



## Review Article

### A REVIEW ON IMPORTANCE OF PATHYA-APATHYA IN PANCHAKARMA

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#### ABSTRACT

*Pathya* (compatible to health) *Apathya* (unwholesome) refers to proper diet and regimens. Keeping diet as part of our daily routine helps us to maintain a healthy lifestyle. In terms of Ayurveda, it is also a vital part of the *chikitsa* (treatment). Each *Panchakarma* (five internal bio-cleansing therapies) procedure has its own restrictions for diet and regimens, each of which has its own relevance and importance. This article explains about the different *pathya* (wholesome) *apathyas* (unwholesome) told with respect to *Poorva* (preparatory procedures), *Pradhana* (main therapeutic procedures) and *Pashchat* karma (post -therapy procedures) of different *Panchakarma* (five internal bio-cleansing therapies) procedures in detail.

**Keywords:** Pathya, Apathya, Diet and Regimens, Panchakarma

#### INTRODUCTION

Healthy living is nothing without healthy food and proper regimen. Following healthy dietary regulations and regimen plans has an inevitable and crucial importance in the healthy individuals as well as the diseased persons. Food and life style variations in healthy can in turn lead to various disease manifestations like *Sthaulya* (obesity) and *Prameha* (diabetes mellitus). It can also affect the metabolism and physiology. So, it is always recommended to be adopted as a part of the daily living for the prevention and control of various lifestyle disorders. In *atura* to some extent it is the part and parcel of the various treatment protocols advised in Ayurveda.

In *Panchakarma* (five internal bio-cleansing therapies), the practice of each and every *karma* is in vain without following proper *Pathya* (wholesome) *Apathyas* (unwholesome) throughout the treatment course. *Pathya* (wholesome) means, suitable or wholesome and *Apathya* refers to that which is unsuitable or unwholesome. *Aharadi dravya* which does not cause any ill effects or which is *priya* to the *manas* (mind) i.e. *hitakari* (conducive to health) to the *manas* (mind) is called *pathya* (wholesome). Food which is *apriya* to both *shareera* (body) and *mana* (mind) is called *apathya*.<sup>1</sup>

In general, the *ahara* (food) or *aushadha* (medicine) which is conducive to the *shareera srotas* (structural or functional channels of the body) is termed as *Pathya* (wholesome) and that which is inconducive is termed as *Apathya* (unwholesome). According to Dalhana Acharya, *Pachana* (enhancing digestion), *Snehana* (therapeutic oleation) and *Swedana* (sudation therapy) are considered as the *Poorvakarma* (preparatory procedures).

*Vamana* (therapeutic emesis), *Virechana* (therapeutic purgation), *Basti* (therapeutic enema), *Nasya* (medication through nasal route), *Siramokshana* as *Pradhana karma* (main therapeutic procedures) and *Peyadyanna samsarjana* (post therapy dietetic regimen for revival) is considered as the *Pashchat karma* (post -therapy procedures) for *Shodhana* (detoxification therapy).<sup>2</sup> If we take a closer look at each of these procedures, *Pathya* (wholesome) *apathya* (unwholesome) has an important role in the *Poorva* (preparatory procedures), *Pradhana* (main therapeutic procedures) and *Pashchat karma* (post -therapy procedures) of *Panchakarma* (five internal bio-cleansing therapies).

#### Pathya (wholesome) Apathya (unwholesome) in Snehapana (internal oleation)

According to Acharya Charaka the one who is planning to take *snehapana* (internal oleation), on the previous day, should have *matra poorvaka sevana* of light and liquid diet which is hot and *anabhishtyandi* without making it more *snigdha* (sliminess/unctuousness) and *sankeerna* i.e., it should be *Avirudhaveeryam* (compatible).<sup>3</sup>

Acharya Vagbhata recommends the same diet on the previous day as well as on the same day after the *Sneha jarana*. *Alpamatra* of hot and liquid diet like *mudga yusha* (soup of vegetables and/or pulses) with *ushna anna* can be given. The *ahara* (diet) should be *anabhishtyandi* and which is not *atisnigdha* (more unctuous) i.e., *alpa snigdha* or *ishat snigdha* (slight unctuous) in order to prevent the aggravation of *kapha* (doṣa responsible for regulating body fluids and keeping the body constituents cohesive). It should not be mixed with *Apathya* (unwholesome) *aharas*.<sup>4</sup>

