

Project Report

English Translation with critical notes and indexing of *Pathyāpathyaviniścaya* — A 16th century text on Ayurvedic Dietetics*

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Abstract

The *Pathyāpathyaviniścaya* of Vishwanatha Sen of the 16th Century AD was acclaimed all over the country as an authentic work on therapeutic dietetics. It was translated subsequently into Telugu, Bengali, Gujarati and Hindi but at present, the book is out of print not accessed by the Ayurvedic community. This report discusses the results of the attempt to translate this text book into English with critical notes and indexes, which will enable wider access and use amongst the professionals of Ayurveda and the larger global community that looks towards traditional systems of health for ideas on nurturing healthy diet and lifestyle. The book is divided into five sections covering 75 chapters listing with dos and don'ts for specific diseases with respect to diet, lifestyle and medicine. Each verse is given in the devanagari script with transliteration in the roman script along with prose order. Word by word meaning is also given with translation and critical notes. The entire information from the book has also been converted into a database to develop a software that will enable easy retrieval and sorting of the data.

INTRODUCTION

The *Pathyāpathyaviniścaya* of Vishwanatha Sen is an important work on Ayurvedic Dietetics that was composed in the 16th Century AD. This work was acclaimed all over the country as an authentic work on therapeutic dietetics. It was translated to Telugu, Bengali and Gujarati in early 20th Century and in 1999 into Hindi by *Central Council for Research in Ayurvedic Sciences* (CCRAS). Presently, the book is out of print and remains neglected by the academic community of Ayurveda.

Following to a great extent, the nosological arrangements of diseases by Mādhava, the Ayurvedic expert in diagnostics, Vishwanatha Sen has summarised the dos and don'ts for about 75 disease categories; covering almost all the diseases well known to Ayurveda in his times. P V Sharma

has also noted the similarity of the sequence of diseases with the text *Cakradatta*. He has also listed the indications and contra indications of diet, regimen and therapy with respect to the three *doṣas* as well as the six seasons. This makes the *Pathyāpathyaviniścaya* work one of the most comprehensive and exclusive treatises on therapeutic dietetics in the history of Ayurveda. *Pathyāpathya*, which includes therapeutic dietetics, behaviour, regimens and adjuvant therapies, began to emerge as an independent discipline only after the 15th Century AD according to Professor P V Sharma. Sivadasa Sena of the 15th Century AD makes mention of such a treatise. The *Yogaratnākara* composed in the 17th Century AD has borrowed many verses from the *Pathyāpathyaviniścaya*. Thus, this treatise is a landmark in the development of therapeutic dietetics and regimen as an independent discipline

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in the evolutionary history of Ayurveda. As the title implies, this book deals with indications and contra indications to be followed when treating diseases. Although the emphasis is on diet, the text also mentions behaviour, important medicines and therapies that are indicated and contra indicated in specific diseases. Thus, the book goes beyond the scope of dietetics and can be characterized as a handbook of supportive therapeutic regimen. Apart from covering about 75 major diseases, the book also devotes a section on supportive regimens to be followed in diseases with comorbidities i.e. when a patient is suffering from more than one disease. Supportive regimen is also given for the three *doṣas* and according to the seasons. An old copy of the Hindi translation that was published by CCRAS (presently out of print) is available. This publication was based on four versions of the *Pathyāpathyaviniścaya* – three of which are manuscripts and one a printed edition no longer available. Two of the four manuscripts were obtained from the Orissa State Museum. The third manuscript was available with CCRAS. The fourth was an out of print publication in Devanagari script dated 1951. Previous translations into other Indian languages are not available in print now. The Hindi translation published by CCRAS having grammatical mistakes is out of print. Further the indexes and scientific names of plant, animal and mineral sources have not been included in this edition. The *Pathyāpathyaviniścaya* in English translation with critical notes and indexing will therefore bring to light important developments in the historical evolution of the branch of dietetics as an independent discipline in the tradition of Ayurveda. An English translation will also open the subject to a wider global readership.

