

ROLE OF PATHYA KALPANA IN PANCHAKARMA**Dr. Vijayalakshmi Nashipudi* and Dr. Supriya Guddad**

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ILKAL.587125.**ABSTARACT**

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

KEYWORDS: Ayurveda, Chikitsa, Pathya, Panchakarma, Agni, Vyadhivastha.**INTRODUCTION**

Our science which advocates more on "Prevention" rather than cure of diseases, The ways to overcome the diseases and also maintenance of good health are the two main Prayojan of Ayurveda.^[1] Ahara and Vihara are essential part 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.^[2] So, proper knowledge about food and its importance should be known by all human beings to have better benefits from it. It is said to be Mahabheshaja (supreme medicine) by Acharya kashyapa.

Now a day's. 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.

Definition

पथ्यं पथो अनपेतं यध्यच्चोक्तं मनसः प्रियम् ॥[च.सू.२५/४५]

The root term for Pathya is 'Patha' which means various channels in the body & 'Anapetam' means not causing any harm to the human body.

So, any food which is not harmful for body channels and on the contrary which is wholesome soothing for body can be labelled as Pathya.

Need of Pathya Kalpana

Pathya Kalpana is suggested in various places in Ayurveda. Pathya Kalpana must be used in Dinacharya, Rutucharya.

It is very much necessary for the patients to have the food which will keep their Dhatus in a healthy state and will not let them get vitiated more from Doshas.

Pathya Kalpana is used in Panchakarma to boost the Annavaha Srotas and Purishavaha Srotas to regain the healthy stage from weakened one.

Importance of Pathya-Apathya

Pathya literally means belonging to the way, suitable, fit or proper, wholesome, salutary and especially diet in medical science.^[3] Ahara and Vihara which is helpful to whole body is Pathya.^[4] The wholesome Ahara and Viharas which is pleasant to the mind is known as Pathya.^[5] Pathya is that Which brings the vitiated Doshas to normalcy and Apathya are those which causes vitiation and abnormalities in the doshas.^[6] 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.

In panchakarma therapy includes purva karma, pradhana karma, paschath karma.

Every phases we advised pathya ahara with valid reasons.

Pathya in Purvakarma

Snehapana is the prime Purvakarma for Panchakarma as without its proper manifestation no Sodhana modality can be fruitful results.^[7]

Before Snehapana, use of Drava, Ushna, Anabhisyandi, Agnivardhaka Ahara is advised.^[8] 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.^[9]

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.^[10]

Brahmacharya, Kshapashaya Shyanasana in Apravata Sthana are the pathya viharas to be followed in Snehapana as it helps in maintenance of balance of the Tridoshas.

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 Kosta.^[11]

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.^[12]

In Vihara, Bahya Snehapana and Swedana karma is to be done for proper movement of the doshas from Sakha to Kosta.^[13]

Pathya in Pradhan Karma

In Vamana karma Kaphautkleshana Ahara is the basic Pathya before Vamana.^[14] In this we can consider Madhura Dadhi and Sheer for an example. Sheer is having predominantly Guru Guan and having vata and Pittahara properties.^[15] Hence; it can be efficiently inferred that it will be kaphakara. Similarly, Madhu Dadhi is Kaphavardhaka properties.^[16] Hence; administration of Sheer 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.

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 along with Sheer, Dadhi, Masha, Tila, is to be taken for proper Utkleshana of Kaphadosha.^[17]

In addition to this, one day Visramakala is indicated wherein Kaphautkleshaka Aharas are given for Dosha Utkleshana. Virechana is the chosen line of Sodhana in the management of Pitta Pradhana Vikaras.^[18] While undergoing Virechana various Pathya 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. It will help to alleviate Pitta Dosha and will help for Kapha Avajayatha.^[19]

Further three days of Visramakala is advised for following the above regimen for alleviation of Pitta Dosha and subsiding the effect of Kapha Dosha.^[20]

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.^[21] In Basti Mamsa Rasa is preferably used as Pathya in Vata based disorders whereas use of Sheer in Pitta based disorders is found to be beneficial.^[22] Further, Yusha in Kapha based disorders is pathya.

The quantity of Aahara to be consumed during the course of therapy should be 1/3rd or 1/2 of the normally consumed diet.

Nasya is a pivotal treatment modality in Urdhawajatrugata vikaras. While undergoing Nasya after Dhumapana and Kavalagraha, Ushna Jalapana, Laghu Ahara, is said to be Pathya Aahara.^[23]

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.

Paschath Karma

Samsarjana Karma is an essential after requisite following Vamana and Virechana which is decided depending upon the level of suddhi.^[24]

It of two types : Peyadikrama and Tarpanadi krama.^[25] 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.^[26]

In the same way in Tarpanadi Krama Swacha Tarpana is indicated in place of Peya and Vilepi is replaced by Ghana Tarpana. The use of Laja Saktu, Jeerna Shalyodhana, Mamsarasa is also advised to be taken during Samsarjana Krama.^[37]

Tarpanadi Krama is advised in Asamyak Sodhana i.e. In which Kapha and Pitta has not been expelled adequately, and Samyak Vamana or Virechana not has been observed.

The importance of Samsarjana Karma is that it brings the disarranged Agni during Sodhana process to normalcy.

DISCUSSION

The pathya 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 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.

Administration of Sheer and Madhura Dadhi prior to Vamana will lead to Kaphautkleshana and help in increasing the efficacy of Vamana Karma.

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.

In Basti Mamsa Rasa is preferably used as Pathya in Vata based disorders whereas use of Sheer in Pitta based disorders is found to be beneficial. Further, Yusha in Kapha based disorders is Pathya. Mamsa Mudga Yusa is Kaphaghna.^[27,28] 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 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.^[29]

The Pathya mentioned during Samsarjana Karma when analyzed one can understand the purpose of advising schedule of diet.

After Sodhana Karma the AgniBala of the patient is diminished. Manda (water portion of rice gruel) having laghu and sheeta guna and acts like deepana, pachana, vatanulomana.

Peya is advised is having Laghu properties. acts as vatanulomana and dhatupustikara. Hence, it can be understood it will undergo easy digestion and also help to kindle the weak Jatharagni following Sodhana.

Vilepi is advised which is also Laghu and Deepana in properties and hence will help to balance the weakened Agni. it is also Balavardhaka and thus it will give nutrition to the patient post Sodhana.^[30]

CONCLUSION

Pathya is an essential part of Chikitsa. The Pathya advised when adhered to properly during Panchakarma therapy will yield optimum results. In addition the Pathya mentioned during Samsarjana Karma helps to bring the de arranged agni post Sodhana to normalcy. While planning the Pathya 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 can help to cure all Vyadhis and also preserve health in Swastha.

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