

A Critical Review on Samsarjana Krama

Poorvi S. Athreya*, Pradeep L. Grampurohit**

Abstract

Background: Samsarjana krama is a strict sequential graduated dietary regimen in paschat karma of vamana, virechana.[1] The resulting mandaagni following virechana hampers metabolism and assimilation of normal food resulting in illness.[2] Thereby agni is stimulated by giving lighter diet to start with gradually bringing the person to normal diet in the form of Peyadi/Tarpanaadi krama.[3] Agni is the invariable agent in the process of paka (digestion, transformation). Ingested food is to be digested, absorbed and assimilated, which is unavoidable for the maintenance of life, and is performed by the Agni. This starts with introduction of simple carbohydrates to inclusion of multi-nutrient dietary formulation and finally the normal diet. Adaptation of this diet is specific to quantity, nutritive value and digestive power of the individual. The diet administered during samsarjana krama essentially consists of nutritive and easily assimilable preparations such as peya, vilepi, akrtayusa, krtayusa, akrtamamsa rasa, krtamamsa rasa.[4] Classified depending on frequency of intake and based on shuddhiprakara's as - pravara, madhyama, avara administered in tri annakala, dvi annakala, eka annakala respectively.[5] It promotes the absorptive power and maintains vitality of dhatu. This is imperative for better bioavailability and upliftment of the biological system.

Keywords: Samsarjana krama; Panchakarma; Shodhana karma; Ayurveda.

Introduction

Panchakarma presents a unique approach of Ayurveda with specially designed five procedures for internal purification of the body through the nearest possible route. Such purification allows the biological system to return to homeostasis and to rejuvenate rapidly and also facilitates the desired pharmacotherapeutic effects of diet and medicines administered thereafter. Diet plays a pivotal role both in healthy and diseased condition. Healthy life starts with healthy food. The strength and complexion of a person will

enhance if he practices suitable diet and regimen as per the season. A quotation from Mahabhartha says '*Aharat sarvabhutani sambhavanthi mahipate, aharena vivardhante tena jivanti jantavaha*', emphasises the importance of diet and proper food for the existence of an individual. Even according to Ayurveda, this human body is said to be the byproduct of food, '*Deho hi ahara sambhavaha*'. Ayurveda specifically expresses the importance of food in maintaining and promoting good health as well as in curing diseases. Following the procedure of shodhana many obstacles are faced in adapting Samsarjana Krama and less emphasis is laid to follow this strict graduated dietary regimen as it is essential for completion of entire shodhana procedure. After elimination of vitiated doshas in virechana the digestive tract is drastically affected and state of agni is diminished.[6] A methodical and focused effort is made to restore and normalize intensity of agni from its deranged minute form and stabilize condition of doshas as explained in the samhita by adaptation of Peyadi krama.[7] This accordingly favours the improvement,

Author's Affiliation: *Post graduate scholar, **Guide and Lecturer,, Department of Panchakarma, KLE University's Sri BMK Ayurved Mahavidyalay, Shahapur, Belgaum.

Reprint's request: Dr. Poorvi S. Athreya, Post graduate scholar, Department of Panchakarma, KLE University's Sri BMK Ayurved Mahavidyalay, Shahapur, Belgaum.

E-mail: poorviathreyas@gmail.com

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maintenance and stabilization of agni.[8] Hence special attention is given to strengthen it by incorporating Samsarjana Krama as it is essential and of utmost need for scientific validation. Emphasis is to be laid for following it compulsorily in a sequential manner.[9]

The modern dietics have described that carbohydrates, proteins, fats, minerals, vitamins etc. are the basic components of food and the balanced diet is said to be composed of all these. The imbalance in the quantity of these constituents leads to depletion in immunity and health. But practically we observe many individuals suffering from deficiency diseases inspite of following a balanced diet. This clearly indicates that an ideal diet means just not only the composition of the essential nutrients but also should have qualities like hita ahara, satmya ahara, viruddha ahara and sarva rasa samanvita ahara. Agni is innumerable because of its presence in each and every paramanu of the body.