2. CHAPTERS OF *PATHYĀPATHYAVINIŚCAYA*

The book has basically five sections. The first section deals with the introductory verses. The second section has 63 chapters, each one dealing

with a particular disease or disease group as the case may be and the indications and contra indications with regard to diet, behaviour, drugs and regimen. The third section deals with indications and contra indications with respect to the *doṣas*. The fourth section deals with indications and contra indications with respect to the seasons. The fifth section deals with the concluding verses of the treatise. The subject matter of the book is listed below indicating the number of verses in each chapter.

Section One: Introduction – 8; **Section Two:** Regimen for Fever - 25, Regimen for Diarrhoea - 10, Regimen for Sprue - 11, Regimen for Hemorrhoids - 9, Regimen for Weak Digestion - 14, Regimen for Intestinal Worms - 5, Regimen for Morbid Pallor - 9, Regimen for Hemothermia - 12, Regimen for Wasting - 8, Regimen for Cough - 8, Regimen for Dyspnoea - 7, Regimen for Hiccough - 9, Regimen for Hoarseness of Voice - 5, Regimen for Loss of Appetite - 5, Regimen for Vomiting - 8, Regimen for Thirst - 9, Regimen for Fainting - 8, Regimen for Alcoholism - 6, Regimen for Burning Sensation - 11, Regimen for Psychosis - 11, Regimen for Epilepsy - 8, Regimen for Neurological Diseases - 19, Regimen for Rheumatism - 11, Regimen for Frozen Thigh - 6, Regimen for Inflammatory Arthritis - 5, Regimen for Colic - 5, Regimen for Reverse Peristalsis - 16, Regimen for Tumours of Hollow Organs - 7, Regimen for Heart Diseases - 6, Regimen for Difficult Urination - 6, Regimen for Urinary Obstruction - 4, Regimen for Urinary Calculi - 3, Regimen for Diabetes - 7, Regimen for Hyperlipidemia - 7, Regimen for Ascites - 9, Regimen for Oedema - 7, Regimen for Scrotal Swelling and Hernia - 4, Regimen for Swellings of the Neck, Tumours and Cancers - 7, Regimen for Lymphatic Filariasis - 4, Regimen for Abscess - 6, Regimen for Various Types of Wounds - 13, Regimen for Fractures - 4, Regimen for Fistula - in - Ano - 4, Regimen for Chancroid Ulcers - 3, Regimen for Disorders of Penis - 4, Regimen for

Skin Diseases - 10, Regimen for Eruptive Skin Diseases - 4, Regimen for Hyperacidity - 6, Regimen for Erysipelas - 5, Regimen for Vesicular Eruptions on Skin - 4, Regimen for Small Pox - 5, Regimen for Minor Diseases - 2, Regimen for Diseases of Oral Cavity - 5, Regimen for Diseases of Ear - 4, Regimen for Nasal Disorders - 5, Regimen for Eye Diseases - 8, Regimen for Diseases of Head - 4, Regimen for Menstrual Disorders - 3, Regimen for Pregnancy - 9, Regimen for Natal Care - 10, Regimen for Pediatric Diseases - 3, Regimen for Poisoning – 10; **Section Three:** Regimen for Multiple Diseases - 2, Regimen for Disorders of *Vāta* - 11, Regimen for Disorders of Pitta - 6, Regimen for Disorders of *Kapha* - 5, Regimen for Summer – 7; **Section Four:** Regimen for Rainy Season - 4, Regimen for Autumn - 4, Regimen for Winter - 5, Regimen for Spring – 5; **Section Five:** General Guidelines - 3, Enumeration of Diseases - 8, About the Author - 4.

One of the major contributions of the translation work is the creation of exhaustive indexes. The indexes covers Sanskrit names of dietary articles, plants, animals, animal products, minerals, behaviour, regimens, drugs, therapies, materials and places. Indexes would also be built for scientific nomenclature used in the translations.

