

A REVIEW ON IMPORTANCE OF *PATHYA* AND *APATHYA* IN THE PRESENT ERA

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ABSTRACT

The aim of Ayurveda is to maintain the health of a healthy person so that no diseases should manifest and if any disease occurs then treat it. To achieve this aim *Acharyas* had described various *Pathya* and *Apathya sanklapana* in various chapters such as *Dinacharya* (diurnal regime), *ratricharya*, *Ritucharya* (seasonal regime), *sadvritta*, *vegadharana*, *Adharaniyavegas*, *Trividhanimita*, *Panchakarma* and *Rasayana* etc. Three important factors while dealing with the health and disease comprise first drug and therapies (*Oushadha*), secondly Diet (*Ahara*) and lastly practices (*Vihara*). Ayurveda also includes *ahara* as one among the tripods giving the first and foremost place to *Ahara*. *Pathya* (or a proper diet) is defined as the *ahara* which is congenial to

the tissues of the body and relished by the person healthy, maintenance of normal body functions leads to proper functioning of the organs, nourishes the mind and intellect, prevents disease and at the same time corrects the irregularities that may occur in the body. *Apathya* (improper diet) is not good for health as it retard body tissues growth, increase chances of occurrence disease. If person continues to take *Apathya ahara* then disease may occur in a healthy individual also. Hence this study is focused on importance on *Pathya* and *Apathya* in health and diseased condition.

KEYWORDS: Ayurveda, *Pathya*, *Apathaya*.

INTRODUCTION

Maintain the health of healthy person (prevention of disease) and cure the disease of the patients is an aim of Ayurveda. To maintain the health, Ayurveda laid many basic principles like diurnal regime(*Dinacharya*), conduct for the night (*Ratricharya*), seasonal

regime (*Ritucharya*), personal and social hygiene (*Sadvritta*), Nutrition and dietetics (*pathya*), Suppressible and non – suppressible urges (*Vega dharana*), Control of negative emotions (*Adharaniyavegas*), Avoidance of unwise courses (*Trividhanimitta*), Periodical biological cleaning (*Panchakarma*) and Restorative remedies (*Rasayana*) etc.

The *dravya* are of two types i.e. *ahariyadravya* and *oushadiyadravya*. But our more focus is on *ahariyadravya* because that is what we consume daily. In the modern era cooking allows far less time than ancient days. Instead, convenience food has become much more popular, with people reaching for convenience foods and microwave meals several times a week. A convenience because it allowed people to eat fruit and veg out of season and provided them with easy – to – prepare meat and fish. Many people in the modern world don't make time for food and believe that they're always too busy. In these days, cooking has become almost a hobby rather than a necessity, with many people not knowing a wooden spoon from a spatula. Growing a lot of their own vegetables and shopping daily for groceries due to lack of refrigeration.

SYNONYMS

Pathya

Satmya, Swasthitakara, Upshaya, Swavasthaparipaalaka, Hita ahara, Swasthaaujaskara, Sharmakara, Dhatua vridhi, Sukhaparinaamkara, DhatuSaamyakara.

Apathya

Asatmya, Swastha ahitkara, Anupashaya, Ahitkara, Asukhaparinaamakara, Ashrmakara, Dhatuasamyakara.

AIM: A review on importance of *Pathya-Apathya* in the present Era.

OBJECTIVE

- 1) Study of *Pathyasankalpana*.
- 2) Study of importance of *Pathya* and *Apathya* in the present Era.

Material and Method: For this study Ayurvedic literature collected from classical text of Ayurveda.

IMPORTANCE OF *PATHYA* & *APATHYA*

The *Pathya* (Dos) and *Apathya* (Don'ts) include both material substances and specific regimes but in general these words had been particularly used for food articles in the texts of Ayurveda.

Charak had stated that wholesome food is one of the causes for the growth and wellbeing of human being while unwholesome food is the root of all diseases. *Charak* had counted food first in the series of three supporting pillars of life along with sleep and controlled sexual activity. *Aacharya Sushrut* had further supported the fact by stating that food is the cause of vitality, strength, complexion and *Oja*.

The importance of *Pathya*(wholesome)and *Apathya*(unwholesome) in Ayurveda can be deduced from the fact that *Aacharya Charak* had stated *Pathya*(wholesome) as a synonym for treatment. *Aacharya Charak* stated that when channels of circulation become hard by aggravated and vitiated *dosha*, *Pathya*(wholesome) helps to soften the *Strotas* (channels of circulation) and *Dosha alleviation*.

