



Importance Of Pathya & Apathya According To Ayurveda With Reference To Present Era

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ABSTRACT:

Diseases are caused due to incompatibility between the person and the aahara, vihara and kala (season) he enjoys. Therefore to alleviate the diseases or the doshas Pathya and Apathyas are advocated by Ayurveda (do's and don'ts). These should be planned accordingly to the individual person and with reference to Aahara, Vihara (daily routine work), kala and the manas or satwa of the particular person. This planning should be based upon the amshamsha kalpana of the disease based on the dosha, dooshya, kala and satwa.

Key words : Pathya, Apathya, dosha, dooshya, kala, satwa, aahara, vihara.

INDRODUCTION

Pathya is defined as something which is conducive with some other thing or a reference item or substance. Apathya is defined as a relation between one substance and the other which is non conducive. Pathya fortifies or synergistic effect or does not change the effect of the other whereas Apathya hinders or antagonist the effect of the other. Therefore Pathya and Apathya are relation between two substances or matter or subjects at an appropriate time or at a given time because there may be variation. According to or with reference to time Pathya can become Apathya or vice versa for a patient or with reference to swathaya i.e., the relation cannot be fixed at all times but change with different times or as per the reference time or referred time. For example day sleep which is apathy in sthoulyam madhumeha and kapha roga, during rainy and winter seasons becomes Pathya during summer (Ruthu charya, karshya, dhatu ksheena etc. Similarly Madya (alcohol) is Apathya in general but in Madathya it becomes Pathya as vipareethardhaka chikitsa.¹

NIRUKTHI

पथ्यं पथोऽनपेत्तं यद्यच्चोक्तं मनसः प्रियम् यच्चाप्रियमपथ्यं च नियतं तन्न लक्षयेत्॥४५॥

The dietary articles and activities that do not adversely affect the body systems and are liked by the mind are regarded as *pathya* (wholesome). Likewise, dietary articles and activities that adversely affect the body system and are disliked by the mind are regarded as *Apathya* (Unwholesome).

Ayurveda defines patya and Apathya is a relation with disease or pathology of the body or mind that is shareerika and manasika i.e. both physical and psychological ailments. Charaka defines Pathyam as something which does not affect the metabolism and also which is liked by the manas. Chakradhatta in the Ayurveda Deepika also mentions that which is conducive to both mind and body is Pathyam and has mentioned with relation to the concerned diseases. Charaka has also mentioned Pathyam as one of the synonym for Chikitsa.²

TYPES OF PATYA IN RELATED TO PRESENT ERA

Whereas Sivadasasena in PathyApathya Vinishchana and Yogaratnakara, Lolambaraja has dwelt the topic of Pathya and Apathya individually or as separate entity. Though basically Pathyam which is good for the patient and helps in treatment and one which is opposite and hampers the treatment is Apathya, various substances or procedures i.e. both ahara and vihara have been mentioned individually for each disease, selection of the same depends upon various factors or relations which have to be considered as follows.

1. Preventive
2. Curative

Preventive: Ayurveda's main aim is to prevent disease formation or suffering to the mankind i.e. to maintain health (swasthasya orjaskaram), therefore various regimes have been suggested in the form of ahara and vihara in relation to day to day or daily chores which are good for the mankind and is conducive to health in the form of Dinacharya. Similarly rathri charya is also advocated where, when and how to sleep or take rest, this could be similar to the Circadin cycle which is now being violated thereby causing diseases (job purpose IT sector). Dinacharya and Rathricharya not only deals with the ahara and vihara i.e. food and daily chores.³ But also the way one should keep his mind peaceful either by meditation or prayer etc or by keeping the mind not to waver and kept under control i.e. to have thoughts which are good to the man and the society in the form of Achara rasayana.⁴

Secondly various seasons and the climate or atmosphere and their effect on various systems of the body interpreted as doshas and their effect was studied and to control the same many regimes were advocated as Rithu Charya following the

same that is Dina charya, Rathri charya and Rithu charya is Pathya which will maintain health and deviating from the same or opposite is Apathya which will affect the health may cause disease.⁵

