

Pathya Apathya in Nasa Roga

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ABSTRACT

Ayurveda aims to prevent and treat illnesses while simultaneously promoting the health and well-being of individuals. Contemporary lifestyles and evolving dietary habits have led to the emergence of various health issues. The consumption of processed foods not aligned with traditional principles outlined in ancient texts contributes to a spectrum of ailments over time. In Ayurveda, the concept of Pathya encompasses guidelines tailored to factors such as an individual's constitution (Dosha), bodily tissues (Dushya), physique (Deha Prakriti), and prevailing health conditions (Vyadhi). Additionally, Ayurveda recognizes the significance of seasonal variations, prescribing specific dietary and lifestyle recommendations (Pathya-Apathya) for each season. By adhering to these guidelines, one can enhance the efficacy of therapeutic interventions, booster the body's defences against pathogens, and promote the cleansing of bodily channels (Srotas). Furthermore, Ayurveda explores the intricacies of food combinations, portion sizes, cooking techniques, the emotional effects of eating, individual constitution, and environmental factors. Pathya practices are indispensable for sustaining health and fostering bodily nourishment. This article endeavours to furnish essential insights into the significance of Pathya of Apathya in Nasa Roga.

Keywords: Pathya, Apathya, Nasa roga

INTRODUCTION

Pathya plays very important role in the treatment and maintenance of health. Pathya means right path, which does not create any trouble, and which is pleasant to the mind whereas Apathya is that which is unpleasant to the mind^[1]. We can understand the importance of Pathya and Apathya in Ayurveda by the fact that Acharya Charaka has used Pathya as the synonym for Chikitsa^[2]. Charaka clearly stated that channels of circulation which is blocked by the vitiated doshas will become clear by following Pathya^[3]. Acharya has mentioned different Pathya and Apathya for different diseases and seasons. Sometimes, Pathya and Apathya is itself a complete treatment. Prevalence of Nasa roga is high in last few decades due to Apathya Ahara Vihara. Pathya Ahara plays an important role in softening the Srotas and alleviation of the doshas. Hence for an individual it is important to know Pathya Apathyas to maintain health and prevent the disease. Thus, an effort to compile all the Pathya and Apathya mentioned in Nasa Roga by our Acharyas.

MATERIAL AND METHODS

The reference regarding the Pathya and Apathya of Nasa roga is gathered from classical Ayurvedic texts, as well as from contemporary texts and articles. These sources are referred to compile a comprehensive and detailed understanding of the subject.

Pathya in Nasa roga ^[4]

Aharaja	Viharaja	Bheshaja
Purana yava, Purana Shali	Nivata shayya asana	Snehana
Godhuma	Putting heavy and warm garments on head	Swedana
Kulatha Mudga yusha		Shiro abhyanga
Bala mulaka yusha		Vamana
Gramya/ Jangala mamsa		Gandusha
Vartaka		Dhoomapana
Lasuna		Teekshna nasya
Dadhi		Trikatu
Ushna jala		Varuni madya
Guda		
Kshera		
Chanaka, Dadhi, Dadima rasa		
Shunti, ardraka		
Haritaki		
Katu amla lavana snigdha ushna laghu bhojana		

Purana Yava (Old Barley)

Purana Yava has Peenasahara, Sthairyakrit Karma. It has Kaphahara properties with Ruksha and Aguru Guna. Sthairya may enhance strength of Nasal mucosa. Daily intake of 15 g of a novel barley-based formulation for 14 days proved to significantly reduce all symptoms in patients with Allergic Rhinitis ^[5]. This beneficial effect on the control of allergic symptoms could be due to the phytochemicals and soluble fibre present in the barley drink power. It provides a range of important vitamins and minerals like: Fibre, Selenium, B Vitamins, Copper, Chromium, Phosphorus, Magnesium, Niacin.

Purana Shali (Old Rice)

Old rice, Purana Shali (minimum 10 months old) is healthier with a very low Glicemic Index (GI) compared to freshly harvested one. Purana Shali is again Ruksha & Aguru, which will reduce Kapha. Balya Guna may help in overall Satva of patient. Zinc will inhibit rhinovirus replication and has activity against other respiratory syncytial virus in a potential treatment for common cold. Potassium and Magnesium promote healing and limit local inflammation as it has antibacterial properties. Rice provides more than 15 essential vitamins and minerals including folic acid, B Vitamins, Potassium, Magnesium, Selenium, Fibre, Iron, and Zinc.

