



Review Article

A COMPREHENSIVE REVIEW ON *PATHYA APATHYA* IN *PARADA BHASMA SEVANA*

Shahena K V^{1*}, Siddharth Shankar¹, Lahamge Gayatri Satish¹, Dev Nath Singh Gautam²

¹PG Scholar, ²Professor, Department of Rasa Shastra Evam Bhaishajya Kalpana, Faculty of Ayurveda, I.M.S., Banaras Hindu University, Varanasi, UP, India.

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ABSTRACT

Pathya is the food and regimen which is beneficial and nutritional to the body and mind. *Apathya* is that which acts opposite to *Pathya*. Proper protocol, including medicines along with rules and regulations about diet and regimens, leads to a successful therapeutic effect. *Rasaushadhis* are being most potent and act rapidly with a minute dose, necessitating disciplined compliance to *Pathya* and abstinence of *Apathya*. This article systematically documents protocols of *Pathya Apathya* during *Parada Bhasma* administration, from across 13 authoritative Rasashastra textbooks. Most of the *Acharyas* remarked on the usage of *Pitta shamana* (*Pitta* pacifying), *Madhura rasa* (sweet taste), *Shita virya* (cold potency), *Deepana* (digestive stimulant) and *Vatanulomana* (facilitates downward movement of *Vata*) substance among *Pathya Ahara*, while *Pitta vardhaka* (*Pitta* aggravating), *Teekshna guna* (penetrating quality), *Ushna virya* (hot potency) and *Srotorodhaka* (causes obstruction of body channels) substance among *Apathya Ahara*. Also remarked *Vihara*, which leads to mind cheerfulness and pleasing of sense organs as *Pathya Vihara*, and which leads to *Vata pitta Prakopa* and disturbance to the mind as *Apathya Vihara*. The probable rationale behind the selection of these regulations can be *Rasapanchaka*, drug interactions, *Deha prakriti* (individual body constitution), *Roga Avastha* (stage of disease), *Kaala* (season), and the drug's pharmacokinetics. Interaction may be validated with the help of chelation therapy and the antioxidant properties of specified substances. Although there are observable discrepancies among *Pathya Apathya* discussed by *Rasagranthas*, a scientific basis is needed to evaluate therapeutic relevance through future research.

INTRODUCTION

In Ayurveda, the journey toward holistic health begins fundamentally with the three pillars of life (*Trayopastambha*): *Ahara* (diet), *Nidra* (sleep) and *Brahmacharya* (celibacy)^[1]. *Ahara* holds the foremost position as it directly nourishes and sustains the body, supports digestion and *Dathupushti* (tissue nourishment), and lays the foundation for strength, complexion, vitality, and longevity^[2]. *Ahara* is defined as “*Āhriyate iti āhāraḥ anna-pānādi sarvaḥ*”, everything that is ingested through the throat, comprehensively all solid foods and liquids, and recognised as the base of life and existence^[3].

It underlines that medicines become ineffective when the body is deprived of proper nutrition, hence *Ahara* is esteemed as *Mahabhaishajya*, the “Great Medicine”^[4]. This reverence is further sanctified by “*Annam Brahmheti Vyajanat*,” which elevates nurture beyond mere physiological fuel. It proclaims food to be *Brahma*, the ultimate creative reality and the primordial essence of life, consciousness, and universal sustenance^[5].

Alongside *Ahara* stands *Vihara*, the aggregate of physical conduct and lifestyle practices, which serves as its essential counterpart in preserving the functional equilibrium of *Doshas*. Acharya Charaka^[6] classifies *Vihara* into three: *Kayika* (physical), *Vachika* (verbal), and *Manasika* (mental), all of which must remain synchronised with natural laws to prevent *Prajnaparadha* (intellectual error) and the succeeding manifestation of disease. This is further augmented by Acharya Susruta^[7], considering *Vyayama* (physical exercise) and *Nidra* (proper sleep) as fundamentals of

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healthy living, essential for strengthening *Agni* and preserving the internal balance of the body. The integrated regulation of *Ahara* and *Vihara* is encoded therapeutically in the concept of *Pathya*, derived from the word *Patha*, which signifies the body's channels, and represents the benchmark for health and recovery in Ayurvedic therapeutics. *Pathya* and *Apathya* signify the wholesome and unwholesome aspects of both substances and regimens, where wholesome practices maintain the integrity of the body and mind, while unwholesome practices adversely affect them [8]. Acharya Charaka elevates *Pathya* to the status of *Chikitsa* itself, validating that a wholesome regimen constitutes treatment in its own right^[9], while Chakrapani explains that *Pathya* refers to practices and substances that support the integrity of the body's channels, promoting the unobstructed flow of nutrients and the proper elimination of waste. Acharya Sharngadhara reinforces the gravity of adherence by postulating that even the most potent medicines are ineffective without a stipulated diet and lifestyle. For those who follow a wholesome regimen, medicine may be unnecessary, and for those who indulge in unwholesome practices, it is largely fruitless^[10]. This is famously resonated by Lolimbaraja in *Vaidya Jivanam*: "*Pathye sati gadartasya kimushadh niṣevanaiḥ | Pathye asati gadartasya kimushadh niṣevanaiḥ*/" which summarises that when *Pathya* is followed, medicine is not needed, and when it is ignored, medicine is useless^[11].

