



# A SYSTEMIC STUDY ON PATHYA- APATHYA WITH RELATION IN SPECIFIC DISEASES

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## ABSTRACT

A balanced diet is crucial for maintaining good health since it plays a crucial role in sustaining life. At this time, diet and nutrition stand alone as a complex and structured specialization. In a Western viewpoint, only dietary elements are taken into account; nevertheless, the Ayurvedic approach is considerably different. It also addresses a number of other factors, including the combination of food items, their quantity, cooking style, emotional impact, consumer type, and environmental factors. Every Ayurvedic therapeutic prescription must take into account nutrition, or pathya and Apathya Aahara. Sometimes Pathya-Apathya (dietary management) suffices as a whole course of therapy. All medications and dietary regimens that dislodge the different doshas but do not eliminate them from the body should be viewed as unwholesome or apathetic. Drugs' (Dravya) Apathya, unwholesomeness, or lack thereof relies on a number of other unrelated factors, including dose, amount, time, and so forth. Even the most aesthetically pleasing item may out to be distasteful or vice versa depending on the numerous conditioning variables.

**KEYWORDS** - Pathya, Apathya, Diet, Dosha, etc.

## INTRODUCTION

Prevention is preferable to treatment. In-depth discussion of Pathya-Apathya, its significance in the avoidance of disease, the eradication of doshas, and the creation of bodily harmony is found in Ayurveda, one of the true sciences. Pathos and indifference play a significant role in this wonderful science of life's emphasis on health promotion and disease prevention.<sup>1</sup>

According to Ayurvedic literature, eating wholesome food is essential for maintaining a healthy body and mind. As a result, our meals should be healthy. When discussing topics such as Dinacharya (daily regimen), Ritucharya (seasonal regimen), etc., the wholesomeness of the food consumed is discussed.<sup>2</sup>

When a sickness is being treated, a pathya regimen and discipline are also advised. To guarantee that the medications work as well as possible to treat an illness, it must be adhered to. Ayurveda is sometimes misunderstood to advocate rigorous dietary restrictions. In reality, pathya and Apathya are recommended depending on the kind and severity of the sickness; thus, it is advisable to limit behaviors that might exacerbate the diseased condition.<sup>3</sup>

There are many different descriptions of specialized diet plans that must be adhered to on a daily basis. Even the medications or Ritus (season)-specific Aahara (food) vihara (lifestyle) to be followed are explained.<sup>4</sup>

The pathya and Apathya to be practiced in specific rites are outlined by taking into account environmental conditions and drug potency. This section of pathya-Apathya is not included here because it mostly relates to healthy individuals. Acharya Charaka lists vyadhihara, sadhana, oushada, prayaschitha, prashamana, prakruti-sthapana, pathya, and hitam as synonyms for chikitsa. Pathya is one among them as well. The medications that are permitted for the channels or Srotas are referred to as pathya. It is also regarded as a Chikitsa, demonstrating the significance of the word pathya. This suggests that an illness can be eradicated by adhering to the practices of pathya and Apathya.<sup>5</sup>

Anupana is frequently used following the delivery of medications or yoga practices. Anupana is a means of delivering medication and serves as a catalyst for the assimilation of the yogas<sup>3</sup>. Anupana are not compiled in this work.<sup>6</sup>

Nidana, or the etiological elements, are discussed in Ayurvedic scriptures in line with Aahara, vihara, Oushada, etc. Nidana parivarajana is the main component of therapy. These etiological elements are all seen as contributing to indifference. The causes of all ailments are therefore considered to be Apathya.<sup>7</sup>

**TABLE NO. 1 PATHYA AND APATHYA IN RELATION TO THE DISEASE**

Author	Disease	Pathya	Apathya
Charaka <sup>8</sup>	<i>Raktapitta</i>	Green leafy vegetables suchas Patola, Nimba leaves Vetrage, Plaksha, Gandeera, Kovidara, Kashmarya, Shalmali are considered as pathya. They should be boiled and fried in ghee	<b>Rasa - Katu, Amla, Lavana</b> <b>Guna - Vidahi</b> Drava - Kaupa Jala, Madya
Charaka <sup>9</sup>	Prameha	<i>mudga yusha, green vegetable having tikta</i>	Souveeraka, tushodaka, Maireya, Sura, Aasava,

