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## A review on dos (Pathya) and don'ts (Apathya) in modern days of life: Ayurveda perception

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### Abstract

The main objective of life is to be healthy and enjoy the wealth earned. But in the present scenario it has become the most difficult task. We are suffering from various diseases due to our lifestyle. But our sages have told us the simple and easy solution to all these problem long ago, which is described in the Samhitas of Ayurveda. The first aim of Ayurveda is to maintain the health of a healthy person so that no diseases should manifest. Treatment of diseases is the second aim of Ayurveda. To maintain the health of a healthy person *Acharyas* had described various dos and don'ts such as *Ritucharya* (seasonal regime), *Dinacharya* (diurnal regime) etc. The concept of *Pathya* (wholesome) and *Apathaya* (unwholesome) is one such concept. Apart from being a part of regime of healthy living, *Acharyas* had also extended the concept of *Pathya* (wholesome) and *Apathaya* (unwholesome) as a part of the treatment of the diseases. This indicates the importance of *Pathya* (wholesome) and *Apathaya* (unwholesome) in Ayurveda. The concept of Dos and Don'ts is the peculiarity of Ayurveda.

**Keywords:** Dos; Don'ts; Ritucharya; Dinacharya; Pathya; Apathya

### 1. Introduction

This ancient wisdom of medicine & positive health, first began in India. *Acharya Charak* has also emphasizes on health, hygiene, *Aoushadh* (drug), prophylaxis, diet and life-style in *Sutra sthan*. Over the once many decades, the ancient system of medicine known as Ayurveda has endured a healthy reanimation. Ayurveda aims to keep a person's *Sharirik* (physical), *Manshik* (mental), *Antarik* (internal), and *Adhyatmik* aspects in balance. The person develops health problems and conditions when this equilibrium is disturbed. For this conservation of equilibrium *Aahar* is the best medium. In Ayurveda, *Aahar* is mentioned in *Trayo-upstambh*, and it's called *Brahma in Shastra*. *Acharya Kashyapa* has said that food is *Mahabheshaja*. In this series, *pathya- kalpana* is the introductory and most important element in the fight against any types of disease/disorders. It's possible if one uses diet according the *Tridosha*, *Deha prakriti*, *Satmya* of person as well as panchabhautika composition of salutary substances. *Pathaya Aahar*, grounded on *Panchabhoutic* principles and shows effect consequently<sup>1</sup>. We use a variety of food additives and preservatives in our modern culture, which contribute to obesity, hypertension, diabetes, infertility, liver disease, and kidney disease. Although in Ayurveda, lifestyle disorders are often seen as a result of „*Pragyaparadha*“ (intellectual blasphemy).

*Acharya Charak* had stated that *Pathya Aahar* is one of the causes for the growth and good of humans while *Apathya Aahar* is the root of all diseases<sup>2</sup>. *Acharya Charak* had counted *Aahar* first in the series of three supporting pillars (*Tri-upastambha*) of life along with sleep and controlled sexual activity<sup>3</sup>. *Acharya Sushrut* had further supported the fact by stating that food is the cause of vitality, strength, complexion and *Oja*<sup>4</sup>.

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## 1.1. Why Ayurveda For Dos and Don'ts

According to Ayurveda, there are three main bases of healthy life like diet, exercise and medicine. You can find its explanation in various scriptures starting from the Vedas. History deals with the past. It's a guideline for development in any field of the life. The once experience about medicines and food manuscripts is of great help with respects to their quality, individuality, uniqueness etc, therefore making it more fruitful for unborn generations

### 1.1.1. Veda

*Vedas* are the earliest known documentation, the sacred literature of India. Various evades about Dos and Don'ts are present in *Veda* right from *Rigveda* e.g. *Soma* is the functional part of *Pathya Aahar* which is a powerful medicine of all diseases. *Pathya Aahar* acts as a medicine and it should be strictly followed.<sup>5</sup>

*Yajurveda* explained many cereals and food ingredients like Masha (*Phaseolus moongo*

