

## UNDERSTANDING PATHYA APATHYA KALPANA THROUGH VARIOUS DISEASES

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## ABSTRACT

Aim of ayurveda is maintain the health of healthy person and cure the diseased person. And for this aim in ayurveda acharyas explained *pathya* and *apathyā*(dos and donts) for healthy person as well as diseased person. In Ayurveda, *Pathya* and *Apopathyā* are given specific attention in terms of *ahara*, *vihar* so that ailments can be treated holistically. So, *pathya apathyā* is an important component in every prescription of ayurveda therapy. sometimes *pathya apathyā* (dietary management) is itself complete treatment. *Pathya* refers to wholesome, beneficial practices and foods that support physical and mental well-being, while *apathyā* refers to unwholesome habits and dietary choices that can harm the body and disrupts the *doshic* balance. As day by day many lifestyle related disorder are arises, which can mainly occur due to not following proper lifestyle i.e. not following *pathya apathyā*, so *pathya apathyā* is very important in disease as well as daily routine to live healthy life.so in this article we can explore the *pathya apathyā* related to *dincharya*, *rutucharya*, diseases. This article explores the significance of *pathya -apathyā* in disease, prevention, management and recovery highlighting its relevance in classical Ayurvedic texts.

**KEYWORDS:** Pathya, Apathyā, Ahar, Diet, Ayurveda.

## INTRODUCTION

The word *Pathya* is said to be a synonym of *Bheshaj* by *Charaka*.<sup>[1]</sup> *Pathya* and *Apopathyā* are integral parts of Ayurvedic management, not only for disease treatment but also for the promotion and maintenance of health. Thus, they cover both the objectives of *Ayurveda*: *Swasthasya Swasthya Rakshanam* (prevention of health of the healthy) and *Aturasya Vikara Prashamanam* (treatment and alleviation of disease).<sup>[2]</sup>

*Pathya* is required not only in *Swasthya Avastha* (healthy state) but also in *Vikara Avastha* (diseased state). Merely administering medicines or performing procedures is not sufficient for the complete recovery of a patient unless their *Aahar* (diet) and *Vihar* (lifestyle) are corrected. These must be *Pathyakar*—wholesome, beneficial, and conducive to health—and they should be administered in a manner that helps in restoring the patient's health. Once health is restored, the patient can be advised about both *Hita* and *Ahita Dravyas* in diet and lifestyle to help

maintain the restored health. Thus, *Pathya* encompasses and reflects all the essential aspects of Ayurveda.

*Pathya* (wholesome) is that which is not harmful to paths (of the body) and is according to liking. One which is harmful to the paths and disliked is certainly not at all desirable. The entities have their effects according to dose, time, preparation, place, body constitution, pathology and properties.<sup>[3]</sup> *Acharya Kashyap* describes the therapeutic potential of *aahar* (food) and its preventative health benefits. He emphasized that food is the most effective medicine. No drug can match the benefits of food in diseased state. Only wholesome food can keep a person healthy.<sup>[4]</sup>

