

**REVIEW OF SANSARJANA KRAMA****Dr. Seema Bahatkar<sup>1\*</sup>, Dr. Anita A. Patil<sup>2</sup> and Dr. Suresh G. Dahiphale<sup>3</sup>**

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**ABSTRACT**

Panchakarma is the purification therapy useful for detoxification of body and elimination of vitiated doshas. It is used to treat various diseases and maintain the state of physical and mental health. Panchakarma includes Vamana, Virechana, Basti, Nasya and raktamokshana. Sansarjana krama is graduated diets regimen administered after Vamana and Virechana. This means that diet needs to be gradually altered from lighter to heavier foods, from liquid to solid foods. After Vamana and Virechana there will be Mandagni at the end. Thereby agni is stimulated by giving lighter diet to start with gradually bringing the person to normal diet in the form of Peyadi and Tarpanadi sansarjana krama. After sanshodhana (Vamana and Virechana) there is shuddhi of body caused by removal of doshas

which results in agnimandya. To correct this agnimandya, sansarjana krama is adopted. This is useful in condition of proper shodhana. This article will be useful in understanding details about sansarjana krama.

**KEYWORDS:-** Sansarjan krama, Mandagni, Banana, Virechana.

**INTRODUCTION**

Health is said to be a state of physical, mental and spiritual wellbeing. Ayurveda also defines health as an equilibrium of dosha, dhatu, mala and agni. Any kind of disease is the vitiation of these elements. Agni has a very important role in being healthy. If functioning is in proper way, it leads to longevity, strength, complexion, energy, lustre of skin. This agni is the reason

for Oja and life and if vitiated leads to occurrence of disease. Ayurveda aims at treating various diseases as well as maintaining state of wellbeing. According to principles, there are two main types of treatment of any disease-

1. Shodhana- Elimination of vitiated doshas.
2. Shamana- Pacifying doshas.
3. Agni is important factor considered during shodhana and shamana treatment.

### **Need of sansarjana krama (Peyadi krama)**

#### **Charaka samhita**

In Sanshodhana there is Suddhi of body caused by removal of Dosha which result in Agnimandhya, to correct this Agnimandhya (digestive or metabolic capacity) Sansarjana Krama is adopted.<sup>[1]</sup> (Ca.Si.6/24).

Sansarjana Krama is adopted after Vamana, Virechana, in Mandagni, after Langhana to normalize Agni (digestive or metabolic activity) and Prana (nutritive or immune status),<sup>[2]</sup> (Ca.Si.6/57).

#### **Sushruta samhita**

Sansarjana Krama is adopted in Kaya Agnimandya (weak metabolism) caused due to Snehapana, Vamana Karma, Virechana Karma, Raktamokshana Karma and Niruha Basti Karma. This metabolic capacity is destroyed on intake of Atyarthaguru Anna (excessive complex food articles which requires complex digestive processes) just as the weak fire is destroyed by the heavy logs placed in the bonfire.<sup>[3]</sup> (Su.Ch.39/3-4)

#### **Vagbhata samhita**

Sansarjana Karma is adopted to correct Agnimandhya after Sanshodhana, Raktamokshana, Snehapana & Langhana.<sup>[4]</sup> (Ah.Su.18/45-46)

#### **Causes of agnimandhya**

The causes of Agnimandhya are Sanshodhana The utility of SansarjanaKrama is only useful when there is condition of Sama (Samayaka or proper) Shodhana (purification). The word Sanshodhana is used specifically for Vamana and Virechana<sup>[5]</sup> (Ka.Khila. Vissahyanirdesshiya 54).

**Shodhana****Charaka samhita**

The four types of Sansuddhi described are - Vamana, Virechana, Niruha Basti and Shirovirechan.<sup>[6]</sup> (Ca.Su.22/18)

**Vagbhata samhita**

The five types of Sansuddhi described are - Niruha Basti, Vamana, Kaya Virechana, Shiro VirSamhit & Rakta Visravana.<sup>[7]</sup> (Ah.Su.14/5) The clear description of indication of Samsarjana is described in.<sup>[8]</sup> (Ah.Su.18/45-46)

1. Vamana
2. Virechana
3. Rakta mokshana
4. Snehapana
5. Langhana

**Motive of sansarjana krama**

The two basic motive of Sansarjana Krama<sup>[9]</sup> (Ca.Si.6/57)

Agni Vardhana - Enhance Enzymatic activity suppressed due to cellular insult in processes.

