



Review Article

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ROLE OF PATHYA APATHYA IN PANCHAKARMA: A CRITICAL REVIEW

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ABSTRACT

Ayurveda is a science which has given importance to diet and regimen as a part of Chikitsa. Pathya- Apathya has a major supportive role in the management of diseases. In some stages of Vyadhi, following Pathya and avoiding Apathya is enough to cure the disease. Amongst the Chikitsa mentioned Panchakarma Chikitsa is of utmost priority as it deals with both diseased and in maintenance of health. Panchakarma comprises of the five sodhana modalities i.e. Vamana, Virechana, Asthapana basti, Anuvasana Basti and Nasya. In addition Snehana, Swedana and Samsarjana Krama is an integral part in Panchakarma treatment. The factors such as Agni, Agni avastha, Dosh, Doshavastha, Dhatu, Vyadhi, Vyadhivastha should be taken into due consideration before planning Pathya- Apathya in Panchakarma. Panchakarma when practiced in association with Pathya Apathya can help to manage all Vyadhis and also preserve health in Swastha; thus, improving standard of living of mankind.

Keywords: Ayurveda, Chikitsa, Pathya- Apathya, Panchakarma, Agni, Vyadhivastha.

INTRODUCTION

Ayurveda is science that gives equal emphasis to diet and life style.¹ The ways to overcome the diseases and also maintenance of good health are the two main Prayojan of Ayurveda.² Bheshaja, Ahara and Vihara are essential part of Chikitsa.³ Ahara and Vihara are essential part and parcel of human life. Ahara has a significant mentioning in Pathya - Apathya. Pathya - Apathya has a major supportive role, pathya is enough to cure the disease.⁴ Now a day's total life style is changing. Life is very fast and food style, life style and habits have totally changed which ultimately results in sufferings. So it is important to lead a healthy life by taking care of the rules for proper life style in terms of Pathya -Apathya. There is misunderstanding about the concept of the term Pathya. Pathya is not only the advice given in diseased condition but also the neglected part that may be advised in healthy person too. Amongst the Chikitsa mentioned Panchakarma Chikitsa is of utmost priority as it deals with both disease and in maintenance of health. Thus, Pathya Apathya has a very pivotal role in Panchakarma.

Importance of Pathya-Apathya

Pathya literally means belonging to the way, suitable, fit or proper, wholesome, salutary and especially diet in medical science.⁵ Ahara and Vihara which is not harmful to the body and body channels is called as Pathya.⁶ Ahara and Vihara which is helpful to whole body is Pathya.⁷ The wholesome Ahara and Viharas which is pleasant to the mind is known as Pathya.⁸ The diet and regimens opposite to these qualities are said to be Apathya.⁹ Pathya is that

which brings the vitiated Doshas to normalcy and Apathya are those which causes vitiation and abnormalities in the doshas.¹⁰ The Pathyas should be administered in various Kalpanas such as Manda, Peya, Yusha etc and the forms of these Kalpanas should be altered according to the needs of the person, disease and time.¹¹

Pathya- Apathya Panchakarma

Pathya and Apathya in Purvakarma

Snehapana is the prime Purvaakarma for Panchakarma as without its proper manifestation no Sodhana modality can bear fruitful results.¹² Before Snehapana, use of Drava, Ushna, Anabhisyandi, not Atisnigdha, Asankeerna (not Veerya Virudda), Agnivardhaka Ahara is advised.¹³ The utility of such type of pathya is that it prepares the Agni for proper digestion and assimilation of Sneha Dravyas. After administering Snehapana Ushnodakopachara is advised as it helps in the digestion of Sneha.¹⁴ After the Sneha is digested Ushna Yavagu, Sugandhi Sneharahita Yusha, Mamsarasa or Alpa Ghrutayukta Vilepi should be taken as pathya as it helps to avoid the various complications that might arise in Snehapana such as Bhrama, Trushna, Alasya etc.¹⁵ Brahmacharya, Kshapashaya Shayanasana in Apravata Sthana are the pathya viharas to be followed in Snehapana as it helps in maintenance of balance of the Tridoshas. Vegadharana and Vegodeerana, Vyayama, Uchchairvachana, Hima, Atapa Krodha, Shoka should be avoided as it is the premonitory cause of complications of Snehapana.¹⁶ During Swedana Anabhisyandi Ahara should be

consumed as it will help in avoiding Shrotavarodha and thus providing proper channel for movement of Doshas from Sakha to Kostha.¹⁷ In addition to the said Pathyas, Shanaishanai Mardana, Ushna Jala Snana, body to be covered with cloth, stay in Nivata Sthana is advised as Pathya Viharaas helps to control Vata which in long run prevents complications due to Swedana. Similarly Vyayama should be avoided during Swedana.¹⁸