A] *Pathya-Apathyakar Ahar Dravyas*<sup>[5]</sup>

SN	Aahara Dravya	Hita-Ahara Dravya	Ahita-Ahara Dravya
1.	<i>Shukadhyanya</i>	<i>Lohita Shali</i>	<i>Yavaka</i>
2	<i>Shamidhanya</i>	<i>Mudga</i>	<i>Masha</i>
3	<i>Udaka</i>	<i>Antariksha Jala</i>	River water
4	<i>Lavana</i>	<i>Saindhava Lavana</i>	<i>Ushara</i>
5	<i>Shaka</i>	<i>Jivanti</i>	<i>Sarshapa</i>
6	<i>Mriga Mansa</i>	<i>Ena</i>	<i>Gomamsa</i>
7	Meat of Birds	<i>Lava</i>	<i>Kanakapot Mamsa</i>
8	<i>Bileshaya</i>	<i>Godha</i>	<i>Bheka</i>
9	<i>Matsya</i>	<i>Rohita</i>	<i>Chilichim</i>
10	<i>Sarpi</i>	<i>Go Ghrita</i>	<i>Aavika Sarpi</i>
11	Milk	<i>Go Ksheera</i>	<i>Aavi ksheera</i>
12	<i>Sthavara Sneh</i>	<i>Tila Taila</i>	<i>Kusumbh Taila</i>
13	<i>Anupmriga Vasa</i>	<i>Varah Vasa</i>	<i>Mahish Vasa</i>
14	<i>Matsya Vasa</i>	<i>Chuluki Vasa</i>	<i>Kumbhira Vasa</i>
15	<i>Jalhchara Vihanga Vasa</i>	<i>Pakaahamsa Vasa</i>	<i>Kakmudga Vasa</i>
16	<i>Vishkir Vasa</i>	<i>Kukkuta Vasa</i>	<i>Chatak vasa</i>
17	<i>Shakhad Medsam</i>	<i>Aja Meda</i>	<i>Elephanta Meda</i>
18	<i>Kanda</i>	<i>Shringvera(Ginger)</i>	<i>Aaluka (potato)</i>
19	<i>Phala</i>	<i>Mridwika</i>	<i>Nikuch</i>
20	<i>Ikshu Vikara</i>	<i>Sharkara</i>	<i>Phanita</i>

B] *Rutu wise Pathya Apathya*

SN	RUTU	PATHYA	APATHYA
1.	<i>Hemant Rutu</i> <sup>[6]</sup>	<i>Ahar – Madhur(sweet), Amla(sour), Lavan(salty) Snigdha(unctuous), Ushna(hot), Guru (heavy) ahar</i> Different type of meat, milk and milk items, <i>sidhu</i> (fermentd preparation), <i>tila</i> (sesame) <i>Vihar- Abhyang, shirobhyang, Jentak swed</i>	<i>Alpa, Laghu (light), vatal ahar vihar- Katu, Kashay Divaswap</i>
2.	<i>Shishir</i> <sup>[7]</sup>	Same as <i>Hemant</i>	<i>Apithya – laghu(light), shita (cool), katu(pungent), tikta(bitter), kashay(astrningent) ras, vat vardhak laghu aahar(diet).</i>
3.	<i>Vasant</i> <sup>[8]</sup>	<i>Aahar- Laghu (easily digestable food), Ruksha Aahar(dry), wheat, rice, old barley, mudga Kaphahar upay</i>	<i>Guru(heavy), Snigdha(unctuous), cold, Aahar Madhur(sweet), Amla(tarty), lavan(salty) sevan should avoid.</i>
4.	<i>Grishma</i> <sup>[9]</sup>	<i>Madhur ras sevan</i> <i>Sheetal, drava and Snigdha ahar sevan</i> <i>Divaswap, sleeping under moonlight at night, Chandan lepa, sheetal pushpa, mukta dharan</i>	<i>Lavan, Amla, &amp; Katu Dravya Ushna Dravya Madya (if want to take it in little quantity with plenty of water Vyayam Maithun.</i>
5.	<i>Varsha</i> <sup>[10]</sup>	<i>Honey should use in diet</i> <i>Amla(tarty), Lavana(salty) &amp; snigdha (unctuous)drava,</i> <i>Jangala pashu pakshi mamsa</i> <i>Sanskriti yush</i> <i>Puran yava, gudhum, shali Dhanya Mahendra jal, taptasheet jal, koop jala</i>	<i>Day sleep, sexual indulgence, food which are not easy to digest, excessive fluid and wine.</i>
6.	<i>Sharad</i> <sup>[11]</sup>	<i>Madhur(sweet), laghu(light weight), sheet (cool), pittashaman ahar,</i> <i>Mamsaahar- lava, kapinjal, ena, urabhra(Goat), sharabh(deer), shashak(rabbit)</i> <i>Shali, yava, Godhuma</i> <i>Tikta Ghrutpan, Virechan, Raktamokshan</i>	<i>Atap varjanam(exposur to sun), hot, bitter, fat oily, curd, excessive eating.</i>

