



## Role of *Pathya-Apathya* Principle in the Management of *Shoola* w.s.r. *Yogaratanakara*

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### ABSTRACT

**Introduction-** Ayurveda consistently underscores the duty of the Vaidya to prescribe suitable *Pathya* and *Apathya* as an essential part of disease management, which is crucial for achieving *Rogaharana* (elimination of disease) and *Swasthyarakshana* (preservation of health). *Pathya* acts as a *Prakrutisthapana Upaya*, helping to restore and maintain normal physiological balance, whereas *Apathya* functions as a *Nidana*, contributing to the initiation and progression of pathological conditions (*Vikara*). *Pathya-Apathya* (wholesome and unwholesome diet and lifestyle).

**Material and method-** The present study is based on a literary review of *Yogaratanakara*, *Uttarardha- Shoola Chikitsa Adhyaya*, from which relevant references and data were systematically collected and analyzed.

**Result and discussion-** Ayurveda emphasizes *Pathya-Apathya* as a scientific dietary and lifestyle approach in disease management. *Shoola Roga* is predominantly a *Vata-pradhana* disorder, hence *Pathya* measures are mainly aimed at *Vata-Shamana* through *Snigdha*, *Ushna*, *Guru* and *Vatahara Dravyas* that restore normal *Vata Gati* and relieve pain. Substances like *Eranda Taila*, *Lavana* and *Lahsuna*, along with *Deepana-Pachana* and *Vatanulomana* drugs, play a key role in reducing *Shoola*. Conversely, *Apathya Ahara-Vihara* that aggravate *Vata* or *Tridosha* contribute to the progression of symptoms.

**Conclusion-** Thus, *Pathya-Apathya* forms an integral therapeutic approach in *Shoola Roga*, where appropriate diet and lifestyle alone can act as effective *Chikitsa* by pacifying *Vata Dosha*. *Vata-Shamana* through suitable *Ahara-Vihara* not only alleviates pain but also prevents *Dosha Prakopa*, *Ama* formation, and recurrence of the disease.

**KEY-WORDS:-** *Pathya*, *Apathya*, *Shoola*, Ayurveda, *Yogaratanakar*

### INTRODUCTION:-

*Vaidya Lakṣmipati Shastri* is the author of *Yogaratanakara*, a 17<sup>th</sup> century Ayurvedic treatise renowned for its clinician-oriented approach to therapeutics, with detailed emphasis on dietetic and lifestyle regulations, and a specialized framework for disease management through *Pathya-Apathya* and rational formulations.

*Pathya* diet is essential for health and both body and diet are *Panchabhautika*. Body organs are nourished only through diet. Healthy eating physical causes development while unhealthy eating causes disease. *Dosha-Dhatu-Mala* are the basics of a body. *Pathya* helps nourishing them and maintain the equilibrium.

Acharya Kashyapa has called *Ahara* as *Bheshaj*. He stated that food is the best medicine. Only the *Hitikar-Ahara* can keep a person healthy. Acharya Kashyap describes the therapeutic potential of *Ahara* (food) and its preventative health benefits<sup>1</sup>.

*Pathya* and *Apathya*:-

*Pathya* maintains the health of healthy person and helps in curing the disease of the diseased person.

पथ्यं पथोऽनपेतं यद्यच्चोक्तं मनसः प्रियम्।

यच्चाप्रियमपथ्यं च नियतं तन्न लक्षयेत् ॥<sup>2</sup> (च. सू. २५/४५)

The substances which are wholesome/salutary to the body or channels of the body and substances which are pleasing or which bring delightfulness to the mind are known as *Pathya*. On the contrast *Apathya* are unwholesome or unsalutary substances, adversely affects the body and are unpleasant to the mind. As a matter of fact, the concept of *Pathy-Apathya* is similar to the concept of *Upasayanupasaya* and refers to the entire spectrum of good and bad in the range of both *Ahara* and *Vihara*.

*Pathya* is derived from word '*Pathya*' which means path. *Pathya* is a factor contributed to both body and mind. According to *Charak Samhita*, *Pathya Ahara* is such diet which has beneficial effect over the body and mind of an individual without causing any untoward effect.<sup>3</sup>

In the *Brihatrayi* of Ayurveda, pain is not discussed as an independent subject but is described through its symptoms and associations with various disease conditions, and it is predominantly attributed to the aggravation of *Vata Dosha*. Since *Vata* governs all movements and functional activities of the body, any obstruction or derangement in its normal flow results in pain.