Jatharagni is the most important one, which digests four types of food and transforms it into Rasa and Mala. Agni has been described as an important factor of pachana and brings about aahara samskara syanuvartana in the deha. Ingested food is to be digested, absorbed and assimilated, which is unavoidable for the maintenance of life, and is performed by agni. Hence the term "Agni" is used in the sense of digestion of food and metabolic products. Agni converts food in the form of energy, which is responsible for all the vital functions of our body. Therefore, Ayurveda considers that dehaagni is the cause of life, complexion, strength, health, nourishment, lusture, oja, teja (energy) and prana (life energy). (cha. chi. 15/3.)[10] About the importance of agni, Acharya Charaka has mentioned that after stoppage of the function of Agni, the individual dies, and when the Agni of an individual is sama, then that person would be absolutely healthy and would lead a long, happy, healthy life. But, if the Agni of a person is vitiated, the whole metabolism in his body would be disturbed, resulting in ill health and disease. Hence, Agni is said to be the base of life.

(Cha.Chi.15/4.)[11] The Jatharagni is considered as the master Agni and is claimed to govern the function of all other agnis besides its own function. Jatharagni is the agni or bioenergy present in the Jathara (stomach and duodenum).

Shodhana karma

It comprises of the following stages:

Purva karma: Dipana-pachana, abhyantara Snehana, abhyanga

Pradhana karma: Vamana/virechana

Paschat karma: Samsarjana krama/tarpana krama

Samsarjana krama

After niruha basti, agni gets only mildly subdued for which regulated diet in the form of peya etc is not essential. On the other hand, after emesis and purgation therapies, suppression of the agni is much more. To highlight this point, the term 'samsodhanam' is used here in dual number to include only emetic and purgation therapies. Those undergone purgation and emesis should use in food deer, black deer, quail, rabbit, peacock, grey partridge, swastika and old sali rice and green and others whichever are light. The person undernourished due to pain, dietic restrictions, mental disorders should be treated like the purgative ones. If kapha and pitta are cleansed or partially because of alpa yoga or less effect, if patient is addicted to alcohol, if he suffers from vatika/paitika diseases, then he should be given the regulated diet in the form of tarpana or demulscent drinks etc; because peya produces abhisyandhi effect in such cases. Normally after emetic and purgation therapies, the patient should be given peya, vilepi, akrtayusa, krtayusa. But in the condition described above, the patient should be given svaccha tarpana in place of peya and ghana tarpana in place of vilepi. In case of deficiently evacuated persons, who are predominant in kapha and pitta and alcoholic addicts, liquid gruel causes excessive oozing in the channels and as such there the schedule beginning with

saturation is unwholesome. The first meal consists of saturation with parched paddy flour and then soup, boiled rice etc. Peya should not be given when only little quantities of pitta and kapha are expelled out, to the person who is addicted to wine, in whom vata and pitta are predominant for them regimen of tarpana are suitable. After the body is cleansed of the morbidities, the patient should be given as food peya, vilepi, akrtayusa as well as krtayusa and akrta as well as krta mamsa rasa. Each of these dietary items should be given for three, two or one meal times to the person whose body is cleansed in accordance with either pradhanasuddhi, madyasuddhi oravarasuddhi. Four types of dietetic preparations, *viz.* manda, peya, yavagu, vilepi are different in their stickiness and density. Manda is without any stickiness, peya is associated with stickiness, yavagu is exceedingly sticky and vilepi is very thick in nature amongst these, peya and vilepi are prescribed above to be taken by the person after emetic and purgation therapies.

