

A Review on Concept of Pathya (Do's) and Apathya (Dont's) in Stree Roga (Gynecological Disorders)

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Abstract: Ayurveda, the science of life has given much importance on prevention of diseases and maintenance of health along with treating the disease. The diet and regimen which is beneficial to body and gives happiness to mind is known as pathya and which are not beneficial is known as apathya. Life of a woman passes through different stages, for which in each and every stage acharya's has explained the pathya and apathya to be followed. woman needs to follow healthy diet and regimen so as to prevent abnormalities or to maintain good health. Pathya in the form of ahara and vihara helps to maintain equilibrium of health in both swastha (healthy person) and vyadhita (diseased person). Main aim of describing pathya and apathya is to highlight the role of diet in maintaining physical health and balancing the vitiated dosas and dhatus. Hence in this article an attempt has been made in order to know the importance of pathya and apathya in disease conditions specific to woman (Streeroga).

Keywords: Apathya, Ayurveda, Pathya, Streeroga.

1. Introduction

The aims and objectives of ayurveda are to promote, preserve the health, strength and longevity of a healthy person and to cure the disease of the patient. The word pathya derives its word from root word Patha which literally means a way or channel. Pathya is the one which does not harm the body and which doesnot obstruct the patha (srotas), while apathya means which harm the body and causes obstruction to srotas .The wholesome and unwholesome food articles are the causative factors for growth of the living beings and their diseases.

According to Acharya Charaka,

*"Pathyam pathe anapetamYacchoktam manasahapriyam!
Yacchaapriyam Apathyam cha niyatam tannalakshayeth!!*

(Ca.sam.su.25/45)

The drugs and regimen which do not adversely affect the body and mind are regarded wholesome, and those which adversely affect them are considered to be unwholesome. The food articles maintaining the equilibrium of dosas and dhatus and helping in eliminating the disturbance of equilibrium are regarded as wholesome otherwise as unwholesome. Pathya not only advocates intake of wholesome food but also it directs to follow certain regimen to fasten the process of recovery from

diseased state. Intake of apathya ahara creates diseases and its continuity impacts on prognosis of the disease.¹

2. Importance of Pathya and Apathya

Vaidya lolimbaraj has indicated the importance of pathya by stating that

"Pathye sati gadaarthasya kimousadha nishevanaih, Pathye asati gadaarthasya kimousadha nishevanaih"

No amount of medication can do good to the patient, who does not observe pathya, likewise no amount of medication is needed to the patient if he follows pathya. In shabdakalpadruma it is said that pathya is beneficial for patients while apathya harms them.

In Yogaratnakara it is said that for the treatment of disease, etiology, drug treatment and pathya are the three important factors which should be studied thoroughly before starting the treatment. Judicious planning of treatment by proper understanding of these three factors always yields a successful eradication of disease. He further says that Ankur (seedling) will dry and perish away if it is not nourished by water, similarly if the patient avoids apathya sevana, disease can be cured. In all the diseases apathya should be avoided as it is the predisposing factor for various diseases and helps in the fast progression of disease.

3. Pathya - Apathya in Stree Roga

If you have a Table, simply paste it in the box provided below and adjust the table or the box. If you adjust the box, you can keep the table in single column, if you have long table.

A. Yoni vyapad: (Disorders of reproductive system)

Among 20 types of yonivyapads, some occur due to vitiation of one dosa, some occur as dvandaja and some as sannipataja. But as we know that the diseases of yoni do not occur without vitiation of vata, hence vatadosa should be controlled and brought back to normalcy as mainly vata dosa is doing the malfunctioning. So vatahara ahara vihara are employed mainly in yoni vayapds.²

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Pathya - Diet should be according to dosa predominance, sura, asava, aristas, lasuna svarasa (*Allium sativum*) in the morning, kshira (milk), mamsa rasa³, sidhu, Pippali churna, pathya (Haritaki) churna with madhu,⁴ Bala taila, sukumaraka sneha, mishraka sneha.⁵

Lasuna having guru, snigdha gunas and usnavirya acts as vatahara. Lasuna rasayana is just like a nectar. Daily use protects beauty, progeny, energy and longevity, retains youth. They do not suffer from menstrual disorders, infertility and other diseases of sacral and pelvic region.⁶ Its pharmacological actions include antibacterial, anti-inflammatory, antifungal, antitumor.⁷

Kshira (milk) having madhura rasa and mrdu guna acts as vata pittasamaka. With the help of mrdu guna it reduces the daha (burning sensation), paka (inflammation), srava (discharges). By having slaksna guna it acts as ropana and vatahara⁸

Mishraka sneha—having vatahara, anti-inflammatory and wound healing properties.

