

A REVIEW ARTICLE OF PATHYA APATHYA IN AYURVEDA

Pandey Nilima^{1*}, Singh Balendra², Chandravanshi Kavita³ and Parhi Piyush Ranjan⁴^{1,3,4}MS Scholar, Department of Shalya Tantra, GAC Raipur, C.G. India.²Professor and HOD, Department of Shalya Tantra, GAC Raipur, C.G. India.Article Received on
29 March 2024,Revised on 19 April 2024,
Accepted on 09 May 2024

DOI: 10.20959/wjpr202410-32421



*Corresponding Author

Dr. Pandey Nilima

MS Scholar, Department of
Shalya Tantra, GAC Raipur,
C.G. India.

ABSTRACT

Ayurveda plays a crucial role not only in curing the diseases but preventing them too. Prevention is better than cure, it is rightly justified by following the pathya apathy regimen as described in Ayurveda. Diet plays a major role to lead a healthy disease free life. Due to sedentary life styles and advancement of industrialization mankind have become more sensitive to diseases such as diabetes, hypertension, cancer, ischemic heart disease, cerebro vascular accidents varicose veins and many more. The main aim of Ayurveda as described by various acharyas is to maintain the health of a healthy person and to cure the diseases of the patients. In order to maintain the health of the patients Ayurveda describes the dos and donts regime in different seasons i.e. ritucharya, dincharya, ratricharya, concept of

virudh ahara. The concept of pathya apathy is the peculiarity of ayurveda in maintaining the health as well as curing the disease too.

KEYWORDS: Pathya, Apathya, Ayurveda, Ahara.

INTRODUCTION

Ayurveda is a life science which emphasizes on leading a healthy life by maintaining the equilibrium between the Dhatus^[1] which is possible by following the regime of pathya ahara and vihara. Diet plays a major role in physical and mental well being. In some stages of vyadhis following pathya and avoiding apathya is sufficient in curing disease. Ahara is considered as Mahabhesaja (Best medicine) by Acharya Kashyap.^[2] Acharya Bhela considered ahara as Maha ausadh. Acharya Lolimbajra stated that if a patient consumes wholesome diet then there is no need of medicines, and if a patient continuously takes unwholesome diet then also there is no need of medicines indicating the superiority of

wholesome diet over medicines.^[3] According to Ayurveda equilibrium between Dosha, Dhātu, Mala is responsible for healthy wellbeing. Pathya Ahara plays a major role in maintaining this equilibrium. Pathya ahara (Samsarjan karma) is used after panchkarma in order to attain the normal functioning of Annavaha srotasa and Purishwaha srotasa. Bhesaja, Pathya ahara and vihar plays a major role in constituting the physical and mental health.

AIMS AND OBJECTIVES

1. To explore the various Pathya and Apathya described in Ayurveda.
2. To explore the need of concept of Pathya and Apathya.
3. To explore the importance of Pathya and Apathya.

METHODS AND MATERIALS

All of the literature on Pathya (Righteousness), Apathya (Non-righteousness) in terms of Ahara, vihar and mansika entities was gathered from several ayurvedic classical textbooks. Scientific sources like Pubmed, Google scholar were used to look up the most current publications regarding pathya and apathy regimen.

Nirukti

Pathya is derived from the root word Patha meaning a way or channel.

Definition^[4]

Pathya is described as a substance or regime which suits one's mind and is beneficial for the body thus pathya can be considered as a wholesome regime emphasizing healthy mind with a healthy body.

Synonyms^[5]

Pathya

Satmya, Swasthahitakara, Upshaya, Hita Ahara, Swastha urjaskara, Swastha Paripalaka, Dhātu avirodhi, Sukhapharinamkara, Dhatusamyakara.

Apathya

Asatmya, Swasthya ahitkara, Anupshaya, Ahitkara, Asukh Parinamkara, Dhātu Asamyakara.

Ahara matra^[6]

Acharya Charaka stated that we should take diet in a proper quantity. Quantity of food depends upon the strength of digestive fire. Quantity of food consumed which gets digested at a proper time without creating any disturbances in the normalcy of.