According to sudashastra; vegetable soup prepared without seasoning with fat, salt and pungent spices is called akrtayusa; vegetable soup seasoned with these ingredients is called krtayusa. Meat soup prepared without seasoning with these ingredients is called akrta rasa; and meat soup prepared by seasoning with these ingredients is called krta rasa. Each of these food items *viz.* peya, vilepi, akrta as well as krta rasa are to be given for three, two and one meal times to the person who has undergone pradhanasuddhi, madhyasuddhi and avarasuddhi. The patient who has been administered emetic or purgation therapy in the morning should keep fast in the noon time. Giving the above mentioned restricted food should commence from the evening of that day. Peya should be given to him in the evening of that day and during the two meal times of the next day; three meal times in total. Vilepi should be given for the next three meal times, rice with akrta as well as krtayusa should be given for the subsequent three meal times. Thus, the administration of these restricted foods continues for seven days in case the person who has undergone pradhana or

pravarasuddhi. In the above mentioned diet schedule akrtayusa as well as krtayusa are described to be given for three meal times. There is no specific indication as to for how many meal times the latter has to be given. Therefore, in the beginning akrtayusa and latter krtayusa should be given. Similiar procedure should be followed in respect of akrta rasa and krta rasa. For the person who has undergone madhyasuddhi each of the above mentioned restricted diet should be given for two meal times. If the person has undergone Avara suddhi, then each of the above mentioned restricted diet has to be given for one meal time each. Since akrta and krtayusa are prescribed to be given only during one meal time, giving them separately is not possible. These two forms of vegetable soups and also meat soups are to be given only after light seasoning. In case of pradhanasuddhi morbid matter from the body gets eliminated in large quantity leading to excessive suppression of the power of digestion. Therefore Samsarjana krama has to be followed for a longer period. In Charaka sutra 15/16; restricted meals are prescribed to be given beginning from the same evening or from the next morning of the day of administration of the therapy. According to him if the patient is properly cleansed, then restricted diet should be given on the same evening. If he is not properly cleansed, then he should not be given any meal in the evening and the restricted meals should be started from the morning of the next day. As a small spark of fire gets kindled into a big and steady flame when fed gradually with dry grass, cow dung cake etc. Similarly the internal fire or the enzymes in the body responsible for digestion, metabolism which was subdued because of purificatory measures in a purified person grows strong and stable, and becomes capable of digesting all types of food by gradual administration of peya. A person who has mandagni and who was fasting because of emetic and purgation therapies, should be given regulated diet in the form of peya etc. for the promotion of his agni and prana. The person who suffers on account of ayoga or atiyoga of emetic and purgation therapies

should also be given regulated diet as prescribed for the person who has samyak yoga. One who has undergone unctious, emesis, purgation, bloodletting and enema suffers from deficiency of digestive power which slows down by the use of excessively heavy food like mild fire overloaded with bulky and abundant fuel. On the contrary it increases by the use of small quantity of light food as fire is stimulated by small and little pieces of wood.

Sushruta Acharya opines this threefold dietetic regimen is also according to three types of strength. Thus persons having strength of superior, medium and inferior types should take food once, twice and thrice respectively. Some prescribe this course in case of deficient, medium and intense digestive fire. When the digestive fire is stimulated by the dietetic regimen, to avoid aggravation of dosa's, one should take first sweet and bitters; then sweet, sour, salty and pungent, then sweet and bitter and thereafter astringent and pungent in this way using unctuous and rough rasas alternating with contrary to each other one should revert to a state of normalcy. Diet is always prescribed on the basis of the measure of eliminated dosa. There are three such measures-prastha, half adhaka and one adhaka which is regarded as inferior, medium and superior respectively. Prastha here is thirteen and a half pala-540 gms. Manda is the supernatant liquid portion the gruel, prepared by cooking one part of rice with fourteen parts of water. Manda is known to be agnidipaka, vatanulomaka and sweda janaka.[11] It softens the srotases and is advised for those who are under langhana, virechana and snehana types of treatments. As it is light for digestion and increases digestive power, it nourishes the body very quickly and is termed Pranadharaka. Peya is a thin gruel of rice along with its solid portion. To prepare peya fourteen parts of water and one part of rice are taken and boiled well till the rice particles becomes soft. Peya is light for digestion and enhances digestive capacity and sweating, helps to reduce hunger, thirst, tiredness and fatigue and cleanses the bladder. Vilepi is also a rice preparation but differs in