During *Snehapana* (internal oleation), one should resort to all the *upacharas* with *ushnodaka* (hot water) only. One should also follow *brahmacharya* (celibacy) and *kshapashaya* which means to avoid *ratrijagarana* and *divaswapna* (day sleep). One should not do *dharana* (holding) / *udeerana* of *shakrit* (faeces), *mootra* (urine), *anila* (flatus) and *udgara* (eructation) *Vegas*. One should also avoid *vyayama* (exercise), *ucchairvachana*, *manasika bhavas* (psychological/mental attributes) like *krodha* (anger), *shoka* (grief) etc and should not get exposed to *hima* and *atapa* (sunlight). The person should sit or lie down in a place which is devoid of wind.<sup>5</sup> This is also considered as the general protocol to be followed for all the *shodhana* (detoxification therapy) procedures.<sup>6</sup>

After the digestion of the *sneha* (unctuousness) i.e., when the person feels hunger after *Snehapana* (internal oleation), one can do *ushna jala snana* (taking bath in hot water), which can also kindle the *agni* (digestive/metabolic factors) and help in confirming the proper digestion of the *sneha* (unctuousness). One should have thin gruel with less quantity of rice. In *Kaphaja Vyadhis* after doing *Snehapana* (internal oleation) with *taila*, *yusha* (soup of vegetables and/or pulses) devoid of *Sugandha dravya* and *sneha* (unctuousness) is recommended and in *vata roga* (diseases caused by *vata*) after the administration of *sarpi* (medicated ghee), *mamsa rasa* (soup prepared with meat) is advised. *Vilepi* (thick gruel of rice) with a little quantity of *sarpi* (medicated ghee) is considered as the best *ahara* (diet) for persons having *satmya* (habituation) to *vilepi* (thick gruel of rice).<sup>7</sup> The dietic regulations told for *shamana sneha* is same as that of *Virechana* (therapeutic purgation), i.e., *peyadikrama* (post therapy dietetic regimen for revival).<sup>8</sup>

#### **Pathya (wholesome) apathya (unwholesome) in Vishramakala**

Generally during the *vishramakala*, *bahya snehana* and *swedana* are practiced. On attaining the proper fomentation, he should then adopt certain *pathya* (wholesome) *apathyas* (unwholesome) on the same day of *swedana* (sudation therapy) in order to prevent the *vyapaths* (complication). He should have only *pathyanna* that which helps in alleviating the *pitta* (*dosha* responsible for regulating body temperature and metabolic activities), aggravated by the effect of fomentation and should abstain from doing *vyayama* (exercise).<sup>9</sup> He should not take *abhishyandi aharas* as it can cause *srotopalepana* and should be in a *nivatagara* without getting exposed to cold and wind.<sup>10</sup>

*Vishramakala* for *Vamana* (therapeutic emesis) is one day and for *Virechana* (therapeutic purgation) it is three days.<sup>11</sup> During the time of *vishramakala*, one should be very cautious about the *aharas* (diet) and *viharas* (lifestyle) as it can greatly influence the *shodhana karma*. He should resort to those foods and regimens which can cause *dosha utkleshana* according to the *shodhana* planned, for the easy and smooth conduction of the same. In the *vishramakala* of *Vamana* (therapeutic emesis) one should take foods which causes the aggravation of *kapha* (*dosha* responsible for regulating body fluids and keeping the body constituents cohesive) like *gramya*, *anupa* and *audaka pashu pakshi mamsa rasa* (soup prepared with meat), *ksheera* (milk), *masha* etc and in the *visramakala* of *Virechana* (therapeutic purgation) one should take food which does not cause aggravation of *kapha* (*dosha* responsible for regulating body fluids and keeping the body constituents cohesive) like *jangala mamsa rasa* (soup prepared with meat), *yusha* (soup of vegetables and/or pulses) etc.<sup>12</sup> On the days prior to *Virechana* (therapeutic purgation) one should have light, liquid diet which is not cold.<sup>13</sup> He can also take