**C] Pathya Apathya In Diseased Person**

SN	Disease	Pathya Apathya
1	<i>Jwar</i> <sup>[12]</sup>	<i>Yavagu, odan laja, purana raktashali, shashtik shali.</i> In <i>Nava jwara</i> avoid day sleep, bath, massage, heavy food, sexual inter course, anger, exercise
2	<i>Raktapitta</i> <sup>[13]</sup>	<i>Shali shashtik nivara kordusa prashantika shyamak priyangu</i>
3	<i>Gulma</i> <sup>[14]</sup>	Old corns and cereals, meat of animal soup, <i>kulatha</i> and <i>mudga</i> . food prepared of <i>pippali, nagara, bilva</i> and <i>chitraka</i> prepared by adding <i>Bijapuraka, hingu amlavetas kshara Dadima ghruta</i> , oil and buttermilk
4	<i>Prameha</i> <sup>[15]</sup>	Barley- principle ingredient, old <i>shali</i> rice cooked and mixed with the soup of <i>mudga</i> .
5.	<i>Kushtha</i> <sup>[16]</sup>	Light and wholesome food, vegetables having bitter taste, food and medicated <i>ghrut</i> prepared by boiling <i>bhallataka, Triphala</i> , and <i>Nimba</i> .
6	<i>Rajayakshma</i> <sup>[17]</sup>	<i>Mulaka</i> and <i>Kulattha</i> soup, person should have an upper portion of <i>Varuni</i> or water boiled with <i>panchamula</i> .
7	<i>Unmad</i> <sup>[18]</sup>	Person who refrain from eating meat and drinking alcohol and takes only wholesome food, who is discipline and pure, and who has strong will power does not get affected by either endogenous or exogenous type of <i>unmad</i> .
8	<i>Shvayathu</i> <sup>[19]</sup>	<i>Kulattha</i> soup along with <i>pippali</i> or <i>mudga</i> soup along with <i>trikatu</i> and <i>yavakshar</i> is useful for patient. The vegetables of <i>suvarchala, grunjanaka, patol vayasi, mulaka, vetra</i> and <i>nimba</i> are recommended in food old barley and rice should taken. Avoid meat of aquatic, domesticated and marshy land inhibiting animals. Freshly harvested cereals and pulses.
9	<i>Udar roga</i> <sup>[20]</sup>	Light food such as <i>Raktashali</i> rice, barley green gram, <i>asav, arishta, madhu, sidhu</i> and <i>sura</i> . Boiled rice should be taken with vegetables or meat soup having slightly sour, fatty and pungent ingredient and cooked with <i>panchamula</i> . Patient should abstain from aquatic and marshy meat and vegetables, physical exercise, travelling on foot, day sleep.
10	<i>Arsh</i> <sup>[21]</sup>	<i>Raktashali, mahashali, sita, sharada shashtika.</i>
11	<i>Hikka shwas</i> <sup>[22]</sup>	Old <i>shali, shashtika, godhuma yava</i>
12	<i>Visha</i> <sup>[23]</sup>	<i>Shali, shashtika, kordusa, priyangu, saindhava</i> . Vegetables- <i>Tanduliyaka, Jivanti, Vartaka, Kulaka, Amla Dravya-Amalaki</i> and <i>Dadima, Mansarasa-Ena, Sikhi, Lava, and Tittir</i> .
13	<i>Urusthambha</i> <sup>[24]</sup>	<i>Yava, shyamaka, kodrava</i> along with vegetables cooked with water and oil without adding salt.
14	<i>Vatarakta</i> <sup>[25]</sup>	Cereals like old barley, wheat and <i>shali</i> as well as <i>shashtika</i> type of rice. Soup of the meat of <i>viskira</i> and <i>pratuda</i> birds. Soup of <i>adhaki, chanaka, masur</i> and <i>makushta</i> added with ghee in liberal quantity.

**D] According to Ashtang Hriday****Foods which need to be rejected**<sup>[26]</sup>

Food which is contaminated with *trina* (grass), *kesha* (hairs), etc, *ushnikritampuna* (re-heated), which consist of more of *shaka* (vegetables), and *Avaranna* (undesirable grains), which is *Atyushna* (very hot) and *Atilavana* (very salty) should be rejected.

