

## FRACTIONALISED APPROACH OF PATHYA-APATHYA IN MEDOVAHASROTHO DUSHTI VIKARA

Nimisha M.P.<sup>1\*</sup> and P. Srikanth Babu<sup>2</sup>

<sup>1</sup>MD Kayachikitsa Final Year, Dr. BRKR Govt. Ayurvedic Medical College, Hyderabad.

<sup>2</sup>Mentor, Professor & HOD, Kayachikitsa, Dr. BRKR Govt. Ayurvedic Medical College, Hyderabad.

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### \*Corresponding Author

**Dr. Nimisha M.P.**

MD Kayachikitsa Final year,  
Dr. BRKR Govt Ayurvedic  
Medical College, Hyderabad.

### INTRODUCTION

The word “Ayurveda” comes from the two Sanskrit words: Ayu means life and veda means knowledge or science. Ayurveda is an approach to living in harmony with the universe in order to achieve optimum health. One who is established in Self, who has balanced dosas (primary life force), balanced agni (fire of digestion), properly formed dhatus (tissues), proper elimination of malas (waste products), well-functioning bodily processes, and whose mind, soul and senses are full of bliss is called a healthy person.<sup>[1]</sup> The word Srotas is used for as generic term that indicates for all the micro and macro channels and

pathways operating in the living organism. Abnormalities in Srotas is one of the major factor for formation of vyadhi. The site of origin of medovaha srothas is vrikka and Vapavahana (Kidneys and omentum). If Medovaha srota is vitiated it will cause Medo dushti which may be expressed as either Prameha Poorvaroop or sthoulya vyadhi. Pathya – Apathya has a major supportive role in the management of diseases. In some stages of Vyadhi, following Pathya and avoiding Apathya is enough to cure the disease. Bhesaja, Ahara and Vihara are essential part of Chikitsa. Among this, in medovahasrothodushti pathya and apathya have more relevance as compared to Bhesaja.

### Important aspects of medovahasrotas

Criteria	
Utpathi	Mamsa dhatu
Karma	Snehana- Oiling and lubricating
Upadhatu	Sneha formation of akshi, Vit, twak Snayu[Ligaments and nerves] Sandhis[Bone joints]

Mala	Sweda
Vridhi lakshana	तद्वत् मेदः तथा श्रमं स्वल्पे अपि चेष्टिते श्वासं, स्पिक् स्तन उदर लम्बनम् । (अ.ह.सू.१२) <sup>[2]</sup> (Ref - Ashtanga Hridaya Sootra Sthana 12) Shramam- exhaustion, fatigue Swalpe api cheshtite shwasam - dyspnoea or breathlessness (short of breath) even on doing a small quantity of work Sphik lambanam - sagging of buttocks Stana lambanam - sagging of breasts Udara lambanam - sagging of abdomen
Kshaya lakshana	मेदसि स्वपनं कट्याः प्लीहनोः वृद्धिः कृशाङ्गता ॥१८॥ <sup>[3]</sup>   18   Ashtanga Hrudaya, Sutrasthana 11/8 svapanam katya: - loss of sensation in the waist. It is due to the absence of fat tissue cushioning underneath the skin in the abdomen plinhnoh vṛddhiḥ krśāngata - emaciation of the body, lean body.
Dushti lakshana <sup>[4]</sup>	Granthi, Galaganda Arbuda Medoja oshtakopa Madhumeha Ati sthoulya excessive obesity Ati sweda - excessive sweating
Medovaha srothodushti lakshana	Ashta Nindita Purusha lakshana and Prameha poorva roopa

Medovaha srotho dushti pathogenesis can be discussed as<sup>[5]</sup>

Srothodushti	Pathogenesis	Manifestation
Athipravrutti	Increased medas Increased Medo mala [swedam]	Enlargement of Sphik, Sthana, Udara Athidourgandhyam
Sanga	Srothorodha	Successive dhatu kshaya Especially Sukra kshaya
Sira granthi	Granthi Manifestation	Prameha pitaka Atherosclerosis Xanthelasma

Important disorders of medovaha srothas

S. N	Organs involved	Ayurvedic disorder	Probable Modern correlation
1	Meda	Meda kshaya Meda vruddhi Athi sthoulya Meda arbuda Medaja granthi	Emaciation/ Wasting Obesity Obesity Lipoma Cyst
2	Dhamani and Meda	Dhamani prathivhaya Ucha rakta chapa	Atherosclerosis Hypertension

3	Vapavahana	Madhumeha Agnasaya sotha	Diabetes mellitus Pancreatitis
4	Thyroid		Hyperthyroidism Hypothyroidism

### Why pathya apathya is important in Medovaha srothodushti.....?

Practically Pathya Kalpana is advised as a holistic approach in health management. It gives due importance to food in the management of disease. Pathya is that which is pleasant to the mind, that which is unpleasant to the mind is apathya.

