

Review Article

Pathya and Apathya in Amlapitta

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ABSTRACT:

Ayurveda is the only medical science which has insisted more importance on prevention of diseases and maintenance of health rather than treating any disease. Pathya-Apathya has a major supportive role in the management of diseases. In some stages of vyadhi, following pathya and avoiding Apathya is enough to cure the disease. The concept of Pathya and Apathya is the peculiarity of Ayurveda. The core principles in *Ayurveda* give prime importance to *Agni, Prakriti, Ahara* (food) and *Vihara* (lifestyle) in maintaining health. Present era people are scheduled to one or the other works due to which they are following unrightful food and habits which lead the manifestation of one of the common disorder - *Amlapitta*.

Amlapitta is one of the burning problem of the whole World. *Amlapitta* is compared with *Dyspepsia* according to modern. *Amalpit* is composed of word *Amla* and *Pitta*. *Amlapitta* is a very common disease caused by *Vidagdha Pitta* with features like *Amlodgara, Tiktdogara, Hrit, Kantha Daha* etc. *Pathya* recommended in *Amlapitta* are *Yava, Godhuma, Purana Shali, Mudga Yusha, Lajasaktu* etc. *Apathya* recommended in *Amlapitta* are *Navanna, Avidugdha, Masha, Kulattha, Dadhi* and etc. So this present review article throws light on *Pathya* (conductive) and *Apathya* (non-conductive) in *Amlapitta*.

KEY WORDS: *Ayurveda, Amlapitta, Ahara, Pathya, Apathya, Dyspepsia.*

INTRODUCTION:

Ayurveda is the only medical science which has insisted more importance on prevention of diseases and maintenance of health rather than treating any disease. Pathya-Apathya has a major supportive role in the management of diseases.

Amlapitta is an *Annavaha strotas vyadhi* and its incidence is increasing due to non-observance of *Dincharya, Rutucharya, Ratricharya* and *sadvritta regimens, virudha Anna, Apathya sevana* and disturbed *Treya-Upstambha* i.e. *Ahara, Nidra* and *Brahmacharya*. *Amlapitta* is composed of word *Amla* and *Pitta*. *Amlapitta* is a psychosomatic disease means *Mansikabhava* plays major role with *sharirika bhava*, when *Ahara, vihara* and *Mansika* condition get disturbed they leads to *Agnivaishamy* which causes *Annavisha* or *Ama* formation and when the greedy person still indulges in eating leads to *vidagdhapaka*

of *pitta* finally causing *Amlapitta*. This disease mainly involves the *Rasa, Rakta, Annavaha* and *Purishvaha strotas*. Its *samprapti* is mainly due to *pitta vriddhi* and by its own *ushna, Tikshna, Drava, Sara, Amla guna*. The line of treatment of *Amlapitta* is divided into *shodhana* and *shamana chikitsa*. *Shodhana* mainly includes *virechana* and *vamana*. *Shamana* therapy mainly involves the use of *Tikta, Madhura Rasapradhana Dravyas*.

Charaka, Sushruta and *Vagbhata* has not mentioned *Amlapitta* as disease. However, *Kashyap samhita* is the first available text describing *Amlapitta* a separate clinical entity. Further *Madhavakara* described its *Nidana* (aetio-pathogenesis) *Lakshana* (symptoms) and *Bheda* (two subtypes). *Chakrapani* in his commentary on *charaka samhita* states that "Amlagunodriktam *pitta Amal pitta*" Here *Udrikta*

stands for increase or excessive which means that there is quantitative in pitta. However, its Amla and Drava guna is more vitiated.

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. Ahara is the base and cause for the strength, complexion and vitality of the living beings. It has the ability to promote health as well as to control the disease pathology.

Aims & Objectives:

The main aim of the article is how *Pathya Apathya* are effective in management of *Amlapitta*.

