

ROLE OF PATHYA APATHYA IN THE MADHUMEH (DIABETES MILLITUS): A REVIEW

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ABSTRACT

According to the World Health Organization, diabetes affects one billion people worldwide. *Ayurveda* takes a holistic approach to health management. According to *Ayurveda*, most diseases are caused by improper eating habits, so it approaches the diet plan in a highly scientific manner. *Ayurveda*, emphasizes food as both a causal factor (*Apathya*) and a therapeutic factor (*Pathya*) in disease management. Before prescribing a diet for any disease, it is essential to understand the process of pathogenesis. *Prameha* is considered as *Santarpanajanya Vikara* that is of three types i.e., *Vataj*, *Pittaj* and *Kaphaja*. There are 20 different types of *Prameha* in *Ayurveda*. *Madhumeha* (DM-2) is one type of these *Madhumeha* mentioned under the heading of *Vataj Prameha* that is closely correlated to diabetes mellitus. *Prameha* is one of such disorder in which *Pathya-Apathya* affect its morbidity.

Both poorer and higher socioeconomic levels have significant incidence rates of *Madhumeha* the disease is diabetes in both under certain conditions. Understanding *Pathya* and *Apathya* is crucial from *Kriyakala*'s perspective and aids in the breakdown of a specific sickness, namely *Samprapti Vighatana*.

KEYWORDS: *Ayurvedic* Concepts of Diet and Nutrition, *Pathya*, *apathya*, *madhumeha*.

INTRODUCTION

Ayurveda is a science with two fundamental principles: *Swasthya Swasthraksham* (protecting the health of healthy individuals) and *Aturasya Vikaprasham* (curing the diseases of the sick).^[1] To achieve the first goal, various *Ayurvedic* texts, such as *Dinacharya* (day to day routine), *Ritucharya* (seasonal routine), Dietary Regimen (dietary practices), *Sadvrit* (good habits), etc., have dedicated sections. Furthermore, to achieve the second goal, a comprehensive description of various diseases is provided. However, one thing common to both sections is a detailed description of the diet (healthy and unhealthy) for that particular context. A famous verse from an ancient *Ayurvedic* text explains the importance of diet (*pathya*) and *apathya* (unhealthy) in the treatment of various diseases. According to this, when a patient follows the diet, there is no need for medicines, as the diet alone is sufficient to manage the disease. But conversely, when the patient does not follow the diet, medication is not necessary, because without adherence to the diet and avoiding the *apathya*, medication alone cannot completely cure the disease. Therefore, *Ayurveda* prescribes avoiding *apathya* (harmful to the body) and following the *pathya* (beneficial to the body).

When we consider lifestyle disorders, the importance of diet and *apathya* becomes even more essential in their management. *Prameha* is one such disease, described under the category of lifestyle disorders. In *Ayurveda samhita* describe *Madhumeha* is a *Vataj* type of the *Prameha*.^[2] In *Ayurveda*, *Nidana* (etiological factors) of *Madhumeha* include excessive intake of unctuous, heavy, and delicious foods; large quantities of new cereals and fresh wine consumption; a sedentary lifestyle with no physical or mental exercise and no bio-purification of the body.

AAHARAJ AND VIHARAJA NIDAN

- *Asyasukham*-interest in sedentary habits.
- *Swapanasukham* - pleasure of sleep.
- *Dadhini* - different arrangement of curd.
- *Gramya*, *audaka*, *anoop rasa* soups of meat of domesticated and aquatic animals belonging to marshy land.
- *Payansi* - various dairy products.
- *Navannapanam* freshly harvested food articles, freshly prepared drinks.

- *Guda vaikritam* various preparations of jaggrey.

Types of *Prameha*

Prameha is classified into two categories

(1) *Satarpan-janya* (caused by overnutrition and a sedentary lifestyle) – Patients suffering from this type of *prameha* are always obese.

(2) *Apatarpan-janya* (caused by undernutrition and an overactive lifestyle) – Patients suffering from this type of *prameha* are always thin.^[3]

PATHOGENESIS

Samshanaka-janyaprameh is caused by the contamination of either *kapha* or bile; while *apatarpana-janyaprameh* can be caused by the contamination of *vata* or *pitta dosha*. *Apatarpan* always occurs when bile is contaminated due to its rough, hot, and sharp qualities. However, when the causative elements are soft, the If the nature is *Ushna*, the contamination of *Pitta* can lead to *satarpana*. After contamination, these *doshas* reach the specific tissue element whose *nadis* are already distorted. Once a specific *dosha* reaches the contaminated *nadi*, it takes root there and affects the local tissue mass, causing disease. For the onset of *prameha*, two types of tissue elements are necessarily affected: *Manasa* (muscle tissue) and *Med* (fat tissue). The *Mamsavahasrota* (*nadis* containing muscle tissue) gets contaminated by excessive consumption of *nadi*-blocking substances, heavy and bulky meals, and daytime sleep. While the *Medovahasrota* (*nadis* containing fat tissue) gets affected by lack of physical exercise, daytime sleep, and excessive consumption of fatty foods and alcoholic beverages. Thus, two factors always contribute to pathogenesis: the *dosha* factors, as well as the factors that contaminate the *Asrota* (*nadis*), and chanting.

