



Diet regimen (*Pathya* and *Apathya*) in Jaundice - A Review article

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Abstract:

Kamala is widely described in *Samhita* as an independent disease or as a type of *Pandu*. It is also described as *Pittaja-nanatmaja* and *Raktapradoshaj vyadhi*. According to Acharya Charaka *Kamala* is an advanced stage of *Pandu-roga*, Sushrutachya considered *Kamala* as separate disease and also may occur due to complication of *Pandu-roga*, whereas Vagbhatacharya described *Kamala* has an individual disease pathology than *Panduroga*. According to modern science it can be correlated with jaundice on the basis of symptoms like yellowish discoloration of skin, sclera, urine, stool.

The main aim of Ayurveda is to maintain the health of a healthy person and to cure the disease of the patients. For that Ayurveda has given importance to diet and regimen as a part of *Chikitsa*. *Pathya* is defined as the substance or regime which do not adversely affect the body and mind and those which adversely affect them are *Apathya*. Because of this, there is a need to focus on *Pathya-Apathya* for disease *Kamala*.

Keywords: *Kamala*, Jaundice, *Pathya*, *Apathya*, Jaundice dietary management by Ayurveda

Introduction:

As given in Charaka Samhita *Pathya* is that which is not harmful to *Pathas* (channels of the body) and is according to one's liking or desire. One which is harmful to the *Pathas* and disliked is called as *Apathya*^[1].

Kamala is a compound word (*kama+la*), here "*kama*" means general willing and word "*la*" means to give up. In *Kamala* there is no any desire to eat or drink. Distinguishing symptoms of disease *Kamala* is yellowish discoloration of eyes, skin, nails, face, urine and faeces^[2]. Along with an individual suffers from tastelessness (*Arochaka*), indigestion (*Avipaka*), loss of appetite or digestive power (*Agnimandya*). In Ayurveda, *Kamala* is a disease related with *Pitta dosha*. *Charakacharya*^[3] has considered *Kamala* as an advanced stage of *Pandu-roga*. When a person with *Pandu-roga* continuous intake of *Pittakar Aahar* then he may develop *Kamala*. However, *Sushrutacharya*^[4] has considered *Kamala* as a separate disease and it may also occur due to complication of *Pandu-roga*. Whereas; *Vagbhatacharya*^[5] has described *Kamala* as a separate disease.

Ayurveda provides better solution in the forms of proper dietary management, lifestyle advices, medicines and Panchakarma. And has given the special importance to *Pathya Aahara* and *Vihara*. *Pathya* plays a major role in preventing and curing the *Kamala* along with the medicine and hence dietary management has been taken for discussion in this essay.

Aim and objective:

- 1)To understand concept of *Pathya* and *Apathya* described in Ayurvedic classics.
- 2)To search and analyse the various diet regimen recommended in *Kamala-roga* in Ayurvedic classics.

Materials and methods:

Ayurvedic Samhita with commentaries were searched for the references of concept of *Pathya* and *Apathya*, its types along with specifications of *Pathya* and *Apathya* recommended in *Kamala-roga*. Various online databases e.g. Google scholar, PubMed are searched with the keywords *Pathya* in *Kamala*, *Pathya* and *Kamala*, etc.

Observations and Result:**Wellness regimen (*Pathya*):**

Pathya for *Kamala* is one which is compatible to the body and mind. The term *Pathya* is also a synonym of *Chikitsa*. Disease can be cured by adopting the *Pathya* along with the medicinal management. In Ayurveda, description regarding *Pathya* for *Kamala* is widely available in Samhitas (as given in table no.1). *Kamala* patients should use that regimen which do not vitiate *Pitta Dosha* and which subsides *Kapha*.