Aacharya Charak had also given equal importance to *PathyaVihar* (wholesome routine) along with *PathyaAahar*(wholesome food) for maintenance of health. As *Charak* has stated that in conditions of *Chinta*(anxiety), *Shoka*(sorrow), *Krodha* (anger), *DukhaShaiya*(uncomfortable bed) and *Ratrijagarana*(insomnia), even the small amount of *PathyaAhara*(wholesome food) is not digested, thus have given equal importance to both *Pathya Ahara* and *Vihara*

Ayurvedic principles of *Pathya* and *Apathya* is advised as per patient's –

Desha – habitat

Dosha – dominant Dosha that is causing disease.

Bala – strength of the patient

Kala – current season and also duration of illness.

Prakruti – natural body type of the person

Satwa – tolerance capacity of the patient

Vyadhi – diet related to specific disease.

Oushadha – diet based on nature of medicines. Eg: Hot water along with ghee or oil based medicines.

General Pathya and Apathya

Aacharya Charak indicated some food articles which should always be consumed by healthy persons. These food articles include *Shashtika* (variety of rice), *Shali* (variety of rice), *Mudga* (*Phaseolusradiatus* Linn.), *Saindhav*, *Amalaki* (*Embllicaofficinalis* Gaertn.), rain water, Ghee (butter), meat of animals dwelling in arid climate and honey. Similarly, *Aacharya Charak* had also indicated 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.

<i>Varga</i>	<i>Pathya</i>	<i>Apathya</i>
<i>ShukaDhanya</i>	<i>Raktashali, Shastika and types of Shastika, Godhuma, Yava</i>	<i>Yavaka</i>
<i>ShamiDhanya</i>	<i>Mudga, Masura, Mangalya, Chanaka, Aadhaki,</i>	<i>Masha</i>
<i>Mansa Varga</i>	<i>Ajameda, Ena (antelope), Godha (inguana), RohitMatshya, Chuluki (Gangetic dolphin), VasaJangala Mansa etc.</i>	<i>Gomansa, Kankapotamansa (young dove), frog, Chilchim fish, Kumbhir (crocodile) fat, Kakamudga (water fall) fat, Chataka (sparrow) fat</i>
<i>ShakaVarga</i>	<i>Vastuka, Patha, Sunishnaka, Jeevanti, Tanduliyaka, Mandukaparni, Kushmanda, Patola KakmacRajakshawaka, Nadi, Shigru</i>	<i>SarshapaShaka, KusumbhaShaaka etc.</i>
<i>PhalaVarga</i>	<i>Dadima, Aamlaki, Haritaki, Vibhitaki, Mridvika, Kharjur</i>	<i>Nikucha (Atrocarpuslakoocha)</i>
<i>HaritaVarga</i>	<i>Sringawera, Baal moolak, Sursa, Haridra, Dhanyaka, Yavani, Methika</i>	<i>MadyaVargaPuranaMadya, Madhwika, Matravata Pana JalaEindraJala, ShritaSheetajala, Kalushita (unclean) Jala</i>
<i>Gorasavarga</i>	<i>Godugdha, Ajadugdha, MahishaDugdha, Goghrita, Takra, Navneeta.</i>	<i>Avi (sheep) Dugdha, Aavika (Sheep) Ghrita</i>
<i>IkshuVarga</i>	<i>Guda, Sharkara, MadhuPhanita (treacle)</i>	<i>KritannaVargaManda, Peya, krishara, Audana, Yusha, SaktuAharayoginaVarga Tail, Vasa, Hingu, Pippali, SaindhavaLavana</i>
<i>KritannaVarga</i>	<i>Manda, Peya, krishara, Audana, Yusha, Saktu</i>	
<i>AharayoginaVarga</i>	<i>Tail, Vasa, Hingu, Pippali, Saindhavalavana</i>	
<i>Vihara</i>	<i>Brahmcharya, Nivatashyana, Ushnodakasnana, NishaSwapana, Vyaayaama, Vegavidhaarna, MaatraavataAsana, Kaalabhojana, Avhyanaga, Bhojanamjeerne.</i>	

Practical Application of Concept of *Pathya-Apathya*

Quantity of food: one should take food in (proper) quantity. This quantity of food depends on the power of digestion. Whatever quantity of food taken gets digested in time without disturbing the normalcy should be regarded as the measure of (proper) quantity.

Aacharyas say that what *Ahara* is *Pathya* for daily purpose. Also which *ahara* is not for continuous use and also totally *Apathyaahara* has been prescribed. As *ahara* and which related *Pathyas* are *aharavidhiyatane*, *ashtavidhahara*, *aharavrudhikar bhava*, *aharavarg* and also the *charakaachrya* has speciality the best one and only one medicine in specific disease there is called *agrya*.

