AN ANALYTICAL STUDY ON PATHYA-APATHYA IN PRATISHYAYA

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ABSTRACT

Pratishyaya is not a life threatening disease, but immunity is lowered. There is constant loss of bala (immunity), complexion and Agni (digestive fire) in Pratishyaya, so this Nidanarthakara roga (disease being causative factor to another disease) should be treated with at most priority. Aggravated Vata vitiates the upper Kaphashaya (seat of Kapha in the head) and stimulates the liquefaction resulting in watery or mucous or yellowish or blood mixed discharge from the nose producing Pratishyaya. Hence the diet should include the Vatakaphahara and Agni and Ojovriddhikara food, so as to reverse or prevent the pathogenesis. The diet described under the etiology should be avoided. According to Ritu diet should be modified. Ashtavidha Ahara Vishesha Ayatana should be kept into consideration. Further the emphasis should be given to Avastha or condition i.e. Apakva or Pakva

while advocating Pathya-Apathya in a Pratishyaya patient.

KEYWORDS: Pratishyaya, Nidanarthakara roga, Kaphashaya, Kapha.

INTRODUCTION

Pratishyaya is not a life threatening disease, but immunity is lowered resulting in complications like deafness, blindness, eye diseases, oedema, and diminution of Agni, Cough etc. and Kshaya (emaciation). Pratishyaya gets aggravates due to reduced Bala (immunity) and if such person indulges in excessive sex, he will be afflicted with Shoṣa (emaciation).

There is constant loss of bala (immunity), complexion and Agni (digestive fire) in Pratishyaya, so this Nidanarthakara roga (disease being causative factor to another disease) should be treated with at most priority. Improper treatment leads to Kasa (cough).
and ultimately resulting in Kshaya (pthisis) a disease characterized by of loss of immunity.[4]
Although Pratishyaya is Vatananatmaja (Vata predominant) disorder according to Acharya Kashyapa, practically vitiation of both Vata and Kapha is observed. Kapha further gets vitiated by Vata resulting in symptoms like headache, heaviness, anosmia, fever, cough, hoarseness of voice, anorexia, tiredness, impairment of sense organs and Yakṣha (emaciation).[5]

**GENERAL PRINCIPLES OF PATHYA IN PRATISHYAYA**
Aggravated Vata vitiates the upper Kaphashaya (seat of Kapha in the head) and stimulates the liquefactive, subsequently watery or mucous or yellowish or blood mixed nasal discharge is produced in Pratishyaya.[6] Pinasa is synonymous with Pratishyaya and is invariably caused by vitiation of Vata and Kapha, hence it should be treated by ghee.[7] The basic reason for this is Agnimandya and vitiation of Ojas (impairment of immunity). Hence the diet should include the Vatakaphahara and Agni and Ojovriddhikara food, so as to reverse or prevent the pathogenesis. The diet described under the etiology should be avoided. According to Ritu diet should be modified. Further the emphasis should be given to Avastha or condition i.e. Apakva or Pakva while advocating Pathya-Apathya in a Pratishyaya patient. According to Ritu diet should be modified. Ashtavidha Ahara Vishesha Ayatana should be kept into consideration.

**PATHYA AHARA**
**General consideration of food**
- Sour, salt, light, unctuous, hot, liquid diet.[8]
- Upavasa (Fasting).[9]

**Gorasa Varga (Milk and milk products)**
- Jaggery with milk.[10]
- Curds is sweet, sour and excess sour taste and has astringent anurasa unctuous and hot property and is conducive in Pinasa.[11]
- Curds is pathya in Pinasa.[12]
- Marichyadi Yoga a combination of pepper and jaggery and curds is beneficial in all types of chronic rhinitis (Pinasa).[13]
- In Navapratishyaya pepper powder with curds and jaggery is beneficial.[14]
- Dadhi Mastu (Supernatant part of curds) relieves thirst, tiredness, light and cleanses the channels.[15]
Drinking of ghee after dinner is conducive in chronic cases. If it is not effective old ghee, Shatpala, Panchagavya, Kalyanaka or Abhaya ghrita are beneficial.\cite{16}

Purana ghrita (old ghee) is conducive in Pratishyaya.\cite{17} According to Bhavaprakasha one year old ghrita is Purana ghrita.

