



Review Article

PRINCIPLES AND PRACTICE OF AHARA KALPAS IN PANCHAKARMA

Barik Shawan^{1*}, Ghosh Debabrata², Sanapeti V Rajashekhar³

¹Assistant Professor, Department of Panchakarma, ²Assistant Professor, Department of Kaya Chikitsa, Institute of Post Graduate Ayurvedic Education & Research, Kolkata, West Bengal

³Professor & Head, Department of Panchakarma, KLEU's Shri BMK Ayurveda Mahavidyalaya and Research Centre, Shahapur, Belagavi, Karnataka.

Article info

Article History:

Received: 11-12-2025

Accepted: 23-01-2026

Published: 10-02-2026

KEYWORDS:

Ahara kalpa, Nutrition, Prevention, Panchakarma, Ayurveda.

ABSTRACT

Pathya kalpana or *Ahara kalpa* is the best way in the prevention as well as to overcome any diseased condition. As WHO explained, good nutrition is an adequate, well-balanced diet combined with a regular physical activity which is a cornerstone of good health. Whereas Poor nutrition can lead to reduced immunity, increased susceptibility to disease, impaired physical and mental development, and reduced productivity. Ayurveda mentioned this concept years ago, as it says "*Swasthasya swastha raksham, Atur rasya vikara prasaman cha*", which means maintenance of health in healthy individuals and treatment in disease conditions. The *Panchakarma* therapies also follow the rules of *Ahara kalpas* in accordance to its different procedures as *Pathya* plays a very important role in *Panchakarma*. *Pathya* helps in the efficacy of *Panchakarma* procedures and prevents any *Vyapat* (complication), also helps in the restoration of *Agni* (digestive fire) after *Shodhana* (purification). In this article, the concept of *Ahara kalpanas*, in accordance of different *Panchakarma* therapies has been taken into account.

INTRODUCTION

Pathya Kalpana is a basic but most important concept in Ayurveda which must be practiced clinically in today's era. The preparations made by various *Samskara* are more fruitful in terms of health. *Pathya kalpa* also depends on the taste perception of an individual, where it changes with the change in the climate, the body condition or even in certain clinical condition. As per the western sciences, it has been deducted that there are five basic tastes which can be perceived by the human tongue, which is, sweet, salt, sour, pungent, and bitter; but in recent advances, it was revised as six basic tastes by adding *Umami* as another component. The science of Ayurveda has defined taste having six components, which are *Madhura* (sweet), *Amla* (sour), *Lavana* (salt), *Katu* (pungent), *Tikta* (bitter), *Kasaya* (astringent) and the body tries to protect itself by self-administration of the

permutation and combination of the basic tastes as per its need. *Pathya kalpas* change with every individual, with respect to different disease conditions, and various components like, *Prakriti*, *Ritu*, *Vaya*, specific *Dosha dushti*, *Dhatu dusti*, *Samavastha*, etc. So, considering and elaborating the diet plan need a lot of attention from the physician. Practically *Pathya Kalpana* is advised as a diet plan 'in healthy individuals' to let them stay fit, 'to the patients' to keep their channels in a healthy stage and in 'patients getting treated with *Panchakarma*' to help their *Mahasrotas* coming back to normal. *Aahara kalpas* can alone be the remedial therapy in a disease or it can work along with the main *Panchakarma* therapy. Precisely constituted, calculated and cooked food is known as *Pathya*, considered as *Mahabheshaja* by Acharya Kashyapa.

The Significance of *Pathya*^[1]

Proper diet will enhance *Tusti*, *Pusti*, *Dhriti*, *Buddhi*, *Paurusa*, *Bala*, *Swara*, *Ojo*, *Teja*, *Jivana*, *Pratibha*, *Prabha*.

Objective of *Ahara* and Their *Kalpas* In *Panchakarma* Procedures^[2,3]

Panchakarma procedure is mainly divided into 3 parts, i.e., *Purvakarma*, *Pradhan Karma*, *Paschat*

Access this article online

Quick Response Code



<https://doi.org/10.47070/ijapr.v14i1.3952>

Published by Mahadev Publications (Regd.)
publication licensed under a Creative Commons
Attribution-NonCommercial-ShareAlike 4.0
International (CC BY-NC-SA 4.0)

Karma. In *Purvakarma*- *Aahara* helps in the fitness of the patient for the procedure. In *Vishrama Kala*- it prepares the body for the *Utkleshana* (stabilizing) of *Doshas* to complete in *Uttama shuddhi awastha*. In *Pradhan Karma*- It acts by maintaining the equilibrium of the *Doshas* of the body during the procedure. In

Paschat Karma- After *Dosha* elimination from the body in *Samsodhana Krama*, *Agni* becomes weakened. So, to restore the strength of *Agni* and *Prana*, *peyadi samsarjan krama* has to be followed. The essential vitamins and food values^[4, 5] are described in table 1.

