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## “Critical Review on *Pathya Apathya* with Special Reference to *Rasaushadhis*”

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Ayurveda has holistic and scientific approach in health management. So it equally emphasises over Aushadhi and Pathya-Apathya to overcome the disease with a better approach. Pathya literally means a way or channel, defined as the substance or regime which does not adversely affect the body and mind, and those which adversely affect them are considered to be apathya. ‘Rasashastra’ is the branch of Ayurveda which describes the use of metals, minerals, and poisons with their actions to combat chronic and complicated diseases. As these Rasa drugs are toxic, therefore passes through extensive processing before they are declared fit for internal use. These preparations are sustaining themselves since centuries in clinical use. Even though these drugs are in assimilable forms, there should be suitable vehicles for its absorption. Specific Pathyapathya ahara viharas are mentioned for specific rasaushadhis in the Rasa classic. These specificity for selection of Aharas and Viharas as Pathya (wholesome) or Apathya (unwholesome) mainly depends on the properties of drugs which are used as Pathya and also the drug which are used as medicine. Drugs can show their efficacy only if administered in appropriate quantity with appropriate combination of drugs and foods and at appropriate time and by following proper regime as they help for proper absorption of drug, reduces its adverse effects, and to increase its bioavailability etc. So there is importance of Pathya and apathya during drug administration. The present work aims to collect information on pathya apathy mention during administration of various rasa dravyas and Rasaushadhis from classical texts.

**Key words:** Ayurveda, Rasashastra, Rasaushadhis, Pathya, Apathya, Rasasevan**Corresponding Author:**

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## INTRODUCTION:

*Ayurveda* lays stress on positive health, a blend of physical, mental, Social, moral and spiritual welfare and this holistic medical science considers three important factors while dealing with the health and disease i.e. *Ousadha* (Drug & therapies), *Ahara* (Diet) & *Vihara* (Practices).<sup>1</sup> *Ayurveda* has recognized that the body is the result or an outcome of the food we eat. Showing the importance of food *Acharya charaka* has described that the life of all living things is food and the entire world seeks food. Complexion, clarity, good voice, long life, understanding, happiness, satisfaction, growth, strength and intelligence are all established in food<sup>2</sup>. The *Pathya* is the one which keeps the person healthy, maintains normal body functions, leads to proper functioning of the organs, nourishes the mind and intellect, prevents diseases and at the same time corrects the irregularities that may occur in the body. *Pathya* (wholesome) is that which is not detrimental to the *patha* (the *srotasa* or passage of the body) and is also liked/ pleasing to the mind (psyche) and that which is detrimental to the body and unlike by the mind is *apathy* (unwholesome thus is not at all) desirable. However, wholesomeness or unwholesomeness of

substances are not their inherent qualities /properties, as those depends upon dose, time, preparation/methods of processing, place or habitat, body and variation according to status of *dosas* which alter the properties of substances which are generally seen. The substances which are not detrimental/healthy and elimination of ailments of diseased is *pantha*, thus *pathya* may be considered as that not diverted from this path. The substance / article not detrimental/ harmful to the mind and body is *pathya*.<sup>3</sup> Thus the natural characters/ inherent properties of substances and also dose etc. factors influencing those have been mentioned. The one physician desirous of success should initiate the therapeutic measures taking into account both those. Besides prescribing the medicines, *Ayurveda* recommends some prophylactic and interventional diet which also plays a major role in the prevention and management of the disease.

*Rasashastra* literally means the "Science of Mercury", is a specialized branch of *Ayurveda* dealing mainly with materials which are known as „*Rasa dravya*". It mainly includes metals, minerals, gemstones and their processing. The *parada* or *rasa* is one

among the important *rasa dravya*. The indications, dose, vehicle, period of drug administration, interval or duration of treatment, disease diagnosed, nature or *Prakruti* of patient, *pathya-apathya* etc. are major factors which should always be considered by the physician before they recommend these *Rasaushadha dravya's* to the patients.<sup>4</sup>