The importance of this principle becomes more critical in *Rasashastra*, a specialised branch of Ayurveda concerned with the preparation and therapeutic use of mercurial, metallic, mineral, and potent herbal formulations^[12], which are distinguished by their *Alpa Matra* (minute dosage), *Aruchi* (absence of aversion), and *Kshipra Arogyadayi* (rapid curative action)^[13]. Because of their intense potency, these formulations mandate strict adherence to *Pathya* and avoidance of *Apathya*; accordingly, in *Rasachikitsa*, carefully prescribed *Ahara* and disciplined *Vihara* are integral to the therapy itself, ensuring proper assimilation, safe action, and full therapeutic realisation of *Rasaushadhi* without disturbing

physiological harmony ^[14]. In the domain of *Rasa Shastra*, *Rasa Bhasma* (also known as *Parada Bhasma* or *Mrita Parada*) refers to elemental mercury that has been subjected to a sequence of pharmaceutical processes, including *Shodhana* (purification) and *Marana* (incineration), resulting in a fine, biocompatible ash that is clinically valued for its rapid action and low dosage requirements. The dietary protocols regarding *Pathya* and *Apathya* during the administration of *Parada Bhasma* are systematically documented across authoritative *Rasa Shastra* treatises, including *Rasa Hridaya Tantra*, *Rasarnav*, *Rasa Ratna Samuchaya*, *Ananda Kanda*, *Rasendra Chinthamani*, *Rasa Manjari*, *Rasendra Sara Sangraha*, *Ayurveda Prakasha*, *Brihat Rasaraja Sundaram*, *Rasa Tarangini*, *Rasa Jala Nidhi*, *Rasa Chikitsa* and *Rasendra Bhaskara*.

This paper systematically evaluates the clinical significance of *Pathya* and *Apathya* associated with the administration of *Parada Bhasma* as articulated in classical Ayurvedic textbooks. By consolidating data from these texts, the study explicates the probable pharmacological and physiological rationale behind these parameters.

Methodology

This study employed a dual-phase systematic review to identify and analyse *Pathya Apathya* associated with the administration of *Rasa Bhasma*. In the first phase, a classical literary survey was conducted using classical *Rasa shastra* books, including *Rasa Hridaya Tantra*, *Rasarnav*, *Rasa Ratna Samuchaya*, *Ananda Kanda*, *Rasendra Chinthamani*, *Rasa Manjari*, *Rasendra Sara Sangraha*, *Ayurveda Prakasha*, *Brihat Rasaraja Sundaram*, *Rasa Tarangini*, *Rasa Jala Nidhi*, *Rasa Chikitsa* and *Rasendra Bhaskara*. These texts were scrutinized for guidelines regarding *Ahara* and *Vihara*.

In the second phase, the literary findings were cross-referenced with modern scientific literature. This methodology facilitates the understanding of how traditional dietary restrictions mitigate potential toxicity and optimise therapeutic outcomes in a modern clinical setting.

Table 1

Abbr.	Textbook Name	Reference
RHT	Rasa Hridaya Tantra ^[15]	RHT 16/43-47
Ras.	Rasarnava ^[16]	Ras. 18/108-138
RRS	Rasa Ratna Samuchhaya ^[17]	RRS 11/ 124-131, RRS 30/ 105-109
AK	Ananda Kanda ^[18]	AK Amrti. 5/85-105
RC	Rasendra chinthamani ^[19]	RC 3/207-216
RM	Rasa Manjari ^[20]	RM 2/57-62
RSS	Rasendra Sara Sangraha ^[21]	RSS 1/111-113

AP	Ayurveda Prakasha ^[22]	AP 1/501-531
BRS	Brihat Rasaraja Sundar ^[23]	BRS Page no.50
RT	Rasa Tarangini ^[24]	RT 7/90-100
RJN	Rasa Jala Nidhi ^[25]	RJN Volume 1, Chapter 4
R.Chi.	Rasa chikitsa ^[26]	R.Chi. Page no.10
RBh.	Rasendra Bhaskar ^[27]	RBh. 2/69-73

RESULT

Table 2: Pathya Ahara during Parada Bhasma Sevana

Pathya Ahara	RRS	R.Chi	RBh.	RT	Ras.	RC	RM	RJN	RSS	RHT	AP	AK	BRS
Godhuma (wheat)	+	+		+				+		+	+	+	+
Purana shali (rice)				+									+
Jeerna shali	+										+		+
Shali (rice variety)		+	+		+	+	+	+	+	+			
Raktha shali												+	
Shashtika (red rice variety)								+		+			
Godugdh (cow's milk)	+	+	+	+	+	+	+	+	+	+	+	+	+
Dadhi (curd)	+			+							+	+	+
Ghrita (ghee)	+	+	+	+		+	+	+	+	+	+	+	+
Hamsodaka (water is exposed the sun, Moon, and Agastya constellation)	+			+							+	+	+
Mudga (green gram)			+		+	+				+	+	+	+
Mudga yusha (green gram soup)	+	+	+	+			+	+	+		+		+
Saindhava lavana (salt)		+	+		+	+	+	+	+		+	+	+
Peepal modha (<i>Ficus religiosa</i>)		+											
Pippali (<i>Piper longum</i>)								+	+				
Padma moola (<i>Nelumbo lucifera</i>)		+	+	+		+	+	+	+		+		
Yava (<i>Horduem vulgare</i>)		+								+			
Jeerak (<i>Cuminum cyminum</i>)		+											
Punarnava shaka (<i>Boerhavia diffusa</i>)			+		+	+	+	+	+		+	+	+
Sundi (dry ginger)			+		+							+	
Nagara (<i>Zingiber officinale</i>)					+	+	+				+		+
Vadhu aashaka (spinach)			+										