Apathya - Manda (Scum of boiled rice)⁹

Vatala yoni vyapad:

Pathya – Intake of dravyas having snigdha and usna gunas, Snehana (oleation), svedana (sudation) and basti (enema) with drugs having vatahara properties,¹⁰ Pariseka (irrigation) with dasamula kashaya, abhyanga (massage) and pichu (vaginal tampon) with drugs having usna and snigdha gunas, vasti (enema) with guducyadi taila.¹¹

Snigdha and usna guna dravyas causes vata samaka. Dasamula Kashaya is having anti-inflammatory, antibiotic and analgesic properties.

Apathya – Drugs having ruksha and laghu gunas which causes aggravation of vata.

Pittala yoni vyapad:

Pathya - Sitala and pitta hara ahara vihara, Pariseka, abhyanga and pichu with drugs having cooling effect and pittahara action,¹² Panchavalkala kalka dharana,¹³ Basti (enema) with milk treated with madhura group of drugs¹⁴.

Panchavalkala due to its kashaya rasa acts as pitta samaka. It is having properties like vrana shodhana and ropana (wound cleaning and healing), yonidosahara. Its pharmacological actions are anti-inflammatory, antibacterial.

Drugs having madhura rasa acts as pittasamaka and dahaprasamana.

Apathya – Katu, amla, lavana, tikshna, usna ahara.

Kaphaja yoni vyapad:

Pathya – Ruksha and ushna ahara,¹⁵ sidhu, taila, yava abhayaarista,¹⁶ Kalka dharana with syamakalka.¹⁷

Ruksha and ushna ahara dravyas acts as kaphasamaka.

Apathya – Snigdha, guru, manda, abhisyadi ahara. Causes vitiation of kapha.

B. Artava dusti: (Menstrual disorders)

Artava mainly consists of agni mahabhuta and it is the upadhatu of rasadhatu. So, any impairment of rasa dhatu leads

to artava dusti.

Pathya – Shali rice, Yava, madya and pittala mamsa.¹⁸

Apathya – Atiusna anna- pana sevana¹⁹, nasya during menstruation.²⁰

C. Artava kshaya: (Oligomenorrhoea)

Artava kshaya is a Vata Kapha predominant Vyadhi, the general Symptoms of Vata and Kapha Vriddhi and Pitta Kshaya may be present.

Pathya – Katu, amla, lavana, vidahi, ushna, guru ahara, saka (vegetables) like bottleguard, brinjal,²¹ Tila, masha, sura, sukta,²².

Tila has Madhura Rasa and vipaka which is 'Vata Shamaka', Guru and Snigdha Guna also decreases Rukshata of Vata. Having ushna virya acts as vata hara, and pitta kara. Due to its madhura rasa and madhura vipaka, it increases rasa dhatu, as Artava is an upadhatu of Rasa, it will also increase with the administration of tila. Due to its artava janana action it increases artava.

D. Nastartava: (Amenorrhoea)

In nastartava mainly vata and kapha obstructs the channels carrying menstrual blood. Thus, menstrual blood is not discharged every month. Hence pathya should be based on vata kapha hara and pittakara.

Pathya – Matsya, kulattha, amla, kanji, tila, masa, sura, gomutra, dadhi, udasvit,²³ Lasuna, satapuspa, satavari.²⁴

Satapushpa balances vata and kapha dosas and increases pitta dosa. Matsya having usna virya increases pitta. Kuluttha having kashaya rasa acts as kaphavata hara and pitta kara.

E. Asrgdara: (Abnormal uterine bleeding)

Asrgdara is pitta pradhana tridosajavyadhi. By indulging in ahara and vihara causing vitiation of pitta, the vitiated pitta covering vayu aggravates it. As pitta is the main dosa involved in the pathogenesis of asrgdara, pittadosa is to be brought back to normalcy.

Pathya - Cooled decoction of utpaladigana, jangala mamsa rasa (*meat juice of animals of dryland*), Santanika – (upper thick part of milk with cream, mainly of boiled milk), Sali and sastika rice, vegetable of tender leaves of patola,²⁵ Tanduliyaka, Kasmariphalabeeja, Mamsa rasa of kapinjala (sparrow), paravata (pigeon) and sasaka (hare)²⁶, aja dugdha (goats' milk).

Utpaladigana are having properties like pitta and raktasamaka, dahaprasamana. Santanika (upper thick part of milk with cream, mainly of boiled milk)- having madhura rasa and madhura vipaka balances pitta and vata. It also acts as raktapittaprasadana. Tanduliyaka acts as Pitta samaka due to its sitavirya. Kasmariphala beeja is pittasamaka due to madhura rasa, and is Pittaasrgdarapaham.

Mamsa rasa of kapinjala (sparrow), paravata (pigeon) and sasaka (hare) having madhurakashaya rasa and sitavirya acts as pitta samaka. Aja dugdha (goats' milk) having raktapittahara action. Sali and satika having madhura rasa acts as pittahara.

