

PATHYA-APATHYA: A CARDINAL PRINCIPLE IN THE MANAGEMENT OF
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ABSTRACT

Introduction: Ayurveda has always directed *Vaidya* to advise *Pathya- Apathya* as an essential aid in the management of a disease for the purpose of *Rogaharana* and *Swaasthyarakshana*. **Materials and Methods:** Scrutiny of Ayurvedic classics reveal various *Pathyaapathya* describes in every disease. In the context of *Shoola* and *Shotha* these play a vital role leading to cure or aggravation of disease depending on the indulgence. **Results and Discussion:** *Pathya* has been given equal importance in *Chikitsa* as it helps in *Vikarashamana* and *Prakrutisthapana*. They play a major role in correcting the derangement either anatomical or physiological or psychological aspects of body and mind. It has been quoted that *Aushadha* serves no purpose without administration of *Pathya*.^[1] Corrections in lifestyle and food acts as *Aushadha* in itself at times which can be considered as *Pathya*. Concept of *Pathya* includes *Pathya Ahaara* (Food good for health) and *Pathya Vihara* (Lifestyle habits good for health). In the present era, Food and Lifestyle are the main cause for various diseases, hinting us that application of *Pathya- Apathya* in treatment provides half cure as a *Nidanaparivarjana Chikitsa*.^[2] **Conclusion:** Thus as per the norms and purpose of *Ayurveda*, *Swasthasya Swaasthyarakshanam*, *Aaturasya Vikaaraprashamanam*³ serves right when the concept of *Pathya- Apathya* is utilized rightly. Hence an attempt has been made to explore the ideologies and role of *Pathya* and *Apathya* in the management of *Shoola* and *Shotha* in reversal of disease/ *Sampraptivighatana*.

KEYWORDS: *Pathya, Apathya, Shoola, Shotha*, Lifestyle disorders, Non-communicable diseases.

INTRODUCTION

Ayurveda has always directed *Vaidya* to advise *Pathya- Apathya* as an essential aid in the management of a disease for the purpose of *Rogaharana* and *Swaasthyarakshana*. *Pathya* serves as a *Prakrutisthapana Upaya* while *Apathya* serves as a *Nidana* leading to *Vikara*.

In the present era, Food and Lifestyle are the main cause for various diseases. In this regard, various measures have been taken up by WHO to prevent and manage such lifestyle disorders. “WHO Global Strategy on Diet, Physical Activity and Health” was adopted in 2004 by the Health Assembly. In 2012, the Health Assembly adopted a “Comprehensive Implementation Plan on Maternal, Infant and Young Child Nutrition” and six global nutrition targets to be achieved by 2025. Global Action Plan for the “Prevention and Control of Non-communicable Diseases 2013–2020”. All these schemes

target correction of food habits and lifestyle, the concept of which were explained in *Ayurveda* ages ago. Many of the lifestyle- food related disorders / Non communicable diseases have a similar symptom(s) or complaint of pain and inflammation. These can be understood as *Shoola* and *Shotha* respectively in the context of *Ayurveda*.

MATERIALS AND METHODS

a) CONCEPT OF PATHYA AND APATHYA

Elaborate description on the aspects of *Pathya* and *Apathya* can be found in *Ayurvedic literature* which specifies righteous use of food and lifestyle habits to maintain health.

PATHYA can be understood as those which are leading to Good health (चिकित्सादौ हितकारकम्^[4]) whereas *APATHYA* as that which is different or quite opposite of *Pathya* which leads to ill-health (पथ्यभिन्नम् अहितम्^[5]).

Both these aspects are to be understood in *Swastha* and *Aatura Aarogya* (पथ्यं रोगिणां हितकरं अपथ्यं अशुभकरं द्वयोः समाहारः । रोगाणां हिताहितकारकद्रव्याणि ।^[6])

b) CONCEPT OF PATHYA KALPANA AND ITS IMPORTANCE

पथ्यं पथोऽनपेतं यद्यच्चोक्तं मनसः प्रियम्।

यच्चाप्रियमपथ्यं च नियतं तन्न लक्षयेत्।^[7]

