

## A REVIEW OF HITAKAR-AHITAKAR AHARA AND PATHYA- APATHYA IN SPECIFIC DISEASES

Dr. Anju Baberwal<sup>\*1</sup>, Dr. Rajesh Gupta<sup>2</sup> and Dr. Sudesh Rani Gupta<sup>3</sup>

<sup>1</sup>M.S. Scholar, Department of Shalya Tantra, Dr. Sarvapalli Radhakrisnan Rajasthan  
Ayurveda University, Jodhpur.

<sup>2</sup>Head of Department, Department of Shalya Tantra, Dr. Sarvapalli Radhakrisnan Rajasthan  
Ayurveda University, Jodhpur.

<sup>3</sup>M.D. Scholar, Department of Agada Tantra, Major SD Singh PG Ayurvedic Medical  
College, Farukhabad.

Article Received on  
23 July 2020,

Revised on 13 Aug. 2020,  
Accepted on 03 Sept. 2020,

DOI: 10.20959/wjpr202011-18593

### \*Corresponding Author

Dr. Anju Baberwal

M.S. Scholar, Department of  
Shalya Tantra, Dr.

Sarpapalli Radhakrisnan

Rajasthan Ayurveda

University, Jodhpur.

### ABSTRACT

The main dietary problem is insufficient and improper dietary intake. The purpose of *Ayurveda* is protecting the health of healthy person and maintains the health through nutrition. In the *Sushrut Samhita*, not only contain the surgical knowledge but also given the information related to the food intake method, *Hitakar-Ahitkara ahara* (beneficial and harmful diet), *Pathya-Apathya* (Wholesome and prohibited diet) etc. It should be useful to promote every person for getting a healthy life. In many diseases, diet itself used for healing through *Ayurveda*.

**KEYWORDS:** *Hitkara-Ahitkara ahara, Pathya-Apathya, Proper Diet.*

### INTRODUCTION

As per *Ayurveda* texts, Diet is nutriment plan that suggest for when someone eat and how someone eat to boost their health, keep wellness and prevent from diseases. The human body requires energy for life process and for growth. This energy arises from food. The need of diet is vary according to the sex, age and work. As per *Ayurveda*, diet is an important factor of health. *Ayurveda* describe the important characteristics of diet in terms of quality and quantity.

Purpose of *Ayurveda* in *Sushrut Samhita* is curing the disease of those afflicted by disease and protecting those are healthy. In *Sushrut Samhita vedotpatti Adhyaya* “Association of miseries with human are known as disease (*Vyadhi*)”.

- These are four kinds of *Vyadhi* (Disease):- Exogenous (*Agantu*), Somatic (*Sarira*), Mind (*Manasa*), and Natural (*Svabhavika*). Somatic diseases are those caused by food and drinks which bring about abnormalities in *doshas* (Humors) like *Vata* (characterized by the properties of air, dry, cold, light), *Pitta* (represents metabolism), *Kapha* (watery element) and *shonita* (blood).
- Somatic (*Sarira*) and Mind (*Manasa*) are the abode of diseases. Methods of controlling these diseases are proper administration of purificatory and palliative therapies and use of food and activities.
- *Acharya Sushruta* described as *Ahara* (Diet) is the sustainers of living beings and also the cause for their strength, complexion and vigour. So that *ahara* (Diet) is very important for healthy life.

## OBSERVATION

*Hitakar-Ahitakara Ahara* (Suitable-unsuitable food) in *Sushruta Samhita* described the chapter name “*Hitahitiya Adhyaya*” as reveals by venerable *Dhanvantri*.

- ***Ekanta hitakar ahara* (Absolutely suitable food)**

Substances which are always suitable and accustomed by birth are:- Water, *Ghee* (butter), Milk, Boiled Rice.

- ***Ekanta Ahitakara ahara* (Absolutely unsuitable food)**

Absolutely unsuitable means those which harm the body even though used always- Those which are always unsuitable and performing action like burning, cooking and killing such as fire, alkali, poison etc

- ***Pathyatama ahara* (food materials which are generally best suited to all living beings)**

Cow *Ghee* (butter), *Saindhava* (Rock salt), *Dadima* (Pomegranate), *Amalaka* (Emblica), *Godhuma* (Wheat), *Yava* (Oats).

