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Pathyaapathya in Urdhwangarogas with special reference to Yogaratnakara

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ABSTRACT

In astanga ayurveda shalakyatantra is having a vishishtasthana. Reference of shalakyatantra is available in brihatrayee. In madhya kala we get reference of new experiment done in urdhwangachikitsa mentioned in bhaishajyaratnavali, rasaratnasamuchaya, yogaratnakara etc. One of the unique features of Ayurvedic management of any disease condition is the concept of pathya and apathya. Ayurveda attributes great importance to comprehensive dietary and lifestyle management in its therapeutic approach. Hence in this article pathyaapathya in mukha, nasa, karna, shiroroga is concentrated With special reference to yogaratnakara.

Key Words *Pathyaapathya, Urdhwangarogas*

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INTRODUCTION

The book yogaratnakara is boon for those who desire to know ayurveda in depth and practice medicine only, it describes in detail basic concepts of ayurveda, herbal herbomineral and metallic preparations alongwith their identification and properties of individual plant and metals or sumetals and also method of purification and killing of metals etc.; then method of preparation of recipes as well-as the dosages and after medications. After elaborating aeteopathogenesis, prodromal and clinical features, prognosis, and complications, etc. detailed preventive, promotive, rehabilitative and curative methods and also cleansing therapy (sodhanachikitsa) is given.

Yogaratnakara is one of the most renowned treatises of Indian medicine. It is an extract of Indian medicine discussed in several books ranging from ancient period to later part of 17th century A. D. It is a compiled work and master piece of Indian medical system.

One out of the eight branches of Ayurveda, Shalakyatantra deals with the etiology, diagnosis, prognosis, prevention and treatment of diseases that are located above the neck region such as the head, ear, nose, eye and throat. It is responsible for all types of problems in and around the head. The name of the branch is so called because of its excessive use of 'Shalaka', which means probe. In South India, the branch is also known by the name - Urdhwangchikitsa. The

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word can be broken into two parts - Urdhwang which means the body parts above the shoulder and Chikitsa which signifies treatment. In Shalakyatantra, there are different types of probe that are included. Some of them are probe of the eye (netrashalaka), probe of the ear (karnashalaka), probe of the nose (nasashalaka), of the throat (mukhshalaka) and of the lips (oshtashalaka).

Mukha roga¹.

Pathya karma.

Swedana, virechana, vamana, gandusha, pratisarana, kavala, dharana, raktamokshana, dhumapana, shastra karma, agni karma.

Pathyaahara – trunadhanya, yava, mudga, kulatha, jangalamamsa rasa, bahupatri, karavellaka, patola, balamulaka, water of karpura, tambula, khadira, ushnodaka, ghruta, katu and tikta rasa dravya.

Apathya. Dantadhavana, snana, amla rasa dravya, matsya, anupamamsa, dadhi, ksheera, guda, masha, rukshaanna, biting hard food, adhomukhashayana, intake of guru and abhishyandakarakapadartha, diwashayana.

Karnarogas.²

Pathya.

Swedana, virechana, vamana, nasya, dhumapana, raktamokshana. Godhuma, shali, mudga, yava, puranaghruta, mamsa of lava, mayura, titira, vanakukkuta, harina, patola, shigru, vartaka, sunishanaka, katillaka, all type of rasayanaushadhi, brahmacharya, allabhashana.

Apathya. Dantadhavana by kasta, shirahsnana, vyayama, kaphakaraka, guru padarthaahara,

scratching of ears, tusharasevana should be avoided by karnarogi.

Nasaroga³.

Pathya.

Snehana, swedana, shiroabhyanga, puranayava, shali, kulatha, mudgayusha, mamsa rasa of gramya and jangalamamsa rasa, vartaka, shigru, karkotabalamulaka, lashunadadhiushnambu, varuni, trikatukatu, amla, lavana, snigdha, usnabhojana, and laghubhojanashould be taken according to doshanusara.