**Shukha Dhanya (Cereals)**

- Purana yava (Old barley), Shali (rice).\cite{18}
- Yava (Barley) is dry, cold, heavy, sweet, Sara, Purishajanaka, Vatakara and destroys Pinasa.\cite{19}
- Yava, Godhuma.\cite{20}

**Shamidhanya (Pulses)**

- Horse gram is hot in property astringent in taste pungent in Vipaka and Kaphavatahara in action. It is beneficial in Shukrashmari, Gulma, Sangrahi, Pinasa, and Kasahara.\cite{21}
- Kulattha.\cite{22}
- Adhaki, Mudga.

**Mamsa Varga (Nonvegetarian food)**

- Meat of goat is not very cold, heavy, unctuous, manda, alpa Kaphapittahara, anabhisyandhi, so Pathya in Pinasa.\cite{23}
- Gomamsa (beaf) is Vatahara and destroys Pratishyaya.\cite{24}
- Shushka mamsa is guru and destroys Pratishyaya.\cite{25}
- Dhanva mamsa (meat of terrestrial animals).\cite{26}
- Meat of cow (beaf) destroys Pinasa.\cite{27}
- Mamsarasa of goat prepared in Pippali, Yava, Kulattha, Nagara, Dadima, Amalaka and Ghrita is Pathya in Pinasa.\cite{28}
- Lavana, Amla, Katu rasa yutta snehayukta mamsarasa.\cite{29}

**Shaka Varga (Vegetables)**

- Balamulaka (tender radish) is not having any rasa (Asphuta rasa), alkaline and slightly bitter, Doshahara, light, hot and destroys Pinasa.\cite{30}
- Lashuna (garlic) is tikshna (piercing) hot, pungent in taste, Sara and cures Pinasa.\cite{31}
- Suranakanda (amorphophellus) should be consumed, the person should take milk, meat soup as it enhances Agni and conducive in Pratishyaya.\cite{32}
• Ardraka with jaggery in gradually increasing and decreasing dose of 12 gram for 12 days destroys Pratishyaya.\textsuperscript{[33]}
• Agastya Pushpa.\textsuperscript{[34]}

\textbf{Phalavarga (Fruits)}

• Dadima (pomegranate).\textsuperscript{[35]}
• Amalaki (Indian gooseberry).\textsuperscript{[36]}

\textbf{Kritanna Varga (Prepared food)}

• Patola nimayusha is Kapha medohara, Pittaghma, Dipana and Pratishayahara\textsuperscript{37}
• Mulakayusha is Vatahara and destroys Pratishyaya.\textsuperscript{[38]}
• Kulatthayusha is Vatahara and destroys Pinasa.\textsuperscript{[39]}
• Snigdha Utkarika is Pathya.\textsuperscript{[40]}
• Chinchachada yusha prepared with tamarind leaves and seasoned with asafetida, black pepper is beneficial in Pratishyaya.\textsuperscript{[41]}
• Mudga Yusha.\textsuperscript{[42]}
• Intake of warm Yusha prepared by boiling black gram with salt after intake of food destroys Tridoshaja Pratishyaya.\textsuperscript{[43]}
• Panchamulyadi Yusha- Milk cooked in Panchamuli powder or decoction of Chitraka and Abhaya or Vidanga and jaggery with ghrita should be taken in Pinasa.\textsuperscript{[44]}
• Balamulaka Kulattha Yusha.\textsuperscript{[45]}
• Vartaka, Kulattha, Adhaki, Mudga Yusha with Saindhava Trikatu.\textsuperscript{[46]}
• Rasala –A sweet prepared from curds, sugar and flavoured with cardamom, clove, camphor, pepper etc. famous as Shrikhanda is Agnidipana and beneficial in Pratishyaya.\textsuperscript{[47]}
• Vatya prepared from barley destroys Udavarta and Pinasa.\textsuperscript{[48]}
• Yavagu- warm gruel preparation from red rice or barley, three salts consumed according to one’s capacity.\textsuperscript{[49]}
• Hot barley rice with salt and oleaginous substance.\textsuperscript{[50]}
• Dashamula, Kulattha, Kola, Yava, Shushka mulaka, Vyosha, Lavana panchaka with dadhi and dhanyamla sarpi siddha Ahara in Pratishyaya.\textsuperscript{[51]}

