

Role of Pathya - Apathya in Vatavyadi

Smrithi JR¹, Waheeda Banu²

¹PG Scholar, Department of PG Studies in Kayachikitsa, Karnataka Ayurveda Medical College & Hospital, Mangalore, Karnataka, India

²HOD & Professor, Department of PG studies in Kayachikitsa, Karnataka Ayurveda Medical College & Hospital, Mangalore, Karnataka, India

Abstract: *Vata is the most unstable dosha among the tridoshas and gets vitiated very easily. Many simple dinacharya (daily routine) and ritucharya (seasonal regimen) procedures have been explained by our acharyas to control Vata and prevent it from becoming imbalanced and causing problems. When treating vitiated Vata, several factors must be considered. Acharya Susruta has explained that four things are necessary for the treatment of any disease: Shodhana (purification), Shamana (palliation), Aahara (diet), and Achara (lifestyle). While we often focus on the first two modalities when treating a patient, equal importance must be given to Aahara and Achara for the successful treatment of Vyadhi (disease). The classics have extensively highlighted the significance of these aspects. This paper is designed to emphasize the role of Pathya (wholesome) and Apathya (unwholesome) with special reference to Vata Vyaadhi.*

Keywords: Vata, pathya, apathya, achara, ahara

1. Introduction

In our clinics, we encounter a variety of patients with diverse diseases, and we observe that most of them exhibit some form of Vata Vikara—some chronic, some recent, and some due to Avarna (obstruction). Therefore, it is crucial to address Vata and treat it appropriately. To do this, we must understand the vikaras (disorders) of Vata and the steps required to manage them. Acharya Susruta has explained that diseases affect both the mind (Manas) and the body (Shareera), and to treat these, there are four different approaches¹

- 1) Shodhana
- 2) Shamana
- 3) Ahara
- 4) Achara

We often give prime importance to both Shamana and Shodhana procedures but tend to neglect Pathya Ahara (wholesome diet) and Achara (wholesome lifestyle). According to the acharyas, Pathya Ahara and Achara must be given equal importance as Shamana and Shodhana in the treatment of diseases. As stated in Pathya-Apathya Vibhodika, "If we provide only Pathya to a patient without medicine, the disease will be cured; but if we give only medicine without Pathya, even a thousand medicines will not cure the disease."²

This highlights the immense importance our acharyas have placed on Pathya. Acharya Charaka has even provided the synonym of Chikitsa (treatment) as Pathya.³

Definition of pathya

According to the definition, Pathya refers to that which is beneficial or wholesome to the patha. Here, acharya refers to patha as the srotas (channels) and implies that it also pertains to the dhatus (tissues) and doshas (bio-energies) present in the body. Additionally, Pathya should be conducive to the mind.⁴

Nidana of Vatavyadhi

Before advising Pathya, we should first remember that the treatment of a vyadhi (disease) involves Nidana Parivarjana (avoiding the causative factors) and Samprapti Vighatana

(breaking the pathogenesis). Therefore, we must be well aware of the Nidana (causative factors) that lead to Vata Vikara. According to the acharyas, the following Nidanans are considered to provoke Vayu.⁵

Rasa- Tikta, Katu, Kashaya

Guna- Sheeta, Ruksha, Laghu

- Pramita Bhojana
- Vegadharana
- Nisha Jagarana
- Chinta
- Ati-Vyayama, Vyavaya

Samprapthi of vata-vyaadhi

Due to the aforementioned nidanas, Dhatu Kshaya (depletion of tissues) will occur. This dhatu kshaya leads to an increase of the akash guna (quality of space) in the srotas (channels), which further aggravates Vata, ultimately causing Vata Vyadhi (Vata disorders).⁶

Another samprapti (pathogenesis) of Vata Vyadhi is Avarna Janya (caused by obstruction). According to Acharya Vagbhata, the Avarna should be treated first, converting the condition into Kevala Vata Janya (pure Vata disorder), and then the Vata Vyadhi Chikitsa (treatment) should be planned. Ultimately, Vata Vyadhi results in Dhatu Kshaya (depletion of tissues), so Pathya must be planned accordingly.