Varieties of rice- *Raktasali* (Red rice), *Swastika* (Rice harvested in 60 days)

Varieties of millets- *Nivara*, *Kodrava* (Kodo millet) etc.

Kinds of pulses-*Mudga* (Green gram), *Masura* (Red lentil), *Kalaya*(Peas)etc.

Kinds of leafy vegetable- *Jivanti* (*Leptadenia Reticulate*), *Vastuka* (*Chenopodium murale*), *Mandukaparni* (*Centella asiatica*) etc.

• ***Samyoga Viruddha* (Prohibited food in simultaneously)**

Some substances in combination with some others become similar to poison in effect as below

<i>Amala</i> ( <i>Embllica</i> ), Salt, Curd, Germinated grains, <i>Jambu Phala</i> ( <i>Java plum</i> ), Meat and Wine	Should never be consumed along with milk
Meat of animals living in village, marshy land and water	With freshy harvested grains, sprouted grains, honey, milk, jiggery
Honey	With hot water
Production of sugar cane	With fish
<i>Mulak</i> ( <i>Radish</i> )	With honey
All kind of fish	With milk

• ***Viruddha-Ahara* (Antagonistic food)**

These substances which when consumed make for aggravations of the *doshas* (Bodily humor) but not expel them out abnormalities in the *rasa* etc. give rise to diseases. (The disease arise when both *doshas* and *dhatus* become abnormal but not when the *doshas* (Bodily humor) only become abnormal).

1. ***Karma-Viruddha* (Incompatible by processing)**

<i>Ghee</i>	Kept in a bronze vessel for 10 days and more
Honey	With hot substances or in hot seasons
<i>Upodika saka</i> ( <i>Basella alba</i> )	Prepared with paste of <i>tila</i> ( <i>Sesame</i> )
Meat of Birds	Fried in animal fat and added with coconut

2. ***Maan Viruddha* (Incompatible by quantity)**

Honey and Water	Mixed in equal quantity
Honey and <i>Ghee</i> ( <i>Butter</i> )	
Two <i>snehas</i> ( <i>Fat</i> )	Mixed in equal quantity
Honey and Fat	
Fat and Water ( <i>Specially rain water</i> )	

3. ***Rasadhi Viruddha* (Incompatible by tastes)**

Mixture of two tastes Sweet & Sour	<i>Rasa</i> and <i>Virya viruddha</i> (Taste and potency incompatibility)
Sweet and Pungent	<i>Rasa</i> , <i>Virya</i> and <i>Vipaka viruddha</i> (Taste, potency and post digestion effect incompatibility)
Sweet and bitter	<i>Rasa</i> and <i>Vipaka viruddha</i> (Taste and post digestion effect incompatibility)
Sour and Salt	<i>Rasa viruddha</i> (Taste incompatibility)
Salt and Pungent	<i>Rasa</i> and <i>Vipaka viruddha</i> (Taste and post digestion effect incompatibility)

### ***Pathya-Apathya ahara* (Wholesome and Unwholesome diet) in specific diseases**

***Pathya Ahara*** is such diet which has beneficial effect over the body and mind of an individual without causing any adverse effect.

***Apathya Ahara***- Diet which is harmful to physical and mental wellbeing.

#### **1. Renal colic**

***Pathya:-*** *Kulatha* (Horse gram), *Mudga* (Green gram), *Gokshura* (Tribulus), *Moolak* (Redish), *Papita* (Papaya), *Sahijan* (Moringa), *Yava* (Oats), *Godhoom* (Wheat), *Adraka* (Ginger), *Varuna Patra* (*Crataeva nuavala*) etc.

***Apathya:-*** Tomato, Green leafy vegetables, Cold drinks, Salty junk foods and calcium containing foods.

#### **2. Intestinal Obstruction**

***Pathya:-*** Old rice, *Moong* (Green gram), *Masoor* (Red lentil), *Bathua* (Goosefoot), *Sahijan* (Moringa), *Hingu* (*Ferula asafoetida*), *Ghrit* (Butter), *Papita* (Papaya), *Kela* (Banana), *Adraka* (Ginger), *Munakka* (Raisins) etc.