\textbf{Jala Varga (Water)}

• Luke warm water prepared in panchamula.\textsuperscript{[52]}
• Intake of less amount of water is Pathya.\textsuperscript{[53]}
• Dashamula sadhita jala.\textsuperscript{[54]}
• Shringaverodaka.\textsuperscript{[55]}
• Cold water before going to sleep is Pathya in Pinasa.\textsuperscript{[56]}
• Narikelajala(tender coconut water) is unctuous, sweet, cold, Hridya(good for heart), Dipana (carminative), Bastishodhana (cleans the bladder), Pittahara (alleviates Pitta), Pipasahara (cures thirst) and Pathya in Pratisyaya.\textsuperscript{[57]}

Single drug
• Intake of Haritaki (Terminalia chebula Retz) with Jaggery.\textsuperscript{[58]}
• Pepper (Piper nigrum Linn) always kept in mouth.\textsuperscript{[59]}
• Ginger with saindhava lavana (rock salt) and water cures Pratisyaya.\textsuperscript{[60]}
• Use of Pippali in increasing order (Vardhamana Pippali) with Jaggery and Abhaya (Terminalia chebula) relieves the disease.\textsuperscript{[61]}
• Patola leaves, Triphala relieve Pratisyaya
• Shringaver rasa (ginger juice) with honey.\textsuperscript{[62]}

Apathya (Unwholesome)
• Cold water is non-conducive in Pratisyaya.\textsuperscript{[63]}
• Cold water as adjuvant after intake of food is contra-indicated in Pinasa.\textsuperscript{[64]}
• Vyapanna jala (contaminated water).\textsuperscript{[65]}
• Viruddha (contradictory food substances).\textsuperscript{[66]}
• Excessive intake of liquids.\textsuperscript{[67]}

<table>
<thead>
<tr>
<th>Pathya</th>
<th>Ahara (Food)</th>
<th>Shuka dhanaya (Cereals)</th>
<th>Shamidhanya (Pulses)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>C.S</td>
<td>S.S</td>
<td>A.H</td>
</tr>
<tr>
<td>Hot Food</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Ruksha (dry) food</td>
<td>_</td>
<td>+</td>
<td>_</td>
</tr>
<tr>
<td>Snigdha (unctuous) food</td>
<td>_</td>
<td>_</td>
<td>+</td>
</tr>
<tr>
<td>Light food</td>
<td>_</td>
<td>_</td>
<td>+</td>
</tr>
<tr>
<td>Salt, sour, pungent taste</td>
<td>_</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Shali (Old Rice)</td>
<td>+</td>
<td>_</td>
<td>_</td>
</tr>
<tr>
<td>Godhuma (Wheat)</td>
<td>+</td>
<td>_</td>
<td>_</td>
</tr>
<tr>
<td>Purana Yava (Old Barley)</td>
<td>_</td>
<td>_</td>
<td>+</td>
</tr>
<tr>
<td>Warm Sakhu</td>
<td>_</td>
<td>_</td>
<td>_</td>
</tr>
<tr>
<td>Green gram</td>
<td>+</td>
<td>_</td>
<td>_</td>
</tr>
<tr>
<td>Red Gram</td>
<td>+</td>
<td>_</td>
<td>_</td>
</tr>
<tr>
<td>Black gram</td>
<td>_</td>
<td>_</td>
<td>_</td>
</tr>
</tbody>
</table>