Principles to be followed while deciding a Pathya for Vata Vyadhi

Based on the above knowledge, we should frame a Pathya (wholesome regimen) considering the following factors:

- Rasa (taste) – Madhura (sweet), Amla (sour), Lavana (salty)
- Guna (qualities) – Snigdha (unctuous), Ushna (warm), Guru (heavy)
- Deepana (appetizing)
- Pachana (digestive)
- Brimhana (nourishing)

Volume 13 Issue 9, September 2024

Fully Refereed | Open Access | Double Blind Peer Reviewed Journal

www.ijsr.net

- Santarpana (replenishing)

Upon reviewing the treatment protocols for Vata-Vyadhi in the samhitas, we discover that they advocate the same principles that should be followed when formulating a Pathya (wholesome regimen). If we examine the treatment of Vata-Vyadhi according to the samhitas, we find that they advocate the same principles recommended for framing a Pathya⁷. The acharyas have also explained about six factors that should be considered⁸ namely:

- Matra
- Kala
- Kriya
- Bhumi
- Deha
- Dosha

To illustrate this, Acharya Chakrapani provides a compelling explanation with an example: Ghee, while generally

considered Pathya, becomes apathya if used in excess quantity (ati matra), during the Vasanta Ritu (spring season), mixed with incompatible substances (viruddha dravyas), in arid regions (janghala bhumi), in obesity (sthoola), or during aggravated Kaphaja dosha conditions.

Therefore, thorough knowledge and consideration of all these factors are essential before establishing the framework of Pathya. As we examine each substance in this category, we observe that many possess sweet taste and post-digestive effect (madhura rasa and vipaka), warm and unctuous qualities (ushna and snigdha guna), and properties that pacify Vata. These are selected items readily available in the market and commonly used in daily life.

Pathya-apathya ahara vihara in vatavyadhi

Varga	Pathya	Apathya
Shaka dhanya varga (Grains) 9	kushmanda Changeri Potaki / upodaki Chinchinda Mahakoshataki Bimbi Koshavati Grnjanaka	Patola Karavellaka Palakya Ervaruka / karkati Surana Saluka Tanduliya
Ikshu Varga ¹⁰	Ikshu Guda Sita Khanda sharkara	Madhu
Phala Varga ¹¹	Pakva Amraphala Amrataka Panasa Pakva kadali Narikela Pakva kalinda Pakva kapittha Naranga Dadima Seva Mishta nimbuphala Amlika Apkva vrkshamla	Bala amraphala Pakva vrkshamla
Mamsa Varga ¹²	Anupa Mamsa Matsya Kukkuta chaga Mesha Vrshabha Mahisha	Jangala Mamsa Vriddha chaga
Harita Varga ¹³	Ardra Jambira Balamulaka Dhanyaka Palandu Lasuna	Shigru
Shaali Varga ¹⁴	Rakta Shaali Kodaraa (anupa) Shaali Shashtika Godhuma	Dagdha –avani jaata shaali Chinnaruda Sthalaja Other varieties of vrihi Kudhanya Yava
Shimbi Dhaanya ¹⁵	Kulatha Masha Tila Sarshapa Atasi	Mudga, Chanaka Kalaya Aadaki Masuri Rajmasha Makushta Nishpav

Pathya vihara

- Parisheka/Avagaha with Kosha Jala.
- Brahmacharya.
- Mrudu Shayya.
- Agni sheka (Bonfire).
- Atapa sevana (Sun rays).
- Taila/Ghrita Mardana.
- Taila/Ghrita Padabhyanga/karnapurana/Sarvabhyanga.
- Swedana (Steam).
- Nirvata Place.
- Pravarana.
- Bhushayya.
- Snana (Bath with kosha jala).
- Natural sleep at night.
- Ardha Shakti Vyayama (Mild/Moderate exercise)

Apathya vihara

- Ati maithuna (Excessive sexual activities)
- Ati jagarana (Excessive awakening during night times)
- Ati plawan (Excessive swimming)
- Ati vyayama (Excessive exercise)
- Ati chinta/shoka (Excessive stress/fear/irritation)
- Vega vidharana (Forcible withholding of natural urges)
- Divaswapa (Sleeping at day time)
- Vishama asana/shayya (Sleeping/sitting on irregular floor)
- Regular riding on horse/elephant/camel/bike
- Ati shrama (Excessive work)
- Ati chankramana (Excessive walking/jumping/running)

