



SHEDDING LIGHT ON THE CURRENT NEED TO INCORPORATE NEWER IMPEDIMENTS INTO THE DOMAIN OF *PARIHARYA VISHAYA* IN PANCHAKARMA

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Article Received on 22/07/2024

Article Revised on 12/08/2024

Article Accepted on 01/09/2024

ABSTRACT

Ayurveda is a science which has given importance to Diet and Regimen as a part of *Chikitsa*. *Panchakarma* modalities of treatment encompasses the same under the heading of *Pariharya Vishayas* wherein certain dietetic and behavioural restrictions are specifically enlisted in order to reap the optimum therapeutic effect of *Panchakarma* procedures as well as to avoid any untoward complications. The instructions to be followed and the impediments to be avoided are mentioned in the classics in general to *Panchakarma* as well as in specific to particular procedure and has to be seriously taken into consideration not only after the treatment but also during the entire course of treatment in order to fully appreciate the attributes of the procedure. Though the *Pariharya Vishayas* are explained in detail during *Samhita kala* in accordance to the lifestyle, dietetic pattern and social circumstances that were prevailing during those days, they do still stand relevant and apt even to the present day generation but certain things are to be detailed and newer impediments are to be brought into the domain of *Pariharya Vishaya* keeping in mind the newer demands of current busy lifestyle of this so called Modern world.

KEYWORDS: *Ayurveda, Pariharya Vishaya, Panchakarma.*

INTRODUCTION

Panchakarma is a set of five therapeutic procedures aimed at detoxifying and rejuvenating the body and adhering to *Pariharya Vishaya* ensures that these procedures are effective and safe devoid of any *Vyapaths*. "*Pariharya Vishaya*" refers to the concept of care and precautions that are essential for the successful execution and appreciation of benefits of *Panchakarma* therapies. *Shunyadeha* will occur soon after *Panchakarma*, and the patient will be *Durbala, Krusha*, or *Pratikara Asahishnu*, who will not be able to withstand any kind of treatment. Therefore, the patient should be treated with the same consideration and protection as tenderly as handling a chick recently hatched out from egg, as carefully as carrying a mud pot filled with oil upto its brim, as protective as a shepherd leading the herd with a stick.^[1] In today's era, we observe that patient doesn't have time to follow the diet regimen and modify their lifestyle and try to avoid hospitalization due to busy working schedule while undergoing *Panchakarma* and in such patients, *Pariharya Vishayas* are not followed and patient might have to face different kinds of complications. Hence it is the need of hour to re look into the concept of *Pariharya Vishaya* and incorporate

the same after considering the newer emerging dietetic patterns and lifestyle to appreciate the maximum benefits of *Panchakarma* therapies.

PARIHARA KALA

Parihara Kala can be explained under 2 headings, one being the concept of *Dwi Parihara Kala*^[2] and the other being attainment of *Prakruthi lakshanas*.^[3] The concept of *Dwiguna Parihara Kala* mentioned for *Bastyadi Panchakarma* wherein the word 'Aadi' signifies that it is applicable not only for *Basti Karma* but also for all *Panchakarma* i.e, *Vamana, Virechana, Shirovirechana* too. As per *Dwiguna Parihara Kala, Pariharya Vishayas* are to be avoided for a period that is double the period taken for the entire course of the procedure. For example, if the time taken for the completion of entire course of *Vamana Karma* is 9 days, then *Parihara Kala* should be taken as 18 days from the date of completion of *Vamana Karma* during which *Pariharya Vishaya* are to be avoided. On the other hand, rather than fixing the specific number of days as *Parihara Kala*, it is also advised to avoid *Pariharya Vishaya* for an indefinite period of time until *Prakruthi lakshanas* like *Sarvakshama, Asamsarga, Ratiyukta, Sthirendriya* are

appropriately appreciated. (*Etam prakruthimaprapya sarvavarjyani varjayeth*).^[4]

SAMANYA PARIHARYA VISHAYA

Samanya Parihara Vishaya to be considered while undergoing *Panchakarma* is mentioned in below table.