As we all know most of the *rasa* drugs are toxic in raw form, so these are pass through extensive processing before they are declared fit for internal use. These are first purified and then burnt several times and converted to '*Bhasma*'. Each time before *Marana*, the metallic powders are processed with fresh herbal juices to neutralize their toxic effects. *Ayurvedic* formulations containing these heavy metals produce different effects like enhancement of bio-availability to the cell, act as carriers for active ingredients and as

catalysts. Even though the drugs are in assimilable forms, there should be suitable vehicles for its absorption. Here comes the importance of '*Pathyapathyas*' while using these metallic forms. A detailed description about the '*Pathya-apathyas*' are also available in the classics. Suitable *Pathyas* are necessary while using these *rasa* drugs for proper absorption of drug, to reduce its adverse effects, and to increase its bio-availability etc.<sup>5</sup> *Pathya-apathyas* has two main aspects; one is disease wise and other is drug wise. Disease wise *Pathya-apathya* is similar in *Kashtoushadies* (Herbal) and *Rasoushadies* (metals and minerals). Drug wise *Pathya-apathya* differs in *Rasaushadhi* because some of the drugs are corrosive and toxic. The different treatise of *Rasashastra* emphasises in detail about *pathya- apathya* during *rasa bhasma* sevana and different *rasaushadhis* sevan

**Table : 1 Pathya Apathya during Rasa sevan by different authors**

	<b>Rasa sevan</b>	
<b>Reference</b>	<b>Pathya</b>	<b>Apathya</b>
<i>Rasa Ratna Samuchchaya</i>	Fresh ghee, <i>saindhava lavana</i> , <i>dhaniya</i> ( coriander), <i>jirak</i> ( cumin) , <i>adraka</i> , <i>sanskarita dhaniya</i> , <i>patola</i> (pointed goaurd), <i>alabu</i> ( bottle	<i>Bruhati</i> , ( <i>Solanum indicum</i> ) <i>bilwa</i> , ( <i>Aegle marmelos</i> ) <i>kushmanda</i> (pumpkin) <i>karvellaka</i> (bitter gourd), <i>masha</i>



	gourd ) , wheat, old shali, godugdha,(milk) dahi (curd), ghee, hansudaka,( mudga yush)	(black gram), masura (red lentils), kulitha, (horse gram) sarshapa, (mustard seed) tila dravyas, langhana, udvartana , snana, mansa, Madhya, asava , anupa mansa, kanji, eating food on kadali patra. Kansya patra, guru-vishtambhi bhojana , (heavy and dry foods) tikshna, ushna bhojana
Rasa Tarangini	Baingana (brinjal), patola,(Parwal) punarnava patra (Boerhavia Diffusa), musta (Cyperus Rotundus)	Kakaradi gana – kushmanda, ( petha), kamatha ( tarabuja), bera, kulitha, kakoda, kanchanar pushpa, kakdi ( cucumber), karaila (bitter gourd), kanji, kamalapushpa shaka, kasumbhapushpa shaka, Kapotha mamsa (meat of pigeon) Narangi, nariyala, nimbu ( lemon) etc amla dravyas, anupa desha mansa, Food served on banana leaf, sauvarchala namak, food prepared in kansa vessel, gurur ahara, katu, amla tikta ahara, tukshna , ushna guna ahara

### **Apathya ahara during rasa bhasma**

**sevana:** Atyashana (over eating), Atipana (excess drinking), Adhmanahara (food that

cause bloating), Kakarashtaka gana (chelating agents), Kulattha (horse gram), Atasi taila (linseed oil), Chitra taila, Tila

(sesame oil), *Masha* (black gram), *Masooraka* (red lentils), *Kapotha mamsa* (meat of pigeon), *Kanjika* (sour gruel), *Takranna* (buttermilk rice), *Kukkuta mamsa* (meat of hen), *Lavana*, *amla*, *katu*, *tikta ahara* (salt, sour, pungent and bitter foods), *Pittala patra* (usage of bronze vessels), *Badara* (jujube fruit), *Narikela* (coconut), *Saindhava lavana* (rock salt), *Sauvarchala lavana* (black salt), *Naranga* (lemon), *Kanchanara* (*Bauhinia variegata*), *Bruhati* (*Solanum indicum*), *Bilva* (*Aegle marmelos*), *Kushmanda* (pumpkin), *Vetagra* (*Bambusa arundinacea*), *Karpoora* (Camphor), *Karavellaka* (Bitter gourd), *Nishpava* (*Vigna unguiculata*), *Sarshapa* (mustard seed), *Sahakara*, *Surasava* (Alcoholic preparations), *Anupa mamsa* (meat of animals residing in wet lands), *Dhanyamla* (sour liquids), *Guru vishtambi ahara* (heavy and dry foods), *Teekshnoshna ahara* (hot and pungent food), *Lavanadhikam* (food mixed with more salt), *Sandhyajya annam* (food that is kept overnight), *Keshadi Rustam* (food contaminated by hair), *Kritasheetha ushnam* (reboiled food), *Shakhavarannai bahulam* (food with more leafy vegetables than rice), *Atyambupana* (drinking excessive liquids), *Svadu heenam* (tasteless food), *Vinashta dugdha* (spoilt

milk), *Amahara* (improperly cooked food), *Dagdahara* (burnt food).

