

ENLIGHTENING THE CONCEPT OF PATHYA AHARA IN ANNAVAHA SROTO VIKARA

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ABSTRACT

Ahara contemplates one of the important factor among *Trayopasthambha*^[1] which is considered as *Bramha* in *Upanishad*. It is also coined as *Mahabhaishajya* by kashyapa. According to Taber's Dictionary food is defined as any material that provides the nutritive requirements of an organism to maintain growth and physical and mental well-being. but taking the nutritive balanced diet according *Desha, Kala, Ritu, Prakruti* of the individual is also important. Ayurveda gives the clear picture of *Hita, Ahita, Pathya, Apathya and Viruddha ahara* for each individual. In present scenario Over-crowding and rapid unplanned urbanization globalization of unhealthy foods and habits are responsible for the major illness specially related to Gastrointestinal systems. *Madhava* emphasized the Gastro-intestinal diseases as *Ajirna, Visucika, Alasaka, Vilambika*, caused by *Mandagni*.^[2] Diseases of the gastro-intestinal tract may be classified,

which are produced by disorders of the stomach, the small intestines, the large intestines and those of the abdomen are *Ajirna Grahani Atisara, Udara, amlapitta* etc. As *Agnivikruthi* is the main *karana* for the *vyadhi Annavaahasroto vikaras* become the *nidana* in many of the *roga* which is secondarily related to others.

KEYWORDS: *Pathya, Ahara, Annvahasroto vikara, Agni.*

INTRODUCTION

Prevention is preferable to treatment. One of the true sciences, *Ayurveda* deals with the *Pathya Apathya* in detail emphasizing its significance in protecting the health and in avoiding the disease which maintain the *samyavastha* of *Dosha*, *Dhatu* etc. Though *Ahara* has been classified on several grounds, the *Panchabhautic* classification of *Dravya* will supersede than other classifications which are based upon the *Rasa*, *Vipaka*, *Virya* and *Prabhava* etc. play an important role in the physiology of digestion and metabolism.^[3] The psychological component of the therapy must be taken into consideration, thus the patients' preferences must also be taken into account when determining if a treatment is *pathya*. That is to say, a certain diet or medication won't work if the person takes it against his or her will rather, it will work best when the person believes that by taking it, he or she would be able to preserve normal health. Ultimately all the classifications are also signifying the changes at the *Panchamahabhautic* level only *Panchamahabhautic Ahara* during digestion gets disintegrated into *Bhautika Gunas*, *Tanmatras* and then into *Trigunas*. And in this *Trigunatmaka* form it acts on the *Mana* and *shareera* simultaneously.^[4] In present scenario people are more prone to non-communicable diseases mainly occur due to 3 factors they are Metabolism risk, Behavioural risk and non-modifiable risk among 3 metabolism is highlighted.

Ayurveda gives stress on this topic by different concepts in relation with promoting and protecting health. Such as *ahara vidhi*, *Nithyasevaneeya ahara*, *pathya*, *Apathya*, *viruddha Ahara* etc. *Annavaha srotovikaras* includes all disease which related to Agni (digestive power), digestion, metabolism, absorption primarily. reflecting these conditions in improper may lead to other chronic diseases.^[5] Which includes *Ajeerna*, *Alasaka*, *Visucika*, *Udara roga* etc. This viewpoint is supported by *Ayurvedic* literature, fulfilled knowledge on taking the *pathyahara* leads good health.

AIM AND OBJECTIVES

To understand the Action of *pathyahara* in *Annavahasroto vikara* in promoting health and in swastha purusha.

MATERIALS AND METHODS

This is a literary and conceptual article therefore materials used in this study are classical texts of *Ayurveda*.

