

A REVIEW ARTICLE ON PATHYA– APATHYA KALPANA

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ABSTRACT

Diet plays a key role to sustain the life and balanced diet is very essential for maintaining good health. Currently, diet and nutrition in itself has become an elaborate and organized specialty. In modern perspective, only components of diet are taken into consideration, while the *Ayurvedic* approach is quite distinct. It additionally deals with various other aspects like combination of food article, their quantity, method of preparation, their emotional effect, nature of consumer along with environmental considerations. *Pathya* and *Apathya Ahara* (dietary consideration) is an important component of every prescription in *Ayurveda* therapy. Sometimes, *Pathya– Apathya* (dietary management) is itself a complete treatment. All drugs and diet which dislodge the various *Doshas* but do not expel them out of the

body are to be regarded as unwholesome or *Apathya*. The *Apathya* or unwholesomeness or otherwise of drugs (*Dravya*) depends upon various other extraneous condition like dose, quantity, time etc. Judging from the various conditioning factors, even the most tasteful object might turn out to be unwholesome or vice versa.

KEYWORDS: *Pathya, Apathya, Diet, Dosha, kalpana.*

INTRODUCTION

Prevention is better than cure.^[1] *Ayurveda*, one of the authentic science, deals elaborately on *Pathya -Apathya*, its importance in the prevention of the disease, elimination of *Doshas* and bringing harmony within the body. In this marvelous science of life, the prevention of illness and health promotion, *Pathya* and *Apathya* plays a major role.

The *Ahar-vihar* which does not adversely affect the body and mind are regarded as wholesome, those which adversely affect them are considered to be unwholesome. The body includes *Dhatus*, *Dosha* as well as their channels. The purpose of intake of wholesome diets etc. is to maintain normal health and alleviate the various diseases.

Ayurvedic literatures support this view by saying that a healthy body and mind depends upon the healthy food.^[2] hence, the food we take should be wholesome. The wholesomeness in the intake of food is explained while dealing with *Dinacharya*^[3] (daily regimen), *Ritucharya*^[4] (season regimen) etc.

As it is essential to take into account the psychological aspect of the treatment, the determination of wholesomeness also includes personal liking of the patients. That is to say, a given diet or drug will not be effective if it is taken unwillingly by the individual person, it will more effective only when the individual has a feeling that by taking it he will be able to maintain his normal health.

In *Ayurvedic* texts, *Nidana*^[5] or the etiological factors are described in accordance with *Ahara*, *Vihara*, *Oushada* etc. the principle aspect of treatment is *Nidana Parivarajana*.^[6] All those etiological factors are considered as *Apathya*.^[7] Hence the etiological factors of all the diseases are regarded as *Apathya*.^[8]

Nirukti

पथ्यं त्रि० पथि साधु दिगा० यत् इनो लोपः । १ मार्गसाधौ पथोऽनपेतः यत् । २ हिते चिकित्सादौ ३ हितकारकारकभोज्यद्रव्यभेदे । Vachaspatyam^[9]

पथ्यं पथोऽनपेतं यद्यच्चोक्तं मनसः प्रियम् यच्चाप्रियमपथ्यं च नियतं तन्न लक्षयेत्॥ Ch. Su. 25/45.

The *Aahar-vihar* which is beneficial and nutritional to the body and also gives the happiness to the mind is known as *Pathya* and opposite to that is known as *Apathya*.^[10]

In M. Monier-Williams (page 582): *Pathya* means; belonging to way, Suitable Fit, Proper, and Wholesome.^[11]

(A). 1- Foods indicated for healthy person

2- Foods contra-indicated for healthy person

(B). *Pathya –Apathya* for diseased Person

A).1.-Foods indicated for healthy person^[12] - *Shashtika, Shali, Mudga, Saindhva, Amalaka*, Rain water, Ghee, Meat of animals dwelling in arid climate and Honey. (Ch.Su.5/12)

2.-Foods contra-indicated for healthy person^[13] – *Vallura* (dried meat) Dry vegetables Lotus rhizomes and Lotus stalk one should never take meat of a diseased animal. (Ch.Su.5/10)

Most Wholesome Dietetic Articles

Categories Best among the Wholesome Ones^[14,15]

