

Available online on 15 Sep, 2022 at <http://www.hjhs.co.in/index.php/hjhs>

Himalayan Journal of Health Sciences

Published by Himalayan Group of Professional Institutions
Associated with Himalayan Institute of Pharmacy

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Review Article

Importance of Kala Vichar, Pathya and Apathya in Pancha Karma

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Abstract

The Ayurveda mentioned several principles and practices related to the human health and signify role of *Kala* (time) for therapeutic procedure. Similarly the consideration of concept of *Pathya* and *Apathya* also play important role towards the health benefits of Ayurveda therapy like *Panchakarma*. The *Panchakarma* is considered as *Kaya Shodhana* which meant for detoxification or purification of body. The *Panchakarma* therapy offers maximum health benefits when it performs properly after the consideration of *Kala*, *Ahara* and *Vihara*. The *Kala* plays important role in promoting therapeutic values of *Panchakarma*. It is stated that *Panchakarma* pacifies *Dosha*, potentiates *Agni* and *Bala* if performed at appropriate time by following the rules of *Pathya* and *Apathya*. *Kala* (time) greatly affects *Vyadhi* and effects of *Oushadhas* and *Shodhana Chikitsa*. The effects of *Panchakarma* therapy merely depends upon *Sharira Avastha*, *Sharira bala*, *Roga bala* and *Kaala* of therapy. Considering these all aspects present article explains therapeutic application of *Kaala*, concept of *Pathya* and *Apathya* with reference to *Panchakarma* therapy.

Keywords: Ayurveda, Panchakarma, Kaala, Pathya, Apathya**Article Info:** Received 02 Sep 2022; Review Completed 12 Sep. 2022; Accepted 15 Sep. 2022

Cite this article as:

Rathod NM. Importance of *Kala Vichar*, *Pathya* and *Apathya* in *Pancha Karma*. Himalayan J H Sci [Internet]. 2022 Sep 15 [cited 2022 Sep 15]; 7(3):31-33. Available from: <http://www.hjhs.co.in/index.php/hjhs/article/view/147>

DOI: 10.22270/hjhs.v7i3.147

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1. Introduction

The goal of Ayurveda is to maintain health as well as prevention and treatment of disease. Ayurveda described uses of therapeutic formulations, lifestyle measures, diagnostic and detoxification measures, etc. for the treatment of various health ailments. *Panchakarma* is one of the detoxification measures which used widely for prevention and treatment of diseases. The *Panchakarma* therapy as *Shodhana* measure helps to eliminate *Doshas*. *Panchakarma* therapy performed in specific time for particular duration, considering seasonal variation. Similarly before and after therapy the consideration of dietary and life style measures are also very important. (1-4)

2. Importance of Kala Vichar in Pancha Karma:

Kala (time) has a great role in Ayurveda with reference to uses of remedies, application of purification measures, manufacturing of drugs, disease severity and uses of preventive approaches, etc. *Kala* is constant factor for the *Parinama* of events and activities; everything is affected by the *Kala*. *Charaka* described *Kala* into two categories *Nithyaka* and *Avasthika*, *Nithyaka Kala* divides into *Uttarayana* and

Dakshinayana, further *Uttarayana* classified as *Shishira*, *Vasantha*, *Greeshma* and *Dakshinayana*, etc.

Panchakarma Chikitsa helps to remove *Kupita Vata*, *Pitta* and *Kapha* and consideration of *Kala* greatly affects response of therapy. *Dinacharya*, *Ritu charya*, *Dosha kala*, *Avasthapaka Kala* and *Dhathu poshana Kala*, etc. are need to be considered while performing *Chikitsa* for therapeutic purpose. *Panchakarma* removes *Upasthita Dosha* only after the consideration of *Kala* of therapy and *Matra* of medicines. The success of *Shamshodana Chikitsa* greatly depends upon the proper assessment of *Kalaadi bhavas*. The *Shamshodana Chikitsa* if not performed according to the *Kala* then it may cause *Peeda* or other harmful effects. (4-6)

Vamana is therapeutic emesis which expels toxins through vomiting, the late spring or early summer is considered best for *Vamana* since it is *Kapha* provoking period. *Vamana* should perform after sunrise in early morning.

