

A REVIEW ON PATHYA APATHYA IN BRIHATRAYEE WITH SPECIAL REFERENCE TO DRUG AND DISEASE

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ABSTRACT

Diet plays a key role to sustain the life and balanced diet is very essential for maintaining good health. Currently, diet and nutrition in itself has become an elaborate and organized specialty. In modern perspective, only components of diet are taken into consideration, while the Ayurvedic approach is quite distinct. It additionally deals with various other aspects like combination of food article, their quantity, method of preparation, their emotional effect, nature of consumer along with environmental considerations. *Pathya* and *apathya ahara* (dietary consideration) is an important component of every prescription in Ayurveda therapy. Sometimes, *pathya – apathya* (dietary management) is itself a complete treatment. All drugs and diet which dislodge the various *doshas* but do not expel them out of the body are to be regarded as unwholesome or *apathya*. The *apathya* or unwholesomeness or otherwise of drugs (dravya) depends upon various other extraneous condition like dose, quantity, time etc. Judging from the various conditioning factors, even the most tasteful object might turn out to be unwholesome or vice versa.

KEYWORDS: Pathya, Apathya, Diet, Dosha.

INTRODUCTION

Prevention is better than cure. Ayurveda, one of the authentic science, deals elaborately on *pathya-apathya*, its importance in the prevention of the disease, elimination of doshas and bringing harmony within the body. In this marvelous science of life, the prevention of illness and health promotion, *pathya* and *apathya* plays a major role.

A renowned scholar, Lolimbaraja, in his book Vaidyajeevana, endorse this view by saying that—when an individual follows a proper diet, why does he need medicine?

When an individual does not follow a proper diet, what is the use of medicine¹?

More attention should be paid to *pathya* along with the treatment, so that maintenance of well-being and the restoration of health is achieved through *ahara* (food) and *vihara* (lifestyle)

Ayurvedic literatures support this view by saying that a healthy body and mind depends upon the healthy food. Hence, the food we take should be wholesome. The wholesomeness in the intake of food is explained while dealing with *Dinacharya*

(daily regimen), *Ritucharya* (season regimen) etc.

Pathya is a regimen, a discipline, prescribed along with medicines in the treatment of a disease. It is to be followed to ensure maximum efficacy of the medicines in curing a disease. It has been misconstrued that Ayurveda includes strict diet restriction. In fact, *Pathya* and *apathya* is prescribed depending on the nature and the severity of the disease, i.e., those habits that can aggravate the diseased condition are advised to be restricted.

There is a wide description of specific regimen to be followed in the daily intake of food. Even the drugs or *ahara* (food) *vihara* (lifestyle) to be followed during the specific *ritus* (season) are also explained. The *pathya* and *apathya* to be followed in certain *ritus* is described by considering the environment factors and potency of the drugs. This part of pathya-apathya is not compiled here, as this is mainly related to the healthy person.

Acharya Charaka mentions the synonyms of *chikitsa* as *vyadhihara*, *sadhana*, *oushada*, *prayaschitha*, *prashamana*, *prakruti-sthapana*, *pathya* and *hitam*². *Pathya* is also one among them. The drugs, which are admissible for the channels or *srotas* is called *pathya*. It is also considered as a *chikitsa*, which shows the importance of the term *pathya*. This implies that by following the measures of *pathya* and *apathya*, a disease can be uprooted².

In many contexts, anupana is adopted after administration of drugs or yogas. Anupana is a vehicle for administration of medicine, which also acts as catalyst in the digestion of the yogas³. In this work, anupana are not compiled.

In Ayurvedic texts, Nidana or the etiological factors are described in accordance with aahara, vihara, oushada etc. the principle aspect of treatment is nidana parivarajana. All those etiological factors are considered as apathya. Hence the etiological factors of all the diseases are regarded as apathya.

PATHYA APATHYA IN SPECIFIC YOGAS

Formulation	Reference	Disease	Pathya
<i>Danti haritaki</i> ⁴	Charaka	<i>Gulma chikitsa</i>	Mamsa rasa (Meat soup) and odana (rice)
<i>Kushtahara yoga</i> ⁵	Charaka	<i>Kustha</i>	Abhaya, vyosha, along with Guda and tila
<i>Patoladi kwatha</i> ⁵	Charaka	<i>Kustha</i>	mamsa rasa of jaangala animals and birds along with purana shali
<i>Amruthaprasha ghrita</i> ⁶	Charaka	<i>Kshataksheena</i>	cow's milk along with rice mixed with mamsa rasa
<i>Chitraka ghrita</i> ⁷	Charaka	<i>Kshwayatu</i>	food preparation, yavagu prepared out of takra (butter milk), are to be consumed .
<i>Rohitakyadi yog</i> ⁸	Charaka	<i>Udara chikitsa</i>	Meat soup of jaangala animals
<i>Patola mooladi churna</i> ⁹	Charaka	<i>Udara chikitsa</i>	After performing <i>virechan</i> (purgation) by administering patola mooladya

