

A REVIEW ON SAMARJANA KRAMA

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ABSTRACT

Samsarjana Krama is an essential dietary regimen in Ayurveda aimed at restoring digestive function after Vamana and Virechana procedures. These cleansing techniques often disturb the stomach and reduce digestive fire, requiring a structured dietary recovery. This paper describes different types of Samsarjana Krama, such as Peyadi, Tarpanadi, and Rasa Krama, tailored to individual needs based on dosha imbalance and digestive strength. Sushruta suggests that the choice of Samsarjana Krama depends on the quantity of expelled doshas, with varying Yavagu administration frequencies. Charaka Samhita emphasizes aligning the approach with the type of Shuddhi, recommending a gradual reintroduction of foods like Peya, Vilepi, and Yusha. The paper details the formulation ratios and preparation methods for these foods. For patients with different levels of digestive strength (Agnibala), the regimen's duration is adjusted, with specific recommendations for Manda, Peya, Vilepi, Yusha, and Mamsarasa. It also explores alternative approaches like Langhana for weak digestion. Proper Samsarjana Krama helps restore digestive fire and prevents complications like Jwara and Atisara. Tarpanadi Krama and Rasa Samsarjana Krama are discussed as alternatives in specific cases, highlighting the regimen's importance for safe dietary recovery post-cleansing.

KEYWORDS: Samsarjana, Rasa, Tarpana, Peya, Krama

INTRODUCTION

Samsarjana means "to reestablish" or "to restore." Krama means "sequence" or "step-by-step procedure." Thus, "Samsarjana Krama" specifically denotes a structured, step-by-step approach used after Vamana or Virechana. Vaman and Virechana are important Shodhana procedures. After Vamana and Virechana there is Amashaya Kshobha and Slight reduction of digestive fire. To restore this digestive fire to a state of normalcy Samsarjan Krama is required.¹

Different types of Samsarjan Krama:

1. Peyadi Samsarjan Krama²

2. Tarpanadi Samsarjan Krama³

3. Rasa Samsarjana Krama⁴

According to Sushruta samhita⁵ Samsarjan Krama is decided based on Hritdosh. If the expelled doshas are 1 prastha Yavagu is administered only once. If the expelled doshas are in ½ Adhak the yavagu is administered twice and loss is 1 Adhak the yavagu is administered thrice.

In Charak Samhita⁶ Samsarjan Krama is told according to type of Shuddhi, The peyadi food articles should be repeated once, twice

or thrice for Avara, Madhyama and Pravara Shuddhi respectively.

Peya⁷It is a preparation of Rice cooked in water peya contains more water and fewer solids. Rice to water proportion is 1:14

Vilepi –⁸It is thick gruel with more rice and less water. Rice to water proportion 1:4.

Yusha⁹-Is prepared by different methods. Shimbi dhanya (mudga, Aadhaki, Masura, Kulattha etc) cooked in water in a proportion of 1:18

Types of Yusha¹⁰

Kruta Yusha-Prepared adding Sneha,Lavana and Katu Dravyas

Akruta Yusha-Yusha Prepared adding Sneha,Lavana and Katu Dtravyas

Kruta Mamsarasa-Prepared adding Sneha, Lavana and Katu Dravyas

Akruta Mamsarasa¹¹- Prepared without adding Sneha, Lavana and Katu dravyas.

Bala and Samsarjana Krama

For patient having good agnibala Samsarjan Krama should be given for 3 Annakala for

Madhyama Bala 2 Annakala and for Avara Agnibala 1 Annakala¹².

Manda- Deepana, Pachana, Vatanulomana, Trushnagna, Laghu, Pranadharana, Glanihara, Dhatupushtikar & Doshapachaka.

Peya- Deepana, Pachana, Vatanulomana, Varchaanulomana, Swedajanana, Trishnagna, Kshudhagna, Laghutara, Grahini, Glanihara, Sramahara, Dourbalyahara, dhatupushtikar, Kukshiroga, Jwarapaha, Bastishodhana¹³.

Vilepi- Deepana, Pittanashaka, Trishnagna, Kshudhagna, Hrudyas, Laghu, Grahini, Balavardhaka,Vrana & Akshiroganashaka¹⁴.

Yusha- Deepana, Vatashamana, Tridoshashamana, Swedajanana, Hrudyas, Laghu Grahi, Balya, Krimigna, Kushtagna, Jwarahara¹⁵.

Mamsarasa- Bruhana, Appayana, Vaatashamana, Tridoshashamana, Hrudyas, Laghu, Pranadharana, Preenana, Balya, Kshataksheena, Jwaragna, Vrushya, Chakshushya¹⁶.

