

ROLE OF *PATHYĀHĀRA* IN THE PREVENTION AND MANAGEMENT OF DISEASES**Midhila K.J.*¹, Sarita Mohanta² and Bhagya Ranjan Dash³**

¹PG Scholar, First Year, P.G. Department of Roga Nidana Evam Vikriti Vigyan, GAC & H, Balangir, Odisha, India.

²Prof and H.O.D, P.G. Department of Roga Nidana Evam Vikriti Vigyan, GAC & H, Balangir.

³Lecturer, P.G. Department of Roga Nidana Evam Vikriti Vigyan, GAC & H, Balangir, Odisha, India.

Article Received on
18 September 2024,
Revised on 09 October 2024,
Accepted on 29 October 2024
DOI: 10.20959/wjpr202421-34477

***Corresponding Author****Dr. Midhila K. J.**

PG Scholar, First Year, P.G.
Department of Roga Nidana
Evam Vikriti Vigyan, GAC
& H, Balangir, Odisha,
India.

ABSTRACT

Āhāra (food), *Nidra* (sleep), and *Brahmacarya* (celibacy) are the three pillars of life, known as *Trayopastambha*. It's our prime duty to take care of these tripods to get rid of diseases and maintain good health. Among them, *Āhāra* is described as the first, which shows its importance. *Āyurvēda* gives a wide angle of knowledge when it comes to dietetics and nutrition. Classical Ayurvedic texts vastly describe various types of foods and their properties according to seasons, places, and specific functions. Wholesome diet promotes psychosomatic strength, provide fuel for digestive fire, and improve complexion and clarity of the sense organs. In today's fast-paced world, lifestyle changes resulted in modifications to dietary practices, which resulted in a reduction in the quality and quantity of food consumption, which laid the pathway to most of the maladies. Giving priority to proper dietetics and nutrition, along with the dietary rules

mentioned, will help boost immunity, which will aid in the prevention and treatment of diseases. Being an important indicator of development across the world, nutritional well-being is referred to as an economic resource and imperative for national development. This article is primarily focused on the role of diet in the prevention and management of diseases.

KEYWORDS: *Āhāra*, *Pathya*, Diseases.

INTRODUCTION

Āyurvēda lays focus on “*Swasthasya swāsthya rakshanam āturyasya vikāra prasamanam*^[1]” - maintenance of health of healthy individuals and curing the diseases of diseased. *Pathyāhāra* is the key to maintaining equilibrium in *Swasta*. According to *Acārya Kashyapa*^[2], *Āhāra* is considered *Mahābhaishajya* – best of all medicines. Diseases can be treated only with *Pathyāhāra* without any medication, but they can't be treated only with medication without a proper diet. *Āyurvēda* prescribes a lot of *Pathyāhāra*, generally and specifically for diseases.

Pathya^[3] means the way should follow, which should be pleasing to the mind. According to *Yogarātnākara*^[4] proper management of *Nidāna*, *Oushadha*, and *Pathya* is to destroy the disease, like the destruction of seeds about to sprout in soil due to the absence of water. That highlights the role of *Pathya* in disease management.

Swami Vivekananda, an Indian philosopher and reformer said that “*A man is guided by the stomach. He walks and the stomach goes first and the head afterwards*”. It emphasizes the importance of healthy diet which is crucial for the development of a man psychosomatically and spiritually.

MATERIALS AND METHODS

A thorough study has been conducted referring to classic Ayurvedic textbooks such as *Caraka Samhita*, *Kashyapa Samhita*, *Yogarātnākara*, etc. and various online databases such as Google Scholar, Researchgate, etc. using both manual and electronic means. And collected data regarding *Āhāra*, its types, *Pathya* according to seasons, and *Pathya* for different diseases. Cross studies are done after sourcing the information for the verification of the data.

RESULT

According to *Ācārya Caraka*^[5], use of *Āhāra*, *Vihāra* and *Oushadha* in a proper way against cause of the disease and disease itself which bring about happiness is known as *Upashaya*. In which *Āhāra* can be defined as *Pathyāhāra* will be useful to maintain *Swasthya* and to manage the diseases.

According to *Bhavaprakasha*^[6], *Āhāra* is of six kinds

1. Chushyam (suckable)
2. Peya (drinkable)
3. Lehya (lickable)

4. Bhojyam (eatable)
5. Bhakshyam (eatable)
6. Charvyam (chewable)

Each succeeding one is more difficult to digest than the preceding one.

Different *Pathya Kalpana* and role in prevention and management of diseases

According to *Acārya Susruta*^[7] preparations of rice in different *Pathya Kalpana* are:

1. *Manda*
2. *Peya*
3. *Yavagu*
4. *Vilepi*

Manda, *Peya*, *Yavāgu*, *Vilepi*, *Odana*, and *Yuṣa* are various types of food that can help with various health issues. *Manda* is gruel without boiled grains, while *Peya* contains boiled grains with distinct fluids that improve digestion, cleanse the urinary bladder, relieve hunger, thirst, fatigue, and exhaustion. *Yavāgu* is a thick paste made by boiling rice with water over a mild fire. *Vilepi* is nourishing, good for the heart, constipating, and enhances health strength. *Odana* is a porridge or cooked rice that is pleasant to the mind, well cooked, and easily digestible. *Yusa*, or vegetable soup, is a soup of green gram that mitigates *Kapha*, kindles digestion, and is beneficial for the heart. Different types of *Yusha* have different properties, such as *Kulattha Yuṣa*, *Yusha* of *Patola* (*Trichosanthes dioica*) and *Nimba* (*Azadirachta indica*), *Mulaka* (*Raphanus sativus*) *Yusha*, *Dādima* (*Punica granatum*) and *Āmalaka* (*Phyllanthus emblica*) *Yusha*, *Mudga-Āmalaka Yusha*, and *Kola-Kulathha Yuṣa*.

