



Title of Article

“

Review of pathyapathya kalpana in yakruta vikara

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ABSTRACT:

Pathyapathyakalpana has prime importance in treatment of any disease. *Chikitsaphala* depends upon *aharakalpana* ultimately on *pathya*. *Yakrut* is a vital organ. *Yakrut* is involved in many pathologies. It plays important role in simple disease like *jvara* to life threatening disease like ascites or liver cirrhosis. In ancient compendia of ayurved, there are rare references of *yakrut* in *samprapti*. Even *pathyapathya* for *yakrutvikar* is also not mentioned separately. So it has to be discussed with the related concepts. They are – *avayavautpatti*, *rakta*, *raktavahasrotas*, and *pitta*. So review of *pathyapathya* in *yakrutvikar* has been discussed here.

KEYWORD: *pathya* ,*apathya*, *yakrutvikar*, *rakta*, *pitta*.

INTRODUCTION:

Best treatment is one which is accomplished with *pathyapathya*. Without *pathyakalpana* it is difficult to cure disease completely in less duration. *Pathya* ahara plays important role. Chakrapani has explained it while explaining why *annapanachatushka* is mentioned after *yojanachatushka*. He says result of any chikitsa upakrama depends upon ahara kalpana.¹ Even prognosis of disease also depends upon *pathya* and *apathya* of *aharavihara*. Even *apathyaahara* taken during course of one disease can arouse another disease as mentioned in *samprapti* of *kamala* in Charak Samhita². With *pathyaaharaupadrava*, course of the disease, severity of the disease can be lessened. Nidan parivarjan chikitsa is nothing but following *pathya*. *Pathya* should have qualities opposite to that of *dosha* and *dhatu* involved in pathology. So in chikitsa sthana in most of chikitsa *pathyapathya* has been included.

In *ayurvedyakrautvikar* are not mentioned separately. But it plays important role in many diseases especially that of *raktavahasrotas*. *Yakrut* is mentioned as site for *ranjakpitta*. It is *mulasthan* of *raktavahasrotas*. As per definition of *amashaya* in Charak Samhita, it is part of *amashaya* which plays important role in metabolism. So in any disease with hampered metabolism (agnimandya), physician has to think upon *yakrut*. In diseases of *raktavahasrotas* especially regarding erythropoiesis *yakrut* has to be treated. But *pathyapathya* for *yakrut* is not mentioned in compendia. We have to decide it depending upon *yakrutnirmttee*, its relation

with *dosha* and *dhatu*, *ashrayashrayeebhava* and concept of *raktavahasrotas*. So topic is selected as *pathyapathyakalpana* in *yakrutvikar*.

MATERIALS AND METHODS–

Review has been taken and transliteration and technical correlation done with following text.

- Bruhatryee with their commentaries
- Supportive text of contemporary science
- References from internet and journal.

OBSERVATION

(LITERARY REVIEW)–

It is divided into three concepts–

1) *Pathyapathyakalpana* –

Pathya is one of necessary tool in the treatment. In Charak Samhita *pathya* is defined in sutrasthana 25. It is defined as *pathaanapetam* and *manapriya*.³ While commenting on it, Chakrapani says that *patha* means *srotas* or *sharirmarga* and *anapeta* means which is beneficial (not harmful). *Patha* includes the *dhatu* with which it is made up of and *dhatu* which are transmitted through it. It shows *pathya* means is beneficial for all *sharir*.⁴ With this quality *pathya* should be *manapriya*. If it is not *manapriya* it can cause *manupaghata* resulting in symptoms like *aruchi*, *hrullas* etc.⁵ but *pathya* is not a fixed entity. It depends upon *matra*, *kala*, *kriya*, *bhumi*, *desha*, *dosha* etc.⁶

2) *Yakrut* –

In Charak Samhita *yakrut* is mentioned as one of *koshtang*.⁷ In Sushrut Samhita while describing formation of organs

(*avayavanirmitee*), it is mentioned that *yakrut* is formed with *shonita*.⁸ In both Charak and Sushrut Samhita, *yakrut* and *pleeha* are mentioned as *mulasthana* of *raktavahastrotas*.⁹ In Sushrut Samhita it is mentioned that *raktadhatu* is formed in *raktadharakala* specially in *yakruta* and *pleeha*.¹⁰ According to Sushrut Samhita *yakrut* is site of *ranjakpitta*.

3) Relation of *yakrut* , *rakta* and *pitta* –

Yakrut is mentioned as *mulasthana* of *raktavahastrotas* in *Bruhatrayee*. *Shali*, Ashtang Hrudaya while describing *ashrayashrayibhava* relation between *rakta* and *pitta* is mentioned. *Ashrayashrayibhava* states that cause of *vrudhhi* or *kshaya* of one substance results in same effect on other substance. so causes of *pittavrudhhi* or *kshaya* will cause same effect on *rakta*.¹¹ In charaksamhita *pitta* is mentioned as *yoni* of *rakta* in *raktapitta*.¹² In Charak Samhita ,*samprapti* of *pandukamala* also denotes relation between *pitta* and *rakta*.¹³ In Charak Samhita *hetu* of *raktadushti* are mentioned which also explains *pitta* as *yoni* of *rakta*.¹⁴

DISCUSSION–

In *Bruhatrayee* or any ancient compendia *pathyapathya* is not mentioned for *yakrutvikar* separately. We can decide *pathyapathya* depending upon *avayavautpatti*, *doshadhatuashrayashrayibhava* and *raktavahastrotas*. Relation of these factors with *yakrut* is already reviewed in observations. As *yakrut* is *mulsthana* of *raktavahasrotas*, *raktadushti* can causes *yakrutdushti* or vice versa. In *raktadushti*, *pitta* plays important role. Thus *pathyapathya* can be concluded with the help of relation between all of them.