Definition of Amlapitta:

Chakarpani in his commentary on *Charaka Samhita* states that "*Amalgunodriktam Pitta Amal Pitta*", Here, *Udrikta* stands for increase or excessive, which means that there is quantitative in *Pitta*. However, its *Amal* and *Drava Guna* is more vitiated.

Nidana:

Hurry, Worry and curry found to cause *Amlapitta*. *Mandagni* is the cause of all type of *rogas* (diseases), but especially *Udara Rogas* occurs due to *Mandagni* ⁴. However, *Nidanas* (cause) can be classified into four groups: -

1. *Aaharjanya* (Food habits): - *Virudh, Dushta, Amla, Vidahi, Pitta Prakopaka Ahara, Adhayashana, Pishtanna, Apakava, Madya Atisevan*, intake of water during food etc.
2. *Viharjanya* (Activities): - Immediately *Divasawapna* after food intake, living in *Aanoopdesha, Varsha Ritu*.
3. *Mansika Bhawas* (Psychological factors): - Presence of *Mansik Doshas* like *Krodha, Shoka, Bhaya, Chinta* etc.
4. *Kalaja Bhavas*: (Seasonal variations): *Agni* is observed weak during *Vasant* and *Varsha Ritu*.

Lakshana:

Avipaka (indigestion), *Kalma* (tiredness without exertion), *Utklesha* (nausea), *Tiktamlodgara* (acid eructation), *Hridkantha Daha* (burning sensation in chest and throat), *Aruchi* (anorexia).

Chikitsa:

A holistic approach is must, which includes *Nidanaparivarjana, Prakritivighata Chikitsa*, observance of *Dincharya, Ritucharya, Ratricharya, Sadvritta* and rules to be followed accordingly, life style modification and recommended *Yoga viz. Asana, Satkriyas, Pranayama* along with *Pathya- Apathya* diet chart.

Samprapti:

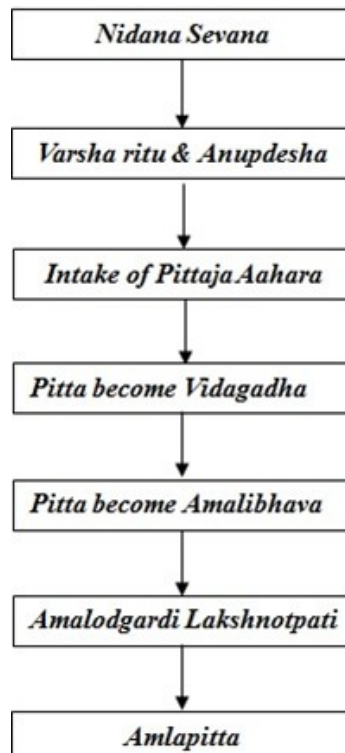


Table No. 1: list of *Pathya* found in the disease *Amlapitta* is suggested by various *Ayurveda Acharyas*:

Varga	Ahara Dravya	English Name	Karma
Anna Varga	Purana Shali	Old variety of Rice	Vatashamaka Laghu
	Yava	Barley	Agni Deepana, Madhura Vipaka
	Godhuma	Wheat	Laghu and Sheetaveerya
	Mugda	Green Gram	Madhurarasa, Laghu, Sheetaveerya
Ksheera Varga	Gogudha	Cow Milk	Tridosahara, Shothahara
Shaka Varga	Patola	Bottleguard	Agnideepana, Kaphapittahara
	Kusmanada	Pumpkin	Sheetaveerya, Madhuravipaka
Mamsa Varga	Jangala Mamsa	Forest Meat	Agnideepana and Laghu
Phala Varga	Dadima	Pomegranate	Madhua Rasa, Sheetaveerya
	Amalaki	Gooseberry	Tridosahara, Nityasevaniya
Miscellaneous	Go Gharita	Cow's Ghee	Tridosha Shamaka
	Narikelodaka	Coconut water	Sheetaveerya, Madhuravipaka
	Puranamadhu	Old Honey	Madhura rasa
	KhandaSarkara	Stone Sugar	Sheetaveerya