<i>Meghanada</i> (<i>Amaranthus spinosus</i>)			+		+	+	+	+	+		+	+	+
<i>Chillikashakha</i> (tamarind leaves)			+				+						
<i>Musta</i> (<i>Cyperus rotundus</i>)			+		+		+	+	+		+		+
<i>Vastuka</i> (<i>Chenopodium album</i>)					+	+		+	+		+	+	+
<i>Moolaka</i> (radish)													+
<i>Draksha</i> (<i>Vitis vinifera</i>)													+
<i>Dadima</i> (<i>Punica granatum</i>)												+	+
<i>Gharjura</i> (dates)													+
<i>Kadali phala</i> (<i>Musa paradisiaca</i>)												+	+
<i>Yuthika</i> (jasmine)								+	+				
<i>Jangala mamsa</i> (meat from arid-region animals)								+				+	

In RRS, also described *Ghrta* (ghee), *Saindhava* (rock salt), *Dhanyaka* (coriander), *Jeeraka* (cumin seeds) and *Ardraka* (fresh ginger) processed with *Tanduleeyaka* (*Amaranth*), *Dhanyaka* (coriander), *Patola* (pointed gourd) and *Alabu* (bottle gourd) as *Pathya Ahara*. While RT mentioned *Srngavera* (ginger), *Ajya* (ghee), *Dhanyaka*, and *Jeeraka Samskrita Vatinganam*, *patola*, *Tanduleeya* and *Vastuka* (brinjal, pointed gourd, *Amaranth* greens & *Bathua* processed with fresh ginger, ghee, cereals, and cumin). RHT further records *Mamsa rasa* (meat soup), *Pishtotbhava bhojana*, *Mastu* (whey), *Akshara jala panam*, *Madhura Dravya* (sweet substances), *Chathurjata* (*Twak*, *Patra*, *Ela*, *Nagakesara*) and *Karpura Amodamudida mugham*. In AK, the author also described *Sarkara* (sugar), *Madhu* (honey), *Patola* (*Trichosanthes dioica*), *Alabu* (bottle gourd), *Danyaka* (*Coriandrum sativum*), *Ikshuka* (*Saccharum officinarum*), *Nalikerambu* (coconut water) and *Tamboola charvanam* (betel leaf chewing) under *Pathya Ahara*.

Table 3: Pathya Vihara during Parada Bhasma Sevana

<i>Pathya Vihara</i>	RRS	R.Chi	RBh.	RT	Ras.	RC	RM	RJN	RSS	RHT	AP	AK	BRS
<i>Snana</i> (bath)		+											
<i>Abhyanga</i> (oil massage)			+				+						+
<i>Maidhuna</i> (sexual intercourse)			+				+						
<i>Snana Sughambuna</i> (bathing with scented/perfumed water)			+				+	+		+	+		
<i>Youvana rupa anukoola Priya Stree Sevana</i> (association with a beloved woman who is youthful and pleasing in appearance)			+				+	+					
<i>Atma jnana</i> (spiritual knowledge of the self)						+					+		
<i>Kadha</i> (listening to inspiring stories)						+					+		
<i>Shiva Pooja</i> (worship of Lord					+	+					+		

Shiva)													
Avoid <i>Graha</i> , <i>Rakshasa</i> & <i>Bhoota</i> (avoidance of evil spirits, demonic influences, and negative supernatural entities).										+			

In BRS, therapies also described include *Galitham kṣoume* (softened or well-washed linen clothing), *Avala sita toyam mastaka Parisecanam* (pouring cool water over the head), application of *Narayana taila*, and *Kumkuma agaru lepam* (saffron and agarwood paste). AP additionally mentions *Mantra japa* (chanting of sacred sounds), *Abhyanga* with *Bala taila*, *Nārāyaṇa taila*, and the importance of *Satya-vacana* (truthful speech). In AK, authors further include the use of *Kumkuma*, *Kaṣṭuri* and *Gandhasara lepa*, *Surāmbhi*, *Supuṣpa*, and a *Mṛdu sayya* with *Kamini*, along with devotional practices such as *Devata*, *Agni*, *Guru* and *Brahmaṇa puja*. From *Siva kadha jnana vyakti*, *Siva kadha sravaṇa* (listening to the story of Śiva), *Vandanam* (obeisance), *Mṛdu bhasa*, *Sruti palana* (observance of Vedic injunctions), *Sukhaina*, *Samādhi*, wearing *Divya* and *Suddha vastra*, *Prāṇi-karūṇa* (compassion for living beings), attention to *Chaya* with minimal *Viparyadam*, *Satya-vakyaṃ*, *Mṛtyunjaya japa*, *Priya-vachana*, *Harṣa*, *Vak deha Manasam Dukha nirodhini*, *Manda-hasa*, *Nṛtyam* or watching it, and *Gita sravaṇa* as *Pathya Vihara*. At the same time, R.Chi. added *Manorama stree sambhasha* (A pleasing/beautiful woman's conversation) also.