तद्यथा- लोहितशालयः शूकधान्यानां पथ्यतमत्वे श्रेष्ठतमा भवन्ति, मुद्गाः शमीधान्यानाम्, आन्तरिक्षमुदकानां, सैन्धवं लवणानां, जीवन्तीशाकं शाकानाम्, ऐण्यं मृगमांसानां, लावः पक्षिणां, गोधा बिलेश्यानां, रोहितो मत्स्यानां, गव्यं सर्पिः सर्पिषां, गोक्षीरं क्षीराणां, तिलतैलं स्थावरजातानां स्नेहानां, वराहवसा आनूपमृगवसानां, चुलुकीवसा मत्स्यवसानां, पाकहंसवसा जलचरविहङ्गवसानां, कुक्कुटवसा विष्किरशकुनिवसानां, अजमेदः शाखादमेदसां, शृङ्गवेरं कन्दानां, मृद्वीका फलानां, शर्करेक्षुविकाराणाम्, इति प्रकृत्यैव हिततमानामाहारविकाराणां प्राधान्यतो द्रव्याणि व्याख्यातानि भवन्ति|| Ch. Su. 25/38

Most unwholesome dietetic articles^[16]

Categories Most unwholesome ones-

अहिततमानप्युपदेक्ष्यामः- यवकाः शूकधान्यानामपथ्यतमत्वेन प्रकृष्टतमा [१] भवन्ति, माषाः शमीधान्यानां, वर्षाणादेयमुदकानाम्, ऊषरं लवणानां, सर्षपशाकं शाकानां, गोमांसं मृगमांसानां, काणकपोतः पक्षिणां, भेको बिलेश्यानां, चिलिचिमो मत्स्यानाम्, आविकं सर्पिः सर्पिषाम्, अविक्षीरं क्षीराणां, कुसुम्भस्नेहः स्थावरस्नेहानां, महिषवसा आनूपमृगवसानां, कुम्भीरवसा मत्स्यवसानां, काकमद्गुवसा जलचरविहङ्गवसानां, चटकवसा विष्किरशकुनिवसानां, हस्तिमेदः शाखादमेदसां, निकुचं फलानाम्, आलुकं कन्दानां, फाणितमिक्षुविकाराणाम्, इति प्रकृत्यैवाहिततमानामाहारविकाराणां प्रकृष्टतमानि द्रव्याणि व्याख्यातानि भवन्ति; - Ch. Su. 25/39

(B). *Pathya apathya* according to ritucharya^[17]

1. Regimen of Winter Season^[18] –

Pathya Apathya - Take the unctuous, sour and salty juices of meat of aquatic and marshy which are fatty. - Avoid food and drink which are light and are liable to vitiate *Vata*.
- The meat of burrow-dwelling animals and *Bharta* prepared of animals of *Prasaha*.
- One should not expose himself to cold wave. - Drinks *Madira* and *Sidhu*, honey - Underfeeding and intake of gruel are also to be avoided. - Take preparations of cow milk, cane juice, fat, oil, new rice, hit water - Massage, application of oil on the head.
- Fomentations of *Jentaka* process - Wear heavy and warm clothes - Excessive sexual intercourse during winter.

2. Regimen of Dewy Season^[19]

Pathya Apathya - Similar to winter season - Avoid taking the cold, light diet and drinks - Cold caused by the cloud, wind, and rains prevail - Avoid taking are possessed of pungent, bitter and astringent taste.

3. Regimen of Spring Season^[20]

Pathya Apathya - At the advent of spring one should habitually resort to exercise, unction, smoking, gargling and collyrium.

- Avoid heavy, unctuous, sour, and sweet diets; - The excretory orifices should be regularly washed with lukewarm water; - Avoid sleep during day time; - *Lepa* his body with *Chandana* and *Aguru*.

- Take food consisting of barley and wheat, meat of *Sharabha*, *Shasha*, *Ena*, *lava* and *Kapinjala*.

4. Regimen of Summer Season^[21]

Pathya Apathya - During the night, after having besmeared the body with *Chandan* paste, one should sleep on the open airy roof of the house which is cooled by the ray of moon.

- One should either drink alcohol in little quantity or should not drink at all and even if one drinks, he should drink along with plenty of water; - During day time one should sleep in an air-cooled place; - Avoid taking diets which are salty, sour, pungent or hot; - One decorated with pearls should be comfortably seated on a chair enjoying fans and the touch of tender hand; - Avoid exercise.

