



## Importance of Samsarjana Krama: Review Article

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### Review Article

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### Abstract

*Panchakarma* represents five therapeutic procedures of *Shodhana*. *Panchakarma* is always performed in three phases *Purva Karma*, *Pradhana Karma* and *Paschata Karma*. After *Shodhana Karma*, *Agni* gets disturbed and patient is likely to be weakened. To correct this *Agni Sansarjana Krama* is to be followed. The sequential order of administration of *Pathya Ahara* is followed in *Peyadi Sansarjana Krama*, *Tarpanadi Krama*, *Rasadi Samsarjana Krama* as per classics. It is used to increase the *Agni* and to provide sequential nourishment to the patient (from light diet to normal diet). The importance of *Sansarjana Karma* is to increase the strength of weakened *Agni* and body after *Shodhana Karma*.

**Keywords:** Panchakarma; Sansarjana Karma; Agni; Peya; Vilepi

### Introduction

The term *Panchakarma* represents five therapeutic procedures of *Samshodhana* (internal purification of the body) by evacuation of accumulated morbid *Dosha* from the body by through the nearest possible route. As per *Ayurveda*, health is defined as equilibrium of *Dosha*, *Dhatu*, *Jatharagni* and proper defecation of *Mala* [1].

In *Ayurveda* *Panchakarma* promotes the desired pharmaco-therapeutic effects of medications delivered later while also allowing the biological system to regenerate and return to nature. *Poorva Karma*, *Pradhana Karma*, and *Paschata Karma* are three categories for *Samshodhana Karma*. *Deepana*, *Pachana*, *Snehana*, and *Swedana* are part of the *Poorva Karma*; *Vamana*, *Virechana*, *Niruha Basti*, *Anuvasana Basti*, *Nasya*, and *Raktamokshna* are part of the *Pradhana Karma*; and *Peyadi Samsarjana Karma*, *Rasayanadi Karma*, and *Shamana Prayoga* are part of the *Paschata Karma*. In the case of *Samshodhana Karma* and in a state of

health, *Jatharagni* plays a significant role. The *Jatharagni* is the reason for *Oja* and life and if vitiated leads to occurrence of diseases. After *Panchakarma*, particularly *Vamana* and *Virechana*, *Jatharagni* becomes disturbed and weaker, and the patient is likely to experience these side effects as well. It is not advised to immediately follow *Samshodhana* in this condition of decreased *Jatharagni* since a regular, normal diet is difficult to digest. Following the administration of *Vamana Karma* or *Virechana Karma* in this condition, a special diet plan known as *Samsarjana Krama*—which refers to the correct sequence of *Peya- Vilepi- Kritakrita Yusha- Kritakrita Mamsarasa*—is followed.

In *Samsarjana Krama*, diet is introduced step by step from *Laghu-Aahara* to *Guru-Aahara* in order to strengthen the digestive power. *Acharya Charaka* makes a wonderful comparison between external fire and internal fire, also known as *Agni*. Just as small (external) fire gradually grows larger and more stable with the help of grass, cow dung, etc. So, in the case of *Agni* after *Vamana Karma* and *Virechana*

*Karma, Peyadi Karma* causes the *Agni* to digest all kinds of food [2].

### Aims and Objectives

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

### Material and Methods

- Classical texts and various commentaries of Ayurveda.
- Study material available on internet.

### Classification of Sansarjana Karma

- Peyadi Sansarjana Karma
- Tarpanadi Sansarjana Karma
- Rasa Sansarjana Karma

#### Peyadi Sansarjana Karma

*Acharya charaka* has advised duration of *sansarjana karma* based on the number of *Vegas*. *Sansarjana Karma* start with *Peya* followed by *Vilepi*, *Akrita Yusha*, *Krita Yusha*, *Akrita Mansarasa*, *Krita Mansarasa* and normal diet at last.