**Food that should not be consumed habitually**<sup>[27]</sup>

The following items are not to be consumed habitually – *Kilata* (dairy products which are sweet in taste), *Dadhikurchika* (solid part of curds), *Kshara*(alkalis), *Shukta*(fermented gruels), *Ama mulaka*(uncooked radish), *krushaamisha*(dry meat), *varahi go matsyamahishaamisham*(Meat of boar, sheep, cow, fish and buffalo), *Masha*(black gram), *Nishpava*(flat bean), *shaluka* (rhizome of lotus), *Bisa*(lotus stalk), *Pishta*(flour), *Viruda*(germinated grains), *Shushkashaka* (dried vegetables), *Yavaka*(small barley), *Phanitam*(half cooked molasses).

**Satmya-Pathya-Foods that can be consumed habitually, on daily basis**<sup>[28]</sup>

The below mentioned food can be consumed on daily basis-*Shali*(rice), *Godhuma*(wheat), *Yava*(barley), *Shastika* (rice maturing in sixty days), *Jangalam*(meat of animals living in desert lands), *Sunishannaka*(blepharis edulis), *Jivanti*(leptadenia reticulata), *Balamulaka*(young radish), *Vastukam*(cucumber), *Pathya* (*Terminalia chebula*), *Amalaka* (Indian gooseberry), *Mridvika* (raisins), *Patoli*(pointed gourd), *Mudga* (green gram), *Sharkara*(sugar), *Ghrita*(ghee), *Divyodaka* (rain water), *Kshira* (milk), *Kshaudra*(honey), *Dadima*(pomegranate), *Saindhavam*(rock salt).

**DISCUSSION**

*Pathya* and *Apathya* play a fundamental role in the prevention of health and the management of diseases according to Ayurveda. While modern healthcare emphasizes medication and surgical procedures, The concept of *Pathya-Apathya* is not only a dietary guideline; it is a holistic approach that considers the

individual's constitution (*Prakriti*), digestive strength (*Agni*), season (*Ritu*), disease (*Vyadhi*), and psychological status. This personalized approach ensures better adaptability and higher treatment efficacy.

Classical Ayurvedic texts like *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya* repeatedly given that if we have taken *Apavyaya ahar vihar* repeatedly, then even best medicine also not work on your body. Conversely, mild disease conditions can often be managed solely with *Pathya Ahara and Vihara*. *Pathya* helps in balancing of *Doshas*, *Dhatus*, and *Malas*, thereby supporting *Agni* and enhancing the body's natural healing capability. It also contributes to prevention, which is the primary objective of Ayurveda—*Swasthasya Swasthya Rakshanam*.

In chronic conditions like *Prameha* (Diabetes), *Amlapitta* (Acidity), *Sandhivata* (Osteoarthritis), and *Amavata* (Rheumatoid Arthritis), *Pathya* becomes a lifelong requirement to prevent recurrence and complications. In the current era of lifestyle disorders, the principles of *Pathya-Apavyaya* are even more relevant, as they promote mindful eating, disciplined routine, and mental balance. Therefore, the concept holds immense scope for integration into modern lifestyle management, dietetics, and preventive medicine.

Therapeutic measures pleasant to the brain and faculties advance *tushti* (mental fulfilment), *urja* (mental strength), and *sukhopabhagata* as a consequences of which the strength of disease gets decreased.<sup>[29]</sup>

## CONCLUSION

*Pathya* and *Apavyaya* represent the essence of lifestyle modification in Ayurveda and stand as powerful tools for both prevention and cure. They guide individuals in making wise choices about food, behaviour, and routine, tailored to their unique constitution and health condition. With the growing prevalence of lifestyle disorders and the limitations of medication alone, the importance of *Pathya-Apavyaya* becomes even more significant. Incorporating these principles not only strengthens the effect of Ayurvedic and modern treatments but also empowers individuals to maintain long-term health and well-being.

*Vaidya lolimbaraj* in his book “*Vaidya jeevanam*” describe a very important principle about *Pathya* and *Apavyaya*. As in, stated that patients do not need to take medicine if they take *Pathya Ahar* and if they take *Apavyaya* consistently, however, they will not benefit from medication.<sup>[30]</sup>

Thus, *Pathya-Apavyaya* is not merely an adjunct to treatment—it is a foundational pillar of holistic healthcare, reflecting the timeless wisdom of Ayurveda in promoting a balanced, healthy, and conscious way of living.

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