Table 1: The essential vitamins and food values ^[4, 5]

Dravya/100g	Thiamine(mg)	Riboflavin(mg)	Nicotinic acid (mg)	Vt. C (mg)
Anna	0.04	0.05	0.06	-
Peya	0.04	0.12	0.11	3.3
Mudga Yusha	0.04	0.28	0.14	0
Oil	0	0	0	0

Role of Aahara in Purva karma

Snehapana: Consumption of medicated ghee/ oil is the prime *Purva karma* for *Panchakarma* as without it no *Sodhana* modality can bear fruitful results. Before the commencement of *Snehapana*, use of *Drava* (fluidity), *Ushna* (hot), *Anabhisyandi* (that does not obstruct the channel of circulation), *Anatisnigdha* (mild unctuousness), *Asankeerna* (not too small) (not *Veerya Viruddha*), *Ahara* is advised^[6]. The utility of such type of *Pathya* is to prepare the *Agni* for proper digestion and assimilation of *Sneha Dravyas*. The qualities of such food are *Laghu* (light), *Ushna guna* (hot), which acts as *Ama pachana* and *Agni deepana*. The *Ahara* provided

here helps in making the *Agni* (digestive fire) stronger, which further helps the individual fit to consume the *Sneha dravya*, having the qualities of *Guru* (heavy), *Snigdha* (unctuous), and *Picchila* (slimy). After administering *Snehapana*, *Ushnodaka* (warm water) is advised as it helps in easier digestion of *Sneha*. After the *Sneha* is digested *Ushna Yavagu* (124 kcal), *Sugandhi Sneharahita Yusha* (280kcal), *Mamsarasa* or *Alpa Ghrutayukta Vilepi* (432kcal) should be taken to nourish the body and to keep the *Doshas* balanced, details are mentioned in table 2.

Table 2: Pathya and Nourishment details ^[4]

Ahara	Servings	Kcal
<i>Yavagu</i>	100ml	124
<i>Sugandhi Sneharahita Yusha</i>	100ml	280
<i>Mamsarasa or Alpa Ghrutayukta Vilepi</i>	100ml	432
<i>Peya</i>	100ml	123.55
<i>Vilepi</i>	100ml	158
<i>Akrutha Yusha</i>	100ml	208.12
<i>Krutha Yusha</i>	100ml	346
<i>Akrutha Mamsarasa</i>	100ml	332
<i>Krutha Mamsarasa</i>	100ml	432

Role of Aahara in Pradhan karma

Vamana- 'Tatra Doshaharanam Urdwabhangam

Vamanasangyakam', This implies that the vitiated *Doshas* are expelled out from the upper route or the oral orifice^[7]. Before *Vamana karma*, *Ahara* having the qualities of *Guru* (heavy), *Snigdha* (unctuous), *Sheeta* (cold), *Guna* such as *Mamsa* (meat) or *Mamsarasa*^[8] (meat soup) of *Pashu pakshi*^[9] (animals and birds) along with *Ksheera*^[10] (milk), *Dadhi*^[9] (curd), *Masha* (Phaseolus mungo), *Tila* (Sesamum indicum), is to be taken for proper *Utkleshana* of *Kapha dosha*, the food

articles along with their kcal are taken in consideration as can be referred in table 3. 'Sarvada Sarva Bhavanam Samaya Vriddhi Karakam'^[11]; the importance of *Kaphautkleshakara ahara* (food which increases *Kapha guna*) is that it helps in attaining the *Samyaka Shuddhi lakshana* easily without causing any excessive strain or pain to the person receiving the treatment. In *Vihara*, *Bahya Sneha* and *Swedana karma* is to be done for proper movement of the *Doshas* from *Sakha* to *Kostha*.

Table 3: Food articles and their values for proper Utkleshana of Kapha dosha [4,5,8,9,10,11]

Food Items	Average Portion	Weight-G	Protein -g	Fat-g	Carbohydrate-g	Calories-kcal
Ragi	1 chapati (30g)	45	2.1	0.4	21.6	98
Rice-boiled	3 tablespoon-1 Cup		2.9	0.1	30.2	138
Wheat shapatti	15g- 1 thin		1.2	0.1	8.0	40
Chicken soup	1cup	200	4.0	2.0		34
Ghee	1 teaspoon	5		5.0		45
Buttermilk	1cup	200	2.7	4.6	2.1	62
Buttermilk-cow	1 Cup	200	2.3	3.0	2.1	45
Cow milk	1 Cup	200	7.0	9.0	9.6	160
Pulses	1 cup cooked thin dal	200	7.0	2.3	14.0	105
Green chillis		100g	2.9	0.6	3.0	29
Dry cloves		100g	5.2	8.9	46	286
Cumin seeds-jeera		100g	18.7	15.0	36.6	356
Ginger fresh		100g	2.3	0.9	12.3	67
Pepper dry		100g	11.5	6.8	49.2	304
Turmeric-haldi		100g	6.3	5.1	69.4	349
Rice flakes-chiwda		100g	6.6	1.2	77.3	346
Cabbage			1.8	0.1	4.6	27
Coriander			3.3	0.6	6.3	44
Curry leaves			6.1	1.0	18.7	108
Drumstick		100g	6.7	1.7	12.5	92
Potato			1.6	0.1	22.6	97
Onion			1.2	0.1	11.1	50
Brinjal			1.4	0.3	4.0	24
Curd	Cow Milk	100	3.1	4.0	3.0	60
Idli	1	60	2	0.1		75
Phulka	1	35	3	0		80
Khichidi	1 Katori	100	4	7		210
Puri	1	25	2	3		80
Plain Dal	1 Katori	140	10	4		170
Sambar	1 Katori	160	4	2		81
Vegetable preparation with gravy	1 Katori	130	3	7		130
Vegetable preparation dry	1 Katori	100	2	7		115
Bagara baigan	1 Katori	170	3	20		230

