

Role of Pathya - Apathya in Vatarakta With Special Reference to Gout

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Abstract

The modern period has a dark side of sedentary lifestyle and unhealthy eating habits, despite the fact that technology is advancing and creating innovations that make our lives easier. This causes a daily increase in the number of metabolic problems, Vatarakta (gouty arthritis) is one of them. Vatarakta is Vatapradhanatridoshajavyadhi caused due to avarana pathology. Ayurveda laid many basic principles like Ritucharya, Dinacharya, Ratricharya etc., for a healthy lifestyle. A concept of Pathya and Apathya is one of them. Irregularity in diet and faulty lifestyle leads to vitiation of Agni which is the root cause of almost all diseases. In addition to being a part of a healthy living regimen. The notion of Pathya and Apathya was expanded by Acharyas to include the treatment of ailments. Patients must consume foods that will keep their Dhatu in a healthy state and prevent them from becoming vitiated, hence both healthy people (Swastha) and people with disease (atara) must adhere to the eating of Pathya Aahara.

Key words

Pathya, Apathya, Vatarakta.

Introduction

Vatarakta is a disease which is characterized by Dushti of Rakta Dhatu and Vata Dosha simultaneously. Acharya Sushruta mentions it in Vata Vyadhi Chikitsa, but Charaka emphasizes it in a distinct chapter for Vatarakta following Vata Vyadhi Chikitsa. The aggravated Vata Dosha have been obstructed in its passage by vitiated Rakta Dhatu¹. Vitiating mutually, they causing extreme pain and inflammation firstly in Karapada Moolam (MCPJ) which later spread to other joints, and give rise to severe pain, tenderness, hot, red and swollen joint with shiny overlying skin. Due to its similarity in etiology, pathology and clinical features it is well correlated with gouty arthritis. It is disorder of purine metabolism in which there is deposition of monosodium urate monohydrate crystal in small joints and soft tissue.

Health according to Ayurveda is the equilibrium state of Dosha, Agni and Dhatu.² Ayurveda's goals are to treat patient's illness and preserve the health of healthy people.³ The term "Pathya" (wholesome) refers to a diet that is good for both the body and the mind, as opposed to "Apathya" (unwholesome) which has a negative impact on both.⁴ Pathya and Apathya include both material substances and regimes but in general these words

had been particularly used for food. According to Charaka, Pathya Ahara is one of the factors that contribute to human growth and welfare, whereas Apathya Ahara is the underlying cause of all disease. He had placed food first among the three pillars of existence, with sleep and moderate sexual activity. Acharya Kashyap stated that food is the best medicine.

Objectives

To study the disease Vatarakta

To study the role of Pathya - Apathya in Vatarakta.

Materials and methods

Acharya Sushruta has mentioned Vatarakta in Vata Vyadhi whereas Acharya Charaka described it as Swatantra Adhyaya. Various information regarding Pathya Apathya in Vatarakta has been collected from different classical texts and internet source.

Discussion

To obtain the Dharma, Artha, Kama and Moksha is ultimate goal of life⁵. Physical, mental and spiritual fitness are necessary for achieving the aforementioned objectives. Thus, in this case, it is imperative that you strictly adhere to the Ayurvedic prescriptions. Ayurveda's recommendations for Ahara, Nidana, Brahmacharya must be followed religiously to prevent illness. In order to emphasize the value of Pathya Aahara, Vaidya Lolimbhaja said that if a patient consumes Pathya, there is no need for medication, and if a patient consistently consumes Apathya, there is no need for medication. In later case, medicine will not be effective. The prevalence of life style disorder is increasing day by day, the best thing which can be done for this is Nidana Parivarjan (to prevent rather than cure). For Vatarakta excessive Pitta Prakopak

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Aharadravy (purine diet) and sedentary life style are the causative factors.

Nidana of Vatarakta (causative factors) ⁶

Vata and Rakta are the Dosha and Dushya of Vatarakta both are vitiated simultaneously.

1. VataPrakopakaNidana:-

- a) AharajaNidana
 - Intake of excess Kashaya (astringent), Katu (pungent), Tikta (bitter) Rasa and Ruksha Ahara.
 - Alpahara Sevana (intake of often smaller than regular meal), Abhojana (fasting)
 - Delicate individuals and those who engage in unhealthy habits related to their food and activities.
- b) Viharaja Nidana
 - Abhighata (trauma)
 - Prajagara (keeping awake at night), not resting to purifactory therapies.
 - Excessive riding on horses, camels and elephants etc.
 - Veganigrahata (suppression of natural urges), Vyavaya (excessive sexual intercourse), Palwana(excessive swimming)
 - Increase physical activities, Violent exercise.

2. Rakta PrakopakaNidana:-

- a) AharajaNidana
 - Excessive consumption of Lavana (salts), Amla (sour), Katu (pungent) Rasa's and Snigdha (too oily), Kshara (alkaline), Ushna (hot) Guna rich foods.
 - Viruddhasana - intake of food that are mutually injurious.
 - Adhyasana - food is consumed before the preceding meal is digested.
 - AjeernaBhojana - intake of food during indigestion.
 - Klinna (moist) and Shushka (dry) Ushanabhojana.
 - Anoop Mansa, Kulatha, Dadhi, Kanji, Aranal, Sauvir, Takra, Sura and Aasava
 - Excessive consumption of Madhur Rasa
- b) VirarajNidana
 - Krodha, Divasvapana, Ratrijagarana, Lack of exercise.
 - Abhighata, Ashuddhi
 - More exposure to hot and cold.