			churna, mrudu ahara prepared by jaangala mamsa rasa is to be consumed. Later, manda and peya are to be consumed. Then trikatu siddha dugda(milk) is given for 6 days.
<i>Kutajadi rasakriya</i> ¹⁰	Charaka	<i>Arshas</i>	shali odana (rice) prepared by <i>chaga dugdha</i> (goat's milk)
<i>Gomutra haritaki</i> ¹¹	Charaka	<i>Pandu chikitsa</i>	Cow's milk or sweet meat soup
<i>Swarnamakshikshikadi yoga</i> ¹²	Charaka	<i>Pandu chikitsa</i>	During the administration of this drug, <i>kulatha</i> , <i>kakamachyadi</i> , and <i>kapotha mamsa</i> are contraindicated i.e. they are considered as <i>Apathya</i>
<i>Yogaraja</i> ¹²	Charaka	<i>Pandu chikitsa</i>	During the administration of this drug, <i>kulatha</i> , <i>kakamachyadi</i> , and <i>kapotha mamsa</i> are contraindicated i.e. they are considered as <i>Apathya</i>
<i>Mandura vataka</i> ¹²	Charaka	<i>Pandu chikitsa</i>	It is also one of the mineral preparation used in the treatment of <i>pandu</i> and other diseases as explained by charaka. During the course of the treatment jow siddha aahara dravyas are to be consumed along with <i>takra</i> (Butter milk).
<i>Neelotpaladi yoga</i> ¹³	Charaka	<i>Atisara</i>	Rice prepared from goat's milk has to be consumed. If the patient is durbala, churna is taken along with <i>Ajaksheera</i> (goat's milk) and <i>Ajaksheera siddha shali odana</i> is to be consumed.
<i>Indrayava prayoga</i> ¹³	Charaka	<i>Atisara</i>	<i>yavagu</i> , <i>manda</i> and later <i>peya</i> is to be consumed.
<i>Baala bilwa prayoga</i> ¹⁴	Charaka	<i>Atisara</i>	<i>vataghna oushadasiddha moolaka yoosha</i>
<i>Yela prayoga</i> ¹⁴	Charaka	<i>Kaphaja mootrakruchra</i>	<i>madhu</i> (honey) followed by banana or <i>kaidarya rasa</i> .
<i>Shwadamshttra taila</i> ¹⁵	Charaka	<i>Vatavyadhi</i>	<i>dugdha</i> (milk) and <i>peya kalpa</i>
<i>Shad-dharana churna</i> ¹⁶	Sushruta	<i>Urusthamba</i>	Avoid <i>Sneha</i> (oily) padarthas
<i>Bhallataka prayoga</i> ¹⁷	Sushruta	<i>Arsha chikitsa</i>	milk, ghee mixed <i>odana</i> and <i>aahara</i> (food)
<i>Khadira prayoga</i> ¹⁸	Sushruta	<i>Mahakushta</i>	<i>Amalaki</i> juice, honey, and ghee.
<i>Shilajit prayoga</i> ¹⁹	Sushruta	<i>Madhumeha</i>	<i>Kapotha</i> (pigeon) and <i>kulatha</i> (horse

			gram) are contraindicated
<i>Shatapaka bala taila</i> ²⁰	Sushruta	<i>Moodagarbha chikitsa</i>	<i>shashtika odana</i>
<i>Kutajadhya avaleha</i> ²¹	Vagbhata	<i>Arsha chikitsa</i>	according to agni, peya, manda, godugdha, or chaaga dugdha has to be consumed

