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**A COMPREHENSIVE REVIEW ON IMPLICATION OF PATHYA
KALPANA AND PATHY-APATHYA (DO'S AND DON'TS) IN STREE
ROGAS (GYNECOLOGICAL DISORDERS)**

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ABSTRACT

Ayurveda, being the life science, has laid enormous importance upon *pathya-apathya*. *Pathyas* are defined as the diet which are beneficial for both body and mind and those which are not beneficial is termed as *apathya*. Life of a woman passes through various physiological imbalances from womb to tomb. The woman needs to follow a healthy diet and regimen so as to prevent any anomalies in her life or to maintain good health ensuring a strong progeny. Slightly impairment to the diet and life style pattern may result an uncondusive milieu for her manifesting various *stree rogas* (gyanaecological disorders). Consideration for specific diet pattern and healthy life style is quite evident in ayurveda at various contexts of *stree rogas* aiming at nullifying the aggravated *doshas* as well as the curative aspects of *rogas* (ailments). Hence, in this article, an attempt has been made in order to compile and concise the implications and importance of *pathya-apathya* producing a prescribed diet and habit at various diseased conditions specific to *stree rogas*.

Key words: Ayurveda, Apathya, Pathya, stree roga

INTRODUCTION: Ayurveda has a holistic and scientific approach based upon *ahara*, *vihara* more than *ousadhi* as it is a preventive science. It emphasizes on a routine dietary and lifestyle regimen both in the healthy and unhealthy conditions. *Ahara* is the main pillar of a body so called as *mahabhaisajya*.¹ The *aharas* and *viharas* which are beneficial, nutritious and gives happiness to the mind is known as *Pathya* and the opposite are called as *Apathya*. Unhealthy diets and regimen is the root cause of many ailments. According to the principles of Ayurveda, derangement of the digestive power (*Agni*)² creates any diseases which is the prime reason for the formation of vitiated *dosha*, *Ama* (toxic substances) and malformation of

Dhatus (body tissues). Thus it is critical to reestablish harmony of the digestive power. This goal can be achieved by utilizing a legitimately oversaw diet regimen as indicated by state of *doshas* and kind of the sickness.

MATERIALS AND METHOD: All the ayurvedic classics and modern text along with journals, electronic databases, pubmed, Cochrane has been thoroughly searched.

RESULTS: There is description of some *pathya kalpanas* in various contexts of *stree rogas* which is based upon *dosa dusya samurchhana*.

DISCUSSION

Concept of Pathya: The word *Pathya* derives its origin from root word *Patha* which literally means a way or channel. In

Shabdakalpadrumam,³ it is said that pathya is beneficial for patients while *apathya* harms them. The 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 *Charaka Samhita*⁴ while explaining about *Chikitsa*, *Charaka* has used *pathya* as a synonym for the *chikitsa*.

The *Pathya* is the one which keeps the person healthy, maintains normal body functions leads to proper functioning of the organs, nourishes the mind and intellect, counteracts sicknesses and in the meantime amends the anomalies that may happen in the body.

Ayurveda specified 8 major factors of food convention that include compatibility of dietary articles⁵

1. *Prakrti* –Qualitative Characteristics of the Food
2. *Karana* – Processing of Food
3. *Samyoga* –Mixing/ combination
4. *Rashi* – The Quantity
5. *Desha* – Habitat of the person
6. *Kala* – Time & Seasonal Variation
7. *Upayogasanstha* - Variable Digestibility of various food articles
8. *Upayokta* – The person who takes the Food

Concept of *apathy*: The diet and regimen which are harmful to the body are known as *apathya*. Intake of unhealthy diet creates diseases and its continuity impacts on the prognosis of it. *Ahita ahara viharas* are described as the primary cause of *rogas*. *Apathya* for a patient can be decided on the

basis of his *prakriti*, *dosa*, *roga*, *desa*, *satmya* and *satva*. After considering all the factors for a patient, *apathyas* has been chosen accordingly.

Different forms of *Pathya*: *Acharya Sharangdhara*⁶ explains about some *pathya kalpana* like *manda*, *peya*, *vilepi*, *yavagu* etc. These *kalpanas* are generally used in different diseases according to state of disease and capacity to digest the food in that disease. It also helps to maintain proper *Agni* (digestive fire) so as to digest food properly and give needed nutrition to tissues of body. It will also help to avoid formation of *Ama* which is often triggered when *Agni* (digestive fire) becomes low.

Pathya Kalpana

1. *Manda*⁷

Method for preparation: The rice is boiling with fourteen parts of water and the solid part has been taken out.