Table 1: Pathya Ahara in Pratisyaya as per various Authors.
<table>
<thead>
<tr>
<th>Varga</th>
<th>Item</th>
<th>Traditional Use</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shakavarga (Vegetables)</td>
<td>Horse gram</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Balamulaka (Tender radish)</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Vartaka (Brinjal)</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Kulaka</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Shigru (Drum stick)</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Karkota</td>
<td>+ + + + +</td>
</tr>
<tr>
<td>Phala varga (Fruits)</td>
<td>Dadima (pomegranate)</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Amalaki (Indian gooseberry)</td>
<td>+ + + + +</td>
</tr>
<tr>
<td>Ikshuvarga (Sugarcane products)</td>
<td>Sugar cane products like jaggery</td>
<td>+ + + + +</td>
</tr>
<tr>
<td>Prakshepaka</td>
<td>Lashuna (Garlic)</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Trikatu with ghee and jaggery</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Wet ginger with jaggery</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Jiraka, Ela, Tvak, Surabhi with old jaggery</td>
<td>+ + + + +</td>
</tr>
<tr>
<td>Gorasavarga (Milk and milk products)</td>
<td>Ghee (Ghrita)</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Milk</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Ginger (wet/dry) with milk</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Milk medicated with Pancharuma</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Milk medicated with Chitraka and Abhaya</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Ginger (wet/dry) with milk</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Curd</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Pepper with sour curd</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Curd with Dhanyamala</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Curd with pepper and jaggery</td>
<td>+ + + + +</td>
</tr>
<tr>
<td>Mamsavarga (Category of Meat)</td>
<td>Gramya mamsa</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Jangala mamsaras (meat soup of terrestrial animals)</td>
<td>+ + + + +</td>
</tr>
<tr>
<td>Jalavarga (water)</td>
<td>Cold water before sleep</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Boiled water</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Warm drinking water</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Dashamulambu</td>
<td>+ + + + +</td>
</tr>
<tr>
<td>Kritanna Varga (Prepared food items)</td>
<td>Taking boiled black gram with salt after food</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Yusha of Cinchacchada (Tamarind bark)</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Food prepared with ghee</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Powder of wheat with ghee or in the form of Peya</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Vella Godhuma Yoga- Roti made of powders of wheat and Vidanga</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Ghee, jaggery and Vidanga medicated soup</td>
<td>+ + + + +</td>
</tr>
<tr>
<td></td>
<td>Kulattha Yusha with Saindhava and Trikaṭu</td>
<td>+ + + + +</td>
</tr>
</tbody>
</table>

**Note:** The table represents the traditional uses of various food items in the context of Ayurvedic diet, focusing on different categories such as vegetables, fruits, sugarcane products, milk and milk products, category of meat, water, and prepared food items.
Table 2: Apathya Ahara as per various Authors.

<table>
<thead>
<tr>
<th>Apathya</th>
<th>C.S</th>
<th>S.S</th>
<th>A.H</th>
<th>A.S</th>
<th>B.R</th>
<th>Y.R</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intake of dry (Ruksha) food</td>
<td>_</td>
<td>_</td>
<td>_</td>
<td>_</td>
<td>_</td>
<td>_</td>
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<tr>
<td>Newly made alcohol</td>
<td>_</td>
<td>_</td>
<td>_</td>
<td>_</td>
<td>_</td>
<td>_</td>
</tr>
<tr>
<td>Viruddha Ahara (contradictory food)</td>
<td>_</td>
<td>_</td>
<td>_</td>
<td>_</td>
<td>+</td>
<td>_</td>
</tr>
<tr>
<td>Abhivyandi Ahara</td>
<td>_</td>
<td>_</td>
<td>_</td>
<td>_</td>
<td>+</td>
<td>_</td>
</tr>
<tr>
<td>Guru (heavy) Ahara</td>
<td>_</td>
<td>_</td>
<td>_</td>
<td>_</td>
<td>+</td>
<td>_</td>
</tr>
<tr>
<td>Jalavarga (Water)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cold water</td>
<td>_</td>
<td>+</td>
<td>_</td>
<td>_</td>
<td>+</td>
<td>_</td>
</tr>
<tr>
<td>Intake of excessive liquids</td>
<td>_</td>
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</tr>
</tbody>
</table>