Bhajji	1	7	0.5	3	35
Vada	1	20	3	3	65
Dahi Vada	1	80	5	9	170
Chicken Curry	1 katori	125	26	15	260

Virechana- 'Tatra Doshaharanam Adhobhagam Virechanasangyakam', elimination of vitiated *Doshas* from the anal route is known as *Virechanam*^[7]; it is the *Sodhana* for management of *Pitta pradhana vikaras*. For proper *Virechana*, *Laghu bhojana* (light diet), *Amla phala rasa* (foods having sour taste), *Snigdha* (unctuous), *Drava* (liquid), *Ushna* (hot), *Jangala mamsarasa* (meat of animal origin) such as lemon juice, lemon rice, easily digestible food is advised, as mentioned in table 4. The qualities of the *Ahara* advised here are *Ushna* (hot), *Tikshna* (penetrating), *Drava* (liquid) qualities which will help to increase *Pitta dosha* and maintain *Manda kapha awastha*, which will further be useful in attaining *Pravara Virechana Shuddhi Awastha*.

Table 4: Food articles and their values for proper utkleshana of pitta dosha ^{4,5,8,11}

Items (100g)	Calorie (Kcal)	Total Fat (g)	Cholesterol (mg)	Sodium (mg)	Potassium (mg)	Total carbohydrate (G)	Protein (g)	Vitamin C (mg)
Lemon Juice	22	0	0	1	2	7	0	39
Lemon Rice	578	48	0	361	174	27	12	7
<i>Jangala Mamsa Rasa</i>	120	2.42	85	51	318	0	23	0
<i>Amla Phala Rasa</i>	339	0.4	0	0	0	76	6	0

Basti- As the definition of *Basti* implies "Nabhipradesham Katiparshvakukshim Gatva Sakrut Doshachayam Vilonhya, Sasnehaya Kayam Sapurishadoshah Samyak Sukhe Na Ati Krutah Sa Basti"^[12]; which means the medicine administered through anal route reaches *Nabhi pradesha* (umbilical region), *Kati* (sacral region), *Parshva* (lumbar region), *Kukshi*, then mixes with the accumulated *Dosha* (Humours) and *Purisha* (stool), spreading the potency of the drugs used all over body and later easily expels out along with the *Dosha* (humours) and *Purisha* (stool) is known as *Basti*. It is the prime modality of panchakarma practiced in *Vata* predominance *Tridoshaja vikaras*. It has also been inferred as "Tasmat Chikitsardha Iti Bruvanti Sarvam Chikitsam Api Bastimeke", meaning *Basti* is considered as half of the treatment and in some case, it is itself the complete treatment^[13]. *Basti* is further divided into three types, *Asthapana Basti*, *Anuvasana Basti* and *Uttara Basti*.

Asthapana Basti implies "Sa Doshaniharanat Sariranirohanat Va Niruha, Vayasthapanat Ayusthapanat Va Asthapanam" meaning the *Basti* which removes the vitiated *Vata dosha* from the body along with it provides strength, increases *Ayu* (lifespan) consists mainly of *Kasaya* (decoction) is *Asthapana basti*^[14]. In *Basti*, *Mamsa rasa* (meat soup) is preferably used as *Pathya* in *Vata* based disorders

whereas use of *Ksheera* (milk) in *Pitta* based disorders and *Yusha* (decoction) in *Kapha* based disorders are found to be beneficial as these are of opposite qualities from that of the *Doshic* properties like in *Kapha- Yusha* (decoction) with rice, *Pitta- kshira* (milk) with rice and in *Vata- mamsarasa* (meat soup) with rice^[15]. The intake of meat soup has strengthening, nourishing properties along with a hot potency which will balance the patients having a dominance of *Vata dosha* disorder, which subsequently makes the person weak with low tolerance. In *Pitta* vitiated disorder, the patients are advised to take milk in good quality as it is having both the quality of strengthening and nourishing, simultaneously having a cold potency. In *Kapha dosha* disorders, the decoction which is having nourishing, light, easily digestible and hot potency is essential to overcome the body of any fatigue due to the vigorous removal of bio-toxicity from the body. The patient is also advised to take *Ushna jala snana* (warm water bath), *Shunthi shrita* (*Zingiber officinale*)^[16] and *Laghu ahara* (light diet) so that it prevents the occurrence of diseases produced by agitated and moving *Mala* (the waste product) caused by *Basti*^[15], as described in table 5. *Samsarjana karma* is not necessary after *Niruha basti* but the person should be given *Rasottarena krama* till the restoration of strength^[17].