Table 4: *Apathya Ahara* during *Parada Bhasma Sevana*

<i>Apathya Ahara</i>	RRS	R.Chi	RBh.	RT	Ras.	RC	RM	RJN	RSS	RHT	AP	AK	BRS
<i>Brhati</i> (<i>Solanum indicum</i>)	+							+			+	+	
<i>Vilwa</i> (<i>Aegle marmelos</i>)	+							+			+	+	
<i>Masha</i> (black gram), <i>Masoorā</i> (red lentil)	+			+	+	+					+	+	
<i>Kulatha</i> (horse gram)	+	+		+	+	+	+				+	+	
<i>Tila</i> (sesame seeds)	+				+	+					+		
<i>Tila Taila</i> (sesame oil)				+	+			+				+	
<i>Nishpava</i> (broad beans)	+										+	+	
<i>Kalinga</i> (watermelon)		+											
<i>Madya</i> (alcoholic beverages)	+Sur a	+		+	+			+		+	+	+	
<i>Dadhi</i> (curd)		+			+			+					
<i>Lashuna</i> (<i>Allium sativum</i>)		+						+				+	
<i>Asuri</i> (mustard species)		+						+					
<i>Mooli</i> (radish)		+						+					
<i>Vartaka</i> (<i>Solanum melongena</i>)		+						+					
<i>Karpoor</i> (<i>Cinnamomum camphora</i>)				+	+						+		
<i>Sarshapa</i> (mustard seeds)	+										+		

<i>Murga mamsa</i> (chicken meat)	+					+					+	+	
<i>Anupadesa mamsa</i> (meat of marshy animals)	+			+							+	+	
<i>Kanji</i> (rice gruel)				+	+	+		+		+(Ara nala)	+		
<i>Guru bhojana</i> (heavy-to-digest food)	+			+							+	+	
<i>Vishtambi bhojana</i> (constipating / obstructive food)	+			+							+	+	
<i>Kanjanara (Bauhinia variegata)</i>				+(Pus hpa)	+						+		
<i>Kapota Mamsa</i> (pigeon meat)				+	+	+					+	+	
<i>Atasi taila</i> (linseed oil / flaxseed oil)					+	+					+	+	
<i>Naranga</i> (citrus fruit)				+	+						+	+	
<i>Narikela</i> (coconut)				+		+					+		
<i>Dhanyamla</i> (fermented cereal sour liquid)	+			+							+		
<i>Vetagra</i> (bamboo shoots)				+							+		
<i>Takra</i> (buttermilk)				+	+						+	+	
<i>Souvarchala</i> (black salt)				+	+	+					+	+	
<i>Badara (Ziziphus mauritiana)</i>					+	+					+		
<i>Sahakara</i> (<i>Mangifera indica</i>)						+					+		
<i>Shobhanjana</i> (<i>Moringa oleifera</i>)					+	+						+	
<i>Matulani</i> (citron)					+	+							
<i>Kshudarth</i> (state of hunger)					+	+							
<i>Karavella</i> (bitter gourd)	+		+	+	+	+	+	+	+		+	+	
<i>Kushmanda</i> (ash gourd)	+	+	+	+	+	+			+		+	+	
<i>Cane fruit</i>	+			+									
<i>Kakamachi</i> (<i>Solanum nigrum</i>)		+	+		+	+	+	+	+			+	

Karkati (<i>Cucumis sativus</i>)		+	+	+	+	+	+		+			+	
Kalinga (watermelon)			+	+	+	+	+	+	+			+	
Karkotaki (spine gourd)			+	+	+	+	+		+			+	
Kusumba (safflower)			+	+	+	+	+		+			+	
Kadali (banana)			+		+	+	+						
Dagdhanna (burnt food)										+	+		
Pichila & Pithala padartha (slimy and heavy food substances)					+							+	
Parushaka (<i>Grewia asiatica</i>)					+							+	
Ksheera (milk)					+							+(Ks heer a vikrt i)	
Naivedya bhojana (sacred offering food)					+							+	
Teekshna & Ushna food (pungent and hot foods)	+				+						+	+	
Langhana (fasting)	+									+			
Kadali patra Bhojana (eating food served on a banana leaf)	+			+								+	
Kamsya Patra Bhojana (eating food in bronze utensils)	+			+							+	+	

