

Review Article on Samsarjana Krama

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ABSTRACT

Panchkarma represents five therapeutic procedures of Samshodhana (Internal purification of the body). Samshodhana and Samshamana are the two types of treatment in Ayurveda advised for the patient with vitiated Dosha, Dhatu, Jatharagni or Mala. Panchakarma procedures comprise of Poorva Karma, Pradhana Karma and Paschat Karma. Due to Poorva Karma such as Snehana and Swedana Karma Doshas get Vilayana and comes in to Amashaya and after Shodana due to Shodhanaoushadhi Kshobhana leads to the Agnimandhya. To correct this Agni Samsarjana Krama is to be followed. The sequential order of administration of Pathya Ahara is followed in Peyadi Samsarjana Krama, Tarpanadi Krama, Rasadi Samsarjana Krama as per classics. After the administration of Vamana Karma or Virechana Karma, a special diet regimen is to be followed called as Samsarjana Krama which means a proper sequential diet regimen of Peya, Vilepi, Kritakrita Yusha and Kritakrita Mamsarasa. When samyak suddhi occurs samsarjana krama may be started on the same day. It is used to increase the Agni and to provide sequential nourishment to the patient i.e. from light diet to normal diet. The importance of Samsarjana Krama is to increase the strength of weakened Agni and body after Samshodhana Karma.

KEYWORDS: Panchākarma, Samsarjana krama, Peyādi, Tarpana, Rasa samsarjana krama, Agni

INTRODUCTION:

The term “Panchkarma” represents five therapeutic procedures of Samshodhana (internal purification of the body) by evacuation of accumulated morbid Dosha from the body through the nearest possible route. Samshodhana Karma can be categorized as Poorva Karma, Pradhana Karma, Pashchata Karma. Poorva Karma includes Deepana, Pachana, Snehana, and Swedana, Pradhana Karma includes; Vamana, Virechana, Niruha Basti, Anuvasana Basti, Nasya and Raktamokshna, Paschata Karma; includes Peyadi Samsarjana Krama, Rasayanadi Karma and Shamana Prayoga. After Panchkarma (mainly Vamana and Virechana) Jatharagni get disturbed and diminished and patient is likely to be weakened. In this condition, after the administration of Vamana Karma or Virechana Karma a special diet regimen is followed called as Samsarjana Krama which means a proper sequence of Peya- Vilepi- Kritakrita Yusha-

Kritakrita Mamsarasa. The word Samsarjana is derived from the combination of two words i.e Sama means Samyak (proper) and Sarjana means the act of creating or formation. Here formation refers to the formation of body tissue from nutrition derived through the intake of meals. Krama means sequence here specialized type of sequential administration of nutrients in the diet of an individual. Here we introduce Aahara from Laghu to Guru Aahara. This will help to increase the Agni and stabilize the Agni.

Due to elimination of the Doshas from the body after Shodhana Karma, Agni will be hampered. So to correct this Agni Peya or Tarpana or Rasa Samsarjana Krama should be followed.¹ Acharya Charaka has given one simile to understand the importance of Samsarjana Krama. As a small spark of fire gets gradually ignited by putting little quantity

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of cow-dung, dry gross etc....Similarly the Agni in the *Shodhita* person gradually grows strong and become stable and capable of digesting all types of food by the administration of *Peya* etc.... *Samsarjana Krama*².

AIMS AND OBJECTIVES

1. Conceptual study of *Samsarjana Krama*.
2. Study of different types of *Samsarjana Krama* according to different views.
3. Importance of different preparations used in *Samsarjana Krama*.

MATERIALS AND METHODS

1. Classical texts and related commentaries of *Ayurveda*.
2. Study materials available on internet.

➤ Need of *Samsarjana Krama*

Due to the elimination of *Dosha* from the body after *Samshodhana karma*, *Agni* becomes weak. So as to restore the strength of *Agni* and *Prana*, *Peyadi Samsarjana Krama* should be followed³. Due to more quantity of elimination of *Dosha* from the body after *Shodhana Karma* the *Agni* becomes weak. To protect *Agni* and to achieve proper *Shodhana Phala* (benefits of *Shodhana*) *Samsarjana Krama* is essential. If *Samyak Aoushadha Jeerna Lakshana* occurs we start on the day of *Vamana*, if not or any little *Aoushadha* remains in the body then *Samsarjana Krama* starts on next day morning⁴.

Types of *Samsarjana Krama*

1. *Peyadi Samsarjana Krama*.
2. *Tarpanadi Samsarjana Krama*.
3. *Rasa Samsarjana Krama*.