CHARAKA SAMHITA		SUSHRUTA SAMHITA ^[5]	KASHYAPA SAMHITA	
Siddhithana 1/54	Siddhithana 12/10		Siddhithana 5/4	Khilasthana 3/67
<i>Ati Asana Ati Sthana Ati Vak</i>	<i>Uccha Bhashya Rathakshobha Ati Chankramana Ati Asana</i>	<i>Krodha, Shoka, Ayasa, Maithuna, Diwaswapna, Uccha Sambhashana, Yana, Chira Asana, Ati Chankramana, Sheetha Sambhoga Toya Seva, Virudha</i>	<i>Ajeerna Maithuna Yana</i>	<i>Ati Chankramana Ati Sthana</i>
<i>Ati Yana Diwaswapna Maithuna Vegarodha Sheethopachara</i>	<i>Ajeerna Bhojana Ahitha Bhojana Diwaswapna Maithuna</i>		<i>Uccha Bhasha Diwa Shayana</i>	<i>Ati Shayana Ati Asana Ati Bhashana Krodha Shoka</i>
<i>Atapa, Shoka Rosha, Akala Bhojana, Ahitha Bhojana</i>		<i>Adhyashana Asatmya Bhojana, Apramana Ahara Sevana</i>	<i>Ati Chankramana Ati Sthana Asatmya Bhojana</i>	<i>Diwaswapna</i>
				<i>Viruddhanna Hima Sevana Atapa Sevana</i>

VISHESHA PARIHARYA VISHAYA

The Do's and Dont's are explained separately pertaining to each *Panchakarma* as well.

PANCHAKARMA	VISHISHTA PARIHARYA VISHAYA	
	DO'S	DONT'S
<i>SNEHANA</i> ^[6,7]	<i>Ushnodaka to be used for all purposes, Brahmacharya, Drava Ushna Anabhishyandi Ahara</i>	<i>Vega Dharana & Udeerana, Uccha Bhashya & Ati Bhashya, Yana, Dooma, Raja, Rathakshobha, Krodha, Shoka, Hima, Atapa, Kshapashayareferring to Diwaswapna & Ratrijagarana Nishedha, Maithuna</i>
<i>SWEDANA</i> ^[8]	<i>Parihara Vishaya mentioned in the context of Snehana is applicable for Swedana and all Panchakarma as per Shringa Grahaka Nyaya.</i>	<i>Vyayama</i>
<i>VAMANA</i> ^[9]	<i>Nivatamagaram Anupravishtya</i>	<i>Athyashana, Ati Chankramana, Krodha, Shoka, Hima, Atapa, Atipravata, Yana, Gramyadhama, Diwaswapna, Viruddha Ajeerna Asatmya Akala, Pramita, Ati, Heena Guru Vishama Bhojana, Vega sandharana & udeerana</i>
<i>VIRECHANA</i> ^[10]	<i>Follow Vamana Parihara Vishaya until patient regains Bala, Varna and Prakruthi.</i>	<i>Dhoomapana</i>
<i>BASTI</i> ^[11]	<i>Ushnajala sevana, Dhanyanagarasiddha jala sevana,</i>	<i>Krodha, Shoka, Ayasa, Maithuna, Diwaswapna, Ucchaihi sambhashana, Yana, Chira Asana, Atichankramana, Sheetha sambhoga toya seva, Virudha Adhyashana Asatmya bhojana, Apramana ahara sevana</i>
<i>NASYA</i> ^[12,13,14]	<i>Nivata samachari, Ushna samachari, Niyatendriya, Hitannabhuk, Laghu, Trishu aviruddha bhojana.</i>	<i>Abhishyandi, raja, dhooma, Sneha, Atapa, Madyapana, Dravapana, Shirah snana, Atiyana, Krodha</i>

NEWER IMPEDIMENTS UNDER THE DOMAIN OF PARIHARA VISHAYA AHARA POINT OF VIEW

- **Junk foods, Fast foods, Oil fried foods, Packed and Canned foods** – Such foods are low in Zinc on which Antioxidant process are dependent and it induces oxidative damage associated with inflammation that nullifies the therapeutic benefits gained through *Panchakarma*.
- **Consumption of tea and coffee** – Tannin and Caffeine are rapidly and completely absorbed in humans. More rapid absorption results in faster distribution throughout body causing delayed absorption of *Aushadha*.
- **Refrigerated food** – Cooked food attains moisture in it after storing in the fridge which becomes breeding ground for various bacteria and other pathogens.

- **Genetically modified food** – Genetically Modified Foods which are not accustomed of when introduced into the body might be confusing for the natural intelligence of the digestive system making it difficult for digestion can be understood as *Asatmya Ahara*.
- **Fermented food** – Different bacterial and yeast strains are used to make fermented meals. They have the potential to infect those who are already vulnerable because of *Shodhana* procedures.
- **Food additives** – Contains food coloring, flavor enhancers, artificial sweeteners, and preservatives which has the potential to obstruct the blood's ability to carry oxygen.
- **Baked goods, Instant and Ready to eat foodstuffs** – Bakery goods, which range from freshly baked bread and pastries to cakes and cookies, are frequently linked to comfort and pleasure but come with a high calorie count because of their high sugar, fat, and sodium content.