In R.Chi, additional items mentioned include *Karela* (bitter gourd), *Phul saka* (leafy vegetables), *Daruḥcini* (*Cinnamomum verum*), *Tejapatra* (*Cinnamomum tamala*), *Ela* (*Elettaria cardamomum*), *Nagakesara* (*Mesua ferrea*), *Trikatu* (dry ginger, black pepper, and long pepper), *Jayaphala* (*Myristica fragrans*), *Kakrola* (*Momordica dioica*) and *Kalami* (*Ipomoea aquatica*). In RT, we find *Kalaya* (*Pisum sativum*), *Kaṭaka* (*Strychnos potatorum*), *Kapiṭhaka phala* (*Limonia acidissima*), *Kanguni* (*Setaria italica*) and *Nimbu* (lemon) also mentioned. *Ras* lists *Drakṣa* (*Vitis vinifera*) and *Kola* (*Ziziphus jujuba*), while RC mentions *Kamaranga* (*Averrhoa carambola*), *Vata Pitta Vardhaka Padartha* and *Ajirna* (indigestion). RJN includes *Dwidala* (dicotyledons), *Chatraka* (mushroom), *Uṣṇa* foods, and *Sisirodaka* (cold water). RHT notes *Paryuṣita phala mula* (stale fruits and roots), *Yamdo bhojana* (improperly timed meals), and *Apakwa* (unripe or undercooked) food. AP highlights *Chitra taila*, *Saindhava lavana* (rock salt), *Lavanadhika anna* (excessively salty food), *Sandhyaajya annam* (overnight kept food), *Kesadi ruṣṭam* (food contaminated by hair), *Shakavarāṇṇai bahulam* (food with more leafy vegetables than rice), *Atyambupana* (excessive water intake), *Svadu hinam* (tasteless food), *Vinaṣṭa dugdha* (spoiled milk), and *Ama* (improperly cooked food). Finally, AK lists *Kṣara* (alkaline substances), *Kṣaudra* (honey), *Mahiṣa kṣhira* (buffalo milk), *Vidara* (*Pueraria tuberosa*), and *Lakucha* (*Artocarpus lacucha*).

Table 5: Apathya Rasa (Taste) during Parada Bhasma Sevana

Apathya Rasa	R.Chi	RT	Ras.	RC	RJN	AP	AK
<i>Madhura</i> (sweet)	+				+		
<i>Amla</i> (sour)		+		+	+	+	+
<i>Lavana</i> (salty)	+		+	+	+	+	+
<i>Katu</i> (pungent)	+	+	+	+	+	+	+
<i>Tiktha</i> (bitter)	+	+		+	+	+	+
<i>Kashaya</i> (astringent)							

RJN specifically contraindicated the intake of *Madhura rasa* after *Diwaswapna* (day sleep) during *Parada Bhasma Sevana*.

Table 6: Kakarashtaka/Kararadi gana during Parada Bhasma Sevana^[28]

Rasa Ratna Samucchaya	<i>Devi Shastrokta Kakaradi Gana - Kantakari phala (Solanum xanthocarpum), Kanji (rice gruel), Kamatha /Kacchhapa (turtle meat), Taila (oil), Rajika (Brassica nigra), Nimbu (lemon), Kataka (Strychnos potatorum), Kalinga phala (Citrullus lanatus), Kushmanda (Benincasa hispida), Karkati (Cucumis sativus), Keki (peacock meat), Kukkuta (chicken meat), Karvaellaka (Momordica charantia), Karkoti (Momordica dioica), Vrutaka (Solanum melongena) and Kapittha (Limonia acidissima). (This is mentioned in Devishastra)</i> <i>Shrikrushnadevokta Kakaradi Gana – Kanguni (Setaria italica), Kanduk/Pugaphala (Areca catechu), Kola phala (Ziziphus jujuba), Kukkuta (chicken meat), meat (Mamsa) of peacock and pig, Kulattha (Macrotyloma uniflorum), Kateri (Solanum xanthocarpum), Katutaila (mustard oil), Krushna galak (type of bird like cock), Kurma (Kacchhapa), Kalaya (pea), Kana (Pippali), Karkaru (Kushmanda), Karavellaka, Bandhyakarkoti (wild spine gourd), Kataka, Kanji, Karkati and Karkotak. (This Gana is proposed by the Acharya Shrikrushna Deva)</i>
Rasatarangini	<i>Kushmanda, Kamatha (Kurma), Kalingaphala, Kola, Kulattha, Karkoti, Kataka, Kapitthaphala, Kanchnarpushpa (Bauhinia variegata), Kanguni, Kanji, Karavellaka, Karkotaka, Karkati, Kusumbha (Carthamus tinctorius) and Kapotamamsa.</i>
Ayurveda Prakasha	<i>Kushmanda, Karkati, Karavella, Kalinga, Kusumbika, Karkoti, Kadali (Musa paradisiaca) and Kakamachi (Kakarashtaka Gana)</i>
Rasarnava	<i>Kushmanda, Karkati, Kalinga, Karavellaka, Kusumbha, Karkota, Kadali and Kakamachi (Solanum nigrum) (Kakarashtaka Gana)</i>
Rasa Manjari	<i>Kushmanda, Karkati, Kalinga, Karavellaka, Kusumbha, Karkoti, Kadali and Kakamachi (Kakarashtaka Gana)</i>
Rasa Chandamshu	<i>Kushmanda, Karkati, Kalinga, Karavellaka, Kusumbha, Karkoti, Kalambi and Kakamachi (Kakarashtaka Gana)</i>
Yoga Ratnakara	<i>Kushmanda, Karkati, Kola, Kalinga, Karamardaka and Karira (Capparis decidua) (Shatkaadin' (Six 'Ka' drugs))</i>
Rasendrasarasamgraha	<i>Kushmanda, Karkati, Kalinga, Karavellaka, Kusumbhika, Karkoti, Kalambi and Kakamachi.</i>

