

ROLE OF *PATHYA*-*APATHYA* AND YOGIC PROCEDURES IN THE MANAGEMENT OF *PANDU ROGA***Dr. Neha Joshi^{1*}, Dr. GM Kavya², Dr. Punita Pandey³, Dr. Arun Kumar Tripathi⁴**¹P.G. Scholar, P.G. Department of Kayachikitsa, Uttarakhand Ayurved University, Gurukul Campus, Haridwar, Uttarakhand, India.²Professor, P.G. Department of Prasuti Tantra Evam Stree Roga, Uttarakhand Ayurved University, Gurukul Campus, Haridwar, Uttarakhand, India.³Professor, P.G. Department of Kayachikitsa, Uttarakhand Ayurved University, Gurukul Campus, Haridwar, Uttarakhand, India.⁴Professor, Department of Kayachikitsa, Campus director, Uttarakhand Ayurved University, Gurukul Campus, Haridwar, Uttarakhand, India.***Corresponding Author: Dr. Neha Joshi**

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ABSTRACT

Pathya plays a very important role in maintaining our health. In Ayurveda *Nidana Parivarjana* is the first line of treatment, in any disease. Any patient who visits hospital his first and foremost query is to know about do's and don'ts of any particular disease. *Pandu Roga* is a global problem now a days, it can be compared with anaemia on the basis of its signs and symptoms. *Pandu* is a disease with high incidence rate in lower as well as higher economical classes, both strata are anaemic under different circumstances. A holistic approach is required to tackle such problem. Therefore, there is great need to know about *Pathya* and *Apathya* of *Pandu Roga*. The knowledge of *Pathya* and *Apathya* is helpful in disintegration of particular disease i.e., *Samprapti Vighatana* and also important from the point of view of *Kriyakala*. In this article attempt is made to know Ayurveda and Yoga-based life style (*Pathya*) and the habits which should be prohibited (*Apathya*) in *Pandu Roga*.

KEYWORDS: *Pathya-Apathya*, Yoga, *Aahar-Vihara*.**INTRODUCTION**

‘*Pathye Sati Gadarthasya Kimaushadha Nishevanaih Pathye Asati Gadarthasya Kimaushadha Nishevanaih*’ (Vaidhyakjeevan)

Acharya Lolimbraja has said that ‘if a person is taking *Pathya*, then there is no need of medicine and if a person is taking *Apathya*, there is no benefit of medicine’.

The diet and activity which are not harmful to the body and beneficial for the *Srotasa* (channels) and mind, are called *Pathya*. The diet and activity which is unpleasant to both the mind and body, should be known as *Apathya*.^[1]

Pandu Roga is *Rasa pradoshaja vyadhi*.^{[2][3]} *Pandu Roga* can be compared with anaemia on the basis of its signs and symptoms. Anaemia is a global public health concern, afflicting adolescent girls, women of reproductive age, pregnant women and children in low- and middle-income countries.

Globally 50% of anaemia is attributed to iron deficiency and accounts 8,41000 deaths annually worldwide.^[4] According to Global Nutrition Survey, 2016, India ranks 170 out of 180 countries for anaemia among women.^[5] And according to Global Nutrition Report (GNR, 2021) released Nov 23, 2021, latest available data shows that India has made no progress on anaemia.^[6]

AIMS AND OBJECTIVES

The aims and objectives of the article is how taking *Pathya* and avoiding *Apathya* along with different Yogic procedures are effective in management of *Pandu Roga*.

MATERIALS AND METHOD

Materials used for the article are various *Samhitas* and literatures of *Ayurveda* and Yoga. After detail reviewing of literatures, its extract is being presented here.

