

A Review of Pathya Apathya in Ayurveda

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Abstract

Ayurveda is not merely a medical science. It is a complete life science. The first aim of Ayurveda is to maintain the health of a healthy person so that no diseases should manifest. Treatment of diseases is the second aim of Ayurveda. To maintain the health of a healthy person Acharyas had described various dos and don'ts such as Ritucharya (seasonal regime), Dinacharya (diurnal regime) etc. The concept of Pathya (wholesome) and Apathaya (unwholesome) is one such concept. Apart from being a part of regime of healthy living, Acharyas had also extended the concept of Pathya (wholesome) and Apathaya (unwholesome) as a part of the treatment of the diseases. This indicates the importance of Pathya (wholesome) and Apathaya (unwholesome) in Ayurveda. The concept of Pathya (wholesome) and Apathaya (unwholesome) is the peculiarity of Ayurveda.

Keywords- Ayurveda, Pathya, Apathaya, .

Introduction-

The aims and objectives of Ayurveda are to maintain the health of a healthy person and to cure the diseases of the patients¹. As evident the first and foremost aim of Ayurveda is preventive in nature rather than curative. It signifies that "prevention is better than cure"². To maintain the health, Ayurveda laid many basic principles like Ritucharya (seasonal regime), Dinacharya (diurnal regime) etc. The concept of Pathya (wholesome) and Apathaya (unwholesome) is the peculiarity of Ayurveda to fulfill its aims and objectives.

The word Pathya derives its origin from root word Patha which literally means a way or channel. Pathya (wholesome) and Apathaya (unwholesome) are defined as the substance or regime which do not adversely affect the body and mind are regarded as Pathya (wholesome);³ those which adversely affect them are considered to be Apathaya (unwholesome)². As evident from above definition, Pathya (wholesome) and Apathaya (unwholesome) 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 humans while unwholesome food is the root of all diseases³. Charak had counted food first in the series of three supporting pillars of life along with sleep and controlled sexual activity⁴. Sushrut had further supported the fact by stating that food is the cause of vitality, strength, complexion and Oja⁵.

2. Synonyms-

Pathya- Satmya, Swasthitakara, Upshaya, Swavasthap aripaalaka, Hita Ahara, Swasthaaurjaskara, Sharmakara, Dhatusaamyakara⁶
Apathya-

Asatmya, Swastha Ahitakara, Anupashaya, Ahitakara, Asukha Parinaamakara, Ashrmakara, Dhatusamyakara⁷.

3. Review of Pathya & Apathya-

1 *Veda-* Various references about *Pathya & Apathya* are present in Veda right from *Rigveda* Wholesome food acts as a medicine and it should be strictly followed³⁷ (*Rigveda* 8/73/17).

2. *Yajurveda-* Yajurveda explained many cereals and food ingredients and states that water, food, air etc. when purified by *Yajna Karma* acts as medicine.³⁸ (*Yajurveda* 18/12).

3. *Atharveda*—Atharvavedastates that a person who maintains Agni (fire), *Jala* (water), *Vayu* (air) and *Prithavi* (earth) by wholesome food and celibacy becomes energetic and healthy.⁸ (*AtharvedaDwityakanda* 28/5).
5. *Ramayana- Payasa* (rice pudding) increases the power of reproduction and provides the wealth and health, thus is good and *Pathya* for human⁴⁰(*Valmiki Ramayana* 1/16/19).
4. *BhagwadGeeta*- Food has been classified as *Saatvika*, *Rajasa* and *Tamasa* in nature. *Saatvika* food increases life span, purifies the mind and soul and provides health, happiness and strength. This type of nourishing food is sweet, juicy, fatty and palatable.⁹ (*Bhagwad geeta* 17/7-10).

Hatha Yoga- Hatha Yoga Samhita described *Pathya Ahara* for *Yoga Shishya* (disciple of Yoga). *Ahara* (food) for *Yoga Shishya* (student)should include *Godhuma* (*Triticumsativum Lam.*¹⁰), *Shali-Shashtika* (*Oryza sativa Linn.*), *Yava* (*Hordeumvulgare Linn.*), *Shobhananna* (*Shyamaka*, *Nivara*, etc), *Ksheera*(milk), *Aajya* (clarified butter), *Navneeta* (freshly extracted butter), *Sita* (sugar), *Madhu* (honey), *Shunthi* (*Zingiberofficinale Rosc.*), *Patola* (*TrichosanthesdioicaRoxb.*), *Panchashaka* (*Jeevanti* (*Leptadenia reticulate W. & A.*), *Vastuka* (*Chenopodium album Linn.*)¹¹, *Matsyakshi* (*Enhydrafluctuans Lour.*), *Punarnava* (*Boerhaaviadiffusa Linn.*), *Mudga* (*Phaseolusradiatus Linn.*), *Aadhaki* (*CajanusindicusSperng.*) and *Divyodaka*⁴² (*Hathayoga Samhita* 1/59-63)

Samhita Kala-

1. Charak samhita

It had stated *Pathya* (wholesome)as a synonym for treatment. *Charak* had elaborately described the concept of *Pathya* (wholesome) and *Apathya* (unwholesome). He had given a general list of *Pathya* (wholesome) and *Apathya Dravya* (unwholesome) along with specific *Pathya* (wholesome)and *Apathya Dravya* (unwholesome) for patients¹³

2. Sushrut samhita

In *Sushrut Samhita* it had specifically written a chapter named *Hita-Ahitiya Aadhyay* in *Sutra Sthan*.¹⁴

3. Kashyap Samhita

Acharya Kashyap explored the medicinal potential of *Aahar* (food) along with its prophylactic value of maintaining health. *Acharya Kashyap* stated that food is the best medicine. No drug can match the benefits of food in diseased state. Only wholesome food can keep a person healthy. ⁴⁵*Kashyapa* described *Pathya and Apathya* to be followed in *Amlapitta*.