#### ***Apathya vihara during Rasa Bhasma***

**Sevan:** *Atinidra* (excessive sleeping), *Atijaagarana* (not sleeping at proper times), *Ati stree prasanga* (over indulgence with women) *Shushka vada* (unnecessary debates) *Jalakreeda* (swimming), *Paryatana* (roaming around) *Vatakaraka vastu sevana* (food that vitiates vata dosha), *Na kshudha* (fasting), *Na ajeerna* (over eating leading to indigestion).

#### ***Apathya Manasika vikara during***

**Rasa Bhasma Sevan:** *Atikopa* (anger) *Maha harsha* (laughter), *Atidukha* (agony), *Atichinta* (excessive thinking), *Atispruha* (over consciousness) ***Pathya ahara during rasa bhasma sevana:*** *Dugdha* (milk), *Shaali Anna* (rice), *Mudga* (green gram), *Ghrita* (ghee), *Punarnava*, *Meghanada*, *Vastuka* along with *saindhava*, *shunti*, *musta* and *padmamoola*, *Godhuma* (wheat preparations), *Purana shaali* (old rice), *Dadhi* (curd), *Hamsodaka* (water), *Mudgayusha* (green gram soup), *Takram hitam snehagam* (butter milk without fat), *Pushpa* (flowers), *Sarva phala madhuram* (sweet fruits), *Sarvam madhuram* (sweet substances), *Pakayukta mamsa sharkaram* (properly prepared meat and sugar preparations).

**Pathya vihara during rasa sevana:** Mantrajapa (chanting mantra), Abhyanga with bala, Narayana taila (oil message), Uvattana (fine powder message with sugandhi dravyas), Sukhoshna jala snana (bathing with luke warm water). Pathya manasika vikaras include Satyavachana (speaking truth) and other pathya are Shiva pooja (worship lord

Shiva) and Atmanjana (self-realisation). Pathya jala mentioned are Divyantariksha (rain water), Dhunija (river water), Kaupa (well water), Svayam vishirradi (river water), Silatalodbhava (springs from mountains), Tadagaja (lake water), Sarasa (pond water), Audbhida (spring water).<sup>6</sup>

**Table : 2 Pathya Apathya during rasa dravyas sevana.**

	<b>Rasa Dravyas</b>	<b>Referenc e</b>	<b>Pathya</b>	<b>Apathya</b>	<b>Formulati ons</b>
1	Gandhaka (Sulphur)	Ayurveda Prakash <sup>7</sup>	Jangali mansa,	Amla dravya shaka, kakarashtaka dravyas like Karavellaka (Bitter gourd), ushna virya dravyas dwidala anna sevan (Cereals) , stree prasanga, ( xontact with women), yaana (Travelling)	Rasa parpati, Gandhaka rasayana
		Rasaratna Samucchaya <sup>8</sup>		Kshara, Amla, tail, nistusha yava, or godhumakruta kanji, dahakaraka things, amlakari things like vanshakari, shami dhanya ( cereals)	
		Rasa Tarangini <sup>9</sup>		Amla Dravya Shaka, Ushna Dravya	
2	Abhraka	Ayurveda Prakash <sup>10</sup>		Kshara, amla, vidala anna, ( chana, udida, ) kukumber, karela, baingan, kaira, tail (oil), - all this and also food prepared from this things	Arogyavar dhini vati, Vasantaku sumakar rasa,

2	Haratal	Bhavaprakash <sup>11</sup>	Saindhava lavana	Lavan, amla, katu rasa dravyas, atapa sevana, (exposure to air)	Rasa Manikya, Kasturibh airav rasa.
3	Swarna	Rasendra chudamani <sup>12</sup>		Bilwa phala ( Aegle Marmelos)	Kasturibh airav rasa, Trailokyac hintamani Rasa.
4	Loha bhasma	Ayurveda Prakash <sup>13</sup>		Kushmanda, tila tail, masha, rajika, Madhya, amla dravya, masura,	Arogyavar dhini vati, Chandrap rabha vati, Navayasa loha,

