

REVIEW ARTICLE

Role of *Pathya* – *Apathya* in *Shiro*, *Nasa*, *Karna*, and *MukhaRoga* – A Conceptual Study

Author: Seema Yadav¹

Co Authors: Hardik Chudasama² and Aparna Sharma³

^{1,3}Department of Shalaky tantra, National Institute of Ayurved, Deemed to be University, Jaipur, Rajasthan, India

²Department of Kriya Sharir, National Institute of Ayurved, Deemed to be University, Jaipur, Rajasthan, India

ABSTRACT

Abstract – Introduction- *Ayurveda* is a science of life which gives more important on maintaining health of healthy individuals and to cure the diseases of the patients. To fulfil this purpose *Ayurveda* emphasis on many basic principles like *Dinacharya* (Diurnal regime), *Ritucharya* (Seasonal regime) and *AcharRasayana* (Modal code of conduct). The prevalence of *Shiro*, *Nasa*, *Karna* and *Mukha roga* has shown consistently an upward trend through the last few decades. **Materials and Methods-** Review from diverse *Ayurvedic* literatures, research journals, magazines and authentic internet sources. **Discussion-** Review suggests that *Tilataila*, *kanji* (gruel), *Yusha*, Cow milk and Ghee, *nimbu*, *amalaki* etc... are beneficial in *Shiro roga*, Luke warm water, meat of wild animals, *Yusha*, the substance which have pungent in taste are beneficial in *Nasaroga*, *Shalidhanya*, *mudaga*, *yava*, *patola*, *punarnava*, *Karvellak* etc... are beneficial in *Karnaroga* and *Mudaga*, *Kultha*, *Karvellak*, *Paravala*, *Kapitha*, *Shatawari* and *Khadira* etc... are beneficial in *Mukha roga*. **Conclusion** – *Pathya* is the one which keeps the person healthy and maintain normal function which leads to proper functioning of the organ, nourish the mind and intelligence, prevents disease and at the same time corrects the irregularities that may occur in the body. Thus everyone should abstain from *Apathya* and follow *Pathya* as prevention is better than cure.

Key Words *Pathya*, *Apathya*, *Shiro*, *Nasa*, *Karna* and *Mukha roga*

Received 11th August 21 Accepted 18th September 21 Published 10th November 2021

INTRODUCTION

Ayurveda is a science which given importance to diet and regimen as a part of treatment. Wholesome and unwholesome diet, food and regimen have a major supportive role in the management of diseases. In some stages of Disease, proper following of *pathya* and avoiding *apathya* is enough to cure the disease. In classical text like *CharakSamhita*, *SushrutaSamhita* and

Ashtang *Hridaya* there is a detail description about *Dinacharya*¹ (Diurnal regime), *Ritucharya*² (Seasonal regime) and *AcharRasayana*³ (Modal code of conduct). *Ahar* (Food) is one of the important pillar of life describe by our ancient *acharya*⁴. In *Ayurveda* text there is detail description about ingredients, their preparative method and properties and quantity of prepared formulations. *Ayurveda* obviously insists on the

REVIEW ARTICLE

ideal food to be consumed to attain and sustain good health.

Pathya (wholesome) is that which is not harmful to *path* (Micro channels of the body) and is according to liking. One which is harmful to the paths and disliked is certainly not at all desirable⁵. *Acharya* indicated the importance of *pathya* by stating that if patient consumes wholesome food and regime then there is no need of medicine and if a patient continuously consumes unwholesome food and regime then also there is no need of medicine⁶. In the latter case, medicine will not be effective. In this way, the precisely constituted, calculated food is known as *Pathya*. It is said to be *Mahabhesaja* by *AcharyaKashyapa*⁷. To maintaining health of healthy individuals and cure the diseases of the patients are the two main *prayojana* of *Ayurveda*⁸.

NEED OF STUDY

The prevalence of *Shiro, Nasa, Karna* and *Mukha roga* has shown consistently an upward trend through the last few decades just because of unwholesome diet and regimen. *Pathya-Apathya* principle is suggested in various places in *Ayurveda*. *AcharyaCharak* also stated that when channels of circulation become hard by aggravated and vitiated *dosha*, *Pathyaahar* helps to soften the *srotas* and alleviation of *dosha*⁹. They had also given equal importance of *PathyaVihar* along with *pathyaahar* for maintenance of health. Even small amount of

Pathyaahar is not digested if one cannot follow proper *vihar*. Thus both have given equal importance of both *pathyaahar* and *Vihar*. Along with *Pathya* one should have also knowledge about *Apathya* also. Keeping view in mind here, we try to collect, compile and review *Pathya-Apathya* in *Shiro, Nasa, Karna* and *Mukha roga* mentioned in Classical text.

