

**REVIEW ON PATHYA APATHYA IN TAMAK SHWAS****<sup>1</sup>Dr. Aishwary Prabha Patel, <sup>2</sup>Dr. Anita Sharma and <sup>3</sup>Dr. Rajesh Kumar Singh**<sup>1</sup>MD Schloar, Post Graduate Dept. of Swasthritta and Yoga,<sup>2</sup>Professor, Post Graduate Dept. of Swasthritta and Yoga,<sup>3</sup>Lecturer, Post Graduate Dept. of Dravyaguna Vigyan,

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**ABSTRACT**

Good health is perceived to be root of the aim of human life like dharma, artha and kama. According to WHO health is the state of physical, mental, spiritual and social well being and not merely absence of any disease. The object of Ayurveda is to promote and conserve the health strengths and longevity of healthy person and to cure the disease in diseased person. Certain disease affect the health and irritating to the individual's routine activity. Over and above when neglected they may lead to the series of complication later. Tamak shwas is common disease condition. Now a days a number of individuals suffering from tamak shwas are seen due to modern life style, faulty dietary habitat, intake of excessive cold food items, air pollution, over stress, poor hygiene, more exertion and avoidance of astavidha ahar vidhi visheshayatan according to Ayurveda. In this disease condition patient suffering from breathing difficulty. Prevention is better than cure, food (ahar) play major role for maintenance of health and cure of disease. Ayurveda is the holistic science of life which deals about pathya (wholesome) and apthya (unwholesome) for the management of this disease.

**KEYWORDS:** Astavidha ahar vidhi visheshayatan, pathya, apthya, tamak shwas.**INTRODUCTION**

Difficulty in breathing or shortness of breath may be simply termed as shwas. In ayurveda text book mentioned 5 type of shwas roga by various acharya. Tamak shwas is one of them. The term 'Tamak Shwas' is composed of two words 'Tamak' and 'Shwas'. The first word tamak is derived from tamas which means andhakar or darkness and shwas is derived from swas=jivane dhatu which means living or life. In this disease condition patient feels breathing difficulty and darkness in front of the eye. It is the disease of pranvaha srotasa when patient feels breathlessness. Prana word denotes pranavata is the 5 type of vata which is the sign of vital of life.

It is explained in ayurveda text books that aggravated vata enters the pranvaha srotas and this aggravated vata affecting kapha which is situated in uras produce tamak shwas. In present scenario all age groups are affected this disease. The health of an individual depends exclusively on one's life style and ahara (diet). In present era rapid urbanization, poor hygiene, sedentary and stressful life, over exertion, air pollution have lead to impairment in prakrit gati of dosha and this impairment leads to tamak shwas. Aushadh, ahara and vihar are three pillars of Ayurveda. Ahara is one of

them. Pathya ahara nourish all dhatus and soothing the vitiated doshas.

**Nidan**

- 1) Aharaj- intake of guru, abhishayandi and ruksha bhojana, Jalaja and annoop mamsa sevan, seetapan and seetaasana adhyasan and vishamasan, pinyaka, tila tail and dadhi, shaluka, dhadhi.
- 2) Viharaj- inhalation of raja, dhoom, pollen, vata and seetasthan nivas, atap sevan adhwagaman, ativyayam and aptarpana.
- 3) Agantuja-marmaabhighata, visha.
- 4) Vyadhinimittaja- pandu, vaman, pratishyay, jwar, atisar, udavarta, vishuchika, urahkshat, raktapitta.

**Samprapti of tamak shwas**

Acharya charak has mentioned that tamak shwas is kaphavataj vikar. Charka mentioned that the aggravated vata after causing the obstruction in pranvaha srotasa spreads with pratilomagati and involving the head and neck region, which produces pratishyay by increasing the kapha dosha. This kapha Dosha causes obstruction at the site of throat region and produces ghurghurukumsabda when vata passes through same region. This result into increase in respiratory rate resulting in disease of tamak shwas.

**Definition of Pathya and apthya-** Health of an individual depends exclusively on one's life style and diet. In Ayurveda acharya charaka mentioned suitable ahara play important factor in the treatment of disease.

The word pathya derives its origin from root word patha which means a channel (srotasa) or way. The substances which are salutary to the channels of the body which are pleasant or which bring delightfulness to the body known as pathya and those substances which are unsalutary for the channels of body, unpleasant and adversely effect the body known as apathya. According to Charaka Pathya (whole some food) is one of the causes for welling and growth of human being while apathya (unwholesome) food is the cause of disease.