*Linn.*), Tila (*Sesamum indicum Linn.*), Moodga (*Phaseolus radiatus Linn.*), Priyangu (*Setaria italic Beauv.*), Shyamaka (*Echinochloa frumentacea*), Neevara (*Hygroryza aristata Nees.*), Godhuma (*Triticum sativum Lam.*), Masoora (*Lens culinaris Medic.*) etc. *Yajurveda* states that water, food, air etc. when purified by *Yajna Karma* acts as medicine.<sup>6</sup>

*Atharveda* states that a person who maintains *Panchabhautikta* properties (*Agni* (fire), *Jala* (water), *Vayu* (air) and *Prithavi* (earth) ) by *Pathya Aahar* and celibacy becomes energetic and healthy. He progresses towards the transcendent state attained as a result of being released from the cycle of rebirth<sup>7</sup>. In *Atharveda* some cereals like *Virihi* (*Oryza sativa Linn.*), *Yava* (*Hordeum vulgare Linn.*), *Tila* (*Sesamum indicum Linn.*), *Masoora* (*Lens culinaris Medic.*), *Masha* (*Phaseolus moongo Linn.*) etc. had been described<sup>8</sup>.

### 1.1.2. Bhagwad Geeta

*Aahar* has been classified as *Saatvika*, *Rajasa* and *Tamasa* in nature. *Saatvika Aahar* increases life span, purifies the mind and soul and provides health, happiness and strength. This type of nourishing food is sweet, juicy, fatty and palatable. *Rajasa Aahar* are too bitter, too sour, salty, pungent, and dry and hot. Such *Aahar* cause pain, distress, and disease. *Tamasa Aahar* are being cooked more than three hours before consumption, which is tasteless, decayed, decomposed and unclean<sup>9</sup>

### 1.1.3. Ramayana

*Payasa* (rice pudding) increases the power of reproduction and provides the wealth and

health, thus it is good and *Pathya Aahar* for human. In the *Ramayana* kaal various *Kandamool* and other wild medicinal plants are also describes which is useful for *Aahar* and other valuable purposes<sup>10</sup>.

### 1.1.4. Hatha Yoga

*Hatha Yoga Samhita* described *Pathya Ahara* for *Yoga Shishya* (disciple of *Yoga*). *Ahara*

(food) for *Yoga Shishya* (student) should include *Godhuma* (*Triticum sativum Lam.*), *Shali-Shashtika* (*Oryza sativa Linn.*), *Yava* (*Hordeum vulgare Linn.*), *Shobhananna* (*Shyamaka, Nivara, etc*), *Ksheera* (milk), *Aajya* (clarified butter), *Navneeta* (freshly extracted butter), *Sita* (sugar), *Madhu* (honey), *Shunthi* (*Zingiber officinale Rosc.*), *Patola* (*Trichosanthes dioica Roxb.*), *Panchashaka* (*Jeevanti (Leptadenia reticulata)*), *Vastuka* (*Chenopodium album Linn.*), *Matsyakshi* (*Enhydra fluctuans Lour*), *Punarnava* (*Boerhaavia diffusa Linn.*), *Mudga* (*Phaseolus radiatus Linn.*), *Aadhaki* (*Cajanus indicus Spreng.*) and *Divyodaka*<sup>11</sup>.

## 1.2. Essentiality of the Dos and Don'ts in our Daily Life

What we should do or what not to do in our daily life is of most importance because it is this essence that determines whether you will be healthy or sick. For this scenario the greatest Acharya *Susruta* had specifically written a chapter named *Hita-Ahitiya Adhyay* in *Sutra Sthan*.

The significance of *Pathya* (Dos) and *Apathya* (Don'ts) in Ayurveda can be found from the way that *Acharya Charak* had expressed *Pathya* (Dos) as an equivalent word for treatment<sup>12</sup>. *Acharya Charak* expressed that when channels of dissemination become hard by exasperated and vitiated *Dosha*, *Pathya* assists with relaxing the *Srotasa* (channels of flow) and *Dosha* alleviation<sup>13</sup>. *Acharya Charak* had extravagantly depicted the idea of *Pathya* and *pathya*. He had given a general run down of *Pathya* (healthy) and *Apathya* *Dravya* (unhealthy) alongside unambiguous *Pathya* and *Apathya*

Dravya for patients and *Sansarjana Karma*(specific food system) for patients who have gone through *Panchkarma* Treatment.