Virechana means therapeutic purgation which eliminates morbid *Pitta* from anal route by defecation. As per *Ashtanga Hridayam* the best time for purgation is after late morning around 9:00a.m. since this is the time

when *Kapha* provoking period ended and *Pitta* becomes dominate.

Basti therapy is used for eliminating *Vayu* along with morbid *Doshas*, this therapy referred to medicated enema. It should be performed according to the disease severity in day time as per the duration of therapy.

Nasya means application of medicines through nostril, which is used for curing diseases of throat, head and neck region, etc. *Nasya* should be performed in early morning and recommended before meals. *Nasyas* should be done on an empty stomach and it should be avoided in cloudy season.

Raktamokshana is blood purification measure (therapeutic bloodletting technique), the therapy mainly used for skin and other diseases where impure blood play role in disease pathogenesis. Bloodletting is good for *Pitta* disorders like; gout, etc. This therapy should be done in late summer.

3. Recommended Kala of Sequential Panchakarma:

- ✓ *Virechana* can be done after 15 days of *Vamana*
- ✓ *Niruha basti* can be done after 15 days of *Virechana*
- ✓ *Anuvasana* is recommended after *Niruha Basti*
- ✓ *Anuvasana Basti* can be done after *Virechana*.
- ✓ *Panchakarma* can be completed by 120th day in case of *Pravara Matra/ Uttama Matra Shodhna*.
- ✓ *Panchakarma* should be completed by 85th day in case of *Madhyama Shodhna*.
- ✓ *Panchakarma* should be complete by 59th day in *Avara Shodhna*

4. Seasonal consideration of Samshodhana chikitsa:

- *Vamana* recommended in *Vasanta rutu*
- *Virechana* recommended in *Sarad rutu*
- *Basti chikitsa* recommended in *Pravrit Ritu*

5. Importance of Pathya-apathya in Pancha Karma:

The dietic and behavioral conduct which should be follow before, during and after *Panchakarma* therapy are considered as *Pathya-apathya* of *Panchakarma*. The consideration of these factors offers maximum health benefits of therapy. *Snehapana* is prime *Pathya* which is to be performed as *Purvakarma*. *Ushna* and *Agnivardhak Aahara* are advises in the digestion of *Snehana*. (6-8)

Anabhyshandi aahara advocated during *Swedhana*, it helps to prevent *Shrotoavrodh* and channelizes movement of morbid *Doshas* to their exit points. *Mardana*, *Ushnajala* and *Snana*, etc. advises as *Pathya viharas*. *Vyayama* not recommended during *Swedana* to avoid any possible complication.

6. Pathya and Apathya in various modalities of Panchakarma:

- *Kaphotkleshaa aahara*, *Ksheer*, *Dadhi* and *Tila*, etc. are advises before *Vamana*, it helps in *Utklesha* of *Kaphadosha*
- *Bahya snehapana* and *Swedana karma* are recommended for proper movement of *Doshas*.
- *Laghu Ahara* or *Langhna* can be advises during *Virechana Karma*.
- *Mamsa rasa* advises during *Basti karma* for *Vata* disorder.
- *Ksheera* should be used during *Basti karma* for *Pitta* disorders.
- *Yusha* should be used during *Basti karma* for *Kapha* disorders.
- *Ushna Jalapana* and *Laghu Ahara* recommended in *Nasya Karma*.

Ayurveda described *Samsarjana karma* is an essential conduct that need to be follow during *Vamana* and *Virechana*; this involves *Ahara-Vihara* under the heading of *Peyadikrama* and *Tarpanadi karma* (Figure 1).