DEFINITION

पथ्यं पथोऽनपेतं यद्यच्चोक्तं मनसः प्रियम्। यच्चाप्रियमपथ्यं च नियतं तन्न लक्षयेत्॥

मात्राकालक्रियाभूमिदेहदोषगुणान्तरम्। प्राप्य तत्तद्धि दृश्यन्ते ते ते भावास्तथा तथा॥ (Ch. Su.25/45)

The *Ahara padarthas* and activities that do not adversely affect the body systems and are liked by the mind are regarded as *pathya* (wholesome). Likewise, *Ahara Padarthas* and activities that adversely affect the body system and are disliked by the mind are regarded as *Apathya* (unwholesome).

This is, however, not a cardinal rule, and food articles and drugs do have a variety of effects depending on the dosage, time, mode of preparation, geographical location, the body constitution of the patient, and *dosha*.

Table No.1: Showing Pathya and Apathya ahara in Swastha purusha with correlation with present day food articles.^[6]

Sl.No	<i>Pathya Ahara in Swastha purusha</i>	Corelation with present day foods	<i>Apathya Ahara in Swastha purusha</i>	Corelation with present day foods
1.	<i>Shashtika shali</i>	Old rice	<i>Vallura</i>	Dried Meat
2.	<i>Mudga</i>	Green gram	<i>Shushka shaka</i>	Dry vegetables/preseverd or frozen vegetables
3.	<i>Saindhava</i>	Rock salt	<i>Shaluka</i>	Products of lotus plant (makana)
4.	<i>Amalaka</i>	Indian gooseberry	<i>Bisa</i>	Lotus stalk
5.	<i>Yava</i>	Barley	<i>Mamsa of amayukta prani, Mamsa of shukara, go, Mahisha, Matsya</i>	Meat of diseased animal, meat of Pork, Beef, buffalo, Fish,
6.	<i>Antariksha jala</i>	Hydrogen water	<i>Kurchika</i>	Boiled Butter milk
7.	<i>Sarpi</i>	Ghee	<i>Kilata</i>	Paneer
8.	<i>Jangala mamsa</i>	Meat of animals lives in airy environment	<i>Dadhi</i>	Curd
9.	<i>Madhu</i>	Honey	<i>Masha, yavaka</i>	Balck gram, a variety of barley

ANATOMY AND PHYSIOLOGY OF ANNAVAHA SROTAS

The gross anatomy of the abdomen and its contained viscera was known even from the Vedic era. In *Atharva veda* organs of gastro intestinal tract is named as *Udara* (abdomen), the *Kuksi* (stomach), *Antrebhyah* (the small intestine), *Gudabhyah* (the rectum and the portion above of it), *Vanistha* (the large intestine), *Plasi* (the colon), *Yakna* (the liver) and *Pliha* (spleen). In

ayurveda abdomen is referred to as *Kuksi*, *Kosta*, *Udara* in broad sense and specifically *Amasaya* (the stomach), *Ksudrantaram* (the small intestine) and *Sthulantaram* (the large intestine) in ancient medical classics. *Acharya Charaka* divides the interior of the stomach in to three compartments but says this division is purely imaginary. *Susruta* gives no description of the interior but mentions the anterior perforated part of the stomach. *Charaka* mentions the intestines in to the *Grahani* and the *Pakvasaya*. The *Grahani*, according to him, is the part, which lies between the perforated anterior part of *Amasaya* (the stomach) and the beginning of the *Pakvasaya* (the large intestines). *Susruta* mentions in connection with the intestines a perforated snayu of the anterior part of the intestines, which perhaps refers to the ileocecal valve. *Susruta* gives an elaborative description of the large intestines. The end of the large intestines, which passes in to the flexure of the rectum and measures four and half fingers in length, is called the *Gudam* (the rectum) and its interior is provided with three spiral grooves (sphincters). These grooves or ring-like muscles, lies a finger and-half apart from one another are respectively known as *Pravahini*, *Visarjini* and *Samvarani* or the grooves of outflow, defecation and closure of the anus, covering a space of four fingers and having laterally an elevation of one finger's breadth.^[7] *Charaka* mentioned *Annavaha sroto mula* as *Amashaya* and *Vama Cha Parshwa*^[8] where as *susruta* coined *Annavahini dhamani* other than *charaka*.