Table 5: Food values of *Laghu ahara* during *Basti* [4,5,15,16,17]

Items (100g)	Calorie (kcal)	Total Fat (g)	Protein (g)	Vitami n C	Sodium (mg)	Potassium (mg)	Total carbohydrate (g)	Dietary fibre (g)	Vitamin B6	Sugar (g)
<i>Shunthi/Nagara</i> (<i>Zingiber Officinalis</i>)	80	0.8	1.8	8%	13	4.5	18	2	10%	1.7
<i>Dhanyaka</i> (<i>Coriandrum sativum</i>)	31	0.7	4	24	0	0	2	4.7	0	0
<i>Dhatri</i> (<i>Embilica officinalis</i>)	44	0.1	0.9	482	0	198	10	4.3	2%	0.1
<i>Dadim</i> (<i>Punica granatum</i>)	234	3	5	32%	8	0	53	11	0	39
<i>Tila</i> (<i>Sesamum indicum</i>)	573	50	18	0	11	468	23	12	40%	0.3

Anuvasana Basti defines as "Anuvasana na api na dusyat anudivasm va diyat iti anuvasanaha" meaning the *Basti* which resides in the body for a whole day without causing any harm to the body and which can be administered daily is known as *Anuvasana basti*^[14]. The *Ahara Kalpas* in *Anuvasana Basti* can be divided on the basis of diet taken during the entire period of procedure, after the procedure and day after the procedure. Diet during *Anuvasana basti* should consist of *Mudga yusa* (346kcal), milk (in 250ml=155cal), *Mamsa rasa* (432kcal) or according to the disease as these diets are having *Madhura* (sweet), *Guru* (heavy) properties and having high calorific count (table 3)^[18]. Diet after *Anuvasana basti* i.e., on the same day diet consisting of *Drava* (liquid), *Ushna* (warm), *Laghu* (light), *Satmya* (palatable to the patient) *Ahara* to the patient should be given, as it will help in the digestion of the *Sneha dravya* (unctuous drugs)^[18]. Next morning of the *Anuvasana basti* boiled water with *Dhanyaka* (*Coriandrum sativum*) and *Nagara* (*Zingiber officinale*) should be taken or simply lukewarm water should be taken, which will act as *Deepana* (digestive) and *Pachana* (carminative), which removes any residual *Sneha* from the body^[19]. *Ahara Kalpas* in *Matra Basti* should also consist of similar foods as that of *Anuvasana basti* but in lesser quantity than their regular diet^[20]. Food should neither be too *Snigdha* (unctuous) or *Ruksha* (rough) because *Atisnidgha ahara* (excess unctuous food) will give rise to *Mada* (incoherent), *Murccha* (unconscious) whereas *Atiruksha ahara* (excess rough food) will give rise to depletion of *Bala* (strength) and *Varna* (valour).

Nasya is defined as "Aushadam Aushadosiddho Va Sneho Nasikabhyo Diyate Iti Nasyam" is a pivotal treatment modality in *Urdhawa jatrugata vikaras*, implying the medicines given through the nasal route is termed as *Nasya*^[21]. *Nasya* can be broadly classified

into two types i.e., *Shodhana nasya* and *Snehana nasya*. Where in *Shodhana nasya* eliminates the vitiated *Doshas* from the *Siras* and in *Snehana nasya*, it helps to restore the strength and provides valour and complexion to the body. While undergoing *Nasya*, *Sukhoshna jalapana* (lukewarm water) and *Laghu ahara* (light diet) is advised to check *Vata dosha* and to keep the normal state of *Agni* (digestive fire), as a result, there are reduced chances of complications^[22]. Diet after *Nasya karma* should consist of *Yavanna* (*Hordeum vulgare*), *Shali* (*Oryza sativum*), *Mudga* (*vigna radiate*), *Dhatri* (*Embllica officinalis*), *Dadim* (*Punica granatum*), *Saindhava* (rock salt) (table 4), which will help to further preserve the *Agni*^[23]. Diets to be avoided in *Nasya* are *Atisnidgha gunayukta padartha* (excess unctuous substances), *Atisneha* (excess lubrication) to reduce complications which will give rise to *Amavastha* due to the disturbance in *Agni*.

Rakta Mokshana implies "Rasktasya Mokshanam Raktasrava" is the procedure of removing vitiated blood from the body which is mainly caused due to *Rakta* and/ or *Pitta*^[24,25]. Diet prior to therapy should be given liquid and nourishing food or *Yavagu* which are opposite in qualities than the aggravated *Doshas* as *Rakta mokshana* works properly in *Samyaka snigdha awastha*^[26,27]. *Tila yavagu* is the best for this purpose as it is *Sadya snehaniya* (instantaneous unctuousness) as well as *Rakta utkleshakara* (blood increasing property)^[28]. If *Ati srava* (excess bleeding) occurs *Susnidgha aahara* (unctuous food) with milk, *Yusa*, and *Mamsa rasa* (meat soup) should be taken and if *Dourbalya* (weakness) occurs then *Mamsarasa* (meat soup) of *Ena* (antelope), *Shasha* (rabbit), *Urabhra* (sheep), *Harina* (deer), *Chaga* (goat) along with milk or *Shastika* (*Oryza sativum*) is essential^[26,29,30]. Diet after *Rakta mokshana* should consist of *Laghu aahara* (easily digestible diet) which are *Nati shitala* (not too

cold), *Snigdha* (unctuous), *Shonita vardhaka* (which increases blood), and should contain slight *Amla rasa* (sour taste) or can be devoid of it, according to the condition of the patient^[31].

