

## IMPORTANCE PATHYA KALPANA IN AYURVEDA CLASSICS

\*Dr. Tanvi Singh

Associate Professor, Department of Kayachikitsa, Smt. Urmila Devi Ayurvedic College and, Hospital, Hoshiarpur, Punjab.

Received date: 21 September 2020

Revised date: 11 October 2020

Accepted date: 01 November 2020

\*Corresponding author: Dr. Tanvi Singh

Associate Professor, Department of Kayachikitsa, Smt. Urmila Devi Ayurvedic College and, Hospital, Hoshiarpur, Punjab.

### ABSTRACT

Diet is mentioned as the one major causative factor for every disease manifestation. *Nidana Parivarjana* (restriction for causative factors) is also a major treatment protocol for pacifying the disease. Yogaratnakara has mentioned diet according to present era and also gives *Pathya* and *Apathya* diet in every diseases condition. Here, an attempt is made to enlighten the dietary regimen described in Yogaratnakara.

**KEYWORDS:** *Aahara*, Diet, *Pathya*, Yogaratnakara.

### INTRODUCTION

Pillars mainly support a house, but sub pillars are needed to support these pillars to work in a proper way.<sup>[1]</sup> In the same way *Aahar*, *Nidra* and *Bramhacharya* are the base of *Sharira*. *Aahara* grossly divided as *Pathya Aahara* & *Apathya Aahara*. Ayurved described specific diet and lifestyle patterns in diseased conditions which are known as *Pathya* (wholesome diet/ foods to be consumed).

Yogaratnakar is treatise of 19<sup>th</sup> century. Yogaratnakar treatise of Medicinal science but it also gives information about all branches of Ayurved except anatomy and surgery. One can get the information about the preparation methods of variety of formulations, causative factor and the treatment of diseases at one roof only, due to that it is one of the most popular treatise in Ayurveda system of medicine. The author of treatise is unknown. Author never disclosed his identity throughout the text. This text is very straightforward to read as well as to understand.

In Yogaratnakar it is said that for the treatment of diseases etiology, drug treatment and *Pathya* are three important factors which should be studied thoroughly before starting the treatment. Judicious planning of treatment by proper understanding of these three factors always yields a successful eradication of diseases. Yogaratnakar uses the metaphor of *Ankura* (seedling) is used for progressive form of disease. This *Ankura* will dry and be destroyed if it is not nourished by water;

similarly disease will be destroyed if a patient does not consume *Apathya Aahara*.<sup>[2]</sup>

Apart from this certain new drugs were also introduced first time like Tobacco, *Bhimseni Karpura* and food beverages like *Sara*, *Angvika*, *Panaka* etc. all these makes this classic as an unique book on Ayurveda practices and formulations. Practical aspects of various diagnostic tools are explained in detail as compare to other treatise at that time, such as eight types of examination methods. Daily useful regimen like Grains-Fruits-Vegetables-Meat- Processed food- Water-Milk-Curd-Buttermilk-Ghee are elucidated in this treatise.

The word *Pathya* derives its origin from root word *Patha* which literally means a way or channel. In *Shabdakalpadrumam* it is said that *Pathya* is beneficial for patients while *Apathya* harms them. These *Pathya Aahara* are described specific to a particular disease condition as well as there are some *Pathya* mentioned which can be followed regularly for healthy individuals irrespective of disease condition.<sup>[3]</sup> Food characteristics and properties will change according to season, place and person hence *Pathya* also changes accordingly. *Pathya* not only advocates intake of wholesome food but also it directs to follow a certain regimen to fasten the process of recovery from the diseased state. In *Charak Samhita* while explaining about *Chikitsa*, *Charaka* has used *Pathya* as a synonym for the *Chikitsa*.<sup>[4]</sup>

Disease specific *Pathya* and *Apathya* (unwholesome diet/foods to be avoided) are explained in different classical texts such as *Charaka Samhita*, *Sushruta Samhita*, *Ashtangahridaya*, *Yogaratanakar a etc.* Classification of Raw food material is given in many texts of Ayurveda but is clearly discussing in *Charak Samhita*, there the ingredients used for food and drinks have been classified into 12 groups.<sup>[5]</sup> Compare to *Charak Samhita*, *Yogaratanakar* neatly explain the practical approach of *Pathya* according to the disease. Therefore, in this review article, *Pathya* for diseases which are described in *Purvardha* (Part I) of *Yogaratanakar* are elaborated on the basis of 12 groups of *Annapan* (dietary regimen) of *Charak Samhita*. In all diseases *Apathya* should be avoided because *Apathya* is influencing factor for various diseases and helps in fast development of *Pathophysiology*. Only *Pathya* also can cure diseases but one who does not follow *Pathya* cannot be cured by the use of hundreds of drugs. Main objective of describing *Pathya* is to highlight the role of diet in maintaining health as well as treating various ailments in any individual.