*Acharya Charak* had also emphasizes importance to *Pathya Vihar* (wholesome routine) along with *Pathya Aahar*(wholesome food) for maintenance of health. As *Acharya Charak* has stated that in conditions of *Chinta* (anxiety), *Shoka*(sorrow), *Krodha*(anger), *Dukha Shaiya* (uncomfortable bed) and *Ratri jagarana* (insomnia), even the small amount of *Pathya Ahara* (wholesome food) is not digested, thus have given equal importance to both *Pathya Ahara* and *Vihara*<sup>14</sup>.

*Vaidya Lolimbraje* was the well known Acharya, he stated about the very simple and easy formula of *Pathya* and *Apathya* regarding all aspect of life. He indicated the importance of *Pathya Aahar* (wholesome food) by stating that if a patient intakes *Pathya* food then there is no need of medicine and if a patient continuously consumes *Apathya* food then also there is no need of medicine. In the latter case, medicine will not be effective<sup>15</sup>.

In *Yogaratanakara*, it is expressed that for the treatment of illnesses etiology, drug treatment and *Pathya* (healthy) are three significant variables which ought to be concentrated on completely prior to beginning the treatment. Reasonable preparation of treatment by legitimate comprehension of these three factors generally yields an effective destruction of illness. *Yogaratanakara* utilizes the representation of seedling for moderate type of sickness. This seedling will dry and be obliterated in the event that it isn't sustained by water; comparatively illness will be annihilated on the off chance that a patient doesn't polish off *Apathya Ahara*<sup>16</sup>.

### 1.3. Fundamentals to Decide Dos and Dont's

It is in this context that it is mentioned extensively in *Ayurveda* literature and has been followed indirectly for centuries. These principles have been used since ancient times in the present or future also. There are some basic rules which we are mentioning here-

Fruits which are old, unripe, beset by bugs and snakes, presented to snow or sun for a really long time, filling in the land and season other than the typical environment and time and festered are unwholesome<sup>17</sup>.

Meat of animals who have kicked the bucket a characteristic passing, who are gaunt or evaporated after death, who are greasy in over abundance, who are old, who are excessively youthful, who are killed by harmful bolts, who look in a land not equivalent with their normal territory and who are chomped by snakes and tigers and so forth are unwholesome. In any case, meat is healthy, supporting and strength advancing<sup>18</sup>.

Corns and grains, one year after their gathering are healthy. Old corns and grains are generally not unctuous while new ones are weighty to process. Corns and grains which require some investment for development as well concerning reaping are not difficult to process than those taking longer time. De-husked beats are not difficult to process<sup>19</sup>.

Vegetables pervaded with bugs, presented to the breeze and the sun for long time, evaporated, old and unseasonal are healthy. At the point when they are cooked without fat and leftover water in the wake of bubbling isn't sifted out, vegetables become unwholesome for use<sup>20</sup>.

### 1.4. Commons Dos and Don'ts as per Ayurved Samhitas

*Acharya Charak* showed some food articles which ought to constantly be eaten by sound people. These food articles incorporate *Shashtika* (Assortment of rice), *Shali* (Assortment of rice), *Mudga* (*Phaseolus radiatus* Linn.), *Saindhav*, *Amalaka* (*Embllica officinalis* Gaertn.), downpour water, Ghee, meat of animals staying in parched environment and honey<sup>21</sup>. Additionally, *Acharya Charak* had likewise demonstrated some food articles which ought to be kept away from by sound people. Such food articles are *Vallura* (dried meat), dried vegetables, lotus rhizome and tail and one ought to never eat meat of ailing animals<sup>22</sup>.