*phalamla* or *ushnodaka* as *anupana* with the *laghu anna* for increasing *pitta* (*dosha* responsible for regulating body temperature and metabolic activities).<sup>14</sup> *Swedana karma* (sudation therapy) should be administered during the *visramakala* of *shodhana* i.e., for *Vamana* (therapeutic emesis) 1 day priorly and on the day of *Vamana* (therapeutic emesis) as its *poorvakarma* and for *Virechana* (therapeutic purgation) 3 days of *visramakala* and then on the day of the procedure.<sup>15</sup> According to Hemadri teeka for *Vamana* (therapeutic emesis), last day after *sneha jeerna* is considered as 1st day of *vishramakala*, on the next day (2nd day of *vishrama kala*) administration of diet which causes aggravation of *kapha* (*dosha* responsible for regulating body fluids and keeping the body constituents cohesive) and on 3rd day *vamana* (therapeutic emesis) is told.<sup>16</sup> A person not following the proper diet and regimens recommended, will end up getting *Vamana* (therapeutic emesis) when *Virechana aushadhi* is given and will get *Virechana* (therapeutic purgation) when *vamana aushadhi* is given.<sup>17</sup> Hence *pathyapathya* (wholesome and unwholesome) has to be strictly adopted during the *vishramakala*.

#### **Pathya (wholesome) apathya (unwholesome) after Vamana karma (therapeutic emesis)**

As the *pashchat* (post -therapy procedures) *karma* of *Vamana* (therapeutic emesis) one has to wash his hands, legs and face and then do *Dhoomapana* (medicated smoking). After this one should again wash his hands legs and face and chew *tambula* (Betel leaf) and can rest in a place devoid of wind.<sup>18</sup>

After the completion of the *shodhana karma* (detoxification therapy), one should not get back to his routine *ahara* (diet) and *viharas* (lifestyle) immediately as the *shareera* (body) and *agni* (digestive/metabolic factors) takes time to adjust with it. So, after *samyak vamana* (therapeutic emesis) one should follow the diet and regimens which are told for *snehana* (therapeutic oleation) i.e., following *ushnodakopachara*, observing *brahmacharya* etc.<sup>19</sup> On the day of *Vamana* (therapeutic emesis), in the afternoon, the person can do *ushnajala snana* (taking bath in hot water) and can have food like *yusha* (soup of vegetables and/or pulses) prepared out of *kulatha*, *mudga*, *adhaka* etc or *jangala mamsa rasa* (soup prepared with meat).<sup>20</sup>

When there is excessive loss of *kapha* (*dosha* responsible for regulating body fluids and keeping the body constituents cohesive) one can have *peyadikrama* (post therapy dietetic regimen for revival) and when there is more aggravation of *vata* (*dosha* responsible for movement and cognition) with good *agni* (digestive/metabolic factors) can have *mamsa rasa* (soup prepared with meat). In cases where the *kapha* (*dosha* responsible for regulating body fluids and keeping the body constituents cohesive) is not fully expelled out, *Yusha* (soup of vegetables and/or pulses) is recommended over *yavagu* because of its property to increase *kapha* (*dosha* responsible for regulating body fluids and keeping the body constituents cohesive).<sup>21</sup> After *Vamana karma* (therapeutic emesis), *virudhahara*, *ajeernahara*, *asatmyahara* (non-habitual food), *akala bhोजना*, *pramitashana*, *atibhोजना*, *heena bhोजना*, *guru bhोजना*, *vishama bhोजना* are considered as *apathya* (unwholesome) *aharas* (diet) and *uchchairbhashyam*, *atisthana*, *atichankramana*, *sheeta atapa sevana*, *atiyana*, *gramyadhama*, *ratri jagarana*, *divaswapna* (day sleep), *dharana* (holding) of *vegas* (natural urges) like *mala* (faeces), *mootra* (urine) etc are considered as *apathya* (unwholesome) *viharas* (life style). *Manasika bhavas* (psychological/mental attributes) like *krodha* (anger) and *shoka* (grief) are also *apathya* (unwholesome).<sup>22</sup>