## OBSERVATION

Twelve classification of *Annapana* according to *Charak Samhita* is 1. *Shooka Dhanya* (corns with bristles); 2. *Shami Dhanya* (pulses); 3. *Shaka* (vegetables); 4. *Mamsa* (meat); 5. *Phala* (fruits); 6. *Harita* (salads); 7. *Ambu* (water); 8. *Gorasa* (milk and milk products); 9. *Ikshuvikara* (product of Sugar Cane Juice); 10. *Madya* (wines); 11. *Kritannav Varga* (food formulations) and 12. *Aaharayoni* (accessory food articles). Diseases wise *Pathya* described by *Yogaratanakar Purvardha* mentioned in is classified as above.

Details of diet (*Pathya*) explained in *Yogaratanakar* is depicted as Table 1: *Pathya Shuka Dhanya* to *Harit Varga*. Table 2: *Pathya Madya Varga* to *Aahar Yoni /Upakrama Varga*. Table 3: Maximum used *Dravya* in diseased condition.

## DISCUSSION

*Pathya* is one which is advantageous to diseased condition; on the contrary, *Apathya* is origin behind every disease (*Shabdakalpadruma*). Drugs & regimen which do not adversely affect the body & mind (pleasant for

mind) are regarded as wholesome; those which adversely affect them are considered to be unwholesome.<sup>[6]</sup> But this cannot be accepted as general rule in absolute terms. The drugs and regimen in dosage (*Matra*), season (*Rutu*), method of preparation (*Sanskar*), habitat (*Desha*) and combination (*Sanyog*) which other useful & harmful drugs. So according to the situation *Pathya* may convert in *Apathya* and *Apathya* in *Pathya*.<sup>[7]</sup>

Diet is an important factor in all systems of medicine. Ayurveda has different approach in the inter-relationship of diet and health. According to *Charak Samhita*, "Food is a supreme remedy".<sup>[8]</sup> It is mentioned that, "If you do not follow the dietetic injunctions, what is the benefit of medicine? And if you follow the dietetic instructions there is no need of Medicine." Diet has many qualities and its proper use along with medicine is useful for breaking the pathogenesis in every disease.

*Yogaratanakar* explore the importance of *Pathya* in whole treatise. In one reference, *Yogaratanakar* gives resemblance of creeper as it grows up by continuous supply of water similarly disease condition worsens with continuous intake of *Apathya*. *Pathya* is important in healthy condition for preventive point of view. In today's era *Yogaratanakar* is one of the main text which will be practiced all over the India.

*Dravya* (substance) which are found in majority (to concise the matter emphasis is given up to the *Vastuka*.) are well taught - out on the basis of *Rasa* (taste), *Virya* (potency), *Vipaka* (*Rasa* which keeps dominance on post digestion phase), *Guna* (properties) and it shows following results. Most of *Dravya* found in *Pathya* are *Madhura Rasa Pradhana* (sweet dominant taste). According to *Charak Samhita*, *Madhura Rasa* is *Sarva-Dhatu Vardhaka* (nourishment of all tissue channels) & *Ayushkara* (increases the lifespan). After *Madhura Rasa*, *Kashaya Rasa* (pungent taste) is also found in many other *Dravya* it may be due to its Pacification function. Majority of *Dravya* are having *Snigdha* (unctuous) and *Laghu* (light) *Guna*, which balances the *Dosha* very well. *Sheeta Virya Dravya* (cold patent substance) shows *Lhadana* (happiness), *Jivana* (supporting life). Predominantly these drugs cause *Tridosha Shamana* (three *Dosha* pacifying property) effect.