***Pathya* according to different seasons^[8]**

Hemantha Rtu

- During the cold winter, people have an enhanced ability to digest food, regardless of its quantity. When it does not receive the proper fuel, the digestive fire damages the nutritive fluids, which causes the vitiation of *Vāta*, which has a cold quality.
- As a result, one should consume the unctuous, sour, and salty meat juices of aquatic and marshy animals, which are fatty during the winter.
- Additionally, meat from burrow-dwelling animals and *Bhṛtā* (a preparation of meat made by mincing it) made from animals of the *Prasaha* kind (who eat by snatching) should be consumed.

- Intake of cow's milk, cane juice, fat, oil, new rice, and hot water during the winter, will increase the lifespan.
- Avoid foods and drinks that are light and liable to vitiate *Vāta*.

Sisira Rtu

- The *Hemanta* and *Sisira* seasons are almost similar in nature, with the only difference being that in the latter, dryness caused by *Ādana* and cold caused by the cloud, wind, and rain prevail. So the entire prescription in *Hemanta* should also be followed in *Śisira*.
- One should avoid taking such diets and drinks as they possess pungent, bitter, and astringent tastes that are instrumental in vitiating the *Vāta* and are light.
- One should avoid taking cold diets and drinks.

Vasantha Rtu

- The heat of the sun liquefies the accumulated *Kapha* during the spring, which disrupts digestion and leads to a host of ailments.
- Therefore, one should avoid heavy, unctuous, sour, and sweet foods and administer therapies like emesis, etc.
- It is recommended to take the food consisting of barley and wheat, meat of *Śarabha*, *Śaśa* (rabbit), *Eṇa* (antelope), *Lāva* (common quail), and *Kapiñjala* (grey partridge).
- One should drink unpolluted *Sidhu* (sugarcane juice, derived from *Saccharum officinarum*) and *Mrdvīkā* (derived from grape, *Vitis vinifera*) types of wine.

Greeshma Rtu

- During the summer, the sun evaporates the moisture of the earth with its rays. In that season, the intake of sweet, cold, liquid, and unctuous diets and drinks is prescribed.
- One who takes cold *Mantha* (a type of groat) along with sugar as well as the meat of the animals or birds of arid climate, ghee, and milk along with *Sāli* rice (*Oryza sativum* Linn.) during this season does not suffer from any diseases.
- One should either drink alcohol in a small quantity or not drink at all, and even if one drinks, he should drink along with plenty of water.
- One should further avoid eating diets that are salty, sour, pungent, or hot.

Varsha Rtu

- In the *Varsha Rtu*, the power of digestion is getting weakened. One should avoid taking too much diluted *Mantha*.
- In general, honey should be used to prepare diets for drinks and other foods.
- One should consume diets that are sour, salty, and unctuous if the days are cooler due to severe rains and storms, this is an efficient way to counteract the vitiation of *Vāta* during the rainy season.
- Meat from arid animals and vegetable soup should be consumed along with old barley, wheat, and *Śāli* rice to maintain a normal power of digestion.
- Advised to take *Mādhvika* or *Aṛiṣṭa* varieties of liquor, as well as clean rainwater or boiled, cooled water from a pond or well combined with a small amount of honey.

Sarat Rtu

- The pitta that has accumulated during the rainy season usually becomes vitiated in the autumn. In this season, sweet, light, cold, and bitter foods and drinks that have the potential to alleviate pitta are to be taken in proper quantity when there is a good appetite.
- Meat of lava (common quail), *Kapiñjala* (grey partridge), *Eṇa* (antelope), *Urabhra* (sheep), *Śarbha* (wapiti), and *Śāśa* (rabbit), rice, barley, and wheat are prescribed during this season.
- During this time of year, purgation, bloodletting, and the consumption of ghee made with bitter medicines are also advised.
- Avoiding sun bathing, animal fat, oil, and meat from marshy and aquatic environments, as well as alkaline salt preparations and curd in diet, is advised.
- The water is called "*Hamsodaka*" and is mentioned as being as good as nectar for bathing, drinking, etc. because it is exposed to the sun's heat during the day and the moon's cooling rays at night. It is also purified over time and detoxicated by the star *Agastya*.

