



### Review Article

## A Review on *apathya* in *Atisara*

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### ABSTRACT:

Now a day's *Atisara* is one of the major diseases that causes more medical emergencies. There are many risk factors which triggers this disease. In modern science *Atisara* is compared with gastritis (loose motions). Some factors eg. Fast food, polluted food, unhygienic food. It is difficult to change environment but easy to change food habit and life style. In Ayurveda, *Atisara* is included in Ashtomahagada. *Pathya* recommended in *Atisara* is the Ahara which is easier for pachana (easy to digest food), and *Apathya* is fast food like (vadapav, pizza, burger etc), curd, mansahar etc.

**KEY WORDS:** *Atisara*, Ahara, *Pathya*, *Apathya*.

### INTRODUCTION:

In Ayurveda *Atisara* is included in disease and lakshana also. *Apathya* is refer to Ahara and Vihar which causes complication and aggravate the disease. Ahara has the ability to promote health as well as to control the disease. Benefits of food like health, strength, longevity and energy are achieved only when the food is consumed by the person according to its *swabhava*, *sanskar matra*, *desh* and *kala*. Otherwise it will end up in manifestation of disease.

### AIMS AND OBJECTIVES:-

Ayurveda advocates healthy life style through Ahara, vihara, oushada and different kinds of karmas to prevent all types of diseases. By following proper Ahara and as described in Ayurveda one can prevent himself from *Atisara* and reduce its risk. Acharya charak has stressed upon Aap Dhatu Dusti and Annavaha stroto dushti in *Atisara*.

### Pathya:-

Ahara :- Lagu ahaha ,

Dravya ahahr:- lajamand, peya, kharjur manth, takra ,

1. Shuka Varga- Puranayav, godhooma, Shashitaka dhanya, raktshali

2. Shami Dhanya- moog, masur, .

4. Shaka varga- Patola, tanduliya, vastuka, varataka

5. Phala varga- dadima swaras , jambira, bilva

6. Madya varga- sura

7. Gorasa varga- aja dugdha

8. Kritanna varga- yava, saktu

9. Ahara upyogi varga- aja ghritam, purana gritam,

10. Jala varga- ushna jala

Vihara: Vamana karma,

Pathya Varga: Purana sastik, Rakta Sali dhanya, wheat, Yava, Mudga,, Jeevntisaka, Purana ghrta, Aja dudgha, Aja ghrta, Sura, hot water, etc.

### **Apathya:**

Ahara: 1. Mamsa varga- gusru all types of mamsa

2. Shaka varga- sarshapa.

3. Jala varga- dushita jala, cold drinks.

4. Kritanna varga- ruksha anna and pana, shitala and guru padartha.

**Vihara:-**

*Purva vata sevana, vegavarodha, raktamokshana, and gramyadharma* etc *Apathya* *varga*: Beans, *Anupa mamsa* (fish), *manda Saka* (potato) mustard, *Masa*, unboiled milk, cold water, curd, Tail, friend food, etc as *Ahara*, Suppression of *mutravega*, long journey, lifting heavy weight, *chinta* etc as *vihara*. *Ahara* having *guru, ruksha* (dry), *atidrava, pichila, dushit* and *abhishyandi guna* are considered as *Apathya* in *atisara*. For better understanding the *pathya* and *Apathya* for the patients so as to reduce severity of disease.

- It is good to consume less quantity and good quality of food which facilitates the action of *pachak pitta* which will help to control the formation of *Ama*.
- Avoid *madyapan, vyayam* (exercise), *chankraman, snan* (bath)
- Since the diet which aggravates the *kapha* also contributes the formation of *Ama*. Thus the *kapha prakopak* diet including *urad dal, tila*, curd should be avoided.
- The person must understand details regarding this disease and avoid *vata prakopak* and *kapha prakopak Ahara* and *vihara*.

**DISCUSSION:**

*Atisara* is nearest clinical entity for gastritis in ayurveda. According to the ayurveda the vitiated *Apa dhatu* combines with *dushit dosha* i.e. *apan vayu* in *Annnvah strotasa* (gastrointestinal tract). This results in loose motions, abdominal pain and nausea. The food, habits which are useful for body channels are termed as *pathya*. On the contrary those having a deleterious effect on them are *apatya*. When a person expose to *Apathya* then drug treatment is of no value and if a person follows the rules of *pathya* for particular diseases there is little significance of drug treatment. Adoption of appropriate *pathya* abstaining from *Apathya* along with proper treatment of diseases is a unique contribution of ayurvedic science. *Ahara* plays an important role alongside the medicines especially in diseases like *Atisara*. Hence it is rightly mentioned that if one follow *pathya* then there is no need of medicines and if not then there is no use of therapeutic measures. *Ahara dravyas* and *vihara* also recommended for *Atisara* plays important role. Considering pathological factors, *Acharya charaka* has stressed upon *dosha shamak ahara - vihara*. *Oushadh sevana* alone cannot allieviate the disease if wrong food habits are practised. On the other hand, if

appropriate food habits acting as *Pathya* is included in daily regimen, even *oushadh sevana* can be reduced or prevented. Hence *ahara-dravya* which are recommended as *Pathya* for *Atisara* can be advised to be included in regular diet form of preparations. for example *mand, vilepi* in the form of liquid. *shunthi* in the form of *shunthijala*. vegetables like *patola, karvellak, ardrak, shigru* will bring about effect.

**CONCLUSION:**

Even though *Oushadha* is having Therapeutic effect, *oushadhmatra* (quantity of medicine) is always lesser than *Ahara matra* (quantity of food). *Ahara* plays major role in *swasthya rakshana*. By its nature of *pathya* and *Apathya* *Ahara* can become *ayatana* for both health and sickness. Hence following appropriate *pathya* and avoiding *Apathya* leads to better health in case of *Atisara*.

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