APPLICATION OF PATHYA APATHYA IN MODERN ERA: A REVIEW

Payal Sadashiv Chavhan¹* and Bhaskar Perke²

¹PG Scholar, Department of Swasthavritta, Government Ayurveda College, Nanded, Maharashtra.
²MD (Swasthavritta), Assistant Professor, Department of Swasthavritta Government Ayurveda College, Nanded, Maharashtra.

ABSTRACT

Now a days due to busy life people have no time to think and act for the healthy life and able to follow the proper care for body. Slightly impairment to the diet and lifestyle pattern may result an un conducive situation for a person manifesting various disease. due to urbanization and globalization people are not focusing on their dietary pattern as well as lifestyle changes and these changes are resulting in many diseases. For this Ayurveda has laid many basic principles like Ritucharya (seasonal regime), Dincharya (diurnal regime) etc. Ayurveda which is not merely a medical science. It is complete life science. The main aim of Ayurveda is to maintain the health of a healthy person so that no disease should manifest and treatment of disease is the second aim of Ayurveda. In the Modern era advancement in technology has directed us to lead sedentary life style and has resulted in marked decline in our physical activity and food habits compared to the paleolithic life style. Physical inactivity and western diet habits creates lots of problem and risk factor for the development of non-communicable disease such as heart disease, diabetes, cancer and obesity. So, it is important to practice the concept of Pathya Apathya in our daily basis. In Ayurveda classics mentioned the concept Pathya Apathya as a Part of regime of healthy living. The dietary advice and various dincharya modalities give nourishment to the body and provides prevention and curative benefits. Pathya is that substance or regime which do not adversely affect the body and mind and those which adversely affect them are considered to be Apathya. This indicates the importance of Pathya Apathya in modern era.
KEYWORDS: Ayurveda, Pathya, Apathya.

INTRODUCTION
In this 21st century we are surrounded by wonders, something we could never have imagined before. We have everything just on a single click. This appealing lifestyle comes with its own danger. The biggest one being concerned with health which is often compromised with home delivered food but the problem does not just lie with the outside food but also with all those chemical enriched expensive food items.

Human body is made up of billions of cells which function in coordinated manner to perform any activity. These cells require wholesome food for nutrition in order to work. When our diet is unable to fulfil their nutrition demand then we suffer from disease. Not only eating habits but other day to day habits are also responsible for common lifestyle disease occurrence.

Ayurveda the science of health suggest various theories and principles towards the achievement of healthy physical and mental status, in this regards ayurveda advocates concepts of Dinacharya (daily regimen) and Ritucharya (seasonal regimen) along with “regimen to be conducted” (Pathya) or “regimen to be avoided” (Apathaya). The considerations of Pathya (wholesome) and Apathaya (unwholesome) not only help to retain healthy status but also prevent pathogenesis of various diseases.

Nirukti
In वाचस्पत्यम् by श्रीतारानाथतर्कवाचस्पततभाषायकः:
“पथ्यः पथ्ये, माग्न्यमितियचक्तेर्मांदौ, हितरहामोज्जिज्ज्यद्विवयभेदे”

Definition
पथ्यपथ्ये नैपेतौत्याचर्च्योक्तं मतं सः प्रियम्
यथ्याप्रियमपथ्यचत्तनयत्तनलक्ष्येत् || (Ch.Su.25/45)

The Aahar-vihar which is beneficial and nutritional to the body and also give the happiness to the mind is known as Pathya and opposite to that is known as Apathya."[1]"

In M. Monier-Williams (page 582): "पथ्य " means
Belonging to way. Suitable Fit Proper Wholesome
Pathya is derived from the word Patha means the path.
Pathya is defined as that factor which is conducive to body and mind
Pathya aahara is such diet which has beneficial effect over the body and mind of an individual without causing any untoward effect.
The word pathya is that which is suitable causing neither increase nor decrease of doshas but maintain normalcy. Diet is more effective when it is taken willingly without any aversion towards it. Good diet is responsible for good mental status.

**Synonym**
**Pathya**
Satmya, Swasth-hitakara, Upshaya, Swavasthaparipaalaka, Hita Ahara, Swasthaaurjaskara, Sharmakara, Dhatua-Avirodhi, Sukha-parinaamkara, Dhatu-Saamyakara.[2]

**Apathya**
Asatmya, Swastha-Ahitkara, Anupashaya, Ahitkara, Asukha-Parinaamakara, Ashrmakara, Dhatu- Asamyakara.[2]

**Classification**
In Ayurvedic text foods are categorised in two groups

(A)
1- Foods indicated for healthy person
2- Foods contra-indicated for healthy person

(B)
1- Pathya -Apathya for diseased Person

A) **1.-Foods indicated for healthy person**[3]
Shashtika Shali, Mudga, Saindhva, Amalaka, Yava, Rain water, Ghee, Jangal Mamsa, Honey. (Ch.Su.5/12)

