REVIEW ARTICLE

Importance of Pathya Apathya in Shalakya Practice – A Conceptual Study

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ABSTRACT

Introduction: Ayurveda emphasizes on both prevention and curative aspects, which are of utmost importance in the restoration of health. Through the principles of Pathya Apathya, our Acharyas have equipped us with the necessary knowledge to prevent and manage lifestyle disorders related to ear, nose, and throat disorders. Regular observations assess the effectiveness of specific dietary habits and medications in the prevention of disorders. Knowledge of pathya and apathya Aahara and vihara tackle the disease at the grassroot level.

Materials and Methods: Information on Pathya Apathya in Shalakya Tantra was gathered from the Laghutrayi, the Brihattrayi and its commentaries, and other Ayurvedic texts.

Results: Various Ahara Vargas, which describes the qualities of various food items, has been referenced in ancient scriptures. This conceptual study is an attempt to throw light on the importance of Pathya Apathya in disease as well as normal life.

Conclusion: The concepts of Pathya and Apathya are important in the treatment of every disease as well as for prevention or for maintaining a healthy life.

1. INTRODUCTION

Ayurveda is an ancient medical practice that seeks to avoid human suffering from all forms of physical, mental, intellectual, and spiritual illnesses in addition to curing ailments. Numerous human illnesses have been related to an unhealthy lifestyle, and there has been a lot of emphasis on lifestyle disorders such as kidney diseases, diabetes mellitus, and cardiovascular disorders as well as ways to prevent them. Improper lifestyle has an impact on vision as well. Tobacco, alcohol, cigarettes, junk food, high-fat diets, prolonged exposure to strong light, prolonged computer use, and chronic stress are a few examples of behaviors that can harm the eyes. Nowadays, due to a busy lifestyle, people have no time to follow a healthy lifestyle and are not able to follow the proper care for the body as well as of the sense organs. Slight impairment in diet and lifestyle patterns may result in unhealthy situations for a person and thus manifesting in various diseases. Ayurvedic scriptures suggest that specific lifestyle practices, such as adhering to dinacharya, ritucharya, sadvritta, and Pathya Apathya might prevent Shalakya disorders. An appropriate lifestyle and adherence to a proper diet can help prevent allergic diseases of the nose and eyes, such as allergic rhinitis and allergic conjunctivitis. Pathya Apathya Aahara is the diet recommended for various diseases along with treatment in Ayurvedic classics. Pathya vihars are several healthy practices such as Gandusha (oil pulling), Danta Dhavana (tooth brushing), Jhwa Nirlekhana (tongue scraping), Anjana (collyrium), Nasya (nasal installation), Dhumpana (medicated smoke inhalation), Karnapoorana (putting a drop of oil in the ear), and Shiroabhyanga (head massage), especially for conditions such as oral, dental, and eye diseases. In routine practice, these Shalakya Tantra procedures are highly beneficial. Following Pathya Apathya can help prevent lifestyle disorders since many of them exist nowadays. The aim of this study was the importance of Pathya Apathya in Shalakya Tantra.

2. MATERIALS AND METHODS

Information about this review article was taken from Ayurvedic literature, commentaries, and modern medicine, in that order. Information on pertinent subjects has also been gathered from medical journals, both index and non-index.

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2.1. Conceptual Study

The word Pathya comes from the word Pathya, which means way. Pathya is a component that benefits the body and the mind. The Pathya Ahara diet, according to Charak Samhita, is one that benefits a person’s health and mind without having any negative effects.

2.2. Pathya-Apathya for Karn avarga

2.2.1. Pathya

Patients with ear diseases known as Karn avarga should adhere to Godhumah (wheat), Shali (rice), Maduca (green gram), Yava (barley), Purana Ghrita (ghee), Patola (bottle gourd), and Shigru (drum stick) which are among the foods found in Pathya Ahara. Not only are vegetables indicated as Pathya for the Karn avarga but also non-vegetarian items, such as lava, mayura (peacock), harina, and kukkuta mamsa. Patients should practice Brahmacaryan (celibacy) and Abhashya, Karnav Poorana (fill ears with oil) and Karnav Abhyanga (massage of ears) daily to avoid the diseases of the ear and to keep Vata and indriyas under control.

