

SAMSARJANA KRAMA IN PANCHAKARMA

Kumar Pankaj^{*1}, Neha Satpaul², Mittal Rakesh, Siraunjia³ Gaurishankarlal⁴ & Kaur Kirandeep⁵

^{*1}PG Scholar Department of Panchkarma, SDMAH, Hassan (Karnataka)

²PG Scholar Department of Shalya, GACH, Osmanabad (Maharashtra)

³PG Scholar Department of Sharira Kriya, JIAR, Jammu (Jammu & Kashmir)

⁴PG Scholar Department of Sharira Rachna, SACH, Lucknow (Uttar Pradesh)

⁵PG Scholar Department of Shalya, JIAR, Jammu (Jammu & Kashmir)

Abstract

Samsarjana krama is the diet regimen followed after the samshodhana karma. In classics the samshodhana krama is the synonym of panchakarma. A special diet is to be adopted throughout the whole procedure of panchakarma. This samsarjana karma is the diet or sequence of diets to be followed by the samshodhita purusha after the samshodhana. It could be adopted as per the need of the patient from; peyadi samsarjana karma, tarpanadi samsarjana krama and Rasadi samsarjana karma.

It can be modified as per the requirements of the patient. All different krama are having different diet recipes, which plays the key role. On the bases of ingredients, rasa, amount and time of administration etc. it could be classified and practices. The main aim of samsarjana karma is to provide good strength and energy to the patient in proper manner after the shodhana karma. The whole concept of samsarjana krama depends over the level of shuddhi, agni and bala of the patient.

Keywords: *Peyadi samsarjana karma, Tarpanadi samsarjana karma, Rasadi samsarjana karma*

Introduction

In panchakarma diet is having the key role throughout the procedure. It starts from the day one of any procedure up to prakruti prapta purusha lakshana (total well being). All panchakarma have their specific diet regimen, but this samsarjana krama basically followed after the vamana and virechana karma. And this diet should be followed till the patient starts taking his normal diet.

After shodhana due to dosha elimination from the body agni becomes hampered. In order to restore the strength of agni and prana, peyadi samsarjana krama should be followed¹. In classics its importance is revealed by giving an example that small source of fire if stimulated by adding small and light fuel, later on become so high that it can burn anything. Similarly by applying samsarjana krama, jathragni can be increased to such extent that it can digest all types of food². The most important thing to follow the samsarjana krama is the bala (strength) of the patient. On the bases of three types of bala Acharya described the days of samsarjana krama.

Table no. 1 showing relation of bala with number of annakala to be adopted by the patient³

Bala	No. of annakala to be followed in samsarjana krama
Pravara bala	3 annakala
Madhyama bala	2 annakala
Avara bala	1 annakala

Samsarjana krama also depends on the level of shudhi or quantity of the dosha eliminated through shodhana⁴, which is also mentioned in the samhita about the level of shudhi on the bases of quantity of dosha eliminated as⁵;

Table no. 2 showing level of shudhi in relation with quantity of dosha eliminated

Dosha pramana	Level of shudhi
1 adhaka	Uttama shudhi
½ adhaka	Madhyama shudhi
1 prastha	Nikrista/ hina shudhi

Types

It could be categorized in three forms i.e.

1. Peyadi samsarjana krama
2. Tarpanadi samsarjana krama
3. Rasa samsarjana krama

Peyadi Samsarjana Krama

It is formed from four different kalpana (preparations), which includes peya, vilepi, yusha and mamsa rasa. The sequence of administration is from peya to mamsa rasa. Last two forms i.e. yusha and mamsa rasa are classified into krita (fried) and akrita (unfried) types.

Peya should be prepared with rice cooked by adding 14 times of water and is boiled till the rice is almost dissolved to become liquid. Vilepi should be prepared with rice cooked by adding 4 times of water so that it becomes semi liquid. Yusha is prepared with any pulses (especially mudha- green gram) cooked by adding 6 times of water up to semi solid form. When it is taken as such without adding anything, then it is termed as akrita yusha, but when added with salt and condiment as well as prepared with ghrita (cow ghee- samskara) then it is named as krita yusha. Mamsa rasa is the preparation of chopped meat (goat meat) boiled in water up to proper cooking of meat. It is also form in two forms i.e. krita and akrita as same as of yusha.

Administration of this also based on the level of shudhi of the patient from 3 days to 7 days, if patient eats twice in a day.

Table no. 3 showing peyadi samsarjana krama on relation with level of shudhi⁶

Days	Annakala	Pravara shudhi	Madhyama shudhi	Avara shudhi
1	morning			
	evening	Peya	Peya	Peya
2	Morning	Peya	Peya	Vilepi
	Evening	Peya	Vilepi	Akrita/ Krita yusha
3	Morning	Vilepi	Vilepi	Akrita/ krita mamsa rasa
	Evening	Vilepi	Akrita yusha	Normal diet
4	morning	Vilepi	Krita yusha	
	evening	Akrita yusha	Akrita mamsa rasa	
5	Morning	Krita yusha	Krita mamsa rasa	
	Evening	Krita yusha	Normal diet	
6	Morning	Akrita mamsa rasa		
	Evening	Krita mamsa rasa		
7	Morning	Krita mamsa rasa		
	Evening	Normal diet		

Tarpanadi Samsarjana Krama

It could be follows when kapha and pitta are eliminated in a smaller quantity during shodhana, if patient is alcoholic and in patients having vatta pitta prakruti. This is preferred against the peyadi samsarjana krama because that may produce the abhishyandana (increases the secretions) again in the srotas which are vishodita (well purified body channels after samshodhana⁷).