- Shita pravata (below fan/AC/cold climate)
- Loudly speaking/Excessive laughing

2. Conclusion

Pathya-apathya, which involves appropriate and inappropriate dietary and lifestyle practices, is crucial for the well-being of all living beings. Ayurveda emphasizes these measures as integral to disease treatment, suggesting that proper adherence can negate the need for medicines, whereas neglecting them renders medicines ineffective. For instance, Pathya includes consuming nourishing, warm, and balanced meals with minimal bitter, astringent, and pungent tastes, along with regular moderate exercise, adequate rest, and stress management. Conversely, Apathya advises against excessive sexual activity, strenuous physical exertion, emotional stress, and sleep disturbances in cases of Vata disorders. Following Pathya-apathya not only aids in managing and preventing diseases but also promotes longevity and contributes positively to society.

References

- [1] Sushruta. Sushruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya. Vaidya Yadavji Trikamji Acharya, editor. Reprint edition. Varanasi: Chaukhamba Surbharati Prakashan, 2003, 7.
- [2] Pathya-Apathya Vibhodika 1/6 Agnivesha. Charak Samhita. 'Ayurveda-Dipika' commentary of

- Chakrapaanidatta. Vaidya Jadavji Trikamji, editor. Varanasi: Chaukhamba Orientalia, 2007, 240.
- [3] Agnivesha, Charak Samhita. 'Ayurveda-Dipika' commentary of Chakrapaanidatta. Vaidya Jadavji Trikamji, editor. Varanasi: Chaukhamba Orientalia, 2007, 133.
- [4] Vagbhata. Astanga Hridayam with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana commentary of Hemadri, Vaidya Harisastri Paradakara, editor. Reprinted edition. Varanasi: Chaukhamba Orientalia, 2014, 444.
- [5] Sushruta. Susruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya. Vaidya Yadavji Trikamji Acharya, editor. Reprint edition. Varanasi: Chaukhamba Surbharati Prakashan, 2003, 103.
- [6] Sushruta. Susruta Samhita with Nibandhasangraha commentary of Sri Dalhanacharya. Vaidya Yadavji Trikamji Acharya, editor. Reprint edition. Varanasi: Chaukhamba Surbharati Prakashan, 2003, 416.
- [7] Agnivesha. Charak Samhita. 'Ayurveda-Dipika' commentary of Chakrapaanidatta. Vaidya Jadavji Trikamji, editor. Varanasi: Chaukhamba Orientalia, 2007, 133
- [8] Agnivesha. Charak Samhita. 'Ayurveda-Dipika' commentary of Chakrapaanidatta. Vaidya Jadavji Trikamji, editor. Varanasi: Chaukhamba Orientalia, 2007, 143.
- [9] Agnivesha. Charak Samhita. 'Ayurveda-Dipika' commentary of Chakrapaanidatta. Vaidya Jadavji Trikamji, editor. Varanasi: Chaukhamba Orientalia, 2007, 145.
- [10] Agnivesha. Charak Samhita. 'Ayurveda-Dipika' commentary of Chakrapaanidatta. Vaidya Jadavji Trikamji, editor. Varanasi: Chaukhamba Orientalia, 2007, 148.
- [11] Agnivesha. Charak Samhita. 'Ayurveda-Dipika' commentary of Chakrapaanidatta. Vaidya Jadavji Trikamji, editor. Varanasi: Chaukhamba Orientalia, 2007, 147
- [12] Agnivesha, Charak Samhita. 'Ayurveda-Dipika' commentary of Chakrapaanidatta. Vaidya Jadavji Trikamji, editor. Varanasi: Chaukhamba Orientalia, 2007, 145.
- [13] Agnivesha. Charak Samhita. 'Ayurveda-Dipika' commentary of Chakrapaanidatta. Vaidya Jadavji Trikamji, editor. Varanasi: Chaukhamba Orientalia, 2007, 146
- [14] Agnivesha. Charak Samhita. 'Ayurveda-Dipika' commentary of Chakrapaanidatta. Vaidya Jadavji Trikamji, editor. Varanasi: Chaukhamba Orientalia, 2007, 143.
- [15] Agnivesha. Charak Samhita. 'Ayurveda-Dipika' commentary of Chakrapaanidatta. Vaidya Jadavji Trikamji, editor. Varanasi: Chaukhamba Orientalia, 2007, 143