The term *Kakarashta Gana*, denoting a group of eight substance whose name begin with the syllable “Ka”, is described in the classical texts AP, Ras., RM and Rasa Chandamshu. In *Ras* and *RM* *Kadali* explains banana, while *Rasa chandamsu* mentioned *Kalambi* instead of this. In *Yoga Ratnakara*, six drugs are described and collectively called it as *Shatkaadin*. RRS explained *Kakaradi Gana* as *Devishastroktha Kakaradi Gana* and *Shrikrushnadevokta Kakaradi Gana*. In which *Karavellaka*, *Kataka* and *Kacchapa* were found common in both *Gana*. RT explained 16 drugs under *Kakaradi gana*, while RSS explained 8 drugs without mentioning the term *Kakarashtaka gana*.

Table 7: Apathya Vihara during Parada Bhasma Sevana

Apathya Vihara	RRS	R.Chi	RT	Ras.	RC	RJN	RHT	AP	AK	BRS
<i>Udhwartana</i> (herbal powder rubbing therapy)	+								+	
<i>Snana</i> (bathing)	+									
<i>Taila Abhyanga</i> (oil massage)		+				+	+			
<i>Rathri jagaran</i> (staying awake at night)		+				+			+	
<i>Ati jagaran</i> (sleep deprivation)				+	+			+	+	+
<i>Diva Swapna</i> (daytime sleep)		+		+		+				
<i>Ati nidra</i> (excessive sleep)				+	+			+	+	+
<i>Adhika vayu sechana</i> (excessive exposure to wind)		+								
<i>Shaithya kriya</i> (cold regimens)		+								
Sitting in <i>Dhoop</i> (sun exposure)		+							+	
<i>Sahasa & Veerata Pradarshana</i> (overexertion)		+								
<i>Kshudha vega dharana</i> (suppression of hunger urge)		+								
<i>Atiyanam</i> (excessive walking)										+
<i>Ati asanam</i> (prolonged sitting)										+
<i>Kumkuma alepanam</i> (application of saffron paste)			+	+	+					
<i>Madyahna paryadana</i> (roaming in the afternoon sun)			+							
<i>Vada jalpanam</i> (excessive talking)			+	+	+				+	
<i>ShushkaVata</i> (exposure to wind)				+	+	+		+		
<i>Atapa</i> (exposure to sunlight)						+				
<i>Strinam atiprasanga</i> (excessive sexual indulgence)				+				+	+	
<i>Athipana</i> (excessive drinking)				+	+				+	
<i>Atyashana</i> (overeating)				+	+				+	
<i>Jalakreeda</i> (excessive water sports)				+	+			+	+	
<i>Pataka</i> (sin deeds)				+	+				+	
<i>Chatushpadha gathavyam</i> (riding animals)					+				+	
<i>Diva paryatanam</i> (excessive daytime travel)					+			+		
<i>Angasamardana</i> (physical exertion through massage)						+				
<i>Agni sparshana</i> with feet (touching fire with feet)				+					+	
Touching the <i>Brahmana</i> and go with feet (disrespectful touching of revered persons/animals with feet)				+					+	

<i>Tadana of Kumari, Bala, Aswa aadi pashu</i> (beating girls, children, horses, and animals)				+					+	
<i>Chathushpathadi nirviktha sthane vit mootra mochanam</i> (defecation/urination in public or sacred places)				+					+	
<i>Ninda of shiva, Brahmana, Guru & Stree</i> (disrespecting Shiva, brahmins, teachers, and women)				+					+	
<i>Langhana</i> (fasting)				+					+	

In Ras., the classics also caution against *Ati-advanam* (excessive travel or exposure), *Pasu-sanga*, *Linga* and *Nari chaya* (improper intimacy) and *Asatya apriya-vacana* (false or unpleasing speech). AK further warns against *Prani-himsa* (injury to living beings), *Bhuruha chedana* (cutting trees), and the *Akṣadi sapta vyasana juha* (improvident spending), *Chori* (stealing), *Madya pana* (alcohol consumption), *Parastri gamana* (going to another's spouse), *Asatya bhaṣaṇa* (false speech), *Go-brahmaṇa hiṃsa* (injury to cows and brahmins), etc. It also includes *Asvattha* and *Kapiṭha chaya* (harmful shadows), going near *Stri*, *Napumsaka*, *Ghaṭva*, *Dvipi* and *Vibhitaka* plants (harmful people & flora), *Asthana madahasa* (laughing at improper places or occasions), *Akala bhojana* (untimely eating), and the *Veda*, *Parada*, *Nadi jala* and *Tirtha jala Sevana*. RC likewise mentions *Pashusangam*, *Vit mutra langhanam* (suppression of urine), *Dhiraṇam nindanam* (disrespecting wise persons), *Devi-strinam ninda* (blaming women), *Asatya apriya-vacana* (harsh and untruthful speech), improper *Naivedhya* and *Karpura* intake, sleeping on *Bhumi* or *Kusayukta bhumi* (ground or grass-covered ground), and the harming of *Kumari* and *Kanya* (young girls). Also, RM, RBh. and RSS didn't mention *Apathya viharas*.