Role of Ahara in Paschat karma

It brings the disarranged *Agni* (digestive fire) during *Sodhana* (bio-purification) process to normalcy. The types of *Samsarjana Krama* as mentioned across the texts are *Peyadi Karma* ^[32], *Tarpanadi Krama* ^[33] and *Rasadi Krama*, ^[34] *Mamsa rasadi Krama* ^[35], *Yushadi Krama* ^[35], *Yavagvadi Krama* ^[36], *Anya Krama* ^[37]. In *Peyadi Krama*, *Peya* (123.55kcal), *Vilepi* (158kcal), *Akrutha yusha* (208.125Kcal), *Krutha yusha* (346kcal), *Akrutha mamsarasa* (332kcal), *Krutha mamsarasa* (432kcal) is given in 3, 5, 7 days or 4, 8, 12 *Annakala* depending upon the level of *Suddhi* achieved ^[38] (table 6). In *Asamyak suddhi*, i.e. when *Kapha* and *Pitta* have not been expelled adequately, *Tarpanadi krama* is

advised which consist of *Laja saktu*, *Jeerna shalyodhana*, *Mamsarasa*, etc. the utility of the above diet is that it will help in easy returning of the intestine and stomach to its normal functioning state ^[33]. Initially *Swadu* or *Madhura* (sweet), *Tikta rasa* (bitter) and *Hridya dravya* (good for the heart) is given to pacify the *Vata* and *Pitta dosha*, followed by *Amla* (sour) and *Lavana* (salt) *Dravya* is given to enhance the *Agni*, finally *Katu* (pungent) and *Kasaya* (astringent) *Rasa* is given to pacify the *Kapha* and also to increases the *Agni* ^[39]. Further *Ruksha* (rough) and *Snigdha* (unctuous) *Dravya* are given in alternative days to enhance the *Agni* and *Bala* of the patient along with the practice of different *Rasas* (taste) ^[40] as explained in table 7. *Rasadi Krama* are arranged in such a manner that the proper introduction of sequential *Rasas* (taste) to the diet will helps balance the augmented *Agni*, thereby reducing the chance of provocation of *Doshas*^[41].

Table 6: Food values of *Paschat karma* ^[4,5,38]

Dravya/100g	k.cal	Protein(g)	Fat(g)	Carbs(g)	Ca(g)	Ph(g)	Fe(mg)
Anna	118	0.2	0.2	26.8	0.004	0.04	1.0
Peya	94	2.7	2.2	15.8	0.11	0.07	0.25
Mudga Yusha	158	15.5	3.6	18.6	0.05	0.10	3.4
Oil	121	0	13.8	0.2	0.05	0	5

Table 7: *Guna karma* of Ahara in *Samsarjana karma* ^[32,33,34,35,36,37,39,40]

Ahara	Rasa	Guna	Karma
Anna	Madhura	Snigdha, Laghu	Balya, Brumhana, Varna, Ayusya, Chaksusya
Yavagu	Madhura	Snigdha, Laghu	Brumhana, Balya, Varna
Yusha	Katu, Kasaya	Ruksha, Laghu	Balya, Chakshusya
Pashu Mamsarasa	Madhura, Amla	Guru, Snigdha, Sheeta	Balya, Brumhana
Pakshi Mamsarasa	Madhura, Katu	Laghu, Snigdha, Ushna	Balya, Varna, Rasayan

DISCUSSION

Pathya Kalpana is both preventive and therapeutic, forming the backbone of *Panchakarma* procedures. Carefully designed diet before, during, and after detoxification ensures effective *Dosha* elimination, restoration of *Agni*, nourishment, and prevention of complications. A central concept in Ayurveda, regarded as *Mahabheshaja* (supreme medicine) by Acharya Kashyapa. Diet is not fixed but varies with *Prakriti* (constitution), *Ritu* (season), *Vaya* (age), *Dosha/Dhatu Dushti*, *Samavastha*, and clinical condition. Six *Rasas* (tastes) form the basis of dietary prescriptions: *Madhura*, *Amla*, *Lavana*, *Katu*, *Tikta*, *Kasaya*. Properly designed diet ensures health in normal individuals, supports patients, and facilitates recovery during and after *Panchakarma*. The significance of *Aahar Kalpana* enhances nutrition,

vitality, immunity, intellect, strength, complexion, and overall wellbeing. It can serve as an independent therapy or as supportive care with *Panchakarma*. *Pathya Kalpana* illustrates the integrative wisdom of Ayurveda, where diet is not only nourishment but also a therapeutic tool. Unlike modern nutrition, which classifies food by calories and macronutrients, Ayurveda emphasizes *Guna* (qualities), *Rasa* (taste), *Virya* (potency), *Vipaka* (post-digestive effect), and *Prabhava* (unique effect) in tailoring diet to individual needs. In *Panchakarma*, where the body undergoes intense purification, *Ahara* acts as both preparation and recovery therapy. Pre-procedure diet ensures *Agni* and *Doshas* are in a suitable state. During procedures, *Ahara* supports proper elimination without complications. Post-procedure diet gradually restores

strength and prevents relapse. The entire article has been summarized in Table no. 08. Thus, *Pathya* is not a generic "light diet" but a precisely planned, staged nutritional therapy, harmonizing digestion, *Dosha*

balance, and tissue strength. Its relevance is even greater today, as diet-related disorders are on the rise, showing that Ayurveda had anticipated the therapeutic potential of food centuries ago.