Pathya Apathya in Pandu Roga-**Table no. 1: Aaharaj-Pathya in Pandu Roga** ^[7,8,9,10,11]

ANNAPANA VARGA	AAHAR DRAVYA
SHOOKDHANYA	Barley, Wheat, <i>Shali-Shashtik</i>
SHAMIDHANYA	<i>Munga, Arhar, Masura,</i>
MANSA-VARGA	<i>Janghal Mansa (Tittira, Barhi, Daksha), Matasya (Fish)</i>
SHAKA-VARGA	<i>Jivanti (Leptadenia Reticulata), Tanduliyak (Amaranth), Guduchi, Patola, Vartak (Brinjal), Kushmand (Winter-Melon), Punarnava (), Matasyakshi, Dronapushpi,</i>
PHALA-VARGA	Banana, Mango, <i>Haritaki (Terminalia Chebula), Bimbi (), Amla (Emblica Officinalis)</i>
HARITA-VARGA	<i>Rasona (Allium Sativum), Haridra (), Tambul</i>
MADHYA-VARGA	<i>Sauvirak, Tushodak, Arishta, Akshiki (Vibhitak Krut Sura)</i>
JALA-VARGA	<i>Endra Jal</i>
GORAS-VARGA	<i>Takra (Butter Milk), Ghee, Panchgavya ghrta, Butter</i>
IKSHUVIKARA-VARGA	<i>Ikshu rasa</i>
KRITANNA-VARGA	<i>Peya, Yusha</i>
AAHAROPYOGI-VARGA	<i>Taila, Yavkshar, Nagkesar</i>

Some other food-items which should be consume

- Uses of foods rich in folate, vitamin B-12 and iron.
- Citric fruits, spinach and other green leafy vegetables- these are good source of folate. Vitamin-C helps in absorption of iron.
- Apricot, beetroot, carrot and other items which contain beta carotene, to improve absorption.
- Meat and poultry- contain heme iron.
- Seafood, fortified foods, beans, nuts and seeds.

Pathya Vihara in Pandu Roga

- According to *Bhaishjyarnavali and Rasratnasammuchaya*, 'Dahakarma on the joint of the feet, two fingers below the umbilicus, in the root of the hands (*manibandha*), on the forehead, in the middle of the breast and axilla is indicated in *Pandu roga*'.^[12]
- *Vaman and Virechana Karma* is also indicated in *Pandu roga*.^[13]
- Being happy and stress-free.
- Yoga practices are also baneficial in *Pandu roga*, helps in improving circulation and digestion.

Yoga Practices for Pandu Roga

In the *Samprapti* of *Pandu Roga*, *Pitta Dosha* is predominant in compare to other *Doshas*, these vitiated doshas causes indigestion, malabsorption and improper assimilation of nutrients from meal. There are 5 types of *Pittas* in our body; *Pachaka, Ranjaka, Sadhaka, Bhrajaka, Alochaka Pitta*.^[14] All 5 types of *Pittas* get vitiated in *Pandu Roga*.

Pachaka Pitta: Vitiation of *Pachak Pitta* leads to improper digestion. So, *Dhatu* formation will also be hampered and will cause *Pandu*.

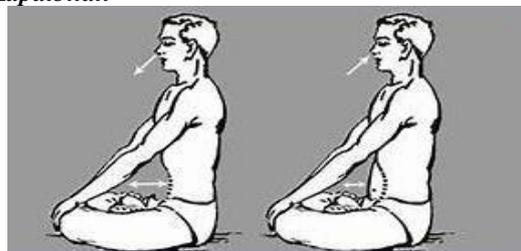
Ranjaka Pitta: Due to vitiation of this *Pitta*, *Rakta* formation hampers and it will cause *Pandu*.

Sadhaka Pitta: In *Pandu Roga* patient becomes 'Nihsaarh' due to *Ojakshaya*. *Sadhak Pitta* is also known as *Ojakrita Pitta*. So vitiated *Sadhak Pitta* also leads *Pandu Roga*.

