

Role of Pathya-Apathya in Pranavaha Srotas

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Abstract:- In Ayurveda food is considered as superior medicine and one among the vital supporting pillars of health ^[1]. A diet should provide physical and mental well-being, along with the dynamic equilibrium of various structural and functional units of the individual. Pranavaha srotas includes diseases of respiratory system ie, swasa, kasa, hikka, rajayakshma where aetiology prevention is the primary treatment. Difficulty in breathing or shortness of breath caused due to excessive intake of kapha aggravating food and regimen the kapha along with vata gets into pitta sthana which is termed as swasa (Asthma). Vitiated vata dosha along with kapha dosha obstructs the pranavaha, udakavaha and annavaha srotasa (respiratory system, watery elements & digestive system) and produces different types of hikka vyadhi. Hikka can be correlated in modern science with hiccup. The vitiated Prana vayu along with udana vayu which further gets aggravated in association with other doshas and expelled out forcefully with a coughing sound like the broken bronze vessel, called as Kasa. Rajayakshma is one among the Asta mahagadas (eight dreadful diseases) described by Acharya Charaka and is known as the "king of the disease", it can be correlated to pulmonary tuberculosis due to similarity in symptoms. Globally, respiratory diseases both communicable and noncommunicable, are among the leading causes of mortality, morbidity, economic and societal burden, and disability-adjusted life years. Respiratory diseases are abnormalities that affect the air passages, the bronchi, and the lungs. By understanding the parameters of pathya/wholesome and apathy/unwholesome relating to respiratory system one can easily prevent, cure and avoid recurrence of the disease pertaining to the same. Pathya can be understood as those practices which do not afflict the patha/srotas/channels of circulation and is relishing to manas (mind). On the contrary, Apathya is that which is Apriya (Not relished) to Manas, such a Dravya should not be consumed on daily basis.

Keywords:- Pathya, Apathya, Pranavaha Srotas.

I. INTRODUCTION

Ayurveda focuses on “*swasthasya swaasthya rakshaana and aturasya vikara prashamana*” i.e, protecting the health of a healthy individual, preventing and curing the disease by following daily regimens, seasonal regimens, consuming wholesome food and avoiding unwholesome foods and regimens etc. Pathya/wholesome diet is tasty, healthy, congenial to the tissues, channels of circulation, doshas, mind and helps prevent diseases.^[2] The state of increase of a particular dosha can be pacified by providing food and regimens which are qualitatively opposite to it. Similarly decrease can be normalized by supplementing food and regimens which are similar qualitative.^[3] The same is applicable for body tissues. Hence it is testimony to the fact that the knowledge regarding pathya (wholesome) apthya (unwholesome) can be utilized for maintaining health, diagnosis as well as for curing and preventing diseases. Acharya Charaka has explained eight factors that determine whether food is wholesome or unwholesome ^[4].

- Prakriti (Nature) (rasa, virya, vipaka, prabhava)
- Karana (Processing, churned yogurt becomes takra)
- Samyoga (Combination of foods changes their qualities)
- Rashi (Quantity, even good food in the wrong quantity is harmful),
- Desha: Habitat and climate,
- Kala (Time; we should avoid consuming foods that are very heating in nature in the summer)
- Upayoga samstha (Rules governing food intake, eating warm, unctuous, cooked food, in the proper quantity, when hungry, well-paced, not eating too fast or slow, and chanting mantras (offering gratitude) before eating)
- Upayokta (The person who consumes food)

Diet and regimens which predominantly results in depletion of tissues, withholding natural urges, intake of dry foods, excessive exercise in presence of hunger, doing activities beyond ones physical strength are the major causes of vitiation of pranavaha srotas^[5]. According to acharya charaka wholesome food is responsible for happiness/health and unwholesome food causes misery/illhealth. When the channels of circulation gets hardened by aggravated doshas, pathya helps to soften the channels of circulation and alleviate vitiated doshas.^[6] Acharya Kashyapa opinions about therapeutic potential of food that there is no medicine is equivalent to food, just by proper administration of diet it

is possible to cure the disease even without medicine.^[7] Aharya Harita mentioned that illness will never leave an individual who doesn't adhere to pathya apathya.^[8]

II. NEED OF PATHYA-APATHYA IN PRANAVAHA SROTAS

Acharaya Charaka has explained srotas as “*sravanat srotamsi*” the structures through which there is sravana/secretion/ transportation occurs. Acharaya Chakrapani has commented that sravana is transportation of rasadhi poshaka dhatus (nutrition). Pranavaha srotas are two in number and they are rooted to hridya (heart) and rasavaha dhamanis (the channels of circulation which carries nutrition to various body parts).^[9] The nutritive part of the food produced in stomach is absorbed by the small intestine which comes to heart and pumped through arteries to all body parts. It is essential to keep this axis perfectly functioning to maintain life, any imbalance in this functioning and metabolic errors can lead to vitiation of pranavaha srotas. It is responsible for carrying the vital