3. DETAILED DISCUSSION

The work on translation of *Pathyāpathyaviniścaya* was carried out as follows.

a. Re-examination of manuscript – The manuscript was corrected for obvious typographical and grammatical errors to a certain extent. However, a critical edition of the text should be done in the future by examining all available manuscripts. It was beyond the scope of this project with a duration of 15 months to attempt a critical analysis of the text. In some places, difficulties with words have been pointed out and discussed without making corrections. There are two readings *śreyasaḥ kriyā* and *rasakriyā*. The

former means the actions that leads to good outcomes. The latter means a type of medicine that is to be poured into the eyes. It is difficult to decide which is the more appropriate in this context. In another context, the word *kaṇā* may mean particles or powder of horse gram or *Piper longum*. It is left to the discretion of the reader to decide which version to accept.

b. Historical positioning of the text – The *Pathyāpathyaviniścaya* has been historically positioned from the perspective of the evolution of the Ayurvedic tradition by examining important classical works on Ayurveda and the independent works on therapeutic dietetics. For example, there are earlier works on dietary articles, cooking procedures, but the emergence of texts dealing with disease based descriptions of diet and regimen is a later development which are typical of the.

c. Linguistic and grammatical analysis of the verses – The verses have been translated in a systematic manner. The verses have been reconstructed into prose and meaning derived word by word. An example is given below

Verse 3 in Sanskrit

भिषक् सर्वेषु रोगेषु निर्दिष्टानि यथायथम् ।
निदानपथ्यापथ्यानि त्रीणि यत्नाद्विचिन्तयेत् ॥३॥

Transliteration of Verse

*bhiṣak sarveṣu rogeṣu nirdiṣṭāni yathāyatham
nidānapathyāpathyāni trīṇi yatnādvicintayet ॥3॥*

Prose Order in Sanskrit

सर्वेषु रोगेषु यथायथं निर्दिष्टानि त्रीणि निदानपथ्यापथ्यानि
यत्नात् भिषक् विचिन्तयेत् ॥

Transliteration of Prose Order

*sarveṣu rogeṣu yathāyatham nirdiṣṭāni trīṇi
nidānapathyāpathyāni yatnāt bhiṣak vicintayet ॥*

Word by word meaning

सर्वेषु –*sarveṣu*–in all, रोगेषु –*rogeṣu*–diseases,
यथायथं –*yathāyatham*–as has been, निर्दिष्टानि

—*nirdiṣṭāni*—instructed, त्रीणि —*trīṇi* —the three, निदानपथ्यापथ्यानि —*nidānapathyāpathyāni*—etiological, wholesome and unwholesome factors, यत्नात् —*yatnāt*—with great effort, भिषक् —*bhiṣak*—the physician, विचिन्तयेत् —*vicintayet*—should think about.

Translation

The physician should with great effort think about the three factors concerning etiology, wholesomeness and unwholesomeness with respect to all the diseases.

Critical Notes

This verse points out the three factors that are crucial in management of disease. These are the etiological factors, the wholesome and unwholesome factors. In classical texts like *Caraka Saṃhitā* we encounter a different set of three factors that are cardinal in the management of diseases - *Nidāna*, *Doṣa* and *Dūṣya*. The treatment has to be opposite in nature to the etiology, the vitiated *Doṣa* and the *Dhātu* or tissue. “*nidānadoṣaducyebhyo viparītaṃ hitam dhruvam, uktānuktān gadān sarvān samyagyuktaṃ niyacchati*” (CS, Ci. Sth. 30. 292)

Verse 5 in Sanskrit

रुक्षु सर्वास्वपथ्यानि यथास्वं च विवर्जयेत्
ता ह्यपथ्यैर्विवर्धन्ते दोहदैरिव वीरुधः ॥5॥