Table 8 : Summary of Ahara kalpas in different Panchakarma therapy

Stage	Procedure	Diet (<i>Ahara Kalpa</i>)	Purpose/ Effect
<i>Purva Karma</i> (Preparation)	<i>Snehapana</i>	Before <i>Snehapana</i> - <i>Laghu</i> , <i>Ushna</i> , <i>Deepana</i> , <i>Pachana Ahara</i> (light, warm, digestive stimulant) After <i>Snehapana</i> - <i>Yavagu</i> , <i>Yusha</i> , <i>Mamsarasa</i> , <i>Vilepi</i>	Prepares <i>Agni</i> for <i>Sneha</i> digestion; maintains <i>Dosha</i> balance.
<i>Pradhan Karma</i> (main procedure)	<i>Vamana</i> (Emesis)	Heavy, unctuous, <i>Kapha</i> provoking foods: <i>Mamsarasa</i> (meat soup), <i>Dadhi</i> (curd), <i>Ksheera</i> (milk), <i>Tila</i> , <i>Masha</i>	<i>Kapha Utkleshana</i> for effective expulsion.
	<i>Virechana</i> (Purgation)	Light, sour, unctuous, hot foods: Lemon juice/ rice, <i>Jangala Mamsa Rasa</i>	Enhances <i>Pitta</i> , suppresses <i>Kapha</i> and aids in cleansing.
	<i>Basti</i> (Enema)	<i>Asthapan Basti</i> : Decoction + <i>Dosha</i> Specific food (<i>Vata</i> - <i>Mamsa Rasa</i> , <i>Pitta</i> - <i>Ksheera</i> , <i>Kapha</i> - <i>Yusha</i>) <i>Anuvasan Basti</i> : Nourishing foods (milk, <i>Mamsa Rasa</i> , <i>Mudga Yusha</i>) Post procedure: Light, warm, digestible foods.	Removes <i>Doshas</i> through colon; balances <i>Dosha</i> by tailored diet.
	<i>Nasya</i> (Nasal Therapy)	Light, warm, easy to digest: <i>Yava</i> , <i>Shali</i> , <i>Mudga</i> , <i>Amalaki</i> , <i>Dadim</i> , <i>Saindhava</i> . Avoid <i>Atisnidgha</i> (excess oily) foods	Preserves <i>Agni</i> , prevents <i>Vata</i> aggravation, and reduces complications.
	<i>Rakta Mokshana</i> (Bloodletting)	Before procedure: <i>Tila Yavagu</i> , nourishing light foods. After procedure: Milk, <i>Mamsa Rasa</i> , <i>Shastic</i> rice.	Before procedure: supports <i>Snigdha Awastha</i> . After procedure: restores blood and strength.
<i>Paschat Karma</i> (Post- Care)	<i>Samsarjana Krama</i>	Depending on the level of <i>Shuddhi</i> achieved, sequential diet: <i>Peya</i> < <i>Vilepi</i> < <i>Yusha</i> < <i>Mamsa Rasa</i> Depending on the level of <i>Shuddhi</i> achieved, sequential <i>Rasas</i> : sweet < sour < salty < pungent < astringent.	Restores weakened <i>Agni</i> , strengthens <i>Dhatus</i> , prevents relapse.

CONCLUSION

The *Aahara* (food) has an important role in any *Shodhan* therapy as it is an integral part of the therapy itself. The advised *Ahara*, when adhered properly during *Panchakarma* therapy, will yield optimum results. While planning dietetic regimen, for *Panchakarma*, proper consideration of *Agni*, *Dosha*, *Desa*, *Dhatu*, *Vyadhi*, *Atura Bala*, *Vyadhi Bala*, *Satmya*, *Satwa* of the patient should be taken into due consideration. In addition, the *Ahara* mentioned during the treatment, *Samsarjana Krama* helps to bring the deranged *Agni* post-*Sodhana* to normalcy step by step,

by initial steps of *Vata shaman*, then *Pitta shaman*, followed by *Agni vriddhi* and lastly *Kapha shaman*, all along restoring the strength of the body to its previous functioning form. *Panchakarma* with proper implementation of *Ahara* can help to cure all *Vyadhis* as well as it will also preserve health in *Swastha* and hence, upgrade health of mankind to a different level.

Acknowledgments: The authors thank colleagues and reviewers who provided constructive feedback during manuscript preparation.

