ROLE OF PATHYA AHARA IN SHODHANA WITH REFERENCE TO SAMSRJANA KRAMA: A REVIEW

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ABSTRACT

Importance of Ayurveda in global scenario is because of its holistic approach towards positive life style. Ayurveda is continuously getting developed as a result of various ongoing discussion and research. Ayurveda is a science which gives importance to diet and regimen supplementing the chikitsa. Pathyaahara has a major supportive role in management of diseases. Shodhana is the supreme therapy as the disease cured by shodhana is not likely to reoccur. Vamana (emesis), Virechana (purgation), Niruhabasti (decocion enema) Nasya (errhine), Rakthamokshana (blood letting) are the five shodhana therapies carried out systematically in three stages which are pre therapy, therapy and post therapy. Post therapies vary according to the shodhana karma. It is mainly focused on strict-sequential-graduated dietary regimen called samsarjanakrama, to regain the hampered agni after shodhana. The diet administered during samsarjanakrama essentially consists of nutritive and easily assimilable preparations such as peya, vilepi, akrityushta, kritaayushta, akartamamsa rasa, kritamamsa rasa. The factors such as agni, agniavasta, dosha, doshaavasta, dhatu, vyadhi, vydhvavasta needs to be considered before planning samsarjanakrama. Shodhana procedure is said to be complete only after adoption of samsarjanakrama. Even after being a pivotal stage in shodhanakarma, it is been neglected in the modern era due to sheer ignorance. Paschatkarma varies individually and according to levels of shodhana.

Keywords: Samsarjanakrama, Rasasamsarjanakrama, Tarpanadisamsarjanakrama, Shodhana pathya, Paschat karma.

INTRODUCTION

Ayurveda is a science which has given importance to diet and regimen as a part of chikitsa. Pathyaahara has a major supportive role in management of diseases. Shodhana is the supreme therapy as the disease cured by shodhana is not likely to reoccur. Vamana, Virechana, Niruhabasti, Nasya, Rakthamokshana are five shodhana therapies carried out systematically in three stages, which are pre therapy, therapy and post therapy.  

Ahara is first among the three significant pillars of Ayurveda. It means that it is one of the fundamental principles of ayurveda which give health, happiness and harmony with the nature. Ahara is concerned with diet and lifestyle and is essentially preventive in nature. Ahara is also known as the life supporting diet and is the first and foremost pillar of Ayurveda. Many pathyaahara and vihara are mentioned before, during and after shodhana karma in order to protect and provide strength to body. To regain the hampered agni after shodhana one should essentially follow the samsarjanakrama. It is the strict-sequential-graduated dietary regimen. It starts with introduction of simple carbohydrates to inclusion of multi-nutrient dietary formulation and finally the normal diet, that is from liquid diet to semisolid and finally to solid diet. Adaptation of this diet is specific to quantity, nutritive value and digestive power of the individual. The diet administered during samsarjanakrama essentially consists of nutritive value and it easily assimilate. The factors such as Agni, Agniavasta, Dosha, Dosaavasta, Dhatu, Vyadhi, Vidyavasta needs to be considered before planning samsarjanakrama. According to the level of shuddhi-Pravara, Madhyaama and Avara, duration of samsarjanakrama will vary, viz. Triannakala, Dwiannakala, Ekaannakala respectively. 

Pathya ahara in purvakarma and pradhana karma

Shodhana include group of events like preparation of body for shodhana, removing of mala roopidosha and finally protection of body, these can be done with the help of specific ahara in specific stages of shodhana. Drava, Usna, Anabhisheyanahara is advised before, during and after shodhana. Intake of following diet should be practiced to achieve proper phala of shodhana.

Ahara during deepana pachana

- Takra / Jeera and Shuntisaditha Takra
- Yavaratika
- Peya
- Manda
- Panchakola sadhitha kichadi

Ahara during snehana

Laghu ahara is advised like Peya, Manda, Vilepi, immediately after digestion of sneha. For second annakala at night rice and upper part of sambar and nirdosa (dosa prepared from rice
powder and water) Pongal (prepared from rice 1 part: 6 part of water and shunthi (Zingiber officinale), pepper (Piper nigrum), salt) etc. can be taken up to one’s satisfaction.

