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REVIEW OF PATHYA APATHYA IN VISHA CHIKITSA WITH SPECIAL REFERENCE TO BRIHATRAYI'S

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ABSTRACT

Ayurveda always recommended Pathya (wholesome food) and apathya (unwholesome food) with prompt treatment. As Visha (poison) condition always requires immediate treatment, with herbal and mineral formulations which are boosted with Pathya and Apathya for more effective treatment result. Pathya Apathya is very important in the management of Visha Roga to keep the dhatus in normal state and will not let them vitiated more by the action of Visha Gunas. People are exposed to different toxins, bites and stings and it's the need of hour to understand properly about the Pathya Apathya to be followed in such conditions. Food and routines are given the weight they deserve in the ayurvedic approach to health management. Both as a contributing element (Apathya) and as a component of treatment (Pathya), they play a function in the management of illness. The same is true for Visha Avastha, which helps to preserve the body's homeostasis, encourage normalcy, and stop the problem from getting worse. Visha's physiological and psychological effects are stabilized by the majority of the Pathya Apathya that is referenced in the classics. Overall said (wholesome and unwholesome diet and regimn) i.e. Pathya and Apathya plays an important role in Vishachikitsa. This article highlights the relevance of Pathya and Apathya in Visha chikitsa.

KEYWORDS : *Ayurveda, Apathya, Pathya, Visharoga*

INTRODUCTION

The science of ayurveda aims at maintaining the health of a healthy person and curing the disease of a diseased person. This tells that prevention aspect is better than curative. *Visha* is a condition where treatment and the after treatment care should be maintained. Proper use of diet and regimens helps in removal of *Visha* from the body effectively. Also non-recurrence of the symptoms of *Visha* can be done by the use of *Pathya Sevana* and *Apathya* be avoided for its prevention.[1]In Visha Chikitsa, Pathya and *Apathya* has a major role.[2]The word Pathya (wholesomeness) is originated from the root word *Patha* which means a way or channel[3]In the context of Pathya and *Apathya,* Ayurveda takes into account both a healthy diet and the treatment plan. Without a proper Pathya (diet), the therapy of certain diseases is insufficient.

During the treatment of poisoning, *Apathya* and *Pathya* must be adhered to, since *Agadatantra* gave them top priority. The effectiveness of poisoning therapy is constantly increased by *Pathya*. Pathya refers to a combination of medications, food, and lifestyle that do not negatively impact the body and mind. *Apathya* denotes that those who negatively impact them are unwholesome, while Pathya denotes wholesomeness. Here, the body consists of the conduits for Dosha and Dhatu. Consuming healthy medications, etc., is meant to preserve health and reduce a number of illnesses.[4] References regarding *Pathya Apathya* in *Visha Sevana* is available in Ashtanga *Sangraha, Sushruta Samhitha, Charaka Samhitha*. Since it is the secret to overall physical and mental well-being, *Ayurveda* has long been considered the science of life. One of the *Ayurvedic Ashtangas* that focuses on treating various poisons is *Visha Chikitsa*. In all aspects of health and illness, Ayurveda places a strong emphasis on *Pathya* and *Apathya;* similarly, *Pathya* and *Apathya* are crucial in the treatment of poisoning.

PATHYA APATHYA ACCORDING DIFFERENT AUTHORS

As per *ashtanga sangraha*

Pathya ahara

Table no 1- rasa, guna, virya, vipaka, and karma

Herb	*Rasa*	*Guna*	*Virya*	*Vipaka*	*Dosha karma*	*Karma*
Koradhusha (kodo millet)[5]	*Madhura*	*Guru, Snigdha*	*Sita*	*Madhura*	*pitta kapha hara*	*Vishagna*
Thanduleeyaka (Amaranthus spinosus)	*Madhura*	*Laghu, Ruksha*	*Sita*	*Madhura*	*Pitta kapha*	*Vishagna*
Punarnava (Boerhavia diffusa)	*Tikta*	*Laghu, Ruksha*	*Sita*	*Katu*	*Pittakaphanashaka*	*Gara, Shopha*