5. Regimen of Rainy Season^[22]

Pathya Apathya - One should generally use honey in preparing diets, drinks and other; - Avoid the taking *Mantha* diluted in excess; - Take such of diets as are conspicuously sour,

salty and unctuous; - Day sleep, Frosts - Drink the *Madhvika* or *Arishta* type of liquor; - Moving in sun, water from river; - It is advisable to rub the body, apply unction, take bath and wear fragrant garlands during the season; - Excessive exercise, Indulgence in sexual intercourse.

6. Regimen of Autumn Season^[23]

Pathya Apathya - In this season sweet, light, cold and bitter foods and drinks which have potentialities to alleviate *Pitta*; - Avoid taking sun bath; - The meats of *Lava*, *Kapinjala*, *Ena*, *Urabhra*, *Sharbha* and *Shasa*, rice, barley and wheat; - *Vasha*, Tail, Meat of aquatic and marshy land animals; - Intake of *Ghruta* prepared with bitter medicines, purgation and bloodletting; - Alkaline salt preparation, Curd, - Avoid the sleep during day time; - Use *Hansodaka*.

(B). *Pathya Apathya* in Diseased Person^[24]

Contraindicated In *Nava Jvara* - During *Nava Jvara* one should be avoid sleep during day time, bath, massage, heavy food, and sexual intercourse, and anger, exposure to wind, exercise and *Kshaya*.

Pathya Ahara in *Jvara*^[25] - *Yavagu*, *Odana*, and *Lajaa* are used of a patient suffering from *Jvara*. *Rakta Shali* etc., along with *Shashtika* type of rice should be used only after they have become *Purana*.

Pathya Ahara In *Raktapitta*^[26] - *Shali*, *Shashatika*, *Nivara*, *Koradusa*, *Prashantika*, *Shyamaka*, *Priyangu*.

Pathya Ahara In *Gulma*^[27] - Old corns and cereals, meat of animals soups, *Kulattha* and *Mudga*. Vegetables dishes prepared of *Pippali*, *Nagara*, *Bilva*, and *Citraka* prepared by adding *Bijapuraka*, *Hingu*, *Amlavetasa*, *Kshara*, *Dadima*, butter milk, oil and *Ghruta*.

Pathya Ahara In *Prameha*^[28] - Barley should constitute the principal ingredient of food of the patient suffering from *Prameha*. Old *Shali* rice cooked and mixed with the soup of *Mudga* etc.

Pathya – Apathya in *Kustha*^[29] Light and wholesome food, Vegetables having bitter taste, Food preparations and medicated *Ghruta* prepared by boiling *Bhallataka*, *Triphala*, and *Nimba*.

Pathya In *Rajayakshma*^[30] - The soup of *Mulaka* and *Kulattha* should be properly prepared. The patient should drink the upper portion of *Varuni* or water boiled with *Panchamula*.

Pathya In *Unmada*^[31] - A Person who abstains from eating meat and drinking alcohol, and takes only wholesome food, who is disciplined and pure, and who has strong will power does not get affected by either endogenous or exogenous type of *Unmada*.

Pathya In *Shvayathu*^[32] - The soup of *Kulattha* along with *Pippali* or the soup of *Mudga* along with *Trikatu* and *Yavakshar* is useful for the patient suffering from *Shvayathu*. Preparations of jaggery, pastries, curd, sesame, slimy food and drinks, sour alcoholic preparations.

Apathya in *Shvayathu*^[33] - Meat of domesticated, aquatic and marshy land inhabiting animals and the meat which is not strength promoting and freshly harvested cereals and pulses.

Pathya In *Udararoga* *apathya* in *Udararoga*^[34] - *Raktashali* Leafy vegetables barley pastries *Mudga* Preparations of sesame seeds Meat of *Jangala* animals and birds, Aquatic meat & meat of marshy land animals; Milk Exercise Cow urine Walking long distance *Asava* Sleep during day time *Arishta* Avoid hot, saline and sour things *Madhu*, *Vidahi* and *Guru Anna*, *Sidhu*. Strictly avoid taking water *Yavagu* Travelling by fast moving vehicles.

Pathya in *Arshas*^[35] - *RaktaShali*, *MahaShali*, *Kalama*, *Langala*, *Sita*, *Sharada* and *Shashtika* type of rice.

Pathya in *Hikka* and *Shvasa*^[36] - Old *Shali*, Old *Shashtika*, Old *Godhum* and *Yava*.

Apathya in *Visarpa*^[37] Food and drinks which are *Vidahi* Sleep during the day time Anger, physical exercise Exposure to hot rays of the sun, fire and strong wind.