PATHYA APATHYA MENTIONED IN RASAYANA AND VAJIKARANA

Formulation	Author	Pathya
<i>Dwitiya Brahma Rasayana</i> ²²	Charaka	shashtika shali along with ghee and milk should be administered
<i>Amalaka Rasayana</i> ²³	Charaka	rice should not be taken. Instead, milk should be consumed. the person should be administered with yusha, paayasa, ghee, shashtika shali, etc.
<i>Haritaki Rasayana</i> ²³	Charaka	shashtika shali along with honey and ghee are consumed followed by ushnodaka.
<i>Amalaka ghrita</i> ²⁴	Charaka	Consume shastika shali along with milk and ghee.
<i>Nagabala rasayana</i> ²⁵	Charaka	shashtika shali along with milk and ghee should consumed
<i>Bhallataka ksheera</i> ²⁵	Charaka	shashtika shali mixed with ghee is to be consumed, later only milk has to be consumed for twice the span of time
<i>Yendra rasayana</i> ²⁶	Charaka	old rice along with ghee and honey has to be consumed
<i>Apathyakari shashtikadi gutika</i> ²⁷	Charaka	milk and meat soup are to be consumed in large qualities
<i>Apathyakara swarasa</i> ²⁷	Charaka	shashtika shali food has to be consumed along with honey
<i>Vrushya ghrita</i> ²⁷	Charaka	consume shastika shali anna, which is very beneficial
<i>Vrishyadadhisaraprayoga</i> ²⁷	Charaka	shastika shali aahara has to be consumed.
<i>Dwitiya vidanga tandula yoga</i> ²⁸	Sushruta	Devoid of salt with little quantity of ghee <i>mudga</i> and <i>amalaka yukta yusha</i> with <i>odana</i> is to be consumed
<i>Gambhari yoga</i> ²⁸	Sushruta	Warm milk
<i>Vaarahikanda rasayana</i> ²⁹	Vagbhata	anna should not be consumed
<i>Tuvaraka rasayana</i> ³⁰	Vagbhata	yavagu devoid of sneha and lavana are to taken. For five days, sneha padarthas are contraindicated. For fifteen days, Mudgayusha along with rice is to be consumed.
<i>Lashuna kalpa</i> ³¹ .	Vagbhata	purana shali along with milk is to be consumed.

PATHYA AND APATHYA IN RELATION TO THE DISEASE

Author	Disease	Pathya	Apathya
Charaka ³²	<i>vaataja, kaphaja and vaatakaphaja jwara</i>	Warm water	
	<i>pittaja and madirajanya jwara</i>	Water prepared by <i>tikta rasas (bitter taste)</i>	
	<i>Vishama jwara</i>	<i>Purana shali, Shashtika shali</i> and <i>Raktashali</i> are used. The preparations made of Yava, Ghee and <i>Madya</i> (alcohol).	
Sushruta ³³	<i>vaataja jwara</i>	Meat soup along with rice	
	<i>pittaja jwara</i>	Mudga(green gram) yusha along with sugar	
	<i>Kaphaja jwara</i>	Mudga yusha along with rice	
	<i>Vatapittaja jwara</i>	Seeds of <i>Dadima</i> (pomegranate), <i>Amla</i> (sour) and <i>Mudga yusha</i>	
	<i>Vatakaphaja jwara</i>	<i>Mulaka yusha</i>	
	<i>Pittakaphaja jwara</i>	<i>Yusha of Patola leaves</i>	
Charaka ³⁴	<i>Raktapitta</i>	Green leafy vegetables such as <i>Patola, Nimba leaves, Vetruga, Plaksha, Gandeera, Kovidara, Kashmarya, Shalmali</i> are considered as pathya. They should be boiled and fried in ghee	
	<i>urdhwagata raktapitta</i>	<i>Tarpana</i> drugs	
	<i>Adhoga raktapitta</i>	<i>Peya</i>	
Charaka ³⁵	<i>Vataja Gulma</i>	Meat soup prepared from the flesh of hen, Peacock, Parrot, Krouncha etc and Rice, Madira and Ghee.	
	<i>pittaja gulma</i>	Rice, <i>Jaangala Mamsarasa, Cow's Milk, Ghee, Dates, Amalaki, Draksha, Dadima, Parushaka, Dashamoola</i>	

		Kwatha.	
	<i>kaphaja gulma</i>	<i>Beejapurak, Hingu, Amlavetasa, Dadima, Buttermilk, Oil, Ghee, Purana Shali, Shashtika Shali, Kulatha, Jaangala Mamasa, Karanja, Chitraka, Shyonaka, Bilwa, Moolaka, Varuna, Kanji And Mastu.</i>	
	<i>gulma associated with hardstools and constipation</i>	Cow's milk along with yava. Kulmasha fried with oil and mixed in salt is consumed.	
Charaka ³⁶	<i>Prameha</i>	mudga yusha, green vegetable having tikta 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.	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 ³⁷ .	<i>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	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 ³⁸	<i>Rajayakshma</i>	Goats milk, Mamsa rasa of Jangala animals and birds, Yusha of Chanaka, Mudga, <i>Makushta, Purana shali,</i> light food, and food possessing good potency,	