Pathya and Apathya in Pradhan Karma

Vamana is the prime Sodhana modality of Panchakarma. While prosecuting Vamana, various Pathyaapathya Ahara and Viharas are to be followed to get the desired results. Before Vamana Kaphotkleshakara Ahara such as Mamsa or Mamsarasa of Gramya or Anupa or Audaka Pashu Pakshi along with Ksheera, Dadhi, Masha, Tila, Ksheera is to be taken for proper Utkleshana of Kaphadosha.¹⁹ In Vihara, Bahya Snehapana and Swedana karma is to be done for proper movement of the doshas from Sakha to Kostha.²⁰ In addition to this, one day Visramakala is indicated wherein Kaphautkleshaka Aharas are given for Dosha Utkleshana.²¹ After the completion of Vamana Samsarjana Karma is an important aspect to be followed which is dependent upon the level of Suddhi attained. Virechana is the chosen line of Sodhana in the management of Pitta Pradhana Vikaras.²² While undergoing Virechana various Pathya Apathya Ahara Viharas should be strictly adhered to. For proper Virechana Laghu Bhojana, Amla Phala Rasa Snigdha, Drava, Ushna, Jangala Mamsarasa is advised to be taken as Pathya. Laghu Bhojana, Amlaphala Rasa, Ushna Udaka will help to alleviate Pitta Dosha and will help for Kapha Avajayartha.²³ Further three days of Visramakala is advised for following the above regimen for alleviation of Pitta Dosha and subsiding the effect of Kapha Dosha.²⁴ In this Visramakala Bahya Snehana and Swedana should be done for proper mobilization of Doshas from Shakha to Kostha. After Virechana Samsarjana Karma is advised as Pathya to achieve utmost results from Virechana. Basti is the prime modality of Sodhana which is usually seen to be practiced in Tridoshaja Vikaras especially in those which are dominated by Vata.²⁵ In Basti Mamsa Rasa is preferably used as Pathya in Vata based disorders whereas use of Ksheera in Pitta based disorders is found to be beneficial.²⁶ Further, Yusha in Kapha based disorders is pathya.²⁷ In conglomeration Vyadhi Anukoola Pathyaahara and Mala Mutra Visarjana should be followed during the course of Basti Karma.²⁸ The quantity of Aahara to be consumed during the course of therapy should be 1/3rd or 1/2 of the normally consumed diet.²⁹ Nasya is a pivotal treatment modality in Urdhawajatrugata vikaras.³⁰ While undergoing Nasya after Dhumapana and Kavalagraha, Ushna Jalapana, Laghu Ahara, Nivata Sthana Asana and Shayana is said to be Pathya Aahara and Vihara.³¹ The utility of following such diet and regimen is that it helps to check Vata Dosha and also keeps the normal state of Agni and as a result there is reduced chances of complications. Further in Nasya Snigdha, Gunayukta Padartha, Sneha, Madya, Raja, Dhuma, Atapa, Shira Snana, Yaana, Krodhadi should be contraindicated to reduce complications.³²

Samsarjana Karma

Samsarjana Karma is an essential after requisite following Vamana and Virechana which is decided depending upon the level of suddhi.³³ It of two types viz Peyadikrama and Tarpanadi krama.³⁴ In Peyadikrama Peya, Vilepi, Akrutha Yusha, Krutha Yusha, Akrutha Mamsarasa, Krutha Mamsarasa is given in 3, 5, 7 days or 4, 8, 12 Annakala depending upon the level of suddhi achieved.³⁵ In the same way in Tarpanadi Krama Swacha Tarpana is indicated in place of Peya and Vilepi is replaced by Ghana Tarpana.³⁶ The use of Laja Saktu, Jeerna Shalyodhana, Mamsarasa is also advised to be taken during Samsarjana Karma.³⁷ Tarpanadi Krama is advised in Asamyak Sodhana i.e. in which Kapha and Pitta has not been expelled adequately, persons attaining Asamyak Suddhi and habituated to alcohol consumption and also in persons of Vata Pitta Prakrutin whom Samyak Vamana or Virechana has not been observed.³⁸ The importance of Samsarjana Karma is that it brings the disarranged Agni during Sodhana process to normalcy.