Need of pathya

Pathya is that which brings the vitiated doshas to normality and apathya are those which causes vitiation and abnormalities in the Doshas. Due to sedentary life style one may develop various diseases as explained by Acharya Charaka under Santarpana janya vyadhi such as diabetes, urticaria, urinary disorders, itching, anemia, amaj diseases, persevering skin diseases, and many more.^[7] Following pathya ahara and vihara can be beneficial in curing this diseases. Acharya Charaka has mentioned when channels of circulation becomes hard and doshas are aggravated Pathya helps to soften the srotasa and alleviate the vitiated doshas.

Ritu anusara pathya apathy^[8]

Ritu	Pathya	Apathya
Hemant	Snigdha, amla, lavana rasayukta ahara, madira, seedhu, madhu, naveen chawal ka bhat, dugdha padartha, usna jala, taila malish, snigdha ubtana dhup sevana, striprasang, ushna garbhagriha.	Vatavardhak ahara, prabala vayu pravaha, alpahara, sattv sevana.
Shishir	Same as Hemanta	Katu, tikta, kasaya rasa, vatavardhak, laghu and sheetala annapana.
Vasant	Panchakarma, gehu, jau ka aata, seedhu, madhvika paan, vyayam, ubtana, anjana, means of birds like bater, teetar.	Guru, amla, madhura, snigdha, diwasayana.
Grishm	Sheetagraha sayana, ghrita, dugdha purana Sali chawal, jangala pashu mansa etc.	Lavana, amla, katu, usna, vyayama.
Varsha	Amla, lavana rasa pradhana, snigdha bhojana, jau, gehu prayoga.	Udmantha, diwasayana, avasyaya, nadijala, vyayam, aatap, vyavaya.
Sharad	Madhura, laghu, sheeta veerya, tikta ghrita pana, raktmokshana.	Aatapa, vasa, taila avasyaya, audaka, anup mansa, kshara, dadhi, diwasayana, pragvata.

Acharya charaka described the following pathya for the following diseases

Jwara^[9,10]

Acharya Charaka –Yavagu, odana, laja, are useful for the patients suffering from jwara, raktashali and shastikshali type of rices are advised to be given in puran jwara.

Rakta pitta^[11]

Shali, shastika, Nivara, Prashantika, Shyamaka, Priyangu.

Gulma-Old corns, cereals, meat, soups, mudga, kulatha. Vegetables dishes prepared by pipalli, naagra, bilva, chitraka by adding bijapuraka hingu, amlavetasa, kshara, dadima, butter milk, oil and ghee.^[12]

Prameha-Barley (Yava) should constitute the principle ingredient of food of the patient suffering from prameha. Old shali rice cooked and mixed with the soup of mudga etc.^[13]

Kustha- Light, wholesome diet, vegetables having bitter taste, food preparations and medicated ghrita prepared by boiling Bhallataka, triphala, nimb.^[14]

Rajyakshma- The soup of Mulaka and kulattha should be properly prepared. The patient should drink the upper portion of Varuni or water boiled with Panchmula.^[15]

Unmada- A person who abstains from eating 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.^[16]

Shvayathu- The soup of Kulattha along with Pippali or the soup of mudga along with trikatu and yavshara is useful for the patient suffering from shvayathu. Preparations of jaggery, pastries, curd, sesame, slimy food and drinks, sour alcoholic preparations should be avoided in patients with Shvayathu.^[17,18]

Udara roga- Raktashali, leafy vegetables, barley pastries, mudga, preparations of sesame seeds, Jangal mansa, meat of marshy land animals and aquatic animals, milk, cow urine, exercise, walking long distances.^[19]

Arshas- Raktashali, mahashali, kalama, langala, sita, sharada, shastika type of rice.^[20]

Hikka and Swasha- Old shali, old shastika, old godhum, yava.^[21]

Visarpa- Yava, godhum, Shali chawal, Satmya ahara are considered to be pathya.^[22]

Visha- Shali shastika, Koradusha, priyangu, saindhava, vegetables like tanduliyaka, jivanti, vartaka, kulaka, amla dravya like amalaki, dadima, maans rasa of ena, sikhi, lawa, tittara.^[23]

Apathya in visha- Virrudhanna, adhyasana, anger, hunger, fear, exhaustion, sexual intercourse, sleep during day time.^[24]

Vrana- Depending upon the nature of vrana, food and drinks which are not too cold, heavy. Avoid sleeping day time.^[25]

Apathya in vrana- Avoid food and drinks which are saline, sour, pungent, hot, vidahi, heavy. Avoid sexual intercourse.^[26]