Pathya ahara in paschat karma

Diet after shodhana is nothing but samsarjanakrama. After shodhana person becomes Durbha (Weak), Krusha (Lean), Alpaagni (Reduced digestion), Mukhasandhanabhandaanam, (Loosened joints) Krushhashaya, Shunyadeha (Emptiness of body). So vaidya need to protect rogi like Taruna anda (Young egg), Tailapooranaptra (Vessel filled with oil), Gopaladandigah (shepherd).

Peyadisamsarjanakrama

It’s a graduated diet from liquid, semi-solid and solid. They are listed in Table 1.

<table>
<thead>
<tr>
<th>Peyadi samsarjana</th>
<th>Preparation</th>
<th>Siddhi lakshana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peya</td>
<td>1 part of rice: 14 parts of water</td>
<td>Heat up to rice becomes soft</td>
</tr>
<tr>
<td>Vilepi</td>
<td>1 part of rice: 6 parts of water</td>
<td>Heat up to rice becomes soft</td>
</tr>
<tr>
<td>Akrithayusha</td>
<td>1 part of dhanya: 18 parts of water</td>
<td>Heat up to dhanya becomes soft</td>
</tr>
<tr>
<td>Krithayusha</td>
<td>1 part of dhanya: 18 parts of water with adding sneha,lavana and katu</td>
<td>Heat up to dhanya becomes soft</td>
</tr>
<tr>
<td>Akrithamamsa rasa</td>
<td>1 part of mamsa: 4 parts of water</td>
<td>Heat up to mamsa cooked properly</td>
</tr>
<tr>
<td>Krithamamsa rasa</td>
<td>1 part of mamsa: 4 parts of water with adding sneha, lavana and katu</td>
<td>Heat up to mamsa cooked properly</td>
</tr>
<tr>
<td>Prakruthabhojana</td>
<td>Shodhitha’s normal food</td>
<td></td>
</tr>
</tbody>
</table>

Table 2: Tarpanadisamsarjanakrama

<table>
<thead>
<tr>
<th>Peyadikrama</th>
<th>Tarpanadikrama</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peya</td>
<td>Swaccha tarpana⁶</td>
</tr>
<tr>
<td>Vilepi</td>
<td>Ghana tarpana⁶</td>
</tr>
<tr>
<td>Akrithayusha</td>
<td>Akrithayusha</td>
</tr>
<tr>
<td>Krithayusha</td>
<td>Krithayusha</td>
</tr>
<tr>
<td>Akrithamamsa rasa</td>
<td>Akrithamamsa rasa</td>
</tr>
<tr>
<td>Krithamamsa rasa</td>
<td>Krithamamsa rasa</td>
</tr>
<tr>
<td>Prakruthabhojana</td>
<td>Prakruthabhojana</td>
</tr>
</tbody>
</table>

Some scholars opine that one can follow rasadisamsarjana karma along with peyadisamsarjana karma as shown in Table 4.

Table 3: Rasadisamsarjanakrama

<table>
<thead>
<tr>
<th>Reason</th>
<th>Probable action on dosha</th>
<th>Rasa used</th>
<th>Sushrutha</th>
<th>Charaka</th>
</tr>
</thead>
<tbody>
<tr>
<td>Augmented agni</td>
<td>1.To pacify vata pitta and to balance agni 2.To pacify vata situated in pakvashaya</td>
<td>Svadu and Tikta</td>
<td>Madhura, Amla, Hridya, Snigdha</td>
<td></td>
</tr>
<tr>
<td>Taste opposite to previous one</td>
<td>1 To pacify Vata and Kapha 2.To increase Agni bala 3. To augment Agni in the upper site</td>
<td>Snigdha, Amla, Lavana, Katu</td>
<td>Amla, Lavana</td>
<td></td>
</tr>
<tr>
<td>Increased pitta due to previous taste</td>
<td>To pacify Pitta and Vata</td>
<td>Madhura, Amla, Lavana</td>
<td>Madhura, Tikta</td>
<td></td>
</tr>
<tr>
<td>Taste opposite to previous one</td>
<td>To pacify Kapha Pitta situated in the upper region</td>
<td>Madhura, Tikta</td>
<td>Katu, Kashaya</td>
<td></td>
</tr>
</tbody>
</table>