Table 8: Apathya Mansika Vikara during Parada Bhasma Sevana

Apathya	R.Chi	Ras.	RC	RJN	RHT	AP	AK
<i>Shoka</i> (grief/sorrow)	+			+			
<i>Tapa</i> (mental distress / emotional suffering)	+						
<i>Chintha</i> (anxiety / excessive worry)	+	+	+	+	+	+	+
<i>Krodha</i> (anger)		+	+	+	+	+	+
<i>Ati harsha</i> (excessive joy / overexcitement)		+	+			+	+
<i>Ati dukkha</i> (extreme sorrow / intense sadness)			+			+	+
<i>Ati spruha</i> (excessive desire)		+				+	
<i>Adhika iccha</i> (intense craving)							+
<i>Ati loukya</i> (greediness)		+					

DISCUSSION

The selection of *Ahara* and *Vihara* as *Pathya* or *Apathya* is based on *Rasapanchaka*, drug interaction, metabolism of drugs in the body, mode of absorption and excretion, action on increasing bioavailability and antioxidant property. The effective *Pathya* or *Apathya* is, however, always to be determined in accordance with the dosage, condition, *Kala* (season), *Prakruti* (constitution), disease, stages of disease, etc^[29].

While exploring *Pathya Ahara*, as explained in Classical *Rasashastra* texts, most *Acharyas* have included *Godhuma* (wheat), *Shali* (rice), *Godugdha* (cow's milk), *Ghrta* (ghee), *Mudga Yusha*, *Punarnava shaka*, *Nagara*, *Saindhava Lavana* and *Dadhi*. By examining the qualities of each one through the light of *Charaka samhita Sutra stana*^[6] 26th chapter, *Dravadravya vijnaneeya* and *Ashtanga Hridaya Sutra stana*^[30] 5th and 6th chapters, it can be said that

Godhuma, being *Madhura rasa*, *Vatahara* and *Brumhana*, provides the sustained energy needed to process *Parada Bhasma*. *Shali*, specifically *Purana shali*, is *Laghu* (light) and *Deepana* (kindles digestive fire), ensuring no *Ama* interfere with the *Bhasma*. RT mentioned *Purana shali*, while *Jeerna shali* is mentioned by RRS, AP, and BRS. BRS mentioned both *Jeerna Shali* and *Purana Shali*, and AK mentioned *Raktha Shali*. *Godugdha* act as *Vishahara* and *Vatapitta shamaka*, also it contains proteins and calcium that can act as natural chelating agents. *Ghrta* enhances *Ojas* and acts as *Yogavahi*, antioxidant and lipophilic nature aid the absorption of metallic particles across the membrane. Also, *Mudga yusha* is *Deepana*, *Laghu* and *Kapha Pitta Shamaka*, while *Punarnava shaka* is *Mutrala*. *Nagara* is a potent *Deepana pachana* agent, and *Saindhava lavana* is *Tridosahara*, *chakshushya*

and *Rochana Deepana*. Being *Balya* and *vatahara*, *Dadhi* is probiotic that supports gut health and acts as an intestinal barrier. *Dadhi* is mentioned as an *Apathya Ahara* as well, in RRS 30th chapter, while in the same text in 11th chapter, it is mentioned as *Pathya Ahara*. Similarly, AP mentioned *Saindhava lavava* in both *Pathya* and *Apathya* contexts. *Moolaka* (radish) is explained as *Pathya* in BRS, but considered as *Apathya* by R.chi. and RJN. *Madhura Rasa*, *Sita Veerya*, *Madhura Vipaka*, *Snigdha guna* and *Tridosha shamana* properties help in easy absorption of the drug or make our body fit to absorb the drug.

Pathya Vihara (wholesome regimens) during *Parada Bhasma sevana* include *Abhyanga* (oil massage), *Maidhuna* (sexual intercourse), *Snana sughambuna* (bathing with scented/perfumed water), *Shiva pooja*, *Atma jnana*, and avoidance of *Graha*, *Rakshasa*, and *Bhoota*. These regimens are recommended to maintain mental calmness and physical strength. AP explained massage with specific oils like *Bala taila* and *Narayana taila* to soothe the nervous system and also to provide relaxation. *Mantrajapa*, *Shiva pooja* and *Atma jnana* provide spiritual and mental discipline. Acharyas have also mentioned sensory pleasures like *Geeta sravana* (listening to music), *Mandahasa* (gentle smiling) and *Harsha* (mind cheerfulness).