**Table 1** Aahar & Vihar as per the Charak Sutra Sthan Adhyay 6<sup>23</sup>

Ritu	Dos (Pathya)	Don'ts (Apathya)
Shishir (Winter)	<p>Aahar</p> <p>Take the unctuous, sour and salty juices of meat of aquatic and marshy which are fatty.</p> <p>Drinks madira sidhu, and honey.</p> <p>The meat of burrow-dwelling animals and prepared of animals of prasaha.</p> <p>Take preparations of cow milk, cane juice, fat, oil, new rice, hot water.</p> <p>Foods with a predominant taste of snigdha, amla (sour), or lavana are favoured</p> <p>Cereals and pulses, wheat/gram flour products, new rice, corn, and a variety of other foods are recommended.</p> <p>The diet should contain ginger, garlic, Haritaki (fruits of Terminalia chebula), sugarcane products, and milk and milk products.</p> <p><b>Vihar</b></p> <p>Sexual intercourse during winter. (According to body power)</p> <p>Wear heavy and warm clothes.</p> <p>Massage, application of Oil on the head.</p> <p>Fomentations of Jentaka process.</p> <p>Massage with oil/powder/paste, lukewarm water bathing, exposure to sunlight, and wearing warm clothing are all recommended.</p>	<p>Aahar</p> <p>Avoid food and drink which are light and are liable to vitiate vata.</p> <p>Underfeeding and intake of gruel are also to be avoided.</p> <p>Foods with a prominent Rasa of Katu (pungent), Tikta (bitter), or Kashaya (astringent) should be avoided.</p> <p>It is recommended that Laghu (light) and Shita (cold) foods be avoided.</p> <p><b>Vihar</b></p> <p>One should not expose himself to cold.</p> <p>Lifestyles that aggravate Vata, such as exposure to cold wind, excessive walking, and sleeping late at night, should be avoided.</p>
Hemant (Dewy)	<p>Aahar</p> <p>Take the unctuous, sour and salty juices of meat of aquatic and marshy which are fatty.</p> <p>Drinks madira sidhu, and honey.</p> <p>The meat of burrow-dwelling animals and prepared of animals of prasaha.</p> <p>Take preparations of cow milk, cane juice, fat, oil, new rice, hot water.</p> <p><b>Vihar</b></p> <p>Sexual intercourse during winter.(According to body power)</p> <p>Wear heavy and warm clothes.</p> <p>Massage, application of Oil on the head.</p> <p>Fomentations of Jentaka process.</p> <p>The cloudy, windy, and rainy conditions prevail</p>	<p>Aahar</p> <p>Avoid taking are possessed of pungent, bitter and astringent taste.</p> <p>Avoid foods that aggravate Vata, such as Laghu (light), cold, and dry foods.</p> <p>It's also not a good idea to drink cold drinks.</p> <p><b>Vihar</b></p> <p>Drinks, a light diet, and the cold should not be taken.</p> <p>Exposure to strong and cold winds, as well as the habit of sleeping throughout the day, are all things that should be avoided.</p>
Vasant (Spring)	<p>Aahar</p> <p>Take food consisting of barley and wheat, meat of sharabha, shasha, lava and kapinjala.</p> <p>Foods that are easily digestible should be consumed. Old barley, wheat, rice, and other cereals are recommended.</p>	<p>Aahar</p> <p>Avoid heavy , unctuous, sour, and sweet diets.</p> <p>Foods that are difficult to digest should be avoided. Sheeta (cold),</p>