Godhuma (Wheat)

Whole wheat provides a rich source of bioactive phytochemicals namely, Phenolic acids, Flavonoids, Al-

kylresorcinols, Carotenoids, Phytosterols, Tocopherols, and Tocotrienols. Flavonoids alleviate allergic symptoms by inhibiting the activation of mast and basophil cell ^[6].

Kulatha yusha (Horse gram soup)

When consumed as soup, it helps relieve congestion by liquifying mucus and opens up the nasal tracts, allowing the mucus membranes to melt-up. Thus, horse gram water has been found effective in relieving cough and cold. This helps with easy breathing since the specified nutrients are boosting the metabolism of the body and immunity as well. Kulatha yusha is said to be beneficial in treating Peenasa ^[7]

Mudga yusha (Green gram soup)

Mugdha yusha is mentioned in Svayathu along with Trikatu and Yavakshara. Green gram contains antioxidants and immune-boosting elements such as Vitamins C and E. These nutrients aid in the strengthening of the immune system and the protection of the body against infections and disorders.

GRAMYA –MAMSA RASA (Meat of Domesticated animals like goat, sheep, our Poultry)

Mamsa rasa is mentioned in Vataja Prathishyaya, Nasa Shosha.^[8] It is rich in proteins, amino acids, and essential nutrients that help repair and regenerate the epithelial cells of the nasal mucosa. It is naturally moistening and nourishing, which helps maintain the hydration of the nasal mucosa, preventing dryness and irritation. Nutrients like Zinc, Iron and collagen support the immune system in turn protect the nasal mucosa from infections and allergens.

VARTHAKA (Brinjal)

Varthaka has natural anti- inflammatory properties that can help reduce inflammation in the nasal passages. Its kaphahara properties help clear excess mucus from nasal passages. Snigdha guna help in preventing dryness of the nasal mucosa.

KULAKA/KARAVELLA (Bitter gourd)

Numerous studies prove that Bitter Gourd provides relief from respiratory conditions like Asthma, Bronchitis, and Rhinitis^[9]. It's anti-histamine, suppressant, anti-inflammatory, expectorant, and anti-viral properties make it a perfect booster for respiratory health.

SHIGRU (Drumstick)

It's anti-histamine, suppressant, anti-inflammatory, expectorant, and anti-viral properties make it a perfect booster for respiratory health. Vitamin A plays a decisive role in the regeneration of olfactory receptor neurons. Vitamin A can improve nasal dryness by increasing nasal secretions.

LASHUNA (Garlic)

It contains high levels of potassium, phosphorus, zinc, and sulfur, moderate levels of selenium, calcium, magnesium, manganese, iron, and low levels of sodium, vitamin A and C and B-complex. Allicin and other innate compounds present in garlic help get rid of the infection while the steam helps to thin the mucus and clear congestion. It has Vatakapha hara, Peenasaghna, Brimhana properties.

BAALA MOOLAKA (Tender Radish)

It contains profuse amounts of minerals such as Calcium, Magnesium, Zinc, Phosphorus and Potassium, Vitamin B and Vitamin C. Vitamin C acts as a natural antihistamine by reducing the amount of histamine

your body produces in response to an allergen. It might help reduce mild symptoms like sneezing, runny nose, congestion, and watery eyes due to allergic rhinitis. It has Tridoshahara, peenasa hara properties.

DADHI (Curd)

Curd is known for its anti-inflammatory, antibacterial and antioxidant properties. Curd is an excellent source of calcium, magnesium, phosphorus, and other essential minerals. It also contains probiotics that help to maintain a healthy gut and promote digestion. Some research shows that probiotics significantly relieved allergic rhinitis symptoms ^[10]. It has Vata-pitta hara, Peenasa hitapradha, Balavardhaka properties.

USHNA JALA (Hot Water)

Studies shows that hot drink will help in immediate and sustained relief from symptoms of runny nose, cough, sneezing ^[11]. Tapta ambu clearly has property as Shleshmanam Parishoshyati; which means it absorbs Kapha, so helps in excessive discharge or secretion in the nose.

GUDA (Jaggery)

They are rich in a variety of compounds including vitamins, minerals, proteins and antioxidants like selenium, Vitamin A, Vitamin C, Vitamin E, etc. The anti-allergic effect is due to the presence of selenium, which helps in removing allergic substances from the body. It has anti-toxic, anti-neoplastic, antioxidant, decongestant effect.

VARUNI MADHYA (Fermented Rice Wine)

Varuni is good for Peenasa treatment ^[12]. It has Vata kapha hara, Srotho vishodhana properties.

