

**IMPORTANCE OF PATHYA- APATHYA IN DAY TO DAY LIFE – A REVIEW ARTICLE*****Dr. Sudhir Dhone**

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Article Received on 13/05/2020**Article Revised on 03/06/2020****Article Accepted on 24/06/2020****ABSTRACT**

The aims & objectives of Ayurveda are to maintain the health of a healthy person & to cure the diseases of the patients. To maintain the health, Ayurveda laid many basic principles like Ritucharya (seasonal regime), Dinacharya (diurnal regime) etc. The word Pathya, derives its origin from root word Patha which literally means a way or channel. Pathya & Apathya are defined as the substance or regime which do not adversely affect the body & mind are regarded as Pathya, those which adversely affect them are considered to be Apathya. Apart from being a part of regime of healthy living in day to day life. This indicates the importance of Pathya and Apathya in Ayurveda. The concept of Pathya and Apathya is the peculiarity of Ayurveda.

KEYWORDS: Ayurveda, Pathya, Apathya, Healthy living.**INTRODUCTION**

Ayurveda is a science which has given importance to diet and regimen as a part of Chikitsa. Pathya – Apathya has a major supportive role in the management of diseases. In some stages of Vyadhi, following Pathya and avoiding Apathya is enough to cure the disease. In Swasthavritta, description of Dinacharya & Ritucharya have been described in detailed. One of the important part is Aahara. Each and every detailed like ingredients - prepartive method properties and quantity of prepared formulation has been carefully mentioned in Ayurveda. It obviously insists on the ideal food to be consumed to attain and sustain good health.

Acharyas indicated the importance of Pathya Ahara by stating that if a patient intake 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 effective. In this way, the precisely constituted, calculated and cooked food is known as Pathya. It is said to be Mahabhesaja by Acharya Kashyapa. The ways to overcome to disease and also maintenance of good health are the two main Prayojana of Ayurveda. Bhesaja, Ahara and Vihara are essential part of Chikitsa. Ahara and Vihara are essential part of parcel of human life. Ahara has a significant mentioning in Pathya – Apathya.

Synonyms**Pathya**

Satmya, Swasthitakara, Upshaya,
Swavasthapharpalaaka, HitaAhara, Swasthaaurjaskara,

Sharmakara, Dhatua virodhi, Sukhaparinaamkara, Dhatu Saamyakara.

Apathya

Asatmya, Swastha Ahitkara, Anupashaya, Ahitkara, Asukha Parinaamakara, Ashrmakara, Dhatusasamyakara.

Ahara Matra Pradhanatam

मात्राणि स्यात् । आहारसात्रा पुनरगीवलापेक्षिणी ॥ (ch.su.5/3)

Person should always consume food in proper quantity, quantity of food depends upon the strength of digestive fire. Quantity of food consumed which gets digested without creating disturbance in normalcy of body and within the stipulated time that should be considered as the proper quantity. Means, the person who has the habits of consuming food in proper quantity daily or the person who is inclined to consume food in proper quantity. Here the quantity is that which does not create any harm.

Laghu – Guru Ahara

Food prepared from Sali, Sastik, Mudaga, meat of Lava, Kapinjala, Sasa, Sarabha, Sambhara etc through by nature are Laghu still require proper quantity of digestion. Similarly foods prepared from flour of corns, products of sugarcane juice, products of milk, Tila, Masa, meat of animals of marshy regions and animals living in water etc. through Guru by nature also acquire proper quantity.

If it is described in this manner that it should not be presumed that describing the food materials as Guru and Laghu will be no use. Laghu substances are predominant in qualities of Vayu and Agni Mahabhutas where as the other one are predominant in qualities of Prathvi and Soma Mahabhutas, Laghu foods by their very nature have property of augmenting digestive power and cause only mild increase of Doshas, so they produce mild increase even when consumed for full satisfaction.

