



## Review Article

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### ROLE OF PATHYA AHARA IN SHODHANA WITH REFERENCE TO SAMARJANA 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 (decoction 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 vamana and virechana. This starts with introduction of simple carbohydrates to the diet and ends with inclusion of multi-nutrient dietary formulation and finally the normal 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 and easily assimilable preparations such as peya, vilepi, akritayusha, kritayusha, akirtamamsa rasa, kritamamsa rasa. The factors such as agni, agniavasta, dosha, doshaavasta, dhatu, vyadhi, vydhivasta 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 the 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.<sup>1</sup>

Ahara is first among the three significant pillars of Ayurveda.<sup>2</sup> 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, Doshaavasta,

Dhatu, Vyadhi, Vydhivasta needs to be considered before planning the samsarjanakrama. According to the level of shuddi-Pravara, Madhyama and Avara, duration of samsarjanakrama will vary, viz. Triannakala, Dwiannakala, Ekaannakala respectively.<sup>3</sup>

#### 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, Anabhishtandha ahara is advised before, during and after shodhana.<sup>4</sup> Intake of following diet should be practiced to achieve proper phala of shodhana.

#### Ahara during deepana pachana

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

#### Ahara during snehana

Laghu ahara is advised like Peya, Manda, Vilepi, immediately after digestion of sneha.<sup>3</sup> For second annakala at night rice and upper part of sambar and nirudosa (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 Durbhala (Weak), Krusha (Lean), Alpaagni (Reduced digestion), Mukthasandhanabhandanam,

(Loosened joints) Krushaashaya, Shunyadeha (Emptiness of body). So vaidya need to protect rogi like Tarunaanda (Young egg), Tailapoornapatra (Vessel filled with oil), Gopaladandigah (shepherd).<sup>5</sup>

### Peyadisamsarjanakrama

It's a graduated diet from liquid, semi-solid and solid. They are listed in Table 1<sup>3</sup>.

Table 1: Peyadisamsarjanakrama

Peyadi sansarjana	Preparation	Siddhi lakshana
Peya	1 part of rice: 14 parts of water	Heat up to rice becomes soft
Vilepi	1 part of rice: 6 parts of water	Heat up to rice becomes soft
Akrithayusha	1 part of dhanya: 18 parts of water	Heat up to dhanya becomes soft
Krithayusha	1 part of dhanya: 18 parts of water with adding sneha, lavana and katu	Heat up to dhanya becomes soft
Akrithamamsa rasa	1 part of mamsa: 4 parts of water	Heat up to mamsa cooked properly
Krithamamsa rasa	1 part of mamsa : 4 parts of water with adding sneha, lavana and katu	Heat up to mamsa cooked properly
Prakruthabhojana	Shodhitha's normal food	

Table 2 : Tarpanadisamsarjanakrama

Peyadikrama	Tarpanadikrama
Peya	Swaccha tarpana <sup>a</sup>
Vilepi	Ghana tarpana <sup>b</sup>
Akrithayusha	Akrithayusha
Krithayusha	Krithayusha
Akrithamamsa rasa	Akrithamamsa rasa
Krithamamsa rasa	Krithamamsa rasa
Prakruthabhojana	Prakruthabhojana

a 1 Part of laja : 14 part of water, b 1 Part of laja : 6 part of water.

Table 3: Rasadisamsarjanakrama

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

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

Table 4: Rasadisamsarjanakrama

Peyadikrama	Rasadikrama	Rasa	Anna kala (pravarashuddhi)
Peya	Madhura , amla, hrudya, snigdha	Guda, sita, Ripened fruits	Three annakala
Vilepi	Amla, lavana	Dadima, Chinch, saindhavalavana	Three annakala
Akrithayusha	Madhura, tikta	Nimba, methika	Three annakala
Krithayusha			
Akrithamamsa rasa	Katu, kashya	Maricha, shunti, Hareethaki, vibhitaki	Three annakala
Krithamamsa rasa			
Prakruthabhojana			

### 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 paitika (Individual with increased vata, pitta body humors) conditions should not follow

peyadi krama.<sup>6</sup> In tarpanadikrama peya and vilepi are replaced by swaccha and ghana tarpana as given in table 2.<sup>7</sup>

### Rasadisamsarjanakrama

AAfter samsarjana because of increased agni there may be variations in doshik level,<sup>8</sup> to avoid that one need to follow the

Rasadisamsarjanakrama as given in table 3 and table 4. Rasasamsarjanakrama can also be followed with peyadikrama 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 Dhanyaka Kalka (*Coriandrum sativum*) and Nagara (*Zingiber officinale*) acts as shamana for vatarakthavyadhi. It also ignites the agni.<sup>9</sup>

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: Kulaththa (*Dolichos biflorus*), Green Gram can be used

In Tamaka Shwasa

Cereals: Wheat, Barley, Shashtikashali

Pulses: Kulaththa can be used for preparation of samsarjanakrama

#### DISCUSSION

Shodhana is a complex process which involves many steps like Rukshana, Pachana, Deepana, Snehana, Swedana, Abyanga, Dosha utkleshana 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 vriddhi (Increase in digestion capacity) Vyadhi upashanti (Diminution in severity of disease) Prakruti anuvartate (Normalcy in body components) Increase in bala (Strength) and Vrushatha (Sexual potency), Jaramkrucchena labhathe (Delayed aging process) Anamaya (Live long life without disease)<sup>10</sup>

Even though great importance had been given to samsarjanakrama since ancient period, it is 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 Peyadisamsarjana should be practiced only in ksheenakapha avastha (Less kaphadosha). In kaphaja conditions yusha prayoga and in vataja conditions with deeptaagni one can consume mamsarasa directly without consuming peya, vilepi and yusha.<sup>11</sup>

In Kapha pitte, Vishuddhe alpe, Madyape, Vata paittika conditions Tarpanadisamsarjanakrama should adopted but not peyadisamsarjanakrama it leads to abhishyandatha. Rasasamsarjanakrama should be followed after Peyadikrama to avoid Dosha 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 Dosha, 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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