause metabolic disturbances. Consideration for specific diet patterns and healthy lifestyles is quite evident in ayurveda in various contexts of diseases aiming at nullifying the aggravated doshas as well as the curative aspects of disease Rheumatoid arthritis is a systemic autoimmune disease, considered the most common inflammatory articular disease among the general population. The clinical presentation of *Amavata* closely mimics the unique variety of Rheumatological disorders called Rheumatoid Arthritis. Rheumatoid arthritis is a chronic inflammatory disorder that affects the joints, with an estimated prevalence of 0.7% in India. The present study aims to review the concept of *ahara dravya* in terms of Dietary regimen called as *pathyapathya* in the presentations and prevention of *Amavata*, the concept of *pathyapathya* in *amavata* were collected from various classical Ayurvedic works of literature along with the available commentaries and various scientific publications and were thoroughly analysed to establish a relation between the *pathyapathya* explained and their role in breaking the pathogenesis.

KEYWORDS: *Ahara dravya*, *Amavata*, Lifestyle disorders, *Pathya- Apathya*.

INTRODUCTION

Rheumatoid arthritis is a chronic inflammatory disorder that affects the joints, with an estimated prevalence of 0.7% in India¹. 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*, *Sandhivikruti* and the *Amotpatti*. The therapy which normalises to 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 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 of the 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*. Numerous factors contribute to the condition's development, including genetic predisposition and environmental triggers like smoking and a poor diet. Recent research has shown that some foods can cause inflammation in people who are genetically predisposed to developing rheumatoid arthritis. *Amavata* is a condition where the Vata Dosha becomes vitiated and ama builds up in the joints, simulating rheumatoid arthritis in modern terminology². Ama is a poorly digested substance that the body cannot use in its entirety. When that Ama becomes localized in body tissue or joints, it can cause the corresponding joints to experience various joint-related symptoms such as pain, stiffness, swelling, and tenderness³. *Amavata* shares many characteristics with RA, an autoimmune condition that results in chronic inflammatory and symmetrical polyarthritis. Aahara plays a significant role as a healer. To improve the prognosis of the condition, a thorough understanding of how diet influences their improvement is essential. In Ayurveda, this condition is known as pathya-apathya⁴. Pathya refers to the food, drink, lifestyle, and mental entities that are beneficial to the bodily channels. *Apathya*, on the other hand, is having a negative impact on them. A key aspect of Ayurvedic science, which has been clarified for the majority of illnesses, is abstaining from *Apathya* along with effective medical treatment. This article attempts to list the various Pathyas and *Apathyas* mentioned for *amavata* and also discusses the likely causes of doing so.

Studies suggest that genetics & environmental influences are important in the susceptibility to R.A. The aim of Ayurveda is the maintains of health of healthy person and cure the diseases of 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 *icludes* on diet (*Aahar*), activity (*Vihar*), as well as 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 with '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 Dhatus*, *Indriya* and *Manas*. Disease Review Madhav Nidana⁵ *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*⁶ *Harita Samhita* devoted a separate chapter on *Amavata* in which *Nidana, Rupa, Bheda, Sadhyata, Asadhyata* has been described in detail.

DISCUSSION

Lifestyle disorders have become increasingly prevalent due to changes in *living habits*, such as sedentary lifestyles and competitive living. When the immune system unintentionally attacks body parts that it is supposed to protect, autoimmune diseases develop. Globally, rheumatoid arthritis (RA) is the most prevalent inflammatory arthropathy. It is a chronic, diverse autoimmune condition marked by persistent joint inflammation that damages joint and causes symmetric polyarthritis. The symptoms of *Amavata* are clinically correlated with rheumatoid arthritis. *Nidanas*, such as *Viruddha Ahara*, *Viruddha Chestha*, *Mandagni* (hypoactive *agni* functioning), *Nischala* (lack of exercise), and *Snigdha Ahara* (oily food) followed by immediate exercise, Poor eating habits, an unhealthy lifestyle, and sedentary work habits affect digestive health, which in turn causes the formation of *ama* (an improper metabolic byproduct), which eventually causes the disease to manifest⁷. The disease *amavata* is caused by this morbid *Ama*, which circulates throughout the body and is propelled by vitiated *Vata* with a preference for *sleshma sthana* (the joints). It facilitates *sroto abhishyanda* and *srotorodha* (blockage), causing *sthanasamsraya* (displacement), manifested as *stabdhata*, *sandhisula*, *sandhishotha* (swelling), *Angamarda*, *Apaka* (indigestion), *Jwara* (fever), *Anga gourava* (heaviness of body), *Alasya* (lethargy) etc.

