



Review Article

SIGNIFICANCE OF *PATHYA* - *APATHYA* IN PRESENT ERA

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Article info

Article History:

Received: 15-03-2024

Accepted: 05-04-2024

Published: 07-05-2024

KEYWORDS:

Pathya, Apathya, Wholesome, Unwholesome, Ahara, Vihara, healthy lifestyle.

ABSTRACT

Ayurveda is not only a medical science it is a holistic science of life. The aim of Ayurveda is promoting and preserving the health of individual and to cure from diseases. *Pathyas* are food substance and lifestyle of Ayurveda management line. Those drugs and regimes which are not harmful to channels and please the mind are considered as *Pathya*, and *Sadapathya dravyas* are such food which are good for most of the healthy individuals. Wholesome diet or *Pathya* plays equal role in management of any disease, it is essential to follow dietetic rules and regimes in order to curing diseases so that keep their *Dhatu* in a healthy state and will not let them get vitiated more from *Doshas*. The food which is prescribed according to disease by physician plays important role in successful treatment and it's also prescribed as prophylactic and interventional diet. The concepts of *Pathya* and *Apathya ahara vihara* (diet and lifestyle) are still relevant and significant in the modern period as they offer a holistic approach to health, disease prevention, immunity boosting, and personalized care based on Ayurvedic principles.

INTRODUCTION

Ayurveda is not a medical science it is a whole science. It deals with life. It describes how to live a good and healthy life; teaches us ethics and rules and regimes for living a healthy life. Ayurveda has two purposes as described by Acharya *Caraka* i.e., prevention and cure from diseases and maintaining health of individuals and to recovering from diseases. The first one is main purpose of Ayurveda. There are so many basic routines and regimes mentioned in Ayurvedic texts for a healthy living and lifestyle. Some concepts are *Pathya-Apathya aahara vihara, Dincharya, Ritucharya, Triupistambh, Swasthyavrit, Sadvritt* etc. Here, we will discuss about *pathya* (wholesome) *Apathy* (unwholesome). *Pathya* or wholesome means which drugs and regimen are good for person's health and cheer his mind also are considered as *Pathya*; and which are adversely affect wholesome diet etc. is to maintain normal health and mind and body are considered as unwholesome or are *Apathya*.^[1]

The purpose of intake alleviate chances of various diseases. Cheering persons mind is here for one should like that drug and regimen; because it is to say that given drug or diet will not be effective if it is taken unwillingly, and it will be more effective if it is taken with person's will, and that will be able to maintain his normal health.

Nirukti of Pathya - *Pathya* word is derived from path which literary meanings channel or way.

Pathya and *Apathya* includes both material substances and regimes but in general these are used for diet.

Synonyms

Pathya: *Satmya, Swasthhitakara, Upshaya, Swavastha paripaalaka, Hita Ahara, Swasthaaurjaskara, Sharmakara, Dhatua virodhi, Sukhaparinaamkara, Dhatu Saamyakara.*

Apathya: *Asatmya, Swastha Ahitkara, Anupashaya, Ahitkara, Asukha Parinaamakara, Ashrmakara, Dhatuasamyakara.*

Caraka described *Traya-upistambh* (Tri- sub-pillars or sub-supporters) which supports our body for living these are - *Ahara* (diet), *Nidra* (sleep), *Brahamcharya* (limited sexual activity). If we apply all of three skill fully in our daily routine these maintain health of individual and increases strength, complexion, nutrition and that causes proper growth

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Quick Response Code



<https://doi.org/10.47070/ayushdhara.v11i2.1542>

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of the body. Suitable use of these three is the cause of healthy life. *Ahara* (diet) is the main and first component of *Tri-upistambha*. It insists on the ideal food to be consumed to attain and sustain good health.

Acharya Sushruta mentioned that *Ahara* (food or diet) gives nutrition, strength, vitality, complexion, enthusiasm, memory (enhances) and *Oja*.^[2] (Su.chi.24/68) Acharya Sushruta said that food is root of life, strength, complexion, *Ojas*. *Ahara* is cause in origin-establishment-destroyer of world/body. Disproportion and irregularity in diet causes diseases.^[3] (Su.su.46/3)

Disease is caused by *Kha-vaigunya* or *Srotodushti* (defects in channels) in fourth *Kriyakala*.