While concluding about *pathyapathyaraktapitta*, *pandu-kamala*, *yakrutodar*, *pittajarsha*, *grahani* are mainly taken into account as *rakta* and *yakrut* both plays important role in their *samprapti*.

Pathya in various *yakrutvikar*-

Pathya is discussed in following categories – *dhanya*, *shaka*, *mansa*, *sanskaradravya*, *jala* and *sneha*.

Dhanya –

shashti, *nivara*, *prashantika*, *priyangu*, *godhum*, *mudga*, *masura*, *Chanak*, *makushthaka* and *adhaki*.

Shaka –

Green vegetables are contraindicated. But for patients who have *satmya* for *shaka*, following *shaka* can be used- *Patol*, *nimb*, *vetagra*, *plaksha*, *vetasa*, *kiratatikta*, *gandir*, *kathillaka*, *kovidarpushpa*, *shalmalipushpa*. They should be used as boiled (*swinna*), processed with *ghruta* or in form *yusha*.

Mansa–

Most beneficial *mansa* are of *paravata*, *kapota*, *lava*, *vartaka*, *shasha*, *kapinjal* and *ena*. *Mansarasa* processed with *ghruta* and *sharkara* are more preferred. *Amlarasa* can be added in small quantity if *vatanuloman* and *rochan* are needed.

Dravya for *sanskara* –

While preparing any *aharakalpana*, especially *yushakalpana* following *dravya* are beneficial – *raktachandan*, *lodhra*, *suntha*, *kadechirait*, *vala*, *musta*, *dhayati*, *dhamasa*, *bilva*, *bala*.

Single drug or combination should be used as per *tartambhava* of dosha.

Jala –

If patient is suffering by *trushna*, jala processed with *tiktadravya* or by *vidarigandhadigana* should be given.

Sneha –

Amongst all *sneha*, *ghrut* is best choice. It is *pittashamak* as well as *bala*, *varna*, *oja*, *medha* and *dhatuwardhak*. It is also *agneedeepak*. Specially *tiktaghrut*, *dadimadighrut*, *pathyaghrut*, *drakshaghrut*, *dantighrut* and *katukadighrut* are more beneficial as per dosha.¹⁵

Along with above *pathya*, it is better to avoid *krodha*, *santapa* and *atishrama*.

¹⁶Patient should be kept in cool environment.

Apathyainyakrutvikar-

It is also not mentioned in *samhita*. It is also drawn with the help of related factors and diseases.

- 1) Excess intake of *amla*, *lavan* and *katu* rasa as it causes *pittaprakopa* and *raktadushti*.
- 2) Excess intake of substances having *ushnaveerya*.
- 3) Excess Intake of alcohol, impure alcohol and intake of other addictive substances
- 4) Excess intake of *kulatha*, *masha*, *nishpav*, *tilataila*, *mulaka*, green vegetables.
- 5) Excess intake of flesh of animals of *jalaja*, *anupa*, *bileshaya* and *prasaha* category e.g. *gava*, *sambar*, *mruga*, *kasava*, *khekada*, *masa*, *kutra*, *chimani* etc.
- 6) Excess intake of curd (*dadhi*).

7) *Viruddhaahara* especially *viryaviruddhaahara* – mixing of *ushna* and *sheeta* dravya.

8) *Diwaswapa* – sleeping at day time especially after diet with prominent *drava*, *snigdha* and *guru* qualities.

9) *Adhyashana*, *atibhojan* causes *agnivikruti* ultimately results in *pittavikruti* and *raktavikruti*.

10) *Vegadharan* especially *chardivegadharan*.

11) In Contact with excess heat for prolong time – in bright sunlight, working near heat sources

12) *Manasbhava* like *krodha*, *santapa* provokes *raktadushti*.

13) Excess *shrama*¹⁷

CONCLUSION–

All above references states relation between *yakrut*, *pitta* and *rakta*. According to this *dravya* having *madhurtiktakashayarasa* and *sheetveerya* should be beneficial in *yakrutvikar*. But *madhurarasa* is *guru* and needs good *agni* for its metabolism. But in most of *yakrutvikar*, metabolism is hampered due to *agnimandya* so *madhurarasa* is not beneficial. *Kashayarasa* is *stambhak* so it also can't be given in *agnimandya*, *amavastha*. *Tiktarasa* is *ruchikar*, *pittakaphahara*, *shoshaka*, *laghu* and *sheeta*. So *tiktarasa* is most useful.

Tiktarasa is best *pittashamak*. In liver diseases where metabolism is hampered as bile coming in intestine is decreased, it cannot neutralize gastric acid mixed with food into intestine, So it makes acidic environment which can be also treated with *tiktarasa* and *ghrutakalpna*. *Ghrut* can counteract the effects of acid in intestine.

Green vegetables should be avoided. If it has to be given they should be used as

yushakalpana. *Shuka* or *shimbidhanya* should be used after *bharjan*. So that they can be easily metabolized. *Shamidhanya* should be used in form of *soup* and *yusha*. Thus *dravya* with *tiktarasa*, *sheetveerya* and having qualities like *pittashaman* and *raktaprasadan* should be used in various *syakrutvikar*.

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