**Table-1: Pathya Shuka Dhanya to Harit Varga.**

Disease Name	Shuka-Dhanya	Shami-Dhanya	Mamsa-Varga	Shaka	Phala-Varga	Harit -Varga
Jwara	-	-	-	-	-	-
Nava-Jwara	-	-	-	-	-	-
Madhyama – Jwara	Purana-Shashthik	Mudga, Masura Chanaka Kulattha Makushtha	-	Vartaka, Karvellka Patol, Karkotaka Vastuka, Tanduliyaka Jivanti,	Draksha Kapitha Dadima	Shigru Mulaka

				<i>Kaakamachi</i>		
<i>Jirna –Jwara</i>	-	-	<i>Shasha, Tittira, Kukkuta</i>	-	-	-
<i>Atisara</i>	<i>Purana-Shashthik</i>	<i>Masura, Tuvara</i>	<i>Shasha</i>	<i>Changeri</i>	<i>Kadali Jambuphala Kapitha Bilva Dadima Jatiphala</i>	<i>Kustumbaru</i>
<i>Grahani</i>	<i>Shashthik Shali</i>	<i>Mudga, Aadhaki</i>	<i>Lava, Shasha Kshudra-Matsya</i>	-	<i>Kapitha Bilva Kadali Dadima</i>	-
<i>Arsha</i>	<i>Godhuma Rakta- Shali Yava</i>	<i>Kulattha</i>	<i>Mruga</i>	<i>Punarnava Vastuka Surana Patol</i>	<i>Dhatri Kapitha</i>	-
<i>Pandu</i>	<i>Godhuma Shali Yava</i>	<i>Mudga Aadhaki Masura</i>	<i>Jangala Mamsa Rasa</i>	-	-	-
<i>Rajaykshama</i>	<i>Shashthik Shali Yava Godhuma</i>	<i>Mudga</i>	<i>Ajaa Mamsa Rasa Jangala Mamsa Rasa</i>	-	-	-
<i>Kasa Roga</i>	<i>Shashthik Shali Godhuma</i>	<i>Mudga Maasha Kulattha</i>	-	<i>Vartaka Jivanti Vastuka</i>	<i>Draksha</i>	<i>Bala-Mulaka Bijapuraka Lashuna</i>
<i>Hikka Roga</i>	<i>Jirna Godhuma Yava</i>	<i>Kulattha</i>	<i>Jangala Mamsa</i>	<i>Patol</i>	<i>Pakva Kapitha Matulunga</i>	<i>Bala-Mulaka Lashuna</i>
<i>Shwasa Roga</i>	<i>Purana Shashthi Godhuma Yava</i>	<i>Kulattha</i>	<i>Shasha Tittira Lava Mruga Dhanva</i>	<i>Patol Vartaka Tanduliyaka Vastuka</i>	<i>Draksha Bimbi</i>	<i>Lashuna Jambira</i>
<i>Swarabheda</i>	-	-	-	-	<i>Draksha Matulunga</i>	<i>Lashuna Ardraka</i>
<i>Arochaka</i>	<i>Godhuma Shali</i>	<i>Mudga</i>	<i>Varaha Shasha Ena Rohit Matsya</i>	<i>Surana Karkaru Vetagra Vartaka Shigru</i>	<i>Dadima Draksha Badara</i>	<i>Nutan Mulaka Rasona Ardraka</i>
<i>Chhardi</i>	<i>Yava Gadhuma Shali</i>	<i>Kalaya Mudga</i>	<i>Shasha Lava Mruga Jangal Mamsa</i>	<i>Vetagra</i>	<i>Kola Draksha</i>	
<i>Trushna</i>	<i>Shashti Shali</i>	<i>Bhrushta Mudga Bhrushta Masura Bhrushta Chanaka</i>			<i>Dhatri Kadali Kharjura Dadima Karamarda</i>	<i>Jambira</i>
<i>Murcha</i>	<i>Jirna Yava Raktashali</i>	<i>Mudga Kalaya</i>	<i>Dhanvarasa (Mamsarasa)</i>	<i>Purana Kushmanda Patola Tanduliyaka Upodika</i>	<i>Dadima Narikela</i>	
<i>Madatyaya Roga</i>	<i>Godhuma Yava Shashthika Shali</i>	<i>Mudga Masha</i>	<i>Kukkuta Barhi Shasha</i>	<i>Tanduliyaka Patola</i>		
<i>Daha Roga</i>	<i>Shashthika Shali</i>	<i>Mudga</i>	<i>Dhanvarasa</i>	<i>Kushmanda</i>	<i>Mocha</i>	

