

## EVALUATIVE REVIEW ON SAMSAJANA KRAMA

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### ABSTRACT

In Ayurveda there are two types of treatment i. e. Shodhana and shamana. Shodhana comes under Panchakarma treatment. Panchakarma procedures are further subdivided into three types, Poorvakarma Pradhanakarma and Paschatkarma. Paschatkarma consists of samsarjanakrama. After performing the main procedure Kayagni gets debilitated. For performing normal routine of the body agni should be in normal condition. Hence to increase the agni (Digestive fire) and bala (Strength) Samsarjanakrama is given to the patient. Scattered references are been found in classics regarding samsarjana karma like – indications, purpose, classification, benefits etc. Here an attempt was made to focus on details of these references with relevant conditions.

**KEYWORDS:** Samsarjana Krama, Bala, Agni.

### INTRODUCTION

Samsarjana krama constitutes the primary post treatment procedure for agni. This term treatment literally means a graded administration of diet. Food is the fuel that ignites our activities. If at the end of the main procedures, the food we ingest is too heavy for our exhausted digestive fire to manage, then little or none of that food will be metabolized and transformed into usable nutritive substances. After shodhana procedure to restoration of strength (bala), nourishing diets are prescribed than the medicines or drugs, because drugs are more powerful to tolerate in this condition.<sup>[1]</sup> So it should be administered as a small particle of fire is kindled with the help of grass, cowdung etc. so also appetite is enhanced and stabilized with the help of peyadi samsarjana krama.<sup>[2]</sup>

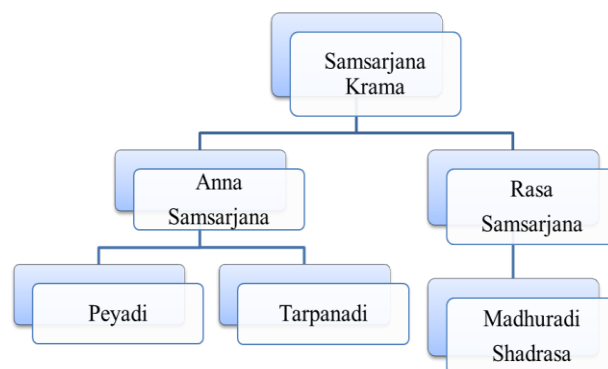
### Purpose of Samsarjana

After samshodhana i.e. vamana virechana, dosha gets eliminated from the body hence there will be agnimandya (no optimum level of digestive fire). To increase the digestive fire (agni) peya and other samsarjana karma are been advised.<sup>[3]</sup>

Table No – 01: Indications of Samsarjana.<sup>[4,5,6]</sup>

	Charaka	Sushruta	Vagbhata
After Vaman	+	+	+
After Virechana	+	+	+
After Niruha	-	+	-
After Raktamokshana	-	+	+
After Snehapana	-	+	+
Mandagni	+	+	+
Langhit	+	-	+

### Classification of Samsarjana Krama



### Anna Samsarjana

Chakrapani clearly mentioned that according to agnibala one has to consume the yavagu yusha and payasa. Here main thing is strength of agni.<sup>[7]</sup>

**Peyadi Samsarjana**

According to Charaka after samsodhana eventhough doshas are eliminated from the body agnimandya will occur. Accordingly peyadi krama should be done. Chakrapani commentary, after niruha basti only a little agnimandya will occur, no need to give peyadi samsarjana krama. Mamsarasa is enough for that. Hence here consider samsodhana as two i.e., vama and virechana.<sup>[8]</sup> In Charaka Siddhithana it has been mentioned that after vama karma, agni deepi and later

dosha shamana will occur. Hence after vama the patient should follow langhana till he attains samyak jeerna aushadha lakshana. When the patient gets these samyak lakshana, langhana should be stopped and peyadi krama should be followed.<sup>[9]</sup> Person who attains pravara, madhyama and avara shudhi should consume peya, vilepi, akrutha yusha [Snigdha lavana rahita], krutha yusha [Snigdha lavana yukta], akruta mamsarasa and kruta mamsarasa in successive order for 3, 2 and 1 annakala respectively.<sup>[10]</sup>