VIHARA POINT OF VIEW

- **Mobile phones on dining table** – Ayurveda always recommends '*Tanmana Bhunjeeta*'/conscious eating i.e., being focused on the act of eating rather being distracted by usage of Television, Smart phones etc.
- **Gym/brisk walk** – It might lead to the aggravation of *Vata Dosha* in a person who already has *Rikta srotas* and further cause *Dhatukshaya* and *Durbalatha*.
- **Influence of air conditioner and fan** – The dryness and coolness cause a rise in both *Vata* and *Kapha*. Low temperatures cause the skin's pores to constrict, which may prevent *Aushadha veerya* from being absorbed during *Vishrama Kala*. Since *sweda* is one of the *Trimala*, AC inhibits perspiration, which prevents *Mala* released through *sweda* from leaving the body.
Because the AC space is closed, there is not enough air circulation, which facilitates the simple spread of infection. Consequently, there is a higher risk of infection in *Pratikara Asahishnu*.
- **Influence of mobile, television and gadgets** – Overuse of *chakshurendriya*, *shrothrendriya*, and *manas*, or *atiyoga*, is defined as *astmendriyarthasamyoga*, or staring at exceedingly bright objects. The use of cell phones at night becomes significant here as well, as it can result in *Nidranasha*, which in turn causes *Vata prakopa*. Subdivided into *Iccha* and *Dweshais Dharaneeya Vegas*. Attachment is all that *Iccha* is. A major contributing factor to many ailments may be the unavoidable attachment to mobile phones.
- **Excessive rides, travel** – In addition to aggravating *Vata*, frequent travel exposes one to extreme pollution. It is explained in Ayurveda under the heading of *Janapadodhwamsa*, and *Panchakarma*, *Sadvritta*, and *Achara Rasayana* are used to explain its management. Thus, after any course of *Panchakarma*, exposing to pollution should be

controlled in the angle of *Nidana Parivarjana*.

- **Negative effects of makeup/body butter/moisturizers** – Applying thick layers of cosmetics, it can settle into pores causing clogging of pores thus making the entry of *Aushadha veeryas* impossible via any *Bahirparimarjana chikithsa*.

DISCUSSION

According to current theory, *Parihara Kala* and the Convalescence period are connected. The convalescence period is the time after disease or weakness when one gradually regains strength and health, or it is the time following an injury or illness when one gradually regains strength and health. *Panchakarma* procedures like *Vamana*, *Virechana*, *Basti* are strenuous which causes temporary inflammation or injury to mucosal layer and leading to minor stress to the body and transient weakness. Research has demonstrated that *Panchakarma* practices can change the levels of sodium, potassium, and chlorine. Even if the alterations are within normal bounds, more stress brought on by unhealthy eating habits and routines can exacerbate the condition. For all *Panchakarma* procedures, muscles are aided in the process of elimination of *Doshas* which leads to a transient muscle fatigue. Involvement in strenuous activities like heavy exercise may worsen the condition. There may be chances of vitiation of *Vata dosha* due to emptiness of *Srotas* for which the *Shodhiitha purusha* must be handled very tenderly, consciously and carefully in terms of both *Ahara* and *Vihara*. It is left to the *yukti* of *Vaidya* to decide fate of *Parihara Kala* either to follow *Dwiguna Parihara Kala* or appreciation of *Prakruthi Lakshanas*. Owing to the significant variations in lifestyle between the *Samhita Kala* and modern generations, it is essential to approach *Pariharya Vishaya* from an updated viewpoint, inform patients about it with contemporary language, and encourage them to follow it in order to achieve the full range of therapeutic outcomes.

CONCLUSION

The *Pariharya Vishaya* has an important role in any *Panchakarma* as it is an integral part of the therapy itself. The *Pathya Apathya* advised when adhered to properly during the *Panchakarma* will yield optimum results. Particular changes occur at the level of *Ashaya*, *Dhatu*, and *Dosha* following *Panchakarma*. As a result, there is an increased risk of challenges like *Dosha prakopa*, *Doshaja vikara*, and *Manasika vikara*. *Panchakarma* hampers the state of *Agni*. Hence the patient will not have ability to consume and digest the *Aharas* of various *Guna* and *Rasa*. If patient indulges in unwholesome diet, it will further lead to deterioration of *Agni* and results in manifestation of several diseases as it is said, "*Roga Sarve Api Mandagnau*". *Panchakarma* with proper implementation of *Pariharya Vishaya* can help to cure all *Vyadhi* in *Atura* and also promote health in *Swastha* and hence upgrade health of mankind to a different level. A constant review is required at regular intervals to prevent obstacles from achieving the greatest possible therapeutic

results, as there are additional issues arising from growing dietary patterns and routines that are encroaching on the traditional ones.

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