



Different Type of *Samsarjana Karma* and its Importance after *Samshodhana Karma*: A Review Article

Arse R^{1*}, Taledi K¹, Sharma K² and Kumar P³

¹P.G. Scholar, Department of Panchkarma, Uttarakhand Ayurved University, India

²Professor HOD, Department of Panchkarma, Uttarakhand Ayurved University, India

³Associate professor, Department of Panchkarma, Uttarakhand Ayurved University, India

*Corresponding author: Reshma arse, Department of Panchkarma, Rishikul Campus, Uttarakhand Ayurved University, Uttarakhand, India, Email: reshmaarse0473@gmail.com

Review Article

Volume 6 Issue 1

Received Date: January 10, 2022

Published Date: January 19, 2022

DOI: 10.23880/jonam-16000337

Abstract

In the Ayurveda the prime importance has been given to *Shodhana karma* for the complete elimination of the disease which includes *Purva karma*, *Pradhana karma* and *Paschat karma*. As the *Purva karma* helps to movement of the *doshas* and *Pradhana karma* helps to forceful elimination of *doshas*, *Paschat karma* has given the equal importance to retain the strength of the *Agni*. *Samshodhana* and *Samshamana* are the two types of treatment advised for the patient with vitiated *Dosha*, *Dhatu*, *Agni* or *Mala*, out of which *Samshodhana* is advisable to treat a patient for permanent cure. But after the *Samshodhana Karma*, *Agni* get disturbed and patient is likely to be weakened; therefore regular normal diet is not advisable. After the administration of *Vamana Karma* or *Virechana Karma*, a special diet regimen is to be followed called as *Samsarjana Karma* which means a proper sequence of *Peya- Vilepi- Kritakrita Yusha- Kritakrita Mamsarasa*. It is used to increase the *Agni* and to provide sequential nourishment to the patient from light diet to normal diet. The importance of *Samsarjana Karma* is to increase the strength of weakened *Agni* and body after *Samshodhana Karma*.

Keywords: *Samsarjana Karma; Peyadi Samsarjana karma; Tarpanadi Samsarjana kramayavagu; vilepi*

Introduction

Health is a state of complete physical, mental and spiritual wellbeing. According to ayurveda health is defined as equilibrium of *Doshas*, *Dhatus* and *Agni*, defecation of *Mala*. So disease is the vitiation of these elements. Of these elements, *agni* is the most important factor which is responsible for maintaining the condition of health. This *agni* is the main reason for life and vitiation causes formation of diseases. During treatment, we mainly consider the status of *agni* of patient.

Classical ayurveda treatment is classified into *shodhana* and *shamana chikitsa* [1]. In this *shodhana chikitsa* is

given most importance owing to its credential of providing a complete cure as there is no possibility of diseases recurrence [2]. *Samshodhana Karma* can be categorized as *Poorva Karma*, *Pradhana Karma*, *Pashchata Karma*. *Poorva Karma* includes *Deepana*, *Pachana*, *Snehana* and *Swedana* [3] *Pradhana Karma* includes; *Vamana*, *Virechana*, *Niruha Basti*, *Anuvasana Basti*, *Nasya* and *Raktamokshna* [4] *Paschata Karma*; includes *Peyadi Samsarjana karma*, *Tarpanadi karma kavala*, *dhoompana* etc. After *Panchkarma* (mainly *Vamana* and *Virechana*), *Jatharagni* get disturbed and diminished and patient is likely to be weakened. So diminished *Jatharagni* is not digest 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 as *Samsarjana Krama*. This paper will focus on different aspects of *Samsarjana krama* in classics, which is a part of *Paschat karma* [5].

Samsarjana Krama

According to *Acharya chakrapani*, *Samsarjana krama* is given after *Vamana* and *Virechana* because there is *prabhut* elimination of *doshas* which causes *kshobha* in the body leading to *Agnimandya* and for *Agni sandhukshan*, *samsarjana krama* is followed. In case of *basti*, there is less *Agnimandya*, so *Samsarjana krama* is not followed [6]. The *Samsarjana karma* is given only after performing *Shuddhi* in patient. In case of not attaining *Shuddhi*, *tarpanadi krama* are available according to *Ayurveda* [7]. The main reason for giving *Samsarjana krama* is not only *Agni Sandhukshan*, but also to make increased, steady and capable of digesting all types of food [8]. After performing any *Shodhana karma*, all of diet cannot be given suddenly as it causes *Agnimandya*. So in this condition *laghu* and liquid diet should be started gradually leading up to *Guru* diet. 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* [9].