In a person suffering from *prameha*, the body contains excessive amounts of contaminated *manasa* and *meda*, as well as *kleda* (a specific type of fluid with a thick consistency). The above description makes it clear that the dissolution of the pathogenesis requires treatment of both factors, namely, the contaminated tissues and the *doshas* (one or more). Of these, *meda*, *manasa*, *kleda*, and *kapha dosha* can be treated with similar treatments because they share many similar properties, making *kaphajaprameha* treatable. *Pittajaprameha* is only malleable (*yapy*) because therapies designed to treat contaminated body tissues are incompatible, and *pitta* is incurable due to its *doshas*. *Vatikaprameha* causes complications due to incompatibility with treatments and the aggressive nature of *vata*.^[4]

Treatment Principles

The treatment of *prameha* (the person suffering from *prameha*) depends on the type of *prameha*. Patients in the latter category, i.e., those suffering from *apatarpan-janya prameha*, should be given *brinhan* (weight gain therapy); while those already obese should be treated with *apatarpan* therapy (depletion therapy). *Apatarpan* therapy includes both *samshanaka* (elimination therapy) and *sanshamana* (alleviation therapy). This treatment principle is very easy to understand because both body conditions, i.e., lean and obese, can be easily diagnosed and treatment can be planned accordingly.^[5]

PATHYA AAHARA (WHOLESOME DIET)

1. Grains-*Yava* (Barley), *Kodrava* (kodo millet), *Sanva*, *Neevaraka* are advised for the diseased. All these are of *rooksha* (dry) nature.

Importance of *Yava* in *Prameha vyadhi*

Yava (barley) has prime importance in the *Pathya* of *Prameha* in all the *Ayurveda* classics. It is mentioned that the diet of *Pramehi* should consist of *Yava* predominantly in the forms of *Satu* (Glumous), chapati etc. *Yava* is the annual cereal grain crop that is consumed as a major food and as a feed for animals. It is considered as fourth most important crop in the world after wheat, maize and rice.

- ❖ *Prameha* patient should take various edible preparations of *Yava* mixed with honey like *Mantha*, *Churna*, *Odana* etc. Along with water the Roasted *Yava* powder should be mixed and taken for 1 month which cures *Prameha*. Powder of *Yava* should be kept overnight in *Triphala kashaya* and should be taken next day morning along with purana *Modhu* (*Madhu* which is 12 months old should be used preferably). Roasted *Yava* cures all types of *Prameha*,
- ❖ *Yavaudana* (cooked barley) without adding any unctuous article
- ❖ Barley can be soaked separately with each of decoctions prescribed for the treatment *Prameha*.
- ❖ Barley can be mixed with equal proportion of wheat and can be used in various food forms.^[6]

2. Pulses-*Kulthi* (horse gram), *Chana* (brown chickpeas), *Masoor* (red lentils), *Moong* (Petite yellow lentils); *Arhar* (split pigeon peas) can be consumed by the patient suffering from *Prameha* without adding any unctuous article. All these pulses are of *rooksha* nature.

3. Vegetables -*Patola*, *Kaarvellak* (bitter gourd) and other vegetables having bitter taste can be consumed. Brinjal in form of baingan-bharta/mashed egg plants) can be used as its watery part is lost when it is fire roasted. It can be interpreted from the fact that *Ayurveda* does not allow to take water-rich food items in *Prameha*.

4. Oil-Only mustard oil or flaxseed oil can be used for cooking purpose. Both of them are having *ushna*, *teekshna* and *srotoshodhaka* properties.

5. Meat-A special and unique indication is found regarding this in *Sushruta Samhita*. The roasted meat of those animals and birds is indicated who have minimal fat on their body and also who produce less urine than normal. It should be cooked without adding any unctuous article. This description provides a clear picture regarding the consumption of *rookshaaahara* (dry foods) in *Prameha*.

6. Beverages- The patient suffering from *prameha* should drink *sarodaka* (water boiled with the heart- wood of *khadira* etc.), *kushodaka* (water boiled with *kusha*), *madhudaka* (water mixed with honey), *triphala rasa* (juice or decoction of *triphala*) or *sidhu* (a type of wine) which is properly fermented or *madhvika* (another type of wine) which is of superior quality and is prepared after fermenting for a long time.

Table No. 1: AAHARAJ PATHYA IN MADHUMEHA.