Type of Shuddhi	Anna Kala	Duration
<i>Pradhan Shuddhi</i>	3	7days
<i>Madhyama Shuddhi</i>	2	5days
<i>Avara Shuddhi</i>	1	3days

**Table 1:** The duration of *Sansarjana Karma* depends on the level of *Shuddhi* achieved [3].

Day	Time	Annakala	Pravara Shuddhi	Madhya Shuddhi	Avara/Hina Shuddhi
1st	Morning		-	-	-
	Evening	1	<i>Peya</i>	<i>Peya</i>	<i>Peya</i>
2nd	Morning	2	<i>Peya</i>	<i>Peya</i>	<i>Vilepi</i>
	Evening	3	<i>Peya</i>	<i>Vilepi</i>	<i>Kritakrita Yusha</i>
3rd	Morning	4	<i>Vilepi</i>	<i>Vilepi</i>	<i>Akritakrita</i>
	Evening	5	<i>Vilepi</i>	<i>Akrita Yusha</i>	Normal diet
4th	Morning	6	<i>Vilepi</i>	<i>Krita Yusha</i>	
	Evening	7	<i>Akrita Yusha</i>	<i>Akrita</i>	
5th	Morning	8	<i>Krita Yusha</i>	<i>Krita Mansarasa</i>	
	Evening	9	<i>Krita Yusha</i>	Normal diet	
6th	Morning	10	<i>Akrita Mansa rasa</i>		
	Evening	11	<i>Krita Mansa rasa</i>		
7th	Morning	12	<i>Krita Mansa rasa</i>		
	Evening		Normal diet		

**Table 2:** Diet regimen based on *Shuddhi*.

S.No.	Ahara Kalpana	Preparation Method	Properties
1	<i>Peya</i>	01:14	<i>Pathya, Deepana, Pachana</i>
2	<i>Vilepi</i>	01:04	<i>Pathya, Deepana, Pachana, Basti shodhana</i>
3	<i>Yusha</i>	01:16	<i>Akrita-</i> without salt and <i>Sneha Krita-</i> with salt and <i>Sneha Kaphahara, Deepana, Pathya, Hridya</i>
4	<i>Mansa Rasa</i>	01:04	<i>Akrita-</i> without salt and <i>Sneha Krita-</i> with salt and <i>Sneha Vata-Pittashamak, Balavardhaka, Hridya</i>

Table 3: Preparation used in *Sansarjana Krama* [4].

### Tarpanadi Sansarjana Krama

*Tarpanadi karma* is indicated if *Kapha* and *Pitta* are partially expelled due to *Ayoga* of *Shodhana Karma*, in *Madyapa* and *Vata Pitta* predominant condition. *Peya* due to *Abhishyandi guna* will cause *Srotorodha* [5]. *Tarpanadi Krama* is preferred as an alternative to *Peyadi Samsarjana Krama*, as it may produce *Abhishyanda* (increased secretions) in well purified Patient. According to *Chakrapani*, In the above condition, instead of *Peya-savchcha Tarpana* and instead of *Vilepi -ghana Tarpana* are advised. It contains *Laja, Saktu* and *Mamsarasa* with *Audana* (Cooked Rice). *Jejjata* says due to similarities, *Mugda Yusha* and *Mamsarasa* can be given as *Tarpana*.

*Svachcha tarpana* preparation-1:14(*laja*: water)

*Ghana tarpana*: 1:4(*laja*:water)

Annakala	Diet
1 <sup>st</sup>	<i>Laja</i>
2 <sup>nd</sup>	<i>Saktu</i>
3 <sup>rd</sup>	<i>Mansarasa with Audana</i>

Table 4: Diet based on Annakala.

But commentators of *Astanga Hridaya* mentioned the diet regime clearly pertaining to *Annakala*. (*Arundatta*, on A.H.Su18/40)

Annakala	Diet
1 <sup>st</sup>	<i>Laja+saktu</i>
2 <sup>nd</sup>	<i>Jirna Sali audana</i>
3 <sup>rd</sup>	<i>Mansarasa+audana</i>

Table 5: Diet regime clearly pertaining to *Annakala*

Rasa used	Action
<i>Snigdha, amla, Madhura &amp; hridya</i>	To alleviate <i>vata</i>
<i>Amla and lavana</i>	<i>Agni sandhukshanarth</i>
<i>Madhura and tikta</i>	To alleviate <i>pitta</i>
<i>Kashaya and katu</i>	To alleviate <i>kapha</i>

Table 6: *Rasa Sansarjana Krama* [6].

### Discussion

*Samsarjana Krama* is an important sequence to enhance the *Agni* in a systematized manner after *Samshodhana Karma*. It Should never be correlated with *Karma*. Because *Krama* is the numbered sequence that must be followed and *Karma* is any technique. Various food item used in *Sansarjana Krama* are:

*Peya* is easier to digest because it is more watery and less dense in carbohydrates. *Vilepi* (liquid rice) is a semi-solid food that should have a thicker consistency with rice particles in it (more carbohydrates). When *Yusha* (green gramme soup) is made in the *Akrita* form, no salt or *ghrita* is added, however when *Yusha* is made in the *Krita* form, salt and *ghrita* are added (simple proteins - plant proteins). The *Akrita* version of *Mamsarasa* (mutton soup) is prepared differently than the *Krita* version (complex proteins- animal proteins and fats). *Rasa* After *Peyadi Samsarjana Krama*, *Samsarjana Krama* was primarily used.