Aims and Objectives

- Study of different types of *Samsarjana Krama* according to different views.
- Importance of different preparations used in *Samsarjana Krama*

Material and Methods

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

| Shuddhi Prakara | Annakal | No.of Days |
|-----------------|------------|------------|
| Pravara shuddi | 3 (12aana) | 7 |
| Madhyama shuddi | 2 (8aana) | 5 |
| Hina shuddi | 1 (4aana) | 3 |

Table 1: Showing relation between types of *Shudhi*, *Annakala* and days of *Samsarjana Krama*.

Types of Samsarjana krama

- *Peyadi Samsarjana Krama*
- *Tarpanadi Samsarjana Krama*
- *Rasa Samsarjana Krama*

When To Do Samsarjana Krama

As far as the *Panchakrama* is concerned the *Samsarjana krama* is done after *vamanadi Karma* in the patients according to *Charaka*. *Sushruta* also mentions that *Samsarjana krama* should be done after *Snehapana*, *Vamana Virechana*, *Nirooha Vasti* and *Raktamokshana*, as these *karmas* creates *Agnimandya* in the body [10]. But *Chakrapani* clears that in *Vamanadi* though *Vamana*, *Virechana*, *Nirooha*, *Shirovirechana* has been included but in the context of *Samsarjana krama* it is related with only *vamana* and *Virechana karma*.

Why To Do Samsarjana krama

After *Vamanadi Karma*, the *Shodhita purusha* feels *krusha*, *Durbala*, *Shunya Deham*, has *Alpa Agni*, *krusha Ashaya*, so for recovery and for *Agni Sandhukshan Samsarjana Krama* is followed [11]. The reason to follow *Samsarjana krama* is *Agni sandhukshan*, to make *Agni* mahan *sthira* and capable of digesting every food preparations even of *guru gunas* [12]. In short *Samsarjana krama* is followed after *Vamana* and *Virechana* because there is elimination of *Prabhut Doshas* from body, *Agni* becomes weak, so to restore the *prana* the *Peyadi Samsarjana krama* should be followed. It depends upon the *shuddhi* attained by the patient.

Course of Samsarjana Krama

The planning of *Samsarjana Krama* should be based on the type of *Shudhi* i.e., for *Hina Shudhi*, *Madhyama Shudhi* and *Pravara Shudhi*, it is of 3 days, 5 days and 7 days respectively [13].

Samsarjana krama according to Bala

Acharya Sushruta mention the *Samsarjana krama* can be followed by considering the strength of the patient *Samsarjana krama* should be planned as per the *bala* [14].

| Days | Time | Annakala | Pravara shudhi | Madhyam shudhi | Avar shudhi |
|-----------------|------|----------|----------------|----------------|------------------|
| 1 st | M | - | - | - | - |
| | E | 1 | Peya | Peya | Paya |
| 2 nd | M | 2 | Paya | Paya | Vilepi |
| | E | 3 | Paya | Vilepi | |
| 3 rd | M | 4 | Vilepi | Vilepi | Kritakrita yusha |
| | E | 5 | Vilepi | Akrita yusha | |
| 4 th | M | 6 | Vilepi | Krita yusha | Kritakrita yusha |
| | E | 7 | Akrita yusha | Akrita masrasa | |
| 5 th | M | 8 | Krita yusha | Krita masarasa | Normal diet |
| | E | 9 | Krita yusha | Normal diet | |
| 6 th | M | 10 | Akrita masrasa | Normal diet | Normal diet |
| | E | 11 | Krita masarasa | | |
| 7 th | M | 12 | Krita masrasa | Normal diet | Normal diet |
| | E | - | Normal diet | | |

Table 2: Payadi Samsarjana karma.

Tarpanadi Samsarjana Krama: It could be follows when *kapha* and *pitta* are eliminated in a smaller quantity *shodhana*, if patient is alcoholic and in patient having *vatta pitta prakruti payadi krama* is contraindicated because that may be produce the *Abhishyandana* (increases the secretion) again in the *Srotas* which are *vishodita* (well purified body channels after *samshodhana* [15].

| Annakala | Diet Food |
|-----------------|-----------------------|
| 1 st | Laja |
| 2 nd | Saktu |
| 3 rd | Mamsa rasa with odana |

Table 3: Showing Tarpanadi Samsarjana krama

Rasa Samsarjana Krama: During Samsarjana there are chance of *dosha* to get excited due to augment *Agni* to prevent such increase *dosha* are mitigated by arranging tests of recipes in such a series that the chances of increase will be lessened [16].