REFERENCES

1. Kasyap, Prof (Km)P.V. Tiwari, Editor, Kasyap Samhita or Vriddhajivakiya Tantra of Maharshi Marica Kasyap, English Translation, Khilistana; Chapter 4, Verse 11-12, 1st Edition, Varanasi: Chaukhamba Visvabharati: 1996, p.469
2. Agnivesha, Dr. R. K Sharma, Dr. B. Das, Editor, Charaka Samhita, English Translation, Siddhi Sthana, Volume 6; Chapter 6, Verse 57, 1st Edition: Reprint, Varanasi: Chowkhamba Sanskrit Series Office: 2008, p.280
3. Prof. K.R. Srikantha Murthy, Editor, Susruta Samhita, English Translation, Chikitsa Sthana, Volume 2; Chapter 39, Verse 3-5, 1st Edition: Reprint, Varanasi: Chowkhamba Orientalia: 2008, p.383
4. Clinical dietics and nutrition, 4th Edition, F.P Antia & Philip Abraham, oxford university press, new delhi, 2005, tables of food values, 472-482p
5. Textbook of human nutrition, Anjana Agarwal & Shobha A Udupi, Jaypee Brothers medical publishers (P) Ltd, New Delhi, 1st edition, 2014, appendices, 675-683p
6. Agnivesha, Dr. R. K Sharma, Dr. B. Das, Editor, Charaka Samhita, English Translation, Sutra Sthana, Volume 1; Chapter 13, Verse 60, 1st Edition: Reprint, Varanasi: Chowkhamba Sanskrit Series Office: 2008, p.259
7. Agnivesha, Dr. R. K Sharma, Dr. B. Das, Editor, Charaka Samhita, English Translation, Kalpa Sthana, Volume 6; Chapter 1, Verse 4, 1st Edition: Reprint, Varanasi: Chowkhamba Sanskrit Series Office: 2008, p.3
8. Vaghbata, Dr. Kanjiv Lochan, Editor, Astanga Hrudyam of Vaghbata, English Translation, Sutra Sthana, Chapter 16, Verse 40-41, 1st Edition: Reprint, New Delhi: Chowkhamba Publication: 2014, p.206
9. Agnivesha, Dr. R. K Sharma, Dr. B. Das, Editor, Charaka Samhita, English Translation, Siddhi Sthana, Volume 6; Chapter 1, Verse 8-9, 1st Edition: Reprint, Varanasi: Chowkhamba Sanskrit Series Office: 2008, p.142-143
10. Agnivesha, Dr. R. K Sharma, Dr. B. Das, Editor, Charaka Samhita, English Translation, Sutra Sthana, Volume 1; Chapter 14, Verse 14-15, 1st Edition: Reprint, Varanasi: Chowkhamba Sanskrit Series Office: 2008, p.271
11. Agnivesha, Dr. R. K Sharma, Dr. B. Das, Editor, Charaka Samhita, English Translation, Sutra Sthana, Volume 1; Chapter 1, Verse 44, 1st Edition: Reprint, Varanasi: Chowkhamba Sanskrit Series Office: 2008, p.26
12. Agnivesha, Dr. R. K Sharma, Dr. B. Das, Editor, Charaka Samhita, English Translation, Siddhi Sthana, Volume 6; Chapter 1, Verse 40, 1st Edition: Reprint, Varanasi: Chowkhamba Sanskrit Series Office: 2008, p.164
13. Agnivesha, Dr. R. K Sharma, Dr. B. Das, Editor, Charaka Samhita, English Translation, Siddhi Sthana, Volume 6; Chapter 1, Verse 38-39, 1st Edition: Reprint, Varanasi: Chowkhamba Sanskrit Series Office: 2008, p.163
14. Prof. K.R. Srikantha Murthy, Editor, Susruta Samhita, English Translation, Chikitsa Sthana, Volume 2; Chapter 35, Verse 18, 1st Edition: Reprint, Varanasi: Chowkhamba Orientalia: 2008, p.333
15. Prof. K.R. Srikantha Murthy, Editor, Susruta Samhita, English Translation, Chikitsa Sthana, Volume 2; Chapter 38, Verse 13, 1st Edition: Reprint, Varanasi: Chowkhamba Orientalia: 2008, p.366
16. Prof. K.R. Srikantha Murthy, Editor, Susruta Samhita, English Translation, Chikitsa Sthana, Volume 2; Chapter 33, Verse 20, 1st Edition: Reprint, Varanasi: Chowkhamba Orientalia: 2008, p.311
17. Vaghbata, Dr. Kanjiv Lochan, Editor, Astanga Hrudyam of Vaghbata, English Translation, Sutra Sthana, Chapter 19, Verse 50, 1st Edition: Reprint, New Delhi: Chowkhamba Publication: 2014, p.237-238
18. Chakrapani Commentary based on Ayurvedadipika on Agnivesha, Dr. R. K Sharma, Dr. B. Das, Editor, Charaka Samhita, English Translation, Siddhi Sthana, Volume 6; Chapter 1, Verse 20-21, 1st Edition: Reprint, Varanasi: Chowkhamba Sanskrit Series Office: 2008, p.152-154
19. Prof. K.R. Srikantha Murthy, Editor, Susruta Samhita, English Translation, Chikitsa Sthana, Volume 2; Chapter 37, Verse 69, 1st Edition: Reprint, Varanasi: Chowkhamba Orientalia: 2008, p.355
20. Prof. K.R. Srikantha Murthy, Editor, Susruta Samhita, English Translation, Chikitsa Sthana, Volume 2; Chapter 37, Verse 56, 1st Edition: Reprint, Varanasi: Chowkhamba Orientalia: 2008, p.353
21. Prof. K.R. Srikantha Murthy, Editor, Susruta Samhita, English Translation, Chikitsa Sthana, Volume 2; Chapter 40, Verse 21, 1st Edition: Reprint, Varanasi: Chowkhamba Orientalia: 2008, p.395
22. Kasyap, Prof (Km)P.V. Tiwari, Editor, Kasyap Samhita or Vriddhajivakiya Tantra of Maharshi Marica Kasyap, English Translation, Shiddhi Sthana; Chapter 4, Verse 4, 1st Edition, Varanasi: Chaukhamba Visvabharati: 1996, p.287

23. Prof. K.R. Srikantha Murthy, Editor, Susruta Samhita, English Translation, Chikitsa Sthana, Volume 2; Chapter 40, Verse 31, 1st Edition: Reprint, Varanasi: Chowkhamba Orientalia: 2008, p.398

24. Sabdakalpadruma, Sri Varadaprasad vasuna and Sri Haricharana vasuna, Chaukhambha Sanskrit, Varanasi, Chaturto Bhaga;1967, p.70

