

ROLE OF PATHYA-APATHYA IN VATARAKTA W.S.R TO GOUT

Sonam Rawat^{1*}, Dinesh Kumar Goyal², Sangita Devi³ and Kanika Budhlakoti⁴¹P.G Scholar, P.G. Department of Kayachikitsa, Uttarakhand Ayurved University, Gurukul Campus, Haridwar, Uttarakhand, India.²HOD & Professor, P.G. Department of Kayachikitsa, Uttarakhand Ayurved University, Gurukul Campus, Haridwar, Uttarakhand, India.³Assistant Professor, P.G Department of Kaya Chikitsa, Uttarakhand Ayurved University, Gurukul Campus, Haridwar.⁴P.G Scholar, P.G. Department of Kaumarbhritya, Uttarakhand Ayurved University, Gurukul Campus, Haridwar, Uttarakhand, India.***Corresponding Author: Dr. Sonam Rawat**¹P.G Scholar, P.G. Department of Kayachikitsa, Uttarakhand Ayurved University, Gurukul Campus, Haridwar, Uttarakhand, India.

Article Received on 13/08/2023

Article Revised on 03/09/2023

Article Accepted on 23/09/2023

ABSTRACT

The modern period has a dark side of sedentary lifestyle and unhealthy eating habits, despite the fact that technology is advancing and creating new innovations that make our lives easier. This causes a daily increase in the number of metabolic problems, *Vatarakta* (gouty arthritis) is one of them. *Vatarakta* is *Vatapradhana tridoshaja vyadhi* cause due to *avarana* pathology. *Ayurveda* laid many basic principles like *Ritucharya*, *Dincharya*, *Ratricharya* etc., for a healthy lifestyle. A concept of *Pathya* and *Apathya* is one of them. Irregularity in diet and faulty lifestyle leads to vitiation of *Agni* which is the root cause of almost all diseases. In addition to being a part of a healthy living regimen. The notion of *Pathaya* and *Apathaya* was expanded by *Acharyas* to include the treatment of ailments. Patients must consume foods that will keep their *Dhatu* in a healthy state and prevent them from becoming vitiated, hence both healthy people (*Swastha*) and people with disease (*atura*) must adhere to the eating of *Pathya Aahara*.

KEYWORDS: *Pathya*, *Apathya*, *Vatarakta*.**INTRODUCTION**

Vatarakta is a disease which is characterized by *Dushti* of *Rakta Dhatu* and *Vata Dosha* simultaneously. *Acharya Sushruta* mention it in *Vatavyadhi Chikitsa*, but *Charaka* emphasizes it in a distinct chapter for *Vatarakta* following *Vatavyadhi Chikitsa*. The aggravated *Vata Dosha* have been obstructed in its passage by vitiated *Rakta Dhatu*.^[1] Vitiating mutually, they causing extreme pain and inflammation firstly in *Karapada Moolam* (MCPJ) which later spread to other joints, and give rise to severe pain, tenderness, hot, red and swollen joint with shiny overlying skin. Due to its similarity in etiology, pathology and clinical features it is well correlated with gouty artheritis. It is disorder of purine metabolism in which there is deposition of monosodium urate monohydrate crystal in small joints and soft tissue.

Health according to *Ayurveda* is the equilibrium state of *Dosha*, *Agni* and *Dhatu*.^[2] *Ayurveda*'s goals are to treat patient's illness and preserve the health of healthy people.^[3] The term "*Pathya*"(wholesome) refer to a diet that is good for both the body and the mind, as opposed to "*Apathya*"(unwholesome) which has a negative impact on the both.^[4] *Pathya* and *Apathya* include both material substances and regimes but in general these words had

been particularly used for food. According to *Charaka*, *Pathya Ahara* is one of the factors that contribute to human growth and welfare, whereas *Apathya Ahara* is the underlying cause of all disease. He had placed food first among the three pillars of existence, with sleep and moderate sexual activity. *Acharya Kashyap* stated that food is the best medicine.

OBJECTIVESTo study the disease *Vatarakta*To study the role of *Pathya-Apathya* in *Vatarakta*.**MATERIALS AND METHODS**

Acharya Sushrut has mentioned *Vatarakta* in *VataVyadhi* whereas *Acharya Charaka* described it as *Swatantra Adhyaya*. Various information regarding *Pathya Apathya* in *Vatarakta* has been collected from different classical texts and internet source.

DISCUSSION

To obtain the *Dharma*, *Artha*, *Kama* and *Moksha* is ultimate goal of life.^[5] Physical, mental and spiritual fitness are necessary for achieving the aforementioned objectives. Thus, in this case, it is imperative that you strictly adhere to the *Ayurvedic* prescriptions. *Ayurveda*'s

recommendations for *Ahara*, *Nidana*, *Brahmacharya* must be followed religiously to prevent illness. In order to emphasize the value of *Pathya Aahara*, *Vaidya Lolimbraja* said that if a patient consumes *Pathya*, there is no need for medication, and if a patient consistently consumes *Apathya*, there is no need for medication. In later case, medicine will not be effective. The prevalence of life style disorder is increasing day by day, the best thing which can be done for this is *Nidana Parivarjan* (to prevent rather than cure). For *Vatarakta* excessive *Pitta Prakopak Ahara dravy* (purine diet) and sedentary life style are the causative factors.