| Rasa | Charaka | Sushruta |
|------|-------------------------------|----------------------------|
| 1 | Snigdha, amla, swadu & hrudya | Swadu & tikta |
| 2 | Amla & lavana | Snigdha amla lavana & katu |
| 3 | Swadu & tikta | Swadu amla & lavana |
| 4 | Kashya & katu | Swadu & tikta |

| Days | Time | Ahara Kalpana |
|-----------------------------------|------|--|
| 1 st | E | Manda Pradhan yavagu is given |
| 2 nd | M | Yavagu |
| | E | |
| 3 rd | M | Ruksha and ushna vilepi prepared with deepaniya drevya |
| | E | |
| 4 th | M | Akrita mudga manda with odana |
| | E | |
| 5 th | M | Mudga manda with odana mixed with ishata amla phala |
| | E | |
| 6 th , 7 th | M | Krita mudga manda with odana with amla phala +Sneha dravya |
| | E | |
| 8 th | M | Tanu krita mamsarasa with odana |
| | E | |
| 9 th | M | Ishata krita mamsarasa with odana +Sneha |
| | E | |
| 10 th 11 th | M | Krita mamsarasa with odana +Sneha+ amla phala + lavana |
| | E | |
| 12 th | M | Normal diet |
| | E | |

Table 4: Different Concept of Samsarjana karma according to Acharya Kashyapa [17].

Mechanism of Samsarjana Krama

Activity enhances calorie requirement. Hence after the *Samshodhana* procedure the patients are advised to do rest and to minimize activity. Carbohydrates and fats are energy giving, so are required first but in lesser amount during *Samsarjana Krama* as reduced activities are performed by the patient. Milk, egg and flesh proteins are rich in essential Amino acids. But they cannot be given soon after procedures because they also require huge amount of enzymes which can again damage the GIT. Hence to start with, the *Shuka Dhanya* are given and that too in the form of *Peya* (liquid), since liquid requires less HCl compared to solid food. *Peya* is only liquid easily digested with less HCl secretion, the *Vilepi* is semisolid requires more digestive enzymes, but both are *Shuka Dhanya* (cereals), the *Yusha* is advised which is gram (*Shimbi Dhanya*), first in the form of simple without spices, and the fats is added to stimulate bile secretions. Since now both the enzymes for digesting carbohydrates and fats is secreted and also the mucous is somewhat repaired. After *Shuka Dhanya*, *Shimbi Dhanya* is given.

This is because there is deficiency of lysine in cereal protein (*Shuka Dhanya*) and thus is compensated by the rich amount of lysine from pulse proteins (*Shimbi Dhanya*). While the rich amount of methionine in cereals compensates for the lack of methionine in pulses. Lastly Mamsarasa is given (protein rich) which is heavy to digest needs more enzymes and HCl to denature and also protein enzymes are secreted. Again the sequence for *Samsarjana Krama* is first *Akrita* and then *Krita*. *Krita* means with *Saindhava*, *Katu Dravya* and *Sneha*. Here *Sneha* is used to increase the bile secretion in order to digest the fats or triglycerides. So all the 3 components of food are supplied and all the digestive enzymes to digest the 3 constituents are here in gradually increased in the body.

Samyaka Samsarjana Lakshana

Samyaka Samsarjana Lakshana are also mentioned by *Acharaya Kashyapa* that, after administration of warm *Manda* (watery soup), *Shirolalatahridagrivavrishane Sakshakashankhake Swedacheta* (sweating on forehead, cardiac region, neck, testicular, armpit and temporal region occurs), *Udgara Vata Vishudhabhayam* (proper belching, defecation and passage of flatus occurs), *Nirupdrava* (no complications are developed), *Samyakashudhama* (body is properly nourished) [18].

Benefits of Samsarjana Krama

- Normalizes the *Agni* and *Vayu*.
- Provides nutrition and helps to normalize the body tissues, which are weakened due to *Samshodhana*

process.

- Help in establishing health, strength and immunity.
- Best expelling ama and cleansing body channel.
- By arranging such plans, the diet comprised of all the tastes can be served through 12 meals (*Annakala*) and *Dosha* becomes normal.

Discussion

During the *Shodhana karma* the normal diet will be altered hence it is important to bring back patient to his normal diet without causing any complications. For this purpose, *Acharyas* have mentioned special diet pattern called *Samsarjana karma*. *Samsarjana krama* is administration of food in orderly manner based on the *gunas* of food preparations. *Manda*, *peya*, *yavagu odana*, *yusha*, *mamsa rasa* are mentioned to be given as the food preparations during *Samsarjana krama*. Among the food preparations *manda* is the most *laghu*. After *Shodhana karma* digestion becomes poor, the body's metabolism slows down. Using of oily food at the beginning of *Samsarjana krama* may cause nausea, vomiting, diarrhoea, fever etc because of improper digestion. Firstly, the body gets starch through *manda* than introduce carbohydrate rich food in the diet like *Peya* and *vilepi* are rich in fibers and they have the capacity to increase the metabolism by undergoing easy digestion. Proteins by *yusha* and finally fats by *maamsa rasa* this is the transition from simple to complex food before getting back to normal diet.

