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# An overview on *Pathya* and *Apathya* in *Kaphaja Vikara*

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## ABSTRACT

*Kapha* is one among the *Tridoshas* which gets vitiated in accordance with the diurnal and seasonal variations. There are many *Dinacharya* and *Ritucharya* procedures explained in classics to prevent or avoid the aggravation of *Kapha* and to tackle the diseases occurred due to *Prakupita Kapha Dosh* in *Sareera*. *Acharya Susruta* has explained the treatment protocols in general as *Shodhana*, *Shamana*, *Aahara* and *Aachara*. *Aahara* is one among the *Trayopasthambha* which also signifies its importance in human existence. In *Ayurvedic* literature more importance has been given for disease prevention rather than curative. Therefore, for the successful treatment as well as prevention of *Vyadhi*, following *Aahara* in proper way is much important. *Pathya* is that which includes both *Aahara* and *Aachara* one should follow in his daily life. Almost all of the classical texts have quoted the term *Pathya* needed to practise and followed. Through this conceptual study on *Pathya* and *Apathya* of *Kaphaja Vikara* is an attempt to throw light over the possibilities of adopting a lifestyle which can prevent various disorders seen in the present era like Obesity, Hypertension, Diabetes mellitus and others which are affected mainly due to *Kapha Prakopa*.

**Key words:** *Kapha*, *Pathya*, *Apathya*, *Acharya*, *Ahara*.

## INTRODUCTION

There are six seasons in general, but it can be classified as *Sheetha Kaala*, *Varsha Kaala* and *Ushna Kaala* on the basis of *Tridosha Prakopa* causing various diseases.<sup>[1]</sup> During winter seasons *Kapha Prakupita Vyadhis* like seasonal flu, joint pain, asthma, heart attack etc. At the same time many other lifestyle

disorders along with *Kapha Avrutha Rogas* are observed due to *Kapha Prakopa*. And it is very essential to take various measures and utmost care to pacify these diseases. For the same we need to properly understand the various diseases caused due to *Kapha* and the methods taken to tackle the condition.

In *Susrutha Samhitha Sutrasthana Acharya Susruta*, after explaining about the different types of diseases causing both *Shareera* and *Manas*, deals with the ways to treat the diseases. i.e.<sup>[2]</sup>

1. *Shodhana*
2. *Shamana*
3. *Ahara*
4. *Acharya*

By this, it is clearly emphasised the importance of *Pathya Aahara* and *Vihara* along with the *Shodhana* and *Shamana* procedures for treating a disease which is currently given least importance in the clinical

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practise. As per *Acharya*, *Aahara* and *Vihara* too are important factors while treating a disease as well as prevention from the diseases.

Because as literature says,

If one is following *Pathya* properly then there is not a chance of getting affected with the disease. At the same time, if one advised with medications and if *Pathya* is not followed then, no matter even if u take 1000 medicines the diseases will not get pacified.<sup>[3]</sup>

From this it clarifies the importance of *Pathya* given by our literatures. *Acharya Charaka* explains everything in this universe is made up of *Aahara* even the diseases are caused by *Aahara*.<sup>[4]</sup> Also he have given the synonym for *Chikitsa* as *Pathya* highlighting the effect of *Pathya* in our life.<sup>[5]</sup> *Pathya* not only includes *Aahara* but also *Vihara* that should be advised to a patient along with *Shamana Aushadha* and *Shodhana* procedures.

### What is Pathya?

That which is *Hita* to the body are *Pathya* and which is *Ahitha* to the body is considered as *Apathya*.

*Pathya* can be defined as that which is *Hita* / wholesome to the *Patha* and which is *Priya* / conducive to the mind.<sup>[6]</sup> Here *Patha* refers to the *Srothas* through which the *Dhatus* and *Doshas* are carried along with in the *Shareera* and *Manasaha Priya* is referred to as that which is *Hita* or good for *Manas*.

Because *Srotas* are those which helps to maintain the *Swasthasya Swasthya Rakshanam* and *Athurasya Vikara Prashamanam*. So those diet and lifestyle changes that which keeps the channels in the body in healthy state can only be considered as *Pathya*.

### Nidanas of Kapha Prakupita Vyadhis

The two aspects or treatment protocol of treating diseases are *Nidana Parivarjana* and *Samprapthi Vikhatana*. So for the same we should be aware about those *Nidanas* causing *Kaphaja Vikaras*.

As per *Acharyas*, following are the *Nidanas* causing *Kaphaja Vikaras*.

- *Rasa - Madhura, Amla, Lavana*

- *Guna - Snigdha, Guru, Picchila, Abhishyandi*
- *Veerya - Sheetha*
- *Vihara - Aasya Sugham, Swapna Sugham, Ajeerna, Divaswapna, Athi Brihmana*

*Prakrutha Kapha Prakopa* will be at - *Purvahna* and *Purva Rathri*, soon after the food. And in *Vasantha Rithu*.<sup>[7]</sup>

### Samprapti of Kaphaja disorder

*Ahaaraja Viharaja* and *Manasika Nidanas* → leads to *Prthvi Guna Vardhana* in *Srothases* → to *Ama / Mandagni* in *Koshta* → *Kapha Vridhi* → *Kaphaja Vikara* in *Shareera*.