Table No. 1: list of *Apathya* found in the disease *Amlapitta* is suggested by various *Ayurveda Acharya*:

Varga	Ahara Dravya	English Name	Karma
Anna Varga	Navanna	New Rice	Kaphakara, Guru, Ushnaveerya
	Masha	Black Gram	Kaphakara, Kashaya Rasa
	Kulattha	Horsegram	Pittavardhaka, Ushnaveerya
	Taila	Oil	Kaphakara, Snigdha
Jala Varga	DushitaJala	Polluted Water	Vatakaphara
	Sheeta Jala	Cold Water	Vatakaphara
Madya Varga	Nutana Madya	New Wine	Vatakara, Ushnaveerya
Kanda Varga	Aluka	Potato	Vatakaphara
Ksheera Varga	Dadhi	Sour Curd	Guru, Kaphapittakara
	Aviksheera	Goat Milk	Kaphakara, Snigdha
	Nava Guda	Jaggery	Kaphakara, Ushnaveerya
Mamsa Varga	Matsya	Fish	Guru, Abisyandhi
	Anupa Mamsa	Meat of Marshy land animals	Guru, Kaphakara

Common things to be Avoided

- Excessive use of spices, chillis and other irritant substances in food.
- Fatty meals cause delayed gastric emptying.
- It is good to consume little less quantity of food which facilitates the action of *Pachaka Pitta* which will help to control the formation of *Ama*.
- Since the diet which aggravates the *Kapha*, also contributes the formation of *Ama*. Thus, dairy products, oily food items, salty and sour food articles should be avoided.
- Consumption of incompatible food items i.e. *Viruddha Ahara* should be strictly avoided since, it is considered to be a chief etiological factor of the disease.
- It is better to avoid excessive water intake after consuming food as it interferes with the concentration of the digestive enzymes and

slows down the digestive process.

- Most of the patients having addiction of tea, tobacco, smoking, alcohol which also plays an important role in etiology and aggravating factors also.

DISCUSSION:

According to *Charaka* the food and drinks which are useful for the body channels are termed as *Pathya*. On the contrary those having a deleterious effect on them are *Apathya*. If a person follows the rules of *Pathya* for particular disease, there is very little significance of drug treatment, and when a person exposed to *Apathya* then drug treatment has of no value.

As *Pathya Sevana* has been mentioned in classics as equally important as *Oushadha Sevana* and as effective measure in prevention of diseases and prevention of complications of diseases.

Thus for a person of *Amlapitta* disease or whom with a family history of similar other diseases can be advised the daily usage of diet enriched with *Yava*, *Godhuma*, *Purana Shali*, *Mudga Yusha*, *Lajasaktu*. These can be considered as those having similarity in their *Gunas* like *Deepana*, *Laghu*, *Pittahara*, *Vatanulomana* which are opposite to as that of *Ama* and *Pitta*. As these are cost effective and easily available, they can be advised for regular usage by which *Pitta* can be maintained in its normalcy and in turn *Nidana Parivarjana* for the above said *Amlapitta*, formation of *Ama* and *Vidagdha Pittaprapakopa* can be prevented.

As above mentioned *Nidanas* like *Aharjanya*, *Viharjanya*, *Mansika bhawas* and *Kalaj bhawas* are also affect to evaluate *Amlapitta*. So *Nidan Parivarjana* is most important in prevention of *Amlapitta*

CONCLUSION:

Ayurveda does not regard *Amlapitta* as a disease that can be treated by mere medicine or by a dietary regimen. Though it is a *Yapya* (not totally curable/difficult to cure) disease, the prolonged use of the above *Pathya* along with treatment procedure will not only generate the person free from *Amlapitta* but protect to live a long life (*Deerghajeevanam*), healthy (*Sukhayu*) and will be useful to the society (*Hitayu*).

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