ROLE OF PATHYA APATHYA IN MODERN ERA-A REVIEW

Dr. Amisha Priyadarshini* and Dr. Yeshwant R. Patil

P.G Scholar, Dean, H.O.D, Professor, Guide
Department of Swasthavritta and Yoga Government Ayurved College, Nanded, Maharashtra, India.

ABSTRACT
Ayurveda the science of health suggests various theories and principles towards the achievement of healthy physical and mental status. In this regards Ayurveda advocates concepts of Dinacharya and Ritucharya along with Pathya or Apathya. The Pathya-Apathya concept in diet and regimen plays major role in science of ayurveda for maintenance of life style in modern era. The altered life style pattern like fried food, night shifts, mental stress, alcohol addictions etc. is the major risk factors for some certain pathological conditions.

The Pathya-Apathya Kalpana not only help to retain healthy status but also prevent pathogenesis of various diseases of modern era like obesity, diabetes, constipation, asthma, diarrhea etc. Pathya-Apathya Kalpana is an important component of every prescription in ayurveda therapy. Sometimes Pathya-Apathya is itself a complete treatment. Ayurveda is one of the oldest recognized systems of medicine with the rich heritage of fundamental concepts one of the most important concepts among all is Pathya-Apathya sankalpana. The treatment of any disease with the help of Aushadha Kalpana can give the expected result when it combined with Pathya-Apathya Kalpana. It not only provides nutrition but also helps to recover from vyadhi and prevents from the recurrence of diseases. This paper intends to highlight on formulating Pathya Pathya regimen for various diseases prevalent in contemporary time on the basis of Principles of Swasthavritta.

KEYWORDS: Dinacharya, Ritucharya, Pathya, Apathya, Vyadhi, Ayurveda.
INTRODUCTION
Prevention is better than cure Ayurveda, one of the authentic science deals elaborately on *pathya apathyapya*. These *pathya apathyapya* plays a major role on prevention of illness and health promotion. The *ahara-vihara* which do not adversely affect the body and mind are regarded as wholesome and those which adversely affect them are considered to be unwholesome. *Chikista* of a *Vydhi* not only needs good *Bheshaja* but also needs good *ahara-vihar* also. Prevalence of lifestyle disorders are very common in modern era so knowledge of *pathya apathyapya* is essential for proper management of disease and maintenance of health. Ayurveda laid many basic principle like *Ritucharya, Dinacharya, Ratricharya* etc. *Pathya Ahara Vihara* enhances *vala, varna, medha, styarya, sukha, jivana* also.

Aim
To compile all Ayurveda and modern information about role of *pathya apathyapya* in modern era in a single page.

Objective
1. To review *Bruhatrayi*.
2. To review *Vaidya Jeevanam*.
3. To review *Yogaratnakar*.
4. To review *Laghuhrayi*.
5. To review Modern concept of pathyapathya

Purpose
In modern era the tobacco use, physical inactivity, the harmful use of alcohol and unhealthy diets all increases the risk of dying from an NCDs.[1] These diseases kill 41 million people in each year equivalent to 74% of all deaths globally,17 million people die in each year before age 70, 77% deaths are in low and middle income countries. It is only eliminated by help of many type of awareness in food and lifestyle etc, so this literary review study is an attempt to provide reported information regarding application of *pathya apathyapya* in modern era.

MATERIALS AND METHODS
1. *Charaka Samhita* with Chakrapani commentary
2. *Sushruta Samhita* with Dalhana commentary
3. *Vaidya Jeevanam* by Vaidya Lolombi Raj
4. *Yogaratnakar Samhita*
Literary review of Pathya-Apathya from classical texts is done. Also many type of online literature available on this topic was studied. Establishment of some methodology for this topic is carried out.

The word pathya\(^2\) derives its origin from root word patha which literally means a way or channel. pathya and apathy are defined as the substance or regime. Charaka had counted food first in the series of three supporting pillars of life along with sleep and controlled sexual activity. Sushrut had further supported the fact by stating that food is the cause of vitality, strength, complexion and Oja.

Yajurved\(^3\) explained many foods like masha, moodga, tila, priyangu, godhuma, masoora etc. and also explained that water, food, air etc. when purified by Yajna karma acts as a medicine. Ramayana states that payasa increases the power of reproduction and provides the wealth and health.

In Bhagwad Geeta food has been classified as saatvika, rajasa, tamasa in nature. Saatvika foods increases life span, purifies the mind and soul, provides health and strength, food is sweet, juicy, fatty, palatable.

Rajasa foods are too bitter, sour, salty, and pungent.

Tamasa foods are food that is being cooked more than three hours before consumption which is tasteless, decomposed, unclean.

