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### Significance Of *Pathya Aahar* In Leading A Healthy Life – A Review Article

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#### ABSTRACT: -

*Ayurveda* is a holistic science and has scientific approach in management of health and has given great importance to the diet regimen as a part of treatment. In *Ayurveda* the initial aim is to maintain the health of the healthy individual as a preventive measure and the second aim is treatment of diseases. For the maintenance of health of the healthy person, in classical texts different principle like *Dincharya* (diurnal regime), *Ritucharya* (seasonal regime) etc and *Pathya* (wholesome)–*Apathya* (unwholesome) are one such part of the treatment of the diseases. The term *pathya* (Wholesome diet) literally means *ahara* (diet) and *vihara* (regime) which is responsible for nutrition of body and mind and cleans the micro channels of the body (*strotas*) and *apathy* (unwholesome diet) which aggravates the disease and causes adverse affects. This shows great importance of *Pathya* (wholesome)–*Apathya* (unwholesome) in *Ayurveda* that emphasizes more stress on diet and regime along with the medicines.

So the first principle of treatment starts with *Nidanaparivarjana* (prevention from disease) and must focus on healthy eating habits. *Pathya-Apathya* in *Ayurveda* has mentioned to prevent and treat the diseases. So this article focus on review of *Pathya* (wholesome)–*Apathya* (unwholesome) in healthy person.

**Keywords-** Ayurveda, Health, Diet, *Pathya*, *Apathya*.



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## INTRODUCTION

In Ayurveda *Pathya-Apathya* plays supportive role for maintaining health and management to cure the diseases<sup>[1]</sup>. The first aim of Ayurveda is prevention from diseases than curative. The holistic medical science Ayurveda has three main factors that deals with health and disease i.e *Aushadha* (drug), *Aahar*(diet) and *Vihara* (practices)and are essential part of treatment. Ayurveda includes *Aahar* as one among the three Upstambha(Tripod) and *Aahar* is placed first and foremost along with sleep and *bramcharya*(controlled sexual activity)<sup>[2]</sup>. *Pathya*(Diet) is considered as a *Aahar* which is pleasant to mind and does not occur any adverse affect. *Acharya Sushruta* stated that *Aahar* is responsible for vitality, complexion, strength and *Oja*<sup>[3]</sup>. *Pathya-Apathya* is the specificity of Ayurveda that satisfy or fulfill the main aims & objectives of Ayurveda.

The term *Pathya* derived from word “*Patha*” which means a channel or a way. *Acharya Charak* has defined *Pathya* i.e substance or regime which are beneficial and not adversely affect the body and mind are considered as *Pathya* and substances which are harmful or adversely affect the body are regarded as *Apathya*<sup>[4]</sup>. In *Samhitas* importance of *Pathya aahar* is given that if a person intake wholesome diet then need of medicine is not required, it shows that “Prevention is better than cure” and if person consumes continuously unwholesome food it

becomes *satmaya* (homologation) and there is no need of medicine. *Pathya-Apathya* plays significant role for healthy living and treatment of many diseases.

### ***Pathya*<sup>[5]</sup>:**

*Satmya* (habit), *Swasth hitakara* (good for health), *Upashaya* (palliative), *Swavastha paripaalaka* (maintains health), *Hita Ahara* (wholesome food), *Swasthaaurjaskara* (promote health status), *Sharmakara* (health establishment), *Dhatu Avirodhi* (not against body tissue), *DhatuSaamyakara* (establish normalcy of body tissue), *Sukhaparinaamkara*(good for health).

### ***Apathya*:**

*Asatmya*, *SwasthaAhitkara*, *Anupashaya*, *Ahitkara*, *Ashrmakara*, *Asukha Parinaamakara*, *Dhatua samyakara*.

### ***Aahar* Quantity Importance**

In Ayurveda most importance part is intake of *Pathya* or *Hitakara Aahar* for the prevention of disease and to maintain health. *Acharya Charak* has explained that person should consume food in proper quantity and the food quantity depends upon the digestive fire strength. Quantity of food should be consumed which get easily digested without creating any disturbance in normal working of body. So the person who consumes food in proper quantity daily will not suffer from any harmful effects<sup>[6]</sup>.