AIMS AND OBJECTIVES

To evaluate *Pathya- Apathya* in *Shiro, Nasa, Karna* and *Mukharoga* mentioned in Classical text.

MATERIALS AND METHODS

Review from diverse *Ayurvedic* literatures, research journals, magazines and authentic internet sources.

Discussion

All the classical text like *CharakSamhita, SushrutSamhita, AshtangHridaya, YogaRatnakar, BhaishjyaRatnavali* were analyzed to evaluate *pathya-apathya* in *Shiro, Nasa, Karna* and *Mukharoga*. Review suggests that *Tilataila, kanji* (gruel), *Yusha*, Cow milk and Ghee, *nimbu, amalaki* etc... are beneficial in *Shiro roga*, Luke warm water, meat of wild animals, *Yusha*, the substance which have pungent in taste are beneficial in *Nasaroga, Shalidhanya, mudaga, yava, patola, punarnava, Karvellak* etc... are beneficial in *Karnaroga* and *Mudaga, Kultha, Karvellak, Paravala, Kapitha, Shatawari* and *Khadira* etc... are beneficial in *Mukha roga*.

REVIEW ARTICLE

In short, practically *Pathyakalpna* is advised as a *Ayurveda* has a holistic approach in health management. It gives immense importance to food in the management of disease both as a *nidanatmak* (Causative) factor and as a part of

therapeutics. The detailed description about *Pathya- Apathya* in *Shiro, Nasa, Karna* and *Mukha roga* are mentioned below in table 1, 2 and 3.

Table 1 *Pathya* and *Apathya* in *ShiroRoga*¹⁰

Pathya in Shiro roga

A	Ahar		
1	Drava	<i>Tila tail, takra, kanji, Purana Ghruta, Yusha, Go-dugdha</i>	
2	Phala	<i>Nariyel, Amala, Anar, Aama, Nimbu, Draksha</i>	
3	Anna	<i>Shali Dhanya, Shathi Dhanya, jangali Pashu-Pakshi Mamsa, bathua, Karvellak</i>	
B	Vihar	<i>Chandrika (sleep in moonlight),</i>	
C	Aushadh	<i>Haritaki, Kutha, Bringraj, Kumari, musta, khas, patol, Shighru, Gandhasara</i>	
D	Upakrama	<i>Swedan, nasya, Dhumpana, Virechana, Lepa, Vaman, Langhan, Shirobasti, Raktamokshna, Agnikarma, Upnaha</i>	

Apathya in Shiro roga

A	Ahar		
1	Drava	<i>DushitJala, Vindhya and Shahya parvat ki Nadiyo ka pani</i>	
2	Phala	---	
3	Anna	<i>Viruddha Anna</i>	
B	Vihar	<i>Kshavathu, Jrumbha, mutra, nidra evam purisha vega dharana, Dantadhavan, Divaswapna</i>	

Table 2 *Pathya* and *Apathya* in *NasaRoga*¹¹

Pathya in Nasa roga

A	Ahar		
1	Drava	<i>Gramya and Jangali Pashu Pakshio ka Mamsa Rasa, dadhi, ushnodak, varuni madya, kulatha, mudag yusha</i>	
2	Phala	---	
3	Anna	<i>Snigdha and laghu bhojan, Katu amla Lavana rasa yukta Anna, Bengan, Parval, Sahijana, Karkotaka, bala mooli, lasuna</i>	
B	Vihar	<i>Nivat gruha me nivas, shir par bhaaree paghadi bandhana</i>	
C	Aushadh	<i>katu rasa yukt aushadh ko sunghana</i>	
D	Upakrama	<i>Snehana, swedana, Shiroabhyanga, Gandusha, Langhana, Nasya, Dhumapana, Vamana, Shiravedha</i>	

Apathya in Nasaroga

A	Ahar		
1	Drava	<i>Tarala ahara</i>	
2	Phala	---	
3	Anna	<i>Abhishyandi evan guru padartha sevana and guru anna</i>	
B	Vihar	<i>Snaana, divaswpna, krodha, purisha-mutra evam vata vega ko rokana, shoka, bhumishayana</i>	

