

IMPORTANCE OF PATHYA APATHYA IN STHOULYA***Dr. Rashma S.**

Assistant professor, Department of Swasthavritta & Yoga, Sri Dharmasthala Manjunatheshwara Ayurvedic Medical College and Hospital, Bengaluru.

***Corresponding Author: Dr. Rashma S.**

Assistant professor, Department of Swasthavritta & Yoga, Sri Dharmasthala Manjunatheshwara Ayurvedic Medical College and Hospital, Bengaluru.

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ABSTRACT

Life style disorders refer to diseases associated with the way a person or group of people lives. Diet and lifestyle are major factors thought to influence susceptibility to this kind of diseases. With rapid economic, technical development and advancement in every field and especially increasing westernization the lifestyle of common man has completely changed which is leading to many common health problems notably stress, obesity, hypertension, diabetes, allergic disorders and thyroid disorders and many more. Lack of exercise, use of preserved and junk food, smoking habits, and alcohol intake also increase risk of developing these types of diseases especially later in life. Like other diseases, obesity is mostly the result of factors like heredity, environment or food, but it is difficult to decide the involvement of prime factor. It is not possible to change heredity; it is difficult to change environment, but relatively easy to change food habits and life styles. Sthoulya is the nearest clinical entity for obesity in Ayurveda. For causation of Sthoulya, excessive intake of calories with a decreased expenditure of it is the main reason. In Ayurveda, obese persons are included under Asta Ninditapurusha. Pathya ahara and vihara has been mentioned exclusively for Sthoulya in Ayurveda.

KEYWORDS: Pathya ahara and vihara.**INTRODUCTION**

An important goal of Ayurveda is to maintain the health of the healthy person and to remove the imbalance of dosha, dhatu and mala vitiation of which are main cause of disease and improper ahara, vihara and achara are the main cause of vitiation of dosha, dhatu and mala. Pathyapathya palana is very important in both healthy and diseased body because if person follows the pathyapathya palana never needs any medicaments or treatment and if he is not following pathyapathya there is no any meaning of medicine in the diseased body also, in recent era due to improper life style people get many lifestyle disorders like prameha, medoroga, amavata, vatrakta, arsha, etc. This can be prevented or controlled by pathyapathya palana which is given by Ayurveda in the form of dinacharya, ritucharya and ratricharya in which clearly mentioned that what should be done and what should be avoided by person to maintain the health. In our Ayurvedic Samhita in each and every disease with its treatment the regimen and pathyapathya for the disease given so here we try to conclude the pathyapathya for recent burning diseases as lifestyle disorders.

Pathya is referred to the Ahara and Vihara, which causes pacification of the disease. Apathya is referred to the Ahara and Vihara, which causes complications and aggravate the disease. Food is the base and cause for the Strength, Complexion and Vitality of the living beings. Ahara has the ability to promote health as well as to control the disease. The benefits of food like health, strength, longevity and energy are achieved only when the food is consumed by the person according to its Swabhava, Samyoga, Samskara, Matra, Desha and Kala. Otherwise it will end up in manifestation of disease. So pathyapathya has been given a very important place in management of any disease condition.

AIMS & OBJECTIVES

Ayurveda advocates healthy lifestyle through Ahara, Vihara, Oushada and different kinds of Karmas to prevent all type of diseases by following proper Ahara and vihara as described in Ayurveda one can prevent himself from obesity and reduce its risks to develop various killer ailments which will be discussed here. Acharya Charaka has stressed upon the Guru and Atarpanadravya as a special diet for Sthoola.

Table 1: Showing ati sthula asta dosha.

Lakshana	Meaning	Specific causes
Aayusho hrasa	Reduced life span	As there is excessive fat accumulation in the person, there is poshana of only medo dhatu and not other dhatus
Javoparodha	Slow movements	Shaithilya (looseness), Saukumarya (softness), Gurutwa (heaviness)
Kricchra vyavayatha	Difficulty in sexual intercourse	Shukra abahutwa (reduced semen), medas avruta marga (obstruction of channels by medas)
Dourbalya	Weakness	Asamatvata dhatunaam (equilibrium of dhatus is lost)
Dourgandhya	Bad smell	Due to nature of medas and excessive sweating
Swedhaabadha	Excessive sweating	Sleshma samsargata (combined with kapha), vishyanditwa (liquification), Bahutvata (more quantity), Gurutvata (heavy)
Kshuth atimatra	Excessive hunger	Teekshnaagni (increased digestive power), prabutha koshtata vayu
Pipaasa atiyoga	Excessive thirst	(presence of excess vata in koshta)

Table 2: Showing pathya ahara & vihara in sthoullya.