1. PEYADI SAM SARJANA KRAMA.

Indication

- *Peyadi samsarjana krama* is indicated after *vamana & virechana*, *mandagni*, after *langhana* or during *langhana* to protect *agni* and the *prana*⁵.
- During *snehapana*, after *vamana*, *virechana & rakta mokshana*, after *niruha basti*, *agni mandhya*. *Agni* will be exhausted by use of very heavy foods just like a small spark of fire covered with heavy fuel. It gets increased by use of little quantity of light food just like a spark of fire when fed by small and less quantity of fuel⁶.
- *Samsarjana krama* is adopted to correct *agnimandhya* after *samshodhana*, *Raktamokshana*, *snehapana & langhana*⁷.

Course of *Peyadi Samsarjana Krama*

The planning of *Samsarjana Krama* should be based on the type of *Shudhi* i.e. *Hina Shudhi*, *Madhyama Shudhi* and *Pravara Shudhi* it is of 3 days, 5 days and 7 days respectively⁸.

1. *Samsarjana Krama* according to *Bala Sushruta* mentioned the *Samsarjana Krama* can be followed by considering the strength of the patient. *Samsarjana Krama* should be planned as per the *Bala*. The individuals having *Pravara bala* 3 *Annakala* are advocated, 2 *Annakala* for *Madhyama bala* and 1 *Annakala* for the individuals with *Avara bala*. *Dalhana* mentioned that, *Bala* can be judged by *Upchaya*⁹.

Table No.1: Showing relation of *Bala* with No. of *Annakala* to be adopted

<i>Bala</i>	No. of <i>Annakala</i>
<i>Pravara</i>	3
<i>Madhyama</i>	2
<i>Avara</i>	1

Table No.2: Showing Plan of *Peyadi Samsarjana Krama* according to *charaka*

DAYS		PRAVARA	MADHYAMA	AVARA
1 st day	Evening	<i>Peya</i>	<i>Peya</i>	<i>Peya</i>
2 nd Day	Morning	<i>Peya</i>	<i>Peya</i>	<i>Vilepi</i>
	Evening	<i>Peya</i>	<i>Vilepi</i>	<i>Akrita Yusha / Krita Yusha</i>
3 rd Day	Morning	<i>Vilepi</i>	<i>Vilepi</i>	<i>Akrita Mamsa Rasa / Krita Mamsa Rasa</i>
	Evening	<i>Vilepi</i>	<i>Akrita Yusha</i>	Normal Diet
4 th day	Morning	<i>Vilepi</i>	<i>Krita Yusha</i>	
	Evening	<i>Akrita Yusha</i>	<i>Akrita Mamsa Rasa</i>	
5 th day	Morning	<i>Kruta Yusha</i>	<i>Krita Mamsa Rasa</i>	
	Evening	<i>Kruta Yusha</i>	Normal Diet	
6 th day	Morning	<i>Akrita Mamsa Rasa</i>		
	Evening	<i>Kruta Mamsa Rasa</i>		
7 th day	Morning	<i>Kruta Mamsa Rasa</i>		
	Evening	Normal Diet		

Sushruta also suggested adopting the *Samsarjana Krama* after considering quantity of *Dosha* expelled by *Samshodhana*. Expelled *Dosha* are in three *Pramana* i.e. 1 *Prastha*, $\frac{1}{2}$ *Adhaka* and 1 *Adhaka*. Among them 1

Prastha is *Avara*, $\frac{1}{2}$ *Adhaka* is *Madhyama* and 1 *Adhaka* is *Pravara* or *Uttama*. In 1 *Prastha Pramana* of *Dosha*, *Yavagu* made by adding little amount of rice one time is given to the patient. In $\frac{1}{2}$ *Adhaka Pramana* of *Dosha*, *Peya* should be given to the patient twice. In 1 *Adhaka Pramana* of *Dosha*, *Peya* should be given for three times¹⁰.

Table no.3: Showing level of *Shudhi* in realtion with quantity of *Dosha* eliminated

<i>Dosha Pramana</i>	Level of <i>shudhi</i>
1 <i>Adhaka</i>	<i>Pravara</i>
$\frac{1}{2}$ <i>Adhaka</i>	<i>Madhyama</i>
1 <i>Prastha</i>	<i>Avara</i>