Different Acharya opines differently, as per Chakrapani swacha tarpana can be served instead of peya and Ghana tarpana instead of vilepi. It contains laja, saktu and mamsa rasa with odana (cooked rice).

Table no. 4 showing tarpandi samsarjana krama⁸

Annakala	Food item
1 st annakala	Laja
2 nd annakala	Saktu
3 rd annakala	Mamsa rasa with odana

Rasa Samsarjana Krama

During samasarjana krama there are chances of dosha to get excited due to augmented agni. To prevent such increase, dosha are mitigated by arranging taste of recipes in such a series that the chances of increase will be lessened⁹.

Table no. 5 showing different opinion regarding rasa samsarjana krama

Sequence of rasa	Charaka ⁹	Sushruta ¹⁰
1	Snigdha, amla, swadu & hrudya	Swadu & tikta
2	Amla & lavana	Snigdha, amla, lavana & katu
3	Swadu & tikta	Swadu, amla & lavana
4	Kashaya & katu	Swadu & tikta

Here swadu means to the madhura rasa and hrudya are the substances which are favourite to the patient. The sequence of diet regimen based on following parameters;

1. To pacify vata and pitta dosha and to balance the agni. Also to pacify the pakwashaya (abdomen) gata vata.
2. To increase the bala of the agni. Also to pacify vata and kapha dosha and augment agni in upper site.
3. To pacify the pitta and vata dosha.
4. To pacify the kapha and pitta dosha situated in the upper region.

Discussion

Samsarjana krama should never be correlated with karma. Because karma is any procedure and krama is the sequence which mainly mandated to be followed. Rasa samsarjana krama basically and practically mixed with peyadi samsarjana krama. In rasadi krama nothing is particular about the kalpana (preparation) or ingredients, as that of peyadi.

In tarpanadi krama, it generally for the tarpana of the patient; this is to provide nourishment to the dhatu of the samshodhita purusha.

Conclusion

Samsarjana krama is the need for every samshodhita purusha. It helps to regularize the agni which is weakened due to purificatory process. To overcome the dosha kshaya and dhatu kshaya (depletion). By arranging the diet in such plan patient recovery could promising. Also it reduces the complication factor. So samsarjana krama is the diet regimen followed by the vamana and virechana shodhita purusha.

REFERENCES

1. Acharya Agnivesha, Charaka Samhita, Ayurveda Dipika's Ayushi Hindi Commentary, Published by Chaukhamba Orientalia, Varanasi, 2012, Siddhi Sthana, 6/24, P.1022
2. Acharya Agnivesha, Charaka Samhita, Ayurveda Dipika's Ayushi Hindi Commentary, Published by Chaukhamba Orientalia, Varanasi, 2012, Siddhi Sthana, 1/12, P.962
3. Sushruta, Sushruta samhita, Edited by Kaviraj Ambika Dutta Shastri, Ayurveda Tattva Sandipika Hindi Commentary, Published by Chaukhamba Sanskrit Publication, Varanasi, 2011, Chikitsa Sthana 39/17, P.219
4. Sushruta, Sushruta samhita, Edited by Kaviraj Ambika Dutta Shastri, Ayurveda Tattva Sandipika Hindi Commentary, Published by Chaukhamba Sanskrit Publication, Varanasi, 2011, Chikitsa Sthana 39/6, P.218
5. Sushruta, Sushruta samhita, Edited by Kaviraj Ambika Dutta Shastri, Ayurveda Tattva Sandipika Hindi Commentary, Published by Chaukhamba Sanskrit Publication, Varanasi, 2011, Chikitsa Sthana 39/7, P.218
6. Acharya Agnivesha, Charaka Samhita, Ayurveda Dipika's Ayushi Hindi Commentary, Published by Chaukhamba Orientalia, Varanasi, 2012, Sutra Sthana, 15/16, P.313
7. Acharya Agnivesha, Charaka Samhita, Ayurveda Dipika's Ayushi Hindi Commentary, Published by Chaukhamba Orientalia, Varanasi, 2012, Siddhi Sthana, 6/25, P.1023
8. Vagbhata, Astangahrdayam, Edited by Kaviraj Atrideva Gupta, Vidyotini hindi Commentary, Chaukhamba Publication, Varanasi, 2012, Sutra Sthana, 18/46, P.160
9. Acharya Agnivesha, Charaka Samhita, Ayurveda Dipika's Ayushi Hindi Commentary, Published by Chaukhamba Orientalia, Varanasi, 2012, Siddhi Sthana, 12/6, P.1091
10. Sushruta, Sushruta samhita, Edited by Kaviraj Ambika Dutta Shastri, Ayurveda Tattva Sandipika Hindi Commentary, Published by Chaukhamba Sanskrit Publication, Varanasi, 2011, Chikitsa Sthana 39/19, P.220