Furthermore *Pathya* can be understood as those practices which do not afflict the *Patha/ Srotas* and is relished by *Manas* as well. On the contrary, *Apathya* is that which is *Apriya* (Not relished by) to *Manas*- Such a *Dravya* should not be consumed on daily basis. References of *Pathya* in the form of *Kalpana* can be found across the classics/ literature under the heading of *Anna Kalpana*, *Pathya Kalpana*, *Takra Kalpana*, *Siddhaanna Varga*^[8] and *Kritaanna Varga*.^[9,10]

c) ROLE OF PATHYA IN CHIKITSA

Pathya has been given equal importance in *Chikitsa* as it helps in *Vikarashamana* and *Prakrutisthapana*. Correction in lifestyle and food acts as *Aushadha* in itself. At times this can be considered as *Pathya*. Concept of *Pathya* includes *Pathya Ahaara* (Food good for health) and *Pathya Vihara* (Lifestyle habits good for health).

❖ PATHYA AHAARA

- अशितं मात्रया काले पथ्यं याति जरां सुखम्।
अजीर्णात्त्वनिलादीनां विभ्रमो बलवान् भवेत्।
ततः शोफरुजापाकदाहानाहानवाप्नुयात्।^[11]

When food is consumed in ethical way can lead to proper digestion and promotes *Dehabala*; however if the good food habits aren't followed it causes *Shopha*, *Ruja*, *Daha*, *Aanaha* etc diseases.

- न रागान्नाप्यविज्ञानादाहारानुपयोजयेत्।
परीक्ष्य हितमशनीयाद्देहो ह्याहारसम्भवः।^[12]

- आहारसम्भवं वस्तु रोगाश्चाहारसम्भवाः।

हिताहितविशेषाच्च विशेषः सुखदुःखयोः।^[13]

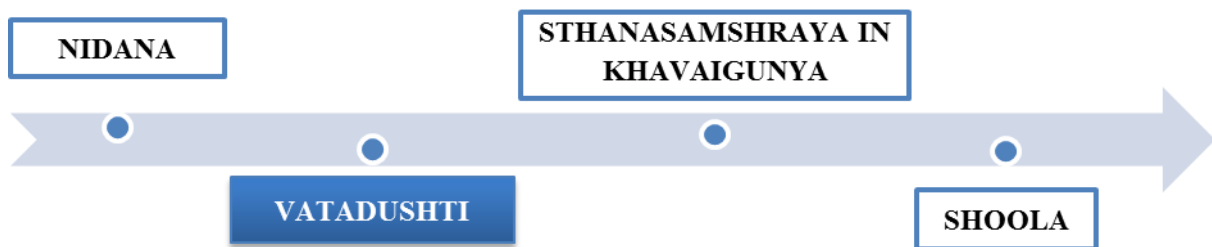
Deha and *Roga* both originate from the food we consume; hence care has to be taken with regard to the kind of food, quantity of food and time of food consumption to achieve as well as maintain *Swaasthya*. Consumption of *Hitaahara* causes *Sukha* whereas *Ahitaahara* leads to *Dukha/ Vyadhi*.

❖ PATHYA VIHAARA

References with respect *Pathya* and *Apathya* in the context of *Vihaara* can also be found in every disease explained in *Ayurveda*. Advice of *Nidra*, *Vyaayama*, *Dharaneeya Vegadharana* and *Brahmacharya* are few of the instances of *Pathya Vihaara*.

d) SHOOLA NIROOPANA

Shoola (Various kinds of Pain) is mainly caused due to *Vatadushti*. Depending on the site of *Khavaigunya* and degree of *Dushti*, various types of *Pain* can be noticed such as *Bheda*, *Toda*, *Angamarda* etc. *Acharya Yogaratnakara*^[14] has explained origin *त्रिशूलसम्भवम्* and severity of *Shoola* with the help of *Upamana* of *शूलरोपणवत्पीडा* and *शङ्खस्फोटनवत्तस्य यस्मात्तीव्रा च वेदना*.



e) SHOTHA NIROOPANA

Preliminary cause of *Shotha* is *Vatadushti*, which in turn causes vitiation of other *Dosha*. The *Dushtadosha* move

towards *Bahyasira*, settle in *Twak* and *Mamsa* causing inflammation in the site.^[15]



RESULTS

Scrutiny of Ayurvedic classics reveal various *Pathyaapathya* describes in every disease. In the context

of *Shoola* and *Shotha* these play a vital role leading to cure or aggravation of disease depending on the indulgence.