After analysis of the properties of dietary articles that are conducive in Pratishyaya Ashtavidha Ahara Visesha Ayatanas can be designed for a Pratishyaya patient.

EIGHT FACTORS WHICH DETERMINE UTILITY OF FOOD

The food should be consumed according to the proper rules mentioned in our classics.

The eight factors which determine the utility of food are nature of food articles, method of processing, combination, quantity, habitat, time i.e. stage of the disease or state of the individual, rules governing the intake of food and wholesomeness of individual who take it.

Prakriti (Nature of Food)

- The patient suffering from Pratishyaya should consume sour, salt, light, unctuous, hot, liquid diet. Simultaneously it should be Ojovardhaka (rejuvenating), Vata Kapha hara like Putiha (mint), Lonika (Portulaca quadrifida Linn), Yavani patra, Vrintaka (brinjal), Grinjana (carrot), Palandu (onion), Lashuna (garlic) or Tridoshashamaka like Canchu (Corchorus acutangulus Linn), Sunishannaka (Marsilea minuta Linn), Mulaka (radish), Patola (snake gourd) etc.
- Cereals like Godhuma (wheat), Yava (barley), Shali (rice), Jurnahva (sorghum) have Shukravardhaka (spermatogenic), Brimhanya (nourishing), Jivaniya (enhancing Prana), Sandhanakara (union of bones), balya (strength promoting) etc. properties which can be considered as Ojovardhaka.
- Pulses like Mudga (green gram), Adhaki (red gram), Makushtha (aconite pea), Masura (Lentils) are Kaphahara and Masha (black gram) is Vatahara and Balya.
• Fruits like Amalaki (gooseberry), Dadima (pomegranate), Urumana (apricot) are Tridoshabhara, Bilva (Bael), Jambira (lemon) are Kaphavahara. They are also Rasayana (rejuvenators).
• Milk products like curd has Ushna (hot), unctuous and Vatahara properties. The milk has Rasayana, Jivaniya, Vatahara properties and Kaphakara property can be overcome by adding turmeric, ginger etc.

The above said diet helps in alleviation of Vata, Kapha, and also enhancement of Ojas leading to prevention and cure of Pratishyaya an Ojovikritijanya Vyadhi. They are also essential parts of balanced diet.

**Karana (Method of processing)**

Karan (महत्त्वपूर्ण: तन्त्रार्थिकः अध्यायम्) संस्कारः।
संस्कारों नाम गुणपीताभावार्थः। । चित्र. १/२९–२११।।

*Karana* is processing of the food substances to bring about changes in their property. In Pratishyaya many food preparations can be prepared in order to give variety as well as to impart good qualities for the prepared.

Curd is a commonly mentioned Pathyas despite of being Abhishyandi. Here Ushna (hot), Dipana (carminative), Snigdha (unctuous), Guru (heavy), Amla Vipaka and Vatahara properties help to alleviate Pratishyaya. Dadhi is also Balya (strength promoter) and Shukrala (enhances Shukra). It helps to enhance immunity. Abhishyandi nature is counteracted by taking it with adjuvants like pepper, Dhanyamala, jaggery etc.

**Samyoga (combination of substances)**

It is the combination of two or more substances. By this properties of the food can be enhanced. And combination should be such that it does not harm the individual as in case of Viruddha.