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 purificatory process, 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.

References

1. Acharya vagbhata, kaviraj atrideve gupta 2016 Ashtanga Hridaya Commentary by Arunadatta and Hemadri, Sutra Sthana. Chaukambha Prakashan, Chapter 14[5,6]: 136.
2. Agnivesha 2015 Dridabala charaka Samhita – vidyotani hindi commentary by kashinath shastri and pandit Gorakhnath Chaturvedi. Chaukambha Bharati academy,

Varanasi, chapter sutra sthana 16/19, pp:321.

3. Acharya vagbhata, kaviraj atrideve gupta 2016 Ashtanga Hridaya Commentary by Arunadatta and Hemadri, Sutra Sthana. Chaukambha Prakashan , Chapter 13/21, pp:133.
4. Acharya vagbhata, kaviraj atrideve gupta 2016 Ashtanga Hridaya Commentary by Arunadatta and Hemadri, Sutra Sthana. Chaukambha Prakashan, Chapter 14/5, pp:135.
5. Acharya *vagbhata*, kaviraj atrideve gupta 2016 Ashtanga Hridaya Commentary by Arunadatta and Hemadri, Sutra Sthana. Chaukambha prakashana , Chapter 18/29, pp:157.
6. Agnivesha 2015 Dridabala charaka Samhita – vidyotani hindi commentary by kashinath shastri and pandit Gorakhnath Chaturvedi part -2. Chuakambha Bharati academy, Varanasi, chapter siddhi sthana 1/21, pp: 965.
7. Agnivesha 2015 Dridabala charaka Samhita – vidyotani hindi commentary by kashinath shastri and pandit Gorakhnath Chaturvedi part -2. Chuakambha Bharati academy, Varanasi, chapter siddhi sthana 1/21, pp: 965.
8. Agnivesha 2015 Dridabala charaka Samhita – vidyotani hindi commentary by kashinath shastri and pandit Gorakhnath Chaturvedi part -2. Chuakambha Bharati academy, Varanasi, chapter siddhi sthana 1/12, pp: 962.
9. Agnivesha 2015 Dridabala charaka Samhita – vidyotani hindi commentary by kashinath shastri and pandit Gorakhnath Chaturvedi part -2. Chuakambha Bharati academy, Varanasi, chapter siddhi sthana 1/11, pp: 960.
10. Acharya sushruta 2001 sushruta Samhita Ayurved-tatva-sandipika Hindi commentary by kaviraj ambikadattashastri purvardha. chaukhamba sanskrita sansthan chikitsasthan, 39/3, pp:176.
11. Agnivesha 2015 Dridabala charaka Samhita – vidyotani hindi commentary by kashinath shastri and pandit Gorakhnath Chaturvedi part -2. chuakambha Bharati academy, Varanasi, chapter siddhi sthana 12/6, pp: 1090.
12. Acharya vagbhata, kaviraj atrideve gupta 2016 Ashtanga Hridaya Commentary by Arunadatta and Hemadri, Sutra Sthana. Chaukambha Prakashan, Chapter 18/30, pp: 157.
13. Acharya vagbhata, kaviraj atrideve gupta 2016 Ashtanga Hridaya Commentary by Arunadatta and Hemadri, Sutra Sthana. Chaukambha Prakashan, Chapter 18/29, pp: 157.
14. Achaya sushruta 2001 sushruta Samhita Ayurved-tatva-sandipika Hindi commentary by kaviraj ambikadattashastri purvardha. chaukhamba sanskrita sansthan chikitsa sthan, 39/17,18, pp: 178.
15. Acharya vagbhata, kaviraj atrideve gupta 2016 Ashtanga Hridaya Commentary by Arunadatta and Hemadri, Sutra Sthana. Chaukambha Prakashan, Chapter 18/46, pp: 160.
16. Achaya sushruta 2001 sushruta Samhita Ayurved-tatva-sandipika Hindi commentary by kaviraj ambikadattashastri purvardha. chaukhamba sanskrita sansthan chikitsa sthan,39/19, pp: 178.
17. Kewal Krishan Thakral, Sushruta Samhita, Chaukhamba Orientalia, Revised Edition, (Chikitsasthan 33/11).
18. Kashyap Samhita, Sutra Sthan, Vedanaadhyaya, (Sutra Sthan 24/6-15).