*Peyadikrama* (post therapy dietetic regimen for revival) is advised in the evening on the same day of *Vamana* (therapeutic emesis) if the person attains good appetite. Otherwise, can start it from the next day morning when he gets proper hunger. After *sukhoshna jala snana* (taking bath in Lukewarm water), he can start with *mandapurva sukhoshna yavagu* prepared out of *purana lohita shali* for the first 3 *annakalas*, with due consideration to the *strength of agni* (digestive/metabolic factors). In the next 3 *annakalas* one should take *vilepi* (thick gruel of rice) with *ushnajala* (hot water), next 3 with *odana* (type of preparation rice) with *mudga yusha* (soup of vegetables and/or pulses) followed by *ushnajala pana* (drinking hot water) and in the last 3 *annakalas*, *odana* (type of preparation rice) with *mamsa rasa* (soup prepared with meat) prepared out of *lava* and *kapinjala* followed by *ushna jala pana* (drinking hot water).<sup>23</sup>

#### **Pathya (wholesome) apathya (unwholesome) in Virechana Karma (therapeutic purgation)**

After the *samyak Virechana*, the person is advised to follow all the regimens told for *Vamana* (therapeutic emesis) except *Dhoomapana* (medicated smoking) till he regains his *bala*, *varna* and *prakriti*. After that he should do *shirasnana*, *anulepana* over his body, wear garlands, good clothes and ornaments.<sup>24</sup> *Peya* (thin gruel of rice) should not be administered in *mandaagni*, *aksheena* and in *durvirikta purusha* but for *ksheena*, *trisharta* and *svirechita* person, *sukhoshna laghu peya* (thin gruel of rice) can be given.<sup>25</sup>

#### **Pathya (wholesome) Apathya (unwholesome) in Niruha Basti Karma (therapeutic decoction enema)**

*Pathya* (wholesome) *apathya* (unwholesome) advised after *Niruha Basti pratyagamana* includes food containing *jangala mamsarasa* (soup prepared with meat), or otherwise can be administered with suitable *aharas* (diet) according to the *dosha bala*.<sup>26</sup> After *samyak nirharana* of *dosha*, *koshna jala snana* (taking bath in Luke warm water) and *tanu mamsarasadi bhojana* is advised and after the *jeerna* of *ahara* (diet) in the evening, *laghu alpamatra ahara* is given which is to be followed by *Anuvasana basti* (therapeutic unctuous enema).<sup>27</sup> Dietetic regulations advised according to *dosha* (regulatory functional factors of the body) predominance includes *bhojana* with *ksheera* (milk) for *pitta* (*dosha* responsible for regulating body temperature and metabolic activities) predominance, *bhojana* with *yusha* (soup of vegetables and/or pulses) for predominance of *kapha* (*dosha* responsible for regulating body fluids and keeping the body constituents cohesive) and *bhojana* with *jangala mamsarasa* (soup prepared with meat) for the *tridosha* (three regulatory functional factors of the body) predominance.<sup>28</sup>

#### **Pathya (wholesome) Apathya (unwholesome) in Anuvasana Basti (therapeutic unctuous enema)**

*Pathya* (wholesome) before *Anuvasana basti* (therapeutic unctuous enema) includes the consumption of *padahina anna* which is *laghu*, *hita* (conducive to health) and neither too *snigdha* nor too *ruksha* with proper *anupana* after following *abhyanga* (therapeutic massage) and *snana* (taking bath).<sup>29</sup> *Anuvasana basti* (therapeutic unctuous enema) should be always administered immediately after the intake of proper *ahara* (diet). *Atisnigdha ahara* (more unctuous diet) can cause *mada* and *moorcha* as *sneha* (unctuousness) is administered in both the ways. *Atirooksha ahara* can cause deterioration of *bala* and *varna*. Hence the person should be fed with *padahina* quantity of *yusha* (soup of vegetables and/or pulses), *ksheera* (milk), *mamsa rasa* (soup prepared with meat) or any other suitable *pathya* (wholesome) according to the disease condition, with proper

quantity of *snigdha*.<sup>30</sup> After the *sneha pratyagamana*, in the evening if the person feels hunger, he can be given with *laghu anna* and on the next day morning, *ushna jala* (hot water) processed with *dhanyaka* and *nagara* should be given. This will in turn stimulates the *agni* (digestive/metabolic factors) and improves the appetite.<sup>31</sup>