***Ashta Āhāra vidhi visheshayatana*^[9]**

To maintain health, one should consume a wholesome diet and prepare food according to eight factors and rules of intake. These factors include *Prakriti*, *Karana*, *Samyoga*, *Rasi*, *Desha*, *Kala*, *Upayokta*, and *Upayogasamstha*. *Prakriti* refers to the nature of food substances, while *Karana* refers to the processing of food substances, which can be affected by various factors such as dilution, heat, cleansing, churning, storing, maturing, flavoring, and preservation. *Samyoga* refers to the combination of two or more substances, which can

result in new properties. *Rasi* means quantity of food substances, which determines the result of their administration in adequate and inadequate doses or amounts. *Sarvagraha* refers to the total amount of food consumed, while *Parigraha* refers to the quantity of ingredients. *Desha* relates to the habitat and attributes of food due to its growth in a particular region. *Kala* represents the state of an individual's health and age. *Upayokta* is the person who takes food, and the action of the food depends on their psychological and physical attitude. *Upayogasamstha* refers to the dietetic rules for proper digestion, which are crucial for proper digestion to prevent ama formation and disease formation.

Āhāra vidhi vidhanam^[9]

Acārya Caraka has explained ten rules for food intake for various health benefits. Warm food is delicious and helps the digestive system digest food properly. Unctuous food is also beneficial as it disintegrates quickly and aids in the downward movement of the *Vāta*. Proper food quantity promotes longevity without affecting *Tridoṣa*. Consuming food after the digestion of the previous meal promotes longevity. It is essential to consume food in the proper place without the required accessories to avoid emotional strain and disturbances in digestion. Food should not be taken too hurriedly, as it can cause confusion and contamination with foreign bodies. Food should be taken slowly to avoid overeating and irregular digestion. Eating food should be done with concentration and without talking or laughing. Finally, eating should be done after due consideration for oneself.

Pathya for certain diseases according different classical texts

Jwara

Nowadays, there are so many types of fevers roaming around us, like dengue fever, leptospirosis, malaria, etc. Even though the causes and pathology for each type of fever are different, general *Pathya* can be followed for the betterment of diseases. *Āhāra*, *Aushadha*, having properties like *Agni Deepana*, is an easily digestible, light food that can be taken. After *Shodhana*, the use of *Peyādikrama* also helps to regain *Agnibala* and relieve tiredness after the *Shodhana*.

Pathyāhāra, according to Caraka Samhita^[10]

- *Yusha*, made up of *Mudga* (*Vigna radiata*), *Masura* (*Lens culinaris*), *Chanaka* (*Cicer arietinum*), *Kulatha* (*Dolichos biflorus*), and *Kushtaka* (*Saussurea costus*), is *Pathya*.

- *Patola* (*Trichosanthes dioica*) *patra*, or *Phala*, *Kulaka* (*Trichosanthes dioica*), *Papachhelikam* (*Ficus carica*), *Karkodakam* (*Cucumis sativus*), and *Kathillam* (*Coscinium fenestratum*) are *Pathya*.
- Those who can eat meat, *Māmsa Rasa* of *Lava* (wild boar), *Kapinjala* (Indian Pigeon), *Ena* (Elephant), *Chakora* (Indian cuckoo), *Kuranga* (deer), *Kalapuchha* (black deer), etc. are used as *Pathya*.
- *Brumhanakaraka Āhāra* should be given in *Jeerna Jwara* condition and to those who have *Kṣeena Dhatu*.

Pathyāhāra, according to Ashtanga hrudaya^[11]

- *Rakta Sali* (*Oryza sativa*), *Purana Sali*, and *Śāṣṭika Rice* (*Oryza sativa* var. *indica*) are *Pathya*.
- In the *Kapha Pradhāna* condition, *Veeta Tusha* and *Vāteekrutha Yava* are *Pathya*.
- *Yusha* of *Mudga* (*Vigna radiata*), *Kulathha* (*Dolichos biflorus*), etc. are used.
- Vegetables, including *Kāravella* (*Momordica charantia*), *Karkotaka* (*Cucumis sativus*), *Balamulaka* (*Raphanus sativus*), *Parpataka* (*Fumaria indica*), *Vārtaka* (*Aristolochia indica*), *Nimba* (*Azadirachta indica*), etc.
- Fruits, including *Vyāghri* (*Solanum surattense*), *Parushaka* (*Grewia asiatica*), *Tarkāri* (*Clerodendrum phlomidis*), *Draksha* (*Vitis vinifera*), *Amalaka* (*Emblica officinalis*), *Dādima* (*Punica granatum*), etc., are processed with *Pippali* (*Piper longum*), *Sundi* (*Zingiber officinale*), *Dhanya* (Grains/Cereals), *Jeeraka* (*Cuminum cyminum*), *Saindava* (Rock Salt), *Sita* (Sugar), *Madhu* (Honey), etc.
- Meats of animals of *Jangala Pradesha* used

Apathyāhāra, according to Caraka Samhita^[10]

- Meat from animals like *Kukkuta* (Chicken), *Mayura* (Peacock), *Tittiri* (Partridge), *Krouncha* (Demoiselle Crane), *Vartaka* (Quail), etc. should be avoided since they are *Guru* and *Uṣṇa*.
- *Dravya* having the properties of *Guru*, *Uṣṇa*, *Snigda*, *Madhura*, and *Kashaya Rasa* should be avoided in *Navajwara*.