Pathya is the one which keeps the person healthy, maintains normal body functions leads to proper functioning of the organs, nourishes the mind and intellect, prevents diseases and at the same time corrects the irregularities that may occur in the body. Thus, everyone should refrain from Apathya (unwholesome to body) and follow Pathya (wholesome to body) as prevention is better than cure.

Avoidance of the causative factor plays vital role in the Prevention as well as the cure of the disease. Prophylactic treatment is mainly based on this point. It will helps to break the samprapti of disease. The etiological factors responsible for manifestation of medhovaha srothodushti includes lack of physical exercise, sleeping during the day, and excessive intake of fatty food and alcoholic drinks. While Closely assessing the diseases coming under medovaha srotho dushti we can get an idea that its mainly comes under santharpana janya vikara; which is mainly formed by ahith ahara vihara. The treatment principle of sthoulya chikitsa mainly focussing on vata -sleshma-medohara annapana. After clearly narrating the anna pana then only acharya mentioned about bhesaja. These all aspects indicates the importance of pathya apathya in medovahasrothodushti.

	Pathya ahara varga		Apathya ahara varga	
Ahara varga	Stholya <sup>[6]</sup>	Prameha <sup>[7]</sup>	Stholya	Prameha
Pathya apathya Guna	Katu tikta pradhana Apatharpanani Alpa ahara Intake of water before ahara sevana Rookshanna sevana	Tikta, kashaya Pradhana Laghu ahara	Madhura pradhana Snigdha Pichila Guru Navannapana Souhityam	Kapha, medo, mootra janana ahara
Drava varga	Takra Madhu	Nalikera taila Sara udaka	Ksheera	Nava madya

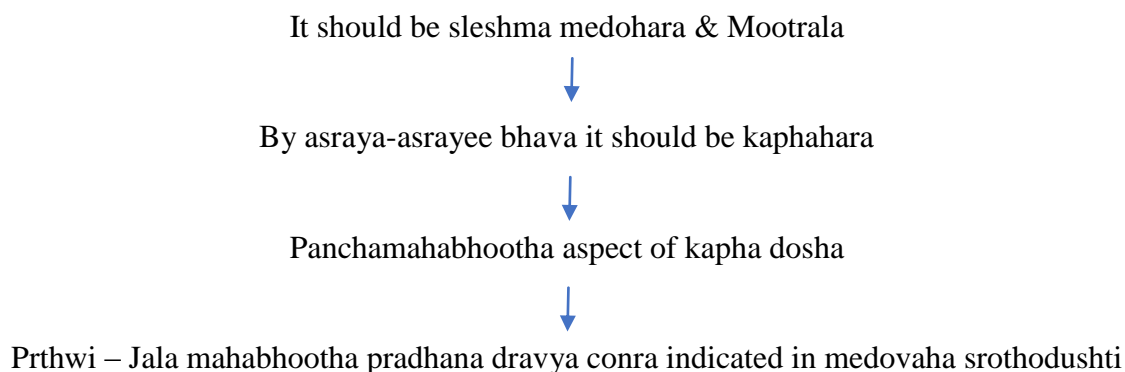
	Gomutra Sarshapa taila Tila taila	Kusha udaka Madhu udaka Triphala rasa Mahisha mootra Rasabha mootra		Mandhaka Dhadi
Madya varga	Purana sura	Purana Seedhu Purana maadweeka	Goudiga	
Dhanya varga	Purana dhanya Vainava Koradhoosha Syamaka Nivara Priyangu Jurna Yava Kulatha Masoor chanaka Mudga Thuvaree Godhooma	Purana kulatha Chanaka Aadaki Apoopa Shashtika Godhooma	Pishtanna Varga	Payasa Krisara Yavaka Hayanaka Chinaka Uddhalaka Naishadha Ithkada Mukundhaka Mahavrihi Pramodhaka Sugandhaka Harenu[varth ula kalaya] Tila palala
Krithanna varga	Mudhgadakeedhi yoosham Vatya mantha Laja Roasted varthaku	Chanaka yusha Shushka sakthu		
Saka varga	Patra saka Sigru Karavella Barhatha Kebuka Lashuna Grinjanaka Palandu Parpata	Tikta shaka Mooshikaparni Mandhara Tintuka Kapitha Jambu Naveena mocha Udumbara Kadali pushpa Kharjura Langalika Thalatharoonam mashaka Kamalothpalakandha beeja Pathoor Kulaka		
Mamsavargaa	Chingada	Kapotha Shasha Lava Barhi	Anoopa mamsa	Gramya mamsa Udaka mamsa