Prana but also act as a major route through which the pathogens enter inside the body. Pranavaha Srotas is directly and indirectly related with other channels of circulations of the body. Any injury to this channels can cause symptoms that suggest low oxygenation or low nutrition like screaming, bending of body, perplexing, giddiness, tremors and finally total loss of oxygenation and nutrition leading to death.^[10] Intake of food which are predominately dry, adopting lifestyle which can change mucosa to act hypersensitive or drying up can prone respiratory system into diseased state. Activities performed without considering the tolerance threshold of individuals body can reduce the physical strength and sometimes can make patient mentally upset which in turn reduces immunity levels. Hence preventing the pathological state by following ideal diet and regimens is very essential.

III. PATHYA APATHYA IN PRANAVAHA SROTO VYADHI

➤ *Pathya Apathya in Kasa*^[11,12]

Table 1 Pathya Apathya in Kasa^[11,12]

Pathya Ahara	Apathya Ahara	Pathya Vihara	Apathya Vihara
Shali dhanya (rice variety)	Food which causes constipation and burning sensation	Swedana (Sudation)	Basti (Enema)
Shashtika shali (rice harvested in 60 days)		Virechana (Purgation)	Nasya (Nasal therapy)
Wheat	Ruksha ahara (Dry foods)	Vamana (Emesis)	Bloodletting by leech or needle
Syamaka (Echinocloaesculenta)	Fish Tubers Potato	Dhoomapana (Herbal smoke)	Exercise
Yava (barley) Kodrava (millet)	Leaves of mustard	Taking meals at right time and in right quantity	Wrestling
Atmagupta seed (Mucunapuriens)	Tumpiphala (bottle gourd)		Brushing teeth with twigs and powder
Masha (black gram)	Upodika (spinach)		Exposure to sun
Mudga (green pea)	Putrified food and water		Breathing bad odour
Kulatha (horse gram)	Excessive eating		Dust exposure
Aja mamsa (goat meat)	Eating heavy and cold meals		Excessive walking
Meat of aquatic animals, domestic animals, animals living in deserts and marshy palces	Cold water		Walking in sand
Sura (fermented beverage)			Suppression of natural urges of vomiting, cough, belching, exertion
Puratana ghrita (old ghee)			
Goat milk and ghee			
Vastuka (Chenopodium album)			
Vaayasi shaka (Solanum nigrum)			
Vartuka (brinjal)			
Balamulaka (tender radish)			
Kantakari (Solanum xanthocarpum)			
Kasamardaka (Cassia occidentalis)			
Jeevanti (Leptadenia reticulata)			
Sunishnuka (Marsilea minima)			
Draksha (grapes)			
Bimbi (scarlet gourd)			
Matulunga (pomegranate)			
Poushkara (Inula racemosa)			
Vasaka (Adhatoda vasica)			
Truti (small cardamom)			
Gomutra (cow urine)			
Lasuna (garlic)			
Pathya (terminalia chebula)			
Vyosha (ginger, black pepper, long pepper)			
Ushnodaka (hot water)			
Madhu (honey)			
Laja (popped cereal) Day sleep			
Laghu ahara (lite food)			

Table 2 Vishesha Pathya and Apathya in Kasa ^[13,14, 15,16,17,18,19,20]

Vataja Kasa	Vastuka (Chenopodium ambrosioides), raddish, unctuous substance like oil, milk, sugar cane juice, preparations of jaggery, curd, fermented drinks and sour fruits. Prasanna type of alcoholic drink and others which are either sweet, sour or saline in taste are useful for a patient having Vātika type of Kasa. These items should be used along with soup of the meat of domesticated, marshy and aquatic animals. Shali, yava, Godhuma, Shashtika, Masha, atmagupta yusha Jangala rasa, shayamaka, yava, kodrava, Mudgadi Yusha
Pittaja Kasa	Intake of the soup of the meat of animals dwelling in arid land, sweet eatables, Syamaka (Panicum miliare), barley, kodo millet, soup of green gram, etc. and vegetables having bitter taste in appropriate quantity
Kapahaja Kasa	1. Sura, purana sarpi, chaaga paya, ghrita. 2. Ushnodaka, Madhu, Laja, Laghu anna.