Varga	Sanskrit name	English name
Shuka dhanya	Purana Shali	Old variety of Rice
	Raktashali	Red variety of Rice
	Shasthika shali	Rice harvested in 60 days
	Yava	Barley
Shimbi dhanya	Chanaka	Chickpea
	Kulatha	Horsegram
Jalavarga	ShrutaSheetaJala	LukeWarm Water
	PanchkolashrutaJala	Water with Panchakola
	Shunti siddha jala	Ginger Water
Madhu varga	Madhu	Honey
Madya varga	Purana Sidhu	Old wine
Mutra varga	Gomutra	Cows urine
Kanda varga	Lasuna	Garlic
	Ardra	Wet Ginger
	Sunthi	Dry Ginger
Ksheera varga	Takra	Buttermilk
Shakavarga	Patola	Bottlegourd
	Karavellaka	Bitter gourd
	Varthaka	Brinjal
	Nimbapatra	Neem leaves
	Shigru	Drum Stick
Mamsa varga	Jangala mamsa	Arid land meat
Vihara	Udwartana	Powder massage
	Ushna jala snana	Hot water bath
	Vyayama	Exercise

Table 3: Showing apathya ahara & vihara in sthoullya.

Varga	Sanskrit name	English name
Shuka dhanya	Navanna	New variety of rice
Shimbi dhanya	Masha	Black gram
Taila varga	Bhuchanaka taila	Groundnut oil
Jala varga	Dushita jala	Polluted water
	Sheeta jala	Cold water
Madya varga	Nava madya	New wine
Kanda varga	Aluka	Potato
Ksheera varga	Dadhi	Curd
	Ksheera	Milk
Ikshu varga	Guda	Jaggery
Mamsa varga	Anupa mamsa	Marshy land meat
Vihara	Diwa swapna	Day sleep
	Avyayama	Lack of exercises

DISCUSSION

Sthoulya is the nearest clinical entity for obesity in Ayurveda. For causation of Sthoulya, excessive intake of calories with a decreased expenditure is the main reason. In Ayurveda, obese persons are included under Asta Ninditapurusha. The reason for difficult nature being the involvement of Tridosha and affliction of Saptadhatu. Therapeutic measures agreeable to the mind and senses promote tushti (mental satisfaction), urja (mental strength), and sukhopbhogata as a result of which the strength of disease get diminished. The Food & Drinks which are useful for the body channels are termed as Pathya. On the contrary those having a deleterious effect on them are Apathya. Ayurveda deals with pathyavyavstha in very scientific way. Acharya Charaka has stressed upon the use of Guru and Atarpana drugs as a special regimen for Sthoulya, which is already described in Sthoulya Chikitsa. Hence Aharadravyas which are recommended as pathya for sthoulya can be included in regular diet in the form of preparations. For Example Kulatta, Chanaka in the form of Yusha. Shunti in the form of Shuntijala. Takra can be added with Ardraka. Vyanjanas can be prepared frequently using Vegetables like Patola, Karavellaka, Varthaka, Shigru will help in bringing out desired effect. The planning of diet mentioned in our classical literature is very rational and based on certain principles. Lot of importance is given to the diet with regards to its processing, quality, quantity and so on, due consideration is given to the atmosphere physiological condition, status of health, digestion of the person while dealing with this issue. The diet should also be planned according to the age, season, habitat and the preference of the person. The proper use of diet is not only preventing the disease but plays major role in the management of the disease. It is possible if one uses diet considering the tridosha, prakriti, satmya of person as well as panchbhautik condition of dietary substances. pathya regimen is also discussed in detail in Ayurveda which play an important role in prevention as well as cure the disease.

CONCLUSION

Lifestyle disorders such as sthoulya are outcome of mithya ahara and vihara. Mithya ahara is faulty diet and dietary habits and mithya vihara is faulty behavioral and mental regime. It is provoked by pragyaparadha and asatmya indriyarthasamyoga. Not following dincharya and ritucharya, holding nonsuppressible urges and not restraining suppressible urges, not following rules of dietetics, not indulging in any type of exercise and not making the balance between rest, sleep and physical activities are the reasons for production of lifestyle disorders. Ahara plays a major role in Swasthya Rakshana. by its nature of Pathya & Apathya Ahara can become Ayatana (reason or Nidana) for both Health & Sickness. Hence following appropriate Pathya and avoiding Apathya leads to better Health in case of Sthoulya. If one follows the rules of dietetics, sadvritta and undergoes samsodhana regularly and other

preventive measures, he cannot fall prey to lifestyle disorders.

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