	<i>Yava</i>	<i>Masura Chanaka</i>		<i>Karkati Patola Tumbi</i>	<i>Panas Svadu Dadima Kharjuda Bimbi Draksha</i>	
<i>Unmada Roga</i>	<i>Godhuma Darunashali</i>	<i>Mudga</i>	<i>Dhanvarasa Kurmamamsa</i>	<i>Purana Kushmanda Tanduliyaka Vastuka Patola</i>	<i>Kapittha Draksha Fanas</i>	
<i>Apasmara</i>	<i>Raktashali Godhuma</i>	<i>Mudga</i>	<i>Dhanvarasa Kurmamamsa</i>	<i>Vruddha Kushmanda Vastuka Shigru Patola</i>	<i>Dhatri Draksha Parushaka Svadu Dadima</i>	
<i>Vataroga</i>	<i>Godhuma Raktashali</i>	<i>Kulattha Masha</i>	<i>Chataka Kukkuta Barhi Tittir Jangal Mamsarasa Nakra</i>	<i>Patola Shigru Vartaka</i>	<i>Parushaka Draksha Badara</i>	<i>Lashuna</i>

Table 2: Pathya Madya Varga to Aahar Yoni /Upakrama Varga.

<b>Disease</b>	<b>Madya</b>	<b>Jala</b>	<b>Gorasa</b>	<b>Ikshu</b>	<b>Krutanna</b>	<b>Aahar Yoni</b>
<i>Nava-Jwara</i>	-	-	-	-	<i>Yavagu</i>	-
<i>Jirna – Jwara</i>	-	-	<i>Godugdha Ajaa-dugdha Goghrita Ajaa-Ghrita</i>	-	-	<i>Eranda-Taila</i>
<i>Atisara</i>	-	-	<i>Go-Ajaa:- Dugdha, Ghrita Dadhi Takra</i>	-	<i>Vilepi Lajamanda</i>	<i>Taila</i>
<i>Grahani</i>	-	-	<i>Ajaa- Paya Dadhi Ghrita Navanita Nissar-Dadhi</i>	<i>Madhu,</i>	<i>Lajamanda</i>	-
<i>Arsha</i>	-	-	<i>Takra Navanita</i>	-	<i>Kanji</i>	-
<i>Agnimandya Mandagni</i>	-	-	-	-	-	-
<i>Tikshnagni</i>	-	-	<i>Dadhi Paya</i>	-	<i>Payasa</i>	-
<i>Vishamagni</i>	-	-	-	-	-	<i>Lavana</i>
<i>Bhasmaka</i>	-	-	<i>Mahisha - Dugdha, Dadhi Sarpi</i>	-	<i>Payasa</i>	-
<i>Pandu</i>	-	-	-	-	-	-
<i>Rajaykshama</i>	<i>Madya</i>	-	<i>Ajaa Paya, Ghrita</i>	-	<i>Kulatha Yusha</i>	-
<i>Kasa Roga</i>	-	-	<i>Ajaa Paya Ghrita</i>	<i>Madhu</i>	<i>Laja</i>	-
<i>Hikka Roga</i>	-	<i>Ushnodaka</i>	-	<i>Madhu</i>	-	<i>Lavana</i>
<i>Shwasa Roga</i>	<i>Sura</i>	<i>Ushnodaka</i>	<i>Purana Sarpi Ajaa Paya Ajaa Ghrita</i>	<i>Madhu</i>	-	-