Under *Apathya Ahara*, most of the classical books included *Brihati*, *Vilwa*, *Masha*, *Masoora*, *Kulatha*, *Tila taila*, *Madya*, *Dadhi*, *Kanji*, *Guru bhojana*, *Souvarchala*, *Vatapitta vardhaka ahara*, *Karpoora*, *Kapota mamsa* and *Naranga*. *Brihati* and *Vilwa* are *Katu-tikta*, and *Ushna* can cause *Daha* (burning sensation) and *Bhrama* (giddiness). *Abhishyandi* (create stickiness) and *Guru* (heavy), *Masha* leads to the blockage of *Srotas*. *Tilataila* is *Ushna* and *Teekshna*, causing an increase of *Pitta*. As per classics, *Souvarchala lavana* possesses qualities like *Sookshma* and *Laghu*, but being a *Ushna* substance, it may harm during *Parada Bhasma sevana*. *Dadhi*, as an *Apathya*, can be justified in terms of *Abhishyandi* and *Ushna* properties; it leads to clogging of minute channels, thereby affecting absorption of the drug. *Kanji* is *Ati amla*, *Pitta Raktha Pradooshaka*, *Vidahi* and *Abhishyandi*, while *Karpoora* is *Teekshna* and *Lekhana*, which causes internal irritation. *Anupa mamsa*, being *Guru* and *Abhishyandi*, and *Kapota mamsa* is *Varcho bedhi* (diarrhoea), *vatala* and difficult to digest, are considered as *Apathya*.

Apathya Vihara includes *Atijagaran*, *Atinidra*, *Divaswapna*, *Vada jalpanam*, and *Strinam Prasanga*. On the contrary, *Kamsyapatra Bhojana*, according to AK, *Kumkuma Alepanam*, according to RT, Ras. and RC, *Snana* according to RRS, and *Taila Abhyanga* according to RRS, R.Ch, RJN and RHT, come under *Apathya Vihara*. *Vata prakopa* caused by these regimens may

hamper the proper kinetics of administered *Parada Bhasma*.

In general, patients on *Rasaushadhi sevana* often have impaired *Agni*. Since most *Kakaradi Gana Dravyas* are *Guru* and difficult to digest, they can further weaken digestion and are therefore contraindicated during *Parada Sevana*, as described in RT, their intake increases the excretion of *Parada*-containing formulations through *Mala* and *Mutra*, reducing retention time and therapeutic efficacy. At the same time, the *Sara* (purgative) property of *Kushmanda* accelerates intestinal transit, limiting drug absorption and causing premature elimination of *Rasakalpas*^[28].

Kana (*Pippali*) is considered under *Pathya Ahara* by RJN and RSS, while RRS mentioned it under *Shrikrushnadevokta Kakaradi Gana* as *Apathya*.

Most of the *Acharyas* contraindicated *Amla*, *Lavana*, *Katu* and *Tiktha Rasas* during *Parada Bhasma Sevana*, due to their *Ushna* and *Teekshna* properties which lead to *Pitta Vardhana*. *Kashaya Rasa* was not mentioned as *Apathya* by any *acharya* and *Madhura Rasa* intake is contraindicated after a day sleep as per RJN.

Psychological factors being a major part of the disease and treatment, during *Parada Bhasma Sevana Shoka*, *Chintha*, *Krodha*, *Ati Harsha*, *Ati Dukha*, and *Ati Spruha* need to be avoided. As these *Manasika vikaras* are concerned, they cause *Dosha* imbalance, which further worsens or obstructs the proper kinetics of drug absorption.

Chelation therapy can explain the major mechanism behind this peculiar concept of *Pathya* and *Apathya*. The mentioned *Ahara* acts as a natural chelating agent, which leads to the removal of metal ions from the body tissues without proper absorption. In chelation a molecule encircles and binds to the metal, and removes it, enters the bloodstream, is filtered in kidneys, and is eliminated through the urine. Also, in case of *Kakaradi gana*, if these drugs are used after *Oushadha sevana kala*, it will be beneficial for chelating the unwanted drug which is deposited in the body^[29].

Phytates, tannins and oxalates present in *Masha*, *Nishpava*, etc., bind with the metallic component of *Parada Bhasma* and form a non-absorbable complex, which decreases the efficacy of administered medicine. This may be taken as a reason for categorising a particular substance as *Apathya*.

As *Parada Bhasma* already possess *Theekshna* gunas, intake of *Theekshna dravyas* along with it leads to adverse effects like damage to the mucosal lining of the GIT. So, most of the *Theekshna Dravyas* are mentioned under the *Apathya Ahara* category. At the same time most *Pathya dravyas* have *Deepana*, *Pachana* and *Anulomana* drugs, which facilitate easy

breakdown of drugs in the GIT and thereby facilitate better absorption. Antioxidant drugs, when used along with *Parada Bhasma*, will lead to attaining more antioxidant properties of the medicine and help reduce the chance of getting chronic poisoning^[29].

CONCLUSION

The concept of *Pathya Apathya* is fundamental for ensuring the therapeutic efficacy and safety of *Parada Bhasma Sevana*. A comparative study of the major Rasagranthas shows a shared framework for *Pathya Apathya* during *Parada Bhasma* administration, yet significant variations and occasional contradictions exist regarding specific inclusions and exclusions. Contradictions may be owing to variability in disease conditions, seasons and body constitution of individuals, also particular changes occurred in the environment and emergence of new diseases in a specific time period of Acharyas. Beyond common dietary practices, the aetiology behind many classical *Pathya Apathya* remains under-researched, mandating a critical need to systematically explore their therapeutic relevance.

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***Address for correspondence**

Dr. Shahena K V

PG Scholar,

Department of Rasa Shastra Evam

Bhaishajya Kalpana, Faculty of

Ayurveda, I.M.S, Banaras Hindu

University, Varanasi.

Email: shahenakv1999@gmail.com

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