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# Role of *Pathya* and *Apathya* in *Amlapitta*

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## ABSTRACT

This article emphasizes the significance of Ayurvedic principles, highlighting the role of *Agni*, *Prakriti*, *Ahara* (food), and *Vihara* (lifestyle) in maintaining health. It addresses the contemporary challenges where hectic schedules lead to improper dietary habits, causing disorders like *Amlapitta*. The lifestyle contributes to gastrointestinal disorders, affecting physical, psychological, and social well-being. *Amlapitta*, a prevalent issue worldwide, is discussed in terms of its etymology and manifestations, emphasizing the impact of *Vidagdha Pitta*. The article outlines recommended *Pathya* (conductive) measures such as *Yava*, *Godhuma*, *Purana Shali*, *Mudga Yusha*, and *Lajasaktu*, while cautioning against *Apathya* (non-conductive) choices like *Navanna*, *Avidugdha*, *Masha*, *Kulattha*, and *Dadhi*. Overall, the review sheds light on maintaining health through Ayurvedic practices in the context of *Amlapitta*.

**Key Words** *Amlapitta*, *Pathya*, *Apathya*

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## INTRODUCTION

From the Stone Age to the Space Age, human dietary patterns have changed significantly. Though most diseases have their roots in unhealthy eating patterns and lifestyles, these changes have always been for the better. None of the existing systems of medicines are providing satisfactory answers for all the health problems as all these aim at symptomatic relief rather than a total cure. *Amlapitta* is a severe issue with contributing variables such as poor eating habits, stress, and spicy meals that cause irritability. *Amlapitta* is a severe issue with contributing

variables such as poor eating habits, stress, and spicy meals that cause irritability etc<sup>1</sup>.

According to *Acharya Charaka*, if an individual is experiencing psychological stress; even the wholesome food taken in proper quantity will not get properly digested<sup>2</sup>. All illnesses are caused by *Mandagni*, according to *Vagbhata's* description. The main and frequently seen factors among the *Nidanas* of *Amlapitta* are nutritional factors, alcohol addiction, chewing or smoking tobacco, and several teas drinking sessions<sup>3</sup>. The first person to provide a detailed *Samprapati* and explain disease based on doshas was *Acharya Kashyapa*<sup>4</sup>.

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*Pathya* is related to the *Vihara* and *Ahara*, which pacifies the illness. *Apathya* is associated with the *Ahara* and *Vihara*, which exacerbate the illness and lead to complications<sup>5</sup>. The foundation and source of all living things strength, complexion, and life is *Ahara*. It has the ability to promote health as well as to control the disease pathology<sup>6</sup>. The benefits of food like health, strength, longevity and energy are achieved only when the food is consumed by the person according to its *Swabhava*, *Samyoga*, *Samskara*, *Matra*, *Desha*, *Kala*, *Upayokta* and *Upayoga Samstha*<sup>7</sup>. Otherwise, it will end up in manifestation of diseases.

In today's modern era it is observed that 50.8% of population in developing countries and 34.7% of population in developed countries is suffering from this disorder<sup>8</sup>. In this century our day-to-day life has turned to be very fast as a result of which people don't have much time to look after their own health. A number of health problems, like *Amlapitta*, have grown alarmingly widespread as a result of changing lifestyles<sup>9</sup>.

## MATERIALS AND METHODS

**Table 1** *Pathya for Amlapitta as enlisted in Bhaisajyaratnavali*<sup>10</sup>

S. No	VARGA	AHARA DRAVYA	ENGLISH NAME	KARMA
1	<i>Anna varga</i>	<i>Purana shali</i>	Old variety of rice	<i>Vatashamaka, laghu</i>
		<i>Yava</i>	Barley	<i>Agni Deepana,</i> <i>Madhura vipaka</i>
		<i>Godhuma</i>	Wheat	<i>Laghu and sheetaveerya</i>
		<i>Mudga</i>	Green gram	<i>Madhura rasa, laghu, sheetaveerya</i>
2	<i>Ksheera varga</i>	<i>Godugha</i>	Cow milk	<i>Tridosahara</i> <i>Shothahara</i>
3	<i>Shaka varga</i>	<i>Patola</i>	Bottle gourd	<i>Agni Deepana,</i> <i>Kaphapittahara</i>
		<i>Kusmanada</i>	Pumpkin	<i>Sheetaveerya, Madhura vipaka</i>

Different *varga* are described as *annavarga* (*puranashaali, mudga, yava*) by different *Acharyas*. *Mamsavarga* (*jangalamansa*), *Shakavarga* (*pautika, Vasa, and Kusmanada*), *Phalavarga* (*dadima, amlaki*), and *Ksheervarga* (*milk and gogrita*) are regarded as *Pathya* in *Amlapitta*. When it comes to properties like *Laghu, Snigdha, Shitaguna, Madhur rasa, Madhur vipak, and Shita virya, Amlapittaahar* is regarded as *Pathya*.