Urustambha- The patient should be given unctuous regimens like yava, shyamaka, kodrava and vegetables cooked with water and oil without adding salt.^[27]

Vatarakta- Cereals like old barley, wheat, nivara, shali as well as shastika type of rice. Soup of the meat of vishikara and pratuda birds. Soup of adhaki, chanaka, mudga, masura and makostha added with ghrita in liberal quantity.^[28]

DISCUSSION

Pathya and apathya regimen follows a crucial role in maintaining the health of an individual. Majority of diseases occurs due to following the faulty and unwholesome diet. Pathya is very useful in our day to day life we can live a disease and stress free life by following various pathyas as the ingredients are commonly available, are very cheap so affordable by each and every person. Pathya can varies from one person to other even it may differ in the same individual depending upon their age, habits, condition of doshas, dhātu and psychological conditions.

Practically pathya kalpana is advised as a diet plan in healthy individual to let them stay fit. To the patients to keep their channels in a healthy stage and in patients getting treated with panchkarma to help their mahasrotasa coming back to normal.

CONCLUSION

The diet that is good for the mind and body is called pathya and which adversely affects the mind and body is called apathy. The planning of diet mentioned in our classical literature is

very rational and based on certain principles. The proper use of diet not only prevents the disease but also helps to manage the disease. If a diet is taken by considering the tridosha, satmya, prakriti of person and panchbhautik composition of substances a person will always stay healthy.

REFERENCES

1. Agnivesha, Charaka, Dridhabala, Charaka Samhita, Sutrasthana, edited by Pt. Kashinath Shastri, reprint edition Chaukambha Bharati Academy, Varanasi, 2001; 27: 1-53.
2. Kashyapa, Amlapitta Chikitsaadhyaaya, editor Prof P. V. Tiwari, Kashyapa Samhita, first edition, Varanasi Chaukambha Vishwabharti, Varanasi, 2010; 286: 1.
3. Vaidya Lolimbajra, Prathmo vilasa, Vaidya Jeevana, editor Priyavrata Sharma, Chaukambha Surbharti Prakashan, Varanasi, 2013; 1.
4. Agnivesha, Charaka, Dridhabala, Charaka Samhita, Sutrasthana, edited by Pt. Kashinath Shastri, reprint edition Chaukambha Bharati Academy, Varanasi, 2001; 478: 25-45.
5. Commentary by Chakrapani, Yajjapurushiya Adhyaya, Sutra Sthan, Charaka Samhita with Chakrapani Teeka, edited by Yadavji Trikrum ji, Chaukambha Surbharti Prakashan, Varanasi, 2014; 1: 133.
6. Agnivesha, Charaka, Dridhabala, Charaka Samhita, Sutrasthana, edited by Pt. Kashinath Shastri, reprint edition Chaukambha Bharati Academy, Varanasi, 2001; 103: 5-4.
7. Agnivesha, Charaka, Dridhabala, Charaka Samhita, Sutrasthana, edited by Pt. Kashinath Shastri, reprint edition Chaukambha Bharati Academy, Varanasi, 2001; 436, 23: 5-7.
8. Agnivesha, Charaka, Dridhabala, Charaka Samhita, Sutrasthana, edited by Pt. Kashinath Shastri, reprint edition Chaukambha Bharati Academy, Varanasi, 2001; 6: 11-48, 140-146.
9. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 130: 3-138.
10. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 144: 3-178.
11. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 184: 4-36.

12. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 224: 5-166.
13. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 236: 6, 20-21.
14. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 262: 7, 82-83.
15. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 288: 8-68.
16. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 327: 9-96.
17. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 368, 12: 62-63.
18. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 12: 20-358.
19. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 399: 13, 97-98.
20. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 432: 14-95.
21. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 523: 17-100.
22. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 608: 21-115.

23. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 664, 23: 224-227.
24. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 664: 23-228.
25. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 712: 25-98.
26. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, 2012; 712: 25-97.
27. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, Adhyaya, 2012; 769, 27: 26-27.
28. Agnivesha, Charaka, Dridabala, Charaka Samhita, Chikitsasthana, edited by Pt. Kashinath Shastri, reprint edition, Chaukambha Bharati Academy, Varanasi, 2012; 827, 29: 50-51.