2.2.2. Apathya

When a person has an ear disease, they should always try to avoid humid environments, inserting sticks, glass blades, metallic objects, etc. in their ears, take frequent head baths, brushing teeth with hard brushes, talk excessively, and engage in vigorous exercise, such as Fayyama which vitiates Vata. When experiencing Vatajana Karnav roga, one should avoid wind and cool drinks.

2.3. Pathya-Apathya for Nasaroga

2.3.1. Pathya

Yava (barley), Godhumah (wheat), Shali (rice), Ghrita (ghee), Milk, Jangula Mansarasa, Vijaya (terminalia chebula), Sheeta (cold), Amla (sour), Lavana Rasa, Tikta (bitter), Laghu (light), and Ushna (hot) should be included in a patient’s regular diet. Luke warm, Ghreyah, Choraka (root sock), Tarkari, Dadima (bitter vegetables), Chanaka (chickpea), Masura (lentil), Gudah (jaggery), and Balamulaka (redness soup) and Kulathia (Dolichos biflorus soup) are recommended. Dietary supplements such as Dashmulambupana, Trikatu, Ajaji (cumin), and Jeerna Varunipana (an aged alcoholic beverage) are recommended to avoid Nasa Roga. Patients should be forced to adopt the practices of Nirvata Sevana by wrapping warm, thick cloths around their heads, Dhunapama, or taking herbal medications once a day, and massaging their faces with Luke’s warm therapeutic oil. Pratimarsha Nasya should be done daily to avoid the diseases of the nose.

2.3.2. Apathya

Nava Shaka (vegetables), Ati Ruksha, Guru (heavy), Madhura (sweet), and Madhya (alcohol), as well as Sheeta Jala Pana (drinking cold water) and Sheeta Ahara Sevana (eating cold food), must all be avoided in a healthy lifestyle. In addition, the patient must abstain from Shishiravagaha. Shoka (grief), Krodha (rage), Atichinta, Ati Nidra (oversleeping), Nariprasanga, Vagavarodha (suppress the natural cravings), and Snana (bath). Patients suffering from Vatika Pratishhayya should consume foods such as Mamsarasa, Amla (a sour fruit), Ushna (a hot spice), and Laghu (a light dish) ahara. Patients should take lukewarm water for drinking and baths and have to develop the habit of Nirvata and Ushna Shhana Ashraya.

2.4. Pathya-Apathya for Pratishhayya

The uniqueness of Ayurveda consists in the Dosha-wise Pathya Apathya of Pratishhaya Roga, as described by Acharyas in the traditional texts of Ayurveda.

2.5. Pathya for Vatika Pratishhayya

Patients suffering from Vatika Pratishhayya should consume foods such as Mamsarasa, Amla (a sour fruit), Ushna (a hot spice), and Laghu (a light dish) ahara. Patients should take lukewarm water for drinking and baths and have to develop the habit of Nirvata and Ushna Shhana Ashraya.

2.6. Pathya for Pittaja Pratishhayya

Patient with Pittaja Pratishhayya should take Ghrita (ghee), Dugdha (milk), Yava (barley), Shali (rice), Godhumah (wheat), Jangama Mamsarasa, Sheeta (cold), Amla (sour), Tikta Shaka (bitter vegetables), and Maduca (green gram) in their diet.

2.7. Pathya for Kaphaja Pratishhayya

Patient of Kaphaja Pratishhayya should take Vartaka (brinjal), Kulaka, Trikatu, Kulathia (Dolichos biflorus), Adhaki (red gram), Maduca Yusha (green gram soup) in their diet and Ushna Jalapana (drinking of lukewarm water) to reduce Kapha Doshja. Apathya patients with Pratishhaya Roga should avoid excessive worry (Chinta), excessive and loud speech (Uchchati), and excessive coital activities (Ati Maithuna).