2.-**Foods contra-indicated for healthy person**[4]
Vallura (dried meat), Dry vegetables, Lotus rhizomes and Lotus stalk One should never take meat of a diseased animal. (Ch.Su.5/10)

In Ayurvedic text acharya has classified aahar in various category
According to charaka:
There are 12 varga\(^5\)

1. Shukadhanya
2. Shamidhanya
3. Mamsavarga
4. Shakavarga
5. Falavarga
6. Haritvarga
7. Madyavarga
8. Jalavarga
9. Dugdhavarga
10. Ikshuvarga
11. Kritannavarga
12. Aaharyogi varga

- Yogratnakara has explain pathya apathy\(a\) according to disease

Pathya apthya according to ritucharya

1. **Regimen of winter season\(^6\)**
   - Pathya apthya - Take the unctuous, sour and salty juices of meat of aquatic and marshy which are fatty.
   - Avoid food and drink which are light and are liable to vitiate Vata. - The meat of burrow-dwelling animals and Bhrt\(a\) prepared of animals of Prasaha. - One should not expose himself to cold wave.
   - Drinks Madira and Sidhu, honey –
   - Underfeeding and intake of gruel are also to be avoided.
   - Take preparations of cow milk, cane juice, fat, oil, new rice, hit water
   - Massage, application of oil on the head. - Fomentations of Jentaka process - Wear heavy and warm clothes - Excessive sexual intercourse during winter.

2. **Regimen of spring season\(^7\)**
   - Pathya apthya: At the advent of spring one should habitually resort to exercise, unction, smoking, gargling and collyrium.
   - Avoid heavy, unctuous, Sour and Sweet diets; - The excretory orifices should be regularly washed with lukewarm water; - Avoid sleep during day time; - Lepa his body with Chandana and Aguru.
- Take food consisting of barley and wheat, meat of Sharabha, Shasha, Ena-lava and Kapinjal.

3. **Regimen of summer season**[^8]
- Pathyaapathya: During the night, after having besmeared the body with Chandan paste, one should sleep on the open airy roof of the house which is cooled by the ray of moon.
- Avoid: Madya, exercise, Lavan, Amla, Katu, ushna rasa food avoid.

4. **Regimen of rainy season**[^9]
- Pathyaapathya: Yava, Godhum, shali, Puran jangal mamsa, yusha, madhu
- Avoid: Udmantha, Diwaswap, River water, exercise, aatap seven, Vyavay

5. **Regimen of autumn**[^10]
- Pathya apathy: Madhur, shita, tikta rasa, Lava, kapinjal, shasa, yava, Godhum, sarpipan, virechan, Raktamokshana
- Avoid: Kshar, Dadhi, Diwaswap, Pragvat, Aanup mamsa

### MATERIAL AND METHODS

1) Charaka Samhita with Chakrapani commentary and Vaidyamanorama Hindi commentary
2) Sushruta Samhita with Dalhana commentary
3) Ashtang Hriday with Arundatta and Hemadri commentaries
4) Yogaratnakara with Vidyotini Hindi Commentary
5) Pathyapathavibodhak kaiydevnighantu

Literary review of Pathya Apathya from classical texts is done. Also all the online literature available on this topic was studied. Then review of the methodology for Pathya Apathya from classical texts is completed.

### RESULT

Now a days there are certain pathological conditions that can occurs as consequences of disturbed daily and seasonal regimen such as; obesity, diabetes, constipation, diarrhea, anorexia, insomnia and asthma, etc.

Ayurveda the traditional science of healthy regimen mainly help to prevent disease prevalence than their treatment.
In Samhita pathya apathyā has been given same importance as Nidan and chikista. With the help of Nidan, chikista and Pathya we can cure disease from its roots.

In Yogratnakar pathya apathyā has been described according to disease with the help of this we can treat disease quickly.

Disorder like 

**Obesity (Medorog)**[11]

Pathya: Puran shali, Mudga, Kultha, Kodrava, Yava, shyamak 
Vihar: Shram, Chinta, Vyavay, Adhwa, Khawdra, Jagaran, 

**Kushta**

**Pathya:** Sadharan

**Apathya:** Amla, Lavan, Marich, Tiksna Padarth, Dahi, Dugdha, Guda, Aanup mansa, Tila, Udad. 

**Prameha**


**Apathya (Vihar)**

Sada aasan, Diwaswap, Navanna, Dadhi, Aanup mams, Ghruta, Guda, Ikshyu rasa. 