The above-mentioned qualities of *ahar* cause *vatanulomana, agnidipana, amapachan,* and pacify *samana vayu*, as well as preventing pitta aggravation. Reduced intestinal mucosal *rukshata* and *Vayu* regulation are the effects of *Snigdhaahar*. The *Apathya Ahar* in *Amlapitta* are as follows: *annavarga (navanna, masha), Madhya varga (nutanamadya), kandavarga (aluka), ksheeravarga (dadhi, aviksheera), and mams varga (matsya, anupamamsa)*.

*Pathya* and *Apathya* for *Amlapitta* as per *Bhaisajyaratnavali*<sup>10</sup> is enlisted in **Table 1 & 2** respectively.

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4	Mamsa varga	Jangala mamsa	Meat of aired region animals	Agnideepana and laghu
5	Phala varga	Dadima Amalaka	Pomogronate Gooseberry	Madhura rasa, Sheetaveerya Tridoshahara, Nityasevaniya
6	Miscellaneous	Go ghrita Narikeladoka Jala Purana madhu Khanda sarkara	Cow's ghee Coconut water old honey stone sugar	Tridosha shamaka Sheetaveerya Madhura vipaka Madhura rasa Sheetaveerya

**Table 2** Apathya for Amlapitta as enlisted in Bhaisajyaratnavali<sup>10</sup>

S. No	VARGA	AHARA DRAVYA	ENGLISH NAME	KARMA
1	Anna varga	Navanna Masha Kulattha Taila	New rice Black gram Horsegram Oil	Kaphakara, Guru, Usnaveerya Kaphakara, Kashaya rasa Pittavardhaka, Ushnaveerya Kaphakara, snigdha
2	Jala varga	Dushita Jala Sheeta jala	Polluted water Cold water	Vatakaphakara Vatakaphakara
3	Madya varga	Nutana madya	New wine	Vatakara, ushnavaveerya
4	Kanda varga	Aluka	potato	Vata kaphakara, Abhisyanndhi
5	Ksheera varga	Dadhi Aviksheera Nava guda	Sour curd Goat milk Jaggery	Guru, kaphapittakara Kaphakara, snigdha Kaphakara, ushnavaveerya
6	Mamsa varga	Matsya Anupa mamsa	Fish Meat of marsry land animals	Guru, Abhisyanndhi Guru, kaphakara

### Common things to be Avoided:

1. Spices, chillis, and irritant substances: Excessive use of these can aggravate *Pitta dosha*, leading to issues like inflammation and acidity in the digestive tract.
2. Fatty meals: These can cause delayed gastric emptying, leading to indigestion and heaviness in the stomach.
3. Moderate food intake: Consuming smaller quantities of food can aid the action of *Pachaka Pitta*, the sub-*dosha* responsible for digestion, helping to prevent the formation of *Ama* (toxins resulting from improperly digested food)
4. Avoidance of *Kapha*-aggravating foods: Dairy products, oily foods, salty, and sour foods

can exacerbate *Kapha dosha*, contributing to the formation of *Ama*.

5. Avoidance of incompatible food combinations (*Viruddha Ahara*): Certain food combinations, when eaten together, can disturb the digestive process lead to the formation of toxins.
6. Limiting water intake during meals: Excessive water intake during or immediately after meals can dilute digestive enzymes and hinder the digestive process.
7. Avoidance of addictive substances: Tea, tobacco, smoking, and alcohol can disturb the balance of *doshas* and contribute to digestive issues and overall health problems.

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### DISCUSSION

According to *Charaka* the food and drinks which are useful for the body channels are termed as *Pathya*. On the contrary those having a deleterious effect on them are *Apathya*<sup>5</sup>. If a person follows the rules of *Pathya* for particular disease, there is very little significance of drug treatment, and when a person exposed to *Apathya* then drug treatment has of no value. As *Pathya Sevana* has been mentioned in classics as equally important as *Oushadha Sevana* and as effective measure in prevention of diseases and prevention of complications of diseases. Thus, for a person of *Amlapitta* disease or whom with a family history of similar other diseases can be advised the daily usage of diet enriched with *Yava*, *Godhuma*, *Purana Shali*, *Mudga*, *Yusha*, *Lajasaktu*. These can be considered as those having similarity in their *Gunas* like *Deepana*, *Laghu*, *Pittahara*, *Vatanulomana* which are opposite to as that of *Amlapitta*. As these are cost effective and easily available, they can be advised for regular usage by which *Pitta* can be maintained in its normalcy and in turn *Nidana Parivarjana* for the above said *Amlapitta*, formation of *Ama* and *Vidagdha Pittaprapakopa* can be prevented.

### CONCLUSION

*Amlapitta* is viewed in ayurveda not just as a condition treatable individually by medicine or dietary adjustments, but rather as a *yapya* aliment, making it challenging to fully cure.

However, adopting a comprehensive approach involving both dietary measures and treatment can not only relieve symptoms but also promote longevity, health, and contribute to the well-being of society.

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