### Line of treatment of Kaphaja Vikara

While explaining or deciding about the treatment protocol of *Kapha Roga* first it is essential to understand which and all *Rasa Guna* and *Veerya* of the food and *Aushadha* that is going to administer to the same.

So, the principle line of treatment of the disease should be consider for those drugs which are having

- *Rasa - Katu, Tikta Kashaya*
- *Guna - Ruksham, Theekshanm*
- *Veerya - Ushna*
- *Alpa Ahara*
- *Teekshna Vamana* and *Virechana*<sup>[8]</sup>

Along with the above said principles, according to *Acharyas* the factors on which the treatment depends are<sup>[9]</sup>

- *Matra*
- *Kaala*
- *Kriya*
- *Bhoomi*
- *Deha*
- *Dosha*

This is perfectly explained by *Acharya Chakrapani* with an example, i.e., ghee being one among the *Pathya*

Aahara, if used in excess is Apathya, if taken in Vasantha Rithu is Apathya, if Samskara done with Virudhha Dravya is Apathya in Anupa Desha is Apathya, for Sthaulya and Kapha Dosha Prakopa is Apathya.

#### Mode of action of Pathya

According to *Susrutha Samhita*, Acharya have explained that those substances which are having same properties are responsible for the nourishment of Dhatus and Doshas having similar properties. So those properties which are opposite to the properties of Kapha will help to reduce / pacify the condition.<sup>[10]</sup>

Considering the above said factors only one should plan those food articles (*Pathya Aahara*) which pacify the disease condition. Acharyas have classified the Drava and Dravya in to different Vargas on the basis of source, Rasa, type etc. Each Varga includes a variety of Dravya of different Rasa, Veerya and Doshahara in nature. Here by those food articles are easily available and used in day to day activities have been included.

#### Pathya and Apathya Aahara according to each Varga<sup>[11,12,13]</sup>

Pathya	Apathya
<b>Shooka Dhanya Varga</b>	
Vrihi Dhanyas - Shashtika Kudhanya / Truna Dhanya - Kanku, Kodrava, Neevara, Madhulika, Shyamaka, Gavedhuka Yava Rakta Shali	Other varieties of Shali Paatala Godhuma
<b>Shami Dhanya Varga</b>	
Mudga Masura Aadhaki Kulatha Chanaka Nishpava	Masha Kaakandola Tila Uma

Vanamudga Triputa Krishna Rajika	
<b>Mamsa Varga</b>	
Jangaala Mamsa Vishkira Aja Mamsa	Bileshaya Prasaha Anupa Gramya Pratuda
<b>Shaaka Varga</b>	
Paata , Patola Vasthuka Changeri Vridha Kushmanda Alabu , Kembuka Karavella Varthaka Kadali Pushpa Baala Mulaka Surana Koshathaka	Sarshapa Utpala Vridha Mulaka Palandu Chanaka Saakam Aalukam Bhoomichadra
<b>Haritha Varga</b>	
Tarkari Varana Varshabhu Kaalashaka Chiruvilwa Satavari Kalaaya Shakam	Marsha Kalamba Kasamarda Sarshapa Kusumbha Saalana Saka Upodhika Sigru
<b>Phala Varga</b>	
Kashaya Rasa Pradhana Phala - Bimbi, Bilva, Jambu Tikta Rasa Pradhana - Karanja, Nimba	Amlaani - Except - Dadima Amalaki, Mathulunga

<i>Katu Rasa - Jathiphala, Lavanga</i> <i>Vrikshamla</i> <i>Triphala</i> <i>Amlika</i>	<i>Madhura Rasa Pradhana Dravya - Panasa, Aamra, Mocha</i>  Dry Fruits
<b>Madhya Varga</b>	
<i>Jagala</i> <i>Arishta</i> <i>Prasanna</i> <i>Mardhveeka</i> <i>Amla Kanjika</i> <i>Sidhu Madya</i> <i>Madhvasava</i> <i>Jeerna Madya</i> <i>Suktam</i>	<i>Sura</i> <i>Varuni</i> <i>Nava Madhya</i>
<b>Jala Varga</b>	
<i>Ushnambu</i> <i>Anthareeksha Jalam</i>	<i>Adhyushitham Jala</i> (That which is kept overnight)
<b>Gorasa Varga</b>	
<i>Aja Ksheera</i> <i>Ushtra Ksheera , Ghrita</i> <i>Aavi Grita</i> <i>Purana Ghrita</i> <i>Takra</i>	<i>Ksheera</i> <i>Ghrita</i> <i>Navaneetha</i> <i>Mahisha Ksheera</i> <i>Manusha Ksheera</i> <i>Dadhi</i> <i>Kilata</i> <i>Piyusha</i> <i>Kurchika</i> <i>Morata</i>
<b>Ikshu Rasa Varga</b>	
<i>Purana Guda</i> <i>Ikshu Rasa When Heated</i> <i>Sarkara</i> <i>Yavaasasarkara</i>	<i>Ikshu Rasa</i> <i>Nava Guda</i> <i>Paundarika</i> <i>Phanita</i>

