



A ARTICLE REVIEW ON ROLE OF PATHYA- APATHYA IN PANCHAKARMA

Dr. Sahil Basotra

M.D Panchkarma, Associate Professor, Punjab Ayurvedic Medical College And Hospital, Morjanda Khari, Sri Ganganagar.

ABSTRACT

The main of ayurveda are to maintain the health of healthy person and to cure the disease of the patient. Ayurveda is a science which has given importance to diet and regimen as a part chikitsa. Pathya Apathya has a major supportive role in the management of disease. The concept of pathya and apathya is the peculiarity of Ayurveda. Panchkarma comprises of the five sodhana modalities i.e Vamana, Virechana, Basti, Anuvasana and Nasya. The factor such as agni, agni avastha, Dosha, Doshaavastha, Dhatu, Dhatuavastha should taken into consideration before planning pathya Apathya in Panchkarma.

KEYWORDS :**INTRODUCTION**

Pathya refers to that which gives relief to the person by the use of diet, regimen, and medicine. On the contrary Apathya means aggravates the disease. The pathya and pathya are effective tools in ayurveda for diagnosis as well as management of disease. Ayurveda is science that gives equal emphasis to diet and life style. The ways to overcome the disease and also the two main proyojan of ayurveda pathya and apathya has a major supportive role in the management of disease. In some stage of Vyadhi following pathya and avoiding apathya is enough to cure the disease. Amongst the chikitsa mentioned in Panchakarma chikitsa utmost priority as it deals with both diseased also maintained of good wealth.

Pathya and Apathya in Panchakarma

Dietic and behavioral restriction which should be observed before, during and after the course of Panchakarma therapy comes under the pathya-apathya. Panchakarma presents a unique approach of Ayurveda with specially designed five procedure of internal purification of the body through the nearest possible route. Panchakarma is the specialty branch of Ayurveda deals with five major therapies as well as preparatory procedure and post operative procedure.¹ The order of treatment is : Purvakarma , Pradhan karma and Paschat karma of Panchakarma.

Pathya-Apathya in Purvakarma

Before the actual operation of purification begins there is need to prepare the body with other methods. Snehapana is the prime Purvakarma as without its proper manifestation no sodhana modality can bear² fruitful results. Before snehapana use of drava, Ushna anabhiyandhi not atisnigdha, agnivardhak aahara is advised³. After ushnodhyaopacharya is mentioned as it helps in the digestion of snehana. After the digestion of snehana ushna yavagu, yusha, Vilepi, Mamsara etc. should be taken as pathya as it helps to avoid the complication that might rise in snehapana such as brhama, trishna, alasya etc.⁴ Brahmcarya, Kshpasya, Divaswapna etc. are the pathya vihara should be followed by balance of tridosha. During swedhana Anabhyshandi aahara should be consumed as it will help in avoiding shrotoavrodh and thus providing proper channel for movements of doshas from shakha to koshtha⁵. In addition to the said pathyas mardana, ushnajala, snana, is advised pathya viharas helps to complications due to swedana. Similarity vyayama should be avoided during swedana⁶.

Pathya and Apathya in Pradhan karma

Vamana is the prime sodhana modality of panchakarma while presenting vama varies pathya apathya ahara and vihara to be followed to get the desired results. Before vama kaphotklesha aahara such as mamsa rasa of gramya or anupaa or audhak pankshi along with ksheer, Dadhi, mamasha, Tila, ksheera is to be taken for proper utklesha of kaphadosha⁷. In vihara bahya snehapana and swedana karma is to be done for proper movement of the doshas from sakha to koshtha. In addition to this one day vishram kala is said where kaphautkleshakara aahara and vihara for dosha utkleshana.

Virechana is used line of treatment where pitta involvement is more⁸. While undergoing virechana various pathya and apathya adhered to the patient. In Basti karma mamsa rasa is used in pathya in vata disorder while in pitta ksheera should be used and in kapha yusha should be used⁹. While in nasya after dhumpna and kavalagraha ushna jalapana,

laghu ahara , nivata sthana and shayana is said to be pathya ahara and vihara. The utility of following such diet and regimen is that it helps to check vata dosha and also keep in normal state.

