

**ROLE OF PATHYA-APATHYA IN NEUROPAEDIATRICS – AN
AYURVEDIC PERSPECTIVE****Saini Nikita*¹ and Raturi Kalpana²**¹Asst. Professor, Dept. of Balroga, D. J. Ayurvedic Medical College, Modinagar.²Asst. Professor, Dept. of Swasthavritta, D. J. Ayurvedic Medical College, Modinagar.Article Received on
21 July 2024,Revised on 11 Aug. 2024,
Accepted on 01 Sept. 2024

DOI: 10.20959/wjpr202417-33708

***Corresponding Author****Dr. Saini Nikita**Asst. Professor, Dept. of
Balroga, D. J. Ayurvedic
medical college, Modinagar.**ABSTRACT**

Ayurveda is an age-old practice of ancient Indian medicine methodology. A profuse number of varying neurological disorders are cited throughout the Charaka indriyasthanas in a dispersed manner. The present study attempts to screen various references pertaining to the study of pathya apathya and its role in neurological disorders. The concept of pathya and apathya itself emphasizes the treatment of various disorders. It has been mentioned in the Samhitas that vata dosha plays a crucial role in these disorders and various neurological disorders come under the group of vata vyadhi. Among the tridoshas, the supremacy of vata dosha is explained by Acharyas as vata plays a vital role in various neurological disorders. No medicine is needed if pathya apathya is followed properly and also there is no use of

medicine if pathya-apathya is not followed properly. Various neurological disorders include cerebral palsy, autism, ADHD, epilepsy, dyslexia, etc. and the healing science of Ayurveda with the impact of pathya and apathya for improvement of these disorders becomes more important. Therefore, with the help of this paper, the scientific evaluation of pathya-apathya ahara-vihara mentioned in Ayurvedic literature for neurological disorders in children is discussed in detail.

INTRODUCTION

Ayurveda is the science of life that focuses on diet and lifestyle. To overcome diseases and also to maintain good health are the 2 main prayojana of Ayurveda.^[1] Aahara and vihara are significant parts of human life of which aahar gives a significant mention to pathya-apathya. Pathya-apathya is responsible for preventing illness and promotion of health. In Ayurveda

three Sharirik Doshas (Vat, Pitta, Kapha) and two Mansik Doshas Raja and Tama are described as the basis of all the bodily functions and also for the manifestation of diseases.^[2] Vata dosha controls and stimulates the mind. It is capable of vitalating all other factors and also responsible for many diseases^[3] (Shukla and Tripathi, 2019-iii). In Ayurveda, trayopasthamba consists of aahar, nidra, and brahmacharya amongst aahar stands for balanced diet and is the foremost pillar of Ayurveda.^[4] According to Acharya Kashyapa food is the supreme medicine of the body because food pathya (wholesome diet) and apathya (unwholesome diet) are responsible for happiness and misery.

The food which is not harmful to the strotasas of the body and is also beneficial for the mind, in this way such diet which is beneficial for the body and the mind is called pathya. On the contrary, the diet which is harmful to the strotasas of the body and the mind is called apathy.^[5] That is if a patient consumes a wholesome diet (hitkara ahara vihara) then only medicine will show its effect, on the other hand, one can be healthy if consumes pathya (wholesome diet) with medicine whereas, with an unhealthy diet (unwholesome food), taking medicine is useless.

SPECTRUM OF PATHYA-APATHYA

- Ahara-Vihara
- Dincharya
- Ratricharya
- Rutu sandhicharya
- Balcharya/Vrudhacharya
- Achara Rasayana

IMPORTANCE OF PATHYA-APATHYA IN AYURVEDIC TEXTS

Acharya Charaka mentioned that when channels of circulation become hard by aggravated doshas and pathya helps to soften the strotasa and alleviate vitiated dosha. Acharya Sushruta detail described hitaahitiya adhyaya in sutrasthana. Acharya Kashyapa describes the therapeutic potential of ahara (food) and its preventative health benefits he emphasises that food is the most effective medicine no drugs can match the benefits of food and in a diseased state, only wholesome food can keep a person healthy. Acharya Harita emphasized the importance of pathya apathya by stating that if a person ignores the concept of pathya apathya and consumes apathya illness will never leave the body. According to Yogaratnakara the aetiology of the disease, the drug to be used, the pathya has three important aspects that

should be investigated prior to beginning treatment. Yogaratnakara compares a progressive form of the disease this ankura will be dry and destroyed if it is not nourished by water similarly disease will be destroyed if a patient consumes apathya ahara and vihara. It is been found that the diet along with various pathyas has been a key factor in structuring the evolution of the brain and its cognitive capacities for thousands of years.^[6]

RECOMMENDED AHARA-VIHARA IN DIFFERENT NEUROLOGICAL DISORDERS

A) Dyslexia

Pathya Aahara: old wheat, (purana gehu), red firewood rice (lalahagni chavala), sathi rice, ghrut, mango (amra) mrudu veerya padartha.