**Importance of pathya and apthya-** Acharya charaka had described pathya as a synonyms of treatment in chikitsasthan. Due to intake of unwholesome the channel of circulation become blocked by vitiated dosha and vitiated dosha cause the origin of disease. Pathya helps to soften the channel of circulation and elevation of doshas. Acharya susrut had stated that food is the cause of vitality, complexion oja and strength. According to Bhela samhita Pathya ahara nourishes channel of circulation and detoxify the body by getting rid of aggravated doshas. so pathya play important and major role for good health.

**Pathya in tamak shwas according to different acharya (vrihatrayi).**

Pathyaahara	C.S.	S.S.	A.H.
1.Shookadhanya			
Yava-	+	-	+
Godhuma-	+	-	+
2.Shami dhanya			
Kulatha	-	-	+
Mudga	+	-	+
3.Shalidhanya			
Tandula	-	-	-
Purana shali	+	-	-
4. Vrihidhanya			
Shastika	+	-	+
5.Shaka varga			
Patola	-	-	-
Vartak	-	-	+
Rasona	-	-	-
Bimbi	-	-	-
Shigru	+	-	-
Vastuka	-	-	-
Moolaka	+	-	+
Guduchi	+	-	-
Kasmarda	+	-	-
Bimbi	-	-	-
6.Mamsa varg			
Jangala	-	-	-
Tittir	-	-	-
Shasa	-	-	-

Lava	-	-	-
Bheka	-	-	-
7.Dugdha varg			
Ajadugdha	-	-	-
8.Ghrit varg			
Ajaghrita	-	-	-
Puranghrita	-	+	-
9.Phalavarg			
Jambira	-	-	-
Draksha	+	+	-
Bilwa	+	+	+
Amalaka	+	+	+
Matulunga	+	+	+
10. Madhya varg			
Sura	-	+	-
Varuni	-	-	+
11.Madhu varg			
Madhu	+	+	+
12.Kritanna varg			
Peya	+	-	+
Yusha	+	-	+
Yavagu	+	-	+
Sattu	-	-	+
Varuni	-	-	+
13.Pathya vihar			
Vaman	-	-	-
Virechana	+	-	-
Dhoomapana	+	-	-
Swedana	+	-	-
<b>Apathya in Tamak Shwas</b>			
1.Shimbidhanya			
Tila	+	-	-
Sarsapa	-	-	-
Masha	+	-	-
Nispava	+	-	-
2.Shaakvarg			
Kanda	+	-	-
3.Mamsavarg			
Anupa	+	-	-
Jalaja	+	-	-
Pishita	+	-	-
Matsya	-	-	-
4.Dugdha varg			
Mahisadugdha	+	-	-
5.Dadhi varg			
Dadhi	+	-	-
6. Ghrit varg			
Mahishaghrita	-	-	-
7.Kritanna varg	+	-	-
Pistanna	+	-	-
Pinyaka	+	-	-
8. Apathya vihar			
Raja	+	+	+
Dhooma	+	+	+
Seetaasan	+	+	+
Anilasevana	+	+	+
Apatarpana	+	+	-
Vyayama karma	+	+	+

Adhwa	-	+	-
Marmaghat	+	-	+
Daurbalya	+	-	-
Aanaha	+	-	-
Abhighata	-	+	-
Strigaman	-	+	-
Vegavarodha	-	+	-

## DISCUSSION

Ayurveda is an ancient, holistic and effective medical science of life too. Its primary objective is emphasizing upon the prevention and promotion of health and cure of disease is secondary task. Respiration is the process from the first breath of new born till the last breath is sign of life. Any disturbance in this process leads to shwas roga. Tamak shwas is one of the important disease of such disturbance of pranavaha srotas. Tamak shwas is disease characterised by swaskricchata, ghurgurkatwa, kasa, peenasa, etc with patients feels as if entering darkness. Prana denotes pranavata which is sign of vital. In this disease condition pathway of air is obstructed due to avoidance of pathyapalan. Which way in severity and frequency from person to person is in individual that may occur from day to day.

Frequency of Tamak shwas is increasing today due to bad food habits, urbanization, and poor hygiene and avoidance of rules of ahara according to Ayurveda Ahara plays major role for good health of human being. When individual follows apathya there is no value of drug treatment. If individual follows the rules of pathya there is little significance of the aushadh. So ahara is the essential for swasthyarakshan of body as well as aushadh (medication) of the tamak shwas.

## CONCLUSION

Follow the rule of pathya is necessary for maintenance of health in healthy person and cure of disease in diseased persons. Apathya palan leads to doshas accumulation which leads to vitiation of doshas and therefore is a cause of disease. Therefore proper follows the rule of pathya and apathya palan both are equally important in diseased as well as healthy person.

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