



A REVIEW ARTICLE- IMPORTANCE OF PATHYA-APATHYA IN DAILY LIFE

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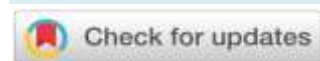
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ABSTRACT

The aims & objectives of Ayurveda are to maintain the health of a healthy person & to cure the diseases of the patients. To maintain health, Ayurveda laid many basic principles like *Ritucharya* (seasonal regime), *Dinacharya* (diurnal regime), etc. The word *Pathya* derives its origin from the root word *Pathya* which means a way or channel. *Pathya* & *Apathya* are defined as substance or regime which does not adversely affect the body & mind are regarded as *Pathya*, those which adversely affect them are considered to be *Apathya*. 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 that 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*, the description of *Dinacharya* & *Ritucharya* is described in detail. One of the important parts is *Aahara*. Each and every detail

like ingredients - preparative 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 for medicine and if a patient continuously consumes unwholesome food, then also there is no need for 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 *Mahabheshjya* by *Acharya Kashyap*. The ways to overcome disease and also maintenance of good health are the two main *Prayojana* of Ayurveda. *Bhaisajya, Ahara,* and *Vihara* are essential parts of *Chikitsa*. *Ahara* and *Vihara* are essential parts of human life. *Ahara* has a significant mentioning in *Pathya–Apathya*.

SYNO-

NYMS:

Pathya- Satmaya, Swasthhitakara, Upashaya, Swavasthaparipaalaka, Hitahara, Swasthaaurjaskara, Sharmakara, Dhatu Virodhi, Sukhaparinaamkara, Dhatu Saamyakara.

Apathya

Asatmya, Swastha Ahitkara, Anupashaya, Ahitkara, Asukha Parinaamkara, Ashrmakara, Dhatuasamyakara.

AHARA MATRA PRADHANATAM-

A person should always consume food in proper quantity; the quantity of food depends upon the strength of the digestive fire. Quantity of food consumed that gets digested without creating a disturbance in the normalcy of the body and within the stipulated time that should be considered as the proper quantity. This means A person who has the habit of consuming food in proper quantity daily or a 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, Shastik, Mudga, the meat of Lava, Kapinjal, Sasa, Sarabha, Sambhara, etc by nature Laghu still requires a proper quanti-

ty of digestion. Similarly, foods prepared from flour corns, products of sugarcane juice, products of milk, Tila, Masa, the 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 of no use. Laghu substances are predominant in qualities of Vayu and Agni Mahabhuta whereas the others are predominant in qualities of Prithvi and Soma Mahabhuta, Laghu foods by their very nature have the property of augmenting digestive power and cause only a mild increase of Dosha's, so they produce mild increase even when consumed for full satisfaction.

DEFINITION OF PATHYA-

Pathya is that which is the 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 "path" which means various channels in the body & "Anepetam" means not causing any harmful to body channels and on the contrary which is wholesome – soothing for the 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 *Pathya*. *Ahara & Vihara* which is helpful to the whole body is *Pathya*. The *Pathya Ahara & Vihara* 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* as 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 elaborately described the concept of *Pathya* and *A Pathya*. He had given a general list of *Pathya* and *Apathya* Dravya for patients. Charaka had also given equal importance to *Pathya Vihara* along with *Pathya Aahara* for the maintenance of health as Charaka has stated that in the condition of Chinta, Shoka, Krodha,

Dukha Shaiyaa, Ratri Jagarana, even the small amount of *Pathya* Aahara is not digested thus have given equal importance of both *Pathya* Aahara and Vihara. Further, Sushruta had specifically written a chapter named Hita-Ahitya Adhyaya in Sutra Sthana.

NEED OF PATHYA

Pathya is suggested in various places in Ayurveda. It is suggested in the Swasthavritta. *Pathya* Kalpana must be used in *Dinacharya*, *Ritucharya*. 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 too normally and *Apathya* are those

which causes vitiation and abnormalities in the Doshas. The *Pathya* should be administered in various Kalpana such as Manda, Peya, Vilepi, etc, and the forms of these Kalpana should be altered according to the needs of the person, disease, and time. So, the patients must follow the healthy way of consumption of food i.e., *Pathya*.

HITA AND AHITA AAHARA-

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
Mudga	Samidhanya
Antariksha Jala	Udaka
Saindhava	Lavana
Jivanti Saka	Saka
Meat of ena	Meat of animals
Meat of Lava	Meat of birds
Meat of Godha	The meat of animals living in burrows
Rohita matsaya	Matsya
Gavya Sarpi	Ghee's
Gokshira	Milks
Tila Taila	Vegetable oils
Varaha vasa	Fats of animals on marshy lands
Culuki vasa	Among the fats of Fishes
Paka Hamsa vasa	Fats of aquatic birds
Kukkuta vasa	Fat of herbivorous kinds
Ajameda	fats of herbivorous animals
Srngavera	Kanda
Mrdvika	Fruits
Sarkara	Sugarcane juice

AHITATAMA 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	The meat of animals living in burrows

Chilachima	Matsya
Avika Sarpī	Ghee's
Aviksira	Milks
Kusumbha sneha	Vegetable oils
Mahisa vasa	Fats of animals on marshy lands
Kumbhira vasa	Among the 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

RITU ANUSAR PATHYA-APATHYA-

Ritu	Pathya	Apathya
Hemanta	Snigdha, Amla, Lavana rasayukta Ahara, Madira, Seedhu, Madhu, Naveen Chaval ka Bhat, Dugdha Padarth, Usna jala, Gann eke ras se nirmita padarth. Taila Malish, snigdha Ubtana, Dhupa sevana, Garamgarbhagrah, Stri prasanga.	Vatavardhaka Ahara, Prabala vayu prava-ha,Alpahara, sattu Khana.
Shishira	Same as Hemanta	Katu, tikta Kasaya ras, vatavardhak, Halke aur Sheetal annapaana.
Vasanta	Panchakarma, Gehu, Jau ka Aata, Seedhu Madvika paan, Vyayam, Ubtan, Anjana, Dhumpna, 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 an Ayurveda has a holistic approach to 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 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 play 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-A Pathya* in Ayurveda. The 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- the condition of Provacated Dosha-condition of Dhatus condition of raw material- an area of the patient- habits of the patient, etc.

CONCLUSION

Pathya is that which is the 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 that 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 preven-

tion is better than cure.

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