<b>Aahara Upayogi Varga</b>	
<i>Tila Taila</i> <i>Eranda Taila</i> <i>Sarshapa Taila</i> <i>Nimba Taila</i> <i>Lashuna</i> <i>Saindhava Lavana</i> <i>Kshara</i> <i>Hingu</i> <i>Trikatu</i> <i>Trijatha</i>	<i>Kusumbha Taila</i> <i>Vasa</i> <i>Majja</i> <i>Lavana Varga (Except Saindhava )</i>
<b>Krithanna Varga</b>	
<i>Manda</i> <i>Peya</i> <i>Vilepi</i> <i>Raga</i> <i>Shadava</i> <i>Laja, Dhana, Sakthu</i> <i>Yusha</i> <i>Mandha</i> <i>Khada, Kambalika</i> <i>Veshavara</i>	<i>Krishara</i> <i>Thapahari</i> <i>Lapsika</i> <i>Payasa</i> <i>Vataka</i> <i>Tila Pinyakaa Vikriti</i> <i>Goudika - Guda Vikriti</i> <i>Prithuka</i> <i>Maamsa Rasa</i>

Few food preparations explained in classics which are having *Kaphahara* property as well as easy to prepare are:

- *Holaka*
- *Mudga Yusha, Vatika, Modaka*
- *Kulatha Yusha*
- *Jharjari*
- *Shoolyapalam*
- *Chanaka and Yava Rotika*
- *Amlika Phala Panakam*
- *Veshavara*
- *Mantaka*

These recipes explained in literature are easy to cook recipes. These food preparations are having *Kaphahara* in nature and qualities essential for the pacification of the disease as well as can be used on daily basis.

#### **Pathya Vihara**<sup>[14,15]</sup>

*Pathya* is that which include both *Aahara* and *Vihara* that which is wholesome and good for the *Shareera*. By following the *Pathya Vihara* can avoid the development of various disorders. At the same time avoiding the *Apathya Vihara* will help to prevent and cure the diseases.

<b>Pathya Vihara</b>	<b>Apathya Vihara</b>
<b>Chaya Avastha</b>	<ul style="list-style-type: none"> <li>▪ <i>Diwaswapna</i></li> <li>▪ <i>Avyayama</i></li> <li>▪ <i>Guru Snigdha Amla Madhura Bhojana</i></li> <li>▪ <i>Sheetha Aahara Sevana</i></li> <li>▪ <i>Ajeernam</i></li> <li>▪ <i>Exposed To Athi Sheetha</i></li> <li>▪ <i>Adhyashanam, Samashana</i></li> </ul>
<ul style="list-style-type: none"> <li>▪ <i>Vatagna Taila Abhyangam / Murdha Thailam / Vimardanam / Niyudham / Padaagatham</i></li> <li>▪ <i>Kumkuma Alepa, Aguru Dhupanam</i></li> <li>▪ <i>Swedanam</i></li> <li>▪ <i>Wearing Paadathranam</i></li> </ul>	<ul style="list-style-type: none"> <li>▪ <i>Virudhashanam</i></li> <li>▪ <i>Aalasyam</i></li> <li>▪ <i>Paichilla, Abhishyandi Aahara Sevana</i></li> </ul>
<b>Prakopa Avastha</b>	
<ul style="list-style-type: none"> <li>▪ <i>Vyayama</i></li> <li>▪ <i>Paadaghatam</i></li> <li>▪ <i>Pralepa - Karpura, Aguru, Chandanam, Kumkumama</i></li> <li>▪ <i>Kavalagrahanam</i></li> <li>▪ <i>Anjanam</i></li> </ul>	

*Acharyas* gives wide varieties of procedures and rules and regulations under the heading of *Dinacharya* and *Rithu Charya* that should be followed by a *Swastha* because *Swasthasya Swasthya Rakshanam* is the prime moto of *Ayurveda*. Most of the *Dinacharya* procedures are done for the pacification of accumulated *Kapha Dosha* in the body. So the procedures which can be done daily which pacify *Kapha* are<sup>[16]</sup>

- *Ushnambu Panam, Abyanga*
- *Vyayama*

- *Snana*
- *Anulepa*
- *Padathra Dharanam*
- *Kavala, Gandusha, Anjanam*
- *Thambula Sevana*
- *Dhumapana, Udwarthanam*

Also, *Acharya* advised to avoid *Divaswapna* (day sleep) to avoid *Kapha Prakopa*.

#### **CONCLUSION**

Based on the following *Pathya* and *Apathya Aahara* and *Vihara* can be planned both for a *Swastha* as well as the diseased condition. Along with the following *Pathya Apathya Ahara* and *Vihara* one should give importance to the factors influencing health and well-being like *Nithyasevaneeya Aahara*, guidelines to select *Pathya* and *Apathya* and also *Vrithyarth* explained in *Dwadasha Ashana Pravichara*. After all the food we consume should be sufficient enough to do the daily activities. Keeping all these in mind a wise physician should advise these with his *Yukthi* and care.

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