consistency. It is more solid than peya and requires four parts of water for one part of rice and cooked till it becomes soft. Vilepi is good for the heart and subsides the pitta with its madhuravipaka. It gives satiety and promotes the body corpulence. Yusa is a semisolid preparation obtained by boiling any type of pulse, but not rice. To prepare yusa as a liquid, water/decoction/swarasa/hima/takra/kalka of oushada dravyas are to be taken. The quantity of each ingredient as per sharangadahara is kalka-pulse is one pala, pippali and sunthi are half karsa each and water is one prastha. Acharya Sushruta has explained two types of yusai, ekarta and akarta yusa.[10] Krtayusa is prepared out of sneha, lavana and spices. Whereas akrtayusa will be devoid of all these things. It will be plain boiled dhal. Yusa is agnidipaka, rocaka, vrsya, swarya, varnya, balakara and agnivardhaka in their effect. They increase swedana and give a feeling of contentment and nourish the body. A juice or a soup prepared by boiling the chopped meat with appropriate quantity of water is called mamsa rasa. Depending upon the ingredients and method of preparation; mamsa rasa is classified into two types namely akarta and karta mamsa rasa. The former is plain meat juice prepared without ingredients and the latter is meat soup prepared by adding salt, ardra and other spices and seasoned with mustard and cumin seeds in ghee or oil. Mamsa rasa is rucikara and helps in relieving tiredness and exertion, dyspnoea and emaciation. It is nutritive and vata pitta hara. It is useful in cases of dhatuksaya, dislocation and fractures and after purificatory procedures.[11]

Discussion

According to Ashtanga Hridaya, Jatharagni, the seat is grahani, so called because it withholds the food for a certain time inside the Amasaya (stomach) to facilitate digestion. In the opinion of Dhanvantari, it is the kala known as "pittadhara" situated at the entrance of the pakvashaya (intestine) and acting as a bolt to the door of the pathway/

channel of food. It is responsible for the duration of life, health, valour, ojas (essence of the dhatus), strength of all the bhutagni and dhatvagni.

The strength of the grahani is from agni itself, and the strength of Agni is from grahani. When the agni undergoes vitiation, grahani also gets vitiated and produces diseases (As.Hr.Sha.3/50-54).[12] Jatharagni is directly related to dhatvagni or bioenergy in the cells and their metabolic processes, with ultimate tissue metabolism or dhatu-paka process. All the dhatvagni depend on the normal, healthy state of jatharagni. If the jatharagni is hyperactive (tikshna) or hypoactive (manda), it will cause an excessive or retarded action of the dhatvagni. This disturbed action ultimately leads to various disorders. Immediately after purification of the body, and elimination of the dosas from the body by the emetic and purgation therapies, the agni in the person gets subdued therefore a controlled diet in the form of peya etc. is recommended. In Charaka siddhi sthana 1/17-22, agni is stated to get stimulated after elimination therapies. This statement refers to a relative activation of agni in comparison; research has shown that the human body naturally tightly regulates serum glucose levels as part of metabolic homeostasis under variation of meal and attempts to restore it.[13,14,15]

Studies of energy metabolism using both methods substantiates its validity in measuring the inherent composition and utilization of carbohydrates, fats and proteins as they are converted to energy substrate units that can be converted by the body to energy.[13,16,17, 18,]

The resulting biochemical variation gives an estimate about the sustainability of the body based on the individuals' metabolic specifications and the type of diet being followed to its earlier suppressed state because of excessive agitation by the drugs used in these therapies.

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