Transliteration of Verse

*rukṣu sarvāsvapathyāni yathāsvaṃ ca vivarjayet
tā hyapathyair vivardhante dohadairiva vīrudhaḥ
॥5॥*

Prose Order in Sanskrit

सर्वासु रुक्षु यथास्वं अपथ्यानि विवर्जयेत् । ताः हि
दोहदैः वीरुध इव अपथ्यैः विवर्धन्ते ॥

Transliteration of Prose Order

*sarvāsu rukcu yathāsvaṃ apathyāni vivarjayet. tāḥ
hi dohadaiḥ vīrudhaḥ iva apathyaiḥ vivardhante ॥*

Word by word meaning

सर्वासु - *sarvāsu* - in all, रुक्षु - *rukcu* -
diseases, यथास्वं - *yathāsvaṃ* - as

appropriate, अपथ्यानि - *apathyāni* -
unwholesome factors, विवर्जयेत् - *vivarjayet*
- should be avoided, ताः - *tāḥ* - these
(diseases), हि - *hi* - surely, दोहदैः - *dohadaiḥ*
- by the wish to be fondled by lovely
women, वीरुधः - *vīrudhaḥ* - climbing shrubs,
इव - *iva* - like, अपथ्यैः - *apathyaiḥ* - by
unwholesome factors, विवर्धन्ते - *vivardhante*
- increase.

Translation

Unwholesome factors should be avoided in all diseases as appropriate. Diseases flourish under the influence of unwholesome factors just as climbing shrubs at the time of budding respond to the sensuous touch of lovely women.

Critical Notes

The CCRAS edition reads the word *rukṣu* as *rūkṣa*. This is most likely a typographical error, but nevertheless misleading. *Rukṣu* means ‘in diseases’, whereas *rūkṣa* means ‘dry’. The word *dohada* has been translated as channels that carry water to the plants in the CCRAS edition. Though this translation makes sense in the context, Sanskrit dictionaries give a different meaning for *dohada*. According to Monier Williams *dohada* is the Prākṛt version of the Sanskrit *daurhṛda* which literally means one who has two hearts. This refers to pregnant ladies and their strange desires during pregnancy. Figuratively, it also refers to plants that at the time of budding long to be touched by the foot or by mouth of a lovely woman. The word is used in this sense by Kālidāsa in his *Raghuvamśa* 19th Canto, 12th Verse.

Based on the linguistic and grammatical analysis, an interpretative translation in English has been provided. Critical notes are also provided pointing out convergences and divergences with other important texts. New contributions of the author is highlighted through the critical notes. An example is given below.

d. Scientific nomenclature equivalents for plants, animal products, food items, and therapeutic interventions –

Wherever it is relevant and valid, scientific nomenclature has been provided especially for medicinal plants, animal products and therapeutic interventions mentioned in the text. If a term is well known, the popular name is mentioned. For example, *āmalakī* is translated as Gooseberry instead of *Emblica officinalis*. If a term is not well known, then the scientific nomenclature is mentioned. For example, *Bhavya* is translated as *Dillenia indica*. If a Sanskrit word is not identified, this is mentioned in the translation. Technical terms have been tagged and classified into many categories for indexing. For example, Plants, Birds, Animals, Animal Products, Plant Products, Food preparations, Oils, Spices and Condiments, Behaviour, Treatments, Surgical procedures and so on. The technical terms were captured in a database and a software developed for structured data retrieval. For example, *Madhurālikā* is an unidentified fish. An extract from the index of English equivalents is given below.