### ***Pathya* Definition<sup>[7]</sup>**

*Pathya* is defined as pleasant path, which does

not occur any trouble and pleasant to the mind and Apathya is unpleasant to the mind, this should be remembered. The word “*Patha Anepetam*” composed of two words, *Patha* means channels/ways to the body and *Anepetam* means that not causing any harmful affect to body channels and i.e. wholesome which causes soothing to body is named as *Pathya*(Wholesome). *Pathya* is the *Aahar Vihara* which is pleasant to the mind and helpful to the whole body.

### **Pathya Apathya Importance**

*Acharya Charak* has described the concept of *Pathya* (wholesome) and *Apathya* (unwholesome) and in Ayurveda its clearly assessed from the fact stated by *Acharya Charak* that *Pathya* is a synonym for treatment<sup>[8]</sup> and he also mentioned that when the way/channel of circulation becomes hard occurred by aggravated and vitiated *doshas*, then with the help of *Pathya* soften the *srotasa*(channel of circulation) and *dosha* alleviation<sup>[9]</sup>. He also mentioned the list of *Pathya* and *Apathya* for patients. *Acharya Sushrut* has expressly written a chapter in *Sutra sthana* named *Hita-Ahitiya Adadhyay*<sup>[10]</sup>.

According to *Charak* equal importance is given to *Pathya Vihar*(Wholesome Routine) along with *Pathya Aahar*(Wholesome food) for health maintenance and also stated that in *Chinta*(Anxiety), *Shoka*(Sorrow), *Krodha*(Anger), *DukhaShaiya*(Uncomfortable bed), *Ratrijagrana*(Insomnia) small of *Pathya aahar*(Wholesome food) is not digested<sup>[11]</sup>.

*Acharya Kashyap* explained *Aahar* medicinal potential along with its prophylactic value of maintenance of health and he stated that *Aahar* is the best medicine. In diseased state no drug can match the benefits of food and only *Pathya aahar* (wholesome food) can keep or maintain the health of person and it's known as

*Mahabhaishajya*<sup>[12]</sup>.

*Acharya Yogaratnakara* has mentioned that for the treatment of diseases- *Nidana*(etiology), *Aushadha*(drug) and *Pathya*(Wholesome food) are most important factors which should be considered before commencing the treatment. Proper planning of treatment by understanding properly these three factors always leads to successful uprooting of disease and he used concept of *Ankura* (seedling) for disease progressive. This *Ankura* (seedling) if not nourished by water will dry and destroyed, similarly in case of disease, if patient avoids intake of *Apathya Ahara* (unwholesome food) disease will destroy<sup>[13]</sup>.

In *Bhela Samhita* merits and demerits of *Pathya* and *Apathya* has explained in *Sutra Sthana*. *Pathya Aahar* are responsible for nourishment of all *Dhatus*(body elements) and *strotas*(Channels of circulation) and this leads to complete nourishment of body and it also helps for detoxification of the body by getting rid of vitiated *Dosha*<sup>[14]</sup>.

### **Hita And Ahita Aahar**

According to *Acharya Charak* for maintenance of health some food articles are mentioned which should be taken by healthy individuals. The food articles(*Hita Aahar dravya*) includes *Shashtika*(rice variety), *Shali*(rice variety), *Mudga*(Munga bean), *Saindhav*, Rain water, *Amalaka*(indian gooseberry), *Ghee*(butter), Animals meat dwelling in arid climate and *Honey*<sup>[15]</sup> and he also indicate Food articles (*Ahitkar Aahar dravya*)which should not be consumed by healthy individuals that includes *Vallura*(dried meat), Dried Vegetables, Lotus stalk and rhizome and should permanently avoid meat of diseased animals<sup>[16]</sup>.