#### **Pathya (wholesome) apathya (unwholesome) in Nasya karma (medication through nasal route)**

*Nasya* (medication through nasal route) is not to be administered in a person who has drunk water, *madya*, *gara*, *sneha* (unctuousness) or who wishes to take these, who has taken food, who has taken bath, and who desires to take bath and who has done bloodletting, has undergone *shodhana karma* (detoxification therapy) or *basti karma*.<sup>32</sup> After the *nasya karma* (medication through nasal route), the person can be fed with *hita* (conducive to health) *anna* and should be advised to stay in a *nivata sthala* with good control over his senses.<sup>33</sup> After the administration of *Pradhamana Nasya* (*nasya* therapy by medicated powder insufflation), one should take hot water and *laghu ahara*, which does not vitiate the *tridoshas* (three regulatory functional factors of the body).<sup>34</sup> A person who has undergone *Nasya karma* (medication through nasal route) should avoid exposure to dust, smoke, *sneha* (unctuousness), *atapa*, intake of *madya* or *drava*, head bath, excessive travelling, *krodha* (anger) etc.<sup>35</sup>

#### **Pathya (wholesome) apathya (unwholesome) in Raktamokshana (bloodletting)**

A person who is planned for *Raktamokshana* (bloodletting) should be given *snehana* (therapeutic oleation) and *swedana* (sudation therapy) externally and has to be fed with *drava pradhana bhojana* and *yavagu* before the procedure.<sup>36</sup> *Pathya* (wholesome) *apathya* (unwholesome) *sevana* after *Raktamokshana* (bloodletting) should be taken care with utmost importance because of the *agni* (digestive/metabolic factors) impairment and aggravation of *vata* (*dosha* responsible for movement and cognition) that can happen due to the *dhatu kshaya* resulting from the procedure. Hence the person should be advised to take light food which is not so cold, which is slightly sour or without sour and which is *snigdha* and *shonita vardhana* in nature.<sup>37</sup>

#### **Pathya (wholesome) apathya (unwholesome) in Parihara kala (period of therapeutic restrictions)**

After the completion of each Panchakarma procedure, one should follow certain diet and regimen for a particular number of days depending upon the course of treatment which is termed as, *parihara kala* (period of therapeutic restrictions). It is usually considered as double the duration of the treatment course.<sup>38</sup> The *pathya* (wholesome) *ahara vihara sevana* during the *parihara kala* (period of therapeutic restrictions) is termed as *parihara vishayas* which includes the avoidance of *viharas* (life style) like *Atyasana sthana*, *ati yana*, *ati vacha*, *divaswapna* (day sleep), *maithuna* (sexual intercourse), *dharana* (holding) of *vegas* (natural urges), *sheetopachara*, *atapa sevana*, *shoka* (grief), *roshta* (anger) etc and *aharas* (diet) which are cold, untimely and *ahita*.<sup>39</sup> There are certain general *ahara-viharas* which are to be abstained by a person who has undergone any type of panchakarma procedures, till he regains his proper health. These are termed as *Ashtamahadoshakara Varjya bhavas*. It includes *viharas* (life style) like speaking loudly, riding a wooden cart, long walks, long sittings, day sleep and sexual intercourse and *aharaja bhavas* like, indigestion and intake of *ahita bhojana*.<sup>40</sup>

