

PATHYA AND APATHYA IN PREVENTION OF DISEASE- A REVIEW

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Article Received on
09 Dec. 2018,
Revised on 29 Dec. 2018,
Accepted on 19 Jan. 2019
DOI: 10.20959/wjpr20192-14158

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ABSTRACT

Ayurveda is a science that gives equal emphasis to diet and lifestyle. The ways to overcome the disease and also maintenance of good health are the two main *Proyojan* of *Ayurveda*. In prevention of disease *Ayurveda* focuses on lifestyle management through *Dinacharya* (day regimen), *Ritucharya* (seasonal regimen), *Ahara viddhi* (diet rules), *Sadavritta* (code of conducts) etc. Diet is considered as most basic cause of life. Not only diet but also method of food intake has an important role in the continuity of healthy life. But in today's era due to irregular job or business schedule people take meal at irregular time and in irregular quantity. Irregular time of food pattern disturbs the normal digestive pattern which adhered to daily activity. Ultimately leading to lifestyle associated diseases. As per *Ayurveda* most of the ailments develop due to faulty eating habits. So, it is important time to create awareness among the general population to adopt the *Pathya* and avoid *Apathya*.

KEYWORDS: *Pathya, Apathya, Ayurveda, Ahara, Proyojan.*

INTRODUCTION

In present era, people have very bad nutritional habits, especially with the fast widespread of fast food culture particularly between young people which they continue to carry on the same eating habits in their adulthood. These type of lifestyle results in burden of so many lifestyle associated disorders. The main factors contributing to lifestyle diseases mainly include

irregular food habits, sedentary work and stress. One of the major disorders which are at alarming rate are obesity, diabetes, depression, back pain, cervical pain, computer vision syndrome, headache, disturb stomach. According to WHO among 57 million global deaths in 2008, 63% were due to non-communicable disease like cardiovascular, cancers and respiratory diseases. Every year roughly 5.8 million Indians die from heart and lung diseases, stroke, cancer and diabetes. In other words, in India risks dying from non-communicable disease before they reach the age of 70. Therefore it can be said that non-communicable diseases are prone to kill more people than communicable diseases worldwide.

So, it is need of hour to prevent the prevalence of the lifestyle diseases one must adopt healthy eating habits. A growing body of scientific evidence has demonstrated that lifestyle intervention is essential component in treatment of chronic diseases that can be effective as medication but without risks and unwanted side effects. A renowned scholar, “Lolimbaraja”, in his book “Vaidyajeevan”, endorse this view by saying that when individual follows a proper diet, why does he need medicine? When an individual does not follow proper diet, what is the use of medicine?.^[1] This shows the importance of Pathya in management of diseases. So, it is important to lead a healthy life by taking care of the rules for proper life style in terms of Pathya- Apathya.

Pathya in different classical texts

The word *Pathya* derives its origin from word *Patha* which literally means a way or channel. *Pathya* literally means belonging to the way, suitable, fit or proper, wholesome.

- In *Shabdakalpadrumam* it is said that *Pathya* is beneficial for patients while *Apathya* harms them.
- *Charaka* had stated *Pathya* (wholesome) as a synonym for treatment. *Ahara* and *Vihara* which is not harmful to the body and body channels is called as *Pathya*.^[2] *Charaka* 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, *Charaka* had elaborately described the concept of *Pathya* (wholesome) and *Apathya* (unwholesome). *Charaka* had also given equal importance to *Pathya Vihar* (wholesome routine) along with *Pathya Aahar* (wholesome food) for maintenance of health. *Sansarjana Karma* (specific food regime) for patients who have undergone *Panchkarma* Therapy.^[3]
- *Sushruta* had specifically written a chapter named *Hita-Ahitiya Aadhyay* in *Sutra Sthan*.

- *Kashyap* stated that food is the best medicine.^[4] No drug can match the benefits of food in diseased state. Only wholesome food can keep a person healthy.
- *Sharangdhara* explains about some *Kalpana* like *Manda*, *Peya*, *Vilepi*, *Yavagu*^[5] etc. These *Kalpanas* are generally used in different diseases according to state of disease and capacity to digest the food in that disease. It also helps to maintain proper *Agni* (digestive fire) so as to digest food properly and give needed nutrition to tissues of body. It will also help to avoid formation of *Ama* which is often triggered when *Agni* (digestive fire) becomes low.
- According to *Bhavaprakasha* taking ginger and salt before food is always good and it enhances *Agni* (digestive fire).^[6]
- In *Yogaratanakara*, it is said that for the treatment of diseases etiology, drug treatment and *Pathya* (wholesome) are three important factors which should be studied thoroughly before starting the treatment. *Yogaratanakara* uses the metaphor of *Ankura* (seedling) for progressive form of disease. This *Ankura* (seedling) will dry and be destroyed if it is not nourished by water; similarly disease will be destroyed if a patient does not consume *Apathya Ahara* (unwholesome food).^[7]

Pathya not only advocates intake of wholesome food but also it directs to follow a certain regimen to fasten the process of recovery from the diseased state. The food characteristics and properties will change according to seasons, person and diseases hence *Pathya* also changes accordingly.