➤ *Pathya Apathya in Swasa*

Table 3 Pathya Apathya in Swasa

Pathya Ahara	CS[21]	SS [22]	AH [23]	YR [24]	BR [25]
1. Shaali Dhanya					
Tandula (broken rice)	-	-	-	+	+
2. Vrihi Dhanya					
Shashtika (Paddy: Oryzasativa)	+	-	+	+	+
3. Shooka Dhanya					
Yava (Barley: Hordeum vulgare Linn.)	+	-	+	+	+
Godhuma (Wheat: Triticum sativum Lam.)	+	-	+	+	+
4. Shimbi^{21,22},					
Mudga (Green gram: Phaseolus radiata)	+	-	+	-	-
5. Shaka Varga					
Guduchi (Tinospora cordifolia)	+	-	-	+	+
Patola (Trichosanthes dioica)	-	-	-	+	+
Vartaka (Brinjal: Solanum indicum)	-	-	+	+	+
Rasona (Garlic: Allium sativum)	-	-	-	+	+
Bimbi (Jvy gourd: Coccinia indica)	-	-	-	+	+
Vastuka (Lamb's quarters: Chenopodium album Linn.)	-	-	-	-	+
Moolaka (Radish: Raphanus sativum Linn.)	+	-	+	-	+
Pothaki (Indian spinach: Basella rubra Linn.)	-	-	-	-	+
Shigru (Drumstick plant: Moringa pterygosperm)	+	-	-	-	-
6. Phala Varga					
Jambira (Lemon: Citrus limon Linn.)	-	-	-	+	+
Draksha (Grapes: Vitis vinifera Linn.)	+	+	-	+	+
Matulunga (Citron: Citrus medica Linn.)	+	+	+	-	+
Amalaka (Indian gooseberry: Emblica officinalis)	+	+	+	-	-
Bilwa (Bael fruit: Aegle marmelos)	+	+	+	-	-
7. Madhu Varga					
Madhu	+	+	+	+	+
8. Dugdha Varga					
Aja kshira	-	-	-	+	+
9. Ghrita Varga					
Purana Sarpi	-	+	-	+	+
Ajasarpi	-	-	-	+	+
10. Krutanna Varga					
Yusha	+	-	+	-	-
Yavagu	+	-	-	-	-
Peya	+	-	+	-	-
Sathu	-	-	+	-	-
Varuni	-	-	+	-	-

(CS= Charaka Samhita, SS= Sushruta Samhita, AH= Astanga Hridaya, YR=Yogaratanakara, BR= Bhaisajya Ratnavali).

Table 4 Apathya Aahara in Tamaka Shwasa Mentioned in Different Classics.

Apathya Aahara	CS [26]	SS [27]	AH [28]	YR [29]	BR [30]
1. Shimbi Dhanya					
Nishpava(Lablab purpureus/Indian bean)	+	-	-	+	-
Masha (Vignamungo)	+	-	-	+	-
Tila(Sesamum indicum)	+	-	-	-	-
Sarshapa(Brassica nigra)	-	-	-	+	+
2. Shaaka Varga					
Kanda (Tubers)	-	-	-	+	+
3. Dadhi Varga					
Dadhi	+	-	-	-	-
4. Kshira Varga					
Mahisha Kshira	+	-	-	-	-
5. Grita Varga					
Mahisha Gritha	-	-	-	+	+
6. Krutanna Varga					
Tailabhrsta Nishpava	-	-	-	-	+
Pistanna	+	-	-	-	-
Pinyaka	+	-	-	-	-

(CS= Charaka Samhita, SS= Sushruta Samhita, AH= Astanga Hridaya, YR=Yog RatnakaraBR= Bhaisajya Ratnavali).

Table 5 Pathya and Apathya Vihara in Swasa^[31]

Pathya Vihara	Apathya Vihara
Virechana (Purgation) Swedana (Sudation) Dhoomapana (Herbal smoke) Divaswapna (day sleep)	Suppression of natural urges of urine, flatus, vomiting, thirst and cough. Nasya (Nasal drops) Basti (Enema Brushing with twigs) Exersion Walking Carrying heavy loadsDust exposure Exposure to sunlight Sexual intercourse

➤ Pathya Apathya in Hikka^[32,33]

Table 6 Pathya Apathya in Hikka^[32,33]