The physiology of *Annavaha srotas* includes digestion of food is effected by *Agni* (fire), which digests, the *Vayu*, which collects together all that is necessary for the action of fire, *Kleda* (moisture) which makes the food smooth and *Kala* (time) which helps the process of digestion, It is the life-breath called *Prana* that seizes the food and sends it down to the stomach. The stomach dissolves the food with the help of liquid *Drava* (juices). It is then softened by the *Sneha* (oily) matter. Then in time the fire, stirred up by the *vata* called *Shamana*, blazes forth and digests the food that has been taken equally and properly. The digestive fire below cooks the food in the *Amasaya* (stomach), converting it into *Rasa* and *Mala* even as (external) fire and water cook grains of rice in a vessel for use as food. At the commencement of the process of digestion, the six *Rasas* contained in the food begin to be digested. Due to the digestion, a *Madhura vipaka* sets in and due to this sweet condition a foamy *Kapha* is next produced. A little while later, when the food is only half digested, a *Amla paka* sets in. The food in this state passes out of the *Amasaya* into the *Pakvasaya*. Then springs from it a liquid substance called *Pitta*. When at last the digested food comes into the *Pakvasaya* (intestines). It begins to be dried up by the fire and is converted into a compact mass. During this process a bitter and *Katu vipaka* sets in, due to which *Vata* is generated.

The process of cooking, which the food undergoes is of two kinds in consequence of the *Kitta* and the *Prasada* which results from it. Thus when the food is thoroughly digested there produced a fine substance imbued with energy and fire. This substance, which is in the form of a juice, is called *Ahara-Prasada*. The essence of the process produces the *Rasa*, which transforms into the *Dhatu*s such as *Rasa* (plasma), *Rakta* (blood), *Mamsa* (flesh), *Medas* (fat), *Asthi* (bone) *Majja* (marrow) and *Sukra* (semen), are cooked by their own respective *Dhatvagnis*. Thus “the diverse kinds of food beneficial to a living creature, taken seasonably, on being properly digested by their fires, whose strength is excited by the digestive fire, maintain the growth, strength, complexion, happiness and prolongation of life of a healthy body.”^[9]

APPLICATION OF VIRUDDHARAHA IN ANNAVAHA SROTO VIKARA

All *Viruddharahara* are considered as the *Apathya* because it doesn't nourish the body. As it is rightly said by our grandfathers as taking *Amrutha* in excessive quantity is also harmful to the body. *Acharyas* also quoted that every drug in the universe is considered to be a *Aushadi* if it is taken in right manner otherwise it also turned to be an *Apathya*. As *viruddhahara* considered to be main *karana in annavaha Sroto dushti* because some of weird combination of food has been tried by influence of different aspects in having the food or food combinations without analysing *agni, desha, kala*. common example we can see is Milkshakes which are combination of sour fruits and milk, spicy ice creams which is again contrast combination of sweet, sour and spicy. Using different edible oils in contrast region like using *sarshapa taila* in south india and *kamanala shaka (makahana)* fried in the *sarshapa taila* which is again a major example which is quoted by *acharya* and taking smoothie which is popularised in present era as people try to have all nutrition in one Bowl. So two *pathya* in combination may turn into *Viruddha*. Similarly the two *Viruddha Ahara*s in some *vyadhi* considered to be *Pathya Ahara* for example *Guda* and *tila* in *kushta*, *Gritha* and *Madhu* in *Janana Samskara* but it doesn't portray that the *viruddha Ahara* are considered to be *pathya* but only in some specific *vyadhi* some combination can be considered as *Pathya Ahara*. Nowadays the risk of Infertility, Headaches, Indigestion and even the refractive errors the main reason is *Viruddha Ahara Sevana* because the *mula karana* for these *vyadhi* is *Annavaaha Sroto dushti*. As per the *dhatuposhana krama* if *Rasadhatu* itself become *dushti* then it produces *dushta* succeeding *dhatu*s only, so along with the *Pathya Ahara* the people have to concentrate on the right combination also because So *Viruddha Ahara* is one of the *nidana* for *Annavaaha Srotas Dushti*.