Tarpanadisamsarjanakrama

It is a type of samsarjanakrama which needs to be followed after shodhana in persons like Kapha pitte(Individual with increased kapha, pitta body humors) Vishuddhe alpe (Less bio purified), Madyape (Alcohol drinker), Vata paithika (Individual with increased vata, pitta body humors) conditions should not follow peyadi krama.⁸ In tarpanadikrama peya and vilepi are replaced by swaccha and ghana tarpana as given in table 2.⁷

Rasadisamsarjanakrama

After samsarjana because of increased agni there may be variations in doshik level,⁸ to avoid that one need to follow the
Rasadismarjanakrama as given in table 3 and table 4. Rasasamjaranakrama can also be followed with peyadi krama by adding the cited rasas with ahara kalpa.

**Disease wise samsarjanakrama**

Shodhana is the main line of treatment in many diseases. After shodhana a wise doctor should select such a samsarjana which acts as vyadhi hara and also agni deepaka. Liquid gruel prepared from Dhanaka Kalka (Coriandrum sativum) and Nagar (Zingiber officinale) acts as shamaana for vatarakthayadhi. It also ignites the agni.9

In Kamala

Cereals: Old rice, Wheat (Triticum sativum), Barley (Hordeum vulgare).
Pulses: Pigeon Pea (Pisum sativum), Green Gram (Phaseolus radiatus).
Masura (Lens culinaris) can be used

In Ashmari

Cereals: Old rice, Barley
Pulse: Kulattha (Dolichos biflorus), Green Gram can be used

In Tamaka Shwasa

Cereals: Wheat, Barley, Shashikashali
Pulses: Kulattha can be used for preparation of samsarjanakrama

**DISCUSSION**

Shodhana is a complex process which involves many steps like Rukshana, Pachana, Deepana, Snehana, Swedana, Abyanga, Doshukleshana and also it is a strenuous process wherein one has to follow proper diet in each step to protect agni and to achieve proper shodhanaphala (benefits of bio purification). They are Agni vridhithi (Increase in digestion capacity) Vyadhi upashanti (Diminution in severity of disease) Prakrutu anuvartate (Normalcy in body components) Increase in bala (Strength) and Vruthatha (Sexual potency), Jaramkruchena labhathe (Delayed aging process) Anamaya (Live long life without disease)10

Even though great importance had been given to samsarjanakrama since ancient period, it has been neglected. Shodhana will complete only after completion of samsarjanakrama and person will get proper shodhanaphala.

Now a days samarjanakrama is blindly practiced without assessing the avastha of patient. Samsarjanakrama will vary from person to person and from levels of shodhana. Like Peyadismarjanakrama should be practiced only in ksheenakapha avastha (Less kaphadosh). In kaphaja conditions yusha prayoga and in vataja conditions with deepaagni one can consume mamsarasara directly without consuming peya, vilepi and yusha.11

In Kapha pitte, Vishuddhe alpe, Madaye, Vata paithika conditions Tarpanadismarjanakrama should adopted but not peyadismarjanakrama it leads to abhishyandatha. Rasasamjaranakrama should be followed after Peyadikrama to avoid Doshha kopa. Rasasamsarjanakrama also can practiced along with peyadikrama by adding particular rasa which is mentioned in rasasamsarjanakarma (Table 4).

It can also be practiced by preparing peyadi pathya using dhanyavarga having particular rasa which is mentioned in rasasamsarjanakrama. Even samsarjanakrama can be practiced specifically in specific disease by using yukti (Intelligence).

**CONCLUSION**

Samsarjanakrama plays a distinguishable role in a Shodhana procedures. Different varieties of samsarjanakrama are mentioned just to ensure that each and every type of rogi gets the complete benefit out of it. It should always be prescribed after proper assessment of Doshha, Agni, Desha, Kala, Satwa, Satmya etc. in order to get the absolute reward of shodhana. Even after getting such great emphasis by our acharyas, it is been neglected these days due to ignorance. As enunciated by our acharyas, as like small flame igniting the dry grass, samsarjanakrama ignites the digestive fire and makes it more strong, stable and capacitive.

As patients cannot tolerate any other kind of medicine or diet during this period, samsarjanakrama acts as a conjoining link between the weak-fatigued stage of patient and a completely stable and strong one. Thus samsarjanakrama should be strictly followed in each and every patient undergoing shodhana procedure to get complete benefit.

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