Milk is also used as Pathya in Pratishyaya, even though it aggravates Kapha. Ginger, Trikatu, Panchakola, Chitraka, Abhaya pepper and jaggery, anyone can be added to milk to counteract its Kaphavardhaka nature. This signifies importance of milk in the diet and more over it is Rasayana, hence required to enhance immunity in Pratishyaya patients.
Rashi (quantity of food)

It is the quantity of food consumed by the individual. It depends on the Agni of the person. In Pratishyaya Agni is diminished, hence there is dislike for food. Even though modern view suggest calorific intake, according to principles of Ayurveda, it should be taken depending on Agni otherwise it will be harmful to the body.

Desha (Habitat)

It may be the place where particular food is grown or place where the patient resides. The food grown in the Jangala desha (terrestrial region) is good for Pratishyaya Ex. Jangala mamsa. The food items from Anupa desha (marshy land) will be predominant in Kleda, thus aggravating the condition of Pratishyaya.

Kala (time)

Time stands for both the time in the form of day and night and states of individual such as condition, health, age. One should consume the food according to the rules of Ritucharya.

Upayogasamstha (Dietetic rules)

Dietetic rules are dependent on the symptoms of digestion. One should eat that food in proper quantity which is hot, not contradictory in potency, after digestion of previous meal. Food should be consumed in proper place without talking and laughing, with concentration of mind, and paying due regards to one self.

Upayokru (One who takes food)

Here one who takes food is a Pratishyaya patient. He should consume Balya and Ojovardhaka food.

Thorough analysis of Pathyas that are mentioned in the classics, it is found that there is indication for the use of hot water in most of the texts, but Bhaishajya Ratnavali and Yoga Ratnakara consider cold water before sleep. This may be to convert the Amamavastha of Pratishyaya to Pakvavastha.

DISCUSSION

The patient suffering from Pratishyaya should consume sour, salt, light, unctuous, hot, liquid diet. Simultaneously it should be Ojovardhaka, Vatakaphahara like Putiha (mint),
Vrintaka (brinjal), Grinjana (carrot), Palandu (onion), Lashuna (garlic) or Tridoshashamaka like Mulaka (radish), Patola (snake gourd) etc. Cereals like Godhuma (wheat), Yava (barley), Shali (rice), Jurnahva (sorghum) have Shukravardhaka (spermatogenic), Brimhana (nourishing), Jivaniya (enhancing Prana), Sandhanakara (union of bones), Balya (strength promoting) etc. properties which can be considered as Ojovardhaka. Pulses like Mudga (green gram), Adhaki (red gram), Makushtha (aconite pea) and Masura (Lentils) are Kaphahara and Masha (black gram) is Vatahara and Balya. Fruits like Amalaki (gooseberry), Dadima (pomegranate), Urumana (apricot) are Tridoshahara; Bilva (Bael), Jambira (lemon) are Kaphavatahara. They are also Rasayana (rejuvenators). The milk has Rasayana, Jivaniya, Vatahara properties and Kaphakara property can be overcome by adding turmeric, ginger etc.

According to modern curd is probiotic. Lactobacillus delbrueckii, subspecies bulgaricus and Streptococcus thermophilus are used for fermentation of milk lactic acid to produce Yoghurt.\cite{70} Curd may contain a wide variety of bacteria like Lactobacillus acidophilus, Lactococcus lactis, Lactococcus lactis cremoris etc, whereas yoghurt contains Streptococcus thermophilus and Lactobacillus bulgaricus. Yoghurt is rich in potassium, calcium, protein and B vitamins, including B-12.\cite{71} The lactobacillus in yoghurt feeds the intestines and enhances nutrient absorption in the body. It ensures the health of digestive system and boosts the immune system, kill bacteria in the digestive tract. Research at the University of California at Davis showed that eating live-culture yoghurt enhanced levels of gamma interferon, main element of the immune system.\cite{72} The lactic acid present in yoghurt is a perfect medium to maximize calcium absorption. Yoghurt enhances HCL production, so helps to improve digestion, vitamin and mineral absorption and general wellbeing. Calcium is very essential for the healing of ulcers, as the absorption of calcium two times with the consumption of curd as compared to the milk. It gives relief from the pain and discomfort due to ulcers. About 32 per cent of the raw milk is digested in an hour while compared to 91 per cent of the curd is digested. The lactic acid content in the curd helps in the assimilation of calcium and phosphorus.\cite{73}