Swāsa

Uṣṇa, *Laghu* and *Vātānulomana*, which will not aggravate *Kapha*, should be followed. And should avoid *Vidāha*, *Guru Āhāra*, *Vāta sthambaka Āhāra*, and *Ruksha Āhāra*. Irregular

dietary regimens that will aggravate *Kapha*. Drinking cold water, cold climate, exposure to dust, fumes, wind, heat, overexercise, walking long distances, taking weight, *Vega Dhāraṇa*, etc will lead to *Swāsa roga*. They should follow *Yogāsana*, *Pranayama* along with medicines.

***Pathyāhāra*, according to *Caraka Samhita*^[12]**

- *Mudga yusha*, added with *Saindava* (Rock Salt), *Yavakshara*, *Shigru bheeja* (*Moringa oleifera*), and *Maricha choorna* (*Piper nigrum*), is *Pathya*
- *Sali*, *Shashtika*, *Purana Godhuma*, and *Yava* are *Pathya*.

***Pathyāhāra*, according to *Ashtanga hrudaya*^[13]**

- *Saktu* of *Yava*, *Bhāvana* done in *Arka angura ksheera* added with honey
- To increase the taste, *Āhāra* should be mixed with *Kshāra*, *Hingu* (*Ferula asafoetida*), *Ghruta*, *Bida*, *Dādima* (*Punica granatum*), *Poushkara* (*Inula racemosa*), *Sadi* (*Hedychium spicatum*), *Vyosha*, etc

***Apathyāhāra*, according to *Yogaratanakara*^[14]**

- Milk and *Ghruta* of *Meshi*, *Dooshitha Jala*, Fish, *Kanda*, Mustard (*Brassica juncea*), *Ruksha*, *Sheeta*, and *Guru Annapana* should be avoided.

***Apathyāhāra*, according to *Bhaishajya ratnavali*^[15]**

- *Vishtambhi Vidāhi Bojana*, *Nishpāva*, *Kapha Vardhaka Āhāra*, *Sarpi*, and milk of *Meshi Dūshitha Jala*, Fish, *Kanda*, Mustard (*Brassica juncea*), *Ruksha*, *Sheeta*, and *Guru Annapana*, and meat of *Anoopa desha* animals should be avoided.

Pandu

Nidāna will aggravate *Pitta Pradhāna Tridoṣa* which will result in the *Dūṣana* of the first *Dhātu Rasa*, which will lead to a decrease in the corresponding *Rakta Dhātu*. Due to *Agnimāndhya* and *Dhātu Dusti* in the *Rogi*, the metabolic reactions are not proper in the body. This can probably correlate with anemia in contemporary sciences. The *Āhāra* having *Snigdha guna* for *Vātika Pandu*, *Madhura- Tiktha Rasa* for *Paittika Pandu*, *Uṣṇa Virya* for *Kaphaja Pandu* are used.

Pathyāhāra, according to Yogaratnakara^[16]

- *Yava* (*Hordeum vulgare*), *Godhuma* (*Triticum aestivum*), *Sali* (*Oryza sativa*), *Jāngala māmsa Rasa*, *Mudga* (*Vigna radiata*), *Ādaki* (*Linum usitatissimum*), *Masura* (*Lens culinaris*), etc. are *Pathya*.

Pathyāhāra, according to Hareeta Samhita^[16]

- *Godhuma* (*Triticum aestivum*), *Sāli* (*Oryza sativa*), *Yava* (*Hordeum vulgare*), *Śaṣṭika*, *Mudga* (*Vigna radiata*), *Shyama*, and *Adaki* (*Linum usitatissimum*) mixed with *Ghruta*, milk, and *Takra* are *Pathya*.
- *Gandeeva* (*Paederia foetida*), *Vastuka* (*Chenopodium album* L.), *Satapushpa* (*Anethum graveolens*), etc used.

Apathyāhāra, according to Yogaratnakara^[16]

- *Pittakāraka Annapana*

Apathyāhāra, according to Hareeta Samhita^[17]

- *Tikta*, *Katu*, and *Rooksha Āhāra* avoided
- *Kānji*, *Sura*, *Amleeya Dravya*, *Beejapūraka*, *Taila*, etc. should be avoided.

Prameha

Prameha is a *Sleshma Pradhāna* Tridoṣa *Vyādhi* which is outline by the *Lakshana* frequent and turbid urination. The role of *Āhāra* and *Vihāra* are equally crucial in controlling the blood sugar level and preventing disease sequels. *Āhāra* employing in the management of *Prameha* should have *Katu* (pungent), *Tikta* (bitter), and *Kaṣāya* (astringent) *Rasa*.

Pathyāhāra, according to Caraka samhita^[18]

- *Mamsa Rasa* of birds of the *Viṣkīra* or *Pratuda* category and meat of animals from *Jāngala Pradeśa*
- *Yava*, *Rūkshāhāra*, *Vātya*, *Saktu*, *Mudga yusha*, *Tikta saka*, and *Purāṇa Sali*
- *Shaṣṭi* rice or *Truna dhānya* mixed with *Danthi* (*Baliospermum montanum*), *Ingudi* (*Balanites aegyptiaca*), *Atasi* (*Linum usitatissimum*), or *Sarshapa tailam*

Pathyāhāra, according to Ashtanga hrudaya^[18]

- *Apūpa*, *Saktu*, *Vātya*, *Trnadhānya*, *Mudga* (*Vigna radiata*), old rice, *Śaṣṭika* rice, *Srikukkuta*, *Kapittha* (*Feronia limonia*), *Tinduka* (*Diospyros malabarica*), *Jambu*

(*Syzygium cumini*), *Raga*, *Sādava*, bitter vegetables, honey, eatables, cornflour paste, desert-like animal meat, *Madhvariṣṭa* and *Madhvāsava*, *Sidhu*, sugarcane juice, drinking water, and honey water are suitable for diabetic patients.

