

A REVIEW ARTICLE ON *SAMSARJANA KRAMA* IN *PANCHKARMA*Sunil Baloda¹, Gyan Prakash Sharma², Meenakshi Sharma³, Deelip Kumar Vyas⁴, Parag Devadiya⁵¹PG Scholar, Department of Panchkarma, PGIA, DSRRAU Jodhpur, Rajasthan, India²Head of Department, PG Department of Panchkarma, PGIA, DSRRAU, Jodhpur, Rajasthan, India³Senior Medical Officer (AYUSH), Department of AYUSH, All India Institute of Medical Sciences, Jodhpur⁴Assistant Professor, PG Department of Panchkarma, PGIA, DSRRAU, Jodhpur, Rajasthan, India⁵PG Scholar, Department of Panchkarma, PGIA, DSRRAU Jodhpur, Rajasthan, IndiaCorresponding Author: suneelbaloda@gmail.com<https://doi.org/10.46607/iamj3011032023>

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ABSTRACT

Samshodhana & *Samshamana* are two types of treatment principles in *Ayurveda* advised for the patient with vitiated *Dosha*. *Panchkarma* is a *Samshodhana* treatment that includes - *Vamana*, *Virechana*, *Basti*, *Nasya* & *Raktamokshana*. But after *Samshodhana Karma* *Jatharagni* gets disturbed & the patient is likely to be weakened; therefore, a regular normal diet is not advisable. After the administration of *Vamana Karma* or *Virechana Karma*, a special diet regimen is to be followed called *Samsarjana Krama*, which means a proper sequential diet regimen. This sequential order is also followed in *Peyadi Samsarjana Krama*, *Tarpanadi Krama*, *Rasadi Samsarjana Krama*, and *Mamsa Rasadi Karma* as given in classics. The sequential diet regimen advised in *Samsarjana Krama* increases the strength of weakened *Jatharagni* & body after *Samshodhana Karma*. The diet prescribed from *Laghu* (easy to digest) *Aahara* to *Guru* (heavy to digest) *Aahara* provides sequential nourishment to the body & adaptability to every system of the body.

Keywords: *Panchkarma*; *Samsarjana Krama*; *Peyadi Samsarjana Karma*; *Tarpanadi Samsarjana Krama*; *Rasa Samsarjana Krama*; *Mamsa Rasadi Karma*

INTRODUCTION

Panchakarma presents a unique approach of *Ayurveda* with specially designed five procedures of internal purification of the body through the nearest possible route. Such purification allows the biological system to return to homeostasis & to rejuvenate rapidly & also facilitates the desired pharmaco-therapeutic effects of medicines administered thereafter. Every *Panchkarma* procedure is always performed in three stages – *Purva Karma* (preparatory procedures), *Pradhana Karma* (main procedures) & *Paschat Karma* (post-operative procedures) & each of them has its importance & relevance. *Poorva Karma* includes *Deepana*, *Pachana*, *Snehana*, & *Swedana*^[1], *Pradhana Karma* includes *Vamana*, *Virechana*, *Niruha Basti*, *Anuvasana Basti*, *Nasya* & *Raktamokshna*^[2], *Paschat Karma*; includes *Samsarjana Karma*, *Parihar Kala*, *Rasayanadi Karma* & *Shamana Prayoga*^[3]. After *Panchkarma* (mainly *Vamana* & *Virechana*), *Jatharagni* gets disturbed & diminished & patient is likely to be weakened. So diminished *Jatharagni* does not digest a normal diet immediately after *Samshodhana Karma*. In this condition, after the administration of *Vamana Karma* or *Virechana Karma*, a special diet regimen is followed called *Samsarjana Karma*. This paper will focus on different aspects of *Samsarjana Karma* in classics, which is a part of *Paschat Karma*.

AIMS & OBJECTIVES

1. Study of different types of *Samsarjana Karma* according to different views.
2. Importance of different preparations used in *Samsarjana Karma*.