2.8. Pathya Ahara-Vihara for Mukha Roga

Eight steps are listed in Dinacharya in Ayurveda to maintain the cleanliness of the tongue, teeth, gums, and entire oral cavity (Mukha). They are Jihvanirlekhana, Gandusha, Kavala, Pratisarana, Mukha Prakshalana, Tambula sevana, Dantadhavana, and Dantashodhana Churna (manjana). It is recommended to do dantadhavana both in the morning and after every meal. This effectively satisfies the Ayurvedic notion of dental cleanliness. Due to its Rasayana and Vata Pitta Shamana benefits, Kshira (milk), Ghrita, and Snigdha Bhojana should be recommended for patients suffering from Dantaharsha. Moreover, Acharyas recommended making it a habit to eat after “Dhauta pada kara anana” (cleaning hands, feet, and face). In between and after meals, Susruta recommends sipping water to keep mouth free of food particles. Halitosis results from avoiding this practice. Trina, etc., should be used to clean the interdental space which is emphasized by Susruta for the first time.

- Removal of Dantasharkara – microorganisms in plaque are the main etiological factors in periodontitis.
- Sukhoshnodaka should be used, particularly for the Hemanta-Shishireshvara Vaishnava Ritu. To reduce the risk of caries in later permanent teeth, young patients should receive appropriate deworming therapy. Dantya Rasayana recommends chewing 2-4 g of black sesames seeds every morning or using sugarcane, which is a tooth tonic.

2.9. Apathya

If a person regularly consumes mahisha kshira, it can lead to Mandagni because of Maha abhisyandi Goya and increased risk of dental caries. As Guda (Jaggery) produces acids during fermentation, Prabhuta Krimi Kaphakhara should not be used frequently. Patients are advised to limit the intake of Masha/Pishatanna because, due to the overall absence of roughage, soft, refined foods tend to stick to teeth tenaciously and are not eliminated. Because excess salt has an abrasive characteristic that might cause surface abrasion and sensitivity, it should not be used as Manjana or for gargling. Because teeth are abrasive, excessive pressure should not be used on clean teeth. It is not recommended to consume tobacco, betel nuts, or pan in excess. Although tooth enamel appears white, the white material beneath the enamel is called dentin. Coffee,
tea, alcohol, cigarettes, and other materials can discolor enamel over time, turning it to grey, yellow, or dingy. Tea and coffee usage can lead to dry mouth and tooth discoloration. Caffeine-containing beverages reduce saliva’s ability to prevent tooth decay. Chewing tobacco should be avoided.

### 2.10. Pathya-Apathya for Netraroga

#### 2.10.1. Pathya

In past centuries, food and lifestyle changes were recommended as specific preventive measures for eye problems.

**Ahara:** Ghrita (ghee), Mudga (green gram), Yava (barley), and Aamalaka (Indian gooseberry) should be consumed by people. Before or after meals, one should regularly consume payasa (rice water) made with Ayurvedic medicine, such as Shatavari (Asparagus racemosus) or Amalaki (Indian gooseberry), or else barley meal cooked with enough ghrita.[13]

Furthermore, food preparations such as Paya (thin gruel of rice), Vilepi (thick gruel of rice), Tiktu (bitter) and Laghu (light) Ahara, Shattandula (rice), Godhuma (wheat), Saindhava (rock salt), Goghrita (cow ghee), Gopaya (cow milk), Sita (sugar), Kastumbura (coriander), Surana (elephant yam), etc., should be taken.[14] Vegetables cooked with Ghrita help to improve eyesight, i.e., Jivanti (Leptadenia reticulata), Sunishannaka (marsilea quadrifolia), Tansadyana (prickly amaranth), Vastuka (Chenopodium album), chilli and Madhuka (Glycyrrhiza glabra), Patata (pointed guard), Karkotaka, Karavellaka (bitter gourd), Vartaka (Brinjal), Karira (capparis decidua) fruits, Shigru (drum stick).[15] These are various medicines recommended for the health of the eyes including drugs such as Purana Ghrita (old ghee), Triphala, Draksha (grapes), Lodhra (Symlocos racemosa), Panarnava (Boerhavia diffusa), Kakamachi (Solanum nigrum), Kumari (aloe vera), Chandana (sandal), Dadima (pomegranate), Karpara (camphor), Bhrigaraja (Eclipta prostrata), Shatavari (Asparagus racemosus), and Madhu (honey).

