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Absolute elucidating *Pathya* and *Apathya* w.r.t. *Hita* and *Saatmya*

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ABSTRACT

Pathya, *Hita* and *Saatmya* are usually used as synonymous, though they are not. To elucidate the difference between *Pathya*, *Hita* and *Saatmya* words, present article is aimed at. Initially review on *Pathya* and *Apathya*, its importance and the difference between *Pathya* - *Apathya*, *Hita* - *Ahita* and *Saatmya* - *Asaatmya* is focused. Also, the clarity on, whether *Pathya* and *Apathya* is generalized? the method of adapting *Pathya* in person who is habituated for *Apathya* since longer duration, *Pathya* is considered as *Chikitsa* is been analyzed. Every *Hita Ahaara* may not be *Pathya* but all *Pathya* are *Hita*. *Pathya* and *Hita* should be always *Saatmya* for living healthy life.

Key words: *Pathya*, *Apathya*, *Hita*, *Ahita*, *Saatmya*, *Asaatmya*

INTRODUCTION

Ayurveda propagates that knowing *Hetu*, *Linga* and *Aushadha* is necessary for both *Swastha* (healthy person) and *Roga Avastha* (diseased person).^[1] Generally, *Aahaara* and *Vihaara* becomes the reason for both *Swastha* and *Roga Avastha*. For *Swaasthya Rakshana* (maintaining the good health) and *Atura Roga Prashamana* (treating the disease) one should follow *Hita* and *Pathya Aahaara* and *Vihaara* consistently. We have the references of the food articles and regimen that is *Hita*, like *Rakthashaali*, *Gritha*, *Ksheera*, *Vyaayaama*, *Abhyanga* etc. And the word *Pathya* is usually used as a synonym for *Hita*. But *Pathya* is not only dependent on one particular *Dravya* or regimen and it is not universally common for all. The

word *Saatmya* is also used synonym to *Pathya* which has difference meaning. Hence drawing the right meaning of *Pathya* and *Apathya* is necessary and an effort is made here.

LITERATURE REVIEW

Nirukti

The root word and meaning of *Pathya*, *Apathya*, *Hita*, *Ahita*, *Saatmya* and *Asaatmya* are *Pathya*^[2] - "*Pathi Gatau*", "*Maarge*", "*Pathe Hite*"- that which is beneficial to the channels (*Srotas*). *Apathya*^[3] - "*Pathyam Naasti Iti*" - that which is not beneficial to the channels (*Srotas*). *Hita*^[4] - "*Hi Gatiprerane Dha Dhaarane Pushtau*" - the movement which is good and takes place for the purpose of sustaining or growth. *Ahita*^[5] - "*Na Hita*"- that which is not good for sustenance and growth of the body. *Saatmya* - "*Sukhajanakam*"- that which is responsible for happiness. *Asaatmya* - "*Na Sukhajanakam*"- that which is responsible for sadness.

Synonyms

Synonyms of *Pathya* are *Satmya*, *Swastha Hitakara*, *Upashaya*, *Swasthaparipalaka*, *Hita*, *Swasthaurjaskara*, *Dhatu Saamyakara*, *Dhatu Avirodhi*, *Sukhaparinaamakara*.

Synonyms of *Apathya* are *Asatmya*, *Swastha Ahitakara*, *Anupashaya*, *Ahitakara*, *Asukha Parinamakara*, *Dhatu Asamyakara*.

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Chikitsa is also called as *Pathya*.^[6]

Definition

Pathya is defined as-

“*Pathyam Patho Anapetaṃ Yadyaccoktaṃ Manasaḥ Priyam* |

Yaccāpriyamapathyam Ca Niyataṃ Tanna Lakṣayet |”^[7] (Ch.Su.25/45)

Pathya is that which is right path, which does not create any trouble, and which is pleasant to the *manas*. “*Patha*” means various channels in the *Shareera*.^[8] “*Anapeta*” means that which will not harm the *Shareera*.^[9] “*Manasaha Priya*” that which is liked by the person.^[10] So generally, *Pathya* means that activities (*Ahaara* or *Vihaara*) which is not harmful to *Shareera* and *Manas*.