The dietary regimen for *Kamala* as given in *Bhaishjya Ratnavali* is divided here in subgroups as follow:

Food (*Aaharaja Pathya*) ^[6-9]

- Cereals (*Annavarga*) : Wheat (*Godhuma*), rice (*Shali*), barley (*Yava*)
- Pulses (*Dwidala*) : Green gram (*Moong*), lentil (*masoor*), pigeon pea (*tuvar*) Yusha
- *Mansa varga* : Jangala mansa rasa
- Fruit (*Phala varga*) : *Trichosanthes dioica* (*Patol*), *Benincasa hispida* (*Kushmanda vruddha*), *Musa paradisiaca* (*Tarun Kadali*), *Solanum indicum* (*Vartaka*), *Allium sativum* (*Rasona*), *Coccinia indica* (*Bimbi*), mango, *Terminalia chebula* (*Abhaya*), gooseberry
- Leafy vegetable (*Shaka*): *Leptadenia reticulata* (*Jeevanti*), *Tinospora cordifolia* (*Guduchi*), *Boerhavia diffusa* (*Punarnava*), *Leucas cephalotes* (*Dronpushpi*), *Amaranthus spinosus* (*Tandulika*)
- Liquid (*Dravya varga*) : Milk, Buttermilk, Ghee, Butter (*Navneet*)
- Urine (*Mutra varga*) : Cow
- Other : Sandalwood, Turmeric, *Mesua ferrea* (*Nagkeshar*), *Lohabhasma*

Table no.1 **Pathya Aahara for Kamala roga:**

Sr. No.	Pathya	Charaka Samhita	Sushruta Samhita	Ashtang sangraha	Ashtang hrudaya	Bhavprakash Samhita	Bhaishjya ratnavali	Yogratnakara
1	Puran Godhum	+	-	+	-	+	+	+
2	Puran Sali	+	+	+	-	+	+	+
3	Puran Yava	+	+	+	-	+	+	+
4	Mudga	+	-	+	-	+	+	+
5	Tuvar	+	-	+	-	+	+	+
6	Masoor	+	-	-	-	+	+	+
7	Jangal Mansarasa	+	+	+	-	+	+	+
8	Mridvika toya (raisins water)	+	-	+	+	-	-	-

Inadvisable practises (Apathya)^[10]:**Food (Aahar):**

Green leafy vegetables, Asafetida, *Pinyaka*, Black gram, Mustard, *Sura*, *Mruttika*, Sour (*Amla Rasa*), salty, Horse gram, *Tikshna Aahara*, Contaminated water (*Dushtambu Pana*), *Viruddhasana*, curd, fish and other food which increases *Pitta-dosha*.

Lifestyle (Vihara):

Suppression of natural urge, *Atapasevana*, *Ativyayama*, *Diwaswapana*, *Swedana*, *Raktamokshana*, *Dhumapana*, *Maithuna*, *Aayasam*, *Adhvan* (Travelling).

Mental (Manasika):

Stress (*Chinta*), Anger (*Krodha*)

Discussion and Result:

The *Samprapti* of *Kamala* goes like *Pittakar Aahara-Vihara sevana* which increases *Ushna*, *Tikshna Guna*. Because of that, *Aahar Rasa* get vitiated and *Pachaka-Pitta Dushti* and *Rasa dushti* occurs which leads to the *Agni-mandya* that causes *Rakta*, *Mansa dushti*.

Guduchi is mentioned as *Pathya Aahara* by *Bhaishajya Ratnavali* in *Kamala* due to its *Madhura*, *Tikta*, *Kashaya*, *Laghu*, *Ushana Guna* and *Balya*, *Deepana*, *Rasayana*, *Rakta prasadana*, *Kleda nashaka Karma*. Pharmacological studies on *Guduchi* also reveals its anti-pyretic, immunomodulatory, hepatoprotective activity which confirms its beneficial use in *Kamala*^[11]. It can be consumed in the form of vegetable.

Patol is mentioned as *Pathya Aahara* by *Bhaishajya Ratnavali* in *Kamala* due to its *Tikta*, *Ushna*, *Laghu*, *Snigdha* and *Kapha Pitta Hara*, *Deepana*, *Pachana*, *Rochana Karma*. Pharmacological studies on *Patol* also reveal its anti-pyretic activity and hepatoprotective, laxative, immunomodulatory which confirms its beneficial use in *kamala*^[12]. It can be consumed in the form of vegetable.