Table 3: Pathya during Visha sevana

	Rasa Dravyas	Referenc e	Pathya	Formulations
1	Vish sevana	Ayurveda Prakash <sup>14</sup>	Ghee, kshira,(milk) sharkara, (sugar) madhu,(honey) gehu, (wheat) shali, marich, saindhava, draksha, madhura peya, shital jala shita Pradesh, shita kala, brahmacharya	Anandabhairava rasa, Visa Rasayana

Table 4: Pathya Apathy during Rasaushadhis

Formulation	Reference	PATHYA	APATHYA
Rasa parpati	Rasa Tarangini <sup>15</sup>	Kakavah ( makoya) patola, pugi (supari), adraka, vastukam (	Amal dravya sevana , shita jala snana , vata sevana , krodha,



		<i>bathua) kadali phula, bija rahita (seedless) baingan, old shali, khanda or mishri added milk,</i>	<i>chinta, ushna dravya sevana , nimba like katu dravyas, guda, anupa desha jantu mansa, stree sambhasha</i>
	<i>Ayurveda Prakash<sup>16</sup></i>	<i>Ghee jira, dhaniya, saindhava lavan, shali rice, baingan, bathuaa, adraka, puga, (supari), riped banana, mudga yusha</i>	<i>Atapa sevana, dhupa sevana krodha, chinta, akala bhojana, vyayama, bath, speech, raw banana,tikta, ushna, amla things, maithuna, dahi, sugar, guda, ikshu rasa, karela</i>
<i>Swarna Parpati</i>	<i>Ayurveda Prakash<sup>17</sup></i>	<i>Milk, butter milk, fruit juice</i>	<i>Atapa sevan</i>
<i>Jwaragajahari rasa</i>	<i>Rasa Ratna Samuchchayaya<sup>18</sup></i>	<i>Milk and rice</i>	-
<i>Loknath gutika</i>	<i>Rasa Ratna Samuchchayaya<sup>19</sup></i>	<i>Curd, shitala dravyas, ganne ka swaras</i>	-
<i>Mrutunjaya rasa</i>	<i>Rasa Ratna Samuchchayaya<sup>20</sup></i>	<i>Curd and old shali</i>	-
<i>Rasotama</i>	<i>Rasa Ratna Samuchchayaya<sup>21</sup></i>	<i>Rice with goats curd or cows butter milk, bilwa muramba, etc.</i>	-

<i>Agnikumar rasa</i>	<i>Rasa Ratna Samuchchayaya</i> <sup>22</sup>	Old rice with cows butter milk	-
<i>Kanakasundhara rasa</i>	<i>Rasa Ratna Samuchchayaya</i> <sup>23</sup>	Old rice with curd or ghee or butter milk	-
<i>Nageshwar rasa</i>	<i>Ayurveda Prakash</i> <sup>24</sup>	Milk and rice	-
<i>Shilajatu Rasayana / Yogas</i>	<i>Ayurveda Prakash</i> <sup>25</sup>	Spring water or rain water	<i>Ahar: Guru, Vidahi dravyas ( which causes burning sensation in throat, kulatha,(Black Horse gram), kakmachi, (Solanum Nigrum) Pigeon flesh, Viahar: Dhupa sevan, atapa sevan, chitta santapa,</i>
<i>Rasayan sevana</i>	<i>Rasa Ratna Samuchchayaya</i>	Butter milk with ghee,curd, food products from cow's milk Riped sweet fruits, <i>mansa</i> , sugara, boiled cow's milk	Water with oil, sura, kanji. (fermented preparation from Rice)

During intake of *parpati* old rice, *patola*, *baingana*, and milk should be taken as wholesome diet. If in early treatment milk is not suitable then patient should be advised to take *lava*, *titar laghu masa* for *bala vrudhi*.

If there is *shotha* then water and salt are considered apathy but if feels thirsty then tender coconut water can be given. Even in hot region water should not be stopped<sup>26</sup>. According to *Ayurveda Prakash* water intake

should not be done and even contact with water should be avoided.<sup>27</sup>

## Discussion

Many medicines have powerful ingredients that interact with the human body in different ways. Diet and lifestyle can sometimes have a significant impact on drugs. Interactions between food and drugs may inadvertently reduce or increase the drug effect. Some commonly used herbs; fruits as well as alcohol may cause failure of the therapy up to a point of to serious alterations of the patient's health. The majority of clinically relevant food-drug interactions are caused by food-induced changes in the bioavailability of the drug. The interaction of natural products and drugs is a common hidden problem encountered in clinical practice. Several fruits and berries have recently been shown to contain agents that affect drug-metabolizing enzymes.

