

Pathya and apathya ahara in tamakashwasa

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Abstract

Now a day Shwas is one of the major diseases that causes more medical emergencies. There are many risk factors which triggers this disease. In modern science Shwas is compared with Bronchial Asthma. Some factors eg. dust, pollution exaggerated Shwas. It is difficult to change environment but easy to change food habit and life style. In Ayurveda Shwas is included in Ashtomahagad. Pathya recommended in Shwas is Puranayav, Goodhum, Ajudugdha and Apathya is Matsya, Beans, Cold water, curd.


Key Words: Shwas, Ahara, Pathya, Apathya.

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INTRODUCTION

In Ayurveda Shwas is included in disease and lakshana also. Apathya is refer to Ahara and Vihar which causes complication and aggravate the disease. Ahara has the ability to promote health as well as to control the disease benefits of food like health, strength, longevity and energy are achieved only when the food is consumed by the person according to its swabhava, sanskar matra, desh and kala. Otherwise it will end up in manifestation of disease.

AIMS AND OBJECTIVES

Ayurveda advocates healthy life style through ahara, vihar, oushada and different kinds of karmas to prevent all type of diseases. By following virtues ahara and describes in ayurveda one can prevent himself from tamkswas and reduce its risk. Acharya charak has stress upon wath shamak and kapha shamak as a special diet for tamkswas

Pathya: Ahara

1. Shuka Varga- Puranayav, godhooma, Shashitaka dhanya, raktshali
2. Shami Dhanya- kulatha.
3. Mamsa varga- shasha, tittir, shuka, dvija (birds), daksha(kukkuta).
4. Shaka varga- Patola, tanduliya, vastuka, varataka
5. Phala varga- dadima, jambira, draksha, amalaki, bimbiphala, bilva
6. Madya varga- sura
7. Gorasa varga- aja dugdha
8. Kritanna varga- yava, saktu
9. Ahara upyogi varga- aja ghritam, purana gritam, madhu, mamsa ras, pippali, hingu, kanji, rasona.
10. Jala varga- ushna jala of pokhara.

Vihara: Vamana karma, virechana karma, swedana and dhoomapana.

Pathya Varga: Purana sastik, Rakta Sali dhanya, wheat, Yava, Mudga, Meat of Rabbit, peacock, Titar, lava, Kukkuta, etc, Kantakari, Jeevntisaka, Bimbiphala, suksma ela, Marica, Sunti, Draksa, Lausun, Purana ghrta, Aja dugdha, Aja ghrta, Gomutra, Sura, hot water, honey, etc.

APATHYA: Ahara:

1. Mamsa varga- matsya.
2. Shaka varga- sarshapa.
3. Phala varga- kanda
4. Jala varga- dushita jala, cold drinks.
5. Gorasa varga- bhedi dugdha and ghrta.
6. Kritanna varga- ruksha anna and pana, shitala and guru padartha.

Vihara: Purva vata sevana, vegavarodha, raktamokshana, raja, dhooma and gramyadharmas etc

Apathya varga: Beans, Anupa mamsa (fish), manda Saka (potato) mustard, Masa, unboiled milk, cold water, curd, Tail, fried food, etc as ahara, Suppression of mutravega, long journey, lifting heavy weight, chinta etc as vihara. Ahara having guru, ruksha (dry), atidrava, pichila and abhishyandi guna are considered as apathy in tamaksh was. For better understanding the pathya and apathy for the patients so as to reduce severity of disease.

- It is good to consume little less quantity and good quality of food which facilitates the action of pachak pitta which will help to control the formation of Ama.
- Since the diet which aggravates the kapha also contributes the formation of Ama. Thus the kapha prakopak diet including urad dal, til, curd should be avoided.
- The person must understand details regarding the diseases and avoid vat prakop and kapha prakopak ahara and vihara.

DISCUSSION

Tamakshwas is nearest clinical entity for Bronchial asthma in ayurveda for coexistence of tamakshwas vat prakopak and kapha prakopak ahara and vihara is the main reason. According to the ayurveda the vitiated pranvayu combines with derange kapha dosha in the lungs cavity obstruction in pranvaha strotas. This results in gasping, breathlessness. The food and drinks which are useful for body channels are termed as pathya. On the contrary those having a delirious effect on them are apathy. When a person is exposed to apathy then drug treatment as of no value and if a person follows the rules of pathya for particular diseases there is very little significance of drug treatment and adoption of appropriate pathya abstaining from apathy along with proper treatment of diseases is a unique contribution of ayurvedic science. Ahara plays an important role as that of medicine is special in diseases

like tamakshwas. Hence it is rightly mentioned that if one follows pathya then there is no need of medicines and if not then there is no use of therapeutic measures. Ahara dravyas and vihar also recommended for tamakshwas plays an important role. Considering pathological factors, Acharya Charaka has stressed upon vatshamaka and kaphashamak ahara-vihar. Oushadh sevana alone cannot alleviate the disease if defective food habits are practiced. On the other hand, if appropriate food habits acting as Pathya is included in daily regimen, even oushadh sevana can be reduced or prevented. Hence ahara dravyas as which are recommended as Pathya for tamakshwas can be advised to be included in regular diet in the form of preparations. For example kulatta charaka in the form of Yush. shunthi in the form of shunthijala. vegetables like patola, karvellak, ardrak, shigru will bring about effect.

CONCLUSION

Even though Oushadha is having Therapeutic effect, oushadhmatra (quantity of medicine) is always lesser than ahara matra (quantity of food). Ahara plays a major role in swasthya rakshana. By its nature of pathya and apathy ahara can become ayatana for both health and sickness. Hence following appropriate pathya and avoiding apathy leads to better health in case of tamakshwas.

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