		<i>rasa, old rice, Danti, Ingudi along with oil and Atasi prepared by Sarshapataila etc. Even Shashtika shali, Yava, Godhuma, Kodrava, Adaki, Chanaka, Kulatha and Nikumba are considered pathya.</i>	Water Milk, Oil, Ghee, preparation made of Sugarcane, Curds, Pishtanna, Amla yavagu, Mamsa rasa of gramya, anoopa and udaka animals.
Charaka <sup>10</sup>	Kushta	<i>Light food, vegetables having tikta rasa, food and ghee prepared along with purified Bhallakata, Triphala, Nimba, Old grains, Mamsa rasa of jangala animals and birds, Patola, Mudga, Shashtika shali, Yava, Godhuma, Shyamaaka and uddalaka</i>	Souveeraka, tushodaka, Maireya, Sura, Aasava, Water Milk, Oil, Ghee, preparation made of Sugarcane, Curds, Pishtanna, Amla yavagu, Mamsa rasa of gramya, anoopa and udaka animals.
Charaka <sup>11</sup>	Rajayakshma	<i>Goats milk, Mamsa rasa of Jangala animals and birds, Yusha of Chanaka, Mudga, Makushta, Purana shali, light food, and food possessing good potency, taste and smell, Milk, Ghee and madya( alcohol).</i>	<b>Aahara- Brinjal, bitter guard, Bilva Phala, Rajika etc.</b> <b>Vihara- Sexual intercourse, excessive exercise, anger, sleep during day time etc.</b>
Charaka <sup>12</sup>	Kshwayathu	<i>Yusha prepared out of Pippali kalka, Mudga yusha prepared by</i>	Mamsa rasa of gramya, Anoopa animals, Salt, Dry vegetable, Dry

		<i>trikatu and yavakshara, mamsa rasa of jangala animals, Koorma, Peacock other drugs such as Suvarchala, Grunjanaka, Patola, Moolaka, Vetra, Nimba, Yava and Puran shali.</i>	mamsa rasa, new grains, Jaggery, Rice flour, Curd, Tila, Slimmy food, sour item etc.
Sushrut <sup>13</sup>	Udara	<i>Mootra, Asava, Arishta, Honey, Seedhu, Sura, Yusha or mamsa rasa prepared by panchamoola decoction to which Dadima rasa, ghee, and Marich is added. Shashtika, Yava, Godhuma are also considered as pathya.</i>	Oudaka and Anooopa mamsa rasa, Shaaka, Rice flour, Tila, drugs having ushna, Lavana, amla, vidahi gunas should always be contraindicated. Drinking a lot of water is absolutely restricted.
Charaka <sup>14</sup>	Arsha	<i>Raktashali, Mahashali, Kalamdan, Shashtikashali is considered as pathya.</i>	Indulgence in the causative factors listed spicy food, excess driving & sitting, constipating food stuff etc
Vagbhata <sup>15</sup>	Grahani	<i>Takra (butter milk)</i>	Avoid such ingredients of food and drinks which are saline, sour, pungent, hot, Vidahi, and heavy. Avoid sexual intercourse
Charaka <sup>16</sup>	Pandu	<i>Water and food prepared out of panchamoola</i>	Shimbi, Patrashak, Hingu(Asofoetida), Masha(Vigna mungo), Atyambupana,

			Diwaswapna, Dushtambu, Amla- vidahi-virudhha anna
Charaka <sup>17</sup>	Kamala	<i>Mamsarasa of Peacock, Parrot and hen, yoosha.prepared by dried raddish, Kulatha yoosha, Maatulunga rasa along with honey, Pippali and Maricha are consumed.</i>	Patrashak, Hingu(Asofoetida), Masha(Vigna mungo), Shimbi,Atyambupana, Diwaswapna, Dushtambu, Amla- vidahi-virudhha anna
Vagbhata <sup>18</sup>	Kasa	<i>Oil and other sneha dravyas are best. The foodstuffs prepared out of milk, Sugarcane and Jaggery, Curd, Mastu, Kanji and sour fruit juices are beneficial.</i>	<b>Kashaya, Katu, Tikta Rasa, Laghu, Rooksha, Sheeta Ati Vyayama, Sheeta Jala</b> Snana, Vegavidharana
Sushruta <sup>19</sup>	Chardi	<i>Honey, Shali, Laja, Yavagu, Jangala mamsa rasa</i>	Nishpaava, Masha, Sarshap Shak, Dahi, Mahisha Kshira
Charaka <sup>20</sup>	Visarpa	<i>Shashtika shali Mahashali, Raktashali.</i>	Food and drinks which are VidahiSleep during the day time Anger, physical exercise Exposure to hot rays of the sun, fire and strong wind.
Charaka <sup>21</sup>	Ashmarijanya mutrakruchra		Food item prepared by Pistanna, Karjoor, Shalooka, Kapitha, Jambu, Kamala kanda, kashaya rasa.