Item, *Śloka*

Abstaining from food,224

Abstaining from speech,422

Acacia catechu, 82, 301, 380, 400, 417

Achyranthes aspera,109

Achyranthes triandra, 233, 241, 246, 274, 300, 334, 346, 352, 363, 367, 371, 374, 388, 410, 432

Acorus calamus, 192, 205, 211, 446

Adathoda vasica, 118, 152, 480, 514, 517

Administration of poison with food, 38, 60, 112, 314

Aegle marmelos tender fruit,47

After drink, 129, 142, 499

Aggravating *kapha*, 129, 174, 321, 328, 423

Aggressive purificatory treatment,366

Aggressive purificatory treatment in the beginning,508

Ailanthus excelsa, 39, 48

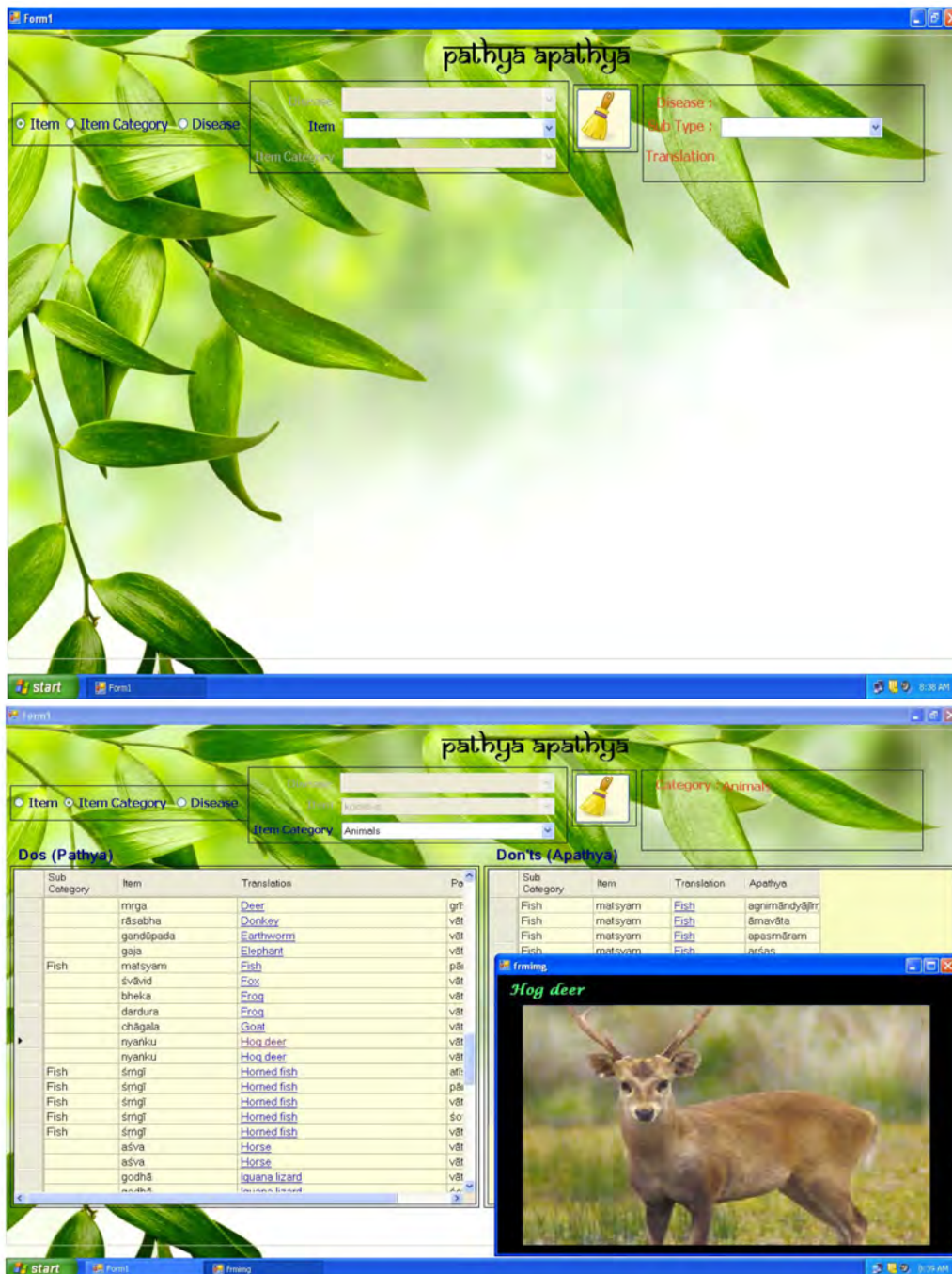
Albizzia lebbbeck, 42, 105, 146, 400, 474