FACTORS THAT AFFECT THE PATYA AND APATYA

When we look the same in relation to disease and its treatment planning Pathya and Apathya identifying and avoiding is based on the individual disease, dosha which is the vitiated function of the body and dushya on one hand and the patient on the other hand for example in jwara langhana is advised but severe langhana is disastrous if the condition of the patient is not taken into consideration hence depending upon the condition of the patient level or severity of langhana should be planned. (May be in the whole scientific world only Ayurveda has given equal importance to the patient or rogi in the form of Dasha vidha pareeksha with the study of the disease and required treatment). So Pathya and Apathya selection or effect has to be studied on the basis of disease as well as the patient or together but not individually.⁶

When we consider disease as the base for selection and identification of Pathya and Apathya in a particular disease the following stages or factors are to be considered and selection of Pathya and Apathya is planned.

Nidana or the disease causing factors

- i) Asathmendriya : this depends upon the person who has indulged indriya vyapara (asathmendriya) or function without considering which is sathmya or Pathya. If the indriyas indulge in asthmiya or Apathya vyapara or function like viewing Television from very near or very far, too long, here one may consider working on the computer for very long time will have bad effect.
- ii) Pragnaparadha a condition in which a person knowingly follows or does not follow the advocated or good regimes, like eating junk food in spite of knowing its bad effect or not eating balanced food or advised food or following the advised vihara like less exercise or more sedentary life, viewing of things which one should not view thereby causing stress or psychological problems etc.
- iii) Parinama: a condition which is not in the control of human being i.e., related to time in the form of Kala or Ruthu or seasons or epidemics, where age related diseases or changes in seasons irregularly like cold in winter is normal and is Pathya where as hot winter or cold summer due to cyclones etc is Apathya and forms (mithya) and severe cold in winter and very hot summer is also Apathya where in human beings are prone for diseases that is normal seasonal changes will become Pathya and abnormal seasonal changes or irregular changes have to be considered as Apathya.⁷

PATYA AND APATYA IN RELATED TO KRIYAKALA

Based upon the Kriya kalas i.e., Chaya, Prakopa and Prashamana , where diseases are caused by the vitiation of the doshas and to arrest the vitiation Pathya and Apathya of the drugs or ahara etc should be selected. Similarly dosha prakopa stage and prashamana state should be kept in mind where formation and regression of the disease is seen. In another school of thought the vitiation of the doshas and disease formation are explained in six stages they are Chaya, Prakopa, Prasara, Sthana samshaya, Vyaktha and Bheda. Here we have to consider the use of kriya kalas i.e. that is plan for avoiding the total disease formation by treating at different stages i.e. treat when we see the prodromal symptoms or signs or when the character of dosha chaya, prakopa etc so that disease progress is arrested, in the treatment Pathya and Apathya should also be kept in mind here special mention with ahara and vihara is to be considered for example in case of vata vitiation where poorva roopa is seen in the form of alpa lakshanas avoiding cold weather, ruksha food and intake of snigdha and ushana padarthas will be Pathya along with the medication and taking food and vihara which vitiates vata like sheeta food, moving in cold etc, will be Apathya.⁸ Basically Pathya and Apathya are to be selected on the basis of roga and rogi are to be considered together with respect to Ahara, Vihara and Aushada.

Aushada: those drugs or substances which are opposite to the nidana for dosha vitiation, affecting dooshyas and bringing to normalcy is Pathya and those which will increase will become Apathya, like in Udara sula, Katu Amla rasa aushadas will become apathy where as Madhura and sheetha are Pathya for the disease. Exception proves the rule i.e. vipareethardaka rule reverses what is Pathya and Apathya relation to patient and the disease like prescribing alcohol for patient of madathya etc.

PATYA AND APATYA IN RELATED TO ASTAVIDA AHARA VIDHIVISHESHA AYATHANAS

Ahara: Ahara has to be studied under the following headings in relation to the patient and disease, either in disease or health i.e. both curative and preventive.