Pathya vihara: maximum care, pay attention to the depressed child, moderate exercises especially mental games along with physical games, mental support to a child, imparting patience, ways to increase satva guna, preaching self-knowledge, doing abhyanga, talking bath with sukoshna jala snana, practising sitting sleeping, applying cool sandal paste.

Apathya Aahara: viruddha aahar, ushna aahara, vegetable with bitter taste pre-dominance, palasha seeds, bitter gourd (tikta rasa).

Apathya Vihara: Suppressions of natural urges of sleep (nidra vegavidharana), suppression of natural urges of hunger and thirst.

B) Epilepsy

Pathya aahara: old rice (purana shali), 60 day rice (shashtika shali), wheat (godhuma), green gram soup (mugdha yusha), cows ghee (goghruta), pomegranate (dadima), gooseberry (amalaki), balavacha, coconut filled with milk, dry grapes, amla, bramhni leaf.^[7]

Pathya vihara: snana with sukhoshna jala, abhyanga, soothing music (manmohita karani), rest (vishrama), avoiding excessive stress, family support, positive reinforcement, coping skills for social interaction, achara rasayana.

Apathya aahara: unholy food (apavitra bhojana padartha), meat of fishes, opposite combination of food (viruddha aahara), spicy, hot slow digesting food (tikshna, ushna aahara), all types of patra-shaka, palasha seeds, kundru.

Apathya vihara: jala avagahana, anger (krodha), fear (bhaya) suppression of hunger, sleep and thirst (kshudha, nidra, trushna vegdharana).

C) Cerebral palsy

Pathya aahara: panchmula siddha dugdha, citrus food, pomegranate, meat juices (mansarasa), ghee, gruel.

Pathya vihara: natural sleep at night, bath with koshnajala, pravara, nirvata place, taila ghruta mardana, bonfire (atapa sevana), mrudu shaiyya, steam (swedana).

Apathya aahara: cold food (shita aahara), less quantity of food (alpa ahara), excessive consumption of tikta katu ahara, fasting in excess (kshudhanigrahana).

Apathya vihara: exposure to excessive cold

D) Autism

Pathya ahara: food should be given to children which is light, delicious, nutritious, vegetable patola, shalishashtika (60-day rice), moonga, brahmi, kushmanda, kapittha, grapes, milk, ghee.

Pathya vihara: pay attention with maximum care, good sleep, good parenting, soothing music, methods to incorporate satva guna, yoga-bhramari pranayama, do follow achara rasayana.

Apathya ahara: food with pungent, vidahi, abhisyandi qualities, eating meat, consumption of tikta rasa.

Apathya vihara: suppression of urges, excessive atapa sevan, care must be taken not to disturb the mind, pungent odour (tikshna gandha).

E) ADHD

Pathya ahara: ghee (ghruta), oil, fat marrow (tail, vasa, majja)⁸, flavoured water (swadu jal), new sesame (naya tila), wheat, one-year-old shali rice, sathi dhanya, kulthi gruel, dried grapes (manuka), coconut milk.

Pathya vihar: good sleep, exercise, stress-free environment, adapting social skills.

Apathya ahara: opposite combination of food (viruddha ahara), dry meat (shushka mansa), bitter juices, and drinking contaminated water.

Apathya vihara: anxiety, suppression of natural urges, coldwater (shita ahara), excessive consumption of tikta-katu rasa.^[9]

PERSPECTIVES AND RECOMMENDATIONS

Hence, the role of pathya apathya is significant in various neurological disorders in children like dyslexia, cerebral palsy, autism, ADHD, epilepsy, etc. Soothing therapy in children with autism defects may improve motor planning, coordination and communication skills. It may

facilitate learning and provide an emotional experience. Consumption of Brahmi in cerebral disorders may enhance memory, and recalling capacity, and delay cognitive decline.^[10]

Sleeping for proper hours is necessary however not getting enough sleep drains mental abilities. It is rightly said that consumption of ghee enhances mental and physical well-being and also since time immemorial it the part of satvik bhojana that helps to annihilate the side effects of sickness from the body.^[11]

Likewise, parenting is the process of supporting and promoting a child's physical, emotional, mental, and social development. Quality of instructions, cognitive stimulation, physical care, parent-child synchrony, sensitivity, and positive responsiveness are dimensions of parenting and are interrelated with the child's cognitive development. Mainly, research focuses on increasing parental support and responsibility to develop children's cognitive abilities, thus providing sensitive care giving effects on children's cognitive development.^[12]