MATERIAL & METHODS In the present article, various classical *Ayurvedic* texts with various commentaries, study material available on the internet & Journal Articles, Reference books, Research articles, etc. have been studied to extract accurate & relevant data.

Samsarjana Karma

In *Samsarjana Karma*, food is introduced gradually from *Laghu - Aahara* to *Guru - Aahara* according to *Shudhi*, in order to increase the *Jatharagni* (digestive power) & to provide sequential nourishment to the patient & adaptability to every system of the body. If the patient doesn't take proper precautions & controlled diet, then it will lead to various complications. To avoid these complications after *Samshodhana Karma*, *Samsarjana Karma* is very essential & beneficial. According to different available classical *Ayurvedic* texts, different types of food preparations are mentioned in *Samsarjana Karma* like *Manda*, *Peya*, *Yavagu*, *Vilepi*, *Odan*, *Akrut Yusha*, *Krut Yusha*, *Akrut Mamsa Rasa*, *Krut Mamsa Rasa*^[4].

Purpose & Commencement of *Samsarjana Karma*

After *Samshodhana Karma*, *Agni* becomes weak & *Shodhita* person feels *Krishna*, *Durbala*, *Shunya Deham*, & *Krusha Ashaya*, so for recovery & igniting *agni*, *Samsarjana Karma* is essential by following the sequence of *Peyadi Karma*^[5]. *Samsarjana Karma* is done after *Vamanadi Karma* in the patients according to *Acharya Charaka*. As per *Acharya Sushruta*, *Samsarjana Karma* should be done after *Snehapana*, *Vamana*, *Virechana*, *Niruha Basti* & *Raktamokshana*, as these procedures make the *Agni* diminished^[6].

Duration of *Samsarjana Karma* as per *Shudhi*

Depending on the *Shudhi* i.e *Hina*, *Madhyama* & *Pravara*, the *Annakala* has been mentioned, it is of three days, five days & seven days respectively^[7].

Samsarjana Karma according to *Bala* (Strength of Patient)

As per *Acharya Sushruta*, *Samsarjana Karma* also depends on the *Bala* of the patient. The individual having *Pravara* (good) Strength, 3 *Annakala* should be given, 2 *Annakala* for *Madhyama* (medium strength) & 1 *Annakala* for *Avara* (lesser strength). *Acharya Dalhana* mentioned that *Bala* can be judged by *Upachaya*^[8].

Table 1: Showing the relation between types of *Shudhi*, *Annakala* & days of *Samsarjana Karma*.

<i>Shuddhi Prakara</i>	<i>Annakal</i>	No. of Days
<i>Pravara Shuddi</i> (Good)	3	7
<i>Madhyama Shuddi</i> (Medium)	2	5

Hina Shuddi (Less)	1	3
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Types of Samsarjana Krama

1. Peyadi Samsarjana Krama

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Table 2: Schedule of Samsarjana Krama^[9].

Day	Time	Annakala	Pravara Shudhi	Madhyama Shudhi	Hina or Avara Shudhi
1 st	Morning	-	Vamana/Virechana	Vamana/Virechana	Vamana/Virechana
	Evening	1	Peya	Peya	Peya
2 nd	Morning	2	Peya	Peya	Vilepi
	Evening	3	Peya	Vilepi	Kritakrita Yusha
3 rd	Morning	4	Vilepi	Vilepi	Kritakrita Mamsarasa
	Evening	5	Vilepi	Akrita Yusha	Normal diet
4 th	Morning	6	Vilepi	Krita Yusha	
	Evening	7	Akrita Yusha	Akrita Mamsarasa	
5 th	Morning	8	Krita Yusha	Krita Mamsarasa	
	Evening	9	Krita Yusha	Normal diet	
6 th	Morning	10	Akrita Mamsarasa	-	
	Evening	11	Krita Mamsarasa		
7 th	Morning	12	Krita Mamsarasa		
	Evening	-	Normal diet		

Different preparations method & properties of *Peyadi Ahara Kalpana* are described in *Ayurveda* with their method of preparation, properties & uses. [Table 3]

Table 3: Preparations used in Samsarjana Krama.