Uses: Carminative, Digestive

2. *Peaya*⁸

Method for preparation: One part of rice is boiled with fourteen parts of water.

Uses: Stops loose watery consistency, quickly digestible, nourishes the tissues.

3. *Vilepi*⁹

Method of preparation: One part of rice is cooked with four parts of water.

Use: Strengthening, nourishing, good for heart, Delicious, Diuretic

4. *Yavagu*¹⁰

Method of preparation: One part of rice is cooked with six parts of water.

Use: Strengthening, Nourishing

Importance of *Pathyapathya*: In *Yogaratanakara*¹¹ 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 disease. *Yogaratanakara* uses the metaphor of *Ankura* (seedling) 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 ahara*. In all diseases, *apathya* should be avoided because it is the predisposing factor for various diseases and helps in fast progression of pathophysiology. As climbers and plants grow in rainy season similarly diseases will increase due to *apathyas*. *Apathya* aharas and viharas quicken the *kriyakala* of a disease. Only *pathya* can cure diseases but one who does not follow *pathya* cannot be cured by the use of hundreds of drugs.

*Bhela Samhita*¹² also explains about merits of *pathya* and demerits of *apathya* in the *Sutrasthana*. *Pathya ahara* nourishes all *dhatu*s and *srotas*a leading to complete nutrition of body. *Pathya ahara* also helps to detoxify the body by getting rid of vitiated *dosha*. Contrary to this, *apathya ahara* helps in vitiation of *Vata* etc. *doshas*. Hence for maintenance of health and treating diseases *pathya ahara* should be consumed.

*Acharya lolimbaraj*¹³ has also explained that medicines are not required if the patient is in *pathya* and vice versa. So *pathya* and *apathya* plays a pivotal role for manifestation, progression and prognosis of diseases.

Practical application of Pathya with respect to concept of Kritanna varga: All these benefits of *pathya ahara* can be ripped off with the help of *Kritanna varga* described in various ancient texts. Properties

of these *Kritanna* differ from each other depending upon the method of preparation even if material used is the same. In case of *manda*, *peya*, *yavagu* and *vilepi*, the amount of water used for cooking and then amount of liquid and solid content is different for each of them. This determines qualities like heaviness or lightness of food for digestion etc. If all the *Kritanna varga* is used judiciously along with the *pathya ahara* then it will help to treat and nourish patient effectively.

Pathya-for irrespective of disease condition: These *pathya ahara* 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. According to *Bhavaprakasha*¹⁴ taking ginger and salt before food is always good and it enhances *agni*, taste, clears tongue and throat. *Charaka* and *Vagbhata* also describe some regularly consumable food articles. *Rakta shali*, *Mudga*, Rain water, *Saindhava* (rock salt), *Jivanti*, meat of *aina*, *godha*, *rohita matsya*, cow's ghee, cow's milk, *Tila taila*, ginger, grapes, pomegranate and sugar are considered as most conducive among food articles.

Pathya-for specific disease conditions: Disease specific *pathya* (wholesome diet/ foods to be consumed) and *apathya* (unwholesome diet/ foods to be avoided) are explained in various classical texts like *Charaka samhita*, *Sushruta samhita*, *Ashtangahridaya* etc. but there are detailed descriptions about them in other texts like *Sharangdhara samhita*, *pathyapathya vibodhika*, *bhaishajyaratnavali* and *chakradatta* etc.

Pathya-for specific gynaecological diseases few examples

Yonivyapata¹⁵

In case of yonivyapat, all three dosas are involved but mainly vata dosa is primarily doing the malfunctions resulting of it. So vatashamak drugs are given as a pathya in this.

Pathya: Sura, arista, sava, lasuna swaras at morning, kshira, mamsarasa, yavanna, abhaya, sidhu, taila^{16, 17, 18, 19} Apathya Manda²⁰

Vataja yonivyapata

Pathya: Dashamula siddha kashaya, mudga yusa, lasuna

Apathya: Dadhi, potato, vaartaka, vyayam, vegdharan

Pittja yonivyapata

Pathya: Tikta dravya siddha kashaya and yusa, peya, ghee, dugdha

Apathya: amla, vidahi, lasuna, palandu, sura, arista, asava

Kaphaja yonivyapata

Pathya: Panchakola siddha Kashaya and yusa, sura, arista, asava

Apathya: Dugdha, sarkara, dadhi, divaswapna

Artavadusti

Artava is the updhatu of rasa dhatu, so any dysfunction of rasa dhatu results for aggravation of artava dosas and also artava is mainly consist of agni mahabhuta. So both pathya are chosen as per rasa dhatu and agni mahabhuta.

