

SIGNIFICANCE OF PEYA AS PATHYA - IN TRISHNA (THIRST)

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**ABSTRACT**

Trishna is one of the pathological conditions explained in the treatises of *Ayurveda*. *Trishna* may develop as an independent *Vyadhi*/ disease, *Lakshana*/symptoms associated with other diseases, or as *Upadrava*/complications of a disease. Understanding and differentiating the *Trishna* as a *Vyadhi/Laxana/Upadrava* is most important to treat the condition effectively. **Aim:** The aim of the present study is to compile different *Dravya* i.e liquids used as *Pathya* i.e wholesome in *Trishna Roga*. Drugs that can be used as simple remedies in *Trishna*(thirst) and also various diets and regimens having *Pathya* (wholesome) and *Apathya* (unwholesome) effects indicated for *Trishna Roga* have been reviewed. **Material and methods:** Various diets and regimens having *Pathya* (wholesome) and *Apathya* (unwholesome) effect indicated for *Trishna Roga* was compiled from *Charaka Samhita Chikitsa Sthana*. **Results and Discussion:** The diet and drugs compiled in *Trishna* mostly had the *Vata Pitta Hara* properties. The *Dravya* used as *Pathya* in *Trishna* should have, *Madhura Kashaya Rasa*. In *Trishna Pana* i.e liquids are more indicated than the solids or semisolids. **Conclusion:** Easy remedies can be prepared in the form of the *Pathya* by *Dravyas* to eliminate/pacify the *Trishna*.

Keywords: *Ayurveda, Trishna, Pathya- Apathya.*

INTRODUCTION

Trishna is one of the pathological conditions explained in *Ayurveda* treatise. As rightly explained by *Acharya Charaka* the main vitiating factors in the *Vyadhi Trishna* are *Pitta and Vata Dosha*, the *Pravridhha* or vitiated *Pitta and Vata Dosha* does the *Shoshana* i.e dryness of the *Soumya Dhatu*(water) and also the blood vessels of the tongue root, throat, palate. the patient drinks water but due to the *Pitta and Vata* the absorption takes place and dryness is seen quickly, *Trishna* appears as a complication in those emaciated by severe diseases., *Laxanas of Trishna* are *Mukha Shosha*(dryness of the mouth)*Swara Bheda*(hoarseness of voice)¹.

Pathya (wholesome) diet should strictly be followed at all times. A *Vvyadhi*(disease) can never be cured just by means of the right medicine without following

the right *Pathya* and *Apathya* in terms of diet and regimen. Hence this work aims to analyze the role of *Pathya* and *Apathya* with respect to *Trishna Roga*. compilation of different *Dravya* used as *Pathya* in *Trishna Roga* is done. A review of different *Dravya* has been carried out that can be used as both *Aahara* i.e food and *Aushadha* i.e medicine in *Trshna* on the basis of properties and actions. Also, various diets and regimens *having Pathya* (wholesome) *and Apathya* (unwholesome) effects indicated for *Trishna Roga* have been described.

Material And Methods- Various diets and regimens *having Pathya* (wholesome) and *Apathya* (unwholesome) effect indicated for *Trishna Roga* was compiled from *Charaka Samhita Chikitsa Sthana*.

Table 1: *Pathya* in the *Trishna roga*²

Sl.no.	Aaushadha	Ahara/pana	Vihara
	<i>Trnapanchamula Kashaya Pana, Munjataka Priyala Pana, Tikta, Jeevaniya, Madhura rasa dravyas boiled with Ksheera Pana. vrikshamla, mrudivika, matulunga siddha gandhusa, dadima swarasa with madhu, panchavalkala siddha jala pana</i>	<i>Aindra jala/Rain water with madhu, madhu, guda, sita, shali, amayava mixed with madhu, sharkara pana,ksheera,mudga,masura, chana fried in ghrta, Ikshu rasa, tikta dravyas mixed with madhu and sita is given in the form of pana, mamsa rasa of kapota with the addition of amla and lavana rasa</i>	<i>Nasya, pana, Abhyanga, Parisechana</i>
<i>Vata</i>	<i>Mrdvika</i>	<i>Ksheera, ghrta</i>	
<i>Pitta</i>	<i>Chandana, Ushira, Utpala, matulunga, kusa, kasa siddha jala pana, guduchi swarasa</i>	<i>Draksha, Kharjura, lohita shali, sita, madhu.</i>	
<i>Kaphaja</i>	<i>Dadima, haridra</i>	<i>Mamsarasa</i>	<i>Vamana</i>
<i>Amaja</i>	<i>Trikatu, Bhallataka, vaca, tikta and Kashaya dravyas</i>		
<i>Madhyaja trshna</i>	<i>Javitri, sugandhi dravyas</i>	<i>Dadima, saindhava lavana</i>	
<i>Bhaktaja trshna</i>	<i>Pippali for chewing</i>	<i>Ushna jala, yava</i>	

DISCUSSION

Pathya may be in the form of *Bhojana*(food), *Pana*(liquids), *Lehana* (licking). *Trishna* is a *Vyadhi* in which the *Udaka vaha Srotas Dushti* is seen,*pitta* and the *Vata Dosha* are the main culprits in the *Trishna Vyadhi*, *Pitta* due to its *Agneya/Ushna Guna*(hot) and *Vata* due to its *Ruksha(rough) Guna* does the *Shoshana* of the *Aapdhatu* which is present

in the body, the first line of the treatment of *Trishna* should be *Pitta* and *Vata Hara*, and the medication which is described in *Charaka Samhita* is majorly in the form of *Pana* i.e liquids. If the medication is given in solid form then may be the absorption of the formulation will be not taking quickly, because of the presence of the *Shoshana Guna* in more

quantity, the other reason for medication in the form of *Paana* may be due to the *Samanya Vish-
esha Sidhanta*, *Samanya* means the *Sama Guna
Dravya will do the Vridhi of the Samana Dhatu*, i.e
here the *Jaliya Amsha* present in the body, if given
in the *Jaliya*, form then the absorption may take
place very soon, in *Vataja Trishna* almost all the
drugs which are of *Snigdha*, *Madhura*, *Amla Rasa
Pradhana* are used which pacifies the *Vata Dosha*,
in *Pittaja Trishna* the *Dravyas* used are of *Madhura
Rasa*, *Sheeta Virya*, *Sugandhi Dravyas* which paci-
fies the *Pitta Dosha*, in *Amaja Trishna* the *Dravyas*
which are having the *Katu Rasa*, *Tikta Rasa* are
used more to do the *Ama Pachana*, this justifies the
uses of combinations of *Dravyas* mentioned in the
above table.

CONCLUSION

In *Trishna*, *Oushadha Siddha Jala* is seen more in
Practice with different combination of the *Dravyas*
in the form of *Pathya Sevana*. *Adravya Bhuta
Chikitsa* is also highlighted here like the touch of
the garlands, gems, and lotus flower. the patient

with *UttamaBala* (*good strength*) should consume
the foods processed in the *Ghrta* and the patient
with *Alpa Bala* (*less strength*) should consume the
food processed in milk and *mamsa rasa*, *trshna*
should be diagnosed as the main *Vyadhi* and even
as a *Laxana*.

REFERENCE

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