Apathya is defined as, that which is opposite to *Pathya* is *Apathya*. *Apathya* is that which is not a right path, troublesome and unpleasant to the *Manas*.^[7]

Hita is defined as that which maintains an equilibrium state in *Dhatu*s, restores the *Prakruthi* and brings the *Vishama Doshas* to normalcy.^[11]

Ahita is defined as that which deranges the equilibrium state in *Dhatu*s and creates *Vikruthi* and leading to *Vishamata* in the *Doshas*.^[11]

Saathmya is defined as that which suits the self^[12] and that which is used constantly has wholesome effect, those are *Saathmya* to *Gritha* (ghee), *Ksheera* (milk), *Taila* (oil), *Maamsa Rasa* (meat soup), *Sarva Rasa* (six taste).^[13]

Asaathmya is defined as that which is not suitable for self.

Pathya Ghatakas

As we know the selection of medicines to the patient is decided by considering *Desha*, *Dushya*, *Bala*, *Kaala*, *Anala*, *Prakruthi*, *Vaya*, *Sattva* and *Saatmya*. In the same way *Pathya Aahaara* and *Vihaara* to the person is also decided by *Pathya Ghatakas*, they are *Maatra* (quantity), *Kaala* (time), *Kriya* (preparation), *Bhoomi* (place), *Deha* (nature of the body), *Dosha* (*Vata*, *Pitta*, *Kapha*).^[14]

Table 1: *Pathya Ghatakas*

<i>Maatra</i>	<i>Laghu Aahaara</i> - to be taken in the quantity which does not cause to much of satiety <i>Guru Aahaara</i> - should be taken before the person feels stomach is filled
<i>Kaala</i>	<i>Vaya</i> <i>Aha</i> <i>Raatri</i> <i>Bhukta</i> <i>Ritu</i>
<i>Kriya</i>	<i>Samskaara</i> <i>Samyoga</i>
<i>Bhoomi</i>	<i>Aanoopa</i> <i>Jaangala</i> <i>Saadhaarana</i>
<i>Deha</i>	<i>Staulya</i> <i>Krusha</i> <i>Prakrithi</i>
<i>Dosha</i>	<i>Vaata</i> <i>Pitta</i> <i>Kapha</i>

Pathya being Apathya based on Pathya Ghatakas

For Example - *Gritha* (ghee) which is always considered as *Hita Dravya*, sometimes it will become *Apathya*.^[15]

Table 2: *Gritha as Apathya on Pathya Ghatakas*

<i>Pathya Ghataka</i>	<i>Gritha as Apathya</i>	Reason for <i>Apathya</i>
<i>Maatra</i>	<i>Gritha</i> is taken in <i>Ati Matra</i>	<i>Gritha</i> when taken in excess quantity, it diminishes the <i>Agni</i> and leads to <i>Ajeerna</i> .
<i>Kaala</i>	<i>Gritha</i> is taken in <i>Vasanta Ritu</i>	Already in <i>Vasantha Ritu Kapha Dosha</i> will be in increased state. Upon that, the consumption of <i>Gritha</i> does the aggravation

		of <i>Kapha</i> due to <i>Samanya Guna</i> (similar quality)
<i>Kriya</i>	<i>Gritha</i> is taken with <i>Madhu</i> in equal quantity	The combination of both is considered to be <i>Virudha Aahaara</i>
<i>Bhoomi</i>	<i>Gritha</i> is taken in <i>Anoopa Bhoomi</i>	By nature, <i>Anoopa Bhoomi</i> has <i>Sheeta Guna</i> , <i>Gritha</i> is also <i>Sheeta Guna</i> , thus increases <i>Kapha</i> .
<i>Deha</i>	<i>Gritha</i> is taken by <i>Ati Sthoola</i> (obese) person	There will be increase in <i>Medas</i> in <i>Ati Sthoola</i> person, the intake of <i>Gritha</i> also increases the <i>Medas</i> as it gives the <i>Ashraya</i> to <i>Kapha</i> .
<i>Dosha</i>	<i>Gritha</i> is taken in the condition of <i>Kapha</i>	<i>Gritha</i> when taken in <i>Kaphaja</i> condition will again become a reason for increase in the same <i>Dosha</i> .

Apathya being Pathya

The *Ahita Dravya* like *Visha* (poison) becomes *Pathya* when it is taken in *Tila Maatra*. It clears the channels and subside the *Doshas*.^[16]

By above examples we can clearly understand that all the activities (*Aahaara and Vihaara*) are always dependent on the six factors, to consider it as *Pathya* (wholesome). There are no such activities (*Aahaara and Vihaara*) is always considered conducive to the body.

DISCUSSION

What is the difference between Pathya, Hita and Saathmya?

