

A REVIEW ON PATHYA-APATHYA (INDICATIONS- CONTRAINDICATIONS) IN NASA ROGA

Manoj Sharma M.S. (Ay.)* and Swati Sharma M.D. (Ay.)

Asst. Prof., Shiva Ayurvedic Medical College & Hospital, Chandpur, Distt Bilaspur HP.

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*Corresponding Author

Dr. Manoj Sharma M.S.
(Ay.)

Asst. Prof., Shiva Ayurvedic
Medical College & Hospital,
Chandpur, Distt Bilaspur
HP.

ABSTRACT

Ayurveda science deals with many factors whenever there is concern about health and treatment of diseases. To maintain health & diseased state, one must follow *Pathya* & *Apathya* both. Almost all *Acharya* in *Ayurveda* texts have mentioned the significance of these factors in daily life and in diseased state. In context of *Nasa Roga* in *Shalaky Tantra* various such factors have been discussed. These factors basically helps in good and speedy recovery when there is disease and maintain the health. These factors include *Aushadha*, *Ahara* and *vihara*.

KEYWORDS: *Nasa roga*, *Pathya-Apathya*, indications-
Contraindications.

INTRODUCTION

Ayurveda science believes that, before deciding the drug and treatment regimen, the disease should be studied in detail. Only after thorough examination of the disease, the treatment in that particular condition can be decided.^[1] And further *Acharya Charaka* has explained that treatment protocol must be decided on the basis of *Hitkara (Pathya)* & *Ahitkara (Apathya)*.

Pathya are those substances which are not harmful, but beneficial to body & mind. *Apathya* are those substances which are not beneficial, but harmful to body & mind. In spite of this both *Pathya* & *Apathya* depend on *matra*, *kala*, *kriya*, *bhumi*, *deha* & *dosha*; with which *Pathya* may turn to *Apathya* & vice versa.^[2]

In *Ayurvedic* texts, various diseases have been explained under *Nasa roga*.

Sushruta samhita described thirty one *Nasa Roga* namely *Apeenasa*, *Putinasa*, *Shonita-pitta*, *Pooya-shonita*, *Kshvathu*, *Bhranshthu*, *Deepta*, *Nasa-naha*, *Parisrava*, *Nasa-shosha*, *Arsha* (4 types), *Shopha* (4 types), *Arbuda* (7 types) & *Pratishayaya* (5 types).^[3]

Along with treatment, *Pathya-Apathya* are the significant pillars in *Nasa roga*. In this context, *Yoga Ratnakara* has explained *Pathya* and *Apathya* in *Nasa roga*.^[4]

Pathya can be classified as

Aushadha	Ahara	Vihara
<i>Sweda, sneha, shiro-Abhyanga, Gandoosha, Langhana Nasya, Dhooma, Chhardi, Shira-vyadha, Katu-chooran</i>	<i>Poorana Yava, Poorana Shali, Kulatha Yusha, Mudaga Yusha, Gramya/Jangala Rasa, Vartaka, Kulaka, Shigru, Karkata, Bala-Moolaka, Lashuna, Dadhi, Tapta-ambu, Varuni, Katu-Amla-Lavana-Snigdha-Ushna-Lghu Bhojana</i>	<i>Nirvatanilaya, pragadho-ushniyam dharanam,</i>

Apathya can be classified as

Aharaja	Viharaja
<i>Virudha, Abhishyandi, Guru</i>	<i>Diva-swapana, Snana, Krodha, Shkrita-mutra-vata vega dharana, Shucham, Dravam, Bhumi-Shayya</i>

Aushadha

Aushadha	Properties
<i>Sweda^[5]</i>	<i>Shodhana</i>
<i>Sneha^[6]</i>	<i>Saaro ayam purusha, pranashch sneha bhuyishtha</i>
<i>Shiro-abhyanga^[7]</i>	<i>Santarpanam indriyanam, roga apakarshati</i>
<i>Gandoosha^[8]</i>	<i>Benefit with Dharana</i>
<i>Langhan Nasya^[9]</i>	<i>Ghranam na uphanyate</i>
<i>Dhooma^[10]</i>	<i>Beneficial in Peenasa</i>
<i>Chhardi (vamana)^[11]</i>	<i>Vamana is indicated</i>
<i>Shira-vyadha^[12]</i>	<i>Indicated in gandha agraha (Anosmia- loss of sense of smell)</i>
<i>Trikatu Choorna^[13]</i>	<i>Peenasa nashanam</i>