On the other hand, the use of yoga among children may assist their development, increase their well-being, reduce everyday stress, and mitigate emotional and behavioural problems, aside from being a supplement to improve focus and attention. The evidence of yoga practice among children indicates improved benefits in concentration, stress alleviation, self-awareness, consciousness, self-regulation, behavioural and emotional maturity, and self-confidence in everyday life. There are also some proofs that yoga has worked as an adjunct to the medical treatment of mental illness with positive effects.^[13]

A study from the USA showed that massage therapy reduced spasticity and arm hypertonic muscle tone and improved fine and gross motor functioning in children with cerebral palsy (CP). Several studies have reported that massage leads to enhanced alertness, as shown by increased cognitive scores in preschool children.^[14]

CONCLUSION

Pathya-apathya concept is most important in neurological disorders. Treatment of neurological disorders in children along with pathya-apathya has a beneficial role in management. Pathya-apathya needs to be followed to boost the treatment of neurological disorders. More research should be focused on pathya-apathya concept of Ayurveda to generate evidence in the treatment of neurological disorders to explore the exclusive concept of Ayurveda.

CONFLICTS OF INTEREST

The author(s) declare(s) no conflicts of interest.

DECLARATION

The contents of this paper are published after receiving a signed copyright agreement from the corresponding author declaring that the contents of this paper are original. In case of any dispute related to the originality of the contents, editors, reviewers and publisher will remain neutral.

REFERENCES

1. Shukla V, Tripathi R (2019). Charaka Samhita, Chaukhamba Sanskrit Pratishthan, Delhi. Vol. 1, Sutrasthan chapter 30 verse 26.
2. Shukla V, Tripathi R (2019). Charaka Samhita, Chaukhamba Sanskrit Pratishthan, Delhi. Vol. 1, Sutrasthan chapter 1 verse 57.
3. Shukla V, Tripathi R (2019). Charaka Samhita, Chaukhamba Sanskrit Pratishthan, Delhi. Vol. 1, Sutrasthan chapter 12 verse 3.
4. Shukla V, Tripathi R (2019). Charaka Samhita, Chaukhamba Sanskrit Pratishthan, Delhi. Vol. 1, Sutrasthan chapter 11 verse 35.
5. Shukla V, Tripathi R (2019). Charaka Samhita, Chaukhamba Sanskrit Pratishthan, Delhi. Vol. 1, Sutrasthan chapter 25 verse 45.
6. Rathi R, Rathi B. Application of Ayurvedic Principles in Prevention and Management of Behavioural Problems in Children. International Journal of Ayurvedic Medicine, 2021; 11(4): 636–643. <https://doi.org/10.47552/ijam.v11i4.1661>
7. Shukla V, Tripathi R (2019). Charaka Samhita, Chaukhamba Sanskrit Pratishthan, Delhi. Vol. 2, Chikitsasthan Vatvyadhichikitsa, Chapter 28 Verse 75, 77.
8. Shukla V, Tripathi R (2019). Charaka Samhita, Chaukhamba Sanskrit Pratishthan, Delhi. Vol. 2, Chikitsasthan Unmadchikitsadhyay, Page 247.
9. Shukla V, Tripathi R (2019). Charaka Samhita, Chaukhamba Sanskrit Pratishthan, Delhi. Vol. 2, Chikitsasthan Vatvyadhichikitsa, Chapter 28 Verse 15-17.
10. Shastri AD. Baishjyarnavali, 14th ed. Apasmar chikitsa. Chaukhamba Sanskrit Sansthan, Varanasi, 2001.
11. Shukla V, Tripathi R. Charaka Samhita, Chaukhamba Sanskrit Pratishthan, Delhi. Vol. 1, Sutrasthan chapter 27 verse 232-233, 2019.

12. Lanjekar PD, Joshi SH, Lanjekar PD, Wagh V. The effect of parenting and the parent-child relationship on a child's cognitive development: a literature review. *Cureus*, 2022; 14(10): e30574. <https://doi.org/10.7759/cureus.30574>
13. Hagen I, Nayar US. Yoga for children and young people's mental health and well-being: research review and reflections on the mental health potentials of Yoga. *Frontiers in Psychiatry*, 2014; 5: 35. <https://doi.org/10.3389/fpsy.2014.00035>.
14. Shailaja U, Rao PN, Debnath P, Adhikari A. Exploratory study on the Ayurvedic therapeutic management of cerebral palsy in children at a tertiary care hospital of Karnataka, India. *Journal of Traditional and Complementary Medicine*, 2014; 4(1): 49– 55. <https://doi.org/10.4103/2225-4110.124345>