The list of *Hita-Ahita Aahar* indicated by *Acharya Charak* are listed below<sup>[17]</sup>:

**Table 1 : Hita–Ahitakara Ahara Dravya**

| <i>Aahar Varga</i>                | <i>Hita Aahar Dravya</i>                      | <i>Ahita Ahara Dravya</i>                      |
|-----------------------------------|---|--|
| Best Among <i>Shuka Dhanya</i>    | <i>Lohitashali</i>                            | <i>Yavaka</i>                                  |
| <i>Shamidhanya</i>                | <i>Mudaga</i>                                 | <i>Masha</i>                                   |
| <i>Udaka</i>                      | <i>Antariksha Jala</i>                        | Rainy Season river water                       |
| <i>Lavana</i>                     | <i>Saindhava</i>                              | <i>Usara</i>                                   |
| <i>Shaka</i>                      | <i>Jivanti Shaka</i>                          | <i>Sarsapa</i> (Mustard)                       |
| Animal Meat                       | Meat of <i>Ena</i> (deer)                     | <i>Gomamsa</i> (Cow meat)                      |
| Bird Meat                         | Meat of <i>Lava</i> bird                      | <i>Kanakapota</i> (Young Dove)                 |
| Meat of Animals living in Burrows | <i>Meat of Godha</i> (iguana)                 | <i>Bheka</i> (Frog) meat                       |
| <i>Matasya</i>                    | <i>Rohita</i> Fish                            | <i>Chilchim</i> Fish                           |
| <i>Ghee</i>                       | <i>Gavya sarpi</i><br>(Cow Clarified butter)  | <i>Avika Sarpi</i><br>(Sheep Clarified butter) |
| Milks                             | <i>Goksira</i> (Cow Milk)                     | <i>Avikasira</i> (Sheep Milk)                  |
| Vegetable oils                    | <i>Tila Taila</i> (Sesamum oil)               | <i>Kusumbha Sneha</i>                          |
| Marshy lands Animals Fats         | <i>Varaha</i> (Boar,Pig) fat                  | <i>Mahisa</i> fat(Buffalow)                    |
| Among Fats of Fishes              | <i>Chulika</i> Fat<br>(Long Whiskers Catfish) | <i>Kumbhira</i> (Crocodile) fat                |
| Aquatic Birds Fats                | <i>Pakahamsa</i> (Goose or Swan) fat          | <i>Kakmudaga</i> fat                           |
| Herbivorous kinds of Fats         | <i>Kukkuta</i> (Cock,Hen) Fat                 | <i>Chataka</i> (Sparrow) fat                   |
| Herbivorous Animals Fats          | <i>Ajameda</i> (Goat fat)                     | <i>Hasti</i> (Elephant) <i>meda</i>            |
| <i>Kanda</i>                      | <i>Shringavera</i> (Ginger)                   | <i>Aluka</i> (Potato)                          |
| Fruits                            | <i>Munaka</i> (Raisins)                       | <i>Nikucha</i> ( <i>Atrocarpus lakoocha</i> )  |
| Sugarcane Juice                   | <i>Sharkara</i> (Cane Sugar)                  | <i>Phanita</i> (Treacle)                       |

***Pathya Apathya Parameters***<sup>[18]</sup>

One year after the harvesting of Corn and Grains are Wholesome (*Pathya*) and old corns & grains are unctuous in nature mostly and if fresh they are difficult to digest. Corns and Grains take short period of time for cultivation and harvesting, so they are easily to digest than others which take longer time. Husked pulses are easily digestible. *Phala* (Fruits) if old, unripe, afflicted by insects, serpents and exposed to sun or snow for longer period for growing in the land and if the season is other than the natural habitat, time and are

putrefied are unwholesome must be avoidable.

Animals meat which have died due to natural death or emaciated or dried after death or who have excess fat or too young or killed by poisonous arrow, who not commensurate with their natural habitat & gaze in a land, who are bitten by snake, tigers are unwholesome, but mainly meat is wholesome, nourishing, strengthen and promoting.