**Grahani**

**Pathya:** Mudga, Shastikshali, Aadhaki, Makshik, Chag Paya, Dahi, Ghrita, Navnit, Kapitha, Dadim, Laja, Titir. 

**Apathya:** Snigdha, Guru Aamkarak food. 

**Obesity (Medorog) Sampraptī**[12]

- **Pathogensis of obesity according to ayurveda**

  In the pathogenesis of sthāulya, all the three doshas are vitiated, especially Kledaka Kapha, Pachaka Pitta, Samana and Vyana Vayu are the Doshika factors responsible for the sampraptī of sthāulya. Aama annarasa traveling in the body channels gets obstructed in the Medovaha Srotas owing to the khavaigunya due to bija svabhava or sharir shaithilya and combines with kapha and meda, decreasing the medo dhatvagni which in turn gives rise to augmentation of meda. Vitiated Vyana Vayu propels this augmented meda dhatu to its sites viz. udara
(abdomen), sphika (hip region), stana (breast), gala (neck) etc. resulting in sthaulya or ati Sthula.

Atisthaulya (obesity) is considered as one of the eight despicable conditions as described by Acharya Charaka.

Pathyapathya Charaka has mentioned a special type of diet, which is guru and apatapana. It acts in two ways with the help of pathya apathya including aahar and vihar we can treat obesity.


**Vihar:** Jagaran, Vyavay, Vyayam, Chintan.

**DISCUSSION**

Ayurveda believes in treating disease from its root cause. Now a days The Ayurvedic physician concentrates on achieving the purpose of Ayurveda for promotion of health, prevention and management of disease for a healthy and happy life within the unwell society. Lifestyle diseases have replaced traditional health risk factors (e.g. age, gender, addiction, etc) resulting in an increase in incidents of disease and deaths in India in the last two decades, suggests a new research.

Acharya Charaka had vividly defined the importance and impact of Pathya on the diseases. He said that Doshas that had been accumulated with Kathinta (difficulty) and Unabhava, inside the body in more intensified state are often made mridu and fewer in quantity resulting in easy treatment of diseases.²⁸ Hence it can be said that Pathyasewanis helpful for maintenance of good health by keeping the balance of Doshas and also controlling the aggravated Doshas, which cause diseases with less complications that are easily curable.¹⁴
According to the ayurveda disease are cause mainly by faulty diet habits (Aaharaj), viharaj. It means there is strong role of diet and food habits in day to day life. In ayurvedic text various pathya apathyha has been explained according to disease. Now the rate of communicable disease has reduced and lifestyle disorder which are included in non communicable disease are increasing. So with help of different regimen in our daily basis we can prevent this disorder. Regimen like Pathya apathyha, Ruticharya are helpful in our day to day practice.

CONCLUSION
Now a days due to increasing westernisation of lifestyle in past few decades there is also increasing rate of non communicable disease in Indians. Therefore, Ayurveda initiates hope for the best possible way to lead a healthy life. In Ayurveda various regimen has been explain of aahar, vihar in rutycharya and Pathya Apathya. Aacharyas has explain that while treating disease pathya Apathya is just as important as medicine. Due to busy life style, working job we can not paying attention towards our health. We eat in hurry, eating fast food, junk food, living sedentary lifestyle which ultemtly affects our health. They increse all causes of mortality, double the risk of cardiovascular disease, diabetes, and obesity. So with help of Pathya and Apathya which has been explain in Dincharya, Ritucharya, and in various disease we can keep our body helthy. Pathya regimen is the one which keeps the person healthy, maintains normal body functions, nourishes the mind and intellect, prevents diseases and at the same time corrects the irregularities that may occur in the body. Lot of importance is given to the diet with regard to its processing, quality, quantity and consumption. Due consideration is given even to the seasonal variations, physiological and psychological conditions, status of health, digestion etc. of the person. The diet should even be planned accordance with the age, season, habitat and the preference of the person. Thus, everyone should refrain from Apathya (unwholesome to body) and follow Pathya (wholesome to body) as "Prevention is so much better than healing because it saves the labor of being sick."

Acknowledgement
I assert my gratitude to the various Acharya of Ayurveda, for giving us this wholesome knowledge, and also an opportunity to explore it with the full extend. I thank my guide, HOD of the ‘Dept. of Swasthavritta’, my fellow friends and colleagues to help me whenever I was stuck during this article work.
REFERENCE


12. STHAULYA (OBESITY) IN AYURVEDA AND ITS MANAGEMENT WITH GUGGULU: A REVIEW Bajaj Nisha* 1 and Thakur Bibhakar, WORLD JOURNAL OF PHARMACEUTICAL AND MEDICAL RESEARCH, 2018; 08: 07.

13. vaidyamanorama hindi commentary, ravidatta Tripathi, aacharya priyavat sharma, Charak Samhita, chaukhamba Sanskrit sansthan, delhi, charak sutrasthan asthuaninditiy addhyay, Atisthualyanashak pathya, 304.