***Apathya:-*** *Besan* (Gram flour), *Maida* (Rice flour), *Katahal* (Jack fruit), *Bhindi* (Lady finger), *Dahi* (Curd) etc.

#### **3. Acute Enteritis**

***Pathya:-*** *Kachha Kela* (Raw banana), *Goolar* (sycamore), *Tometo*, Ginger, *Lahsun* (Garlic), *Hingu* (*Ferula asafoetida*), *Bilva* (Bael fruit), *Amalki* (*Emblica*), *Jeera* (Cumin), *Takra* (Butter milk), *Aja Ksheer* (Goat milk) etc.

***Apathya:-*** *Urad* (Black gram), *Sem* (Beans), *Matar* (Peas), *Iksurasa* (Sugercane), *Kheera* (Cucumber), *Katahal* (Jack fruit), *Dahi* (Curd), *Besan* (Gram flour) etc.

#### **4. Acute Haemorrhage**

***Pathya:-*** Old rice, *Moong* (Green gram), *Masoor* (Red lentil), *Bhindi* (Lady finger), *Ghrit* (Butter), *Dhoodh* (Milk), *Anar* (Pomegranate), *Munakka* (Raisins), *Nariyal* (Coconut), *Bathua* (Goosefoot).

***Apathya:-*** *Kulatha* (Horse gram), *Lahsun* (Garlic), *Urad* (Black gram), *Sem* (Beans), *Madhya* (Wine).

## 5. Rectal Prolapse

**Pathya:-** Grains of *Shali* & *Shashtika* (rice), *Godhuma* (wheat), *Ghritha* (Melted butter), *Nimba Yusha* (soup of neem), *Patola Yusha*.

**Apathya:-** *Urad* (Black gram) *Besan* (Gram flour), *Maida* (Rice flour), *Katahal* (Jack fruit), *Bhindi* (Lady finger).

## DISCUSSION

*Ayurveda* gives a holistic approach in health management. It specifies the importance of food in the management of any disease. As per *Ayurveda* many diseases arise due to improper diet and unwholesome food habits. So that the concept of *Pathya-Apathya* introduced by the various Acharyas for healing from disease through proper food intake. As per *Pathya-Apathya* concept if an individual intake wholesome food then there is no need of medicine. But the concept of *Pathya-Apathya* is varying as per individual to individual and also other factors like age, sex, psychological conditions and patient habits etc. So considering and apply the dietary plan as per suggestion given by the physician.

## CONCLUSION

Human body requires a balance diet to produce energy for body growth, repairs and maintenance. A balance diet contains different types of food to meet out the body requirements. In *Ayurveda* if a person intake proper diet, there is no need of medication in normal circumstances. According to *Acharya Sushruta*, intake of food is easily digestible, energetic, warm, and soft should be taken in adequate quantity when one is hungry. Healthy food intake in proper quantity provides good health, strength and improves the body immunity to protect from many diseases. Wholesome and healthy diet nourishes the body, mind and inner soul and prevent from many diseases. However, in this topic some further discussion required to promote healthy life style for everyone in near future.

## REFERENCES

1. Prof. Shrikantha Murthy K.R., *Sushrut Samhita*, Chaukhambha Orientalia, Varanasi.
2. Kay Chikitsa. In: Reprint: Prof. Ajay Kumar Sharma, Varanasi: Chaukhambha Publishers, 2013; 3: 634, 657, 667.
3. Sushruta. In: *Sushruts Samhita*, Sutra sthana, adhyaya 20. Reprint. Kaviraja Ambika dutt shashtri., editor, Varanasi: Chaukhambha Sanskrit Sansthan, 2014; 106.

4. Agnivesha. Charaka samhita. Commentary by Chakrapanidatta. Hindi commentary by kashinath shastry. Varanasi: Chaukambha Bharati Akadami, 2015. Sutra sthana, 25th chapter, verse 45.
5. Sushruta, Annapaan Vidhi Adhyay, Sushruta Samhita with Nibandh Sangrah & Nyay Chandrika Commentary, translator Keval Krishna Thakral, Ist edition, Chaukhambha Orientalia, Varanasi, 2014; I: 544.