Pathya ahara

Ahara	Properties
<i>Purana Yava</i> ^[14]	<i>Ruksha, Aguru, Sthairya</i>
<i>Purana Shali</i> ^[15]	<i>Ruksha, Laghu paka, Balya</i>
<i>Kulatha Yusha</i> ^[16]	<i>Peenasa Nashana</i>
<i>Mudaga Yusha</i> ^[17]	<i>Kaphaghna</i>
<i>Gramya Rasa</i> ^[18]	<i>Go-mansa- peenasan</i>
<i>Jangala Rasa</i> ^[19]	<i>Laghu, Ruksha, Katu</i>
<i>Vartaka</i> ^[20]	<i>Kapha-vata hara, Tikta, Ushna, Laghu, Katu</i>
<i>Kulaka</i> ^[21]	<i>Kapha-Pitta hara, ushna, Tikta</i>
<i>Shigru</i> ^[22]	<i>Tikshana, Ushna, Kapha-Vataghna</i>
<i>Karkata</i> ^[20]	<i>Kapha-vata hara, Tikta, Ushna, Laghu, Katu</i>
<i>Bala- Moolaka</i> ^[23]	<i>Katu, Tikta</i>
<i>Lashuna</i> ^[24]	<i>Kapha-Vatanuta, Ushna</i>
<i>Dadhi</i> ^[25]	<i>Ushna, Peenas apaha</i>
<i>Taptambu</i> ^[26]	<i>Shleshamanam parishoshyati</i>
<i>Varuni</i> ^[27]	<i>Beneficial in Peenasa, Laghu</i>
<i>Bhojana</i>	<i>Katu rasa</i> ^[28] - <i>Ghranam Asravyanti, krimi hinasti, Margan Vivrinoti, Shleshman Shamyanti</i>
	<i>Amla rasa</i> ^[29] - <i>Indriyani Dridhikroti, Balam Vardhyati, Urjayati</i>
	<i>Lavana rasa</i> ^[30] - <i>Kapham vishayandayati, Margan shodhyati</i>
	<i>Snigdha</i>
	<i>Ushna</i>
	<i>Laghu</i>

Pathya vihara

Vihara	Properties
<i>Nirvata-nilaya</i>	<i>Vata shamana</i>
<i>Pragadh-ushniyam Dharanam</i>	<i>Kapha-vata shamaka</i>

DISCUSSION

As *urdhava jatru* (supra-clavicular) region is considered as seat of 'kapha' as per *Ayurveda* Texts. So *kapha* is an important *dosha* gets vitiated in the occurrence of diseases.

Pathya aushadha

Sweda helps in easy migration of vitiated *dosha* from one channel to other. *Sweda* liquefy *kapha* and easy drainage from nose. *Sneha* is considered as strength of body and also it maintains the lubrication of nose and act as a barrier for external environmental changes inside the nose. *Santarpanam indriyanam* & *roga apakarshati* are the properties of *shiro-abhyanga* which help in strengthening of nose and keep it disease free. As for as *Gandoosha*

is concerned, *dharna kala* has been mentioned upto whenever nasal secretions occur. So that is also beneficial as it clears off excessive accumulation inside nose and P.N.S. Benefits of *Nasya* has been mentioned as *Ghranam na uphanyate & peenasa shamyati*, which mean it maintain nasal health and cure nasal diseases. *Dhooma* directly indicated in *Peenasa*. *Chhardi or Vamana* is indicated in *peenasa* as first disease in *Charaka Sidhhi Sthana*. *Shira vyadha at nasa agra* (anterior nose) part is indicated in *Gandha Agaraha* (loss of sense of smell). And finally *Trikatu Choorna* has been mentioned as *Peenasa Nashanam*, means it cures nasal disease.

Pathya ahar

Purana yava probably *kapha hara* properties with *ruksha & aguru guna*. *Sthairyra* may enhance strength of nasal mucosa. *Purana shali* is again *ruksha & aguru*, which will reduce *kapha*. *Balya guna* may help in over all *satva* of patient. *Kulatha yusha* has been mentioned for the treatment of *Peenasa (nasa roga)*, while *mudga yusha* is having *kaphahara* properties. *Gomansa* in *gramya mansa rasa* has been described as a cure for *Peenasa (nasa roga)*. *Vartaka* has *kapha vata hara* properties and many diseases in *Nasa roga* are having involvement of *kapha* and *vata*. So it is also beneficial in *Nasa roga* as *Pathya*. *Shigru* explained as *tikshna* and *ushna*, which may enhance *kapha* and written as *kapha vataghna*. *Karkata* and *lashuna* are having *kapha vata hara* properties, which will encounter nay diseases of nose. *Bal moolaka* written as *katu rasa & tikta guna*, which can clear off excessive *kapha* accumulated.