Sushruta <sup>22</sup>	Krimiroga		All types of milk, mamsa rasa, Ghee, Curds, Green vegetables, all the drugs possessing amla, madhura rasa and sheeta guna are contraindicated
Vagbhata <sup>23</sup>	Atisthoola	<i>Intake of Priyangu, Syamaka, Yavaka, Yava, Jurnahwa, Kodrava, Mudga, Kulatha, Chakramudga, seeda of Adhaki along with Patola and Amalaka as food, followed by honey water.</i>	Viruddhanna, Adhyasan Anger, Hunger, Fear, Exhaustion and sexual intercourse Avoid sleep during day time.

(References - Priyanka. P. Kadadi et al: A Review on Pathya Apathya in Brihatrayee with Special Reference to Drug and Disease)

## DISCUSSION

Pathya Apathya stated under certain formulations operate as anupana as well as aid in the drug's pharmacokinetics, such as the pathya bioavailability enhancer in Amruthaprasha ghrita. Some medications are referred to as pathya; they may function as antagonists for the primary medication, such as Shilajit, which is regarded as a potent rasayana medication.<sup>24</sup> However, it has certain undesirable effects when taken with medications like kulatha and those that include vidahi and guru Aahara. Kulatha and Shilajit have opposing gunas. Pathya Apathya stated under certain formulations operate as anupana as well as aid in the drug's pharmacokinetics, such as the pathya bioavailability enhancer in Amruthaprasha ghrita.<sup>25</sup> Some medications are listed as pathya; they could, for example, function as the primary drug's antagonists. Shilajit is regarded as a potent rasayana substance. However, it has certain undesirable effects when taken with medications like kulatha and those that include vidahi and guru Aahara. Kulatha and Shilajit have opposing gunas. Unfavorable effects result when taking both medications at the same time. Kulatha is thus not recommended or regarded Apathya in the treatment of Shilajit.<sup>26</sup>

Pathya Apathya in the case of particular diseases: treatments are largely ineffective at treating illnesses; only medications are. For a better and quicker reaction, the drug should be used with a healthy diet.<sup>27</sup> Pathya Apathya for particular diseases define the way by which the future aggravation of illness may be stopped.<sup>28</sup> In some conditions,

only pathya serve as medication and heal the disease, and taking Apathya AAahara in sick condition would exacerbate the disease condition.<sup>29</sup>

Ayurveda stands for longevity and concurrent development of the quality of life till the grand old age. Pathya Apathya for rasayana (rejuvenating) and vajeekarana (aphrodisiac).<sup>30</sup> Rasayana, or rejuvenation treatments, and Vaajikarana therapies, are dealt with by one of the specialist branches of Ayurveda.<sup>31</sup> The pathya and Apathya that must be practiced throughout the intake of these Rasayana and Vaajeekarana yogas are listed in order to get the desired outcomes.<sup>32</sup>

## CONCLUSION

The food planning described in the old Ayurvedic literature is extremely logical and is based on certain concepts. Diet is given a lot of consideration in terms of its processing, quality, quantity, and other factors. When addressing this matter, careful consideration is given to the environment, psychological state, physical health, digestion, etc. of the person. Additionally, the diet needs to be prepared for the individual's preferences, environment, and age. In addition to helping to avoid illnesses, a healthy diet is essential for managing existing conditions. It is feasible if one follows a diet that takes into account their tridosha, Prakruti, and Satmya as well as the Panchabhautika composition of their food.

## CONFLICT OF INTEREST -NIL

## SOURCE OF SUPPORT -NONE

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