- a) Prakruthi: of the ahara that is the quality of the food whether guru or laghu, katu or madhura etc.
- b) Karma: how it is processed for example with oil or without.
- c) Samyoga: the combination in the preparation like fish & milk, honey and ghee which if used in equal quantity becomes poison where as unequal quantities is good.
- d) Rashi: quantity of the food eaten, depending upon the expenditure of calories quantity is to be consumed, balancing the quality of the food without affecting the doshas, for example small quantity may vitiate vata where as large quantity may affect kapha optimum quantity is Pathya where as more or less will become Apathya.
- e) Desha: habitat of the food produced or where the patient is living. Wheat is good for north Indian or is Pathya and Apathya for south Indians, similarly based on the soil where food and drugs are produced. With globalization foods and herbs are being made available all over the world and all seasons but it is believed that seasonal food/fruits and local food or fruits good for the human. For example Stevia which is produced in American jungles may be good for them but the

same for Indian atmosphere is not suitable according to some studies. Therefore local substances are Pathya and foreign my become apathy.

f) Kala: Kala is attributed to time of the day as well as seasons, as said above respective seasonal foods intake is advisable, similarly eating at odd times or irregular times is Apathya where eating at appropriate time is Pathya, like eating at midnight, ice creams in winter is Apathya whereas the same during summer is Pathya.

g) Upayoga samsta: here basing upon the digestive capacity food or medicine changes from Pathya to Apathya or vice versa, theekshnagna more food and guru food is Pathya and opposite is Apathya.

h) Upayuktha: prakruthi of the person plays a vital role in selection of Pathya and Apathya like vata prakruthi person – laghu, ruksha, katu thiktha is Apathya and the opposite is Pathya.⁹

Vihara: This is an important factor at present and is divided into two one is professional and the other is personnel. On personal grounds following guide lines of dina charya, ruthu charya will be Pathya and opposite is Apathya, here different postures, moving on vehicles etc if done as the comfort of the body is Pathya and opposite is Apathya. On professional grounds a drastic change is seen in both postural, climatic and diurnal and nocturnal activity is becoming a main reason for diseases. While treating both preventive as well as curative one has to keep them in mind. Hence basing upon the individual requirement and variation in the regular activities Pathya and Apathya may be planned and advised to the patient based on the ruthu charya, dina charya in detail, like in case of rathri jagarana light food and easily digestible food may become Pathya and useful to the patient.

Name of the Disease	Cereals	dalls	Nonveg /alcohol	Drugs	fruits	vegetables	Oils	Milk products	Vihara/rasa
1.Yakshma	Puran ashali Rice	Mudga Yusha				Vasthukam (Chakravarthi Vegetable) Kulutha yusha Chirrikura		Goat milk Ghee	Laghu & fatty food
2.Pandu	Sali (rice and wheat)	Mudga Yusha		Vasa & Bilwa	Draksha, Amla, khajur, dhadima	Patola		Gokshura Ghee of Buffalo	River water Pancha moola
3.Vataroga	Old Sali & Ghoduma	Masha		Brihati, punarnava, Kutaja, vasa, Jeeraka, Hingu		Varthaka, karavellaka, mulaka, kandha Krishna kulutha Thiktha patola			Abyanga, snanam
4.Pittaroga	Old Sali & Ghoduma	Mudga		Amalaki	Draksha Dhadima	Patola			Chandana sandalwood
5.Rakt hapitta	Wheat, sali	Masha Mudga	Jangala mamsa	Amalaki	Draksha, Dhadima Amla, khajur	Pakwa kushmanda Patola Chirrikura		Go ghrita	
6.Kasa	Salishta Wheat	Masha Mudga		Kutaja	Draksha Madhiphala,	Varthaka, bhimbi, mulaka, vasthu -		Ajaksheera Ghrita	Warm water, honey, katu, thiktha

