A critical study on *Parihara kala*

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Abstract

Shodhana chikitsa mentioned in Ayurveda grantha helps in expelling out the vitiated dosha from the body. Most of the procedures are stressful for the body and it will take time to regain the initial strength. For that all the Acharyas have mentioned a specific time period for following specific pathya krama which is known as parihara kala. For all the procedures including snehana and swedana, there are chances of fluid loss, electrolyte imbalance, mild inflammation and other muscle fatigueness. These procedures also compromise agni bala and sareera bala. So to regain all these, the body will need a certain time period. Hence there is a need of *parihara kala* after each procedure.

Keywords: Ayurveda, *Parihara kala*, Shodhana, pathya

Introduction

In Ayurveda, shodhana chikitsa has got more importance as it destroys the disease condition from the root and prevent its recurrence. It deals with expelling the comorbid Doshas which gradually get vitiated by our day to day living Ahara and vihara (diet & life style). In addition, Snehana, Swedana and Samsarjana Krama is an integral part in Panchakarma treatment. Ayurveda Acharyas have explained Pariharya Vishaya for Panchakarma treatment. Dietic & behavioral restriction which should be observed before, during and after the course of Panchakarma therapy are called as Pariharya Vishaya. There is also certain time period for each pariharya vishaya which is known as parihara kala.

Parahara kala helps in regaining the strength of agni and sareera after shodhana procedure. The word “parihara” means thya ga/parivarjanam and “kala” means kalate (to count)/kalyaati (to hold or to put on) but it is used for the time in general as well as for proper time and for a period or portion of time. Thus the term *parihara kala* indicates the time period in which the restricted items (pariharya vishaya) should be avoided.

Methodology

The aim was to find out the significance and critical analysis of *parihara kala* in Panchakarma from classical Ayurvedic literature, scientific articles and practical experiences. Data mining was carried out from various texts, peer reviewed journals and some websites of the concerned subjects. Evaluated them using scientific basis and practical aspects. This article is based on a review of Ayurvedic texts. Materials related to relevant topics have been collected. The main Ayurvedic texts used in this study are Charak Samhita, Sushruta Samhita, Ashtanga Samgraha, Ashtanga Hridaya, Chikitsa sangraha, Vasti pradeepa and available commentaries on these.
**Parihara kala**

- कालस्तु बस्त्यादिषु याति यावास्तावान् भवेदुक्तः परिहारकालं: ॥५॥

In *bastyadi* i.e. *vamana*, *virechana*, *nasya* and *basti* *chikitā*, the *parihara kala* is mentioned as two times that of period of administration, which means all the *parihara vishaya* told should be avoided for two time of the duration of procedure in *vamana*, *virechana*, *nasya* and especially *basti*. Where as Vagbhatacharya mentioned that *Parihara vishaya* should be followed during the procedure and also after *snehapana* equal to the number of days of *Snehapana*. It is not only applicable to *snehapana* but also to all other *shodhana karma*. While explaining *siravyadhya*, *susruta* has recommended *parihara kala* for one month or till he get strength.³⁷ Dalhana has commented on this verse that it is also applicable for *virechana*. In the context of *sareera sthana*, *susruta* again mention about *pariharakala* which is applicable for all *snehana*, *swedana*, *vamana*, *virechana*, *asthapana* and *anuvasana* as 1 month or till he get strength.⁸

**Why 30 days?**

*Dalhana* gives the reason behind suggestion of one month as *parihara kala* by *susruta*. He says that after *shodhana karma* there is seven days of *samsarjana karma* and then *rasa samsarjana* by which the person get strength of *dhatu* till *sukra dhatu* and it will take 1 month.⁹ *Susruta Acharya* has already mentioned that *Rasa* stays in each *Dhatu* for a period of 3015 *Kalas*, approximate 5 days.¹⁰ Thus, in about a month the *Shukra* and the *Artava* are formed in the Male and Female respectively. But the *rasa prasarana* can be taken place as *jala santhanavat* i.e. slow spreading or *sabda santhanavat* i.e fast spreading. In weak persons the *rasa prasarana* in *dhatu* take place as *jala santhana* and in person with more *agnibala* the *rasa prasarana* take place as *sabda santhana*. So in weak persons to get full strength of *dhatu*, it may take more than one month and in strong persons it can be attained within a month also, that’s why *susruta* has mentioned the term “*aa bala labhat*” i.e till he get strength.