PathyaApathya in Vatarakta-

Table no. 1:Aaharaj – Pathya in Vatarakta^{7,8,9}

Annapana Varga	Aahar Dravya
SHOOKDHANYA	Barely, Wheat, Shali- Shashtik
SHAMIDHANYA	Munga, Masura, Arhar, Mukusta, Chanaka
MANSA - VARGA	Vishikar – Praduta(Shuka, kapota, chataka)
SHAKA- VARGA	Vastuka,Upodika, Makoya, Venth, Karvellak, Tanduliya, Patol, Kusmand,
PHALA - VARGA	Amla, Dhraksha
HARITA - VARGA	Sringavera
MADHYA - VARGA	-
JALA-VARGA	-
GORAS - VARGA	Navanet, Navaghrita, Avighrita, Ajaghrita, Go-ghrit
IKSHUVIKARA - VARGA	-
KRITANNA - VARGA	-
AAHAROPYOGI - VARGA	Aguru, Devdaru, Karpura

Table no. 2 Aaharaj Apathya in Vatarakta

Annapanavarga	Apathya
SHOOKDHANYA	-
SHAMIDHANYA	Masha, Kultha
MANSA - VARGA	Matsya mansa
SHAKA- VARGA	Klaya, Moolaka,
PHALA - VARGA	-

HARITA - VARGA	-
MADHYA - VARGA	-
JALA-VARGA	-
GORAS - VARGA	Kanjik, Dadhi,
IKSHUVIKARA - VARGA	-
KRITANNA - VARGA	-
AAHAROPYOGI - VARGA	Kshar

Pathya refers to a diet and other practices that are beneficial for both health and illness. The Pathya Ahara mention above have these properties i.e. - Rakta shali is snigdha, sarvadoshnashaka and sheet veerya. Shati is vatapittashamaka, Yava is rakta pitta prasada, medohara.

In Shimbivarga - Moong is sheet veerya, laghu and kapha pitta shamaka, Arharand chana are kapha pitta shamaka, Mankutha is Ruksha, Sheet veerya and raktapittahara.

In Mansavarga - Vishikar and Pradutahas sheet veerya and pittaseleshmahara properties.

Gorasavarga - Sheer is rasayana, snigdha, raktapittahara, vatapittanashaka, sarvarognashaka. Ghrit is sheet veerya, vatapittanashaka, agnideepak, shoolhara.

Shaakvarga - Poi, bathua, makoya, kushmanda are tridoshahara. Chaurai is sheet veerya and raktapittahara. Ventagra, patol are sheet veerya and kaphapittashamaka.

Phala varga - Munakka is raktapittashamaka and sheet veerya, Aamlaki is sarvadoshaghana, sheet veerya and tikta rasa.^{10,11}

Apathya refer to unhealthy eating habits, bad exercise routine and illness that can develop into more serious conditions. The Apathyaahara mention above have these properties i.e. - katu, ushna, lavana rasa.

ViharajaApathya - Divaswapna, vahinitapa, vayayama, maithuna, these are responsible for vataprakopa.⁸

Pulses like Masha, kultha, matsyamansa and dhai are protenious diet rich in purine which end product is uric acid. Alcohol consumption increase the acidity of urine which make the uric acid less soluble to urine, in addition to this it also affects CNS and suppress the ADH (anti diuretic hormone) release causing dehydration of body. Less consumption of water and rukshaanna leads to decrease amount of water inside the body which is necessary to flush out toxin and acidic waste in blood including uric acid from the body through urine. Ikshu vihara, pistanna and excessive sweet food like cake, pastries, candies are rich in

fructose which increase uric acid production during its phosphorylation by increasing ATP (Adenosine triphosphate) decompose to AMP (Adenosine monophosphate) which is a uric acid precursor.¹²

Conclusion

Vatarakta can be understood as a metabolic disorder of purine metabolism. Excessive intake of purine rich diet, less physical activity and less utilization leads to deposition of end product of purine i.e., uric acid in blood causing hyperuricemia. The best strategy to prevent Vatarakta and treat it as well is to incorporate a healthy lifestyle and a balanced diet in order to reduce the occurrence of the condition. The knowledge of pathyaapathya plays an important role in healthy life style. Alcohol, spicy, sour food, processed food vitiates the Pitta Dosa and cause Agnidusti. Due to similar characteristic features of Pitta Dosa and Rakta Dhatu these foods also vitiate Rakta Dhatu. On the other hand, Agnidusti leads to mandagni, which is responsible for all disease. By changing life style (Dinchariya and Ritucharya) we can prevent the prevalence of this metabolic disorder. Eating fiber rich diet, proper hydration of body, regular exercise, avoid alcohol and spicy food. These habits should be followed to maintain the purine level in the body and prevent the chances of Vatarakta.

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