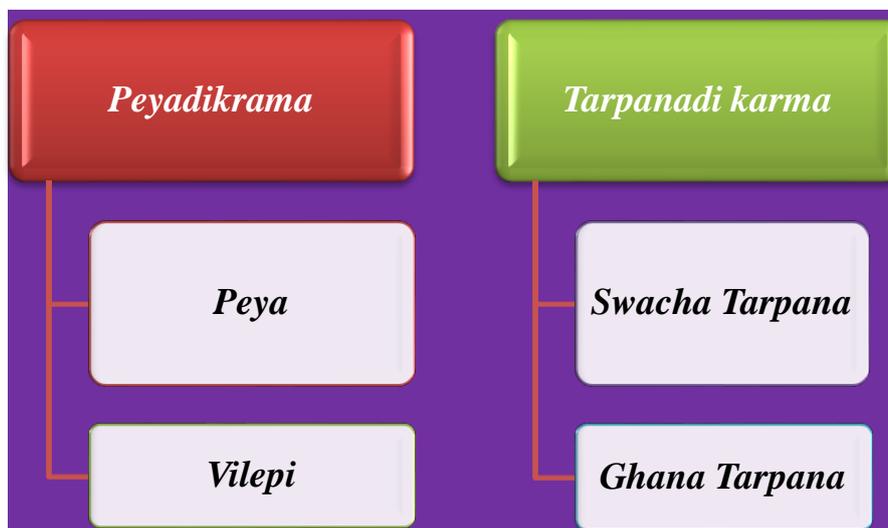


Figure 1. Ahara-Vihara recommended for *Vamana* and *Virechana*

The uses of *Laja*, *saktu* and *mamsa rasa*, etc. also advise to pacify the vitiated *Agni* during the *Sodhana* process.

The (*Apathya*) factors which are to be avoided during *Sodhana* are *Uchhabashna*, *Ajeerna*, *Adhyasana*, *Aatyasana*, *Dwivaswapana*, *Maithanau* and *Ahitbhojana*, etc. The *Pathya* and *Apathya* in *Panchakarma* require consideration of *Agni*, *Avastha*, *Dosha*, *Doshavastha*, *Dhatu* and *Vyadhiavastha*, etc.

Panchakarma with *Pathyaapathya* offers several health benefits in many pathological conditions. It preserves general health and maintains synchronization with natural harmony. One should avoid *Chinta*, *Krodha*, *Shoka*, *Ratri Jagrana* and *Dukha Shaiya*, etc. during *Panchakarma* therapy. *Pathya* brings vitiated *Doshas* to their normal state; one must follow the healthy way of daily and dietary regimen to acquire optimum therapeutic effects of *Sodhana* therapy. (8-10)

7. Conclusion

Panchakarma is a unique therapy of Ayurveda which used for *Kaya shodhana* and detoxify whole body. *Panchakarma* therapy if performed in right time or appropriate *Kala* then success of the treatment definite. Consideration of rules of *Pathya* and *Apathya* during *Shodhana* therapy maintains normal body functions and enhances effects of *Shodhana* procedure. The *Panchakarma* therapy must be performed after consideration of *Kala*, *Ahara* and *Vihara*. The *Kala* plays important role in promoting therapeutic values of *Panchakarma*. *Panchakarma* pacifies *Doshas*, boosts *Agni* and potentiates *Dhatu*s if performed at appropriate *Kala* by following the rules of *Pathya* and *Apathya*. The effects of *Panchakarma* therapy depends upon *Kaala* of therapy, *Ahara* and *Vihara* thus *Pathya* and *Apathya* must be considered while performing *Panchakarma* therapy.

Acknowledgements

I like to express our sincere gratitude to HJHS Journal for publishing our article

Financial Disclosure statement: The author received no specific funding for this work.

Conflict of Interest

The author declares that there is no conflict of interest regarding the publication of this article.

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