- Rice and black gram cakes, cornflour mixed with milk sugar and ghee, pulses fried in oil, old rice, and sweet drinks.
- Other suitable foods include sour buttermilk, fruits, sweet drinks, sour, sweet, spices, salts, bitter vegetables, honey, eatables, cornflour paste, old meat, sugarcane juice, drinking water, and honey water.

***Apathyāhāra*, according *MadhavaNidāna*^[19]**

- *Dadhi*, *Madhu*, *Jaggery*, *Ghruta*, *Amla*, *Hingu* (*Ferula Asafoetida*), *Lavaṇa*, *Laśuna* (*Allium sativum*), *Matsya*, *Māmsa*, *Tila*, *Sarshapa* (*Brassica juncea*), *Sundi* (*Zingiber officinale*), *Pishta* of grated coconut, *Bruhati* (*Solanum indicum* Linn.), *Panasa* (*Artocarpus heterophyllus*), and *Kanda*

***Apathyāhāra*, according *Bhaishajya ratnavali*^[20]**

- *Navānnam*, Overuse of Curd, *Nishpava*, *Pishtāna*, *Kushmānda* (*Benincasa hispida*) *phala*, *IkshuRasa*, polluted water, *Madhura*, *Amla*, *Lavana Rasa*, *Abhishyandi Āhāra*.

Kushta

In Āyurvēda all the varieties of skin diseases dealt under the heading of *Kushta*. It is a *Tridoṣa janya Vyadhi*. *Nidāna sevana* will cause the aggravation of *Tridoṣa* which will localized on *Sapta Dravya* causing *Shaithalyatha* leading to manifestation of *Kushta*. Treatment and *Pathya* are prescribed according to predominant *Doṣa*.

***Pathyāhāra*, according to *Ashtanga hrudaya*^[21]**

- *Śāli Dhanya*, *Yava*, *Godhuma*, *Koradoosha*, *Priyangu*, *Mudga*, *Masura*, *Tuvari*, *Tikta saka*, *Jangala Mamsa*, *Vara*, *Patola* (*Luffa acutangula*), *Khadira* (*Acacia catechu*), *Nimba*, and *Aruṣkara* (*Semecarpus anacardium*)
- *Madya* mixed with *Raktashodaka Aushadi*.

***Pathyāhāra*, according to *Bhaishajyaratnavali*^[22]**

- *Yava*, *Godhuma* (*Triticum aestivum*), *Sali rice*, *Mudga* (*Vigna radiata*), *Ādaki* (*Cajanus cajan*), *Masura* (*Vigna mungo*), *Mākṣika*, *Jangala mamsa*, fruits that are seasoned in *Aśādha Māṣa* (*Phaseolus mungo*), *Vetasāgra* (*Trapa natans*), *Patola* (*Trichosanthes*

dioica), *Bruhati phala* (*Solanum melongena*), *Kākmachi* (*Momordica charantia*), *Nimba patra* (*Azadirachta indica*), *Laśuna* (*Allium sativum*), *Punarnava* (*Boerhavia diffusa*), *Meṣasringi* (*Trichosanthes kirilowii*), *Chakramarda-dala* (*Cassia tora*), *Bhallataka* (*Semecarpus anacardium*), *Khadira* (*Acacia catechu*), *Citraka moola* (*Plumbago zeylanica*), *Vara*, *Jatiphala* (*Myristica fragrans*), *Nagapushpa* (*Jasminum humile*), *Kunkuma* (*Crocus sativus*), *Koshataki* (*Luffa acutangula*), *Karanja* (*Millettia pinnata*) *bheeja*, *Tila*, *Sarshapa*, *Nimbaja devadaru* (*Cedrus deodara*), *Agaru taila* (*Aquilaria malaccensis*), *Mutra* of cow, *Khara*, *Oṣṭra*, *Mahishi*, *Kasturika*, *Gandhasaram Tikta Dravya* etc.

***Apathyāhāra*, according to *Caraka samhita*^[23]**

- *Guru*, *Amla Dravya*, milk, jaggery, *tila*, meat of animals or birds of *Anoopa Desha*, fish, etc. are avoided.

***Apathyāhāra*, according to *Susruta samhita*^[24]**

- *Mamsa*, *Vasa*, Milk, Curd, *Taila*, *Kulatha* (*Macrotyloma uniflorum*), *Masha* (*Vigna mungo*), *Nishpāva*, *Ikshu* (*Saccharum officinarum*), *Pishta vikara*, *Amla Dravya*, *Virudhha bhojana*, *Adhyashana*, intake of food during *Ajeerna* state, *Vidāhi*, *Abhishyandhi Āhāra*, etc. are avoided.

