

CONCEPT OF PATHYA APATHYA IN CURRENT SCENARIO- A REVIEW

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ABSTRACT

Ayurveda, a traditional system of medicine that comes from over three millennia ago in the South Asian region, offers wide insight about foodstuff and health based on sure sole theoretical as well as hypothetical position. In Ayurveda Health is defined as a state of equilibrium with one's self (*svasthya*) but which is inextricably concurrent to the environment. Ayurvedic principles, such as the *tridosha* (three humors) theory, offer the connection between the microcosm and the macrocosm that can be applied in day-to-day preparation. Classical 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), Dincharya (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 does not adversely affect the body & mind .Hence an attempt has made to recollect the food mentioned in classics in context of modern scenario.

Keywords- *Pathya, diet, lifestyle.*

INTRODUCTION

Acharya's indicate the significance of Pathya Ahara by state that if a patient intake healthy food then there is no need of drug and if a patient incessantly consumes unwholesome food then also there is no need of medicine. In the latter case, medicine will not be efficient. In this way, the exactly constituted, calculated and cooked food is known as Pathya. It is said to be Maha bhesaja by Acharya Kashyapa. The ways to defeat to

illness and also preservation of good health are the two main Prayojana of Ayurveda. Bhesaja, Ahara and Vihara are necessary part of Chikitsa. Ahara and Vihara are essential part of parcel of human life. Ahara has a note worth mentioning in Pathya – Apathya.

PATHYA SYNONYMS

Upshaya, Hitaahara, Satmya, Swasthhitakara, , Swavasthaparipaalaka, Swasthaaurjaskar

APATHYA SYNONYMS

Apathya Swastha Ahitkara, Asatmya, , Anupashaya, Ahitkara, [1-3]

BRIEF

If a Person eats food in proper quantity; quantity of food depends upon the power of digestive fire. Amount of food consumed which gets digest without create disturbance in state of body and within the stipulated time that should be considered as the proper quantity. The person who has the habits of overshadowing food in proper quantity daily or the person who is inclined to consume food in proper quantity. Here the amount is that which does not create any harm. Pathya is that which is right path, which do not create any trouble, and which is pleasant to the mind, that which is nasty to the mind is Apathya, This should not be deserted. The root term of Pathya is “patha” means a variety of channels in body & “Anepetam” means not causing any harmful for body channels and on the contrary which is wholesome – soothing for body can be labelled as Pathya. Pathya means belong to the way, suitable, fit or proper, Pathya, salutary & especially diet in medical science. Ahara & Vihara which is not injurious to the body & body channels is called as Pathya. Ahara & Vihara which is ready to lend a hand to whole body is Pathya. The Pathya Ahara & Viharas which is agreeable to the mind is known as Pathya. In swadthavrita 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 form of these Kalpana’s should be altered according to needs of person, time and diseases.[4]

DISCUSSION

Practically Pathya Kalpana is advice as an Ayurveda has a holistic approach in health management. It gives due significance to food in the organization 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 actions, 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 describe 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 Dosh-condition of Dhatu’s circumstance of raw material- area of the patient habits of the patient etc. depending on patient to patient things vary and even the diet too.[5]

CONCLUSION

Pathya is that which is right path, which does not produce any problem, and which is enjoyable to the mind, that which is disagreeable to the brain is Apathya, This should not be deserted. Pathya is the one which keeps the person fit, maintain normal body function leads to proper implementation of the organs, nourish the mind and intelligence, prevent disease and at the same time correct the irregularity that may occur in the body.

Thus, everybody should abstain from Apathya and follow Pathya (wholesome to body) as prevention is better than cure.

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