

THE CONCEPTUAL STUDY OF AYURVEDIC PATHYA- APATHYA KALPANA IN VIKAR CAUSED BY VISHA

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Abstract

Ayurveda is one of the oldest recognized system of medicine with the rich heritage of fundamental concepts. One of the most important concept among all is Pathya-apathya Sankalpana.

The management of any vikaar with the help of Aushadh- kalpana can give more than the expected result only when it is accompanied with Pathya-apathya kalpana, as it not only provides nutrition and helps to recover from vyadhi but also prevents the recurrence of disease.

Agad-Tantra is the branch of ashtang ayurveda which deals with the management of various visha-vikaar. Along with the basic principles of neutralization of poison, ayurvedic classic also enumerates the pathya-apathya with visha-chikitsa.

In visha-vikaar, pathya-apathya will nourish the dhatus to normal state, combat the effect of poison in residual form and prevents the arousal of any complication.

The objective of this paper is to evidence the Pathya (do's) and apathya (dont's) to be accompanied with visha-chikitsa for the better management of visha-vikaar.

Key-words- Pathya-apathya , Visha-vikaar.



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Introduction

Ayurved is known as; “The Sovereign branch of science” due to its strong fundamental basics. Besides of its ultimate concepts like *nidan-panchak* & *nidan-parivarjan*, it is blessed with the unique contribution of *PATHYA-APATHYA sankalpana*.^[1]

Pathya & *apathya* in the form of diet and regimen helps to maintain the equilibrium of health in both *swastha* (healthy) as well as *vyadhita* (diseased). The *Aacharyas* found it so resourceful that they encrafted *pathya* & *apathya* in *Dincharya* and *Ritucharya* for *swastha* as well as with *Chikitsa* for *vyadhita*.

The *pathya-apathya* followed by *vyadhita purusha* after *chikitsa* not just provides nutrition to the body tissues but also helps to recover from diseases and reduces the chances of recurrence and complications.

VISHA-VIKAAR is the diseased state which is manifested with the features of poisoning caused by animate (*janagam visha*), inanimate (*sthavar visha*), artificial (*krutrima visha*) or cumulative (*dooshi-visha*), etc. poisons.

The *chikitsa in visha-vikaar* is an state of emergency and the complete recovery is a challenge for medical science. In this context, the pin-point treatment and following *pathya and apathya* mentioned in ayurvedic compendia gives a great hope.

Aim & Objectives-

1. To enlist the *pathya & apathya in visha-vikaar* from ayurvedic texts.
2. To assess the *gunas of pathya-apathya dravyas* combating the complications and dreadful effects due to *visha*.

Material-

1. Data collection from various ayurvedic text.
2. Other alliances- various databases and websites.

Methodology-

This paper will be presented by compilation of data from various ayurvedic texts & other allied sources.

Finally, the conclusion will be drawn according to the data collected.

Discussion-

- **Facts and figures-** ^[9,10]
 1. As per WHO- Over 45,000 children and teenager die from accidental as well as intentional type of poisoning each year i.e, approx. 123 children per day.
 2. As per Poison Control National Capital Poison Centre- In the year 2014, the accidental and intentional poisoning includes about 28,90,909 cases across the United states .
 3. The statistical figures for Indian subcontinent is not clear as numerous of cases remains unreported.

- **Causative Agents-**^[2]

The *hetus of visha-vikaar*, many of the times occur as accidental than intentional.

These are categorized as- **1. Jangam visha** (animate poison)

2. Sthavar visha (inanimate poison)

3. Krutrim visha (artificial poison)

4. Dooshi-visha (cumulative poison)

- **Attribute & Clinical Manifestation-**^[3]

The *Aacharyas* have described the clinical manifestation of *visha* according to *visha-vega* and *karma* of 10 *gunas of visha*. Here , the *guna-karma* are listed as-

Table no.1- Guna-Karma of Visha^[3]

S.no.	Guna	Karma
1.	Ruksha	Vata prakopa.
2.	Ushna	Pitta prakopa.
3.	Teekshna	Buddhimoha and removes marma bandhan.
4.	Sukshma	Rakta prakopa.
5.	Aashu	Shighra pranaharan.
6.	Vyavayi	Shighra-prasaran in sharir.
7.	Vikashi	Prana-naashak.
8.	Vishad	Kleda shoshan and ropan.
9.	Laghu	Lekhan and Dushchikitsiya.
10.	Avyakta rasa	Kafa prakopa and annarasa dushti.

- **Clinical pathology-**

Dosha - Vatadi dosha-prakopa.

Dushya- Rasa, Rakta,Oja, Mamsa, Meda, Asthi, Majja, Shukra.

Srotas – Sarva-srotas.

- **Treatment –**

In ayurvedic classics, the *chikitsa of visha-vikaar* comprises of -

1. *Chaturvinshati upakrama.*

2. *Panchakarma chikitsa.*

3. *Agad-aushadh.*

- **Pathya-apathya-**

Aacharyas have beautifully inscribed the *pathya-apathya sankalpana* after the *visha chikitsa*. To combat the effect of *visha* after *shodhan*, the dravyas enlisted as pathya should have potential of –

1. Vatadi dosha shamanam.
2. Shesha-visha shamanaartha.
3. Dhatu-bala vardhanartha.
4. Hrudaya-bala rakshanaartha.
5. Oja vardhakashcha.
6. Vishanaashah.