Vātarakta

Vātarakta is a *Vāta Pradhāna Tridoṣa ja Vyādhi*. It is caused by aggravation of *Vāta* blocked by vitiated *Rakta*, in turn leading to further aggravation of *Vāta*. Rheumatoid arthritis, gouty arthritis, SLE etc are the probable diagnosis in contemporary sciences. Dietary recommendations mainly focus on *Vāta Pitta Śamaka*, *Rakta Prasādaka* in nature with simultaneous consideration of nutritional factors and systemic metabolism.

***Pathyāhāra*, according to *Caraka samhita*^[25]**

- *Purana yava*, *Godhuma*, *Nivara* rice, *Sali*, *Shashtika*, *Mamsa Rasa* made up of meat from *Vishkira* and *Pratuda* categories, *Ādaki* (*Cajanus cajan*), *Chanaka* (*Cicer arietinum*), *Mudga* (*Vigna radiata*), *Masura* (*Lens culinaris*), and *Mankushtaka* (*Vigna unguiculata*)
- *Sunishannaka* (*Hordeum vulgare*), *Vetragra* (*Salix alba*), *Kakamāchi* (*Solanum nigrum*), *Shatavari* (*Asparagus racemosus*), *Vastuka* (*Chenopodium album*), *Upodika Saka* (*Portulaca oleracea*), etc. should be used along with *Mamsa Rasa*, *Ghruta*, and *Saindava*.
- *Ghruta*, *Taila*, *Vasa*, *Majja Pānam*, *Abhyanga*, and *Vastikarma* are indicated as *Pathyam*.

Apathyāhāra, according to Yogaratnakara^[26]

- *Masha* (*Vigna mungo*), *Kulathha* (*Macrotyloma uniflorum*), *Nishpava* (*Lablab purpureus*), *Kalaya* (*Pisum sativum*), *Kshara sevanam*, *Mamsa* of *Andaja* and *Anoopaja* categories, *Ikshu*, *Mulaka*, *Madhya*, *Tamboola*, *Kanjika*, *Tila*, *Katu*, *Lavana*, *Uṣṇa*, *Guru*, *Abhishyandi Āhāra*, *Saktu*

Āmavāta

Agnimandhya will cause the formation of *Ama*, which has the properties of *Visha*. Abnormal *Pachana* cause *dushti* of *Rasa Dhatu* which will affect the joints in the body, causing pain and swelling along with fever mainly. Thus, manifest *Āmavāta*. *Dipana*, *Pāchana*, *Laghu*, *Katu*, *Tikta Rasa Pradhāna Āhāra Vihara* is useful For *Vāta Kapha Prasamana*, which will breakdown the pathogenesis of *Āmavāta*.

Pathyāhāra, according to Bhaishajyaratnavali^[27]

- *Purana Sali*, *Kulathha* (*Macrotyloma uniflorum*), *Purana Madhya*, *Vāta Kapha Nāsaka Āhāra*, *Takra*, *Punarnava* (*Boerhavia diffusa*), *Eranda taila* (*Ricinus communis*), *Lasuna* (*Allium sativum*), *Patola* (*Trichosanthes dioica*), *Pathooraka* (*Murraya koenigii*), *Karavellaka* (*Momordica charantia*), *Vartaka* (*Solanum melongena*), *Shigru* (*Moringa oleifera*), *Uṣṇa jala*, *Arka patra* (*Calotropis gigantea*), *Gokshuraka* (*Tribulus terrestris*), *Vridhhadara* (*Sambucus nigra*), *Bhallataka* (*Semecarpus anacardium*), *Gomutra*, *Ardraka*, *Katu Tikta Rasa Pradhāna Dravya*, *Agni Dipana Dravya*

Apathyāhāra, according to Yogaratnakara^[28]

- *Dadhi*, *Matsya*, *Jaggery*, *Milk*, *Upodhika Saka* (*Portulaca oleracea*), *Māsha Pishtaka*, polluted water, *Virudhahāra*, *Guru*, *Abhishyandi Āhāra*, etc. should be avoided.

Unmada

Unmada is one of the *Manasika Vyādhi* described in *Āyurvēda*. *Virudhāhāra* is one of the main causative factors of *Unmada*. *Āhāra* which increases *Satva Guna* and decreases *Raja* and *Tama Guna* is beneficial. *Virudhāhāra*, *Dushta Āhāra* and *Asuchi Āhāra* are prohibited to the patient of *Unmada*.

Pathyāhāra, according to Yogaratnakara^[29]

- *Godhuma*, *Mudga*, *Aruna Śāli*, *Uṣṇa jala*, *Dugda*, *Shatadoutha ghruta*, *Naveena* or *Purana ghruta*, *Rasāla*, *Purana Kuśmanda phalam* (*Benincasa hispida*), *Patola*

(*Trichosanthes dioica*), *Brahmi dalam* (*Bacopa monnieri*), *Vastuka* (*Chenopodium album*), and *Tanduleeyam*

***Pathyāhāra*, according to *Bhaishajyaratnavali*^[30]**

- *Khara*, *Aśwa mutra*, *Varsha jala*, *Hareetaki* (*Terminalia chebula*), *Suvarna Bhasma*, *Draksha* (*Vitis vinifera*), *Kapithha* (*Limonia acidissima*), *Panasam* (*Artocarpus heterophyllus*)

***Apathyāhāra*, according to *Yogaratanakara*^[29]**

- *Virudha Āhāra*, *Uṣṇa Bhojana*, *Tikta*, *Teekshna Āhāra*.