Table 3 *Pathya* and *Apathya* in *KarnaRoga*¹²

Pathya in Karna roga

A	Ahar		
1	Drava	<i>Purana ghruta</i>	
2	Phala	---	
3	Anna	<i>Gehu, dhali chaval, mudaga, Yava, Lavka, Mayur-Harina, titir murga maamsa, karvellaka, Patola, Sahijana, Benhgana, Punarnava Shaka, Sunishnika shaka</i>	
B	Vihar	<i>Brahmacharya, atialpa bolana</i>	
C	Aushadh	<i>Rasayana sevana</i>	
D	Upakrama	<i>Swedana, Virechana, Vaman, Nasya, Dhumapana and Raktamokshana</i>	



REVIEW ARTICLE

Apathya in Karnaroga			
A	Ahar		
1	Drava	---	
2	Phala	---	
3	Anna	Viruddha anna evam pana ka sevana, kapha karaka evam guru padartha ka sevana	
B	Vihar	Vyayama, Shirahsnana, danta kashta, sheeta vayu evam shital jala ka sparsha	

Table 4 Pathya and Apathya in MukhaRoga¹³

Pathya in Karna roga			
A	Ahar		
1	Drava	Jangali pashu-pakshio ka mamsa rasa, Karpur ka jala, ushnodaka, Ghrita	
2	Phala	---	
3	Anna	Kodo, sava, kanguni aadi kshudra dhanya, jau-mudga, kulatha, karvellaka, parval, bala muli, katu evam tikta rasa pradhan dravya	
B	Vihar	---	
C	Aushadh	Tambula, Kapittha, Shatavari, khadir	
D	Upakrama	Swedana, Vamana, Virechana, Gandusha, Pratisarana, Kavala, Raktamokshana, Nasya, Dhumapana, Shastra karma, Agni karma	
Apathya in Karnaroga			
A	Ahar		
1	Drava	---	
2	Phala	---	
3	Anna	Amla padartha ka sevana, matsya, jaliya mamsa, dadhi, guda dugdha, udada, ruksha anna, kathina dravyo ka churna kara ke bhakshana, guru evam abhishandi padartha ka sevana	
B	Vihar	Danta-kashta prayoga, snana, adho mukha sevana, divaswapna	

The above described facts are about the basic concept of *Pathya – Apathya* in *Ayurveda*. Concept of *Pathya* changes at every time and with every individual¹⁴. The suitable *pathya* to one person may not be *pathya* to another person. Even it can change in same person depending upon various factors like Age, Psychological condition, condition of aggravated *Dosha*, Condition of *Dhatu*, condition of raw material, area of individual, habits of individual etc... So, considering and elaborating the diet plan need a lot of attention from the Physician.

CONCLUSION

Vaidya Lolimbaraj in “*vaidya-jeevanam*” has given a very important principal regarding *Pathya- Apathya*.

Pathyesati gadartasya
kimaushadhamnishevanaih /
PathyeAsati gadartasya
kimaushadhamnishevanaih || (Lolimbaraj)
Pathya is the one which keeps the person healthy and maintain the vital function of the organ. Thus everyone should abstain from *Apathya* and follow *Pathya* as prevention is better than cure. Keeping all these fact in mind diseases of *Karnaroga* like *Karnasrava*, *Karnakshveda*, *Karnagutha* etc. In *Nasaroga* like *Pratisyaya* etc, In *Shiroroga* like *Suryavarta*, *Anatavata*, *Ardhavbhedaka*, *Shankhak* etc and *Mukharoga* like *Sarvasara Mukhapaka*, *Tundikeri*, *Gilayu*, *Kanthashalak* etc which are caused by *Kapha-Vata*; So *Kapha-Vata Shamak* (Suppressive) wholesome food should be prescribed.

Unwholesome food should be avoided to prevent
 November 10th 2021 Volume 15, Issue 3 **Page 281**

REVIEW ARTICLE

occurrence of diseases above Clavicle
(*Urdhajatrugata Roga*).