		taste and smell, Milk, Ghee and madya(alcohol).	
Charaka ³⁹	<i>Kshwayathu</i>	<i>Yusha</i> prepared out of <i>Pippali kalka, Mudga yusha</i> prepared by <i>trikatu</i> and yavakshara, mamsa rasa of jangala animals, Koorma, Peacock other drugs such as Suvarchala, Grunjanaka, Patola, Moolaka, Vetra, Nimba, Yava and Puran shali.	Mamsa rasa of gramya, Anooa animals, Salt, Dry vegetable, Dry mamsa rasa, new grains, Jaggery, Rice flour, Curd, Tila, Slimmy food, sour item etc.
Sushruta ⁴⁰ . Vagbhata ⁴¹ .	<i>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.	Oudaka and Anooa 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 ⁴²	<i>Arsha</i>	<i>Raktashali, Mahashali, Kalamdan, Shashtikashali</i> is considered as <i>pathya</i> .	
	<i>rakta arsha</i>	Butter of sheep's milk, Ghee, Milk, Raktashali, Dadimastu, Shashtikashali and Taruna sura manda.	
Vagbhata ⁴³	<i>Arsha</i>	Takra with laja saktu avaleha or salt.	
Vagbhata ⁴⁴	<i>Grahani</i>	<i>Takra</i> (butter milk)	
Charaka ⁴⁵	<i>Bhasmaka</i>	Paayasa, Krushara, Gudavaikrutha, mamsa rasa of Oudaka and anooa animals and fish.	
Charaka ⁴⁶	<i>Paandu</i>	Water and food prepared out of panchamoola	
Charaka ⁴⁶	<i>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.	
Vagbhata ⁴⁷	<i>Vataja kaasa</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.	
Sushruta ⁴⁸	<i>Chardi</i>	Honey, Shali, Laja, Yavagu, Jangala mamsa rasa	
Charaka ⁴⁹	<i>Visarpa</i>	Shashtika shali Mahashali, Raktashali.	
Charaka ⁵⁰	<i>Ashmarjanya mutrakruhra</i>		Food item prepared by Pistanna, Karjoor, Shalooka, Kapitha, Jambu, Kamala kanda, kashaya rasa.
Sushruta ⁵¹	<i>Krimiroga</i>		All types of milk, mamsa rasa, Ghee, Curds, Green vegetables, all the drugs possessing amla, madhura rasa and sheeta guna are contraindicated
Vagbhata ⁵²	<i>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.	

DISCUSSION

Pathya apathya explained under specific formulations act as anupana as well as help in pharmacokinetics of the drug, like in *Amruthaprasha ghrita* the *pathya* bioavailability enhancer⁵. Some drugs are mentioned as *pathya* they may act as

antagonists for the main drug for example *Shilajit* is considered as a good *rasayana* drug. But it produces some untoward effect when administered along with some drugs like *kulatha* and drugs having *vidahi* and *guru ahara*. *Shilajit* and *kulatha* possess opposite *gunas*. Intake of both the drugs at

the same time causes untoward effect. Hence, usage of *kulatha* is contraindicated or considered *apathya* in the treatment of shilajit¹⁸.

Pathya apathya in case of specific diseases: only medication, therapies have limited use in treatment of diseases. Drug should be supplemented with proper diet for better and quick action. In some condition only *pathya* act as medicine and cures the disease and taking *apathya aahara* in diseased condition will aggravates the disease condition and *Pathya apathya* for specific disease describe the method by which the further aggravation of disease can be prevented.

Pathya apathya for *rasayana* (rejuvenating) and *vajeekarana* (aphrodisiac) -Ayurveda stands for longevity and simultaneous promotion of the quality of life till the ripe old age. One of the specialized branches of Ayurveda deals with *Rasayana* or rejuvenation therapies and *Vaajikarana* therapies. If these measures are adopted at appropriate time, along with appropriate *pathya* and *apathya*, the aging process and related miserable ailments could be prevented and cured. The *pathya* and *apathya* to be followed during the intake of these *Rasayana* and *Vaajeekarana yogas* to be followed during the intake of these *Rasayana Vaajeekarana yogas* in order to obtain the required results are enumerated.

CONCLUSION

The planning of diet mentioned in Ayurvedic classical literature is very rational and based on certain principles. Lot of importance is given to the diet with regards to its processing, quality, quantity and so on. Due consideration is given to the atmosphere, psychological condition, status

of health, digestion etc. of the person while dealing with this issue. The diet should also be planned according to the age, season, habitat and the preference of the person.

The proper use of diet not only prevents the diseases but plays major role in the management of the diseases. It is possible if one uses diet considering the *tridosha*, *prakruti*, *satmya* of person as well as *panchabhautika* composition of dietary substances. *Pathya* regimen is also discussed in detail in Ayurveda which play an important role in prevention as well as cure of different disease.

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