**Table No – 02: Peyadi Krama.**

Day	Annakala	Pravara Shuddhi	Madhyama Shuddhi	Avara Shuddhi
01	Morning	-	-	-
	Evening	Peya	Peya	Peya
02	Morning	Peya	Peya	Vilepi
	Evening	Peya	Vilepi	Krita/ Akrita Yusha
03	Morning	Vilepi	Vilepi	Krita/ AkritaMamsarasa
	Evening	Vilepi	Akrita Yusha	Normal diet
04	Morning	Vilepi	Krita Yusha	-
	Evening	Akrita Yusha	Akrita Mamsarasa	-
05	Morning	Krita Yusha	Krita Mamsarasa	-
	Evening	Krita Yusha	Normal diet	-
06	Morning	Akrita Mamsarasa	-	-
	Evening	Krita Mamsarasa	-	-
07	Morning	Krita Mamsarasa	-	-
	Evening	Normal Diet	-	-

**Tarpanadi Krama****Table No - 03: Indications of Tarpanadi Krama<sup>[11,12,13]</sup>**

	Charaka	Sushruta	Vagbhata
Kapha Hina Shuddhi	+	+	+
Pitta Hina Shuddhi	+	+	+
Madyapi	+	+	+
Vata Prakruti	+	+	+
Pitta Prakruti	+	+	+

Tarpanadi krama should be administered if kapha and pitta dosha are not eliminated in complete form i.e., alpa visudha, Madyapi person and vata, pitta prakruti rogi. If peya is administered in those persons then abhishyanda

will occur. Reason for tarpanadi krama is that, the peya causes abhishyanda and aggravates kapha Dosha. Hence swacha tarpan for peya, and ghana tarpana for vilepi is exchanged<sup>[14]</sup> That is in 1<sup>st</sup> Annakala laaja and saktu, 2<sup>nd</sup> Annakala jeerna shaali odana, 3<sup>rd</sup> Annakala mamsarasa and odana can be given.

**Rasa Samsarjana**

Rasa samsarjana name itself suggests the use of madhuradi shadrasa to bring back the normalcy of doshas. At first snigdha, amla, madhura dravyas are used to pacify vata. Without sneha amla and lavana is used to enhance the agni, madhura and tikta rasa for pitta shamana. Later to pacify kapha kashaya and katu rasa should be used.<sup>[15]</sup>

**Table No 04: Rasa samsarjana according to Charaka.**

Combination of Rasa	Effect on Dosha and Agni
Amla + Swadu (Madhur) →	Pakwashaya sthith Vata Prashamanarth
Amla + Lavana →	Urdhava sthith Agni Sandhukshnarth
Swadu (Madhur) + Tikta →	Pitta Shamanarth
Kashaya + Katu →	Pitta Urdhava sthith Kapha Prashamanarth

According to Sushruta, initially swadu, tikta rasa should be given to pacify vata, pitta and to increase agni, later snigdha, amla, lavana, katu is taken to pacify vata and kapha, and to boost agni. To pacify vata pitta aggravation due to previous rasas, madhura and tikta rasa is used in next series. Later kashaya and katu rasa should be used

to pacify kapha and pitta situated in upper part. Ruksha and snigdha is used as vyatyasa krama (alternatively) and the same is followed in further days. The intention is to make the body to have abhyasa satmya of all rasa in these days. It is even appropriate to continue the same while taking normal diet also.<sup>[16]</sup>

Table No 05: Rasa samsarjana according to Sushruta

Combination of Rasa	Effect on Dosha and Agni
Madhur + Tikta	Pravrudha agni and Vata Pitta Jayarth
Amla + Lavana + Katu	Agni Sandhukshnarth and Vata Kapha Jayarth
Madhur + Tikta	Vata Pitta Jayarth
Kashaya + Katu	Pitta Urdhawa sthith Kapha Prashamanarth

## CONCLUSION

After shodhana procedure, Agni and Bala both are reduced. To enhance the Bala and Agni we should administer Rasa Samsarjana in three different ways –

1. Rasasamsarjana after Peyadi krama
2. Rasasamsarjana along with Peyadi krama
3. Mamsarasa after Niruha

After considering above facts we can clearly say that the Rasasamsarjana refers to taste i.e. Madhuradi rasa. Then among the three methods explained, Rasasamsarjana Along with Peyadi krama will be more beneficial as it serves Purpose of both Agni and Bala vardhan.

A good and proper diet in disease is worth a hundred medicines and no amount of medication can do well to a patient who does not observe a strict regimen of diet. There is nothing else except diet for sustaining the life of living beings. Any other medicament just like diet is not available so diet is said to be great medicament by physician.

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