Prana Vardhana - Replenish nutrient loss

**Types of sansarjana krama**

The Sansarjana Krama is classified in three types according to types of Shuddhi

1. Sansarjana Krama in Pradhana Suddhi
2. Sansarjana Krama in Madhyama Suddhi
3. Sansarjana Krama in Avara Suddhi

**Decision for type of sansarjana krama**

The decision for types of Sansarjana Krama is dependent on the types of Suddhi or the amount of Hrita Dosha (Proportionate with the amount of body loss). In loss around 1 Prastha (648 Grams, 13.5 Pala) the Yavagu is administered once (Avara Suddhi Sansarjana Krama is followed). In loss around half Adhaka (1.5 Prastha 972 Grams) the Yavagu is administered twice (Madhyama Suddhi Sansarjana Krama) and loss around Adhaka (2 Prastha ~1296 Grams) the Yavagu is administered thrice (Pravara Suddhi Sansarjana Krama).<sup>[10]</sup> (Su.Ch. 39/6-8)

## Charaka samhita

**Table no. 1: The Sansarjana Krama is classified in three types according to types of Shuddhi (purifications).<sup>[11]</sup> (Ca.Si. 1/11-13)**

Day	Time	Annakala	Pradhana/Pravara Shuddhi	Madhya Shuddhi	Jaghanya/Awara Shuddhi
1	Morning	----	----	----	----
	Evening	1 <sup>st</sup>	Peya	Peya	Peya
2	Morning	2 <sup>nd</sup>	Peya	Peya	Vilepi
	Evening	3	Peya	Vilepi	Krutakruta Yusha
3	Morning	4	Vilepi	Vilepi	Krutakruta Mamsarasa
	Evening	5	Vilepi	Akruta Yusha	Samanya bhojana
4	Morning	6	Vilepi	Kruta Yusha	
	Evening	7	Akruta Yusha	Akruta Mamsarasa	
5	Morning	8	Kruta Yusha	Kruta Mamsarasa	
	Evening	9	Kruta Yusha	Samanya bhojana	
6	Morning	10	Akruta Mamsarasa		
	Evening	11	Kruta Mamsarasa		
7	Morning	12	Samanya bhojana		
	Evening				

**Table no. 2: Definition and proportion of various food items for sansarjana krama.**

Food preparations	Definition	According to Sharangadhar
Manda	Siktha virahito Manda	1:14
Peya	Siktha samanvita dravadhik swalpa siktha	1:14
Vilepi	Bahusiktha syad ghanasiktha syat	1:4
Yavagu	Viraldrava	1:6
Yush		1:14

**Table no. 3**

Manda	Peya	Vilepi	Yusha	Mansarasa
Deepan	Deepan	Deepan	Deepan	Brumhana
Paachan	Paachan	Pittanashini	Vaatshaman	Apyayana
Vaatanuloman	Vaatvarchaanuloman	Trushnaghna	Tridosha shaman	Vaatshaman
Swedam	Swed Janani	Kshudhaghna	Grahini	Tridosha shaman
janayati	Trushnaghna	Hrudya	Hrudya	Pranadharan
Trushnaghna	Kshudhaghna	Laghu	Laghu	Hrudya
Laghutam	Laghutatara	Snehapayinam	Balya	Laghu
Pranadharan	Grahini	hita	Krimighna	Balya
Glanihara	Glanihara	Balavardhan	Kushthagha	Preenan
Dhatupushtida	Shramahara			

Doshashesha pachana	Daurbalyahara Dhatupushtida Kukshiroga jwarapaha Bastishodhana	Vranakshiroga	Jwarahara	Kshataksheeni Jwaraghna Vrushya Chakshushya
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### Sansarjana krama after vamana

In evening after Vamana when subject had bath with warm water Yusha of Kulthi, Mudga or Adhaki & Mamsaras of Jangal animals should be served in meals.<sup>[12]</sup> (Su.Ch. 33/11) (Sh.Ut. 3/31)<sup>[13]</sup> (Bh. Panchkarmaviddhi 31)

Sushruta Samhita, Shrangadhara Samhita & Bhavaprakasha Samhita have not described elaborated Sansarjana Krama like Charaka instead indicated use of Yush (Sushruta Samhita- Kulthi, Mudga - Shrangadhara Samhita, Bhava-praksha Samhita - Mudga) & Mamsarasa. or Adhaki.

Vagabhata Samhita -In evening morning after warm water bath, according to appetite Rakta Shali is served in Peyadi Krama. According to the type of Shuddhi i.e in Avara Suddhi Peya, Vilepi, or next Krita Yusha, Krita Mamsarasa are served once & the Sansarjana Krama is completed in 4 Annakala in 3 days. in Madhyama Suddhi Peya, Vilepi, AkritaKrita Yusha, Akrita- Krita Mamsarasa are served twice & the Sansarjana Krama is completed in 8 Annakala in 5 days. In Pravara Suddhi Peya, Vilepi, Akrita - Krita Yusha, Akrita- Krita Mamsarasa are served thrice & the Sansarjana Krama is completed in 12 Annakala in 7 days.<sup>[14]</sup> (Ah.Su. 18/28-30)

### Sansarjana krama after virechana

#### Sushruta samhita

If there is Mandagni (low digestive power) in Aksheena (non - depleted) subject after Virechana then he should not be subjected to Peyadi Krama. Ksheena (depleted) & Trishita (thirsty, dehydrated) & properly Virechita subject is served with warm and Laghu Peya.<sup>[15]</sup> (Ch.33/26)

Apart from Virechana similar treatment is adopted for Anuposhitama (decreased nutritional status) patients of<sup>[16]</sup> - (Su.Ch. 39/14-15)