***Apathyāhāra* according to *Bhaishajyaratnavali*^[30]**

- Fruits seasoned in *Ashadha masa*, *Kunthuru*, and *Tiktha dravya*.

DISCUSSION

Pathya Kalpana has more relevance in today's era, both in the prevention and management of diseases. It is advised as a diet plan based on *Doṣa*, *Dūṣya*, *Dhātu*, and *Agnibala*. Preparations made by *Samskāra* are more fruitful and benefit diseases to be relieved quickly. And it is also said that if the dietary rules and regulations are accurately followed as per instructions from *Vaidya*, there is no need for much medicine. But if *Pathya* is ignored, there is no use of medicines in the body. *Ashtāhara vidhi visheshayathana*: the eight factors are associated with useful and harmful effects, and they are conditioned by one another. One should try to understand them and resort to useful things to maintain health. *Pathyāhāra* is always good for the body and is known as *Hitāhara*, which is described as *Purusha vriddhikara*. Against this is known as *Ahitāhara*, which is mentioned as *Vyādhi Nimitta*.

The prevalence of hereditary diseases is increasing nowadays. By strictly following *Pathyāhāra -vihara*, we can keep *Kulaja Vihara* at a distance. During the COVID-19 pandemic, everyone witnessed the importance of *Āyurvēda*, which focused mainly on improving immunity and thus helped to control the spread drastically. Other various seasonal flues' can be better prevented by the diet and regimen, specially mentioned by *Ācārya* according to different seasons. Children, old people, pregnant ladies, etc. who are more susceptible to disease due to weak immunity can be better raised to act against diseases by the principles of *Āyurvēda*. And *Ācārya* described specialized *Pathya* for different conditions of

different diseases in *Samhita*, which itself proves the importance given to *Āhāra* by *Āyurvēda*.

Nutrition plays a major role in all medical systems. *Āyurvēda* takes a distinct stance on how nutrition and health are related. The *Caraka Samhita* states that "food is a supreme remedy." According to *Lolimarāja*, "What use is medicine if you don't follow the dietary instructions? And where is the need for medication if you adhere to the dietary guidelines?" We also have the diction of the Greek physician Hippocrates. "Let your food be your medicine, and not your medicine be your food." So, the most important factor in treating diseases is food, tailored to the individual.

CONCLUSION

The goal of *Āyurvēda* is the preservation and promotion of health. *Āyurvēda* mentions the significance of food as a component of the living environment. The first component of the "*Trayopstambha*" tripod of life is itself food; the other two are appropriate sleep and sexual activity. Food knowledge pertains to a specialized field called dietetics (*Āhāra Śāstra*). So in *Āyurvēda*, *Āhāra* is essential for preserving mental clarity, physical wellness, and general wellbeing. A holistic approach to nutrition emphasizes that it is not just about what we eat, but also how, when, and in what combinations.

ACKNOWLEDGEMENT

The author acknowledges Dr. Manoj Kumar Sahoo, Principal, Govt. Ayurvedic College and Hospital, Balangir, Odisha, Dr. Sarita Mohanta, Professor and Head of Department, Department of Roga Nidāna Evam Vikriti Vigyana; and Dr. Bhagya Ranjan Dash, Lecturer, Department of Roga Nidāna Evam Vikriti Vigyana, Government Ayurvedic College and Hospital, Balangir, Odisha, for their constant support and guidance.

REFERENCES

1. Sharma RK, Dash B, editors. *Caraka Samhita Sutrastana*. Vol 1, Chapter 30/26. Reprint edition. Varanasi: Chowkhamba Sanskrit Series, 2014.
2. Vrddha Jivaka, Vatsya, Hemaraja Sarma NR, BhishagAcārya SS, translators. *Kasyapa Samhita*. Khilastana/4th chapter Yusha Nirdesheeyam/6th sloka. 4th ed. Varanasi: Chaukhambha Sanskrit Bhawan, 1994.
3. Sharma RK, Dash B, editors. *Caraka Samhita Sutrastana*. Vol 1, Chapter 25. Reprint edition. Varanasi: Chowkhamba Sanskrit Series, 2014.