#### 2.10.2. Pathya Vihara

Various lifestyles mentioned in Ayurveda classics to prevent eye disorders, i.e., Padabhyanga (feet massage), Padaraksadharana (foot wearing), Sitodaka Pariseka (pouring cold water), Sitodaka Snana (cold water bath), Sitodaka Gandusha Dharana (cold water mouth pulling), Manaso Nivritti (withdrawing the mind from objects of senses), and Sita Jala Prakshalana for the rejuvenation of the eyesight.

Furthermore, some daily regimens advised which are beneficial for the health of the eye, i.e., Netra Prakshalan, Anjana (collyrum), Nasya (Nasal installation), Sirobhanga (head massage), Padabhyanga (oil massage on the feet), Pada Prakshalana (cleaning foot), Padatra Dharana (using footwear), and Chatra Dharana (use of umbrella).

#### 2.10.3. Apathya Ahara

The food substances of Katu (pungent), Amla (sour), Lavana (salt), Tiknsa (high potential), Ushna (heat nature), Guru (heavy), Vridhi Guna (substance which cause burning), Masha (black gram), Madhya (Alcohol), Vallura, Dadhi (curd), Pinyaka (oil cake), Kalinga (watermelon), Phaniita, Sarshapa Taila (mustard oil), Matsu (Fish), Viruddha Anna (incompetent diet), Aranala, Katu-Taila, Vesavara, Virudhaka (sprouts), Ambupana (excessive intake of water), Madhukapushpa, Jangalamansa (meat), and Tambula (Betel) are considered as harmful for the patients of eye diseases.[16]

#### 2.10.4. Apathya Vihara Vihara

Ati Matihiuna (excessive sexual activity), Krodha (anger), Shoka (grief), Nidra-Viparyaya (sleep disturbance), Veggavarodha (suppression of natural urges), Sukshmekshana (looking at minute objects), Snana (bath), Atapa (excessive heat), Prajalpanshaa (excessive talking) should avoid. Specific Apathya also explained in some texts, i.e., Kadli Phala (Banana), Narikela (coconut), Pavana Beeja (jackfruit seed), looking into bright, glittering, and minute objects, etc., will further deteriorate the condition of the Timira (errors of refraction).[17]

### 3. DISCUSSION

People are becoming more urbanized and globalized, which means that they are paying less attention to nutritional and lifestyle changes. Numerous psychological diseases have surfaced recently as a result of these alterations. Dinacharya, or daily regimen, is an essential component of all medical treatments. Consistency in routine leads to mental and physical regularity. Entire beings are able to function at a greater level when they are able to incorporate important self-care activities into daily practice, eat at appropriate times, and establish a regular sleep regimen. Hormone balance results in the stabilization of emotions, focus, and clarity. It is crucial to rise earlier before sunrise from 4:30 to 5:00 am being the best time to do so. A healthy body results from having the right amount of calm and freshness, which are essential for both the body and the soul. The senses should be fully cleansed in the morning by cleansing the tongue to remove white coating on taste buds and increase digestion putting drops of sesame oil in the ear, brushing teeth with an herbal tooth brush (Neem) and Manjana (herbal paste). Nasal instillation of oil drops on a regular basis helps to avoid problems of the nose, ear, and mouth. Establishing a daily routine boosts immunity, encourages a healthy lifestyle, and guards against illnesses.[18]

### 4. CONCLUSION

In addition to the routine, the Pathyas and Apathyas stated that above can thus be adopted to promote ear, nose, and throat disorders because they are highly accurate. All that have to be done to incorporate these practices into our daily activity are a small adjustment. Since prevention is always better than treatment, all recommended actions must be implemented in the modern world where lifestyle-related ear, nose, and throat disorders become more common.

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### 9. CONFLICTS OF INTEREST

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### 10. DATA AVAILABILITY

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REFERENCES


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