		Bhriga Chataka Ena Varthaka Shuka Kukkuta Kahwa Soolya mamsa Jangala mamsa <b>Mamsa which are capable of mootrashoshaka</b>		
Aushadhi vargam	Triphala Trikatu Yavashakam Ela Khadiara Asana Shilajithu Guggulu			
Aushadhi varga	Triphala Vyosha Khadira Asana Shilajithu Guloochi Mustha Vidanga Yavamalaka choorna Bilwadi panchamoola Agnimantha rasa	Kasheru Kalinga Ingudhi		
Kshara varga				
Taila varga		Sarshapa taila Athasi taila		

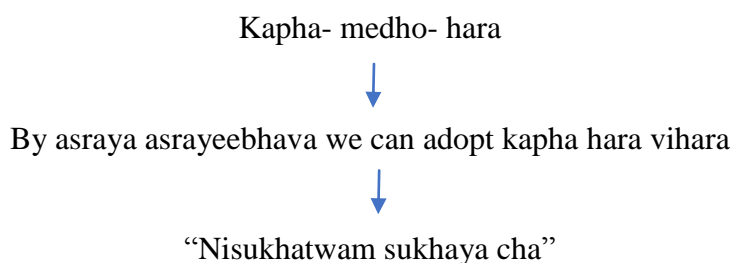
Pathya vihara		Apathya vihara	
Sthoulya <sup>[8]</sup>	Prameha <sup>[9]</sup>	Sthoulya <sup>[10]</sup>	Prameha <sup>[11]</sup>
Vyayama		Cheshta dweshi	
Rooksha vimardana		Diva swapna	
Swedana	Snana	Shayya sukha	
Chindha	Jalaavaseka	Asana sukha	
Upavasa	Waliking	Vyayama varjana	
			Mrija varjana

## Fractionalised approach of Ahara and Vihara for medovaha srothodushti

### Ahara



### Vihara



## DISCUSSION

Before dealing with vikriti one has to take into consideration the nature of the etiological factors of vikriti in general. Here in medovahasrothodushti vikara it mainly focussing on ahitha ahara vihara, so Pathya apathya is very important in medovahasrothodushti vikara management. While coming into samprapti the main dosha and dhatu involved are kapha and medas respectively. While assessing panchamahabhootha amsa residing in this dosha doosha its prthwi and jala mahabhootha. So dravya having guru, sthoola, sthira and gandha guna pradhana which comes under prthwi mahapradhana and drava, seetha, guru, snigdha, mandha, sandra and rasa guna pradhana which are jala mahabhootha are contra indicated in medovaha srothodushti vikara. While discussing about vihara medo hara vihara include aforesaid factors, while closely assessing it we can get an idea that we are inducing more chala guna to the patient, through vyayama, walking, vimardhana etc. which represents exact opposite aspect of basic properties of kapha dosha. We can also incorporate the kapha upakrama into this. The basic line of management of kapha dosha states “Nisukhatwam sukhaya cha”, so along with above factors we can also adopt things which are capable of creating difficulty both physically and mentally.

## CONCLUSION

Ayurveda has evolved a set of very fundamental and universal concepts about etiological factors. The important reason for the vitiation of medovahasrothas is nothing but ahitha ahara and vihara. So the concept of Pathya-apathya stands very important role in the management of Medovahasrothodushtivikara. While considering fractionalised view of panchamahabhootha predominance in the ahara dravya it must be prthwi and jala mahabhoothahara. Coming into the vihara aspect, its nothing but “nisukhatwamsukhaya cha” sounds good. So by considering these all aspects we should approach medovahasrothodushti vikara.

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