4. Sastri VL, Sastri BBS, editors. *Yogaratanakara* with Vidyotini Hindi Commentary. Purvardha/Swasa chikitsa/Pathyapathyam. Reprint edition. Varanasi: Chaukhambha Prakashan, 2017.
5. Sharma RK, Dash B, editors. *Caraka Samhita Nidanastana*. Vol 2, Chapter 1/10. Reprint edition. Varanasi: Chowkhamba Sanskrit Series, 2014.
6. Misra BS, Vaisya RL, editors. *Bhavaprakasa* of Sri Bhava Misra. Prathama Bhaga, *Dinacarya* di Prakarana (5th chapter)/144. Varanasi: Chaukhambha Sanskrit Bhawan, 2013.
7. Murthy KRS, editor. *Susruta Samhita*. Vol 1, Chapter 46. Reprint edition. Varanasi: Chaukhambha Orientalia, 2010.
8. Sharma RK, Dash B, editors. *Caraka Samhita Sutrastana*. Vol 1, Chapter 6. Reprint edition. Varanasi: Chowkhamba Sanskrit Series, 2014.
9. Sharma RK, editor. *Caraka Samhita Vimanastana*. Vol 2, Chapter 1. Varanasi: Chowkhamba Sanskrit Series, 2016.
10. Sharma RK, editor. *Caraka Samhita Chikitsa stana*. Vol 3, Chapter 3 – *Jwara Cikitsa*. Varanasi: Chowkhamba Sanskrit Series, 2016.
11. Murthy KRS, editor. *Ashtangahrdayam. Chikitsastana*, Vol 2, Chapter 1/*Jwara Chikitsa*. Reprint edition. Varanasi: Chowkhamba Krishnadas Academy, 2016.
12. Sharma RK, editor. *Caraka Samhita Chikitsa stana*. Vol 4, Chapter 17 – *Hikka Swasa Cikitsa*. Varanasi: Chowkhamba Sanskrit Series, 2016.
13. Murthy KRS, editor. *Ashtangahrdayam. Chikitsastana*, Vol 2, Chapter 4/*Svasa-Hidhma Chikitsa*. Reprint edition. Varanasi: Chowkhamba Krishnadas Academy, 2016.
14. Sastri VL, Sastri BBS, editors. *Yogaratanakara* with Vidyotini Hindi Commentary. *Purvardha/Panduroga Cikitsa/Pathyapathyam*. Reprint edition. Varanasi: Chaukhambha Prakashan, 2017.
15. Sen GD, Rao GP, editors. *Bhaishajya Ratnavali*. Vol 1, Chapter 16/*Hikka Svasa cikitsa prakaranam*. Reprint edition. Varanasi: Chaukhambha Orientalia, 2019.
16. Sastri VL, Sastri BBS, editors. *Yogaratanakara* with Vidyotini Hindi Commentary. *Purvardha/Panduroga chikitsa/Pathyapathyam*. Reprint edition. Varanasi: Chaukhambha Prakashan, 2017.
17. Pandey G, editor. *Harita Samhita*. Varanasi: Chowkhamba Sanskrit series Office; [publication year not provided].
18. Sharma RK, editor. *Caraka Samhita Chikitsa stana*. Vol 3, Chapter 6 - *Prameha Cikitsa*. Varanasi: Chowkhamba Sanskrit Series, 2016.

19. Murthy KRS, editor. *Ashtangahrdayam. Chikitsastana*, Vol 2, Chapter 12/*Prameha Chikitsa*. Reprint edition. Varanasi: Chowkhamba Krishnadas Academy, 2016.
20. Murthy KRS, editor. *Madhava Nidānam of Madhavakara*. Reprint edition. Varanasi: Chaukhambha Orientalia, 2016.
21. Murthy KRS, editor. *Ashtangahrdayam. Chikitsastana*, Vol 2, Chapter 19/*Kustha Chikitsa*. Reprint edition. Varanasi: Chowkhamba Krishnadas Academy, 2016.
22. Sen GD, Rao GP, editors. *Bhaishajya Ratnavali*. Vol 2, Chapter 54/*Kustha cikitsa prakaranam*. Reprint edition. Varanasi: Chaukhambha Orientalia, 2019.
23. Sharma RK, editor. *Caraka Samhita Chikitsa stana*. Vol 3, Chapter 7 - *Kushta Cikitsa*. Varanasi: Chowkhamba Sanskrit Series, 2016.
24. Murthy KRS, editor. *Susruta Samhita. Cikitsa stana*, Vol- 2, Chapter 9 -*Kustha Cikitsa*. Reprint edition. Varanasi: Chaukhambha Orientalia, 2010.
25. Sharma RK, editor. *Caraka Samhita Chikitsa stana*. Vol 5, Chapter 29 - *Vātarakta Cikitsa*. Varanasi: Chowkhamba Sanskrit Series, 2016.
26. Sastri VL, Sastri BBS, editors. *Yogaratanakara* with Vidyotini Hindi Commentary. *Purvardha/Vātarakta Cikitsa/Pathyapathyam*. Reprint edition. Varanasi: Chaukhambha Prakashan, 2017.
27. Sen GD, Rao GP, editors. *Bhaishajya Ratnavali*. Vol 1, Chapter 29/*Āmavāta cikitsa prakaranam*. Reprint edition. Varanasi: Chaukhambha Orientalia, 2019.
28. Sastri VL, Sastri BBS, editors. *Yogaratanakara* with Vidyotini Hindi Commentary. *Purvardha/Āmavāta chikitsa/Pathyapathyam*. Reprint edition. Varanasi: Chaukhambha Prakashan, 2017.
29. Sastri VL, Sastri BBS, editors. *Yogaratanakara* with Vidyotini Hindi Commentary. *Purvardha/Unamada chikitsa/Pathyapathyam*. Reprint edition. Varanasi: Chaukhambha Prakashan, 2017.
30. Sen GD, Rao GP, editors. *Bhaishajya Ratnavali*. Vol 1, Chapter 24/*Unmada cikitsa prakaranam*. Reprint edition. Varanasi: Chaukhambha Orientalia, 2019.