Acharya Charaka have mentioned causes of *Srotodushti* are which food is similar to *Dosha* and opposite to *Dhatu guna* causes defects in that particular *Srotas* and it may result in disease.

Hence, food and regimen good for *Srotas* should be followed for the prevention and cure of diseases. It is said that which is good for the micro-channels is *Pathya*.

Importance of *Pathya*

- Acharya Charaka mentioned *Pathya* as the synonym of *Chikitsa*.^[4] (Ca.chi.1/3)
- Acharya Sushruta described *Hita-ahita* in a whole different chapter named "*Hitaahitiyam adhyayam*".
- Acharya Kashyap mentioned that health depends of food, food is best medicine; only *Pathya* (wholesome) food can keep person healthy.^[5] (Ka. Khi. 5/9 pg.256)
- Acharya Harita described in context of importance of *Pathya* is; A person should follow *Pathya* always and diseases cannot be cured by *Apathy* (unwholesome). If person is taking only medicine which are prescribed to him by physician and avoiding *Pathya* (wholesome) than he cannot be healthy.^[6] (ha. Samhita, pg.173)
- Acharya Bhel also explains profits of following *Pathya* (wholesome) is that a person become happy and strengthened by taking meals that are salutary; similarly he declines meals that are non salutary, as then his *Vata* and other *Doshas* become morbid. The *Dhatu*s of healthy, such as blood and others thrive forth by the food he takes. For the diseased person, however the meal he takes gets converted to severe for augmenting morbidity. *Pathya ahara* helps detoxification of body by getting rid of vitiated

Doshas. So, person should always consume *Pathya aahara*.^[7] (Bhel samhita pg. 12)

- Acharya Yogaratnakara said that *Nidana* (cause of disease/aetiology), drugs, and *Pathya* (wholesome) are main constituents of treatment of any disease, physician should think about them carefully and then management should be done, because proper combination of three of those cause successful eradication of disease just like without proper raining seedling is destroyed.^[8] (Yo.pg.251)
- *Vaidhya Lolimbaraja* indicated importance of *Pathya sevan* that, if a person follows *Pathya* (wholesome) diet and regimes than he doesn't have to take any medicine because he wouldn't be diseased and if he gets diseased than he will cured by disease without much efforts and if person is taking only his prescribed medicines and not following *Pathya* (wholesome) diet and regimes than what's the profit of taking medicine because it wouldn't be effective.
- Acharya Charaka had given equal importance to *Pathya aahara* (wholesome food) along with *Pathya vihara* (wholesome routine); as he said that if person is suffering from any of *Chinta* (anxiety), *Shoka* (grief), *Bhaya* (fear), *Krodha* (anger), *Dukha shayya* (sleeping on uncomfortable bed), *Jagrana* (insomnia); wholesome food taken by him cannot be digest.

So one have to follow *Pathya ahara vihar* (wholesome diet and regimes) for having a healthy life.^[9] (Ca. Vi. 2/9)

General *Pathya Apathya* for Healthy Individual

- ***Sadapathya Ahara dravya***: These food articles are which can be consumed daily by any healthy individual. These food substances maintain person's health and do not make any new health issues. These are - *Shashtik* (a variety of rice) *Shali* (a variety of rice) *Mudga* (*Phaseolus radatus*Linn.), *Saindhav* (rock salt), *Amalaka* (*emblica officinalis* Gaertn.), *Yav* (*Orza sativa*), *Antariksha jal* (rain water), *Ksheer* (milk), *Jaangala maans* (inhabitant of airy place), *Madhu* (honey).
- ***Sadapathya Vihara***: *Isnaan* (bathing) *Vyaayam* (exercise) *Nidra* (sleep) *Pratimarsh nasya*, *Dantdhavan* (dental cleaning) etc.
- ***Sada apathy***- *Vallura* (dried meat), dry vegetables, lotus rhizome and stalk, meat of diseased animal.