	<p>Lentil, Mugda, and other pulses can be consumed. It is necessary to consume food that tastes Tikta (bitter), Katu (pungent), and Kashaya (astringent). Honey, in addition to these, should be included in the diet. Meats that are easier to digest, such as Shahsa (rabbit), can be consumed.</p> <p><b>Vihar</b> Lepa his body with chandana and aguru With lukewarm water, the excretory orifices should be cleaned frequently At the advent of spring one should habitually resort to exercise, unction, smoking, gargling and collyrium.</p>	<p>Snigdha (viscous), Guru (heavy), Amla (sour), and Madhura (sweet) varieties are not recommended. New grains, curd, cold drinks, and other similar items.</p> <p>Vihar</p> <p>Avoid sleep during day time(<i>Diwaswapna</i>)</p>
Grishma (Summer)	<p><b>Aahar</b> Sweet dairy items such as milk, butter, ghee, cottage cheese, fresh homemade yoghurt, and, on rare occasions, ice cream are also delicious at this time. During the summer, eat fruits including apples, berries, cherries, coconut, grapes, limes, mangoes, melons, pears, pineapples, plums, and pomegranates. Rice, lentils, and other light-digesting foods with Madhura (sweet), Snigdha (unctuous), Sheeta (cold), and Drava (liquid) Guna should be consumed.</p> <p><b>Vihar</b> During the night, after having besmeared the body with chandan paste, One should sleep on the house's open, airy roof, which is cooled by the moonlight. During day time one should sleep in an air-cooled place. One decorated with pearls should be comfortably seated on a chair enjoying fans and the touch of tender hand.</p>	<p><b>Aahar</b> One should either drink alcohol in little quantity or should not drink at all and even if one drinks, he should drink along with plenty of water . Avoid taking diets which are excessive salty, sour, pungent or hot. Dishes with Katu (pungent) and Amla (sour) flavours, as well as Ushna (warm) foods, should be avoided.</p> <p><b>Vihar</b> Avoid exercise Excessive activity or hard work should be avoided, as should excessive sexual indulgence and alcoholic preparations</p>
Varsha (Rainy)	<p><b>Aahar</b> One should generally use honey in preparing diets, drinks and other. Take such of diets as are conspicuously sour, salty and unctuous Drink the madhvika or arishta type of liquor. Foods with Amla (sour) and Lavana (salty) flavours, as well as Sneha (unctuous) properties, should be consumed. Old barley, rice, wheat, and other cereals are recommended.</p> <p><b>Vihar</b> It is advisable to rub the body, apply unction, take bath and wear fragrant garlands during the season. Medicated Basti (enema) is administered.</p>	<p><b>Aahar</b> Avoid the taking mantha diluted in excess River water, churning preparations with a lot of water, and too much fluids and wine should all be avoided. Foods that are heavy and difficult to digest, such as meat,</p> <p><b>Vihar</b> Day sleep, Frosts, Moving in sun, Water from river. Excessive exercise To avoid excessive sexual activity.</p>
Sharat	<b>Aahar</b>	<b>Aahar</b>

(Autumn)	<p>In this season sweet, light, cold and bitter foods and drinks which have potentialities to alleviate pitta.</p> <p>The meats of Lava, Kapinjala, Ena, Urabhra, Sharbha and Shasa, rice, barely and wheat.</p> <p>Foods with Madhura (sweet) and Tikta (bitter) flavours, as well as Laghu (easy to digest) and cold qualities, are recommended</p> <p>Wheat, green gramme, sugar candy, honey, Patola (Trichosanthes dioica), and dry-land animal flesh (Jangala Mamsa) should all be consumed</p> <p>Intake of ghee prepared with bitter medicines, purgation and bloodletting</p> <p><b>Vihar</b></p> <p>It is advisable to only eat food when there is a strong desire to do so</p> <p>Use Hansodaka (the water heated by besieged rays of the sun during daytime and colled by moon rays during the night, detoxified by star Agastya (the star Canopus) rising in this season ) Drinking, bathing, and other activities should be done with water cleaned by the sun's rays during the day and the moon's rays at night.</p> <p>Wearing flower garlands and applying Chandana (Santalum album) paste to the body.</p> <p>During this season, medical procedures such as Virechana (purging), RaktaMokshana (bloodletting), and others should be performed</p>	<p>Vasa, Tail, Meat of aquatic and marshy land animals</p> <p>Foods that are hot, bitter, sweet, or astringent</p> <p>Foods such as fat, oils, aquatic animal meat, curds, and other dairy products.</p> <p>Alkaline salt preparation, Curd, Avoid the sleep during day time.</p> <p><b>Vihar</b></p> <p>Day-sleeping, overeating, and excessive sun exposure, among other things, should be avoided.</p> <p>Avoid taking sun bath.</p>
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**Table 2** Different types of Pathya Kalpana ( Food Preparations) as per the Charak Sutra Sthan <sup>24</sup>