- ***Pathya* and *Apathya* according to seasons**^[8]

Regimen of winter season

<i>Pathya</i>	<i>Apathya</i>
<i>Haritaki</i> with <i>Guda</i>	Avoid food and drink which are light and are liable to vitiate <i>Vata</i> .
Drink <i>Madira</i> and <i>Shidhu</i> , honey Take the unctuous, sour and salty juices of meat of aquatic and marshy which are fatty.	One should not expose himself to cold wave.
Take preparation of cow milk, cane juice, fat, new rice, <i>Tila</i> ,	
Massage, application of oil on the head	
Fomentation of <i>Jentaka</i> process	
Wear heavy and warm clothes	

Regimen of dewy season

<i>Pathya</i>	<i>Apathya</i>
<i>Haritaki</i> with <i>Pippali</i>	Avoid taking the cold, light, diet and drinks
<i>Mung daal</i> , dry fruits, carrot, peanuts, <i>Guda</i>	Avoid taking are possessed of pungent, bitter and astringent taste

Regimen of spring season

<i>Pathya</i>	<i>Apathya</i>
<i>Haritaki</i> with honey	Avoid heavy, unctuous, sour and sweet dishes.
At the event of spring one should habitually resort to exercise	Avoid sleep during day time.
Take food consisting of barley and wheat	Avoid ice creams, <i>Dahi</i>
<i>Lepa</i> body with <i>Chandana</i> and <i>Aguru</i> .	

Regimen of summer season

<i>Pathya</i>	<i>Apathya</i>
<i>Haritaki</i> with <i>Guda</i>	Avoid exercise
Coconut water, salad	Avoid taking diets which are Salty, sour, pungent or hot
During day time one should sleep in an air-cooled place.	

Regimen of rainy season

<i>Pathya</i>	<i>Apathya</i>
<i>Haritaki</i> with <i>lavana</i>	Avoid the taking mantha diluted in excess
One should generally use honey in preparing diets, drinks and other.	Avoid moving in sun, water from river
Take such of diet are conspicuously sour, salty and unctuous.	Excessive exercise, indulgence in sexual intercourse

Regimen of autumn season

<i>Pathya</i>	<i>Apathya</i>
Intake of <i>Ghruta</i> prepared with bitter medicines, purgation and bloodletting.	Avoid taking sun bath
Use <i>Hanshodaka</i>	Alkaline salt preparation, curd
Rice, barley and wheat	Avoid the sleep during day time.

- ***Pathya- Apathya* in healthy person^[9]**

Foods indicated for healthy person	Foods contraindicated for healthy person
<i>Shashtika shali</i>	<i>Vallura</i> (dried meat)
<i>Mudga</i>	Dry vegetables
<i>Saindhva</i>	Lotus rhizomes and lotus stalk
<i>Amalaka</i>	One should never take meat of a diseased animal
Rain water	
Cow's Ghee and milk	
<i>Tila taila</i>	
Ginger	
Grapes	
<i>Rohita matsya</i>	

Pathya Vihara for healthy person

- *Brahmcharya*
- *Nivatashyan*
- *Ushnodaka Snana*
- *NishaSwapana*
- *Vyaayaama*
- *Vegavidhaarna*

- ***Pathya according to disease***
- According to *Acharya Charaka* in *Prameha*, the person who do regular intake of *Mudga* and *Amalka* will never be suffered from *Prameha*, *kustha*, *shwetra* and *kaphaja mutrakriccha*. If disease occurs then resolve in few days with regular intake of *Mudga* and *Amalki*.
- According to *Acharya Sushruta* in *Prameha Chikitsa*, mention that *Prameha rogi* should walk 100 *Yojana* in a day, beside this one should take *Gomutra*, *Shamaka*, *Nivaar*, *Amalka* and *Kapitha* in regular diet.

CONCLUSION

Ayurveda is the only science which gives more importance on prevention of diseases and maintenance of health rather than treating any diseases. *Ayurvedic* lifestyle promotes physical, mental as well as social health and ultimately leads to symptomatic improvement with quality of life. This objective can be attained by using a properly managed diet regimen according to the condition of *Doshas* and type of the disease. *Pathya* not only advocates intake of wholesome food but also it directs to allow certain regimen to speed up the process of recovery from the diseased state. *Pathya Aahara* and *Vihara* are also the neglected part that may be advised in healthy person too. Now days, doctors are more focusing on the long list of medicine for management and preventive aspect of disease. Being a *Ayurveda Acharya* more emphasis should be given in following *Ritu achrya*, *Dincharya*, *Swasthvrita*, *Pathya Aahar* and *Vihara* not only in diseased person but also in healthy persons too. The exact *Pathya-Apathya* for a particular person should be decided after analyzing *Prakriti* (body nature), *Kalpana* (prepartation), *Kaal* (time of intake of food), *Matra* (quantity) etc. In this way healthier eating hgabits and method of preparation may help to lower the risk for many health problems. As we know prevention is better than cure. So, it is need of hour to lead a healthy life one must take care of rules for proper lifestyle in terms of *Pathya and Apathya*.

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