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Priyangu[6] (*Callicarpa macrophylla)*	*Tikta, Kashaya, Madhura*	*guru, Ruksha*	*Sita*	*Katu*	*Vata pita samaka*	*Vishaghna, balya, Stambaka*
Tuvari (adaki) [7]	*Kashaya*	*Laghu, Tikshna*	*Ushna*	*Katu*	*kapha hara*	*Vishagna, Deepana, Kandugna*
Patola[8](*Trichosanthes dioica Roxb)*	*Tikta*	*Laghu, Snigdha*	*Ushna*	*Katu*	*Tridosha shamaka*	*Vatavyadhihara, Vrana Sothahara, Vishaghna,Pachana, Kustahara, Vrshya*

Pathya vihara [9]

- *Parama Visha Nashana Pathya*- person has to wear white clothes and consume well processed flour of *Yava (Sakthu),* with buttermilk and ghee.
- *Divya Jala* (rain water) - *Laghu Guna, Sita Veerya,* karmas mentioned are*: Jivana* (enlivening), *Tarpana* (satiating*), Hladi* (refreshing), *Amrutopamam* (quality similar to *Amrta)* · *Sarasa Jala* (river water) – *Gunas* differ according to the direction of flow.
- *Sarasa Jala* (river water) – *Gunas* differ according to the direction of flow.
- *Koopotha Jala – Guna* differ as per its location, i.e. *Jangala desa, Anupa desa* or *parvata*.
- *Srta sita jala – Anabhishyandi* (does not increase moisture of the body*), Laghu* (light), *pitta Yukthe Hitam Doshe* (ideal for pitta dosha)

APATHYA

Table no 2- rasa, guna, virya, vipaka, and karma

HERB	*RASA*	*GUNA*	*VIRYA*	*VIPAKA*	*DOSHAKARMA*	*KARMA*
Tila [10] (*Sesamum indicum Linn*.)	*Madhura, Kashaya, Tikta, Katu*	*Guru, Snigha*	*Ushna*	*Katu*	*Vata Shamaka*	*Balya, Vranahara, Deepana, Medhya, Shoolaprasamana, Artava janaka*
Madhya[11]	*Amla pradana*	*Tikshna*	*Ushna*	*Katu*	*Vatakapha hara*	*Rochana, Tushti Pushti prada, Sroto visodhana*
Kulattha *(Dolichos biflorus Linn.)*[12]	*Kashaya*	*Laghu, Rukshna, Tikshna*	*Ushna*	*Katu*	*Vata kapha Shamaka*	*Asmarihara, Lekhana, Mutrala, Sweda janana, Krmighna, sulahara, vranaropaka, Chakshushya*

As per acharya charaka

Pathya [13]

Table no 3- rasa, guna, virya, vipaka, and karma

HERB	*RASA*	*GUNA*	*VIRYA*	*VIPKA*	*DOSHAKARMA*	*KARMA*
Manduka parni (Centella asiatica Linn.)	Tiktha, Kashaya, Madhura	Laghu, sara	Sita	Madhura	Tridosha samaka	Medhya, Rasayana, Swarya, Vishaghna, Hrdya, ayushyakara
Karavellaka (Momordica charantia Linn.)	Tiktha, Katu	Laghu, Ruksha	Ushna	Katu	Kapha pitta samaka	Pramehaghna, kustaghna, dipana, rochana, pachana, krimighna, rakta sodhaka, vishaghna
Venuyava(Hordeum vulgare)	Madhura, Kashaya anurasa	Ruksha	Sita	Katu	It promotes strength. It alleviates Kapha and Pitta	Medohara, and Krimighna (anthelminthic) Viṣaghnas
Kālaśāka (Corchos capsularis Linn.)	Katu, Tikta		Sita	Katu	Increases vata	Garavisha, shopha, deepana
Upodikā (Basella rubra Linn.)	Madhura	Snigdha	Sita	Madhura	Balances vata and pitta	alcoholic intoxication (Madaghni).
Thanduleeyaka (amaranthus spinosus	Madhura	Laghu, Ruksha,	Sita	Madhura	Pitta kapha	alcoholic intoxication (Madaghni).
Takra	Kashaya, amla	Laghu	Ushna	Katu	Kapha vata hara	Garavisha, Deepana, sophaghna, udaraghna, grahani dosha hara, mootrala, aruchighna, ghrta