<b>Pathya Kalpana</b>	<b>Method for preparation</b>	<b>Uses</b>
Manda	The filtered liquid portion obtained after boiling one Carminative, Digestive part of rice and fourteen parts of water	Carminative, digestive
Peya	One part of rice and fourteen parts of water, boiled into Quickly digestible, Stops loose watery consistency	Quickly digestible, stops loose motions, Nourishes the tissues.
Vilepi	One part of rice and four parts of water, cooked into Strengthening, Nourishing, Good for thick paste	Strengthening, nourishing, good for heart, Delicious, Diuretic
Yavagu	One part of grain rice etc. and six parts of water,Strengthening, Nourishing cooked into thick paste	Strengthening, nourishing

**1.5. Different types of Edible Varga as per the Charak Sutra Sthan <sup>24</sup>**

Acharya Charak has divided the different types of food found in nature into different categories. In these categories they have classified as per their habitats and other properties. These are-

**Table 3** Different types of Edible Varga as per the Charak Sutra Sthan <sup>24</sup>

<b>Varga</b>	<b>Dos (Pathya)</b>	<b>Don'ts (Apathya)</b>
<i>Shuka Dhanya</i>	<i>Rakta shali, Shastika and types of Shastika, Godhuma, Yava</i>	<i>Yavaka</i>
<i>Shami Dhanya</i>	<i>Mudga, Masura, Mangalya, Chana ka, Aadhaki</i>	<i>Masha</i>
<i>Shuk Varga</i>	<i>Ajameda, Ena (antelope), Godha (inguana), Rohit Matshya, Chuluki (Gangetic dolphin), VasaJangala Mansa etc.</i>	<i>Go mansa, Kankapota mansa (young dove), frog, Chilchim fish, Kumbhir (crocodile) fat, Kakamudga (water foul) fat, Chataka (sparrow) fat</i>
<i>Shak Varga</i>	<i>Vastuka, Patha, Sunishnaka, Jeevanti, Tanduliyaka, Mandukaparni, Kushmanda, Patola KakmacRajakshawaka, Nadi</i>	<i>Sarshapa Shaka, Kusumbha Shaaka etc</i>
<i>Phala Varga</i>	<i>Dadima, Aamlaka, Haritaki, Vibhitaki, Mridvika, Kharjur</i>	<i>Nikucha (Atrocarpus lakoocha</i>
<i>Harit Varga</i>	<i>Sringawera, Baal moolak, Sursa, Haridra, Dhanyaka, Yavani, Methika</i>	
<i>Madya Varga</i>	<i>Purana Madya, Madhwika, Matravata Pana</i>	
<i>Jal Varga</i>	<i>Eindra Jala, Shrita Sheeta jala,</i>	<i>Kalushita (unclean) Jala</i>
<i>Go-rasa Varga</i>	<i>Go dugdha, Aja dugha, Mahisha Dugdha, Go-Ghee, Takra, Navneeta.</i>	<i>Avi (sheep) Dugdha, Aavika (Sheep) Ghrita</i>
<i>Ikshu Varga</i>	<i>Guda, Sharkara, Madhu</i>	<i>Phanita (treacle)</i>
<i>Kritaanna Varga</i>	<i>Manda, Peya, krishara, Audana, Yusha, Saktu</i>	
<i>Aharyogina Varga</i>	<i>Tail, Vasa, Hingu, Pippali, Saindhava Lavana</i>	

### 1.6. Effect of Dos (Pathya) as per Ayurveda

- It nourishes body (*Shareera Upachaya*)
- It provides vitality, complexion, and happiness. (*BalaVarna Sukha Ayusha*)
- Promote longevity (*Jivitham*)
- Enhances voice (*Sausvaryam*)
- Promote growth of tissue (*Shareera Dhatu Urjayathi*)
- Make your body workable and healthy (*Prashadan*)
- Provide nourishment and strength (*Tusti pushtirbalam*)
- Enhances intelligence (*Medha*)