Hathayoga Samhita\(^{[4]}\) described pathya ahara for yoga like Godhum, shali shastika, yava, kheera, navanita, patola, vastuka, mudga, adhaki, punarnava, divyodaka.

Acharyas had described specific Pathya apathy as per every season. The particular pathya apathy as per season will improve overall health.

All these benefits of pathya apathy ahara can be ripped off with help of kirtann verga described by various ancient texts. According Bhavaprakash\(^{[5]}\) taking ginger and salt before food is always good. And also amalaki is taking anytime is good for health. Dinachaarya and Ratricharya also very important for maintaining good health.
RESULT
Acharyas explained some texts regarding
1. Definition of Pathya.
2. Definition of Apathya.
3. Importance of Pathya -apathya diets.
5. Wholesome diet with respected Regimen.
6. Ayurveda recommended diet.
7. Diets in different diseases.
8. Importance of Dinacharya in modern era.

Table-1: Pathya-Apathya for Swastha Vyakti.\[6\]

<table>
<thead>
<tr>
<th>Varga</th>
<th>Pathya</th>
<th>Apathya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shukadhanya</td>
<td>Raktashali</td>
<td>Yavaka</td>
</tr>
<tr>
<td>Shamidhanya</td>
<td>Mudga</td>
<td>Massa</td>
</tr>
<tr>
<td>Jala varga</td>
<td>Antariksya</td>
<td>Varsa</td>
</tr>
<tr>
<td>Lavana</td>
<td>Saindhava</td>
<td>Ushara</td>
</tr>
<tr>
<td>Shaka varga</td>
<td>Jivanti</td>
<td>Sarsapa</td>
</tr>
<tr>
<td>Mamsa varga</td>
<td>Enna,Lava,Godha,Rohita</td>
<td>Go,Kanakapota,Bheka,Chilichimo</td>
</tr>
<tr>
<td>Kheera varga</td>
<td>Go kheera</td>
<td>Avi</td>
</tr>
<tr>
<td>Ghruta varga</td>
<td>Go ghruta</td>
<td>Avi</td>
</tr>
<tr>
<td>Shhavran Sneha</td>
<td>Tila</td>
<td>Kushumbha</td>
</tr>
<tr>
<td>Vassa varga</td>
<td>Varaha,chulaki,Pakahamsa,Kukuta</td>
<td>Mahisa,kumbhira,Kakamudga,chataka</td>
</tr>
<tr>
<td>Shakhamedo</td>
<td>Aja medo</td>
<td>Hasti medo</td>
</tr>
<tr>
<td>Kanda varga</td>
<td>Shringavera</td>
<td>Alluka</td>
</tr>
<tr>
<td>Phala varga</td>
<td>Mrudika</td>
<td>Nikucha</td>
</tr>
<tr>
<td>Ik shu varga</td>
<td>Sharkara</td>
<td>Phanita</td>
</tr>
</tbody>
</table>

Table-2: Pathya kalpana.\[7,8\]

<table>
<thead>
<tr>
<th>Name of Pathya Kalpana</th>
<th>Uses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peeya</td>
<td>Laghu, Quickly digestible, Nourishing Dhatu</td>
</tr>
<tr>
<td>Vilepi</td>
<td>Tarpana, Brumhana, Hrudy, Pitta nasaka</td>
</tr>
<tr>
<td>Yavagu</td>
<td>Tarpana, Grahi, Balya, Vatta nasaka</td>
</tr>
<tr>
<td>Yussa</td>
<td>Valya, Kanthya</td>
</tr>
<tr>
<td>Manda</td>
<td>Digestive</td>
</tr>
</tbody>
</table>

Table-3: Pathya-apathya According to season.\[9\]

<table>
<thead>
<tr>
<th>Name of season</th>
<th>Pathya</th>
<th>Apathya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grisma (15 may- 15 july)</td>
<td>Laghu, Snigda, Sheeta, Madhur Rasatmaka ahara, Kharjura mantha, Sharkara yukta dravadravya, Jangala mamsarasa, chandrama kirana</td>
<td>Madyapana, Lavana, Amilla, katu, ushna ahara, Vyayama</td>
</tr>
</tbody>
</table>
Varsha (15 July-15 Sept)  
Every food with madhu, Jangala mamsarasa, Mudga yussa  
River water, diwa swapa, vyayama, vyavaya, Aatapa

Sarada (15 Sept-15 Nov)  
Madhura, tikta, sheeta, laghu ahara, lava, enna, sarava, kapinjala mamsa, tikta sharpipan, virechana, raktamokyana  
Vassa, taila, anupa mamsa khyara, dahi, divaswapa