**Pathya-Apathya In Ritucharya<sup>[19]</sup>****Table 2: According to Ritu Pathya & Apathya**

| <b>Ritu</b>     | <b>Pathya</b>   | <b>Apathya</b>  |
|-----------------|---|---|
| <i>Hemanta</i>  | <i>Snigdha, Amla, Lavana ras yukta Aahar, Madira, Seedhu, Madhu, Naveen Rice bhat, Dugdha padarth, Usna jala, Gana eke ras se nirmit padarth. Taila malish, Snigdha Ubtana, Dhup sevana, Garam garbhagrah, Striprasang.</i> | <i>Vatavardhaka Aahar, Prbala vayu pravaha, Alpa Aahar, Sattu</i>                                   |
| <i>Shishira</i> | <i>Same as above Ritu hemanta</i>   | <i>Katu, Tiktakashaya ras, Vatvardhak, Halke aur sheetal annapana</i>                               |
| <i>Vasanta</i>  | <i>Panchakarma, Gehu, Jau ka atta, Seedhu madhvik paan, Vyayam, Ubtan, Anjana, Bater, Teetar mamsa etc</i>  | <i>Guru, Amla, Madhur, Snigdha, Divaswapana.</i>  |
| <i>Grishma</i>  | <i>Sheetgraha sayan, Grata, Dugdha, Purane shali rice sevana, Jangala pashu mamsa etc</i>   | <i>Lavan, Amla, Katu, Usna, Vyayam etc.</i>   |
| <i>Varsha</i>   | <i>Amal, Lavana Ras pradhana, Snigdha Aahar, Jau, Gehu,] prayog etc.</i>  | <i>Udmantha, Divaswapana, Avasyaya, Nadijala, Vyayam, Aatap, Vyavaya etc.</i>                       |
| <i>Sharada</i>  | <i>Madhur, Laghu, Sheet Virya, Tikta Ghrita paan, Raktamokshana etc</i>   | <i>Aatapa, Vasa, Taila, Avasyaya, Audaka, Aanup mamsa, Kshara, Dadhi, Divaswapan, Pragvata etc.</i> |

**Pathya Kalpana<sup>[20]</sup> (Clinical Nutrition)**

Different types of *Pathya Kalpana* like *Peya, Vilepi, Yavagu, Mand* are mentioned by various *Acharyas*. According to the state of diseases and capacity of digestive fire in related disease, these *Kalpana* (Preparations) are used

and these *Kalpana* (Preparations) ignite the digestive fire and *Ama* (Undigested food) will not form which usually formed when *Agni* (digestive fire) is hampered or weak.

**Table 3: Pathya Kalpana**

| <b>Pathya Kalpana</b> | <b>Preparation</b>  | <b>Uses</b>  |
|-----------------------|---|--|
| <i>Manda</i>          | One part of Rice and 14 parts of water boiled and filtered liquid portion is obtained | Digestive, Carminative   |
| <i>Peya</i>           | One part of Rice and 14 parts of water boiled till water consistency                  | Quickly easily digested, Stops loose motions, Tissue nourishment |
| <i>Vilepi</i>         | One part of rice and 4 parts of water cooked to thick paste                           | Strengthening, Nourishing, good for heart, diuretic              |
| <i>Yavagu</i>         | One part of grain rice and 6 parts of water cooked into thick paste                   | Strengthening, Nourishing  |

## DISCUSSION

In *Ayurveda* great importance is given to *Pathya Apathya* (Wholesome-Unwholesome food) in the management of various diseases as a part of treatment therapy (*Pathya*) and as a causative factor (*Apathya*). *Pathya-Apathya* food articles are advised in *Ayurveda* as one of the important part for management of health. The reason behind various diseases in day today life is due to faulty eating habits and sedentary lifestyle and it's written in *Ayurvedic Samhitas*. *Dincharya* (diurnal regime) and *Ritucharya* (seasonal regime) plays chief role for health maintenance, so these are included in the concept of *Pathya-Apathya*. Wholesome and unwholesome food articles varies person to person<sup>[21]</sup>, if one food article *Pathya* for one individual, it may be *Apathya* for another person and even it varies in the same individual which depends upon the factors like Age, Psychological condition, condition of vitiated doshas, habits of patient etc. So *Ayurveda* is the holistic science that also deals with *Pathya vyavstha* (diet planning & dietetics) in a scientific manner.

## CONCLUSION

*Aahar* is not less than any medicine if taken correctly and in proper quantity. *Pathya Aahar*(wholesome food) is the one that makes person healthy and does not occur any harm or trouble to the body and keeps the person healthy. *Pathya* is pleasant to one's mind and *Apathya* (unwholesome) is unpleasant to the mind and may create various ill effects. So *Pathya* is responsible for proper nourishment of mind and intellect, prevents diseases and corrects improper functioning in the body and hence maintains normal body functions. For maintaining health and longevity everyone should avoid *Apathya* and follow diet which includes *Pathya* food articles.

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