Classical Ayurvedic literature recognizes several terms for pain, such as *Shoola*, *Ruja*, *Ruk*, *Vedana*, and *Arati*, with *Shoola* being the most commonly described. Acharya Sushrut considers *Vata* as the fundamental cause of all discomfort and classifies *Shoola* as either an independent disease or a complication of other disorders, particularly highlighting abdominal pain. Later authorities like *Yogaratanakara* and *Madhava Nidana* further elaborated on its *Doshik* classification and clinical significance.

## MATERIAL AND METHOD:-

Ayurvedic text - *Yogaratanakara* is treatise of 17<sup>th</sup> century. *Yogaratanakara Uttradha Shoola Chikitsa Adhyay* and various articles. Data collected were presented systematically in tabular form with references and their pharmacological properties.

**Observation:-**

**Synonyms<sup>4</sup>:-**

*Pathya*:- *Satmya*, *Swavasthaparipaalaka*, *Swasth-hitakara*, *Hita-Ahara*, *Swasthaaurjaskara*, *Sharmakara*, *Sukha-Parinaamkara*, *Dhatua-Avirodhi*, *Dhatu-Saamyakara*.

*Apathya* :- *Asatmya*, *Ahitkara*, *Anupashaya*, *Swastha-Ahitkara*, *Asukha-Parinaamakara*, *Dhatu-Asamyakara*, *Ashrmakara*.

**Samparapti of shoola<sup>5</sup>:-**



**Pathya-Apathya Ahara and Vihara<sup>6</sup>:-**

**Table no. 1-** Pathya-Apathya Ahara Vihara

In the management of *Shoola Roga*, *Pathya Ahara* and *Vihara* include *Patola*, *Karavellaka*, *Vastuka*, *Shigru*, *Samudra Lavana*, *Lashuna*, *Purana Shali*, *Ushna Jala*, *Eranda Taila*, *Go-mutra*, *Jambira Rasa*, *Kushtha* and *Kshara Churna*.

*Apathya Ahara* and *Vihara* such as *Tila*, *Ruksha*, *Kashtya* and *Katu* predominant diet, *Madira*, *Sheeta-Guru Ahara*, *Viruddha Ahara*, *Ratri Jagarana*, *Visama Bhojana*, *Vega-Avarodha* and psychological factors like *Shoka* and *Krodha*.

| <b>Pathya Ahara/Vihara</b>  | <b>Apathya Ahara /Vihara</b>  |
|---|---|
| <ul style="list-style-type: none"> <li>▪ <i>Patola</i></li> <li>▪ <i>Karvellaka</i></li> <li>▪ <i>Vastuka</i></li> <li>▪ <i>Shigru</i></li> <li>▪ <i>Samudra lavana</i></li> <li>▪ <i>Lashuna</i></li> <li>▪ <i>Purana Shali</i></li> <li>▪ <i>Ushana Jala</i></li> <li>▪ <i>Erandataila</i></li> <li>▪ <i>Go-Mutra</i></li> <li>▪ <i>Jambira Rasa</i></li> <li>▪ <i>Kushtha</i></li> <li>▪ <i>Kshara Churna</i></li> </ul> | <ul style="list-style-type: none"> <li>▪ <i>Tila</i></li> <li>▪ <i>Ruksha ,Kashaya, Katu Ahara</i></li> <li>▪ <i>Madira</i></li> <li>▪ <i>Sheetala- Guru Ahara</i></li> <li>▪ <i>Viruddha Ahara</i></li> <li>▪ <i>Ratri Jagarana</i></li> <li>▪ <i>Vishama Bhojana</i></li> <li>▪ <i>Vega-Avarodha</i></li> <li>▪ <i>Shok-krodha</i></li> </ul> |

**Raspanchaka of Pathya Ahara<sup>78</sup>:-**

**Table no.- 2** Raspanchaka of Pathya Ahara

Here, the *Raspanchaka* of the *Pathya* dravyas used in the management of *Shoola Roga* is explained, which include *Patola*, *Karavellaka*, *Vastuka*, *Shigru*, *Samudra Lavana*, *Lashuna*, *Purana Shali*, *Eranda Taila*, *Kushtha*, and *Jambira*.