Alochaka Pitta: Vitiation of *Alochaka Pitta* can occur in chronic stage of *Pandu Roga*, when it becomes incurable.^[15]

Bhrajaka Pitta: In *Pandu* there is *Vaivarnyata* of *Prakritik Varna* due to vitiation of *Bhrajak Pitta*.

So, for the treatment of *Pandu Rogi* we must have a technique which can work at the level of *Pitta Dhatu* so that all disturbed *Pitta* can get a balanced state. *Kapalbhati, Trikonasana, Paschimmotanasana, Vipritkarni Mudra* are the yogic postures that help in improving digestion and assimilation. Along with these *Asanas* and *Mudra, Nadi-Shodhan Pranayama* relaxes our body and mind which also helps in getting rid of the *Nidana* of *Pandu Roga* (like *Kama, Chinta, Bhaya, Krodha* ^[16]) by stimulating parasympathetic nervous system.

1. Kapalbhati**Figure 1: Kapalbhati.**

Kapalabhati is a type of *Shatkarma* which helps in *Kapha Dosha* elimination.^[17] *Kapalabhati* is an autonomic exercise which stimulates the respiratory, abdominal and gastrointestinal receptors. *Kapalabhati* can improve digestion by removing *Kapha Dosha* which

causes *Agnimandhya* and by stimulating gastro-intestinal receptors. *Kapalbhati* can improve absorption and assimilation, thereby relieving anaemia caused by malabsorption syndrome. Its practice before meditation is a good tool for progress in meditation. *Kapalbhati* creates a perfect background for meditation. Due to this the mind becomes calm and receptive and without thoughts it rises above the emotions, it's better to do *Chidakash Dharana* after *Kapalbhati*.^[18]

2. Nadi-Shodhan Pranayam

There are many *Nadis* in the body. Just as flowers are tangled in a necklace, similarly these *Nadis* are intertwined, entangled and their entanglement obstructs the flow of *Prana*. Therefore, unless these *Nadis* are purified, one cannot practice *Pranayama* or gain knowledge of the bodily elements.^[19]



Figure 2: Nadi-shodhana.

Nadi Shodhana Pranayama strengthens the muscles and nerves of the heart, lungs and brain, due to which they remain healthy. Also, it calms and concentrates the mind. By its practice, stress, anger, anxiety, irritability, restlessness, high blood pressure, migraine, sleeplessness etc can be managed. It is beneficial in disorders of the mind, which are also causative factors of anaemia. By practicing it, it makes body in shape and skin lustrous and improves digestive fire.^[20] So, *Nadi Shodhan Pranayama* is also beneficial in anaemia.

3. Trikonasana (Triangle Pose)^[21]



Figure 3 Trikonasana.

Trikonasana activates your core muscles, which aids in balance and stability. Stretches and lengthens the spine. This pose can reduce stiffness in the spine and back,

resulting in increased flexibility. It also unlocks the hip flexors and shoulders, increasing mobility and reducing injury risk. Perform this pose on both sides to get equal benefits to the right hip and left hip. It activates core and upper body, which can stimulate digestive organs, potentially improving your metabolism. It also stimulates the nervous system and alleviates nervous depression, strengthens the pelvic area and tones the reproductive organs.

4. Paschimotanasana



Figure 4: Paschimotanasana.

Paschimotanasana helps to increase the blood circulation and digestive fire. It massages the GIT and pelvic region as well as providing strength to the liver, pancreas, spleen, kidney and adrenal glands. It increases the circulation of blood to the nerves and muscles of the spine. It is used in yoga therapy for the treatment of menstrual irregularities, liver dysfunction etc.^[22]

It also benefits spine, thighs, shoulders, hamstrings and calf muscles as well. This asana helps to reduce fat naturally and improves metabolism.^[23]

5. Vipritkarnimudra

It balances the underactive thyroid glands and respiratory diseases. It increases appetite and digestion and also helpful in constipation. It treats prolapse, piles, varicose veins and hernia.

The outbreak of all these diseases is due to the downward direction of gravity.