Pathya- Apathya in a particular season: *Aacharya* had described specific *Pathya-Apathya* for every season. The practice of *Pathya-Apathya* as per season will improve overall health e.g. in the winter season following as *Pathya* - one should use the unctuous, sour and salted juice of the meat of dominantly fatty aquatic and marshy animals also meat of burrow-dwelling and *prasaha* (who eat by snatching) types of animals. After these person should drink wine, vinegar and honey. As *vihar* one should use massage, anointing, head oil, heated chamber, sun, heated rooms above and underground. During cold season, one should use carriages, beds and seats well- covered and spread over with heavy sheets made of wool, silk, skin, hair-braids and variegated blankets. *Apathya* during winter season – one should avoid pungent, bitter, astringent, light, cold and food and drink which increases *vata*.

Pathya- Irrespective of disease condition: These *PathyaAhara* are described specific to a particular disease condition. According to *Bhavaprakasha* taking ginger and salt before food is always good and it enhances *Agni*(digestive fire). Taste, clears tongue and throat. *Aacharya Charaka* and *Aacharya Vagbhata* also describe some *regularly* consumable food articles. *Raktashali*, *Mudga*, Rain water, *Saindhava* (rock salt), *Jivanti*, *meat of Aina*, *Godha*, *RohitaMatsya*, *goghrita*, *Godugdha*, *TilaTaila*, ginger, grapes, pomegranate and sugar are considered as most conducive among food articles.

Pathya- for specific disease condition: Disease specific *Pathya* (wholesome diet/ foods to be consumed) and *Apathya* (unwholesome diet/ foods to be avoided) are explained in various classical texts like *Charaka Samhita*, *Sushruta Samhita*, *Ashtangahridaya* etc. but there are detailed descriptions about them in other texts like *Sharangdhara Samhita*, *PathyapathyaVibodhika*, *Bhaishajyaratnavali* etc. e.g.

Madhumeha (Diabetes mellitus)

Aharyavarga	Pathya	Apathya
Cereals	Barley, special variety of grain (<i>sanvaka, kodrava</i>), wheat	Freshly harvested grains, rice
Pulses	Green gram (<i>mudga</i>), <i>kulattha</i> , pigeon pea (<i>arahara</i>), <i>alasi</i> , chickpea (<i>cana</i>)	Black gram (<i>udida</i>)
Fruits and vegetables	<i>Patola</i> , bitter gourd (<i>karavellaka</i>), <i>amalaki</i> , <i>haridra</i> , <i>kapittha</i> , black pepper	
Others	Honey, betel nut, rock salt	Milk, curd, butter milk, clarified butter, oil, jaggery, alcohol, sugarcane products, betel, eating before digestion of previous food, incompatible food
Life style	Walking, playing, physical exercise, bathing	Day sleeping, sudation, smoking, suppression of natural urges, therapeutic blood letting, riding

Other Sandhivata (Osteoarthritis)

Item *Pathya* *Apathya* Cereals Wheat, rice Special variety of rice (*kodrava, sanvaka*) Pulses Black gram (*udada*), *kulattha* Peas (*matar*), chickpea (*cana*), pigeon pea (*arahara*), green gram (*mudga*) Fruits & vegetables *Patola, shigru*, brinjal, garlic, pomegranate, mango, *phalasa*, lemon, jujube plum (*badara, bera*), grapes Bitter gourd (*karavellaka*), lotus stem Other Clarified butter, oil, sesame, milk, coconut water, sour vinegar (*kanji*), tamarind (*imali*) *Jambu*, betel nut.

DISCUSSION

In Ayurveda ingredients of specific preparation, their indication and contraindication are mentioned on to basis of which *Pathyas* prescribed to patient. Agni the digestive capacity of patient and properties of food is taken into consideration. Where as in modern dietetics food is categorized into carbohydrate, protein and fat and total calorie quotient is taken into consideration. But ability to digest changes from person to person and disease to disease. Also in Ayurveda age, sex, place, habit, season, status of person are taken into consideration so Ayurvedic physician advice *Pathya* which is compare of six taste thus balancing the *panchabhautika* constituent of body.

CONCLUSION

The *Pathyakalpana* helps in both healthy as well as diseased state. It makes food healthy. Digestive capacity of patient is equal important. *Ahariyadravyas* can be used for treatment. It

provides all nutritive values as food is sadarasayukta. So *pathya* should be included in diet regime of patient.

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