Hemanta (15 Nov-15 Jan)  
Anupa, Vilesaya, prasaha mamsa, after avyanga mandaunsha jala snana and stay at ushna bhumi gruha, garva gruha, vyayama  
Alpa matra and laghu bhojana, Vyayama, vyavaya

Shishira (Jan-Feb)  
Anupa, Vilesaya, prasaha mamsa, after avyanga mandaunsha jala snana and stay at ushna bhumi gruha, garva gruha, vyayama  
Kattu, tikta, kasaya, vata

Vasanta (15 March-15 May)  
Katu, tikta, kasaya ahara, shali, mudga, yava, godhuma, lasuna, sidhu, madhviika, lava, sarava, shasha, enna mamsa, sukhabhu in shwacha vidhi  
Guru, amla, snigdha, Madhura, divaswapa

Table-4: Doshic Predominance.\[10\]

<table>
<thead>
<tr>
<th>CHARACTERS</th>
<th>VATA DOSHA</th>
<th>PITTA DOSHA</th>
<th>KAPHA DOSHA</th>
</tr>
</thead>
<tbody>
<tr>
<td>FEATURES</td>
<td>Skin- dry, rough, black, cool Hair-black, dry appetite-variable, scanty Physical activity-very active memory-recent memory good speech-fast mind- restless, active</td>
<td>Skin-Soft, Oily, Fair, Warm Hair- Soft, Oily, Yellow Appetite- Good, Unbearable Physical Activity- Moderate Memory- Sharp Speech- Sharp, Cutting Mind- Aggressive, Intelligent</td>
<td>Skin- Thick, oily, cool, pale Hair- Thick ,oily, wavy Appetite- Slow and steady Physical activity- Lethargic Memory-low,prolonged Speech-Slow, monotonous Mind-Slow, calm</td>
</tr>
</tbody>
</table>

| PATHYA     | Banana, orange, papaya, beet, carrots, cucumber, rice, wheat, spices, nuts, all dairy products, oils, madhura, amla, lavana ahara | Apple, mango, grapes, broccoli, cabbage, peas, barley, wheat, cinnamon, butter, ghee, milk, coconut, sunflower oil, tikta, kasaya, Madhura ahara | Apple, berries, pears, pungent, bitter vegetables, barley, corn, honey, salt ghee, almond, corn oil |

| APATHYA    | Dried fruits, raw vegetables, barley, corn, white sugar, | Sour fruits, pungent vegetables, corn, dry oats, honey, | Sweet, sour fruits, juicy vegetables, cooked oates brown rice, soyabean, mung |

Table-5: Pathya-Apathya According to Diseases.

<table>
<thead>
<tr>
<th>Name of disease</th>
<th>Pathya (Ahara -vihara)</th>
<th>Apathya (Ahara-Vihara)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sthoulya[11] (Obesity)</td>
<td>Barley, old wheat, green gram, honey, fasting, hot water, Udavartan, usna jala snana, vyayam</td>
<td>Excess use of milk product, sugar product, fresh grains, meat, fish, Day sleep, fatty food</td>
</tr>
<tr>
<td>Gridhrasi[12,13] (Sciatica)</td>
<td>Warm food, milk product, kulotha, lal Sali, lasun, wheat</td>
<td>Chinta, prajagar, vega dharan, shrama, upavasa, ruksya, sheeta</td>
</tr>
</tbody>
</table>
DISCUSSION
In the present era, the diseases are prone to kill more people. The causes of these diseases are mostly related to lifestyle, fast food etc. Increasing sedentary life style due to growing use of technology in daily life causes higher levels of physical inactivity which causes the diseases on modern era. The disturbed sleep pattern and wrong dietary habits are also a part of changing life style which leads to onset of many diseases.

CONCLUSION
Diet plays a vital role in the maintenance of good health. In modern era the noncommunicable diseases are increasing and threatening new challenges compare than communicable diseases. Ayurveda emphasizes on maintenance of health as well as prevention of diseases by help of ayurvedic tools like according to dosha, moreover there is increased evidence that specific dietary patterns, food drinks can do protect against diseases in modern era, not only before the starts but also afterwards.

REFERENCES
2. Vaidya jivanam by Lolimbaraja with Vidyotini hindi commentary, Chaukamba Academy, Varanasi.
11. Manjari Chandra, Eat up, Clean up, 147-150.
16. Laxmipatisahastri, Yogaratnakara, Uttarardha, Chaukamba prakasan, Varanasi, Granthi arbuda adhyaya.
17. Laxmipatisahastri, Yogaratnakara, Uttarardha, Chaukamba Prakasan, Varanasi, Amlapitta Adhyaya.
18. Agnivesha, Charaka, Drudhabala, Charaka Samhita, Chikitsya sthana,Chaukamba Bharati Academy, Varanasi, Adhyaya, 7: 82-83.