Table No.4: Showing Plan of *Peyadi Samsarjana Krama* according to *Sushruta*

DAYS		PRAVARA	MADHYAMA	AVARA
1 st day	Evening	<i>Peya</i>	<i>Peya</i>	<i>Peya</i>
2 nd Day	Morning	<i>Peya</i>	<i>Peya</i>	<i>Vilepi</i>
	Evening	<i>Peya</i>	<i>Vilepi</i>	<i>Akrita Yusha /</i>
3 rd Day	Morning	<i>Vilepi</i>	<i>Vilepi</i>	<i>Krita Yusha</i>
	Evening	<i>Vilepi</i>	<i>Akrita Yusha</i>	Mamsa rasa of lava, harina
4 th day	Morning	<i>Vilepi</i>	<i>AKrita Yusha</i>	Normal Diet
	Evening	<i>Akrita Yusha</i>	<i>krita Yusha</i>	
5 th day	Morning	<i>AKruta Yusha</i>	<i>krita Yusha</i>	
	Evening	<i>AKruta Yusha</i>	<i>Mamsa Rasa</i>	
6 th day	Morning	<i>kruta Yusha</i>	<i>Mamsa Rasa</i>	
	Evening	<i>Kruta Yusha</i>	Normal Diet	
7 th day	Morning	<i>Kruta Yusha</i>		
	Evening	<i>Mamsa Rasa</i>		
8 th day	Morning	<i>Mamsa Rasa</i>		
	Evening	<i>Mamsa Rasa</i>		
9 th day	Morning	Normal Diet		

Table No.5: Ahara Kalpana and it's Prepartion.

AHARA KALPANA	PREPARATION
<i>Peya</i>	1: 14 (Rice : water)
<i>vilepi</i>	1: 4 (Rice : water)
<i>Odana</i>	1: 5 (Rice : water)

TARPANADI KRAMA

Indications of *Tarpanadi Krama*¹¹

1. The patients with increased *Kapha* and *Pitta Dosha*.
2. When *Kapha* and *Pitta* are eliminated in a smaller quantity during *Samshodhana*.
3. In the alcoholic patients.
4. The patients having *Vata* and *Pitta Prakriti*.

In above condition *peyadi samsarjana krama* is contraindicated because it causes *abhishayndata* in *Shodhita* person. According to *Chakrapani*, *Svaccha Tarpana* can be given instead of *Peya* and *Ghan Tarpan* instead of *Vilepi*. Preparation of *Svaccha Tarpana*: 1part *Laja* + 14 parts water. *Ghana Tarpana* : 1 part *Laja* + 4 parts of water.

Table No. 6: showing different opinion regarding *Tarpanadi Samsarjana Krama*.

Authors	1 st Annakala	2 nd Annakala	3 rd Annakala
<i>Dalhana</i> ¹²	<i>Laja Saktu</i>	<i>Yusha</i>	<i>Bhakta</i>
<i>Arunadatta</i> ¹³	<i>Laja Saktu</i>	<i>Odana</i>	<i>Mamsarasa + Odana</i>
<i>Parameshwar</i> ¹⁴	<i>Laja Saktu</i>	<i>Yusha + Odana</i>	<i>Mamsarasa + Anna</i>

Different *Tarpana* yogas indicated in different conditions.

- In *Urdvaga Raktapitta*– *Laja churna* + *Adhika matra gruta* + *Madhu*¹⁵.
- In *Madatyaya* condition *Draksha rasa tarpana* will be indicated¹⁶.

RASA SAMARJANA KRAMA

During *Samsarjana Krama*, there are chances of provocation of *Dosha* due to augmented *Agni*. By arranging taste of the recipe in such a proper sequence the chances of increase of *Dosha* will be lessened. *Chakrapani*¹⁵ and *Dalhana*¹⁶ elaborated this as follows

Table no: 7 showing different opinion regarding *Rasa Samsarjana Krama*

Sequence of <i>Rasa</i>	<i>Charaka</i>	<i>Sushruta</i>
1	<i>Snigdha, Amla, Swadu and Hridya</i>	<i>Swadu and Tikta</i>
2	<i>Amla and Lavana</i>	<i>Snigdha, Amla, Lavana and Katu</i>
3	<i>Swadu and Tikta</i>	<i>Swadu, Amla and Lavana</i>
4	<i>Kashaya and Katu</i>	<i>Swadu and Tikta</i>

- *Snigdha, Amla, Svadu* — *Vata prashamanarta*
- *Amla, Lavana* — *Agni Sandhukshanartha*.
- *Svadu, Tikta* — *Pitta Samanarta..*
- *Kashaya, katu* — *Kapha Prashamanarta*.
- If any vitiation *Vata & Pitta* – *Svadu tikta rasa*
- If any vitiation of *Vata & Kapha* – *Svadu, Amla, Lavana and Katu*
- If *virechana karma* is not intended to be given after *vamana* to get *bala & prakruti* there we give *rasa samsarjana krama*.
- Acco to some author's ingredients of different *rasa* are to be used while preparing *peya* etc....
- Then the ingredients having different *rasa* and *guna* used alternatively
- Ex *snigdha* and *ruksha* etc...