In case of *swedana* also there is *pariharakala* mentioned by different *Acharya*. *Charaka Acharya* has mentioned that after *swedana* one has to avoid *vyayama* for one day.¹¹ In *Ashtanga sangraha* also similar reference can be seen.¹² In *Indu* commentary of *Ashtanga hridaya* it is said that in *Sarvanga swedana*, avoid *Vyayama* absolutely on the day of *Svedana* and in others till he get strength. In *vastipradeepam* and *Chikitsa sangraha*, for *Kaya seka* the *parihara kala* is mentioned throughout the days of treatment as well as for an equal number of days after treatment along with half the number of days of treatment. For *Shashtika pinda sweda*, *Parihara kala* is more than that of *Kayaseka*.¹³¹⁴

**Discussion**

*Pariharakala* is the recovery period or the period upto which one has to follow all the diet and regimen after *sodhana kriya*. It is also applicable to *purvakarma* like *snehana* and *swedana*.

In modern view this *parihara kala* can be correlated with convalescence period. Convalescence period is the period to recover health and strength gradually after sickness or weakness or It is the gradual recovery period of health and strength after illness / injury.¹⁵ Panchakaram procedures are strenuous one which causes minor stress to the body and leads to transient weakness. The procedures like *Vamana*, *virechana*, *basti* causes temporary inflammation or injury to mucosal layer, to recover from that weakness or injury the body needs some time. In that sense *parihara kala* can be correlated to convalescence period.

**Need of parihara kala**

The light and non-stimulating though nutritious diet, helps to give sufficient nourishment, promote sweating and bring the digestive fire to normalcy. The rationale of the regime is to secure perfect rest and quietness mentally and physically. These diet and regimen; if not strictly followed, will have an adverse reaction on the body. Hence specific diet pattern and strict regimen for a prescribed time period is highly essential to maintain the homeostasis of the bodily constituents during procedure.
1. Correction time for weakness

The weakness after panchakarma procedures are mainly due to dehydration, electrolyte imbalance and muscle weakness

Electrolyte imbalance:

The procedures like svedana, vamana, virechana, basti can cause electrolyte imbalances. Studies have shown that swedana procedure can cause decrease in sodium and chloride and an increase in potassium level (WNL) immediately after procedure \(^{16}\) and vamana & virechana procedures can lead to significant decrease in levels of serum sodium, potassium and chloride levels and significant increase in level of serum calcium (changes were within normal limit) \(^{17,18}\).

Though the changes are within in normal limits, an additional physical stress or treatment procedure can worsen the imbalance so there need time for the body to correct the change by itself.

Dehydration

Vamana, Virechana, Vasti causes a state of mild fluid loss or Hypo hydration is created in the body by the loss of body fluid including water, electrolyte, proteins, and metabolic wastes. While in Vamana and Virechana this hypohydration is stimulated by administering a strong emetic or purgative which drives out the intracellular fluid into the GIT, in Vasti this is attained by administering a hypertonic solution into the rectum which extracts out the intracel-lular fluid from lower GIT.

During Swedana, a fluid loss upto 1.5 ltr/hr can occur. \(^{19}\) Even snehapana also can create dehydration. Snehapana induces ketosis in the body as a result of which ketones and sodium need to be eliminated which causes excess urination following dehydration.

To re-establish the water loss after these procedures the body needs time

Muscle weakness:

For all the sodhana procedures muscles are aided in the process of elimination which leads to a transient muscle fatigue. During snehapana also ketosis is induced in body where the body work hard in order to use an alternative source of energy apart from glucose and there is a need of more energy to digest fat than carbohydrate which causes weakness in body.