a) PATHYA-APATHYA IN SHOOLA^[16,17,18]

<p>APATHYA ✓ <i>Kalaaya, Mudga, Aadhaka, Koradoosha, Vaidala, Lavana, Tila, Kashaya-Katu-Tikta-Viroodhaja Anna, Viruddha-Rookshahara, Adhyashana, Vishamaashana, Sheetajalapaana, Madyapaana, Sheetala, Guru Aahara, Ativyaayama, Atyaana, Maithunaati, Prajaagara, Abhighaata, Vegarodha, Shoka, Krodha</i></p>	<p>PATHYA <i>Abdotpanna/ Vatsarotpanna Shaali, Shashtika Shaali, Taptaksheera, Sarpipana, Jangala Mamsa-Mamsarasa, Patola, Shobhanjana, Karavellaka, Vartaaku, Pachelima Pakwa Amra, Draksha, Kapittha, Priyaala, Vastukapatra, Samudra, Souvarchala, Hingu, Shunti, Vida, Shatahwa, Lashuna, Lavanga, Erandataila, Surabhijala/ Gomootra, Taptaambu, Jambeerarasa, Kushta, Laghukshara, Guda, Yava, Ksheera, Nidra</i></p>
<p>PATHYA KALPANA <i>Vilepi, Manda, Vaatyamanda, Lajamanda, Mudgayoosha, Kulattha Yoosha, Yava-Peya, Saktuprayoga, Patolapatra Yoosha, Godhoomamandaka, Shaalilandula Manda, Paayasa, Krishara</i></p>	<p>PATHYA KALPANA AS ANUPANA <i>Tiladi Gutika- Ksheerabhojana Shoolantaka Rasa-Kanji/ Manda</i> <i>Chatuhsama Loha- Lohitashaalyanna, Mudga, Mamsarasa</i> <i>Dhaatri Loha- Doshanubhandi Pathya for Trivaara, Ksheera</i> <i>Lohamrutam- Kakaarashtaka, Amla, Aanoopamamsa</i> <i>Bheemavataka Mandoora- Tyaaga of Mamsa-Mamsarasa, Sarpi, Yoosha</i> <i>Samudradya Choorna- Mamsadi Ghrutasadhita Bhojana</i> <i>Taramandoora Guda- Tyaaga of Shushkashaaka, Vidahi-Amla- Katu</i> <i>Naarikelamruta- Mudgayoosha</i></p>

b) PATHYA-APATHYA IN SHOTHA^[19,20]

<p>APATHYA ✓ <i>Nishpaava Yoosha, Salila, Viruddhanna, Mruttikabhakshana, Gramyaanoopapishita, Lavana, Shushkashaaka, Navaanna, Gouda, Pishtaanna, Dadhi, Krishara, Madya, Amla, Valloora, Guru, Vidahi</i> ✓ <i>Vegarodha, Pavana, Divaswapna, Maithuna</i></p>	<p>PATHYA <i>Puraatana Shali-Yava, Kulattha, Mudga, Godha, Shallaka, Mamsa of Bhujanga-Bhukti-Tittira-Tamrachooda- Lava, Jangala, Vishkira, Koorma, Shrunji, Prapurana Sarpi, Takra, Sura, Maakshika, Shunti, Punarnava, Nishpaava, Shigru, Patola, Suvarchala, Haridra, Kshaara, Guggulu, Katu-Tikta, Gomootra</i></p>
<p>PATHYA KALPANA <i>Punarnavadi Yavagu-Peya-Yoosha, Asava, Shaalyanna with Ksheera/ Mamsarasa, Gudardraka, Takraadi Yoga, Godhoomapolika</i></p>	<p>PATHYA KALPANA AS ANUPANA • <i>Kshetrapaala Rasa, Kalpalataa Vati, Dugdha Vati, Ksheera Vati- Dugdhoudana- Alavana, Variheena</i> • <i>Ksheera Vati-Narikelajala in case of Atyantatrishna</i> • <i>Takra Vati, Takra Mandoora- Takrabhojana- Alavana-Nirjala</i> • <i>Vaidyanatha/ Dadhi Vati- Dadhi+ Sitaa</i> • <i>Sudhanidhi Rasa- Takraanna</i> • <i>Punarnavaadyarishtha/ Punarnavaasava- Mamsarasa</i></p>