Table 1:Samsarjana Krama According to Charak Samhita¹⁷

Day	Time	Annakala	Pravara	Madhyama	Avara
1	M				
	E	1	Peya	Peya	Peya
2	M	2	Peya	Peya	Vilepi
	E	3	Peya	Vilepi	Kritakrit Yusha
3	M	4	Vilepi	Vilepi	Kritakrit Mamsarasa

	E	5	Vilepi	Akrit Yusha	Normal Diet
4	M	6	Vilepi	Kruta Yusha	
	E	7	Akrit Yush	Akrit Mamsarasa	
5	M	8	Krit Yush	Krit Mamsarasa	
	E	9	Krit Yush	Normal Diet	
6	M	10	Akrit Mamsarasa		
	E	11	Krit Mamsarasa		
7	M	12	Krit Mamsarasa		
	E	13	Normal Diet		

(Note: M= Morning ; E=Evening)

Table 2:Formulations in Samsarjana Krama¹⁸

Formulation	Proportion	Procedure	Part Taken
Peya	1:14	Rice 1 part water 14 parts cooked	Rice and liquid portion are taken in equal quantity
Vilepi	1:04	Rice 1 part water 4 parts cooked	Solid portion with less liquid is taken.
Yusha	1:16 (Mudag: water)	Rice+Mudag 1 part water 16 parts cooked	Liquid with solid is taken.
Mamsarasa	1:04 (Meat and water)	Meat 1 part water 4 parts cooked	Liquid portion with some meat solid

Samsarjana Krama after Vamana-

According to Sushruta after vamaana in the evening Yush of Kulathha, Mudga, Adhaki or Mamsarasa of Jangala Mamsarasa should be given in meals¹⁹.

Samsarjana Krama after Virechana-

In case if there is Mandagni peyadi Samsarjan Krama should not be followed²⁰.

Langhana instead of Samsarjana Krama-Mandagni, Incomplete Shodhana, Aksheenata, Durbala dosha and if the medicine is not digested Langhana should be given instead of Samsarjan Krama according to Ashtanga Sangraha.

Samyak Samsarjan Krama-Sweating over Shira, Lalata, Hrud Pradesh, Shankh, proper

belching, passage of stools and passage of flatus and proper nourishment of body are symptoms of proper Samsarjan karma according to Kashyap Samhita.²¹

Benefits of Samsarjana Krama-

Digestive fire is increased following samsarjana Krama. Increased digestive fire is able to digest all food articles²².

Complications

Jwara, Ama, Kamala, Pandu, Arsha, Kushta, Gala Roga, Hicca, Atisara, Shvayathu, Kasa.²³

If cold water and cold Aahara is given then it causes Shoola and Atisara. Excessive use of Amla, Snigdha dravya and divaswapna causes Shotha and Udararoga.

Tarpanadi Krama

If there is predominance of kapha and pitta or in case of incomplete shuddhi or alcoholic having kapha pitta dominance Tarpanadi krama should be adopted instead of peyadi kramah because peya is abhishyandi. In Tarpanadi krama Yavagu is not given but yush and mamsarasa are given because they are not abhishyandi. Chakrapani has given the opinion that instead of Manda Swaccha Tarpana is used and instead of vilepi Ghana tarpana is used.²⁴

Rasa Samsarjana karma

Rasa means Shadrasa and Mamsarasa. After samsarjana kramah there is agnivriddhi and

chances of doshaprakopa and that is why Rasa (Mamsarasa) is told²⁵.

DISCUSSION

Peyadi Krama employs formulations such as Peya (rice soup), Vilepi (thick gruel), and Yusha (vegetable soups), administered in a specific sequence to gradually reintroduce solid food and stimulate digestion. The choice of formulation and frequency is guided by the type of Shuddhi (purification) achieved, reflecting the digestive strength and state of the doshas.

When there is predominance of Kapha and Pitta doshas, or incomplete Shuddhi, Tarpanadi Krama is preferred. Unlike Peyadi Krama, Tarpanadi Krama excludes Yavagu and emphasizes Yusha and Mamsarasa, which are less likely to aggravate Kapha dosha due to their non-abhishyandi nature.

Approach, focusing on Rasa and Mamsarasa, is utilized to further balance the doshas and reinforce the digestive system after the initial phase of Samsarjana Krama. It addresses potential dosha imbalances that may arise following the initial treatments.

According to the Sushruta Samhita, the number of Yavagu administrations is based on the amount of expelled doshas. Charaka Samhita emphasizes repeating Peya, Vilepi, and Yusha according to the type of Shuddhi achieved (Avara, Madhyama, Pravara),

highlighting a personalized approach to therapy.

Correctly administered Samsarjana Karma can mitigate adverse effects such as Jwara (fever), Ama (toxins), and Atisara (diarrhea). It supports the body in adapting to normal dietary patterns and prevents complications arising from sudden reintroduction of regular foods.

Samsarjana Karma, with its structured and individualized methodology, represents a sophisticated approach to post-Shodhana therapy in Ayurveda.

CONCLUSION

Samsarjana karma is a sequential diet which should be followed after vamana and virechana. It is most important because immediately after Vamana and Virechana there is decrease in digestive fire and to restore this digestive fire Samsarjana karma is required.

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