

REVIEW ON DIETARY REGIMEN DURING RASACHIKITSA

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ABSTRACT

Rasa chikitsa is considered as the best *Chikitsa* among the all *Ayurved Chikitsa* because of its minimal dose administration, quick effectiveness and long shelf life. Apart from these qualities, if it is not administered with proper dietary regimen, it has some drawbacks i.e. toxicity or adverse drug effect. Now a day's several adverse effects of heavy metals are burning issue. Most of the *Rasadravya* are toxic in nature and while using these *Rasadravya*, there should be a specific diet regimen followed. In our classics has mentioned *Pathya & Apathya Aahara - Vihara* while consuming *Rasaushadhi*. *Pathya- Apathya* is necessary to follow while using these *Rasadravya* for to reduce its adverse effect or eradicate it and also for proper absorption of drug. This review summarises on dietary regimen used during *Rasachikitsa* from different classics.

KEYWORDS: *Rasachikitsa, Pathya, Apathya, Rasadravya.*

INTRODUCTION

Rasashastra is a branch of *Ayurved* that was mainly developed and included in the medieval period. It mainly explores the utilization of metals and minerals for medicinal purposes. *Rasashastra* incorporates not only *Rasa*, but also *Maharasa, Uparasa* and *Sadharana Rasa* etc. Hence the formulations which consist above as one of the constituent can be termed as *Rasa aushadhi*.

The drugs in *Rasashastra* are used in various formulations which are having different physical properties. It is obvious from the literature that the use of metallic-mineral drugs, which are subsequently formed after progressive blooming of *Shodhana, Bhavana* and *Marana* processes, are considered pharmaceutically most suitable forms. There is specific description of liquid media for the *Shodhana* for the purpose of safety and improve efficacy for different *Rasadravyas*. specific description are available for the dietary regimen during *Rasachikitsa*. There is Formulation in the form of *Rasa aushadhis* uses the metals and minerals for chronic disorders in different combinations, dosage forms and at various levels of purities. Hence it is very essential to

prepare it in a proper way as well as with proper dietary regimen. As dietary regimen plays important role along with *Aushadhi sevana*. While writing prescription, dietary regimen is one of the key point in *Ayurved* as same implies while prescribing *Rasa aushadhi*.

MATERIAL AND METHODS

Many *Pathyapathya ahara viharas* are mentioned in the *Rasa* classics. *Pathya* can be defined as recipes which should relish the mind and after ingestion, should not produce any untoward effect. The implied meaning is rules and regulations about diet and movements etc. to be advised by the Physician along with treatment. The medicines are ineffective unless these are followed. A good and proper diet in diseases is worth a 100 medicines and no amount of medication can do good to a patient who does not observe a strict regimen of diet. The dietary regimen while consuming *Rasadravyas* firstly mentioned in the *Rasendrachudamani*.^[1] In the other classics they are also mentioned same description about dietary regimen while consuming *Rasadravya* i.e *Rasanarva, Ayurveda-prakash*^[2], *Rasahridayatantra*^[3], *Rasendrachintamani, Yogaratnakara*.

Table no. 1: showing the dietary regimen while consuming *Rasadravyas*. (*Rasendrachudamani*).

No.	Name of <i>Rasadravya</i>	<i>Pathya</i>	<i>Apathya</i>
1.	<i>Gandhak</i> ^[4]	-	<i>Kshar, Amla, Taila, Soavira, Vidahi, Dwidala,</i>
2.	<i>Suvarna</i> ^[5]	-	<i>Bilva</i>

Table no. 2: showing the dietary regimen while consuming *Rasadravyas*. (*Rasaratna samucchya*).

No.	Name of <i>Rasadravya</i>	<i>Pathya</i>	<i>Apathya</i>
1.	<i>Parada</i> ^[6]	<i>Ghrita- Saindhva-Dhanyaka-Jiraka-Aardraka samkruta Tandulikya, Dhanyaka, Patola, lavuka, Godhooma, Jirnashalya anna, Gavya kshir, Ghrita, Dadhi, Hanshodak, Mudgarasa</i>	<i>Brihati, Bilva, Kushmanda, Vetragra, Karvellaka, Masha, Mashoor, Nishvapa, Kulitha, Sarshapa, Tila, Langhana, Uadvartana, Sanna, Tamrachuda, Sura, Aasava, Aanoopamamsa, Dhanyamla, Kadli dala or kamsya bhojana, Guru, Vishtambhi, Tikshana, Ushna</i>

Table no. 3: showing the dietary regimen while consuming *Rasadravyas*. (*Brihadarasarajasundra*).