Nidana of Vatarakta (Causative factors)^[6]

Vata and *Rakta* are the *Dosha* and *Dushya* of *Vatarakta* both are vitiated simultaneously.

1. *Vata Prakopaka Nidana*:-

a) *Aharaja Nidana*

-Intake of excess *Kashaya* (Astringent), *Katu* (pungent), *Tikta* (bitter) *Rasa* and *Ruksha Ahara*.

-*Alpahara Sevana* (Intake of often smaller than regular meal), *Abhojana* (fasting)

-Delicate individuals and those who engage in unhealthy habits related to their food and activities.

b) *Viharaja Nidana*

-*Abhighatad* (Trauma)

- *Prajagara* (Keeping awake at night), not resting to purifactory therapies.

-Excessive riding on horses, camels and elephants etc.

-*Veganigrahata* (Suppression of natural urges), *Vyavaya* (excessive sexual intercourse), *Palwana* (excessive swimming)

-Increase physical activities, Violent exercise.

2. *Rakta Prakopak Nidana* :-

a) *Aharaja Nidana*

- Excessive consumption of *Lavana* (salts), *Amla* (sour), *Katu* (pungenst) *Rasa's* and *Snigdha* (too oily), *Kshara* (alkaline), *Ushna* (hot) *Guna* rich foods.

- *Viruddhasana* – intake of food that are mutually injurious.

-*Adhyasana* – food is consumed before the preceding meal is digested.

-*Ajeerna Bhojana* –intake of food during indigestion.

- *Klinna* (moist) and *Shushka* (dry) *Ushana bhojana*.

-*Anoop Mansa*, *Kulatha*, *Dadhi*, *Kanji*, *Aranal*, *Sauvir*, *Takra*, *Sura* and *Aasava*

- Excessive consumption of *Madhur Rasa*

b) *Viraraj Nidana*-

- *Krodha*, *Divasvapana*, *Ratrijagarana*, *Lack of exercise*.

-*Abhighata*, *Ashuddhi*

-*More exposure to hot and cold*.

Pathya apathya in vatarakta –

Table no. 1: *Aaharaj – Pathya in Vatarakta*.^{[7],[8],[9]}

<i>Annapana varga</i>	<i>Aahar dravya</i>
<i>Shookdhanya</i>	Barely, wheat, <i>shali- shashtik</i>
<i>Shamidhanya</i>	<i>Munga, masura, arhar, mukusta, chanaka</i>
<i>Mansa - varga</i>	<i>Vishikar – praduta (shuka, kapota, chataka)</i>
<i>Shaka- varga</i>	<i>Vastuka, upodika, makoya, venth, karvellak, tanduliya, patol, kusmand,</i>
<i>Phala - varga</i>	<i>Amla, dhvaksha</i>
<i>Harita - varga</i>	<i>Sringavera</i>
<i>Madhya - varga</i>	-
<i>Jala-varga</i>	-
<i>Goras - varga</i>	<i>Navanet, navaghrita, avighrita, ajaghrita, go-ghrit</i>
<i>Ikshuvikara - varga</i>	-
<i>Kritanna - varga</i>	-
<i>Aaharopyogi - varga</i>	<i>Aguru, devdaru, karpura</i>

Table no. 2: *Aaharaj apthya in vatarakta*.

<i>Annapana varga</i>	<i>Apthya</i>
<i>Shookdhanya</i>	-
<i>Shamidhanya</i>	<i>Masha, kultha</i>
<i>Mansa - varga</i>	<i>Matsya mansa</i>
<i>Shaka- varga</i>	<i>Klaya, moolaka,</i>
<i>Phala - varga</i>	-
<i>Harita - varga</i>	-
<i>Madhya - varga</i>	-
<i>Jala-varga</i>	-
<i>Goras - varga</i>	<i>Kanjik, dadhi,</i>
<i>Ikshuvikara - varga</i>	-
<i>Kritanna - varga</i>	-
<i>Aaharopyogi - varga</i>	<i>Kshar</i>

Pathya refers to a diet and other practices that are beneficial for both health and illness. The *Pathya Ahara* mention above have these properties i.e. – *Rakta shali* is *snigdha*, *sarvadoshnashaka* and *sheet veerya*. *Shati* is *vatapittashamaka*, *Yava* is *rakta pitta prasadaka*, *medohara*.

In *Shimbi varga* - *Moong* is *sheet veerya*, *laghu* and *kaphapitta shamaka*, *Arhar* and *chana* are *kaphapitta shamaka*, *Mankutha* is *Ruksha*, *Sheet veerya* and *raktapittahara*.