ANNAPANA VARGA	AAHAR DRAVYA
SHOOKDHANYA	<i>Yava</i> (barley-Nivar, kangu), <i>Shashtika</i> and <i>Shali</i> (Bown rice), <i>Kulatha</i> , <i>Mukundaka</i> , <i>Kalma Kodrava</i> (Kodo Millets), <i>Bajra</i> (Mület), <i>Chana</i> .
SHAMIDHANYA	<i>Mudga</i> (green gram), <i>Kulattha</i> (horse gram), Pigeon Pea, <i>Laja</i>
MANSA-VARGA	<i>Janghal Mansa</i> (Tittira, Barhi, Daksha), <i>Kapot</i> (pigeon), <i>Shashak</i> (Rabbit)
SHAKA	<i>Pattura</i> , <i>Musakarni</i> , and <i>Arka</i> , <i>Guduchi</i> , <i>Triphala</i> , <i>Kapittha</i> , <i>Jambu</i> , <i>Kaseru</i> , <i>Kamala Kanda</i> , <i>Kamal Utpal</i>
PHALA	<i>Sobhanjana</i> , <i>Patola</i> , <i>Karavellaka</i> , <i>karkota</i> plam fruit, <i>Vyaghri</i> . <i>Udumbara</i> garlic pearls, <i>Katli</i> , <i>Amla</i> (<i>Emblica Officinalis</i>), <i>kharajura</i> , <i>Trikatu</i> , <i>Tindika phala</i> , <i>Khadira</i> , <i>Kalinga</i> ,
HARITA-VARGA	<i>Rasona</i> (<i>Allium sativum</i>), <i>Haridra</i> ,
MADHYA-VARGA	old <i>Sura</i> (old liquor)
JALA VARGA	<i>Endra Jal</i> , <i>Ushna Jal</i>
KRITANNA-VARGA	<i>Peya</i> , <i>Yusha</i>
AAHAROPYOGI-VARGA	<i>Taila</i> (Mustard oil or Linseed oil).

APATHYA AAHARA (UNWHOLESOME FOOD)

The intake of following should be avoided

- Newly harvested pulses like *harenu* (*Pisum sativum* Linn.) and *masha* (*Phaseolus radiates* Linn.) Newly harvested food articles.
- Vegetables, (*Sesamum indicum* Linn.) oil, cakes of tila, pastries, payasa (milk-based pudding), *krisara* (gruel prepared of tila, rice, and black gram), *vilepi* (a type of thick gruel), and sugarcane-based food preparations.
- Milk and its preparations like curd and ghee.
- Preparations of jaggery.
- Dry fruits.
- New wine, immature curd (curd which is mostly liquid and sweet).
- Various dietary regimen that produces excess *kapha*, fat, and urine.
- *Aasava*, as *asava* is solely a liquid preparation and for the treatment of *Prameha* it is necessary to minimize the intake of *drava* (liquid). Even consumption of cold water is also not praised. The idea of *siddha jal* (medicated water) is given in various texts to alter the properties of water.)
- Water rich fruits.
- Lemon juice, fruits juices and shakesi.

Table No 2: APATHYA AAHAR IN MADHUMEHA ROGA.

ANNAPANA VARGA	AAHAR DRAVYA
<i>SHOOKDHANYA</i>	<i>Nutan Ivanak, Yavak. Uddalak, Mahayrih, Naishadha, Itkat. Mukund Pramodak</i>
<i>SHAMIDHANYA</i>	Nutan Pea, Urad dal, Arhar, Chana
<i>MANSA-VARGA</i>	<i>Aanup, Aotak Varga</i>
<i>SHAKA-VARGA</i>	Excessive quantity
<i>MADHYA-VARGA</i>	<i>Nav Madya</i>
<i>JALA-VARGA</i>	Rain river water, <i>samudr jal</i> , sea water,
<i>GORAS-VARGA</i>	<i>Dugdha, Dadhi, Mastu</i> , Excessive Ghee
<i>KRITANNA-VARGA</i>	<i>Til-pinyaka, Pishtana, Krishara, Vilepi</i>
<i>IKSHU VARGA</i>	<i>Sarkura, Gur, raab, Mishri. Ikshu Vikar</i>

DISCUSSION AND CONCLUSION

Pathya and *Apathya* have a central role in the management of *Madhumeha*. The majority of the *pathya* in *Madhumeha* possesses *Kaphavatahara Tikta. Kasaya, Katu, Rasa Usma Veerva. Laghu, Ruksha Guna*, and *Katu Vipaka* properties. As a result, *Usna Veerya* and *Tikta Kashaya Rasa* contribute to the normalization of *Jathragni* and *Dhatwagni's* functions, and enhance

tissue metabolism (*dhatu-paripaka*). While *Pathya* acts as an adjuvant therapy improving metabolic control, *Apathya* acts as a root cause of disease manifestation and progression. Therefore, *Pathya-Apathya palana* is not just dietary advice but a therapeutic principle in *Ayurveda* for the holistic management of *Madhumeha*.

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