Apathya - Excessive intake of lavana, amla, katu and vidahi ahara, Gramya and anupa mamsa sevana, Krsara, payasa, sukta, madya, mastu

Sukta due to its usna virya causes vitiation of pitta, Madya due to its usnavirya aggravates pitta. Lavana and amla rasas also cause vitiation of pitta dosa.

F. *Kastartava: (Dysmenorrhoea)*

It is mainly concerned with vata dosha. As vata is the responsible factor for any kind of pain, causing obstruction. Vata anulomana drugs and diet are chosen as pathya.

Pathya – Lasuna, Kshira (Milk), mamsa rasa, Snehana, swedana and basti with vatahara drugs, draksha and hingu, Diet having madhura, amla and lavana rasas.

Hingu acts as sula hara and vata anulomana.

Apathya – Ativyayama, atimaithuna, vegadharana, ratrijagarana, shoka, krodha, Vatakara ahara vihara.

G. *Vandhya: (Infertility)*

Pathya – Lasuna, kshira, ghrta, mamsa,²⁷ brhatidvaya, root of bandhyakarkataki, katutumbi, devadali., wearing of clothes and garland left over by women having son, bath being taken by woman having son, coitus during rutkala.²⁸

Kshira acts as garbhadhanakara (achievement of pregnancy), gives nourishment and mamsa as artava vriddhikara according to acharya kashyapa in an infertile woman.²⁹

Apathya – Surana, amla, kanji, vidahi ahara, Tikshna guna dravya.³⁰

H. *Swetapradara: (Leukorrhoea)*

As per the signs and symptoms it can be assumed that it occurs due to kaphaprakopa.

Pathya – Kapha samaka and dhatuvardhaka ahara

I. *Granthi and arbuda: (Cysts and tumors)*

Granthi and arbuda are tridosajavyadhis. Vata and kapha are mainly involved in the pathogenesis of granthi and arbuda along with rakta, mamsa and meda.

Pathya – Puranaghrta, Raktasigru, mudga, yava, kathillaka, guggulu, patola.³¹

Puranaghrta by having teekshna and ushna gunas act as vatakaphahara, acts as srotoshodhana by having the property of laghuguna.

Apathya – Milk articles, Ikshu, Madhura, amla, guru ahara, Abhisyanidi ahara, anupamamsa.³¹

Milk articles, having madhura, guru, manda, mrdu, picchila acts as kaphavardhaka, Ikshu –having madhura rasa, guru and snigdhasgunas acts as kaphavardhaka, Madhura, amla, guru ahara acting as kapha vardhaka, Abhisyanidiahara - having picchila and guru gunas acts as kaphavardhaka, Anupamamsa – madhura rasa and guru guna causes aggravation of kapha.

J. *Upadamsa*

Pathya – Yava, kupajala³²

Apathya – Divasvapna, suppression of mutravega, guru ahara, guda, amla, takra.³³

K. *Stanavidradhi: (Breast abscess)*

Pathya – In Ama stage (before suppuration)- lepa, swedana, Old syamaka, lasuna, kuluttha, raktasigru, punarava, sriparna, citraka, nispava, madhu, karavella.

In pakva stage (after suppuration) – purana raktashali, ghrta,

taila, mudgayusa, vilepi, jangalamamsa rasa, kadali, patola, himavaluka, candana.³⁴

Apathya – In ama stage – Gramya, anupamamsa rasa, lavana, shushkasaka, naveenaanna, food prepared with guda, dadhi, madya, guru and vidahihara.

In pakva stage – divasvapna, ratrijagarana, maithuna, amladravya, dadhi, anupa, jangalamamsa, dugdha, guru ahara.³⁵

L. *Yoni kanda*

Apathya – Divasvapna (day sleep), Krodha(anger), Ativyayama, Atimaithuna.³⁶

M. *Yoni kandu*

Pathya – Drugs having Vata anulomana, Dipana-pacana drugs.³⁷

Apathya – Atimaithuna(excessive coitus).³⁸

N. *Soma roga:*

Apathya – Atimaithuna (excessive coitus), Soka(grief), Srama (excessive tiredness).³⁹

4. Conclusion

Diet plays an important role in assisting the drug to alleviate the disease. Disease manifested due to certain causative factors causes vitiation of dosas and dhatus and disturbs the equilibrium of dosas and dhatus. So, Pathya and Apathya of a disease are decided by depending upon the dosas and dhatus involved in the pathogenesis of a disease. Ayurveda provides a holistic approach in the management of disease, hence along with medication to achieve an improved outcome, pathya and apathya are to be maintained in daily life of woman to empower her wellbeing. Stree has been described as sukumara and should be treated with mrdu dravyas. So pathya should be chosen accordingly. Only pathya can cure diseases, but one who do not follow pathya cannot be cured by use of hundreds of medications One should follow pathya and avoid apathya to stay healthy as it is quoted that

“*Ahara SambhavaVastu Rogascha Ahara Sambhavaha*”

Ahara is responsible for formation of the body and is the root cause of all the diseases.⁴⁰

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