S. No.	Ahara Kalpana	Preparation method (Rice/ Mudga/ Mamsa & Water ratio)	Properties
1.	Manda	1:14 ^[10]	Deepana, Pachana ^[11]
2.	Peya	1:14 ^[12]	Pathya, Deepan, Pachana ^[13]
3.	Vilepi	1:4 ^[14]	Pathya, Deepan, Pachana, Basti Shodhan ^[15]
4.	Yavagu	1:6 ^[16]	Ghrahi, Balya, Tarpana, Vatanasaka ^[17]
5.	Yusha	1:16 ^[18]	Akrita - Without salt & Sneha Krita - With salt & Sneha; Kaphahara, Deepana, Pathya, Hridya ^[19]
6.	Mamsarasa	1:4 ^[20]	Akrita - Without salt & Sneha Krita - With salt & Sneha; Vatapitashramhara, Balavardhaka, Hridya ^[21]

2. Tarpanadi Samsarjana Krama

Seeing the patient's weakness & *Dosha*, thereafter, *Santarpana Krama* is adopted in place of *Samsarjana Krama*. Indications of *Santarpana Karma* in place of *Peyadi Samsarjana Karma* in *Panchkarma*^[22] are the

2. Tarpanadi Samsarjana Krama

3. Rasa Samsarjana Krama

4. Mamsa Rasadi Krama

patients with increased *Kapha* & *Pitta Dosha*, when *Kapha* & *Pitta* are eliminated in a smaller quantity during *Samshodhana*, in alcoholic patients, & in the patients having *Vata* & *Pitta Prakriti*. *Tarpanadi Krama* is preferred as an alternative to *Peyadi Samsarjana Krama*, as it may produce *Abhishya* (increased

secretions) in the well-purified patient. According to Acharya Chakrapani, Svachha Tarpana can be given instead of Peya & Ghana Tarpana instead of Vilepi^[23]. It contains Laja, Saktu & Audana (Cooked Rice) with Mamsarasa. Acharya Jejjata says due to

similarities, Mugda Yusha & Mamsarasa can be given as Tarpana. But commentators of Astanga Hridaya mentioned the diet regime clearly pertaining to Annakala. [Table 4]

Table 4: Tarpanadi Santarpana Krama.

Annakala	Food item	Preparation	Properties
1 st	Laaja ^[24]	Bhrishtha T&ula (Baked Rice/ Puff Rice)	Kapha - Pitahara, Grahi, Pipasa, Jwarahara
2 nd	Saktu ^[25]	Roasted Barley/ Gram flour	Laghu, Santarpana, Balya
3 rd	Mamsarasa with Audana ^[26]	1 (Rice):14 (water) Su Swinna (Well cooked), Nisruta (Filtered) Rice	Laghu, Visada, Usana

3. Rasa Samsarjana Krama

During Samasarjana Krama there are chances for Dosh to get vitiated due to augmented Jatharagni. To prevent such an increase, Dosh is mitigated by

arranging the taste of recipes in such a series that the chances of an increase will be lessened by Rasa Samsarjana Krama^[27,28]. [Table 5]

Table 5: Showing different opinions regarding Rasa Samsarjana Krama.