KATU AMLA LAVANA SNIGDHA USHNA LAGHU BHOJANA (Intake of Pungent, Sour, Salty, Oily, Hot or Light meals)

Katu rasa, with properties like Ghranam Asravayanti (promotes nasal secretions to clear kapha and reduce stagnation), Krimi hinasti (antimicrobial action to prevent infections), Margan Vivrinoti (dilates nasal channels for better airflow and drainage), and Shleshmanam Shamayati (absorbs excess nasal discharge), supports optimal nasal health.

Amla rasa strengthens the nasal sensory organ (Indriyani Dridhikaroti), enhances immunity (Balam Vardhyati and Urjayati), and promotes olfactory function.

Lavana rasa aids in liquefying thick nasal secretions (Kapham Vishyandayati), clearing nasal channels (Margan Vishodhayati), and facilitating smooth discharge (sarva shreera avyava mridukroti), preventing fibrosis and ensuring effective sinus drainage. Together, these rasas play a vital role in maintaining and restoring nasal health

NIVATAJA NILAYA (Room Devoid of Wind)

Nivatata nilaya means avoid direct excessive air. As nose has direct relation with external environment, a controlled indoor environment, especially with adequate humidity (40–60%), helps the nasal mucosa stay moist, which is crucial for filtering dust, allergens, and pathogens. Also Prevents crusting and irritation in the nasal passages.

PUTTING HEAVY AND WARM GARMENTS ON HEAD

This is probably to avoid extreme cold conditions during winter specially. It will help in good blood flow due to vasodilatation.

SNEHANA (Oleation Therapy)

Snehana is Abhyantara and Bahya Sneha both are done as a Purvakarma of Shodhana along with Swedhana. Snehana will help to bring the vitiated Doshas to a suitable state, so that they can be expelled out easily. It maintains the lubrication of nose and act as a barrier for external environmental changes inside the nose. Snehana will help in Dridendriya. In all types of Prathisyaya expect Nava Prathishyaya Snehana can be done^[13]. In Peenasa also Acharyas mentioned Snehana.

SWEDANA (Sudation therapy)

Sweda helps in easy migration of vitiated Dosha from one channel to other. Sweda liquefy Kapha and easy drainage from nose. Nadi Sweda is mentioned in Bhamshathu by Acharya Dalhana. In Nasa Shosha Mridhu Sweda is mentioned. In Vataja Prathishyaya, Hasta Sweda and Upanaha Sweda is mentioned, if obstruction is there then Sankara sweda. In Nasanaha Dalhana advised Salavana Upanaha.

SHIRO ABHYANGA (Head Massage)

Santarpanam Indriyanam & Roga Apakarshati are the properties of Shiro-abhyanga which help in strengthening of nose and keep it disease free.

VAMANA (Emesis)

Vamana is the best line of treatment for Kaphaja disease. Acharya Charaka says that Vamana eliminates the aggravated Kapha collected in the region of Amashaya through oral route. When this Kapha is eliminated other types of Kapha situated in the body also pacified. The active principle of Vamana drug taken orally is absorbed from the stomach into circulatory system, where from it is circulated to all over the body. On reaching at the site of lesion (Dosha Sanghata), which is at the cellular level, it breaks the nexus of Dosha and brings back the toxic substances thus released into stomach, from where they are expelled out of the body by the action of vomiting. In indications of Vamana Peenasa is the first disease mentioned by Charaka Sidhhi Sthana^[14]. Vamana will help in Hrit Parshwa Murdhi Indriyas Marga Shudhi and provides Laghuthwa.

GANDUSHA (Oil pulling)

The pressure which is created by holding the liquid in oral cavity helps in proper absorption of the active principles in the drug. Thin and highly vascular mucosal layer in oral cavity permits rapid absorption of lipid soluble drugs into systemic circulation. In Gandusha, the holding time is recommended until nasal secretions occur, as this helps clear excess buildup in the nose and paranasal sinuses. Maintaining oral and throat hygiene is crucial for protecting nasal health, as they are interconnected through the nasopharynx.

DHOOMAPANA (Inhalation of medicated smoke)

It is mentioned in Dinacharya. It is indicated in Kshavathu, Nasasrava, Pinasa, Kaphaja Prathisyaya, Puthinasa^[15]. In Nava Prathishyaya Laja Sakthu Dhooma is mentioned. In Pakwa Prathishyaya Teekshna

Dhoomapana is mentioned. Dhoomapana is administered as Pradhana Karma in many of Urdhavajatrugata Vyadhis and as Paschath Karma for Shesha Dosha Nirharanartha in Shodhana procedures. Dhumapana works on Vata and Kapha Dosha. Due to Sukshma Guna of drugs used for Dhumapana; it opens/enters the smallest channels; with Ushna and Tikshna Guna it liquefies and eliminates the Dosha from their nearer routes. Gaseous form of medicine increases the bio availability of it. The gases are absorbed in blood by pressure difference and greater surface area in lung.

