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 *pathyapathy* 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 *pathyapathy* in *yakrutvikar* has been discussed here.

**KEYWORD:** pathya, apathyya, yakrutvikar, rakta, pitta.
INTRODUCTION:

Best treatment is one which is accomplished with pathyapathya. Without pathyakalpana its 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. Even prognosis of disease also depends upon pathya and apathyapathya of aharavihara. Even apathyapathya taken during course of one disease can arouse another disease as mentioned in samprapti of kamala in charak Samhita. With pathyaaaharaupadrava, course of the disease, severity of the disease can be lessened. Nidan parivarjan chikitsa is nothing but following pathya. Pathyashould have qualities opposite to that of dosha and dhatu involved in pathology. So in chikitsa sthana in most of chikitsa pathyapathyapathya has been included.

In ayurvedyakrutvikar 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 mulasthana of raktavahasrotas. As per definition of amashaya in charakSamhita, 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 specially regarding erythropoiesis yakrut has to be treated. But pathyapathyapathya for yakrut is not mentioned in compendia. We have to decide it depending upon yakrutnirmittee, its relation with dosha and dhatu, ashrayashrayeebhava and cocept of raktavahasrotas. So topic is selected as pathyapathyakalpana in yakrutvikar.

MATERIALSANDMETHODS–

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

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

OBSERVATION (LITERARYREVIEW)-

It is devided into thrre concepts-

1) Pathyapathyakalpana –

Pathya is one of necessary tool in the treatment. In Charak Samhita pathya is defined in sutraasthan 25. It is defined as pathaanapetam and manapriya. 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. Withthis quality pathya should be manapriya. If it is not manapriya it can cause manaupaghata resulting in symptoms like aruchi, hrullas etc. but pathya is not a fixed entity. It depends upon matra, kala, kriya, bhumi, desha, dharma etc.

2)Yakrut –

In Charak Samhita yakrut is mentioned as one of koshtang. In Sushrut Samhita while describing formation of organs
(avayavanirmitee), it is mentioned that yakrut is formed with shonita. In both Charak and Sushrut Samhita, yakrut and pleeaha are mentioned as mulasthanα of raktavahasrotas. In Sushrut Samhita it is mentioned that raktdhatu is formed in raktdharakala specially in yakrutα and pleeaha. According to Sushrut Samhita yakrutα is site of ranjakpitta.

3) Relation of yakrut, rakta and pitta –

Yakrut is mentioned as mulasthanα of raktavahasrotas in Bruhatrayee. Shali, Ashtang Hrudaya while describing ashrayashrayibhava relation between rakta and pitta is mentioned. Ashrayashrayibhava states that cause of vrudddhi or kshaya of one substance results in same effect on other substance so causes of pittavrudddhi or kshaya will cause same effect on rakta. In charaksamhita pitta is mentioned as yoni of rakta in raktapitta.

In Charak Samhita, samprapti of pandukamala also denotes relation between pitta and rakta. In Charak Samhita hetu of raktadushti are mentioned which also explains pitta as yoni of rakta.

DISCUSSION –

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

While concluding about pathyapathyaraktapitta, pandu-kamala, yakrutodar, pittajarsha.grahaniare mainly taken into account as rakta and yakrutα both plays important role in theirsamprapti.

Pathyainvariousyakrutvikar-

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

Dhanya –

shashti,nivara, prashantnika, priyangu, godhum, mudga, masura, Chanak, mukushtaka and adhaki.

Shaka –

Green vegetables are contraindicated. But for patients who have satmyα 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 dravyaare 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 *tikitadrayya* 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 *dhatuvardhak*. It is also *agneedeepak*. Specially *tiktaghrut*, *dadimadighrut*, *pathyaghrut*, *drakshaghrut* and *katukadighrut* are more beneficial as per dosha.¹⁵

Along with above *pathya*, it is better to avoid *krodha*, *santapa* and *atishrama*.¹⁶

Patient should be kept in cool environment.

**Apathyainyakrutvihar**
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 (*dadhri*).

7) *Viruddhaahara* especially *vyaviruddhaahara* – mixing of *ushna* and *sheeta* *dravya*.
8) *Divaswapa* – sleeping at day time especially after diet with prominent *drava*, *snigdha* and *guru* qualities.
9) Adhyashana, *atibhojan* causes *agnivikruti* ultimately results in *pittavikuti* 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 *yakrutvihar*. But *madhuraraasa* is *guru* and needs good *agni* for its metabolism. But in most of *yakrutvihar*, metabolism is hampered due to *agnimandya* so *madhura* is not beneficial. *Kashyaraasa* 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 *ghrutakalpana*. *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 yakrutvikar.

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