DISCUSSION

i. Utility of Pathya- Apathya Chintana

- ◆ Most of the *Apathya* explained in classics in the context of both *Shoola* and *Shotha* can be correlated to the unhealthy dietary habits such as consumption of Junk food containing *Vidahi Ahara* in the form of

Masala, Consumption of Alcohol, Iced juices as a part of Party culture, Consumption of Salads-Sprouts; Workplace with AC, Deskwork requiring sitting in one place, excess of travels, Affected Psychological wellbeing in the form of Stress, Control of natural urges, Working until late night

due to workload- all of which in turn increases Vata leading to further vitiation and worsening of the conditions.

- ◆ **Pathya** explained helps in correction of the above mentioned unhealthy lifestyle such as Sufficient / Sound sleep, Consumption of boiled milk, ghee, warm water and few food articles like *Hingu*, *Lavanga*, *Lavana* in the form of garnishes to food- all of which helps in correction of deranged Vata due to their *Vatahara* property.

ii. Importance of Pathya Kalpana

Uniqueness of *Ayurveda* is utility of *Aahara- Vihaara* as treatment modality. *Pathya Kalpana* elaborates on preparation of various food articles which aid in the treatment of diseases such as *Peya*, *Manda*, *Vilepi*, *Yoosha*, *Yavagu*, *Takra* etc. Knowledge of *Pathya Kalpana* is most essential in clinical practice to advice healthy dietary habits in the form of *Ardha Chikitsa*.

iii. Necessity of following Pathya

Advice of medicines without proper food and lifestyle changes serve no purpose as it merely tackles the symptoms of a disease without attenuating the root cause of a *Vyadhi*.

iv. Apathya as a Nidana for a Vyadhi

No treatment is helpful without avoiding the causes of the ailment/*Apathya*. Hence understanding of Pathophysiology and Causative factors is very important to treat diseases.

v. Pathya- Apathya in treatment as

- **Nidanaparivarjana Chikitsa:** Understanding of *Apathya/Nidana* proves to be beneficial to attenuate disorders.
- **Sampraptivighatana Chikitsa:** Ability to decode the *Samprapti/ Pathophysiology* is the key factor in *Chikitsa*. *Pathya* acts as *Sampraptivighatana* as well.

vi. Utility of Pathya as

SAMSARJANA KRAMA: To correct the derangement of anatomy and physiology of body systems.

ANUPANA – SAHAPANA: To achieve target specific action and as bio-enhancer with respect to various formulations used.

VYADHIPRATYANEEKA: *Pathya* specified for each disease is specific to the Dosha involvement (*Doshaghna* activity)

RASAYANA-BALYA: To strengthen the Srotas which have been afflicted by the *Dosha- Doosha Sammurchana*.

CONCLUSION

Notion that *Pathyaapathya* is applicable only for *Aatura* is a misleading concept as the purpose of its description is for *Swasthasya Swaasthyarakshanam*, *Aaturasya Vikaaraprashamanam*.^[3] The description *Hetu/ Nidana* in the form of *Apathya*, *Linga/Lakshana* of *Vyadhi* and *Aushadha* in the form of *Pathyaadi* is stated for both healthy person as a means of maintaining good health and diseased to get back to healthy state.^[21] These

concepts are must to be known by *Vaidya* in the following aspects:

- a) **Apathya/ Nidana:** As a preventive measure.
- b) **Dravya as Pathya/ Apathya:** As a palliative measure.
- c) **Anupana:** As a bio-enhancer and catalyst for formulations.
- d) **Pathya/ Chikitsa:** As a preventive measure.

Hence application of *Pathya- Apathya* concept is as important as administration of medications to achieve complete health.

पथ्ये सति गदार्तस्य किमौषधिनिषेवणैः ।

पथ्येऽसति गदार्तस्य किमौषधिनिषेवणैः ॥^[1]

Pathya acts as *Chikitsa* without requirement of administration of medicines; however if *Pathya* is not suggested, prescription of medicines are said to be in vain.

नित्यं हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः।

दाता समः सत्यपरः क्षमावानाप्तोपसेवी च भवत्यरोगः॥^[22]

Person who consumes *Hita Aahara* and *Hita Vihaara* becomes free from diseases thus proving *Pathya* to be a cardinal principle in the treatment.

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