Charak		Sushrut	
Sequence of Rasa	Reason	Sequence of Rasa	Reason
Amla Swadu	for Pakwasayagatha Vata Shaman	Swadu Tikta	To pacify Vata Pitta & Agni Samikarnartha
Amla Lavana	for Agni Sandhukshan Snigdha	Amla Lavana Katu	To pacify Vata Kapha & Agni Sandhukshan
Madhura Tikta	for Pitta Shamanartha	Madhura Amla Lavana	To pacify the increased Pitta Vata due to the previous Rasa
Kashaya Katu	for Tat Urdhwa Sthita Kapha Shamanartha	Swadu Tikta	To pacify the increased Pitta Kapha due to the previous Rasa

4. Mamsa Rasadi Krama

Indicated in the case of strong Agni, there is no need to adopt Peyadi Karma instead Yusha & Mamsa Rasa should be administered^[29].

- Atyanta Kshina Kapha - Peyadi Karma
- Vata Bhuyisya & Deepthagani, Mamsa Satmya - Mamsa Rasa
- Kapha Yuktha - Yusha

DISCUSSION

Samsarjana Krama should never be correlated with Karma. Because Karma is any procedure & Krama is the numbering sequence which mainly Mandated to be followed. Peya is only liquid with thin consistency which is easily digested (carbohydrates in less quantity). Vilepi (Liquid rice) is semi-solid with thicker consistency & contains a higher amount of carbohydrates compared to Peya. Yusha (Green gram soup); In the Akrita, salt & Ghruta is not added (protein content) whereas in Krita Yusha both salt & Ghruta is added

(protein with fat). *Mamsa Rasa* (meat soup) is prepared in *Akrita & Krita* forms as per mentioned earlier in *Yusha*. The main focus is to give such food that can be easily digested & is an instant energy provider. The *Samsarjana Krama* starts with *Peya*, which is *Laghu, Grahi, and Dhatuposhaka* at the same time it does *Agni Deepana & Vatanulomana*. After administration of *Peya*, *Jathragni* becomes better in condition as well as body strength is also retained. So, we can give more solid food. *Peya* is given for three *Annakala* in *Pravara Shuddhi*. After *Peya*, *Vilepi* is used which is also light to digest, *Dhatuwardhaka, Tarpaka, Kaphanashaka, Hridya, Madhura, Pitta-Shamaka & Balakaraka*. It is also administered for three *Annakala* in *Pravara Shudhi*. As per the ingredients used in *Peya & Vilepi*, it can be inferred that they are the sources of carbohydrates in the body. After that *Yusha* is given which is *Laghu, Balakaraka, Ruchikara & Kaphanashaka*. *Mamsarasa* is given which is rich in protein as well as fat. *Mamsarasa* is refreshing for all who are dehydrated or emaciated, who are in the convalescence stage, those with *Kshina Retas* & for those who aspire better strength & complexion. Hence forth food is administered in a sequence of carbohydrates, proteins & fats. There is also *Tarpanadi Krama* mentioned in classics which should be given when proper *Shuddhi* has not been attained. It can be inferred from the definition of *Tarpanadi Krama* that it is to be given in *Ayoga* of *Shodhana*. When *Alpa Doshas* are eliminated from the body, it leads to *Kapha Pitta Prakopa* & in this condition if *Peya* is given it will lead to *Strotorodha, Agnimandya, Abhishyanda* in the body, so *Tarpanadi Krama* has been mentioned to be used in *Paschat Krama*. The concept of *Rasa Samsarjana Krama* has been mentioned in classics. It is indicated when *Dosha Kopa* in the body occurred while giving *Peyadi Samsarjana Krama*. Thus, it is used as a therapeutic measure for *Dosha ShamanaS*.

CONCLUSION

Samsarjana Krama enhances *Agni* (digestive power or capacity of the digestive system of the body) as well as provides strength to the body after *Vamana & Virechana Karma*. *Samsarjana Krama* is the need for

every *Sam shodhita Purusha*. It helps to regularize the *Jatharagni* which is weakened due to the purificatory process, & to overcome the *Doshakshaya & Dhaturkshaya* (depletion). The benefits of *Samsarjana Krama* in *Panchkarma* are it normalizes the *Jatharagni & Vayu*, provides nutrition & 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*) & *Dosha* becomes normal.

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