Samsarjana karma

Samsarjana karma is an essential requisite following vama and virechana which is decided depending upon the level of sudhi¹⁰. It is of two types Peyadikrama and Tarpanadi karma. In peyadikrama peya, vilepi, Akruta yusha, krutha yusha, Akruta mamsa rasa, krutha mamsa rasa, is given in 3, 5, 7 days or 4, 8, 12 aankala depending upon shudhi achieved. In the same way in tarpanadi karma swacha tarpana is indicated in place of peya and vilepi is replaced by Ghana tarpana. The use of Laja, saktu, jeerna shalyaodhana, mamsa rasa is also advised to be taken during samsarjana karma is that it brings the disarranged Agni during sodhana process to normality.

Ashta-Mahadoshkar Bhava¹¹

Ashta mahadoshkar bhava are the factors which are taken to be as apathya during any process of sodhana. The factors are ucchabashna, aatyasana, jeerna or adhyasana , Dwivaswapana, ahitbhojana and maithanau. The following regimens should be totally be forsaken for achieving proper benefits of Panchakarma chikitsa and avoiding complication.

CONCLUSION

Pathya-Apathya is an essential part of chikitsa. The pathya and apathya 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 dearranged agni post sodhana to normality. While planning the pathya and apathya prior to panchakarma proper consideration of agni , agni avastha, dosha, doshavastha, dhatu, Vyadhi, Vyadhiavastha should be taken into due consideration. Panchakarma with proper implementation of pathya-apathya can help to care all vyadhis and also preserve health in swastha and hence vyadhis and also upgrade health of mankind to a different level.

REFERENCES

1. Susuruta, Susuruta Samhita with Dalhanacharya In: Acharya ed. Nibanda sangrah commentary Varanasi; chaukhanbya orientalia, 2009 P.no. 4.
2. Agnivesha, Charak samhita with chakrppanidatal In: Acharya yt.ed. Ayurveda Dipika commentary Varanasi; chaukhambha orientalia; 2011 P.no 704.
3. Agnivesha, Charak samhita with chakrppanidatal In: Acharya yt.ed. Ayurveda Dipika commentary Varanasi; chaukhambha orientalia; 2011 P.no 85.
4. Agnivesha, Charak samhita with chakrppanidatal In: Acharya yt.ed. Ayurveda Dipika commentary Varanasi; chaukhambha orientalia; 2011 P.no 85.
5. Susuruta, Susuruta Samhita with Dalhanacharya In: Acharya ed. Nibanda sangrah commentary Varanasi; chaukhanbya orientalia, 2009 P.no. 511.
6. Susuruta, Susuruta Samhita with Dalhanacharya In: Acharya ed. Nibanda sangrah commentary Varanasi; chaukhanbya orientalia, 2009 P.no. 515.
7. Agnivesha, Charak samhita with chakrppanidatal In: Acharya yt.ed. Ayurveda Dipika commentary Varanasi; chaukhambha orientalia; 2011 P.no 678.
8. Vagbhata, Astanga Hridya, with Arundatta In: kunte AM, ed. Sarvangasundari, commentary Varanasi; chaukhambha orientalia 2011. P.no. 197.
9. Susuruta, Susuruta Samhita with Dalhanacharya In: Acharya ed. Nibanda sangrah commentary Varanasi; chaukhanbya orientalia, 2009 P.no. 539.
10. Agnivesha, Charak samhita with chakrppanidatal In: Acharya yt.ed. Ayurveda Dipika commentary Varanasi; chaukhambha orientalia; 2011 P.no 678.
11. Agnivesha, Charak samhita with chakrppanidatal In: Acharya yt.ed. Ayurveda Dipika commentary Varanasi; chaukhambha orientalia; 2011 P.no 730.