Shashtika Shaali, Mudga, Saindava, Amalaka, Yava, Aantariksha Jala, Ksheera, Gritha, Jaangala Maamsa, Madhu is considered as *Hita Dravyas*.^[17] At times these food articles are not liked by the person or not suitable for the *Prakruthi* of the person or not to be given in that state of disease. As illustration stated in the review all the above *Dravyas* can also be put under *Pathya*

Ghatakas like *Maatra* (quantity), *Kaala* (time), *Kriya* (preparation), *Bhoomi* (place), *Deha* (nature of the body), *Dosha* (*Vata, Pitta, Kapha*) along with *Manas* of the person and verified whether it is conducive or not in a given condition. Thus, *Hita Aahaara* and *Vihaara* cannot be considered as conducive at all times.

Saathmya not necessary it should be healthy to a person. It is a habitual entity; it may be healthy or may not be, it depends on what we follow and for how many days according to that it influences the body. Example if the person is habituated to ghee, milk, all six *Rasa*, he is strong and called *Pravara Saathmya* or it is called *Avara Saathmya* if he follows *Ruksha Ahaara*, only one *Rasa* or in between it is called *Madhyama Saathmya*.

Why Pathya should be followed?

As a small sparkle of fire flares up when it comes in contact with wind or wood and gets converted into huge flames of fire. Similarly, in a weak body in which previously a disease pathology had occurred and it has just removed from the disease, whenever it gets chance, the disease may relapse the body.^[18] Hence for the better results of the medicines administered, *Pathya* must be followed even after the disease symptoms are completely disappeared.

Is Pathya and Apathya generalized?

No, by the definition of *Pathya* we can understand that doing wholesome activities (*Aahaara or Vihaara*) which is conducive to the *Shareera* and also pleasant to his *manas*, is considered as *Pathya*. Always the likings differ from one person to another, so the *Pathya* and *Apathya* is obviously different from one person to another. Thus, it is not generalized. Also, we have a reference in *Charaka Samhita Chikitsasthaana*, if the patient is bored from taking the same food or does not relish the food, then food should be prepared by different methods which will be liked by the patient. If the food and other objects are liked by patient then only, he gets satisfaction, enthusiasm, energy, taste, strength and happiness which reduces the influence of disease.^[19]

How to adapt Pathya in person who is habituated for Apathya since longer duration?

When a person is following *Apathya* for longer days and when he is suddenly switching over to *Pathya*, then there will be disorientation in the equilibrium of *Manas*, *Doshas* and *Dhatus*, which will hamper the functioning of the body. So, there is a method of gradually withdrawing the *Apathya* and adapting the *Pathya*. That is -

Table 3: Method to adapt Pathya in person who is habituated for Apathya since longer duration^[20]

Days	Withdrawing Apathya	Following Pathya
On 1 st day	1/4 th part of Apathya should be removed from regimen	1/4 th part of Pathya to be adopted
On 2 nd and 3 rd day	½ part of Apathya to be removed	½ part of Pathya to be added
On 4 th 5 th 6 th days	3/4 th part of Apathya to be removed	3/4 th part of Pathya to be added
On 7 th day	Remove Apathya completely	Completely include the Pathya

Why Pathya is considered as Chikitsa?

Chikitsa is also called as *Pathya*, because the treatment in *Ayurveda* is not only related to *Aushadha* (drugs), it also includes *Aahaara* and *Vihaara*. This is because the reason behind the formation of diseases will be mostly through unwholesome *Aahaara* and *Vihaara* followed by the person. So, Proper *Aahaara* and *Vihaara* according to the *Rogi Avastha* and his mental status will help in stabilizing the *Dosha* and *Dhaatu* to normalcy thus the nomenclature as *Pathya* is ideally used for *Chikitsa*.

CONCLUSION

Pathya is customized that is individual specific (*Pratipurusha Siddhanta*) whereas *Hita* is generalized and *Saathmya* is not necessary healthy it depends on what we follow. *Pathya* and *Apathya* is related to

Shareera and *Manas*. *Pathya* and *Apathya* depends on *Maatra*, *Kaala*, *Kriyaa*, *Bhoomi*, *Deha*, *Dosha* (*Pathya Ghataka*). *Pathya* is also a synonym for *Chikitsa* because manifestation of a disease is primarily based on *Apathya Ahaara* and *Vihaara*. By following *Pathya* alone, a disease in its early stage can be eradicated. It's *Vaidya's Yukti* to convert *Apathya* to *Pathya*, hence all *Dravyas* are *Pathya* when it is used in proper, specific way and in specific condition.

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