Most Wholesome Dietetic Articles

Varga (Categories)	Pathya(wholesome)	Apathya(unwholesome)
Shuka dhanya	<i>Lohit shali</i> (red rice)	<i>Yavaka</i> (a variety of barley)
Shami dhanya	<i>Mudga</i> (green gram)	<i>Masha</i> (black gram)
Udaka	<i>Antariksha udaka</i> (rain water)	<i>Varsha nadeyabudaka</i> (river water of rainy season)
Lavana	<i>Saindhav</i> (rock salt)	<i>Ushar</i> (saline salt)
Shaak	<i>Jeevanti shaak</i> (<i>Leptadenia reticulata</i>)	<i>Sarshap shak</i> (mustard)
Mrig maans	<i>Ain</i> (meat of antelope)	<i>Gau-mans</i> (meat of cow)
Pakshi	<i>Laav</i> (quail, bater)	<i>Kaankapot</i> (young dove)
Bileshaya	<i>Godha</i> (iguana)	<i>Bhek</i> (frog meat)
Matasya	<i>Rohit</i> (rohu fish)	<i>Chilchim</i> (ground fish)
Sarpi	<i>Gavya sarpi</i> (cows ghee)	<i>Aavik</i> (ghee of sheep's milk)
Ksheer	<i>Gau kshir</i> (cow milk)	<i>Avikshir</i> (milk of sheep)
Isthavar isneh	<i>Til tail</i> (sesame oil)	<i>Kusumbh isneh</i> (<i>Canthamus tinctorious</i> Linn)
Anup mrig vasa	<i>Varah vasa</i> (fat of pig)	<i>Mahisha vasa</i> (fat of bull)
Matsya vasa	<i>Chuluki vasa</i>	<i>Kumbhir vasa</i> (water fowl)
Jalchar vihang vasa	<i>Paak hans vasa</i> (white swan fat)	<i>Kaak mudga vasa</i> (crocodile)
Vishkar shakuni vasa	<i>Kukkut vasa</i> (fat of chicken meat)	<i>Chatak vasa</i> (pied cuckoo or sparrow)
Shakha meda	<i>Ajmeda</i> (fat of goats meat)	<i>Hastimedea</i> (fat of elephant's meat)
Kand	<i>Shringver</i> (ginger)	<i>Aalu</i> (potato)
Phal	<i>Mridvika</i> (raisin)	<i>Nikuch</i> (barhar or monkey jack)
Ikshu vikaar	<i>Sharkara</i> (sugar candy)	<i>Faanit</i> (treacle)

Most Wholesome Vihara*Brahama charya**Nivaat shayana**Ushnodaka isnaan**Nisha swapna**Vyayaam**Vega-avudharana and Anuuddiran**Matra vat ashan**Kaala bhojan**Abhyang**Bhojana- Jeerne**Sadvritta and Swasthyavritta* etc.

Disease Specific Pathya: This category is for diseased persons. *Pathya* in any disease is decided according to their disease, general condition, *Dosha* involved, *Prakriti* of person and *Bala* of person.

General Parameters to Decide Pathya and Apathya

- One year old *Shaali* and *Shuka dhanya* is wholesome because it easily digestible and unctuous. Whole grain is easily digestible. Those grain and corns take less time to harvest are *Laghu* (easily digestible) than long term harvesting period grains and corns.

- Meat of animals which have died of natural death, emaciated, dried up after death, excess fatty, old or too young, killed by poison, which is not of natural habitat, bitten by snakes etc are unwholesome.
- Vegetables infested with insects, long time exposed to sun, dried up, old, unseasonal are unwholesome.
- Fruits which are unripe, infested with insects and snakes, exposed to sun for long time, not of natural habitats and unseasonal, putrified are unwholesome.

A person should take always wholesome diet in proper amount and time, he should keep control on his mind and senses because if he takes unwholesome and improper diet he will definitely face many different grievous diseases.^[10] (ca.chi. 6/11) These *Pathya* and *Apathya* concept of diet are variable according to *Matra* (quantity), *Kaal* (time) *Kriya* (person's working capacity), *Bhumi* (inhabitant), *Deha* (body of individual) *Dosha* (state of *Doshas*).^[11] (Ca.su.25/45) So, we should manage wholesome diet according to person's condition and person should follow it for healthy living. According to Acharya Charaka person should take his diet and regimes opposite of their

Prakriti (Vaat etc) *Ahar-vihar* should not same as his *Prakruti* so that it alleviate increased *Dosha* so that homeostasis can be maintain in his body.