Overall, The *Pathya Dravya* employed in the management of *Shoola Roga* predominantly share common *Rasapanchaka* attributes such as *Tikta*, *Katu* and *Madhura Rasa*; *Laghu*, *Snigdha*, *Tikshna*, and occasionally *Guru Guna*, *Ushna Virya*; and chiefly *Katu* or *Madhura Vipaka*. These collective properties confer *Vata-Shamaka*, *Vatanulomana*, *Deepana-Pachana*, and *Agni-Vardhaka* actions, which facilitate the correction of impaired *Vata* movement and digestive dysfunction. Consequently, the synergistic *Rasapanchaka* profile of these *Pathya Dravya* plays a pivotal role in reducing the intensity and recurrence of pain, thereby effectively alleviating *Shoola Roga*.

| <b>Dravya</b>   | <b>Rasa</b>                                  | <b>Guna</b>                   | <b>Virya</b>          | <b>Vipaka</b>  | <b>Doshagnata</b>   |
|---|--|-------------------------------|-----------------------|----------------|---|
| <b>Patola</b><br>( <i>Trichosanthes dioica Roxb.</i> )    | <i>Tikta</i>                                 | <i>Laghu, Snigdha</i>         | <i>Ushna</i>          | <i>Katu</i>    | <i>Tridosahara</i>  |
| <b>Karvellaka</b><br>( <i>Momordica charantia Linn.</i> ) | <i>Tikta</i>                                 | <i>Laghu</i>                  | <i>Ushna</i>          | <i>Katu</i>    | <i>Mala Bhedaka, Pitta Kapha Nashaka, Alpa Vata Kara, Agni Deepaka, Mutra Janana, Virechaka</i> |
| <b>Vastuka</b><br>( <i>Chenopodium murale L.</i> )        | <i>Madhura</i>                               | <i>Guru, Snigdha</i>          | <i>Ushna</i>          | <i>Katu</i>    | <i>Vatahara, Pittanashaka</i>   |
| <b>Shigru</b><br>( <i>Moringa oleifera Gaertn.</i> )      | <i>Katu, Tikta</i>                           | <i>Laghu, Tikshna</i>         | <i>Ushna</i>          | <i>Katu</i>    | <i>Vata-Pittahara</i>   |
| <b>Samudra Lavana</b>                                     | <i>Madhura, Tikta</i>                        | <i>Guru</i>                   | <i>Natyanta Ushna</i> | <i>Madhura</i> | <i>Vatahara, Kaphakara</i>  |
| <b>Lasuna</b><br>( <i>Allium Sativum Linn.</i> )          | <i>Madhura, Lavana, Tikta, Katu, Kashaya</i> | <i>Sara, Snigdha, Tikshna</i> | <i>Ushna</i>          | <i>Katu</i>    | <i>Vata-Kaphahara, Pittakara</i>  |
| <b>Purana Shali</b>                                       | <i>Madhura, Kashaya</i>                      | <i>Laghu, Snigdha</i>         | <i>Sheeta</i>         | <i>Madhura</i> | <i>Supachaya</i>  |
| <b>Eranda Taila</b><br>( <i>Ricinus communis Linn.</i> )  | <i>Madhura, Katu, Tikta</i>                  | <i>Guru, Snigdha, Tikta</i>   | <i>Ushna</i>          | <i>Madhura</i> | <i>Vatahara, Vata anulomaka, Balya, Virya vardhana</i>  |
| <b>Kushtha</b><br>( <i>Saussurea lappa</i> )              | <i>Katu, Madhura, Tikta</i>                  | <i>Laghu, Ruksha</i>          | <i>Ushna</i>          | <i>Katu</i>    | <i>Vata-kaphahara</i>   |
| <b>Jambira</b><br>( <i>Citrus limon Linn.</i> )           | <i>Amla rasa Pradhana</i>                    | <i>Laghu, Ruksha</i>          | <i>Ushna</i>          | <i>Madhura</i> | <i>Vata-kaphahara, Deepana, Pachana</i>   |

#### DISCUSSION:-

*Pathya* acts as *Chikitsa* without requirement of administration of medicines; however, if *Pathya* is not suggested, prescription of medicines are said to be in vain.

Ayurveda uses a comprehensive strategy to manage health. It accords food the proper consideration in the management of disease as both a contributing element (*Apathya*) and as a component of therapy (*Pathya*). Since poor eating habits are believed to be the primary cause of most illnesses, Ayurveda approaches *Pathya Vyavastha* (diet planning and dietetics) in a very scientific manner. Daily routines, seasonal schedules, and other activities are crucial for maintaining health, and the Acharya incorporated these in the notion of *Pathya-Apathya*.