25. Sabdakalpadruma, Sri Varadaprasad vasuna and Sri Haricharana vasuna, Chaukhambha Sanskrit, Varanasi, Chaturto Bhaga;1967, p.786

26. Prof. K.R. Srikantha Murthy, Editor, Susruta Samhita, English Translation, Sutra Sthana, Volume 1; Chapter 14, Verse 31, 1st Edition: Reprint, Varanasi: Chowkhamba Orientalia: 2008, p.93

27. Prof. K.R. Srikantha Murthy, Editor, Susruta Samhita, English Translation, Sharir Sthana, Volume 1; Chapter 8, Verse 6, 1st Edition: Reprint, Varanasi: Chowkhamba Orientalia: 2008, p.131

28. Dalhan Commentary on Susruta Samhita, Prof. K.R. Srikantha Murthy, Editor, English Translation, Sutra Sthana, Volume 1; Chapter 14, Verse 31, 1st Edition: Reprint, Varanasi: Chowkhamba Orientalia: 2008, p.93

29. Himadri Commentary on Vaghbata, Dr. Kanjiv Lochan, Editor, Astanga Hrudayam of Vaghbata, English Translation, Sutra Sthana, Chapter 27, Verse 19, 1st Edition: Reprint, New Delhi: Chowkhamba Publication: 2014, p.305

30. Prof. K.R. Srikantha Murthy, Editor, Susruta Samhita, English Translation, Sutra Sthana, Volume 1; Chapter 14, Verse 36, 1st Edition: Reprint, Varanasi: Chowkhamba Orientalia: 2008, p.94

31. Prof. K.R. Srikantha Murthy, Editor, Susruta Samhita, English Translation, Sutra Sthana, Volume 1; Chapter 14, Verse 38, 1st Edition: Reprint, Varanasi: Chowkhamba Orientalia: 2008, p.95

32. Agnivesha, Dr. R. K Sharma, Dr. B. Das, Editor, Charaka Samhita, English Translation, Siddhi Sthana, Volume 6; Chapter 1, Verse 11-12, 1st Edition: Reprint, Varanasi: Chowkhamba Sanskrit Series Office: 2008, p.143

33. Agnivesha, Dr. R. K Sharma, Dr. B. Das, Editor, Charaka Samhita, English Translation, Siddhi Sthana, Volume 6; Chapter 6, Verse 25, 1st Edition: Reprint, Varanasi: Chowkhamba Sanskrit Series Office: 2008, p.269

34. Agnivesha, Dr. R. K Sharma, Dr. B. Das, Editor, Charaka Samhita, English Translation, Siddhi Sthana, Volume 6; Chapter 12, Verse 6, 1st Edition: Reprint, Varanasi: Chowkhamba Sanskrit Series Office: 2008, p.396

35. Dalhan Commentary on Susruta Samhita, Prof. K.R. Srikantha Murthy, Editor, English Translation, Chikitsa Sthana, Volume 2; Chapter 33, Verse 10, 1st Edition: Reprint, Varanasi: Chowkhamba Orientalia: 2008, p.309-310

36. Acharya mukundala dwivedi, panchakarma chikitsa, chapter 4, 1st edition, chaukhambha sanskrit pratishthan, 2012, p.284

37. Jadavji trikumji acharya, commentary: nibandhasangraha of dalhana on sushruta samhita sutrasthana, chapter 5, verse no 3. 1st edition, tukaram javaji, nirnaya sagar press; 1915, p.17

38. Agnivesha, Dr. R. K Sharma, Dr. B. Das, Editor, Charaka Samhita, English Translation, Siddhi Sthana, Volume 6; Chapter 1, Verse 13-14, 1st Edition: Reprint, Varanasi: Chowkhamba Sanskrit Series Office: 2008, p.144-145

39. Agnivesha, Dr. R. K Sharma, Dr. B. Das, Editor, Charaka Samhita, English Translation, Siddhi Sthana, Volume 6; Chapter 12, Verse 6-8, 1st Edition: Reprint, Varanasi: Chowkhamba Sanskrit Series Office: 2008, p.396-398

40. Yadavji trikamji acharya (editor), commentary: ayurveda dipika of chakrapanidutta on charaka samhita of charaka, siddhi sthana, chapter 12, verse no.7. 2nd edition, varanasi: chaukambha surabharati prakashan; 2009, p.730

41. Yadavji trikamji acharya (editor), chakrapani, commentary: ayurveda dipika of chakrapanidutta on charaka samhita of charaka, siddhi sthana, chapter 12, verse no.6-8. 2nd edition, varanasi: chaukambha surabharati prakashan; 2009, p.730

Cite this article as:

Barik Shawan, Ghosh Debabrata, Sanapeti V Rajashekhar. Principles and Practice of Ahara Kalpas in Panchakarma. International Journal of Ayurveda and Pharma Research. 2026;14(1):86-94.

<https://doi.org/10.47070/ijapr.v14i1.3952>

Source of support: Nil, Conflict of interest: None Declared

***Address for correspondence**

Dr. Barik Shawan

Assistant Professor,
Department of Panchakarma,
Institute of Post Graduate Ayurvedic
Education & Research, Kolkata,
West Bengal
Email: drshawanbarik88@gmail.com

Disclaimer: IJAPR is solely owned by Mahadev Publications - dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJAPR cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of IJAPR editor or editorial board members.