Alcohol, 43, 82, 104, 114, 176, 201, 207, 237, 254, 264, 289, 290, 294, 312, 327, 357, 386, 397, 403, 450, 455, 502, 514, 517

At the outset, the “*Pathyāpathyaviniścaya*” was understood as a textbook of dietetics dealing with what type of food is indicated or contraindicated in specific diseases. After a close study of the text in the course of the preliminary translation, it is now evident that the text does not deal with only dietetics or food articles. Much of the indications and contraindications deal with lifestyle modifications. This is in tune with the definition of the word “*pathya*” which is generally used to indicate both diet and lifestyle. However, it is interesting to note that the author does not restrict himself to discussing about diet and lifestyle and also ventures to medicines and therapies that are indicated or contraindicated in specific diseases. Far from being a book on dietetics, the *Pathyāpathyaviniścaya* is an Advisory to Physicians on Indications and Contraindications of Diet, Lifestyle and Medications in specific diseases. The author seems to use the word “*pathya*” in the sense of wholesome and “*apathya*” in the sense of unwholesome and therefore has no hesitation in also including medications in his work. But it is important to note that medical authors have used the term “*pathya*” to denote diet and lifestyle, which excludes medications. The famous verse “*pathye sati gadartasya kimaushadhanishevanaih*” clearly conveys the idea that *pathya* does not denote medicine. The meaning of the verse is “When the patient follows *pathya*, what is the use of medicine” Thus Visvanatha Sena does not use the word *pathya* in a restricted sense. In Vāgbhāṭa’s *Aṣṭāṅga Hṛdaya Samhitā*, the word *pathya* is used as a synonym for treatment. According to Caraka, *pathya* is that which is wholesome for the channels in the body.

Anything that does not cause blockage of channels and does not interfere with the flow of substances in the body is *pathya* or wholesome. Thus it appears that the title of the text may be appropriately modified as “Advisory on Indications and Contraindications of Diet, Lifestyle and Medications in Specific Diseases”

e. Development of a Software: A software has been developed using the contents of the translation considering the nature of the subject matter, which is not descriptive but instructive. The software allows to search items by category and lists indications and contraindications for specific diseases.



The software also allows to list indications and contra indications of lifestyle, diet and medicine for specific diseases in a structured manner.

4. CONCLUSION

The major findings from the critical study of the text *Pathyāpathyaviniścaya* has been that *pathya* does not mean only diet. It means what is wholesome for a disease and includes Lifestyle, Food and Medicine - पानान्नविहारभेषजमिदम् ।। The book gives a list of Lifestyle, Food and Medicine indicated and contraindicated in specific diseases, including religious rituals. It does not recommend vegetarian diet as superior in management of diseases, but rather advocates a mixture of vegetarian and non-vegetarian diet according to the nature of the disease. Some of the other texts composed around this period like the Kalyanakaraka emphasises on vegetarian diet. The book gives interesting information on the animals, birds and plants that were commonly used in India for the purpose of food and medicine. Few of the verses are borrowed from classical texts like the *Aṣṭāṅgahṛdaya*, but the listing of items indicated and contraindicated in specific diseases is not seen in other works. Though the book deals with Lifestyle, Diet and Medicine together, there is a greater emphasis on Diet as the more important component in the trinity compared to the earlier texts.

The final outcomes of this project are as follows. 1. Structured translation with relevant critical notes. 2. Comprehensive classified

indexes. 3. Software tool for advanced data analysis and structured data mining 4. Research papers based on analysis of data (Two papers are under preparation and will be submitted for publication shortly)

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