If person has *Sam-prakriti* or *Sam dhatu prakriti* than he should take diet that includes all kind of *Rasa, guna* etc so that all *Doshas* can stay in their normal state.^[12] (Ca. Su. 7/41) Person considered as healthy individual if person has *Dosha* (humor), *Agni* (digestive fire), *Dhatu* (tissues) *Mala* (waste products), *Kriya* (physiological functions) and whose *Aatma* (soul), *Indriya* (senses) and *Mana* (mind) all are happy is considered as healthy individual.^[13] (Su.15/10) All these *Pathya-apathya ahara vihara* concept works for establishing equilibrium of *Dosha-agni-dhatu-mala-kriya* and maintain homeostasis of body, so that person can have healthy life by maintaining healthy lifestyle.

DISCUSSION

Pathya ahara vihara paalan is the way of maintaining healthy lifestyle. This concept of Ayurveda science described for making a person healthy mentally and physically both and for his wellbeing. By following *Pathya aahara vihara* enhance life span, lustre, enthusiasm, memory, *Ojas, Agni*.^[14] (Su.chi. 24/68) As described by Acharya *Sushruta* above; *Pathya paalan* provide *Ojas* (immunity and strength) to our body so than future disease stay away from us and give s strength to body so one can do his daily tasks enthusiastically.

Sadapathya aahara for maintain digestive fire; proper *Agni* (digestive fire) digests food on time and utilise properly by body so that one gets energy for his day to day life. In *Ashtaang hridaya* described that all diseases are occurring by *Mandagni* (low digestive fire), because of *Pathya agni* doesn't vitiated and *Ama* (toxins) due to indigestion doesn't occur so that many *Aama* related diseases also not occurs.

Concept *Pathya ahara* is of balanced and nutritious diet of Ayurveda as modern science also describes to us. This wholesome diet provides whole nutrition to our body like carbohydrates by *Godhum, Shali, Shashtik dhanya*; essential fatty acids by ghee and milk; protein by meat and milk and *Shami dhanya* (pulses) etc trace amount of minerals needed are provided by vegetables and fruits like leafy vegetables, pomegranate, *Amla* etc. These fruits also give antioxidants to body so that free radicals can be neutralised and doesn't harm to our body. Fruits and vegetables also provide fibre diet for healthy gut. *Antariksha jal* (water) hydrates body and tissue and maintain normal physiology of body like fluid balance, temperature balance, absorption, secretion, transportation of nutrients, normal bowel functions etc. So, that we can understand it's a balanced diet concept given ancient Ayurvedic acaryas.

Sadapathya vihara also mentioned in Ayurveda under *Swasthyavritta* and *Sadvritta*. *Swasthyavritt* is for daily hygiene purpose, excellence of *Indriya*, healthy and harmonious mind, and enhanced *Bala* of body. There are many procedures described in Ayurveda texts some examples and their purpose are: Hygiene can be oral hygiene (*Danta dhavan* (tooth brushing), *Jihva nirlekhan* (tongue scrapping), or all over body hygiene by *Isnaan* (bathing) etc and for excellence of *Indriya* are *Karna puran* (oil instillation ear, *Shiro-abhyang* (head massage), *Nasya* (oil instillation in nose) etc, for all over strength of body are as *Vyaayama* (physical activity), *Abhyanga* (vigorously massaging of body) etc.

Daily exercise promotes all over body health, controls weight, strengthens body and muscles.

Daily massage helps in increasing blood circulation and eliminate toxins from body reduce stress, fatigue and pain, keeps skin lustrous that's why person is less prone to any disease.