Pathya In *Visa*^[38] Food - *Shali*, *Shashtika*, *Koradusa*, *Priyangu*, *Saindhava* Vegetables- *Tanduliyaka*, *Jivanti*, *Vartaka*, and *Kulaka* *Amladravya* - *Amalaki* and *Dadima* *Mansarasa* - *Ena*, *Sikhi*, *Svavit*, *Lava*, *Tittiri*, *Prusat*.

Apathya in *Visha*^[39] - *Viruddhanna*, *Adhyasan*, Anger, Hunger, Fear, Exhaustion and sexual intercourse Avoid sleep during day time.

Pathya In Vrana^[40] - Depending upon the nature of *Vrana* Food and drinks which are not too cold, too heavy Avoid sleeping day time.

Apathya in Vrana^[41] - Avoid such ingredients of food and drinks which are saline, sour, pungent, and hot, *Vidahi*, and heavy. Avoid sexual intercourse.

Pathya In Urustambha^[42] - The patient of *Urustambha* should be constantly given unctuous regimens. So, *Yava*, *Shyamaka* and *Kodrava* along with vegetables cooked with water and oil without adding salt.

Pathya In Vata-Rakta^[43] - Cereals like old barley, wheat, *Nivara* and *Shali* as well as *Shashtika* type of rice, Soup of the meat of *Viskira* and *Pratuda* birds, Soup of *Adhaki*, *Chanaka*, *Mudga*, *Masura*, and *Makustha* added with *Ghruta* in liberal quantity.

DISCUSSION

मनसोऽर्थानुकूल्याद्धि तुष्टिरूर्जा रुचिर्बलम्॥ सुखोपभोगता च स्याद्व्याधेश्चातो बलक्षयः।
(Ch.Ci.30/332)

Therapeutics measures agreeable to the mind and senses promote *Tushti* (mental satisfaction), *Urja* (mental strength) and *Sukhopabhogata* as a results of which the strength of disease gets diminished.^[44]

Pathya Kalpana is basic but most important concept in *Ayurveda* which seems to be practical and must be practiced clinically in today's era. The preparations made by *Samskara* various methods of processing make the diet – more fruitful in terms of health. Importance of understanding “*Pathya Kalpana*” can be seen from the following points - These preparations are made up from minimum & easily available ingredients these are Simple methods of preparation. These are very Cost effective methods. Concept of *Pathya* changes at every moment and with every individual. What is *Pathya* to one person may not be *Pathya* to another person. Even it changes in the same person depending upon various components like – Age-psychological condition- condition of provoked *Dosha*-condition of *Dhatus* condition of raw material- area of the patient-habits of the patient etc. Considering and elaborating the diet plan needs a lot of attention from the physician.

Practically *Pathya Kalpana* is advised as a diet plan, in healthy individuals to let them stay fit, to the patients to keep their channels in a healthy stage and in patients getting treated with *Panchakarma* to help their *Mahasrotas* coming back to normal.

CONCLUSION

Vaidya Lolimbraj in his book "*Vaidya-jeevanam*" has given a very important principal regarding *Pathya* and *Apathya*.^[45]

पथ्ये सति गदार्तस्य किम्भेषजं निषेवणैः। पथ्येऽसति गदार्तस्य किम्भेषजं निषेवणैः॥

Ayurveda has holistic and scientific approach in health management. It emphasizes much more on diet and regimen along with medicines. The diet and regimen which is beneficial to the body and gives the happiness to the mind is known as *Pathya* and opposite to that is known as *Apathya*. Most of the health problems develop due to the faulty eating habits and regimen. *Ayurveda* deals with the *Pathya-vyavastha* (planning of diet- dietetics) in a very scientific way.

The planning of diet mentioned in our classical literature is very rational and based on certain principles. Lot of importance is given to the diet with regard to its processing, quality, quantity and soon. Due consideration is given to the atmosphere, psychological condition, status of health, digestion etc. of the person while dealing with this issue. The diet should also be planned according to the age, season, habitat and the preference of the person.

The proper use of diet not only prevents the diseases but plays major role in the management of the diseases. It is possible if one uses diet considering the *Tridosha*, *Prakriti*, and *Satmya* of person as well as *Panchabhautik* composition of dietary substances. *Pathya* regimen is also discussed in detail in *Ayurveda* which play an important role in prevention as well as cure of different diseases.

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