Apathya. Snana, krodha, mala, mutra, adhovayudharana, shoka, consuming dravaahara, sleeping over bhumi directly should be avoided by nasarogi.

Shiroroga⁴.

Pathya. Jangalamamsa, shali, at night mudga, masha, kulatha mixed with trikatu and ghruta and it should be hot, ushnaksheera is to be consumed. Swedana, nasya, dhumapana, virechana, lepana, seka, langhana, shirobasti, raktamokshana, agni karma, upanahapuranaghruta, shalishastikashali, yusha, dugdha, dhanvamamsa, patola, shigrudraksha, vastuka, karavellaka, amra, dhatri, dadima, matulunga, taila, kanjika, narikela, pathya, kusta, bhringaraja, musta, ushira, chandrika, gandhasara, karpurathese should be consumed according to doshanusara.

Apathya. Kshavathu, jrumbha, mutra, bashpa, nidra, purishavegadharana, dugdha, jala, viruddhabhojana, diving by head low position dantadhavana by kasta, diwashayana should be avoided byshiroroga.

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Netra roga⁵.

Pathya.

Aschyotana, langhana, anjana, swedana, virecana, pratisarana, prapurana, nasya, raktamokshana, shastrakriya, lepa, ghrutapana, seka, manah shanti, gurujanapada puja, mudga, yava, lohitashali, kulathayushawith kumbhagruta, peya, vilepi, surana, patola, vartaka, karkotaka, karavellaka, balamulaka, punarnava, kakamachi, kumarika, draksha, kustambaru, saindhavalavana, triphala, madhu, upanaha karma, stridugdha, chandana, karpura, all tikta and laghupadarthashould be consumed according to doshanusara.

Apathya.

Krodha, shoka, maithun, vegadharana of vayu, vit, mutra, nidra, vamaana, dantavigharshana, snanaratribhojana, atapasevana, prajalpana (excess talking), chardana, ambupana, madhukapushpa, dadhi, patrashaka, kalinga, pinyaka, matsya, sura, tambula, amla, lavana, tikshnadravya, katuushna, guru annapanaall are contraindicated in netraroga.

DISCUSSION

One of the many unique features of Ayurvedic management of any disease is the concept of pathya and apathya. Ayurveda attributes great importance to comprehensive dietary and lifestyle management in its therapeutic approach. Importance of dietary management is summarized as those who follow the pathya does not require any medicine (aushadha) and those

who don't follow the pathya will not be benefitted even if medicine is taken along with consumption of apathya ahara vihara. Pathya maintains the health of healthy person and helps in curing the disease of diseased person⁶. (Ca.su.25 /45). Pathya includes a vast area like ahara, vihara, dinacarya, ratricharya, rtu sandhi carya and even in this balacarya and vrudhacarya which includes more sukumara bhava along with garbhini and prasuta. All the above mentioned conditions should be kept in mind by the physician and then the pathya should be advised.

CONCLUSION

Concept of pathyaapathya is similar to the concept of upasayanupasaya and refers to the entire spectrum of good and bad in the range of both ahara and vihara. Charaka states that the factors matra, kala, kriya, bhumi, deha, dosha determine pathyaapathya of a substance or procedure⁶. (Ca.su.25 /46). So every person should be hitabhuk and mithabhuk. A dietary approach to a patient should be dealt by asking dietary history. Patient should be educated for the benefits of these diets for prevention and management of diseases. Balanced agni plays an important role in preventing diseases. Hence "ahara shuddhau satva shuddhi" that is nutritious and hygienic food keep body and mind sound.

In astanga ayurveda shalakyatastra is having a vishishtasthana. References of shalakyatastra we get in brihatrayee. In madhyakala we get new experiments in urdhwangachikitsa mentioned in

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bhaishajyaratnavali, rasaratnasamuchaya,
yogaratnakara etc. Hence by studying all these
we can access importance of pathyaapathya in
urdhwangachikitsa also.

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