Ashtanga Sangraha mentions of intake of Guda and Ardraka in the management of Pratishyaya.\cite{74} As Ardraka (fresh ginger) and Jaggery are among the common Aharayogi dravyas, the combination has been advocated in equal proportion in dose of 10gram twice daily.
Jaggery has Madhura Rasa, Natishita, Snigdha Gunä, Madhura Vipaka, Shita Virya and Pittavataghna, Raktoashahara, Mutrashodhana, Balya, Vrishya, Majjasrikara and Medokaphakara Karma. Minerals and vitamins like Magnesium, Potassium, Iron, Calcium, Phosphorous and Zinc. Jaggery has reasonable amount of calcium, phosphorous and zinc. Jaggery is also a good source of selenium and acts as an antioxidant by reducing free radicals in the cells. Jaggery has anti-allergy property. Thus is useful to take care of asthma and allergic rhiñitis. Jaggery is very good food for people who stay in dusty and polluted areas, it helps them to breathe easier and counter pollution problems naturally.

According to the paper presented by scientists of Industrial Toxicology Research Centre at a workshop held in Lyon, France, the jaggery has a preventive action on smoke-induced lung lesions which suggests the jaggery can act as a protective agent for workers in dusty and smoky environments.\(^{[75]}\) A paper presented at the Workshop on Bio-persistence of Respirable Synthetic Fibers and minerals held in 7-9 September 1992 in Lyon, France emphasizes the importance jaggery in cleansing of pollution. Rats with and without single intra-tracheal instillation of coal dust (50 mg/rat) were orally gavaged with jiggery (0.5g/rat, 5 days/week for 90 days). The enhanced translocation of coal particles from lungs to tracheobronchial lymph nodes was seen in rats treated with jaggery. Additionally, the jaggery decreased the coal included histological lesions and hydroxyproline present in lungs. The lesions were produced in omental tissue and regional lymph nodes by a single intraperitoneal injection of 50mg each of coal and silica dust were modified by jiggery (0.5g/rat, 5 days/week for 30 days). These findings prove preventive action of jaggery on smoke-induced lung lesions. This jaggery can act as potential protective agent for workers in dusty and smoky environments.\(^{[76]}\) According to an experiment, Jaggery treated rats showed greater translocation of coal particles from lungs to tracheobronchial lymph nodes.

Ardraka has Kaṭu Rasa, Laghū, Snigdha Guṇa, Madhura Vipaka, Ushna Virya and Kaphavatashamaka, Vedanashamaka, Shulanashaka, Anulomana, Dipana, Stanyashodhana, Hridya, Medohara, Jvaraghna, Shophashamaka, Vranashodhaka and vrishya Karma.

Ginger has about 477 constituents. The gingerols increase the motility of the gastrointestinal tract. They also have shown antipyretic, analgesic, antibacterial and sedative, properties in experimental animals.\(^{[77]}\) Active ingredients in ginger compounds called gingerol is a known pain reliever. It affects the pain pathways directly and also relieves the inflammation which is responsible for pain. According to Professor Roufogalis, gingerols prevent the aggregation of
platelets. Studies in Montreal and Tokyo in 1955 and 1979 concluded that ginger also enhances immunity.[78] Hence fresh ginger and jaggery can be effectively used in prevention and cure of Pratishyaya

CONCLUSION

The diet and lifestyle is very important in the management of Pratishyaya. Ayurvedic principles in the form of Pathya-Apathya will help in prevention and cure of Pratishyaya.

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