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						vyapat nashana, garaghna, pandughna
Gritha	Madhura	Guru, Snigdha	Sita	Madhura	Vatapitta hara	Agni bala ayu vardhaka, dhi dhrti smriti medha vardhaka
Amlika khanda	Pancharasa(except lavana)	Guru	Sita	Madhura	Tridoshahara	alcoholic intoxication (Madaghni).

Apathya [14]

Yusha with mudga and harenu specifically; rasa (meat soup) with svavit, lava, tittiri and prshada. These yusha and rasa should be seasoned with vishaghna aushadhas (antidotes).

- Svavit (porcupine meat) –swasa hara, kasa hara, raktha dosha hara, sotha hara, tridosha hara
- Lava mamsa (meat of common quail)- hrdya, sita veerya, snigdha guna,kapha vata hara, sleshmanilapaha, agni deepaka, grahi
- Tittiri mamsa (meat of Francolinus pondicerianes)-swasa hara, kasa hara, tridosha hara, pathya by nature, hikka nigraha, varnya, grahi
- Prshada mamsa (spotted deer)- madhura, grahi, sita virya, laghu, ruchya, jwarahara, tridosha hara

Acc to acharya sushrutha [15]

Pathya

Table no 4- rasa, guna, virya, vipaka, and karma

HERB	PROPERTIES	KARMA
Vidanga phala	dry, hot in potency, pungent after digestion, easily digest- ible, mitigates vāta and kapha, slightly bitter in taste,	Vishagna, Kandugna
Vibhitaki majjā	mitigates kapha and vāta.	Vishagna
Mulaka potika	pungent and bitter in taste, good for heart, bestows taste, kindles digestion, mitigates all the doṣās,	Vishagna
Kalasaka	Tikta rasa	Garavisha

APATHYA

Phanita (molasses), sigru and sauvira (fermented gruels), ajeerna (indigestion), adhyashana(over eating), nava dhanyaadika gana (freshly harvested grains), divaswapna (day sleep), vyavaya (copulation), vyayama (physical exercise), krodha (anger), atapa (anger), sura(beer), tila and kulattha.

DISCUSSION

- For the majority of visha, Acharyas have mentioned pathya apathya. Common pathyas include Shastika Shali, Saindhava Lavana, Divya Jala, Mudga, Madhu, and Amalaki, regardless of the ailment. Because of its significance, pathya apathya prayoga can be incorporated into Samanya Chikitsa Karma for Visha (general treatment principles). Most of the drugs mentioned here are having katu and Madhura vipaka Madhura rasa, laghu and snigdha guna, and sita virya are the primary pathya dravyas discussed here like tanduliyaka, priyangu, patola, gritha, takra etc which suppress the qualities of vishas and increase ojus because of their resemblance. According to Dushi Visha, some medications with deepana, such as pachana guna, increase agni by eliminating kapha avarana from the srotas. Here most of the Pathya used in Visha Chikitsa are Kaphapittaghna primarilyVishaharam,Kushthaghna,Krimihara,Amahara, Kandugna,Deepana,Pachana, Rakta Shodhaka, Avidahi, Shothahara, Vataanulomana.

CONCLUSION

Although these are the guidelines for pathya and apathya related to visha, they should be implemented only after evaluating the prakrti, kalpana, kala, and matra, as Ayurveda recognizes the uniqueness of every individual. Acharya Charaka highlighted the significance of pathya by stating that it is synonymous with chikitsa. Therefore, it is crucial for everyone to avoid apathya and adhere to pathya.

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