VARJYA BHAVA	AFFECTED PART	SIGNS AND SYMPTOMS
Loud speech	Peeda over upper part of the body	Burning sensation overhead, pricking pain in regions of temple and ears, hearing deficit, dryness of mouth, palate and throat, <i>timira</i> (errors of refraction), thirst, fever, lock jaw, <i>manyastambha</i> (stiffness of neck), <i>nishthivana</i> (spitting), pain over the chest and flanks, <i>swarabhedha</i> (hoarseness of voice), <i>shwasa</i> (difficulty in breathing).
Riding wooden cart	Peeda over all parts of the body	Laxity of joints, pain over mandible, nose, ear and head, <i>kukshi kshobha</i> (irritation in the abdomen), <i>atopa</i> (borborygmus), <i>antrakujana</i> (gurgling sound of intestines), obstruction in the functions of heart and senses, pain over <i>sphik</i> (buttock), <i>parshwa</i> (flanks), <i>vamkshana</i> (groins), <i>vrushana</i> (testicle), <i>kati</i> (hip) and <i>prushtha</i> (back), disability of neck and shoulder joints, increase of body temperature, oedema and tingling sensation of feet.
Long walking	Peeda over lower part of the body	Pain over legs, calf region, thighs, knees groin, pelvic region and back, <i>sakthi sada</i> (fatigue of thighs), pricking pain over thighs, <i>pindikodveshtana</i> (calf claudication), body pain, <i>amsatapa</i> (burning sensation in shoulders), pulsation of blood vessels, <i>shwasa</i> (difficulty in breathing), <i>kasa</i> (cough).
Long sitting	Peeda over centre part of the body	Trouble over the buttocks, flanks, groin, testicles, hip and back similar to that caused by jolting.
Ajeernashana	Vyadhis developing due to Ama.	Dryness of mouth, abdominal distension, abdominal pain, body ache, vomiting, diarrhoea, giddiness, <i>hwara</i> (fever) and <i>pravahana</i> (straining to defecate).
Vishamahitashana	Vatadi dosha prakopa	Anannabhilasha (disinclination for food), loss of strength, discolouration of skin, <i>kandu</i> (itching), <i>pama</i> (scabies), <i>gatasada</i> (tiredness of body), aggravation of <i>doshas</i> , <i>grahani</i> (derangement of <i>agni</i> situated in <i>grahani</i> ), haemorrhoids etc.
Day sleep	Manifests <i>kaphaja vyadhi</i>	Tastelessness, <i>avipaka</i> (indigestion), <i>agninasha</i> (loss of <i>agni</i> ), <i>staimitya</i> (a sensation of dampness), <i>pandu</i> (pallor), <i>kandu</i> (itching), <i>pama</i> (scabies), burning sensation, vomiting, body ache, <i>hrith stambha</i> (heaviness of heart), <i>jadyata</i> (inactiveness), <i>tandra</i> (drowsiness), reddish discolouration of eyes and urine.
Sexual intercourse	Vyadhi manifesting due to <i>kshaya</i>	Instantaneous loss of strength, <i>urusada</i> (fatigue / weakness in thighs), <i>shirashoola</i> (headache), <i>basti shoola</i> (pain in <i>basti</i> / urinary bladder), <i>guda shoola</i> (proctalgia), <i>medhra shoola</i> (penile pain), <i>vangshana shoola</i> (pain in groins), <i>urushoola</i> (pain in thighs), <i>janu shoola</i> (pain in knees), <i>jangha shoola</i> (pain in calf region), <i>pada shoola</i> (pain in legs/feet), <i>hrudayaspanandanam</i> (palpitation of heart), <i>netra peeda</i> (pain in eyes), <i>angashaithilyam</i> (asthenia of limbs), bleeding through the seminal passage, <i>kasa</i> (cough), <i>swasa</i> (breathlessness/ difficult breathing), haemoptysis, <i>swarasada</i> (sunken voice), <i>katidaurbalya</i> (weakness of lumbar region), paralysis of the one part of the body, <i>sarvangaroga</i> (paralysis of the whole body), scrotal oedema, retention of <i>Vayu</i> / flatus, <i>varcha sanga</i> (retention of stools), <i>mutra sanga</i> (obstruction/retention in passage of urine), excessive discharge of semen, <i>jadya</i> (inactiveness), <i>vepathu</i> (shivering/ tremors), <i>badhirya</i> (deafness), <i>vishada</i> (depression), a feeling as if the anus is being cut, pain in the phallus as if it is being hit, a feeling as if the mind is shrinking, <i>vyapeta hridayam</i> (trembling of the heart), <i>sandhi peedana</i> (pain in joints), feels as if entering into darkness.

One should follow the *pathya* (wholesome) *ahara* (diet) *vihara sevana* till he attains the *prakruti prapta purusha lakshna* (state of normalcy) i.e., when his *agni* (digestive/metabolic factors) is capable of digesting all *rasas*, when he attains timely *vegas* (natural urges), has interest in doing things, *sthirata* of *indriyas*, attains proper strength and is *satwasampanna*.<sup>41</sup>