Conflict of Interest – NIL

Source of Income - NIL

REVIEW ARTICLE

REFERENCES

1. Vagbhata, Astanga Hridayam Edited with the vidyotini hindi commentary by Atrideva Gupta edited by Vaidya Yadunandana Upadhyaya, edition 2012 Chaukhambha prakashana, Varanasi, Sutrasthana 2/1.
2. Vagbhata, Astanga Hridayam Edited with the vidyotini hindi commentary by Atrideva Gupta edited by Vaidya Yadunandana Upadhyaya, edition 2012 Chaukhambha prakashana, Varanasi, Sutrasthana 3/1.
3. Charak samhita by Agnivesh tantra revised by charak and dridhabala with the ayurveda dipika commentary of chakrapani data edited by Vaidhya jadavaji trikam ji acharya chikitsa sthan chapter 1-4/35 Chaukhamba publication New delhi Edition Reprint 2014.
4. Charak samhita by Agnivesh tantra revised by charak and dridhabala with the ayurveda dipika commentary of chakrapani data edited by Vaidhya jadavaji trikam ji acharya sutra sthan chapter 11/35 Chaukhamba publication New delhi Edition Reprint 2014.
5. Charak samhita by Agnivesh tantra revised by charak and dridhabala with the ayurveda dipika commentary of chakrapani data edited by Vaidhya jadavaji trikam ji acharya sutra sthan chapter 25/45 Chaukhamba publication New delhi Edition Reprint 2014.
6. Vaidya jivanam by Lolimbhaja with vidyotini Hindi commentary, commented by Dr. Indra deva Tripathi, Varanasi: Chaukhamba Orientalia; reprint: Third Edition, 1998; 4:10.
7. Vriddha Jivaka, Kashyapa Samhita, revised by Vatsya with Sanskrit introduction by Pandit hemaraj Sharma with Vidyotini Hindi commentary and Hindi translation of Sanskrit introduction by Ayurvedalankar Shri Satyapala Bhishagacharya, published by Chaukhambha publication, New Dehli, Edition 2010.
8. Charak samhita by Agnivesh tantra revised by charak and dridhabala with the ayurveda dipika commentary of chakrapani data edited by Vaidhya jadavaji trikam ji acharya sutra sthan chapter 30/26 Chaukhamba publication New delhi Edition Reprint 2014.
9. Charak samhita by Agnivesh tantra revised by charak and dridhabala with the ayurveda dipika commentary of chakrapani data edited by Vaidhya jadavaji trikam ji acharya Viman sthan chapter 5/23 Chaukhamba publication New delhi Edition Reprint 2014.
10. Yogaratnakar by Dr. Indra deva Tripathi and Dr. Daya Shankar Tripathi with 'Vaidya prabha' hindi commentary by Krishnadas Academy, Varanasi, *Shiroroga Nidana Chikitsa Prakaranam* 81-84, Edition first 1998. Bhaisahya Ratnavali of Kaviraj Govind Das Sen, by Prof. Siddhi Nandan Mishra edited with 'Siddhiprada' Hindi Commentary, Chaukhamba Surabharati prakashana, *shirorogo adhikar* 65/166-169
11. Yogaratnakar by Dr. Indra deva Tripathi and Dr. Daya Shankar Tripathi with 'Vaidya prabha' hindi commentary by Krishnadas Academy, Varanasi, *Nasaroga Nidana Chikitsa Prakaranam* 85-88, Edition first 1998.

REVIEW ARTICLE

Bhaisahya Ratnavali of Kaviraj Govind Das Sen, by Prof. Siddhi Nandan Mishra edited with 'Siddhiprada' Hindi Commentary, Chaukhamba Surabharati prakashana, *Nasarogo adhikar* 63/39-43.

12. Yogaratnakar by Dr. Indra deva Tripathi and Dr. Daya Shankar Tripathi with 'Vaidya prabha' hindi commentary by Krishnadas Academy, Varanasi, *Karnaroga Nidana Chikitsa Prakaranam* 86-89, Edition first 1998.

Bhaisahya Ratnavali of Kaviraj Govind Das Sen, by Prof. Siddhi Nandan Mishra edited with 'Siddhiprada' Hindi Commentary, Chaukhamba Surabharati prakashana, *karnarogo adhikar* 62/79-82.

13. Yogaratnakar by Dr. Indra deva Tripathi and Dr. Daya Shankar Tripathi with 'Vaidya prabha' hindi commentary by Krishnadas Academy, Varanasi, *Mukharoga Nidana Chikitsa Prakaranam* 196-200, Edition first 1998.

Bhaisahya Ratnavali of Kaviraj Govind Das Sen, by Prof. Siddhi Nandan Mishra edited with 'Siddhiprada' Hindi Commentary, Chaukhamba Surabharati prakashana, *mukharogo adhikar* 61/143-147.

14. Charak samhita by Agnivesh tantra revised by charak and dridhabala with the ayurveda dipika commentary of chakrapani data edited by Vaidhya jadavaji trikam ji acharya sutra sthan chapter 1/123 Chaukhamba publication New delhi Edition Reprint 2014.