ANNAVAHASROTAS AND PATHYA

Generally *Annavha sroto vikaras* involves all diseases caused by *Agni dushti* as *Agni* plays very important role in process of processing *Ahara rasa*. It comprises *Adhmana*, *Udarashoola*, *Chardi*, *Pipasa*, *Anannabhilasha*, *Arochaka*, *Ajirna*, *Grahani*, *Atisara*.^[10] *Udararoga*, *Vibandha* and all *santharpanotta vyadhis* etc. Among all some of the diseases are discussed which are become troublesome in present Era.

AJEERNA

Indigestion or *Ajeerna* Become commonest issue in present day due to irregular eating habits, Suppressing Natural urges, *Ratrijagarana*, *Divaswapna* etc. In contemporary science it is caused by issues with gut motility, gut viscera hypersensitivity, infection etc characterized by heaviness of abdomen, Pain in *udara pradesha*, *Ashudda udagara* etc *chikitsa* given accordingly.

Pathya Ahara advised classically: *Manda*, *Peya*, *Vilepi*, *Ushna snigda laghu ahara*, *Takra*.^[11]

Modified way: Soups, Thin gruel, freshly prepared food by assessing ones own appetite, Hotwater.

GRAHANI

Grahani roga characterised by expulsion of undigested form of food out of the body. characterised by *Kanta asya Shosha*, *Hruth kanta daha*, *chardi*, *aruchi*, *Hrillasa* etc. *Chikista* is advised accordingly.

Pathya Ahara advised: *Takra*, *Aranala*, *Yavagu of Mulaka and kulatta*, *Jangala*, *Kravyada mamsa rasa*, *Dadima* preparations, *Tikta rasa ahara*.^[12]

Modified way: Butter milk with ginger on it, traditional probiotic drinks, Soup of raddish and horse gram, Meat of lamb, goat, bitter gourd, fenugreek, Snake gourd etc.

VIBANDHA

Constipation is now very common due to intake of less fibrous food and dry diet and improper lifestyle. It exhibited as symptom and also a individual disease characterised by difficulty in passing bowel associated with abdominal pain, Head ache, Regurgitation, Bloating etc. and the treatment is given accordingly.

Pathya Ahara Advised: *Ushna Jala, Grita, Shaka, Dugdha, Ushna snigda ahara.*

Modified way: Hot water, Add Ghee in ur daily meals, Green leafy vegetables, High fiber diet in one meal of the day.

UDAVARTA

The disease can be compared to GERD, Hiatus Hernia etc. conditions the Disease is characterised by Constipation associated with Sour belching, headache, Pain in abdomen, heart region, flanks, back etc. treatment is given accordingly.

Pathya Ahara advised: *Takra, Aranala, Yavagu of Mulaka and kulatta, Jangala, Kravyada mamsa rasa, Dadima* preparations, bitter veggies.

Modified Ahara: Butter milk with ginger on it, traditional probiotic drinks, Soup of raddish and horse gram, Meat of lamb, goat, bitter gourd, fenugreek, Snake gourd etc.