<i>Swarabheda</i>	-	-	<i>Ghrita</i>	-	-	<i>Lavana</i>
<i>Arochaka</i>	-	-	<i>Dadhi Takra</i>	-	-	-
<i>Chhardi</i>	-	-	-	-	-	-
<i>Trushna</i>	-	-	<i>Takra Kurchi Go-paya</i>	<i>Sharkara</i>	<i>Manda Peya Vilepi Lajasattu Dhanya Rasa</i>	-
<i>Murcha</i>	-	-	<i>Go-paya Shatadhaut sarpi</i>	<i>Sita Madhu</i>	<i>Lajamanda</i>	-
<i>Madatyaya Roga</i>	-	<i>Shitambu</i>	-	-	-	-
<i>Daha Roga</i>	-	-	<i>Navaneeta</i>	<i>Sita</i>	<i>Lajamanda Saktu</i>	-
<i>Unmada Roga</i>	-	-	<i>Shatadhaut sarpi Purana Ghrita</i>	-	<i>Rasala</i>	-
<i>Apasmara</i>	-	-	<i>Dugdha Purana Ghrita Payah Peti</i>	-	-	-
<i>Vataroga</i>	-	-	<i>Dugdha Ghrita Dadhi Kurchika Kilat</i>	<i>Matsyandika</i>	-	<i>Lavana</i>

Table 3: Maximum used *Dravya* in diseased condition.

<i>Pathyakar Dravya</i>	No. of Disease	<i>Dravya Types</i>
<i>Shali :- Rakta, ShashthikShali</i>	18	1
<i>Mudga</i>	13	1
<i>Godhuma</i>	12	1
<i>Draksha, JangalaMamsa, Patola</i>	10	3
<i>Yava</i>	9	1
<i>Dadima, Go Ghrita</i>	8	2
<i>Go Dugdha, Shasha</i>	7	2
<i>Aja Dugdha, Kapittha, Kulattha, Rasona, Vastuka</i>	6	5
<i>Madhu, Masura, Tanduliyaka</i>	5	3
<i>Aja Ghrita, Dadhi, Kadali, Kushmanda, Lajamanda, Lavana, Mahish Ghrita, Mulaka, Sharkara, Shigru</i>	4	10
<i>Badar, Chanaka, Dhatri, Jambira, Kukkuta, Lava, Mruga, Navneet, Takra, Tittira, Tuvara</i>	3	11
<i>Adraka, Barhi, Bilva, Bimbi, Fanas, Jivanti, Kalaya, Karkaru, Kharjura, Kurma, Masha, Matulunga, Parushaka, Payasa, ShatdhautSarpi, Sura, Madya, Surana, Vetagra, Vilepi</i>	2	19
<i>Aja, Changeri, Chatak, Dadhi Kurchika, Ena, ErandaTaila, Jambu, Jatiphala, Kakamachi, Kanji, Karkotaka, Karmarda, Karvellaka, Kilat, Kshudra Matsya, Kustumburu, Laja, Lajasattu, Mahish Dugdha, Makushtha, Manda, Narikela, Nissar Dadhi, Payah Peti, Peya, Punarnava, Rasala, Rohita Matsya, Saktu, Taila, Takra Kurchi, Tumbi, Varaha, Yavagu, Yusha.</i>	1	36

## CONCLUSION

Yogartnakara is the treatise which gives more emphasis on dietary regimen according to today's era. If wholesome diet mentioned in this treatise will be taken along with the medicine; it will be beneficial to patients and also helpful as preventive measures.

## REFERENCES

1. Acharya YT. Charaka Samhita. Reprint. Varanasi: Chaukhambha Surabharati; 2011. Charak Sutra. 11/35 Page 74.
2. Laxmipathi Shastri, Yogaratnakar. Varanasi Chaukhambha Sanskrit Bhavan 1999 Sannipatadhitadi Vichar 1,2 Page 251.
3. Acharya YT. Charaka Samhita. Reprint. Varanasi: Chaukhambha Surabharati; 2011. Charak Sutra. 25/38 Page 130,131.

4. Acharya YT. Charaka Samhita. Reprint. Varanasi: Chaukhambha Surabharati; 2011. Charak Chikitsa. 1/1/3 Page 376.
5. Acharya YT. Charaka Samhita. Reprint. Varanasi: Chaukhambha Surabharati; 2011. Charak Sutra 27/6 Page 153.
6. Acharya YT. Charaka Samhita. Reprint. Varanasi: Chaukhambha Surabharati; 2011. Charak Sutra 25/45 Page 133.
7. Acharya YT. Charaka Samhita. Reprint. Varanasi: Chaukhambha Surabharati; 2011. Charak Sutra 25/47 Page 134.
8. Acharya YT. Charaka Samhita. Reprint. Varanasi: Chaukhambha Surabharati; 2011. Charak Sutra 27/349 Page 174.