*Shoola Roga* is predominantly a *Vata-Pradhana Vyadhi*, as classical Ayurvedic texts describe pain as a direct manifestation of vitiated *Vata Dosha*, particularly when its *Gati* (movement) is obstructed or aggravated. Although *Shoola* can occur in association with *Pitta* or *Kapha*<sup>10</sup>. *Vata* remains the chief pathogenic factor, and hence the principles of *Pathya-Apathya* are primarily aimed at *Vata-Shamana*.

In the present work, since the *Rasapanchaka* of individual drugs has been elaborately discussed, the dietary and lifestyle recommendations are interpreted on the basis of *Doshahara* and *Dosha-Prakopaka* properties, especially in relation to *Shoola Roga*.

*Pathya Dravya* in *Shoola Roga* mainly comprises substances that are *Snigdha*, *Usna*, *Guru* and *Mrudu*, which counteract the inherent *Ruksha*, *Sheeta*, *Laghu*, and *Chala Guna* of aggravated *Vata*<sup>11</sup>. Drugs and food items possessing *Vatahara Rasapanchaka* help in restoring normal *Vata Gati*, relieving spasmodic pain, and reducing *Shoola* intensity.

*Vata-Doshahara Dravyas* generally exhibit *Madhura*, *Amla*, or *Lavana Rasa*; *Snigdha* and *Guru Guna*<sup>12</sup>, *Ushna Virya*, and *Madhura Vipaka*. These properties promote *Srotas-Visodhana*, enhance digestion and prevent further obstruction of *Vata* in the abdominal and musculoskeletal regions, which are common sites of *Shoola* manifestation.

*Samudra Lavana* acts as *Shoolahara* due to its *Madhura* and *Tikta Rasa* along with *Madhura Vipaka*, which contribute to *Vata-Shamana* and facilitate alleviation of pain<sup>13,14</sup>.

Here, *Pathya Ahara*, *Eranda Taila* is considered one of the best *Vata Doshahara* substances. Other drugs such as *Samudra Lavana*, *Lasuna*, *Eranda Taila* and *Kustha* which possess *Ushna Virya*<sup>15</sup> along with *Madhura Rasa*, help in reducing aggravated *Vata Dosha*. Some of these drugs also exhibit *Tridosahara* and *Vatanulomaka* properties. Therefore, the adoption of appropriate *Pathya Ahara* and *Vihara* plays a significant role in relieving the symptoms of *Shoola Roga*.

On the other hand, *Apathya Ahara* and *Vihara* include factors that either aggravate *Vata Dosha* or provoke all three *Doshas*. Practices such as *Ratri Jagran* causes roughness in the body due to increase in *Vata* and *Pitta Dosha* and results in diminution of *Agni*<sup>16</sup>, and the intake of foods predominant in *Ruksha*, *Sita*, *Guru Guna* and *Katu* and *Kashaya Rasa* led to *Vata Dosha Prakopa*<sup>17</sup>. *Visama Bhojana* and *Vega Dharana* act as *Tridosha Prakopaka*<sup>18</sup>, while psychological factors such as *Shoka* and *Krodha* impair *Sattva Guna* and simultaneously vitiate all three *Doshas*. Hence, *Apathya Ahara* and *Vihara* contribute to the aggravation and progression of the symptoms of *Shoola Roga*.

Additionally, drugs that are *Deepana Pachana* and *Vatanulomana* are particularly beneficial, as improper digestion and ama formation play a significant role in aggravating *Vata* and precipitating pain. Regular use of such *Pathya Dravya* supports long-term management and prevents recurrence of *Shoola Roga*.

## CONCLUSION:-

*Shoola Roga* is mainly a *Vata-Pradhana Vyadhi*, and hence *Vata Shamana* is the primary goal of management. *Pathya-Apathya* plays a vital role in controlling the disease by correcting *Doshik* imbalance.

Proper dietary measures also improve *Agni* and prevent *Ama* formation. *Apathya Ahara* and *Vihara* aggravate *Vata* and *Tridosha*, leading to worsening of *Shoola*. Irregular food habits, *Vega Dharana*, and mental stress further contribute to *Dosha Prakopa*. Avoidance of these factors is essential for effective treatment. Thus, rational application of *Pathya-Apathya* ensures long-term relief and prevention of recurrence in *Shoola Roga*.

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