Definition of Pathya

स्पृथं पथोऽनपेतं यदच्चीकर्तं मनसः प्रियम् द्य
यच्चाप्रियमथपथ्यं च नियतं तत्र लक्षयेत् दद्याश
(ch. Su. 25/45)

Pathya is that which is right path, which does not create any trouble, and which is pleasant to the mind, that which is unpleasant to the mind is Apathya, This should not be neglected. The root term of Pathya is “patha” means various channels in body & “Anepetam” means not causing any harmful for body channels and on the contrary which is wholesome – soothing for body can be labeled as Pathya. Pathya means belonging to the way, suitable, fit or proper, Pathya, salutary & especially diet in medical science. Ahara & Vihara which is not harmful to the body & body channels is called as Pathya. Ahara & Vihara which is helpful to whole body is Pathya. The Pathya Ahara & Viharas which is pleasant to the mind is known as Pathya.

Importance of Pathya – Apathya

The importance of Pathya & Apathya in Ayurveda can be deduced from the fact that Charaka had stated Pathya a synonym for treatment. Charaka stated that when channels of circulation become hard by aggravated & vitiated Dosha, Pathya helps to soften the Srotasa & Dosha alleviation. Charaka had elaborately described the concept of Pathya and Apathya. He had given a general list of Pathya and Apathya Dravya for patients. Charaka had also given equal importance of Pathya Vihar along with Pathya Ahara for maintenance of health as Charaka has stated that in condition of Chinta, Shoka, Krodha, Dukha Shaiya, Ratri Jagrana, even the small amount of Pathya Ahara is not digested thus have given equal importance of both Pathya Ahara and Vihara. Further Sushruta had specifically written a chapter named Hita-Ahitiya Adhyaya in Sutra Sthana.

Need of Pathya

Pathya is suggested in various places in Ayurveda. It is suggested in the Swasthavrutta. Pathya Kalpana must be used in Dinacharya, Rutucharya. It is very much necessary for the patients to have the food which will keep their Dhatus in a healthy state and will not let them get vitiated more from Doshas. Pathya is that which brings the vitiated Doshas to normaly and Apathya are those which causes vitiation and abnormalities in the Doshas. The Pathyas should be administered in various Kalpanas such as Manda, Peya, Vilepi etc and the forms

of these Kalpanas should be altered according to needs of person, disease and time. So the patients must follow the healthy way of consumption of food i.e. Pathya.

Hita and Ahita Ahara

Such as the food materials, which are used greatly by men in many forms and which by their nature are best suited are being enumerated now, as follows

Hitatama Ahara Dravya

Material	Category
Lohitasali	Best among Suka Dhanya
Mudaga	Samidhanya
Antariksha Jala	Udaka
Saindhava	Lavana
Jivanti Saka	Saka
Meat of ena	Meat of animals
Meat of Lava	Meat of birds
Meat of Godha	Meat of animals living in burrows
Rohita matasya	Matasya
Gavya Sarpi	Ghees
Gokksira	Milks
Tila Taila	Vegetable oils
Varaha vasa	Fats of animals of marshy lands
Culuki vasa	Among fats of Fishes
Pakahamsa vasa	Fats of aquatic birds
Kukkuta vasa	Fat of herbivorous kinds
Ajameda	fats of herbivorous animals
Srngavera	Kanda
Mrdvika	Fruits
Sarkara	Sugarcane juice

Ahitatam Ahara Dravya

Material	Category
Yavaka	Best among Suka Dhanya
Masa	Samidhanya
River water during rainy season	Udaka
Usara	Lavana
Sarsapa	Saka
Gomamsa	Meat of animals
Kanakapota	Meat of birds
Bheka	Meat of animals living in burrows
Chilcima	Matasya
Avika Sarpi	Ghees
Aviksira	Milks
Kusumbha sneha	Vegetable oils
Mahisa vasa	Fats of animals of marshy lands
Kumbhira vasa	Among fats of Fishes
Kakmudaga vasa	Fats of aquatic birds
Chataka vasa	Fat of herbivorous kinds
Hastimeda	fats of herbivorous animals
Nikuca	Kanda
Aluka	Fruits
Phanita	Sugarcane juice

Pathya Vihara

According to Acharya Charaka these are the Pathya Vihara

Brahmacharya, Nivatasayana, Vyayam, Usnodakasnana, Nishaswapana, Vegavidharana, Maatravata Asana, Kalabhojana, Abyanga, Bhojanajeerna etc.

