

A REVIEW ARTICLE ON *PATHYA*– *APATHYA* OF CHARAK SAMHITA

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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 Ayurveda, wholesome diet is described which plays a very important role specifically rather than in modern medicine which emphasizes only on the components in the diet like proteins, carbohydrates, fats etc. Ayurveda additionally deals with various other aspects like combination of food article, their quantity, method of preparation, their emotional effect, nature of consumer including environmental considerations. *Pathya* and *Apathya Ahara* (dietary consideration) is a

significant component of almost each and 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: *Ayurveda, Pathya, Apathya, Diet, Dosha.*

INTRODUCTION

The aims and objectives of Ayurveda are to maintain the well-being of a healthy person and to cure the diseases of the patients.^[1] As evident, the first and foremost aim of Ayurveda i.e.

is preventive in nature rather than curative which is mentioned by *Acharya Charaka* and *Acharya Susruta* both. Hence it is greatly emphasized that “prevention is better than cure” which is relevant even in current times.^[2] *Pathya - Apathya*, has its importance in the prevention of the disease, elimination of *Doshas* and bringing harmony within the body. To preserve health, Ayurveda laid many basic principles like *Ritucharya* (seasonal regime), *Dinacharya* (diurnal regime) etc. but the concept of *Pathya* (wholesome) and *Apathya* (unwholesome) is the peculiarity of Ayurveda. 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*^[3] or the etiological factors are described in accordance with *Ahara*, *Vihara*, *Oushada* etc. the principle aspect of treatment is *NidanaParivarajana*.^[4] All those etiological factors are considered as *Apathya*. Hence the etiological factors of all the diseases are regarded as *Apathya*.^[5]

DEFINATION

पथ्यमपथो नपेत्तम्यद्यच्चचोत्तमम्मनः प्रियम् । यच्चाप्रियमप्यम्बिनयतमतन्नलक्षयेत् ॥[6]

The *Aahar-vihar* which is beneficial and nutritional to the body and also give the happiness to the mind is known as *Pathya* and opposite to that is known as *Apathya*.^[7] The word *Pathya* gets its origin from root word ‘*Patha*’ which literally means a way or channel. The substance or regimen that do not adversely affect the body and mind are regarded as *Pathya* (wholesome); those which adversely affect them are considered to be *Apathya* (unwholesome).^[8] In M. Monier- Williams (582): “पथ्य” means: Belonging to a particular way or Suitable, Fit, Proper or Wholesome. They include:

(A) 1- Foods indicated for healthy person

Shashtika Shali, *Mudga*, *Saindhva*, *Amalaka*, Rain water, *Ghee*, Meat of animals dwelling in aired climate and Honey.^[9]

2- Foods contra-indicated for healthy person

Vallura (dried meat), Dry vegetables, Lotus, rhizomes and Lotus stalk One should never take meat of a diseased animal.^[10]

Synonyms

Pathya-Satmya, *Swasth-hitakara*, *Upshaya*, *Swavasthaparipaalaka*, *HitaAhara*, *Swasthaaurjaskara*, *Sharmakara*, *Dhatua-Avirodhi*, *Sukha-parinaamkara*, *Dhatu-Saamyakara*.^[11]

Apathya-Asatmya, *Swastha-Ahitkara*, *Anupashaya*, *Ahitkara*, *Asukha-Parinaamakara*, *Ashrmakara*, *Dhatu- Asamyakara*.

PATHYA APATHYA ACCORDING TO RITUCHARYA^[12]**1. Regimen of Winter Season^[13]****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 *Bhrta* prepared of animals of *Prasaha*.
- One should not expose himself to cold wave.
- Drinks *Madira* and *Sidhu*, honey
- Under feeding 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^[14]**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^[15]**Pathya Apathya**

- At the advent of spring one should habitually resort to exercise, unction, smoking, gargling
- 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^[16]

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^[17]

Pathya Apathya

- One should generally use honey in preparing diets, drinks and other.
- Avoid the taking *Manthadiluted* 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^[18]

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 *Hanshodaka*.