Pathya Ahara	Apathya Ahara	Pathya Vihara	Apathya Vihara
Unctous foods Less salt Old horsegram Old wheat Old shali rice Old shashtika rice Old barley Jangala mamsa Garlic Patola Tender raddish Poushkarā Krishna Tulasi Madira Nalada ambu (water boiledwith ushira) Hot water Matulungapomgranate honey Surabhijala(cows urine) Vata and kapha pacifyingfoods and drinks	Incompactible foods Constipative foods Foods that cause burning sensation Rukshaahara (dry food) Nishpava (flat beans) Masha (Black gram) Pinyaka (Seasem cakes) Meat of birds living inmarshy region Avi dugda (Sheep milk) Matsya (Fish) Sarshapa (mustard) Amlam (Citrus foods) Potatao chips deep fried Leaves of tubers Mint Cold drink Food which are heavy todigest Cold foods and drinks	Swedana (sudation) Vamana (Emesis) Nasya (nasal dropes) Virechana(Purgation) Dhoomapana (Herbalsmoke) Nidra (timely sleeping) Pranayama (breathingexercise) Smelling steam coming from dropping water on burning soil Sprinkling cold water Suddenly making patient fearful, surprising, temper happy, showing lovely objects	Suppression of natural urges Exposure to dust, wind, hotsun Strenuous exercises Basti (Enema) Danta kasta

➤ *PathyaApathya in Rajayakshma*^[34,35]

Table 7 PathyaApathya in Rajayakshma^[34,35]

Pathya Ahara	Apathya Ahara	Pathya Viharaa	Patahay Vihara
Sali and Sasthi variety of rice	Eating tasteless meals	Exposure to moon light	Taking meals in odd hours
Wheat Barley Green pea	Melon	Alepana	Suppression of natural urges
Alcoholic drinks	Horse gram		
Meat of animals and birds living in arid lands	Black gram	Bathing in water treated with aromatic drugs	Virechana
Meat of kravyadi gana mamsa (carnivorous animals which are nourishing)	Garlic		
Mutton	Asafoetida	Listening to music	Swedana
Banana	Bamboo shoots		
Jackfruit	Brinjal	Adventurous acts	Hard labour
Mango	Bitter gourd		
Gooseberry	Bilva fruit	Sexual intercourse	Sweating
Dates	Ruksha anna pana		
Lotus tuber	Leaves and vegetables which are sour astringent bitter pungent	Walking in night	Anjana application (collyrium)
Coconut			
Drum stick	Foods that causes burning sensation	Anger	Strenuous exercises
Palm fruit			
Rasins Rocksalt	Kshara (alkali)	Day sleep	
Vasa patra			
Ghee prepared from cows and buffalo milk	Incompactable foods		
Raw sugar			
Sweet dishes			
Goat milk			
Butter and ghee prepared from goat milk			

IV. DISCUSSION

Pranavaha srotas should not be considered just as a channel for carrying vital prana, but it is specific in its functioning. The causes of morbidity and disease manifestation of pranavaha srotas must be understood and considered while treating paranavaha sroto rogas. The concept of pathya apathyaa can be considered as nidana parivarjana chikitsa (avoiding etiology) which is the prime treatment in pranavaha sroto roga. Here hetu /etiology are the apthyas.

Ayurveda Rasayana commentary by Hemadri on Ashtanaga Hridaya has mentioned vata as the main cause of kasa and other doshas act as associative factors.^[36] Because of Ruksha and shita guna ahara vihara vata get vitiated, it may further suppress kapha causing sushka kasa/dry cough. So madhura, amla ushna guna, deepana, pachana, rasayana dravyas are pathya here. In kaphaja kasa leena and sthabdha kapha can be pacified by deepana, pachana and chedana dravyas. Ruksha, laghu, vishtambi, abhishyandhi, guru and those which are heavy to digest are considered as apathyaa dravyas in kasa. So laghu, snighda, ushna, and easily digestible foods are considered pathya in kasa. Bimbi,^[37] vastuka,^[38] kakamachi,^[39] dadima^[40], shali^[41], mudga^[42], sunishnuka^[43], kharjura^[44], ela^[45], godhuma^[46], gomutra^[47], kulatha^[48] act as antinflammatory, antioxidant. Bimbi is an expectorant.

In shwasa above mentioned Pathya ahara have deepana, pachana, srotoshuddhikara, rasayana properties which help in samprapti vighatana of disease by increasing the Agni and removing the Aama, helps to clear the Srotasa (Pranavaha, Rasavaha Annavaha and Uadakavaha Srotas) and causes vata kapha shamana. Further, it improves the quality of Rasadi Dhatu which helps to increase the vyadhikshamatva. Thus, it reduces the signs and symptoms of Shwasa and improves the quality of life. This is applicable for hikka also.