Increases blood circulation in the brain, especially in the cerebral cortex, pituitary and pineal glands. Cerebral incompetence and geriatric dementia are ineffective and mental alertness increases. In this mudra, the opposite position of the body is used to reverse the downward and outward flow of energy and send it back to the brain. When this happens, the whole existence is filled with new life and awareness expands. As this practice is perfected, the flow of *Prana* in the *Ida* and *Pingala Nadis* becomes balanced. This state is reflected by the equal flow of breath in both the nostrils.^{[24][25]} The balancing effect of this practice is helpful in preventing the manifestation of diseases at the physical and mental level.



Figure 5: Vipritkarni Mudra.

Table no. 2: *Apathya Aahara in Pandu Roga*^{[26][27][28][29]}

ANNAPANA VARGA	AAHAR DRAVYA
SHAMIDHANYA	Pea, <i>Semphali</i> (<i>Phaseolus trilobus</i> , <i>Mucuna pruritus</i>), <i>Masha</i> , <i>Sarsapa</i>
SHAKA-VARGA	<i>Patra-shaka</i> (<i>Kakmachi</i> , <i>Kashmard</i> , <i>Punarnava</i> , <i>Putika</i> , <i>Patola</i> , <i>Meghnad</i> , <i>Sunishnak</i>)
MADHYA-VARGA	<i>Sura</i>
JALA-VARGA	Water of <i>Sahya</i> and <i>Vindhya parvat</i> , <i>Atiambupana</i>
GORAS-VARGA	<i>Dadhi</i> , <i>Mastu</i>
KRITANNA-VARGA	<i>Til-pinyaka</i>
AAHAROPYOGI-VARGA	<i>Hingu</i> (<i>Asafoetida</i>), <i>Lavana</i> (salt), <i>Tambula</i>

Some other food-items which should not be consume.

- Don't take beverages that block iron absorption i.e., phytate, phosphate, tannic acids, oxalic acid (like-coffee, tea, calcium rich food).^[30]
- Avoid spicy, fried, starchy and refined food items.

Apathya Vihara in Pandu Roga^[31]

- One who is having *Pandu Roga* should not practice sleeping during day time, excessive sexual intercourse, smoking, *Swedana Karma*, *Raktamokshana*.
- The Patient should avoid the habit of *Vega-Vidharana* (specially *Vaman Vega*).
- The Patient should not practice habits like *Kama* (lust), *Chinta* (worry), *Bhaya* (fear), *Krodha* (anger), *Shoka* (grief). These factors also cause *Pandu Roga*.
- Sedentary life style, inactivity can lead malabsorption which can cause *Pandu roga*.
- Getting *Panchkarma* therapy (*Pratikarma-Ritu-Vaishamya*) in unsuitable time period in perspective to *Ritu* (season), *Desh* (place), *prakriti* of patient.

DISCUSSION

As *Acharya Charaka* has quoted,

“Heturaseva Vihita Yathaiva Jatasya Rogasya Bhavchikitsa” (*C.Chi.6/53*)

It means if we avoid the causative factors of any disease then we will never get that disease. The concept of taking *Aahara* according to type of *Kostha*, *Agni*, *Prakriti* of

Roga and *Rogi*, *Desha*, *Ritu*, *Bala* etc. And also, the types of *Aahara* only given by *Ayurveda*. These concepts are very scientific and helps to maintain us healthy if we follow them properly. The above-mentioned *Dravya* is described by various *Acharya* in their literature.

Pathya Aahara

The Table no. 1 gives us the knowledge about healthy diet which *Pandu Rogi* or a healthy individual can take to prevent *Pandu*.

- These *Dravya* acts like *Deepana*, *Pachana*, *Krimighana*, *Srotoshodhaka*, *Dhatu Poshaka*, *Varnya* and *Rasayana*. These properties help to maintain *Samyavastha* of *Tridosha* and *Agni* and also to form good qualities of *Dhatu*.