Dadhi (curd) has been mentioned as *Peenasa apaha*; which means it cure *Peenasa*.

Tapta ambu clearly has property as *shleshmanam parishoshyati*; which means it absorbs *kapha*, so helps in excessive discharge or secretion in the nose.

Varuni (a type of *Madya kalpana*) is good for *Peenasa* treatment and it is *laghu* also.

As for as *bhojana* have been mentioned as *pathya* in *Nasa roga*, which are favourable for nasal health are of *katu, amla & lavana rasa* and *snigdha, ushna & laghu guna*.

Katu rasa is having properties like *ghranam asravayanti, krimi hinasti, margan vivrinoti and shleshmanam shmayati* which helps in good nasal health. *Ghranam asravayanti* means it promotes secretions from nose, so clears off *kapha/discharge* from nose and helps in decreased stagnation of secretions. *Krimi hinasti* simply means killing of microbes. so it

helps in limiting the infection precipitation. With *Margan vivrinoti* property of *katu rasa* helps in dilatation of channels of nose, which further helps in good passage for air and nasal sinuses secretions. *Shleshmanam shamyati guna* helps in absorption of over and excessive discharge in nose.

Amla rasa is having properties like *indriyani dridhikroti*, *balam vardhyati* and *urjayati* which helps to maintain *nasa indriya*. *Indriyani dridhikroti* means *amla rasa* is helpful in strengthening of *nasa indriya* and ultimately good for sense of olfaction. *Balam vardhyati* and *urjayati* properties help in strengthening of overall immune system.

Lavana rasa has properties like *kapham vishyandayati*, *margan vishodhayati* & *sarva shreera avyavan mridukroti* provides good results during the treatment of *nasa roga*.

Kapha vishyandana works as liquification of thick nasal secretions. And lead to easy drainage from para nasal sinuses (P.N.S.) and nose.

Margan vishodhayati also helps in clearing of channels in nose. We can compare it with ostea of all P.N.S. *Sarva shreera avyava mridukroti guna* helps again in soft and easy drainage of discharge and avoid fibrosis or hypertrophy of nasal mucosa.

Pathya vihara

Nirvata nilaya and *prgadha ushneeyam dharnam* have been mentioned.

Nirvata nilaya means avoid direct excessive air. As nose has direct relation with external environment. Internal air conditioning of inspired air i.e. filtration & purification of inspired air along with temperature control & humidification.^[31]

Pragadha ushneeyam dharana means to wear warm clothes. This is probably to avoid extreme cold conditions during winter specially. It will help in good blood flow due to vasodilatation.

Apathya ahara

As described by *Acharya Charaka* that *virudha ahara* lead to damage the *dhatu* (constitutional tissues of body).

Gramya, *anoopa*, *udaka mansa* taken along with *madhu*, *tila*, *guda* etc. May lead to *Minmina* (a disease having relationship with nose).

Virudha ahara cause *Peenasa*. *Guru guna* in *ahara* leads to excessive accumulation of *kapha*.

Apathya vihara: contradictory life styles

It is clearly mentioned in text that *diva- swapna* causes *Peenasa*, as it is *kapha prakopaka*. *Snana* is considered as contradiction during *Peenasa*. *Krodha –shoka* has been mentioned as *dharniya vega* which means that these should not be followed in life.

Shakrita-mutra avarodha cause *pratishyaya* & *vata avrodha* also causes *pratishyaya*. *Dravam* means excessive liquid diet may increase *peenasa*. And if Charaka text followed he mentioned that in *Peenasa*, less amount of water should be taken. *Bhumi-shaiyya* probably increases the chances of progression of nasal diseases.

CONCLUSION

There is significant role and participation of *Pathya- Apathya* as discussed in previous section. These factors work with *Rasa, Guna, Veerya, Viipaka* and *Prabhava*. Some *Apathya* may directly cause certain *Nasagata Roga* as mentioned & with use of some *Pathya* in daily life may reduce the rate of *Nasagata Roga*. If human beings adopt these *Pathya* and unfollow the *Apathya*, the diseases rate will be reduced and it will work good for restoration and maintenance of nasal and respiratory health.

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