No.	Name of <i>Rasadravya</i>	<i>Pathya</i>	<i>Apathya</i>
1.	<i>Parada</i> ^[7]	<i>Mudgaanna, Ajadugdha, Puranashali, Shaka(Punarnava, Vastuk), Saindhva, Nagar, Musta, Mulak, Kumkum-Agaru Lepa, Karpoor Bhakshana, Godhooma, Jirnashalyaanna, Gavykshir, Ghrita, Dadhi, Hanshodak, Mudgayush, Draksha, Dadim, Kharjur, Kadaliphala, Abhayanga- Narayana taila, Parisechana- Shital toya, Trushna-Narikelambu/ Mudgayush with Sarkara</i>	<i>Atianasana, Atinidra, Atijagarana, Striatiprasang, Atiharsha, Atikopa, Atidukha, Atispruha, Sushkavad, Jalakrida, Atichinta, Kushmand, Karkati, Karvellaka, Kalinga, Kusumbhika, Karkoti, Kadali, kakmachi, Kulatha, Atashi, Tila, Masha, Mashoor, Kapot mamsa, Kanji, Takra, Bhakta, Katu-Aml- Tikshna- Lavana- Pittal- Pittkara anna varjyata, Badar, Narikel, Sahaka, Suvarchala, Vartaka, Rajika, Vatakaranna, Stri and Devta-ninda, Papakarma</i>
2.	<i>Abhraka</i> ^[8]	-	<i>Kshara, Amla, Divdala, Karkati, Karvellaka, Vrutaka, Karira, Taila</i>
3.	<i>Suvarana</i> ^[9]	<i>Dugdha, Sarkara, Snigdha anna</i>	<i>Kakrashataka anna and Mamsa</i>
4.	<i>Gandhka</i> ^[10]	-	<i>lavana-AmlaShaka, Dvidalaanna, Strigamana, Aarohana, Padagamana</i>
5.	<i>Loha</i> ^[11]	-	<i>Kushmanda, Tilataila, Masha, Rajika, Madhya, Amla sevana</i>
6.	<i>Kankushta</i> ^[12]	-	<i>Babula, Meshashringi, Jiraka, Sobhagya, Tankana</i>
7.	<i>Hartala</i> ^[13]	<i>Satu, Saindhva, Madhura rasa sevana</i>	<i>Lavana-Amla Katu rasa, Vahni- Aatapa varjayeta</i>
8.	<i>Shilajita</i> ^[14]	<i>Mahrndra salila sevana, Kopa ambu, Dwiguna kala parivarjana</i>	<i>Vyayama, Aatapa, Maruta, Santapi, Atiguru, Vidahi anna</i>
9.	<i>Visha</i> ^[15]	<i>Ghrita, Kshira, Sita, Kshodra, Godhooma, Tandula, Maricha, Saindhva, Draksha, Madhura panaka, Hima, Brahmacharya, Hima deshs- Hima kala- Hima jala</i>	<i>Katu, Amla, Lavana, Tiala, Diwaswapna, Anala Aatapa sevana</i>

DISCUSSION

A dietary regimen is most important factor in *Rasachikitsa*. Many classic focused on *Pathyaapthya Ahara-vihara* while consuming *Rasadravya*. Behind the reason is discussed here. Most of the *Rasadravyas* are *Tikshna*. *Pathya dravyas* (drugs) decrease the *Tikshna* properties of *Rasadravyas* and also alleviate the side effects that may occur during its administration. Most of the *Pathya* drugs possess *Madhura rasa*, *Shita veerya*, *Madhura vipaka*, *Snigdha guna* and *Tridosha samana* properties. These help for easy absorption of drug or make our body fit to absorb the drug. Dietary factors also influence the absorption and assimilation of drugs. For example, an adequate level of dietary iron reduces uptake of cadmium and lead. Dietary calcium (milk, egg) reduces the uptake of cadmium. To increase the *Veerya*

of *Rasa* fruits like *Draksha*, *Dadima*, *Kharjura*, *Kadali* should be consumed along with *Dadhi*, *Ksheera*, *Ikshu*, *Sarkara* as well as other similar procedures increasing cold attributes. Among *Apathyas* most of the classical texts has given more importance to the '*Kakaradi Gana*'. There is difference of opinion in the constituents of '*Kakaradi gana*' amongst *Acharyas*, but generally they accept this '*Kakaradi gana*' as *Apathya* in *Rasasevan*. If a person uses these unwholesome ingredients and regimens, then the mercury does not remain in the body and gets excreted and results in fever.

Many of the drugs of *Kakaradi gana* for example *Kushmanda* (Ash gourd) possess *Sara* property i.e. purgative in action which reduce the time period for remaining the drug in the small intestine and give less opportunity for the absorption of poorly soluble

substances. If they are consumed along with *Rasaaushadhis*, the medicine itself will go out of the body without performing its functions. That means the drug should remain in the body for a particular period of time for its absorption and for getting its benefits. Likewise *Kulatha* is to be avoided during *Shilajatu Sevan*. As *Kulatha* has the property of *Asmarighna*, it will clear out *Shilajatu* from the body before its absorption. Once the bound metal leaves the tissue, it enters the bloodstream, is filtered in the kidneys, and is eliminated through the urine. The diuretic property of *Pathya* drugs supports this view.

CONCLUSION

Rasaaushadhi is highly effective when used properly, as well as highly toxic when it is used improperly. While doing *Rasachikitsa*, in the case of *Pathyas* most probable drug interaction will be synergism and of *Apathya dravyas* will be antagonism. However, there are a number of things of a dietary nature that are beneficial, protective, and supportive of good health and the body's own natural chelating mechanisms. Many herbs and supplements have natural chelating characteristics and properties that help to detoxify the body while consuming *Rasadravayas*. By strictly following dietary regimen while consuming *Rasadravaya*, results in the tremendous benefits of heavy metals other than detrimental effects.

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