In *Mansa varga* - *Vishikar* and *Praduta* has *sheet veerya* and *pittaseleshmahara* properties.

Gorasa varga- *Sheer* is *rasayana*, *snigdha*, *raktapittahara*, *vatapitta nashaka*, *sarvarognashaka*. *Ghrit* is *sheet veerya*, *vatapittanashaka*, *agnideepak*, *shoolhara*.

Shaak varga - *Poi*, *bathua*, *makoya*, *kushmanda* are *tridoshahara*. *Chaurai* is *sheet veerya* and *raktapittahara*. *Ventagra*, *patol* are *sheet veerya* and *kaphapittashamaka*.

Phala varga – *Munakka* is *raktapitta shamaka* and *sheet veerya*, *Amlaki* is *sarvadoshaghana*, *sheet veerya* and *tikta rasa*.^{[10],[11]}

Apathya refer to unhealthy eating habits, bad exercise routine and illness that can develop into more serious conditions. The *Apathya ahara* mention above have these properties i.e. – *katu*, *ushna*, *lavana rasa*.

Viharaja Apathya – *Divaswapna*, *vahinitapa*, *vayayama*, *maithuna*, these are responsible for *vataprakopa*.^[8]

Pulses like *Masha*, *kultha*, *matsya mansa* and *dhai* are proteinous diet rich in purine which end product is uric acid. Alcohol consumption increase the acidity of urine which make the uric acid less soluble to urine, in addition to this it also affects CNS and suppress the ADH (anti diuretic hormone) release causing dehydration of body. Less consumption of water and *ruksha anna* leads to decrease amount of water inside the body which is necessary to flush out toxin and acidic waste in blood including uric acid from the body through urine. *Ikshu vihara*, *pistanna* and excessive sweet food like cake, pastries, candies are rich in fructose which increase uric acid production during its phosphorylation by increasing ATP (Adenosine triphosphate) decompose to AMP (Adenosine monophosphate) which is a uric acid precursor.^[12]

CONCLUSION

Vatarakta is a metabolic disorder of purine metabolism. Excessive intake of purine rich diet, less physical activity and less utilization leads to deposition of end product of purine i.e., uric acid in blood causing hyperuricemia. The best strategy to prevent *Vatarakta* and treat it as well is to incorporate a healthy lifestyle and a balanced diet in order to reduce the occurrence of the condition. The knowledge of *pathya apthaya* plays an important role in healthy life style. Alcohol, spicy, sour food, processed food vitiates the *Pitta Dosa* and cause *Agnidusti*. Due to similar characteristic features of *Pitta Dosa* and *Rakta*

Dhatu these foods also vitiates *Rakta Dhatu*. On the other hand, *Agnidusti* leads to *mandagni*, which is responsible for all disease. By changing life style (*Dinchariya* and *Ritucharya*) we can prevent the prevalence of this metabolic disorder. Eating fiber rich diet, proper hydration of body, regular exercise, avoid alcohol and spicy food. These habits should be followed to maintain the purine level in the body and prevent the chances of *Vatrakta*.

REFERENCES

1. P. K. S. DR. Gorakhnath Chaturvedi, Charak Samhita Chikitsa sthana, Varanasi: Chaukhambha Bharti Academy, 2018; 29 – 10.
2. K. A. Shastri, Susrut samhita sutra sthan chapter, Varanasi: Chaukhambha Sanskrit Sansthan, 2018; 15 – 48.
3. D. G. C. Pandit kashinath Shastr, Charak samhita sutra sthan, Varanasi: Chaukhambha Bharti Academy, 2016; 30 – 26.
4. D. G. C. Pt. Kashinath Shastri, Charak Samhita Sutra sthan, Varanasi: Chaukhambha Bharti Academy, 2016; 25 – 45.
5. D. G. C. PT. Kashinath Shastri, Charak Samhita Sutra sthan, Varanasi: Chaukhambha Bharty Academy, 2016; 1- 15.
6. D. G. C. PT. Kashinath Shastri, Charak Samhita Chikitsa Shtana , Varanasi: Chaukhambha Bharti Academy, 2018; 29: 5 – 9.
7. D. G. C. PT. kashinath Shastri, Charak Samhita Chikiysa sthan, Varanasi: Chaukhambha Bharti Academy, 2018; 29.
8. S. J. Tripathi, Chakradutta, Varanasi: Chaukhamba Sanskrit Series, 1976; 2.
9. V. L. Shastri, Yogaratnakar, Varanasi: Chakhamba Sanskrit Series, 1973.
10. K. A. Shastri, Susruta samhita Sutrasthan, Varanasi: Chaukhambha sanskrit sansthan, 2018; 46.
11. D. G. n. c. Pt. Kasinatha sastri, Charak Samhita Sutrasthan, Varanasi: Chaukhambha Bharti Academy, 2016; 27.
12. w. & W. M. K. Robert L, Textbook of Rheumatology W.B. Saunders company, 2001; 2: 6.