Treatment options for *amavata* management include *Shamana* therapy (treatment to relieve symptoms), *Sodhana* therapy (bio-purification techniques), and *Langhana* (lightness therapy). *Ahara* plays a major role in both *Nidana Parivarjana* and *samprapti vighatana*, which could act as potential auxiliary support. The majority of *dravyas* contain *tikta* (bitter) and *katu* (pungent) *rasa*, which both serve as *agni deepana* (digestive stimulant) and *ama pachana*. *Kashaya rasa* helps in *shoshana* (desiccant) of *ama*. *Ushna veerya* (hot potency) helps in clearing *ama* and increasing *agni*. *Laghu* (light) and *Tikshna* (sharp) *gunas* of drug, enter the *sukshma srotas* and clear *ama* from *srotas*. After *srotoshuddhi*, by *Madhura Vipaka* and *Snigdha Guna* of the drug, it nourishes *Rasadi Dhatus*⁹. *Tikta*, *Katu*, and *Kashaya Rasa* act as *kapha shamaka*. *Madhura* (sweet) *rasa* could *actas vata shamaka* and can be used as *rasayana* once *ama* is cleared. *Laghu*, *Ruksha*, *Ushna* (hot), and *Tikshna Guna* work as *Kapha shamaka*. On the other hand, *Tikshna Guna* and *Ushna guna* help pacify *Vata*. *Ushna veerya* helps as both *kapha* and *vata shamaka*.

The *karmas* that help in breaking the pathogenesis of the disease include *jwarghna* (febrifuge), *vishaghna* (antidotes), *deepana* (appetizers), *pachana* (metabolizers), *bhedhana* (laxative), *shophahara*, *shulajit* (analgesic), *dahaprada* (pyrogenics), *balya* (strength promoters), *lekhana* (lipolytics), *swedala*, *sara*, *chedhana* (drugs that cause excision), *rochana* (appetizers), *mutrala* (diuretics), *amaghna* (antioxidants), *rasayana* (rejuvenators), *Shoshana* (Absorbant), *Rukshana*, *Medohara*. On the other hand, *Dravyas* that increase *kapha* such as milk, jaggery or *snigdha dravyas* such as *matsya* or *upodika* or cause *sroto avarodha* such as curd are to be avoided. Those having *Abhishyandakara* (that cause obstruction of the channels), *asatmya ahara* (unassimilable foods), *guru* (heavy for digestion), or causing *agni mandhya* such as *viruddha anna* (incompatible food) or *vishamashana* (erratic food patterns), have been considered to play a major role in the promoting the prognosis of the disease. Intriguingly, even *Dushtaneera* (contaminated water) has been enumerated as a potential aggravator of the disease.

Acharya *Bhavamishra* has described *Amavata* in detail, however its etiology was explained in the *Bhaishajya Ratnavali* and elaborately discussed about varieties of Chikitsa of *Amavata* also. *Nirukti* of *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*. The combination of Ama & Vata form *Amavata*, it shows the predominance of Ama & *vata* in the *samprapti* of *Amavata*. *Ajeerna* produce Ama & along with *vata* it produces *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*.

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

- *Mandagni* (diminished *agni*) The disturbance in the functioning of Agni in the body leads to various ailing states via formation of Ama.
- *Viruddhahara* (unwholesome diet): This *Viruddha* Ahara is most common etiological factor for most of the diseases similar is the case with the disease *Amavata*.
- *Viruddhacheshhta* (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 disease¹⁰.
- 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.
- Exertion immediately after taking Snigdha Ahara is the causative factors for disease *Amavata*.

Apathya Ahara in *Amavata* *Apathya* in *Amavata* *Dravyas* that causes 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 *Ksheera*, *Gudh*, *Dadhi*, *Upodika*, *Matsya*, *Masha*, *Anupmamsa*.

In *Amavata*, Ama with acute and gradual pathogenesis of Ama formation, Nidana *Panchaka*, *Upadrava*, *Sadhyasadhyata*, *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 normalises to the Ama at different level digested and stiffness decrease with all others cardinal symptoms like pain, swelling etc. *Pathya-Apathya*. *Pathya* *Apathya* is the part of management or so, called 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 *vatakaprasaman*, *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 *dusht 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*. Ama present in body is responsible for *amavata*. *Viruddhaahara* leads to produce *amadosh* 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- Vihar* and refrain from *Apathya Aahar*, *Vihar* leads better result in *Amavata*.

CONCLUSION

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 amounts 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 Samooaha* which are in general are *Pathya* for all diseases. *Ghrita*, *Saindhava*, *Dhanyaka*, *Jeeraka*, *Ardra*, *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*. 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*. So, *Ahara* is fundamental to *Swasthya Rakshana* and plays a significant role in it. It has the potential to develop into *Ayatana* for both health and illness. Therefore, in cases of *amavata*, adhering to the proper *Pathya* and avoiding *Apathya* results in a better reduction in the severity of the disease.

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