Kushmanda is mentioned as *Pathya Aahara* by *Bhaishajya Ratnavali* in *Kamala* due to its *Madhura*, *Sheeta*, *Laghu*, *Snigdha* and *Balavardhaka*, *Pitta shamaka Karma*. Pharmacological studies on *Kushmanda* also reveal its anti-inflammatory, analgesic, diuretic, laxative which confirms its beneficial use in *kamala*^[13]. Its fruit can be consumed in the form of vegetable.

Vartaka is mentioned as *Pathya Aahara* by *Bhaishajya Ratnavali* in *Kamala* due to its *Tikta*, *Katu*, *Laghu* and *Kaphavata Shamaka*, *Agnideepaka*, *Rochaka*. Pharmacological studies on *Vartaka* also reveal its antipyretic, analgesic, antioxidant, anti-inflammatory actions which confirm its beneficial use in *kamala*^[14]. Its fruit can be consumed in the form of vegetable.

Rasona is mentioned as *Pathya Aahara* by *Bhaishajya Ratnavali* in *Kamala* due to its *Madhura*, *Tikshna*, *Katu*, *Snigdha*, *Ushna*, *Pichhila*, *Guru*, *Sara* and *Balavardhaka* and *Kapha-vataghna Karma*. Pharmacological studies on *Rasona* also reveal its anti-microbial activity and antibiotic, digestive, hepatoprotective action which confirms its beneficial use in *kamala*^[15].

Bimbi is mentioned as *Pathya Aahara* by *Bhaishajya Ratnavali* in *Kamala* due to its *Tikta*, *Laghu*, *Ruksha*, *Tikshna*. Pharmacological studies on *Bimbi* also reveal its anti-inflammatory, antipyretic, hepatoprotective actions which confirm its beneficial use in *Kamala*^[16]. Its fruit can be consumed in the form of vegetable.

Abhaya is mentioned as *Pathya Aahara* by *Bhaishajya Ratnavali* in *Kamala* due to its *Tikta*, *Katu*, *Laghu* and *Kaphavata Shamaka*, *Agnideepaka*, *Rochaka*. Pharmacological studies on *Abhaya* also reveal its rejuvenating, laxative, tonic, appetite stimulant, anti-oxidant and hepatoprotective actions which confirm its beneficial use in *Kamala*^[17].

Draksha is mentioned as *Pathya Aahara* by *Bhaishajya Ratnavali*, *Ashtang Sangraha* and *Ashtang Hrudaya* in *Kamala* due to its *Madhura*, *Kashaya*, *Shita*, *Guru*, *Sara* and *Rochaka*. Pharmacological studies on *Draksha* also reveal its anti-oxidant, laxative and hepatoprotective actions^[18]. Which confirm its beneficial use in *Kamala*.

Table no.2 **Pharmodynamics of Pathya Aahara in Kamla**

Name of Pathya Aahara	Rasa-Guna	Karma and Doshagnata	Pharmacological Action
Patol (<i>Trichosanthes dioica</i>)	Tikta, Ushna, Laghu, Snigdha	Kapha Pitta Hara, Deepan, Pachana, Rochan	anti-pyretic activity and hepatoprotective, laxative, immunomodulatory
Kushmanda (<i>Benincasa hispida</i>)	Madhura, Sheeta, Laghu, Snigdha	Balavardhaka, Pitta shamaka Karma	anti-inflammatory, analgesic, diuretic, laxative
Vartaka (Brinjal: <i>Solenum indicum</i>)	Tikta, Katu, Laghu	Kaphavata Shamaka, Agnideepaka, Rochaka	antipyretic, analgesic, antioxidant, anti-inflammatory actions
<i>Guduchi</i> (<i>Tinospora cordifolia</i>)	Madhura, Tikta, Kashaya, Laghu, Ushana	Balya, Deepana, Rasayana, Rakta prasadana, Kleda nashaka	anti-pyretic, immunomodulatory, hepatoprotective activity
<i>Rasona</i> (<i>Alium sativum</i>)	Madhura, Tikshna, Katu, Snigdha, Ushna, Pichhila, Guru, Sara	Balavardhaka and Kapha-vataghna	anti-microbial activity and antibiotic, digestive, hepatoprotective action
<i>Bimbi</i>	Tikta, Laghu, Ruksha, Tikshna		anti-inflammatory, antipyretic, hepatoprotective actions
<i>Abhaya</i> (<i>Terminalia Chebula</i>)	Tikta, Katu, Laghu	Kaphavata Shamaka, Agnideepaka, Rochaka	rejuvenating, laxative, tonic, appetite stimulant, anti-oxidant and hepatoprotective actions
<i>Draksha</i>	Madhura, Kashaya, Shita, Guru,	Sara and Rochaka.	Anti-oxidant, laxative and hepatoprotective actions