Pathya dravya- The attributes of pathya dravyas which acts with potency demanded for visha shaman are compiled as below- (REF.-Ch.Chi.23/224-227)

Table no.2- Guna-Karma of Pathya Dravya [4,6,7,8]

S.no	Pathya - dravya	Rasa	Vipaak	Veerya	Doshagnata	Guna-Karma
1.	Shaali	Madhur-Kashaya	Madhur	Sheeta	Pitta- shaman	Snigdha-laghu, tridosha naashak, bruhan.
2.	Shashtik	Madhur	Madhur	Sheeta	Tridoshaghna	Snigdha-laghu, sthairyakarak, stanyajanan.
3.	Kordoosh	Kashaya-Madhur	Madhur	Sheeta	Pitta-shaman	Kafaghna, grahi.
4.	Priyangu	Tikta-Kashaya	Madhur	Sheeta	Rakta-pitta shaman	Ruksha-guru, sangrahi, balya.
5.	Saindhav	Lavan	Madhur	Sheeta	Tridosha – shaamak	Hrudya, chakshushya.
6.	Tanduliyak	Madhur	Madhur	Sheeta	Kafa-pitta shaman	Laghu-ruksha,rakta-pittahar, madaghna,VISHAGHNA.
7.	Jeevanti	Madhur	Madhur	Sheeta	Sarva-doshaghna	Jeevaniya,chatushya.
8.	Vaartak	Madhur-tikta	Katu	Sheeta	Vata-nashak, pitta-karak	Guru, shukra-vrudhikar.
9.	Sunishdak	Madhur-kashaya	Madhur	Sheeta	Tridoshaghna	Laghu-ruksha, grahi, veerya-varadhak.
10.	Manduk-parni	Tik.-kash.-madhur	Madhur	Sheeta	Tridosha-shamak	Laghu, raktashodhak, vranaropak.
11.	Patola	Katu-tikta	Katu	Ushna	Tridoshaghna	Laghu-snigdha, vrushya, dhatu-varadhak.
12.	Amalaki	Sarva-rasa (ext.lavan)	Madhur	Sheeta	Pitta-shamak	Laghu-ruksha,vrushya, shukra-varadhak.
13.	Amla-daadim	Amla	Amla	Ann-ushna	Vata-shamak	Snigdha, balya, shukravaradhan.
14.	Mudga	Kashaya-madhur	Katu	Sheeta	Kafa-pittaghna Vatakar	Laghu -ruksha-vishad, grahi, VISHAGHNA.
15.	Arahar	Kashaya-madhur	Katu	Sheeta	Kafa-pitta shamak,vatkar	Ruksha-laghu.
16.	Enda	Kashaya-madhur	Madhur	Sheeta	Tridosha-shamak	Rakta-prasadan, balya.
17.	Mayura	Madhur	Madhur	Ushna	Vata-shamak	Balya, agni-mamsa-shukra vardhak.

18.	Saahi	Madhur- amla	Katu	Sheeta	Tridosha- naashak	Balya.
19.	Lava	Kashaya- madhur	Katu	Ushna	Tridoshaghna	Laghu, grahi, VISHAGHNA.
20.	Tittira	Madhur	Katu	Ushna	Tridoshaghna	Guru, vataghna and vatashaman
21.	Binduyukta - heeran	Madhur	Madhur	Sheeta	Tridosha- shamak	Laghu, balya.

Apathya dravya - The attributes of the dravyas which enhances the effect of poison and leads to the arousal of complications after visha chikitsa; are enlisted below as apathya dravyas - (REF-Ch.Chi.23/228)

Table no.3- Guna-Karma of Apathya Dravya ^[5]

S.no.	Apathya dravya	Guna-dosha Karma
1.	Viruddha aahar	Tridoshakopa, rasadi dhatu dushti.
2.	Adhyashan	Tridoshakopa, agni-vaishamya.
3.	Krodha	Pitta-prakopa.
4.	Kshuta	Rasaadi-dhatu ksheenata.
5.	Bhaya	Vata-prakopa.
6.	Vyayaam	Vatavruddhi, dhatu-kshaya.
7.	Maitun	Vatadi-dosha prakopa, dhatu-bala ksheenata.
8.	Divaswaap	Pitta-kafa prakopa, rasa-raktadushti.

Conclusion

From the above data, it can be concluded that *Ayurved* is the self-sufficient for the management of cases of poisoning. In this, *pathya-apathya* plays a pivot role, by following which the body tissues are nourished and the dreadful effects of poison gets abated.

Scope

There is a lot of scope for discovering more **aahariya-apathya** dravyas, **availability** of *pathya dravyas* in the present scenario, **mode of action** according to **active principles** of *pathya and apathya dravyas*.

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