NASYA- SHIRO VIRECHANA

According to Charaka, nose is the gateway of head. The drug administered through nose as Nasya reaches the brain and eliminates only the morbid dosha responsible for producing the disease. Benefits of Nasya has been mentioned as Ghranam na upahanyate & Peenasa shamyati, which mean it maintain nasal health and cure nasal diseases.

APATHYAS OF NASA ROGA^[16]

AHARAJA	VIHARAJA
Virudha	Diva-swapana
Abhishyanda	Snana,
Guru	Krodha
Drava	Shakrit-mutra-vata vega dharana,
	Shucham,
	Bhumi-Shayya

VIRUDHA (Incompatible foods)

Viruddha Ahara refers to incompatible foods that aggravate the Doshas without expelling them from the body, leading to imbalances and abnormalities in the Dhatus (body tissues). Gramya, Anoop, Udaka Mamsa taken along with Madhu, Tila, Guda etc. May lead to Minmina (a disease having relationship with nose). It is one of the Nidana for Peenasa.

GURU (Heavy food)

Guru guna in food causes excessive Kapha accumulation, leading to its production in the Koshta, transfer to the head through the Siras and Dhamanies, resulting in Dosha buildup in the nose, which obstructs nasal discharge and Prana Vayu, ultimately causing Prathishyaya.

DRAVA (Drinking Water)

Drinking water in excess even in condition of excessive thirst, increase in Kapha and Pitta dosha causes peenasa. Sushruta, Vagbhata, Yogaratnakara mentioned Jalapana Varjya in Prathisyaya Charaka metioned it as Peenasa^[17].

Excess intake of Jala ⇒ Angni Mandya ⇒ Ama ⇒ Increases kapha, Pitta, Pranavrutha Udana Vayu
 With or without Khavaigunya Produces Sarvadaihika lakshanas – affects Rasa, Raktavaha Srotas as well as Pranavaha Srotas Lodges in Nasa Guha ⇒ PRATHISHYAYA ⇒

DIVA SWAPNA (Sleeping during day time)

It is clearly mentioned in text that Diva- swapna causes Peenasa, as it is Kapha Prakopaka.

When we don't get enough sleep or excessive sleep, the part of the brain behind our foreheads that controls our thoughts, behaviours and emotions (the prefrontal lobe) doesn't function efficiently causing profound effect on our psychological and emotional well-being, disturb the A.N.S.

SNANA (Bathing)

Snana is considered as contradiction during Peenasa ^[18]

KRODHA – SUCHAM (SHOKA) (Anger)

Krodha –Shoka has been mentioned as Dharniya Vega which means that urges should not be let out. Emotional and psychological response like anger fatigue and anxiety causes non- allergic rhinitis. Due to imbalance of A.N.S cause change in vascular tone and permeability, results in stuffy or runny nose.

SHAKRIT-MUTRA-VATA VEGA DHARANA

Shakrit-Mutra Avarodha cause Pratishyaya & Vata Avrodha also causes Pratishyaya. It will cause non-allergic rhinitis in which transient changes in vascular tone and permeability are brought on by such stimuli as due to imbalance in autonomic nervous system which regulate the erectile tissue of nose.

BHUMI-SHAYYA

Being closer to the floor means that proximity to dust and dirt increases, thereby increasing the risk of allergic reactions. People with allergic conditions may find that the following symptoms increase with floor sleeping: sneezing, and an itchy, blocked, or runny nose. itchy, red, or watering eyes. wheezing, coughing, or difficulty breathing. Nasal congestion can worsen when you lie down. Lying down increases the blood flow to head. The excess blood flow can cause the blood vessels in your nasal passage to swell. When the blood vessels in nose become inflamed, nose feels stuffy.

CONCLUSION

What is considered suitable pathya for one person may not be the same for another. It can even vary for the same person based on factors such as age, psychological state, the condition of aggravated doshas, the state of dhatus, the quality of raw materials, geographical location, personal habits, and more. The role of Pathya- Apathya in nasa roga is significant. Some Apathya may directly cause certain Nasagata Roga as mentioned & with use of some Pathya in daily life may reduce the rate of Nasagata Roga. If human beings adopt these Pathya and unfollow the Apathya, the diseases rate will be reduced and it will work good for restoration and maintenance of nasal and respiratory health.

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