Ashta Mahadoshakara Bhava

The Ashta Mahadoshakara bhava are the factors which are taken to be as apathya during any process of Sodhana. These factors are Uchabhasana, Rathakshoba, Atichankramana, Aatyasana, Ajeerna or Adhyasana, Dwivaswapna, Ahitabhojana and Maithuna.³⁹ The following regimens should be totally be forsaken for achieving proper benefits of Panchakarma Chikitsa and avoid complications.

Importance of Pathya-Apathya in Panchakarma

The Pathya Apathya has an important role in any Sodhana therapy as it is an integral part of the therapy itself. In this context the use of Ushnodakopachara in Snehapana can be taken into account. The fat molecules are large in size and hence are hard to digest. But it should be considered that lipids are hydrophilic in nature and hence, it will have affinity for hot water. The fat molecules will easily dissolve with water molecules and thus gets easily digested without causing any Snehana Vyapat. In addition following the Pathya Viharas is essential as it helps to keep check over the Vata Dosha in particular. In Vamana karma Kaphautkleshana Ahara is the basic Pathya before Vamana.⁴⁰ In this we can consider Madhura Dadhi and Ksheera for an example. Ksheera is having predominantly Guru Guna and having vata and Pittahara properties.⁴¹ Hence; it can be efficiently inferred that it will be kaphakara. Similarly, Madhu Dadhi is Kaphavardhaka properties.⁴² Hence; administration of Ksheera and Madhura Dadhi prior to Vamana will lead to Kaphautkleshana and help in increasing the efficacy of Vamana Karma. In Virechana, Amla Phala is Pathya. It is having Pittakara properties which will help to decrease the Kapha which is increased during Snehapana and also helps to alleviate Pitta Dosha which is very important in Virechana Karma.⁴³ In Basti Mamsa Rasa is preferably used as Pathya in Vata based disorders whereas use of Ksheera in Pitta based disorders is found to be beneficial. Further, Yusha in Kapha based disorders is Pathya. Mamsa Rasa is Vatahara, Ksheera is Pittaghna and

Mudga Yusa is Kaphaghna.^{44,45} hence, it should be used before or during Basti karma for maintenance of balance of Tridoshas which is essential during Basti Karma. In Nasya karma the balance of Vata and Kapha should be maintained. Hence, mainly Ushna Ahara and Vihara is advised. Ushna Ahara and Vihara will help to check both Vata and Kapha. Since, Nasya is preferred modality of treatment for Urdhawajatrugata Vikaras and Urdhava is the seat of Kapha, so both Kapha and Vata should be equally tackled.⁴⁶ Ushnaupochara will help to balance the same. The Pathya mentioned during Samsarjana Karma when analyzed one can understand the purpose of advising schedule of diet. After Sodhana Karma the Agni Bala of the patient is diminished. Peya which is advised first is having Laghu properties.⁴⁷ It is also having the action of Agnijanani.⁴⁸ Hence, it can be understood it will undergo easy digestion and also help to kindle the weak Jatharagni following Sodhana. Thereafter, Vilepi is advised which is also Laghu and Deepana in properties and hence will help to balance the weakened Agni.⁴⁹ In addition, it is also Balavardhaka and thus it will give nutrition to the patient post Sodhana.⁵⁰

CONCLUSION

Pathya Apathya is an essential part of Chikitsa. The Pathya and Apathyas advised when adhered to properly during Panchakarma therapy will yield optimum results. In addition the Pathya Apathya mentioned during Samsarjana Karma helps to bring the de arranged agni post Sodhana to normalcy. While planning the Pathya and Apathya prior to Panchakarma proper consideration of Agni, Agni Avastha, Dosha, Doshavastha, Dhatu, Vyadhi, Vyadhivastha should be taken into due consideration. Panchakarma with proper implementation of Pathya Apathya can help to cure all Vyadhis and also preserve health in Swastha and hence, upgrade health of mankind to a different level.

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