## 2. Discussion

Ayurveda has a comprehensive methodology in wellbeing the executives. It gives due significance to food in the administration of illness both as a Apathya(Don'ts) and as a piece of treatment (Pathya (Dos)). According to Ayurveda, the greater part of the sicknesses create because of defective dietary patterns so Ayurveda manages the Pathya Vyavastha (arranging of diet and dietetics) in an extremely logical way. Everyday exercises, occasional systems and so forth likewise assumes a significant part in the upkeep of wellbeing and in this manner, had additionally been remembered for the idea of Dos-Don'ts (Pathya-Apathya) by the Acharyas. The above depicted realities are about the overall idea of Dos-Don'ts (Pathya-Apathya) in Ayurveda. The particular Dos-Don'ts (Pathya-Apathya) for a specific individual might vary as Ayurveda has confidence in the idea of uniqueness of every single individual. The specific Dos-Don'ts (Pathya-Apathya) for a specific individual ought to be chosen in the wake of examining Prakriti (body nature), Kalpana (planning to be given), Kaal (season of admission of food), Matra (amount) and so on.

Dos and Don'ts made sense of under unambiguous plans act as anupana as well as help in pharmacokinetics of the medication, as in *Amruthaprasha ghritha* the pathya bioavailability enhancer. A few medications are referenced as *pathya* they might go about as bad guys for the fundamental medication for instance Shilajit is considered as a decent *rasayana* drug. In any case, it creates some inappropriate outcome when managed alongside certain medications like *kulatha* and drugs having *vidahi* and master *ahara*. *Shilajit* and *kulatha* have inverse *gunas*. Admission of both the medications simultaneously causes inappropriate impact. Thus, use of *kulatha* is contraindicated or considered *apathya* in the treatment of shilajit.

Dos-Don'ts (Pathya-Apathya) in the event of explicit sicknesses: just prescription, treatments have restricted use in therapy of illnesses. Medication ought to be enhanced with legitimate eating regimen for better and speedy activity. In some condition just pathya go about as medication and fixes the sickness and taking apathya aahara in ailing condition will irritates the illness condition and Pathya apathya for explicit illness portray the strategy by which the further disturbance of infection can be forestalled.

Dos-Don'ts (Pathya-Apathya) for *rasayana* (restoring) and *vajeekarana* (Spanish fly) - Ayurveda represents life span and synchronous advancement of the personal satisfaction till the mature age. One of the specific parts of Ayurveda manages Rasayana or revival treatments and *Vaajikarana* treatments. Assuming these actions are taken on at suitable time, alongside proper pathya and apathya, the maturing system and related hopeless afflictions could be forestalled and relieved. The pathya and apathya to be followed during the admission of these *Rasayana* and *Vaajeekarana yogas* to be followed during the admission of these *Rasayana Vaajeekarana yogas* to acquire the necessary outcomes are specified.

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## 3. Conclusion

Ayurveda has an all encompassing methodology in wellbeing the board. It gives due significance to food in the administration of sickness both as a causative element Don'ts (Apathya) and as a piece of treatment Dos(Pathya). According to Ayurveda, a large portion of the diseases create because of flawed dietary patterns so Ayurveda manages the Pathya Vyavastha (arranging of diet and dietetics) in an exceptionally logical way. Everyday exercises, occasional systems and so forth likewise assumes a significant part in the upkeep of wellbeing and subsequently, had additionally been remembered for the idea of Dos-Don'ts (Pathya-Apathya) by the Acharyas. The above depicted realities are about the overall idea of Dos-Don'ts (Pathya-Apathya) in Ayurveda. The particular Dos-Don'ts (Pathya-Apathya) for a specific individual might contrast as Ayurveda has confidence in the idea of uniqueness of every single individual. The specific Pathya-Apathya for a specific individual ought to be chosen in the wake of breaking down Prakriti (body nature), Kalpana (readiness to be given), Kaal (season of admission of food), Matra (amount) and so on.

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## Compliance with ethical standards

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