2. Correction tome for Eustress

Eustress ; Stress which is defined as a physiological reaction by an organism to an uncomfortable or unfamiliar physical or psychological stimulus and it can be Eustress or Distress. In distress, outcome is a negative response where as Eustress is capable of generating a positive beneficial response in the body. \(^{20}\)

Shodhana procedure act as eustress in body and the form of eustress is different in different procedures. In Snehapana, a fat metabolic challenge preceded by a glucose metabolic challenge induces eustress in body where as in Swedana, thermal challenge is the backbone behind eustress. In Vamana, virechana and vasti, hypohydration of ECF is the reason behind inducing eustress in body. Eustress is the working principle behind shodhana whih alerts the body’s corrective mechanisms by stimulating the controlling systems of the body. \(^{21}\) Still it causes minimal level of stress in body or may take variable degree of time to get the body in homeostasis depending on each person which demands a particular time period before moving on to next level.

3. Time for correction of inflammation and restoration of gut flora

Shodhana procedures causes temporary inflammation and changes in gut flora. Studies have shown supported evidences for this fact. The Total Leukocyte Count (TLC) was found to be increased significantly after 5 min of Vamana as Vamana, virechana, basti, nasya etc., causes temporary inflammation on respective mucosal layer. \(^{22}\) Other studies had shown that there is decrease in bacteriods, E. coli count of intestinal flora after follow up period of virechana karma. During Virechana, The total microbial load was decreased by 31-
fold and the colonisation of the bacteria was restored after fourteen days only. So to establish eubiosis after sodhana there is need of a particular time period.

4. **Correction time for digestive fire**

There is a transient time period of decreased digestive fire after each sodhana procedure. During snehapan, decrease in digestive fire can be easily seen. Gastrium when filled with food inhibits signals to suppress the feeding center; a small quantity of fat is enough to cause this. Fat on entering the gastrium releases cholecystokinin which inhibits further eating. It also causes stimulation of the ventromedial nuclei of the hypothalamus, thus creating complete satiety. Next, when the chyme containing fat enters the duodenum, the activity of the pylorus pump is depressed and the pylorus sphincter is slightly closed. Thus, stomach emptying is slowed. This shows the fact that *Sneha* administered for the purpose of *Shodhana* impairs the *Agni* transiently thus causing a negative energy balance.

5. **Transition time from fat rich diet to carbohydrate diet in snehapan**

In Snehana, the patient is sustained on a fat rich diet while maintaining a gluco-deprived state. But the normal physiology of the body is accustomed to the glucose metabolism alone for its basic energy needs. Thus *Snehapan* is actually creating a fat metabolic challenge preceded by a glucose metabolic challenge. Such a metabolic challenge is identified as a eustress -metabolic challenge at the physiological level. Though these changes are the basis for mode of action of snehapan , a sudden change from the mechanism and fat rich diet to the normal diet (prakriti bhojana )after snehapan can harm the body – time needed

6. **Liver & ketosis in snehapan**

Most organs and tissues can use ketone bodies as an alternative source of energy when it is not available through carbs. The human brain uses ketone bodies as a major source of energy during periods where glucose is not readily available. The heart typically uses fatty acids as its source of energy, but it can also use ketones for its normal function. The liver although being the primary site that produces ketone bodies, cannot use ketone bodies as a energy source because it lacks the necessary enzyme beta ketoacyl-CoA transferase. Energy need of liver may be compromised during snehapan ; to recover that body need time

7. **Concept of autophagy**

Autophagy is the process by which a cell breaks down and destroys old, damaged, or abnormal proteins and other substances in its cytoplasm to maintain homeostasis. Lipid can stimulate autophagy in the cells. But prolonged load of lipid can cause burden on lysosomal system and vulnerability to Ischaemia-Reperfusion injury of cell: if it occurs cell need time to repair the injury by down regulation of autophagy. To normalise the alteration in the autophagic system after prolonged use of sneha , body needs time

**CONCLUSION**

Charaka Acharya was the first one to mention about pratikarma kala and *parihara kala*. Different Acharya has given different *parihara kala*. Charaka Acharya mentioned two times that of number of treatment days and vagbhata Acharya mentioned duration of *parihara kala* as during the period of procedure and equal to the number of days of procedure. Susruta Acharya mentioned 1 month or till attain bala as *parihara kala*. Dalhana Acharya has given the rationale behind *parihara kala*. As shodhana procedure compromises the sareera bala and agni bala there is need of *parihara kala* after shodhana procedures.

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