Pathya: Shali, yava, madya, pittala mamsa²¹

Apathya: amla, vidahi, dadhi, kanji, fast foods, bread

Asrigdara (Dysfunctional Uterine Bleeding)

The treatment of asrigdar is done as per raktapitta chikistha²² so both rakta and pitta shamaka drugs and diet can be chosen as pathya.

Pathya: Utpaladi gana, jangala mamsarasa, shali, sasthika, kakolyadi gana^{23,24} Patola, pomegranate, amalaki, Milk, honey, clarified butter (ghrita) processed with nyagrodhadi gana

Apathya: Kanji, dadhi, vidahi, pittavardhak ahara and vihara

Kashtartava (Dysmenorrhoea): Kastartava is mainly concerned with vata dosa as vata is responsible for any kind of pain in the body by doing obstruction. so vata anuloman karak drugs and diet can be chosen as pathya.

Pathya (Do's): Garlic, milk, meat juice, oil, long pepper, Uction, sudation, therapeutic enema (vasti), draksha, hingu

Apathya (Don'ts): Manda, vegadharan, excessive vyayam, diets and life style causing aggravation of Vata dosha

Shveta pradara (Leucorrhoea): It comes under the pradar roga as it is not separately described in samhitas. As per the sign and symptoms of it, it can be assumed that it can occur due to kapha vridhi, so pathya are given as kaphanashak and dhatuvaradhak.

Pathya (Do's): Wheat, barley, old rice, cold substance, Patol, bathua, chaulai, spinach, bottle gourd (lauki), papaya, apple, pomegranate, grapes, banana, amalaki, dry dates (chhuara), ginger (ardraka), coriander, Masura, chickpea (chana)

Apathya (Don'ts):

Black gram, Onion, garlic, brinjal, pickle, vinegar, sour curd, sour substance, oil, jaggery spicy food Day sleeping, night awakening, excessive exercise, fasting, eat-

ing before digestion of previous food, walking in sunlight, sadness, excessive sexual indulgence.

Vandhyatva: Different *nidans* are responsible for causing *vandhyatva Dhatu kshya, vija dosa, jara kal* etc are mainly responsible for it. So *pathya* are chosen as per the *nidan*. Overallly *Vjickarak , rasayan, dhatu vardhak, sharir shodhak* drus and diet can be chosen.

Pathya : *Lasuna , dugdha , ghee, mamsa, shatavari, yastimadhu,*

Apathya: *Surana, amlakanji, vidahi, vandhyakarkotaki mula, langali, katutumbi, debadali, bruhati,*^{25,26,27}

Upadansa:

It is *tridosha prakaopak vyadhi*, so *tridosh shamak* drugs and diet can be chosen.

Pathya: *yavanna*²⁸

Apathya: *dibaswapna, mutravega, gurvanna, maithuna, guda, ayasa, amla, takra*²⁹

Arbuda:

Pathya: *ghee, shali, yava, mudga, sigru, patol, karela, dadhi*³⁰

Apathya: *dugdha, ikshu, anupa mamsa, guru and abhisyan dravyas.*

Stan roga:

Pathya: *dugdha, mudga rasa, yava, laja, karela, patol, haridra, neem, madhu , lasun, kulathha, dadhi.*

Apathya: excessive *vyayam, junk foods, bread, maida, abhisyan dravyas.*

PCOS (Polycystic ovarian syndrome)

Pathya: *yava, laja, dalia, haridra, silajit, sigru, palak, takra, vyayam.*

Apathya: *dugdha, sarkara, maida, aloo, sweets, bread, butter, cheese, junk foods, creams, daysleep.*

CONCLUSION: *Pathya* is the one which keeps the individual sound, keeps up ordi-

nary body capacities prompts appropriate working of the organs, feeds the psyche and acumen, averts maladies and in the meantime amends the inconsistencies that may happen in the body. In the classics, *stree* has been described as *sukumara* and should be treated with *mridu dravyas*. So *pathyas* should be chosen accordingly. One should not utilize the nourishment articles from either connection or numbness rather he should utilize the healthy one after examination on the grounds that the body and disease is a result of sustenance. (*rogastu ahara sambhava*) So *pathya* and *apathya* are equally responsible for both healthy and unhealthy person as the body is the result of *ahara* and *ahara* is the primary cause of disease.

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