Parameters of Pathya Apathya

Fruits which are old, unripe, afflicted by insects and serpents, exposed to snow or sun for long growing in the land and season other than the normal habitat and time and putrified are wholesome. Meat of animals who have died a natural death, who are emaciated or dried up

after death, who are fatty in excess, who are too young, who are killed by poisonous arrow, who gaze in a land not commensurate with their natural habitat and who are bitten by snake and tigers etc. are unwholesome. Otherwise, meat is wholesome, nourishing and strength promoting. Corns and grains, one year after their harvesting are wholesome. Old corns and grains are mostly not unctuous while fresh ones are heavy to digest. Corns and grains which take a shorter time for cultivation as well as for harvesting are easy to digest than those taking longer time. The husked pulses are easy to digest.

Ritu Anusara Pathya Apathya

Ritu	Pathya	Apathya
Hemanta	Snigdha, Amla, Lavana rasyukt Ahara, Madira, Seedhu, Madhu, Naveen Chaval ka Bhat, Dugdha Padarth, Usna jala, Gann eke ras se nirmit padarth. Taila Malish, snighdha Ubtana, Dhup sevana, Garam garbhagrah, Striprasanga.	Vaatvardhaka Ahara, Prbala vayu pravaha, Alpahara, sattu khana.
Shishira	Same as Hemanta	Katu, tikta Kasaya ras, vaatvardhak, Halke aur sheetal annapaana.
Vasanta	Panchakarma, Gehu, Jau ka Aata, Seedhu madhvik paan, Vyayam, Ubtan, Anjana, Dhumpana, Anjana, Bater, Teetar, mamsa etc.	Guru, Amla, Madhur, Snigdha, Divaswapna.
Grishma	Sheetgraha sayan, Grata, Dugdha, purane Sali chaval sevana, Jangala Pasu Mamsa etc.	Lavan, Amla, Katu, Usna, Vyayam etc.
Varsha	Amla, Lavana, ras pradhan, Snigdha bhojana, Jau, Gehu prayog etc.	Udmantha, Divaswapna, Avasyaya, Nadijala, Vyayam, Aatap, Vyavaya etc.
Sharada	Madhura, Laghu, Sheet veerya, Tiktak ghrita paan, Raktamokshana etc.	Aatapa, Vasa, Taila, Avasyaya, Audaka, Aanup mamsa, Kshara, Dadhi, Divaswapna, Pragvaat etc.

DISCUSSION

Practically Pathya Kalpana is advised as a Ayurveda has a holistic approach in health management. It gives due importance to food in the management of disease both as a causative factor (Apathya) and as a part of therapy (Pathya). As per Ayurveda, most of the ailments develop due to faulty eating habits so Ayurveda deals with the Pathya Vyavastha (planning of diet and dietetics) in a very scientific way. Day to day activities, seasonal regimes etc. also plays an important role in the maintenance of health and thus, had also been included in the concept of Pathya- Apathya by the Acharyas. The above described facts are about the general concept of Pathya-Apathya in Ayurveda. Concept of Pathya changes at every moment and with every individual. What is Pathya to one person may not be Pathya to another person. Even it changes in the same person depending upon various components like – Age-psychological condition- condition of provoked Dosha-condition of Dhatus condition of raw material- area of the patient-habits of the patient etc. So considering and elaborating the diet plan need a lot of attention from the physician.

CONCLUSION

Pathya is that which is right path, which does not create any trouble, and which is pleasant to the mind, that which is unpleasant to the mind is Apathya, This should not be neglected. Pathya is the one which keeps the person healthy, maintains normal body functions leads to proper functioning of the organs, nourishes the mind and intellect, prevents diseases and at the same time corrects the irregularities that may occur in the body. Thus, everyone should refrain from Apathya (unwholesome to body) and follow Pathya (wholesome to body) as prevention is better then cure.

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