					Kadali, dhatha ki	kam, jeevanthi kulutha Patola			, kashay a
7.Hikka, swasa, thrishna	Yava, Sali, Wheat	Mud ga		Threekatu	Madhip hala Amlav etasa	Kulutha			nidra
8.Prameha	Sali sashtik, wheat		Jangala Mamsa	Kutaja, bilwa, Amalaki guduchi	Kadali, jambu	Karvellakam Chirrikura Patola		Thakra, navneetha	Madhu , exercis e, Abyan ga, kashay a
9.Ash mari	Old rice Yava	Mud ga	Nirjala Desha Mamsa	Gokshura , Pashana- bhedhi		Kushmanda (gummadi) Kulutha Chirrikura			Kshara , vasthi, sweda vaman a, virecha na, langha na
10.Gra hani, athisar a		Yus ha of tuwa r- dall		Kutaja, jajai, bilwa, Shonaka m	Kadali fruit Flower, kapitha	Patola		Aja dhadhi	
11. Udara m, Anaha, gulma				Vasa,mu ndi Punarnav a Pushnipa rni	Narang a (orange	Vasthukam, Mulaka Kushmanda Kulutha Patola		thakram	
12.Hri droga	Rakth a Sali	Mud ga	Forest animal Meat		Mango, dhadim a	Kushmanda Kulutha		Aja thakra	Sweda na, lan- ghana, vaman a, vireha na, vasthi, lepana, kasthur i, chanda na

13.Kushtha	Sali, yava, godhuma	Mudga, Masura, Thuvara	Jangala Mamsa	Kasthuri, chandana, hingu, kantakari, nimba flower		Thikthashakas (Vegitables) Patola			Thikthashakas (Vegitables)
14.visarpa	Yava, wheat, shashtika, Dhanya	Mudga, masaha, kandula	Jangala Mamsa	Kadhira, nagakesara, amalaki, sirisha	Dhadima, Draksha	Karavellaka Patola		Navaneetha Ghrita	Karpurachandana lepa,
15. Vispotana	Yava	Mudga, Thuvara		Shatavari, parpataka		Karavellaka Chirrikura			thikthayusha
16.Arsahas				Brihathi, Kantakari, Punarnava, vacha, jeevanthi, Bilva		Patola, Surana, Kandh		Thakra, ghrita, navaneetha	Hingu, mareecha
17. Madathya	Sali, shashtika, ghoduma	Masaha, Mudga	Lavuka, thithira, bird meat	Madhiphala, Palasa	Karjura, draksha, coconut, dhadima	Patola, Chirrikura		Vesavara, Ksheera, Ghrita, Alcohol	Virchana, coitus, nidra, Langhana, sanchara, rivershore, chandrakirana, Mani, friends, snana, chandana, music
18.Pleeha, Ashtila, Udara, Gulma, Sula, Vidhradi,				Bilwa, brihathi, Punarnava, Mundi, hingu, Nagar(mare-		Kushmanda, Kulutha, Patola		thakra	

Anaha				Cha) jeeraka Prushnip arni					
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APATHYA ACCORDING TO THE DISEASE

	Cereals	dalls	Oils	Drugs	Milk products	Fruits	Nonveg/alcohol	vegetables	Vihara/rasa
1 Yakshma /Kshaya				Hingulavana	Gothakra Milk, Ghee				Kashaya Rasa drugs
2. Pandu		mudga					Mamsa rasa	Thila	Guru, Vidhakara food
3. Vataroga	Nava Dhanya	mudga		sarshapa		Nem fruit Lotus stalk		Alabu Thrapu (dosa vegi) Bottle Gourd	Sheetodakam abhshandika -ra food langhana
4. Pittaroga		Masha		Sarshapa	Ksheera, gheedhadi		Fish, alcohol		Guru, ushna, Vidhakara food
5. Raktapita			Oils	Lasuna Sarshapa	Dhadi			Kulutha	Katu, amla, lavana, kshara, Vidhakara foods
6. Kasa			Oils		Ksheera, dhadi Esp. mahisha		fish	Vartakandha	Day sleep Madhura Amla, Ruksha Snigdha, coitus
7. Hikka, Swasa		Masha		Sarshapa			Fish drugs from water		Vidhakara Ruksha Amla kaphakara foods Vasthi
8. Prameha				Sarshapa, Lasuna, tila Suntihingu	Ghrita Kseera	Jack fruit	Alcohol Fish, mamsa	Muli, khanda	Amla, lavana, guda
9. Ashmari									Vegavarodha, ruksha, Virudda, & vishtabdha foods
10. Grahani Athisara				tila			Mamsa alcohol	Karavella, muli Kusman da	Guda, sheeta, Amla, more water,