4. Harita Samhita

Harita stated the importance of *Pathya*(wholesome)and *Apathya*(unwholesome)by stating that if a person ignores the concept of *Pathya and Apathya* are consume *Apathya*(unwholesome), disease will not get cured. Hence person should use *Pathya* (wholesome) according to his/her physical and pathological condition regularly. Even in the absence of medicine, if patient takes only *Pathya* (whole some) according to disease he will become healthy, but even if patient takes more and regular medicine and avoid *Pathya Ahara* prescribed by physician , he will never become healthy⁴⁶.

5. Yogaratnakara

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 treatment¹⁷.

6. Vaidya Lolimbakra

indicated the importance of *Pathya Aahar* (wholesome food)by stating that if a patient intakes wholesome food then there is no need of medicine and if a patient continuously consumes unwholesome food then also there is no need of medicine. In the latter case, medicine will not be effective¹⁸
Pathya Ahara in *Amlapitt*¹⁹

Table . Showing the Classical *Pathya Ahar* of *Amlapitta*.

Sr	Pathya	K.S	Y.R	B.P
1	<i>Puranashali</i>	+		
2	<i>Mudga</i>	+		
3	<i>Masura</i>	+		
4	<i>Harenu</i>	+		
5	<i>Gau-ghrita</i>	+		
6	<i>Gau-dugdh</i>	+		
7	<i>Jangalamansa</i>	+	+	+
8	<i>Kalaya</i>	+		
9	<i>Pautika</i>	+		

10	<i>Vasa pushpa</i>	+	+	+
11	<i>Tiktashaka</i>	+		
12	<i>Laghushaka</i>	+		
13	<i>Avidahi</i>	+		
14	<i>Lasuna</i>	+		
15	<i>Haritaki</i>	+		
16	<i>Pippali</i>	+		
17	<i>Puranamadira</i>	+		
18	<i>Yava</i>		+	+
19	<i>Godhuma</i>	+	+	+
20	<i>Sharkara</i>	+	+	+
21	<i>Karvellaka</i>	+	+	+
22	<i>Karkotaka</i>	+	+	+
23	<i>Patola</i>	+	+	+
24	<i>Hilmochika</i>		+	+
25	<i>Vetragra</i>		+	+
26	<i>Vridhakahushmanda</i>		+	+
27	<i>Vastuka</i>	+	+	+
28	<i>Kapitha</i>	+	+	+
29	<i>Dadima</i>	+	+	+
30	<i>Madhu</i>	+	+	+
31	<i>Taptashitanijalani</i>	+	+	+
32	<i>Saktu</i>	+	+	+
33	<i>Nistushayava</i>	+	+	+
34	<i>Satmyaprayoga</i>		+	
35	<i>Nidanaparivarjana</i>		+	
36	<i>Samuchitavyayama</i>	+		
37	<i>Deshantaragamana</i>	+		

Discission And Conclusion

Pathya and apathya is used for prevention as well as a part of treatment of the diseases. Acharya Charak had stated *Pathya*(wholesome)as a synonym for treatment. This indicates the importance of *Pathyapathya* in *Ayurveda*⁹⁰It emphasizes on diet and regimen along with medicine. Ayurveda describe *the pathyavyavastha* (planning of diet-dietetics) in a very scientific way.

The diet beneficial to the body and mind are called as *pathya* (wholesome) *aahar* whereas which adversely affect mind and body are called as *Apathyaahar* (unwholesome diet)²¹

Most of the disorders develop due to faulty eating habits and *Amlapitta* is one of them. The first and the foremost group of the etiological factors of *Amlapitta* may be considered as the dietary factors¹². In this group, the intake of food against the code of dietetics i.e. *Aharavidhividhana* and *Aharavidhivishayata* is included

For *Amlapitta ahar* having properties like *Laghu, snigdha, shitaguma, madhur rasa, madhurvipak, shitavirya* is considered as *Pathya*. *Ahar* having above properties prevents aggravation of *pitta*, pacifies *samanavayu*, and causes *agnidipana, amapachan* and *vatanulomana*. *Snigdhaahar* decreases *rukshata* of intestinal mucosa and regulates the *Vayu*.²³

According to *Kashyapa samhita, puranashaali, mudra, masura, harenu*, milk and *gogrita, jangalamamsa, kalayashaaka, pautika*, flowers of *Vasa* and *vasuka* are considered as *Pathya* in *Amlapitta*.²⁴

Above *Pathya ahar* due to their properties helps in breaking *samprapti* of *Amlapitta*.

3. *Kala*(time) is the prime factor in dietary management which helps to bring normal stage of *Agni* and *amapachan*⁹

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Ashtavidha ahara vidhi visheshayatana (eight lines for selection of food)

1. *Prakriti*- Natural Qualities
2. *Karana* -Preparation
3. *Samyoga* -Combination
4. *Rashi* -Quantum
5. *Desha* -Habitat
6. *Kala* -Time
7. *Upayoga sanstha* -Rules of use
8. *Upayokta*- Means who consumes the food.

*Apathya*²⁰ –

1. *Ahara* – *Navanna, Avidugdha, Viruddha, Amlaanna, Pittaprapakopa, Lavana, Katuanna, Masha, Guru anna, Kulattha, Dadhi, Madya, Sandhanakalpa, Dhanyam, Vidahi.*
2. *Vihara* – *Vegavidharana, Atapasevena, Chinta, Krodha, Shoka.*

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