General Pathya and Apathya

Acharya Charak stated some food articles which should always be consumed by healthy persons. These food articles include *Shashtika* (variety of rice), *Shali* (variety of rice), *Mudga* (*Phaseolus radiatus* Linn.), *Saindhav*, *Amalaka* (*Emblica officinalis* Gaertn.), rain water, *Ghee* (butter), meat of animals dwelling in arid climate and honey.^[19] Similarly, **Acharya Charak** has also mentioned some food articles which should be avoided by healthy persons. Such food articles are *Vallura* (dried meat), dried vegetables, lotus rhizome and stalk and one should never consume meat of diseased animals.^[20]

Importance of Pathya and Apathya

The importance of *Pathya* (wholesome) and *Apathya* (unwholesome) in Ayurveda are often deduced from the very fact that **Acharya Charaka** had detailed *Pathya* (wholesome) as a synonym for treatment.^[21] He stated that when channels of circulation become hard by aggravated and vitiated *Dosha*, *Pathya* (wholesome) helps to soften the *Srotasa* (channels of circulation) and *Dosha* alleviation.^[22] He also elaborately described the concept of *Pathya* (wholesome) and *Apathya* (unwholesome) giving a general list of *Pathya* (wholesome) and *Apathya Dravya* (unwholesome) along with specific *Pathya* (wholesome) and *Apathya Dravya* (unwholesome) for patients and *Sansarjana Karma* (specific food regime) for patients who have undergone *Panchakarma Therapy*.

(B). Pathya Apathya In Diseased Person^[23]

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 Ahar In Jvara^[24]

Yavagu, *Odana*, and *Lajaa* are used of a patient suffering from *Jvara*. *RaktaShali* etc., along with *Shashtika* type of rice should be used only after they have become *Purana*.

***Pathya Ahar In Rakta Pitta*^[25]**

Shali, Shashatika Nivara, Koradusa Prashantika, Shyamaka, Priyangu.

***Pathya Ahar In Gulma*^[26]**

Old corns and cereals, meat of animals soups, *Kulattha* and *Mudga*. Vegetables dishes prepared of *Pippali*, *Naagra*, *Bilva*, and *Citraka* prepared by adding *Bijapuraka*, *Hingu*, *Amlavetasa*, *Khsara*, *Dadima*, butter milk, oil and *Ghruta*.

***Pathya Ahar In Prameha*^[27]**

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*^[28]**

Light and wholesome food. Vegetables having bitter taste. Food preparations and medicated *Ghruta* prepared by boiling *Bhallataka*, *Triphala*, and *Nnimba*.

***Pathya In Rajayakshma*^[29]**

The soup of *Mulaka* and *Kulattha* should be properly prepared. The patient should drink the upper portion of *Varuni* or water boiled with *Ppanchamula*.

***Pathya In Unmada*^[30]**

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*^[31]**

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.

***Apathyain Shvayathu*^[32]**

Meat of domesticated, aquatic and marshy land inhabiting animals and the meat which is not strength promoting. Freshly harvested cereals and pulses.

***Pathya In Udararogaapathyain Udararoga*^[33]**

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 *MadhuVidahi* and *GguruAnnaSidhu* Strictly avoid taking water *Yavagu* Travelling by fast moving vehicles.

***Pathya In Arshas*^[34]**

RaktaShali, *MahaShali* *Kalama*, *Langala*, *Sita Sharada* and *Shashtika* type of rice.

***Pathya In Hikka And Shvasa*^[35]**

Old *Shali* Old *Shashtika* Old *Godhum* and *Yava*.

***Apathya in Visarpa*^[36]**

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*^[37]**

Food- *Shali*, *Shashtika*, *Koradusa*, *Priyangu*, *Saindhava* Vegetables- *Tanduliyaka*, *Jivanti*, *Vartaka*, and *Kulaka Amladravya*- *Amalaki* and *Dadima* *Mansarasa*- *Ena*, *Sikhi*, *Svavit*, *Lava*, *Tittiri*, *Prsat*.

***Apathya in Visha*^[38]**

Viruddhanna, *Adhyasan* Anger, Hunger, Fear, Exhaustion and sexual intercourse Avoid sleep during day time.

***Pathya In Vrana*^[39]**

Depending upon the nature of *Vrana* Food and drinks which are not too cold, too heavy Avoid sleeping day time.

***Apathyain Vrana*^[40]**

Avoid such ingredients of food and drinks which are saline, sour, pungent, hot, *Vidahi*, and heavy. Avoid sexual intercourse.

***Pathya In Urustambha*^[41]**

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*^[42]**

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*, *Chanka*, *Mudga*, *Masura*, and *Makustha* added with *Ghruta* in liberal quantity.

DISCUSSION

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.^[43] *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. So considering and elaborating the diet plan need 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*.^[44]

पथ्येसति गदार्तस्य किमौषध निषेवणैः |

पथ्येसति गदार्तस्य किमौषध निषेवणैः||(vaidyajeevanam)

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 Avery

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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