Drug interactions can alter the pharmacokinetics and/or pharmacodynamics of a drug. Drug interactions (DIs) represent an important and widely under recognized source of medication errors<sup>28</sup>. Diet alone cannot and should not replace medicine in all circumstances but certain diet plans are

scientifically supported to help prevent many chronic diseases. Food is known to affect drug absorption by delaying gastric emptying time, altering gastrointestinal pH, stimulating bile flow, increasing splanchnic blood flow, or physically interacting with drugs<sup>29</sup>. The rationale behind the selection of *Ahara* and *Vihara* as *Pathya* or *Apathya* mainly depends on their properties like *Rasa*, *Guna*, *Veerya*, *Vipaka*, *Prabhava* etc. Suitable *Pathyas* are necessary while using these *rasa* drugs for proper absorption of drug, to reduce its adverse effects, and to increase its bio-availability etc. Also most of the *Pathya dravyas* will increase the bio-availability of particular drug and thereby speed up its action on target organs. *Pathya apathya* explained under specific formulations act as *anupana* as well as help in pharmacokinetics of the drug. Some drugs are mentioned as *pathya* they may act as antagonists for the main drug for example *Shilajit* is considered as a good *rasayana* drug. But it produces some untoward effect when administered along with some drugs like *kulatha* and drugs having *vidahi* and *guru ahara*. *Shilajit* and *kulatha* possess opposite *gunas*. Intake of both the drugs at the same time causes untoward effect. Also *Kulattha* is considered

as *Ashmarighna* (Stone removing) hence it may remove out the *Shilajatu* before its proper absorption hence; usage of *kulatha* is contraindicated or considered *apathya* in the treatment of *Shilajit*<sup>30</sup>. In *Apathya vihar Snana* during *rasa sevan* is mentioned but it can be done on 2nd-4<sup>th</sup> days. Most of the *Pathya* drugs possess *Madhura rasa*, *Seetha veerya*, *Madhura vipaka*, *Snigdha guna* and *Tridosha samana* properties. These help for easy absorption of drug or make body fit to absorb the drug. Dietary factors affect heavy metal uptake. Some *Dravyas* are essential for the absorption of a particular drug.<sup>31</sup> The group of fruits and vegetables (*Shaka*) having their Sanskrit name starting with 'KA', are called as *Kakaradi Gana*. Among *Apathyas* most of the classical texts has given more importance to the '*Kakaradi Gana*'. The group of fruits and vegetables (*Shaka*) having their Sanskrit name starting with 'KA', are called as *Kakaradi Gana*, which are *apathya* in *Rasasevan*. The *Rasaushadhis* basically given as a treatment in disease condition where patients mostly have low digestive fire. But most of the *dravyas* (Drugs) mentioned under the *Kakaradi gana* are heavy (*Guru*) and may be difficult to digest.

Also most of the drugs of the *Kakaradigana* like *Kushmanda* (Ash gourd), consist of *Sara guna* (purgative property). This may result in less time for the absorption in the intestine. So when any *Rasakalpa* if consumed with this substance, the medicine will excrete out of the body with less absorption and thus may not show the expected result on the body. Hence these drugs have said to be contraindicated while the *Rasasevana* is in process. This can be consumed once the *Rasasevana kala* completed and this may help for chelating the unwanted drug deposited in the body during the *Rasasevan*.<sup>32</sup>

### Conclusion:

More attention should be paid to *pathya* along with the treatment, so that maintenance of well-being and the restoration of health are achieved through *ahara* (food) and *vihara* (lifestyle) *Pathya apathy* is to be followed to ensure maximum efficacy of the medicines in curing a disease. The *Kakaradi gana dravyas* are not contraindicated in all the *Rasa* formulations. But still it will be better to avoid the *Kakaradi Gana* during *Rasa sevana kala* to get more efficacies. Specific *dravyas* are mentioned as *pathya* or *apathya* for specific drugs, which

has its own significance, but equally the *pathya apathy* specified for particular disease are also to be followed along with this which are mentioned in classical texts, to reduce its adverse effects, to increase its bioavailability and efficacy etc. Hence this review may prove to be helpful to provide a different aspect of *pathya apathy* during *rasa sevan* and also while different *Rasaushadhis sevan*.

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