Pathya Vihara

- The *Panchkarma* Therapies like *Vamana* and *Virechana Karma* are also beneficial as these procedures eliminates excessive *Kapha* and *Pitta*.
- Removal of excessive *Pitta* is essential for *Pandu Rogi* as *Pandu* is a *Pitta Pradhan Vyadi*. And *Pandu* is also caused by *Chardi-Vega-Vidarana*, so practicing *Vaman Karma* in *Basanta Ritu* and *Virechana* in *Sharada Ritu* can be beneficial.
- Yogic procedures can help us to maintain our mind calm and improving digestion. Methods such as deep diaphragmatic breathing activates digestive system and Restore part of our nervous system.
- As it is quoted, *‘Chaley Vate Chalam Chittamm Nishchaley Nishchalam Bhavet, Yogi*

Sihanutawmapnoti Tato Vayu Nitrophyte' [32] It means, If *Vata* is not in equilibrium, the mind becomes restless, and when the *Vata* is in equilibrium, the mind also becomes stable and then the *Yogi* attains stability. So, practicing *Pranayama* can control our mind. Even breathing techniques of *Pranayama* creates a pattern of regularity in the functioning of the autonomic nervous system by toning down arousal in the sympathetic nervous system. [33]

- Along with *Pathya Aahara* and *Vihara* these yogic procedures are helpful for those who are willing to maintain their health and also for those who are suffering from various types *Pandu Roga*.

Apathya Ahara

The Table no. 2 gives us the knowledge about *Dravya* which should not be consumed by *Pandu Rogi*.

- Most of these *dravyas* (*Lavana*, *Nishpav*, *Amla dravya*- *Madhya*) are *Vidahi* and can aggravate *Pitta dosha*.
- *Pandu Rogi* should not consume *Ati-Amla*, *Ati-Lavan*, *Ati-Tikta Dravya* as these *Dravyas* aggravates *Pitta Dosh*.

Apathya Vihara

- Getting *Panchkarma* therapy (*Pratikarma-Ritu-Vaishamya*) in unsuitable time period in perspective to *Ritu* (season), *Desh* (place), *Prakriti* of patient. It can disturb equilibrium of *Tridosha* in a healthy individual and vitiation of *Pitta Dosh* in *Pandu Rogi*.
- The Patient should not practice habits like *Kama* (lust), *Chinta* (worry), *Bhaya* (fear), *Krodha* (anger), *Shoka* (grief). These factors are responsible for indigestion even after a proper meal taken by the patient. [34] *Mansika Bhavas* (Mental factors) viz. *Kaama* (Lust), *Krodha* (Anger), *Lobha* (Greedyness), *Moha* (Attachment), *Irsha* (Jealsy), *Shoka* (Grief), *Manodvega* (Mental disturbance), *Bhaya* (fear), are major causes behind *Ajirna* and *Agnimandya* causing malabsorbntional anaemia. Hence, *Yogic* Procedures should be performed on daily basis to keep mind free from these mental factors of *Pandu Roga*.

CONCLUSION

Ayurveda is oldest holistic healing science of life, which provides equal importance to *Aaharaja Viharaja* as well as *Mansika nidana* of any disease. Many Ayurvedic as well as allopathic formulations are present in the market, to cure *Pandu Roga*. But along with these formulations *Pathya Aahara* and *yoga* practices are very useful to prevent *Pandu Roga* either caused by malabsorption or any associated disease. '*Pranayamen Uktena Sarvarogakshayo Bhaveta*' It means, practicing *Pranayama* can cure all diseases. [35] Two people eat the same food but both do not get the same nutrition because the nature of getting nutrition from food depends on our

body. And this process can be strengthened by *yoga* and *pranayama*. One should avoid unhealthy (*Apathya*) *Ahara Vihara* and adopt healthy (*Pathya*) *Ahara-Vihara* to prevent and to cure *Pandu Roga*.

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