1. Vedana Alabha -From depres suffering sion of not achieving desired
2. Niyama-Followed restriction
3. Shoka - Sorrow

#### 4. Vaichityama- Psychological disorders

##### **Shrangadhara Samhita & Bhavapraksha Samhita**

Yavagu prepared from Rakta or Shastika Shali & Mudga pulses etc or Jangala or Vishkira Mamsaras with Shali Odana should be served after Virechana.<sup>[17]</sup> (Sh.Ut. 4/49) (Bh.Panchkarmaviddhi 80-81)

##### **Vagabhata samhita**

After Virechana the Sansarjana Krama mentioned after Vamana is adopted & gradually regain the normal diet.<sup>[18]</sup> (Ah.Su.18/43)

##### **According to kashyapa samhita**

First meal after Sansodhana The first meal for the Shodhita should be served in Aprahana Kala (evening). The meal consists of Manda (watery soup) prepared from boiling a year old Rakta Shali (it is unpolished variety of rice, have red covering on it, it is believed a year-old rice is easily digestible, this particular variety of rice have high nutrient value). The Manda should be Trisutrtta, (filtered thrice this is to ensure that only the liquid portion is served since the digestive juices are not secreted enough to digest the solid portion after Shodhana). This Manda should be processed with Deepaniya Dravya & Lavana should be added. (The purpose of adding Deepaniya Dravya & Lavana is to assist in digestion process). Manda has to be Ruksha i.e Sneha should not be added (The fat is avoided because the digestive secretion after Shodhana is not enough to digest the complex fat). The utensil in which meals are served should be attractive & clean (this serves the purpose of being appetizer). An important factor considered during serving that first meal is the Manda should be warm, fresh & properly prepared.<sup>[19]</sup> (Ka.Su.24)

##### **Samyaka sansarjana lakshana**

It is important to consider the symptoms of digestion after first meal. This decides the fate of further Sansarjana Krama. They are After administration of warm Manda there is sweating on head, forehead, cardiac, neck, testicular, armpit & temporal region, proper belching, defecation, and passage of flatus. No complications are developed & body is properly nourished. These are the symptoms of Samyaka Sansarjana Krama in Suddha.<sup>[20]</sup> (Ka.Su.24)

### Complications

Complication of not following Sansarjana Krama There are complication of not following Sansarjana Krama they are<sup>[21]</sup> (Ka.Su.24)

1. Jwara-fever
2. Ama-metabolism disturbances
3. Kamla-jaundice
4. Pandu-paleness or anemia
5. Arsha-hemorrhoids
6. Kustha-skin disease
7. Gala Roga-disease of throat
8. Hikka-hiccups
9. Atisara-diarrhea
10. Shvayathu-edema
11. Kasa-cough

### Tarpanadi krama

Indications- If there is dominance of kapha and pitta or there is incomplete shuddhi, if the subject is alcoholic or having Vata-pitta dominance then Tarpanadi krama is adopted instead of peyadi krama because it causes abhishyanda.<sup>[22]</sup> (ch.si.6/22)

### DISCUSSION

In-paschat krama some are immediate paschat krama done for shesha dosha pachana and some are gradual and sequential paschat krama for agni sandukshan. It means the kavala gandusha dhoomapana comes under immediate paschat krama as it is done immediately after shodhana like vamana, nasya. It is done for shesha dosha pachana, kantha shuddhi, utklishta dosha shanti. The paschat krama like samsarjana krama parihar kala tarpanadi krama are mentioned to be given gradually and in sequential order to retain the strength of agni Samsarjana krama is indicated after vamana and virechana and parihar kala is done after vasti. Thereason for samsarjana krama in case of vamana and virechana is explained in Chakrapani that there is prabhut elimination of doshas which causes kshobha in the body leading to agnimandya and for agni sandhukshan samsarjana krama is followed. And after vasti there is sthoka (less) agnimandya so, samsarjana krama is not required after vasti, only dwiparihar kala is necessary for agni sandhukshan It is understood that samsarjana krama is given only after attaining shuddhi in the patient. In case of not attaining shuddhi there is tarpanadi krama told

in classics. Samsarjana krama literally means graded administration of diet after shodhana. The main purpose of samsarjana krama is not only agni sandhukshan but also to make agni mahan, sthira, and capable of digesting all food preparations even of guru gunas. After shodhana all of sudden regular diet cannot be introduced to the patient as it may increase the agnimandya so liquid and laghu diet should be started gradually stepping up to solid or guru diet. According to different classics there are different types of food preparations mentioned for samsarjana krama viz Manda peya, yavagu, vilepi, odana akruta yusha kruta yusha akruta mamsa rasa and kruta mamsa rasa.

## CONCLUSION

By adopting Sansarjana Krama the digestive power is increased & stabilized as the fire is enlightened gradually by adding dried grass, leaves etc plant parts & cowdung cakes. This increased digestive power is capable of digesting all the food articles intake.<sup>[23]</sup> (Ca.Si.1/11-13)

Sushruta Samhita also had similar opinions like Charaka Samhita.

Samsarjana krama should be given according to the shuddhi of patient.

Tarpanadi krama should be given when Ayoga has occurred in patient.

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