Sarshapa is mentioned as Apathya Aahara by Bhashajya Ratnavali Kamala due to its Tikshna, Ushna, Tikta, Katu, Ruksha and Pittavardhaka Karma.

Masha is mentioned as Apathya Aahara by Bhashajya Ratnavali Kamala due to its Madhura, Guru, Snigdha, Ushna, and Kaphakara properties.

Vegvidharana is mentioned as Apathya Vihara by Bhashajya Ratnavali and Yogratanakar. One should not control their natural urges of the body. In case they are controlled or retained in the body toxins increases and may suffer from disease and Vata dosha vitiation.

Vyayama and *Maithuna* are mentioned as Apathay Vihara by Bhashajya Ratnavali and Yogratanakar, both are responsible for Vata provocation.

This Pathya Ahara has Deepana, Pachana, Srotoshuddhikara, Yakrutottejaka properties which help in *Samprapti Vighatana* of disease by increasing the digestive fire, removing the Aama and subsiding Pitta, help to clear the Srotasa and Vatakapha Shamana. Thus, it reduces the signs and symptoms of Kamala and improves the quality of life

One is capable to make man disease-free only with the proper diet (Kashyap Khila Sthana 4/5). There is no any medicine just like proper and pleasant diet. Kamala is manifested due to improper and unhealthy food intake, so if one consumes Pathya (conducive food) at proper time, in appropriate quantity and in a proper way then it results in promotion of positive health and prevention from the disease. In this way, the health is always dependent on food habits, balanced diet and discipline of food intake.

Review suggests that *Purana Shali, Yava, Godhuma, Mudga* and *Jangal Mansa rasa* are to be considered as Pathya Aaharas and *Nishpava, Masha, Sarshapa* and *Guru Vihstambhi Aahara* as Apathya. Ayurveda gives importance to food in the management of disease both as a causative factor and as a part of therapy in the form of Pathya-Apathya. As per Ayurveda, Hetus are very important in development of disease. Almost all diseases are developed due to faulty eating habits, so Ayurveda deals with the Pathya Vyavastha (planning of diet and dietetics) in a very scientific way.

The above described facts are about the Pathya-Apathya of Kamala(Jaundice) in Ayurveda. The proper use of diet not only prevents the diseases but also plays major role in the management of the diseases.

By considering the *Tridosha*, *Prakriti*, *Satmya* of person as well as *Panchabhautika* composition of dietary substances it is possible to cure the disease and prevent the disease.

Conclusion:

Tikta(bitter) Rasa has properties like *Deepana* (stimulant of digestive fire), *Pachana* (digestant), *Rochana* (improves the sense of taste), *Shodhana* (purifying), *Pitta-shleshma- Kled Shamak* (absorbant)

Madhura(sweet) Rasa is *Pitta-shamak* (antibilious) and *Dhatu-vardhak*.

Katu(pungent) Rasa is *Kled-shamak* and *Agni-deepak*.

Thus, the dravyas having predominance of the above rasa's can be used as dietary regimen in Jaundice.

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