To nourish the *Dhatu* of the *Samshodhita Purusha*, *Tarpanadi Krama* is used for the patient's *Tarpana* (person undergone *Vamana* and *Virechana*).

To give the stomach and intestine time to refill *Jatharagni* throughout the *Samshodhana* processes and to gradually enhance the acidic and alkaline secretions in the stomach and intestine, *Samsarjana Krama* is administered. A sudden increase in acidity or alkalinity can erode the organ muscles and harm the mucosa, resulting in gastritis and ulcers. *Peya-Vilepi-Akrita Yusha-Krita Yusha-Akrita Mamsarasa-Krita Mamsarasa* is the order that is followed. The first *Annakala* starts from evening of drug administration. At this stage *Agni* is the weakest, which means it is not capable of digesting normal food. At the same time strength of the body is also less. For this reason, the diet should be simple to digest and a quick source of energy. For the first three *Annakala* in *Pravara Shuddhi, Peya—Laghu, Grahi, Dhatuposhaka* at the same time as *Deepana* and *Vatanulomana*—is presented [7]. *Jatharagni* is in better health after receiving *Peya*, and his body strength is also preserved. More solid meals can now be administered. *Vilepi*, which is likewise easy to digest, as

well as *Dhatuvaradhaka*, *Tarpaka*, *Kaphanashaka*, *Hridhya*, *Madhura*, *Pitta Shamaka*, and *Balakaraka* are utilised for this. In *Pravara Shudhi*, this is administered for three *Annakala*.

According to the ingredients in *Peya* and *Vilepi*, it can be assumed that they are the body's supply of carbohydrates. Next comes *Yusha*, which is comprised of *Laghu*, *Balakaraka* (increases strength), *Ruchikara* (tasty), and *Kaphanashaka* (*Kapha Dosh* exterminator). *Akrita* and *Krita Yusha* can reduce *Tridosha* and boost palatability as well as *Deepana*. First protein content is introduced in the form of *Akrita Yusha*, then a little fat is added in the form of *Krita Yusha*.

Now that the *Agni* is activated, it can digest protein and fat in greater amounts. The next food item is *Akrita Mamsarasa*, which is high in both fat and protein. Whereas when salt and *ghrita* are added it becomes rich in protein as well as fat. *Charaka* clearly stated that *Akrita Yusha* is easily digestible than *krita Yusha*, and so is applicable for *Akrita* and *Krita Mamsarasa* [8]. It becomes clear that easy-to-digest *Laghu Aahara* (Light Diet) is offered initially, then *Guru Aahara* (Heavy diet). *Samsarjana Krama* in *Madhyama Shudhi* with 2 *Annakala* and *Avara Shudhi* with 1 *Annakala* both follow the same fundamental principle.

## Conclusion

After *Vamana* and *Virechana Krama*, *Samsarjana Krama* boosts *Agni* and gives the body power. It is only done in these 2 cases, going through *Laghu Aahara* to *Guru Aahara*, in the order of carbohydrates, proteins, and fats. To improve the digestive fire or capacity of the body, which was diminished during the *Pradhana Karma*, these patterns should be performed following *Vamana* and *Virechana Karma*.

## Result

Several ancient *Ayurvedic* literature provide thorough explanations of the *Samsarjana Krama* idea. In process of *Vamana Karma*, *Samana Vayu* and *Kledaka Kapha* are disturbed, while in *Virechana Karma*, *Samana Vayu*, *Pachaka Pitta*, and *Apana Vayu* are disturbed. Due to the expulsion

of *Kapha*, *Pitta*, and *Mala*, *Vamana* and *Virechana Karma* results in weakness, weight loss, *Sandhibandhana* free, a decrease in *Jatharagni*, and emptiness in the associated organs. The patient cannot accept any type of treatment or diet because of this [9]. A sudden, heavy, or spicy food should not be provided to the patient in this situation because their digestive system is already weakened. In order to regulate the *Jatharagni*, *Samsarjana Krama* is generally followed by following the sequence of *Peyadi Krama* after *Vamana Krama* and *Virechana Krama*. This is because the *Jatharagni* is increased by light food, which can be digested quickly [10].

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