DISCUSSION

The Process of metabolism described as all carbohydrates share a general formula of approximately $C_nH_{2n}O_n$; glucose is $C_6H_{12}O_6$. Monosaccharides may be chemically bonded together to form disaccharides such as sucrose and longer polysaccharides such as starch and cellulose. This phase commences from the entry of food into the mouth. Propulsion of food from the mouth to the *Urdhva amasaya* (upper part of stomach) is brought by *Prana Vayu* (One type of *Vatadosha*) The process of digestion, especially the fraction of Stomach) of it commences in the mouth. Under the influence of *Bodhaka Kapha* (one type of *Kapha*) responsible for taste perception, equivalent to saliva. This stage of digestion is reminiscent of salivary digestion and completed in the fundus of stomach. The insoluble starch polysaccharides are converted to soluble dextrin, under the influence of salivary amylase (ptyalin). Salivary amylase action is *Bhinnasamghata* (spitting) brought about by hydrolysis.^[13] The insoluble starch polysaccharides are converted to soluble dextrin, under the influence of salivary amylase (ptyalin). Concept of *Bodhaka Kapha* is parallel to saliva secreted by the salivary glands. The action of *Bodhaka Kapha* on food, converts insoluble *madhura* (sweet) portion to soluble and mixes up with the frothy *Kledaka Kapha* (mucous) present in *Urdhva amashaya* Final products of carbohydrate digestion are monosaccharides, which are glucose, fructose and galactose. Glucose represents 80% of the final product of carbohydrate digestion.^[14] Galactose and fructose represent the remaining 20%. Digestion of

proteins and fats occur in this stage by *Pachaka pitta* (HCl) secreted by the cells of the mucus A membrane of the stomach. This makes the commencement of the *Amla bhava* or the acid (sour) phase of *prapaka* (first stage of digestion according to *Ayurveda*). This *Paka* (digestion) involves the conversion of insoluble proteins into the soluble ones under the influence of enzyme pepsin in the presence of HCl. This aspect of *prapaka* does not seem to have anything to do with the digestion of the end products of *Madhura Paka*. The outcome of this phase is acidified chyme. It is in *pakwapakwam* stage (not fully digested and 2nd stage of digestion according to *Ayurveda*). It has to go for further digestion in *adhoamashaya*. The partly digested food which has attained *amlabhava* (sour) is moved down and stimulates the humoral mechanism in *Adho Amashya* and discharge of *Accha Pitta* into it. *Achchapitta* (pancreatic juice) is secreted. The concept of *Accha Pitta* includes the gall bladder, bile and pancreatic secretions, responsible for digestion of fats, proteins and carbohydrates. Acidified chyme passes down from the pylorus to the duodenum. It stimulates the Brunner's (duodenal) glands to secrete a number of intestinal juices. These are responsible for bile and pancreatic secretion to the duodenum for further digestion of partly digested carbohydrates, proteins, and fats of the chime. It is the third phase of *Avasthapaka* (final stage of digestion) describes the events in the *Pakwashaya* (large intestine) leading the formation of faeces and gases. This aspect relates to the acrid and pungent (*katu*) nature of reactions that occur in the large intestine.^[15] The material passed down from the *amashaya* (stomach) and reached the *Pakwashaya* (Intestine) is dehydrated (*soshyamana*) and converted into lumps by heat, an acrid and pungent (*katu*) gas being produced in the process. The foregoing modern contribution is seen not only to confirm but also amplify the ancient *Ayurvedic* version of events that take place in the large intestine and the formation of faeces with production *KatuVipaka*.^[16]

CONCLUSION

In Present lifestyle concept *Ahara* having different dimensions because more importance given to calories and taste rather than nutrition. If nutritive foods are taken also nobody will take it by analyzing quantity, appetitite, environment etc factors. In *Ayurveda Acharya Charaka* had vividly defined the importance and impact of *Pathya* on the diseases and healthy individual. He said that *Doshas* that had been accumulated with *Katina* (difficulty) and *Unabhava*, inside the body in more intensified state are often made *Mridu* and fewer in quantity resulting in easy treatment of diseases [that are easily curable. If strong or weak medicament has vitiated the *dosha* internally, they can be pacified by following *pathya*

ahara. If disease status aggravates even if *pathyahara* is followed, then the diet pattern should be changed which may help to inhibit the progression of disease. Same concept applied to healthy individual traditional methods may difficult to follow but it can practised in modified usefull way. If patient is bored from taking the same food or does not relish the food, then food should be prepared by different methods which will be liked by the patient. If the food and other objects are liked by patient then only he gets satisfaction, enthusiasm, energy, taste, strength and happiness which reduces the influence of disease and promotes healthy life.^[17]

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