For prevention from external causing diseases Charaka mentioned that one should keep control on his intelligence, keeps control on his senses, having good memory, keeping knowledge of habitat and surroundings -time-knowledge of self and should follow *Sadvritta*.^[15] (Ca. Su. 7/53) A person who want his good in his life span and after death also he should always follow wholesome diet and regimen.^[16] (Ca. Su. 7/60) For peace and harmony of mind with holding of *Manasika Vega* like desire, anger, greediness, attachment, hatred etc, mentioned in *Sadvritta*. A person should follow *Brahamcharya* (control over his sense organs), *Gyan* (knowledge), *Daan* (donate things to needy persons), *Maitre* (good relationships with good persons), *Karunya* (kindness), harsh (cheerful attitude), *Upeksha* (ignorance of unnecessary things in surrounding), *Prasham* (calmness) for having healthy social life. So he can have stress free and happy life by following *Sadvritta*.

A person who takes wholesome diet and regimes and have analytical thoughts, not attached and addicted to his desires, who donates his excessive wealth to needy persons and treating every living being similarly, always says truth and doesn't shows partiality, forgiving in nature and serve knowledgeable and gentle people; he always stays healthy.^[17] (Ca. Sha. 2/46)

1. *Pathya* is diet and regimen described in Ayurveda for adopting it as daily life routine for healthy life and for prevention from diseases. These *Pathya aahara* provides proper nutrition to the body and strengths to the body immunity while *Pathya vihara* (regimen) helps in maintaining hygiene strengthen body framework and gives peace of mind and

healthy and happy social life. It promotes person's well-being. This all lead to a healthy and stress free life of any individual. According to Ayurveda, the concepts of *Pathya* and *Apathya ahara vihara* (diet and lifestyle) are still relevant and significant in the modern period. These ideas are important in the modern era for the following reasons: Prevention of Lifestyle Diseases: By encouraging a healthy diet and way of living, according to *Pathya ahara vihara* principles can help prevent lifestyle-associated diseases like diabetes, obesity, cardiovascular problems, and disorders related to stress that are on the rise.

2. **Immunity Boosting:** Having a robust immune system is essential in the modern era of rising pollution, stress, and exposure to toxins. Nutrient- and antioxidant-rich *Pathya* meals can strengthen immunity and shield the body from illnesses and infections.
3. **Managing Chronic ailments:** A lot of people nowadays struggle with long-term medical ailments like hormone imbalances, autoimmune diseases, and digestive issues. The management of these illnesses can be assisted by adhering to *Pathya ahara vihara* suggestions according to each person's unique constitution.
4. **Mental Health and Well-Being:** In today's hectic society, mental health problems including stress, anxiety, and depression are common. Practices of *Pathya ahara vihara* that encourage mental equilibrium and serenity can be very beneficial for mental and emotional health.
5. **Sustainable Living:** Ayurveda places a strong emphasis on eating foods that are in season, fresh, and locally sourced. Adhering to the concepts of *Pathya Ahara Vihara* can have positive effects on one's health as well as promote ecologically responsible, sustainable living.
6. **Holistic Approach to Health:** Ayurveda views health as a comprehensive notion that includes physical, mental, emotional, and spiritual well-being. By implementing *Pathya ahara vihara* practices into their daily lives, people can achieve overall balance and harmony in all aspects of their health.
7. **Personalized Health Care:** Ayurveda acknowledges that each person is unique, with different food and lifestyle requirements depending on their constitution (*Prakriti*) and imbalances (*Vikriti*). Following *Pathya ahara vihara* guidelines enables tailored health treatment that targets individual requirements and promotes overall well-being.

CONCLUSION

The principles of *Pathya* and *Apathya ahara vihara* are highly relevant in today's era as they offer a holistic approach to health, disease prevention, immunity boosting, and personalized care based on Ayurvedic principles. By incorporating these guidelines into daily life, individuals can enhance their overall well-being and maintain a healthy lifestyle in the modern world.

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Cite this article as:

Monika Prajapat, Rahish Sewda, Kishori Lal Sharma. Significance of Pathya - Apathya in Present Era. AYUSHDHARA, 2024;11(2):177-182.

<https://doi.org/10.47070/ayushdhara.v11i2.1542>

Source of support: Nil, Conflict of interest: None Declared

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