								Kandha	snana, thambula coitus
11. Udara, A naha, gulma			Tila pishti	dhadhi		mamsa		Nimba, Alabu, kanda	Guru, amla, contaminat ed
12.Hridro ga				Ksheera , mahish a					Blood letting, vegarodha, katu, lavana
13.Kushta		Mash a dall soup	Tila	Dhadhi Ksheera					Guda, lavana, amla
14.Visarp a		Mash a	Tila lasuna			Forest mamsa Alcohol		kulutha	Amla, lav- na, vidha, guru, katu, sweda, travelling Anger, sadness, vegadharan a , coitus, daysleep
15. Vishtopa		Mash a	Tila			Forest mamsa Alcohol		kulutha	Amla, lav- na, vidha, guru, katu, sweda, travelling Anger, sadness, vegadharan a coitus, daysleep
16. Arshas		Mash a tila pishti		dhadi		Fish, mamsa		Bilwa, Alabu Varthak a, bacchali	Sheeta food (left overs) Hard seat
17Madath ya									Swedana Anjana Dhumapana , nasya Dhantadhav ana Thambula(p an)
18. Pleeha, Ashtila, sula, vidhradhi				dhadhi		Mamsa Fresh		Nimbi Dhanya ka, thamara	Amla, prepared sweets

DISCUSSION

If these measures are adopted at appropriate time, along with appropriate pathya and apathya, the aging process and related miserable ailments could be prevented and cured. The pathya and apathya to be followed during the intake of these

Rasayana and Vaajeekarana yogas to be followed during the intake of these Rasayana Vaajeekarana yogas in order to obtain the required results are enumerated.

Ayurveda has a holistic approach in health management and Pathya apathya explained under specific formulations act as anupana as well as help in pharmacokinetics of the drug. It gives due importance to food in the management of disease both as a causative factor (Apathya) and as a part of therapy (Pathya). As per Ayurveda, most of the diseases develop due to faulty eating habits so Ayurveda deals with the Pathya Vyavastha (planning of diet and dietetics) in a very scientific way. Day to day activities i.e is dinacharya, rathri charya and ruthucharya etc. also plays an important role in the maintenance of health and thus, had also been included in the concept of Pathya Apathya by the Acharyas. Some drugs are mentioned as pathya they may act as antagonists for the main drug for example Shilajit is considered as a good rasayana drug. But it produces some untoward effect when administered along with some drugs like kulatha and drugs having vidahi and guru ahara. Shilajit and kulatha possess opposite gunas. Intake of both the drugs at the same time causes untoward effect. Hence, usage of kulatha is contraindicated or considered apathya in the treatment of shilajit¹⁰. If these measures are adopted at appropriate time, along with appropriate pathya and apathya, the aging process and related miserable ailments could be prevented and cured. The pathya and apathya to be followed during the intake of Rasayana and Vaajeekarana yogas in order to obtain the required results are enumerated.

CONCLUSION

Hence when we view the above points it gives the importance of Pathya and Apathya which is rightly said by author of Lolambarajeeyam

“Pathye sathi gatir nasthi kim aushada sevanam

Pathya asathi gatir nasthi kim aushada sevanam.”

If we follow Pathya at various points mentioned above there is no need for any medicine because one may not fall ill and if Pathya is not followed even then there is no need of medicine because the disease is not alleviated where Pathya of the nidana is not followed.

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