## DISCUSSION

*Pathya* (wholesome) *apathya* (unwholesome) *sevana* after *shodhana karma* (detoxification therapy) is an inevitable part of the *chikitsa*. After the completion of *shodhana karma* (detoxification therapy) the *shareera* (body) becomes *shudha* and the person develops *durbalata* (person with loss of physical strength or weakness), *karshyata* (emaciation), with low *agni* (digestive/metabolic factors) and *mukta sandhana bandhana*. With the expulsion of *vata* (flatus), *vit* (feces), *mootra* (urine), *kapha* (*dosha* responsible for regulating body fluids and keeping the body constituents cohesive) and *pitta* (*dosha* responsible for regulating body temperature and metabolic activities), the *ashaya* becomes empty and can be considered as *shunya deha* and *pratikara asahishnu* i.e., intolerance to adverse effects which are generated by indulging in *varjya bhavas* due to the *kshobha* generated after *shodhana* (detoxification therapy). Hence the body needs to be given more care and attention like how a person carries a *taruna anda* or *taila purna patra* and how a *gopala* controls the herd of cows with a *danda*.<sup>42</sup>

The *pathya* (wholesome) *ahara* (diet) recommended after the administration of *Niruha basti* (therapeutic decoction enema) is

*mamsa rasa* (soup prepared with meat) along with *odana* (type of preparation rice).<sup>43</sup> After the procedure, there is expulsion of *vit* (feces) and *vata* (flatus) causing *dhatu kshaya*. This in turn can lead to the aggravation of *vata* (*dosha* responsible for movement and cognition) which can be counteracted by giving *mamsa rasa* (soup prepared with meat).<sup>44</sup>

*Ushna jala* is the commonly recommended *pathya* (wholesome) while undergoing almost all the *Panchakarma* (five internal bio-cleansing therapies) procedures. Because of its natural instinct to do *pachana* of *sneha* (unctuousness) and *aushadhi*, *Kapha shamana* and *Vatanulomana*. So, it is always advisable to take *ushnodaka* after *Vamana* (therapeutic emesis), *Virechana* (therapeutic purgation), *Niruha* and *Anuvasana basti* (therapeutic unctuous enema) for the purpose of alleviation of *Vata* (*dosha* responsible for movement and cognition) and *Kapha* (*dosha* responsible for regulating body fluids and keeping the body constituents cohesive).<sup>45</sup>

*Peyadi krama* (post therapy dietetic regimen for revival) is indicated after *Vamana* (therapeutic emesis) and *Virechana* (therapeutic purgation) but not necessarily after *Basti karma* (therapeutic enema). In *Basti* (therapeutic enema) also *doshanirharana* happens in the same way as in *Vamana* (therapeutic emesis) and *Virechana* (therapeutic purgation). But unlike *Basti* (therapeutic enema), in *Vamana* (therapeutic emesis) and *Virechana* (therapeutic purgation), the *aushadhi* (medicine) comes in contact with the *vahnisthana* and does *achadana* over it. Thus, it can cause *agnimandyata* after the *Vamana* (therapeutic emesis) and *Virechana* *karma* (therapeutic purgation). In *Niruha*

*basti* (therapeutic decoction enema), the *aushadhi* (medicine) will not reach the *urdhwa bhaga* of *nabhi*, it reaches till the *pakvashaya* and does the *dosha nirharana*. So, in *Niruha Basti* (therapeutic decoction enema) there is less chance of getting *agnimandhyata*, hence it is not necessary to follow *peyadikrama* (post therapy dietetic regimen for revival).<sup>46</sup>

## CONCLUSION

*Pathya* (wholesome) *apathya* (unwholesome) has its own importance and relevance in the *purva*, *pradhana* (main therapeutic procedures) and *paschat karma* of each *Panchakarma* (five internal bio-cleansing therapies) procedure. Specific diet like *kapha* (*dosha* responsible for regulating body fluids and keeping the body constituents cohesive) aggravating or alleviating, will prepare the body for the *pradhana karma* (main therapeutic procedures). During the course of *Panchakarma* (five internal bio-cleansing therapies) following the correct *pathya* (wholesome) *ahara* (diet) and *vihara* (life style) and avoiding the *apathyas* (unwholesome), helps in the smooth conduction and prevents all possible complications. After *shodhana* (detoxification therapy) the *jatharagni* (metabolic factors located in digestive tract) will be in *manda avasta* and specific *pathya* (wholesome) *ahara sevana* helps to bring the *jatharagni* (metabolic factors located in digestive tract) back to normal. Proper *pathya ahara* (diet) and *vihara* (lifestyle) after these procedures is also necessary to overcome the *karshyatha* (emaciation) and *dourbalyata* (loss of physical strength or weakness) resulting from *Shodhana* (detoxification therapy) and to restore the *bala* and *varna* of the person.

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