Table No 8: Difference between *Peyadi* and *Tarpanadi Krama*

Feature	<i>Peyadi Krama</i>	<i>Tarpanadi Krama</i>
Use	Most commonly used	Less common
Indication	<i>Pravara and madhyama Shodhana</i>	<i>Avara Shodhana</i>
<i>Dosha</i>	<i>Kshina Kapha</i>	<i>Vata-Pitta Pradhanyata, Kapha-Pitta Alpa Shodhana</i>
<i>Pathya Kalpana</i>	<i>Peya-Vilepa, Yusha-Mamsarasa</i>	<i>Lajja Svachha tarpana- Lajja Ghana Tarpana- Yusha</i>
Special indication	-	<i>Madhyapa</i>

DISCUSSION

- Why Only *Ahara kalpana* for *Agni sandhukshanartha*? औषध and *ahara* are two options for the increase *Agni* of the patient. Due to *samshodana karma* patient become *shunyadeha* and *Pratikaraasahishnuta* i.e. intolerance to adverse situation patient may not be able to tolerate the *virya* of *Oushadha* that's why *Acharya* explained *Samsarjana krama* like *peya vilepi* etc.....
- Why *samsarjana krama* is limited to *vamana* and *virechana* because in *niruha basti* the *Agni Mandya* is mild it is not that much like in *vamana* and *virechana* hence here need not to follow the *peyadikrama*. In *niruha basti* they given different *ahara* like If *vata* –*jangaladesha mamsa rasa*, *Pitta* –*kshira*, *Kapha*–*yusha*. In *Nasya* also they said take *Anabhishandi ahara* . In *Raktamokshana* we use *laghu Deepak ahara*.
- The *Samsarjana Krama* is given with two aims; to give time to stomach/intestine to replenish *Agni* during the *Samshodhana* procedures and to slowly increase the acidic and alkaline secretions in the stomach and intestine. Sudden increase in acidic/ alkaline will damage the mucosa and digest the organ muscles leading to gastritis and ulcers.
- The sequence followed is *Peya, Vilepi, Akrita Yusha, Krita Yusha, Akrita Mamsarasa, Krita Mamsarasa. Shodhana* is a complex process which involves many steps like *Rukshana, Pachana, Deepana, Snehana, Swedana, Abyanga, Doshaavasechana* and also it is a strenuous process where one has to follow proper diet in each step to protect *Agni* and to achieve proper *Shodhanaphala* (benefits of bio purification).
- After *Shodhana* *Agni* becomes weak, this can be understood as reduction in the amount of enzymes which is required for digestion. Hence forth food

is administered in sequence of Carbohydrates, Proteins and Fats. *Peya* and *Vilepi* consists of carbohydrates. *Peya* is in liquid form requires very less amount of HCL for the digestion and carbohydrates are absorbed easily by the intestinal lumen in this form. *Vilepi* contains higher amount of carbohydrates compared to previous preparations respectively. *Yusha* prepared from cereals and pulses contains proteins administered after carbohydrate diet. Cereals and Pulses are plant source of proteins which are simple proteins. Later complex proteins in the form of meat are administered. Adding spices and fats is for stimulating bile and helping the digestion. In this way all form of food is introduced.

- Even though great importance had been given to *Samsarjana Krama* since ancient period, now days it has been neglected. *Shodhana* benefits will be achieved only after completion of *Samsarjana krama*. Now a day's *Samarjana Krama* is blindly practiced without assessing the *Avastha* of disease. *Samsarjana Krama* is different from person to person disease to disease according to level of *Shodana*. It is duty of wise doctor to select such a *Samsarjana* which acts as *Vyadhihara* and *Agni Deepaka*.

CONCLUSION

Samsarjana Krama is the sequential diet regimen followed after *Vamana* and *Virechana Karma* to enhance the *Jatharagni* (digestive power or capacity of the digestive system of the body). *Samsarjana Krama* is the need for every *Samshodhita Purusha*. It helps to regularize the *Jatharagni* which is weakened due to *Shodana* procedures and to overcome the *Doshakshaya* and *Dhatukshaya* (depletion). Benefits of *Samsarjana Krama* in *Panchkarma* are; it normalizes the *Jatharagni* and *Vayu*, provides nutrition and helps to normalize the body tissues, which are weakened due to *Samshodhana*, by arranging such plans, the diet comprised of all the tastes can be served through meals (*Annakala*) and *Dosha* becomes normal.

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