Rasona act as deepana, balya, rasayana, act as anti-microbial and anti-allergic^[49]. Vartaka is mentioned as Pathya for pranavaha srotas due to its Tikta, Katu, Laghu and Kaphavata Shamaka, Agnideepaka, Rochaka. Pharmacological studies on Vartaka also reveal its anti-histaminic and anti-allergic actions^[50]. Shigru is mentioned as Pathya Ahara by Charaka Samhita in Shwasa due to its Laghu, Ruksha, Tikshna, Katu, Ushna and Kapha Shamaka, deepana pachana. Pharmacological studies on Shigru also reveal its anti-microbial action.^[51] Aja kshira is laghu, grahi and shwasa-kasa shamaka, agni deepaka, tridosha shamaka. Pharmacological studies on Aja Kshira reveal its anti-inflammatory and anti-allergic activity.^[52] Madhu due to its madhura, kashaya, ruksha, shita, laghu and tridosha shamaka, shwasa kasa hara, balavardhaka, deepana act as pathya for paranavaha srotas. Pharmacological studies on Madhu also reveal that inhalation of honey reduces airway inflammation.^[53] Purana sarpi due to its katu, tikta sheeta, tridosahara shwasa kasa hara, jwaraghna, kapha shamaka, bala vardhaka, pharmacological studies on purana sarpi

proves anti-inflammatory activity.^[54] Bilva is pathya due to its tikta, kashaya tikahna, snigdha, katu, ushna and agni deepana, kaphe vata shamaka. Pharmacological studies on Bilva have proved anti-microbial, anti-viral, anti-pyretic, ulcer healing, diuretic and anti-inflammatory properties.^[55] Draksha due to madhur rasa and madhura vipaka it is able to reduce the Vata dosha and strengthen the lungs. Kapha or phlegm expectoration properties phytoconstituents like tannin, tartaric acid etc. have anti allergic properties and polyphenolic compounds present in natural drugs have been reported to elicit potent anti-oxidant and anti-inflammatory.

Masha is mentioned as apthaya in some of the pranavaha srota rogas due to its madhura rasa, guru, snigdha, ushna, and kapha kaaraka. Pharmacological studies on Masha also reveal that black gram induces IgE mediated reactions in 1.7% of asthma, and hypersensitivity. Tila is mentioned as Apathya aharya by Charaka Samhita and Yogaratnakar in Shwasa due to its madhura, kashava, tikta rasa, kaphakaraka, pitta janaka, sangrahi. Pharmacological studies on tila also reveal that sesame seed proteins cause IgE-mediated reactions.

Acharya Sushruta mentioned two probable ways of manifestation of Rajayakshma. Indulgence of etiological factors leads to dosha provocation that get spread all over the body. Out of these dosha the predominant kapha obstructs the srotas specially rasavaha srotas leading to malnutrition of further dhatu.^[56] So correcting jataragni and dhatwagni by proper diet and regimens is essential. Brmhana, bala vardhaka, pachana, srotoshodhaka, ahara dravyas are pathya here. The other path is because of excessive indulgence in sex leading to depletion of retasa and even after if this excessive sexual act is pursued, it results in depletion of all the previous dhatu and lead to wasting of the person resulting in the disease. Diet and regimens that produce dhatu kshaya are considered as apathya.

V. CONCLUSION

Ayurveda gives importance to food in the management of disease both as a causative factor. The physician must decide pathya apthay for each patient very wisely. Pathay apathya can be advised according to yukthi of physician considering prakrti, vaya, desa, dosha, dhatu etc. Adopting a healthy life style, sound sleep, consuming rock salt, red rice, milk, ghee etc are always wholesome since it improves metabolism and can be included in daily diet in appropriate quantities. Advice of medicines without proper food and lifestyle changes merely tackles the symptoms of a disease without destroying the root cause. No treatment is helpful without avoiding the causes of the ailment/Apathya.

Pathya is wholesome to body, which does not lead to disease, and which is pleasant to the mind, keeps the person healthy, maintains normal body functions leads to proper functioning of the organs. That which is unpleasant to the mind and body is Apathya (unwholesome to body) should be ignored from daily diet and regimens. Shali, shastika, godhuma, yava, tender raddish, pomegranate, green pea etc

are ideal for pranavaha srotas whereas kapha aggregating foods and drinks are not ideal. Pathya acts as Chikitsa without requirement of administration of medicines however if Pathya is not suggested, prescription of medicine is said to be in vain. Person who consumes Hita Aahara and Hita Vihaara becomes free from diseases. Judicious application of pathya apathya act as adjuvant in prevention, control and recovery of patients in different stages and conditions of pranavaha srota vikara.

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