

A conceptual study of Sansarjan Krama

Dr. Abhijeet Subhasrao Ingavale

Assistant Professor - Panchakarma

Yashvantrao Chavan Ayurved Medical college, Kodoli.

Abstract :

Vamana and virechana are one of the shodhana karma, which is given in patient when there is vitiation of dosha in maximum quantity. It causes decrease in power of agni and it must be restored to normal level after performing shodhan karma. For achieving this , there is a concept of Samsarjan karma in Ayurvedic classical literature. Samsarjan karma contains peya, vilepi, yusha, mamsa rasa, kruta yush, akruta yush. Of this, peya & vilepi contains rice- water with respective proportion. Yush contains green gram and water with proper proportions. A soup of chopped meat prepared by boiling it with appropriate quantity of water is called as mamsa rasa. Mamsa rasa without salt & sneha is called akruta mamsa rasa. Mamsa rasa with salt and sneha is called krut mamsa rasa. This Samsarjan karma satisfy hunger of the patient and helps to increase the agni.

Keywords : Samsarjan karma, agni, peya, vilepi, yusha, mamsa rasa, krut mamsa rasa, akruta mamsa rasa

Introduction :

Health is a state of complete physical, mental and spiritual well being. According to Ayurveda, health is defined as an equilibrium of Doshas, Dhatus and Agni, defecation of mala.¹ So disease is the vitiation of these elements. Of this elements, Agni is the most important factor which is responsible for maintaining the condition of health. It causes longevity, strength, complexion , energy , lustre of skin.² This agni is the main reason for life and vitiation causes formation of disease. During treatment, we mainly consider the status of agni of patient.

Classical Ayurvedic treatment is classified into "Shodhana" and "Shamana" treatments. In this, shodhana treatment is given most importance owing to its credential of providing a complete cure as there is no possibility of disease recurrence.⁴ These Shodhan therapy is given by means of Panchakarma. Every panchakarma is comprised of Poorva karma, pradhan karma and paschat karma. Poorva karma contains deepana , pachana, snehana and swedana.⁵ Pradhan karma contains Vaman, virechana, asthapan basti, Anuvasan basti, Nasya karma and raktamokshan .⁶ Paschat karma includes the Samsarjan karma, tarpanadi karma, parihar koala, kavala, dhoompan etc.⁷ Paschat karma is followed during after Pradhan karma . In this , some are

immediately followed for remaining dosha pachana and some are gradually followed for agni sandhukshan. The kavala, gandusha , dhoomapana comes under the immediate Paschat karma as it is done immediately after the shodhana like vamana , nasya. It is mainly done for shesh dosha Shanti.⁸ Samsarjan karma is given after vamana and virechana. Parihar kala is given after basti. Both are given for retaining the strength of agni.

Samsarjan karma :

According to Acharya chakrapani, Samsarjan karma is given after vamana and virechana because there is prabhut elimination of doshas which causes kshobha in the body leading to agnimandya and for agni sandhukshan, samsarjan karma is followed. In case of basti , there is less agnimandya, so Samsarjan karma is not followed.¹⁰ The Samsarjan karma is given only after performing Shuddhi in patient. In case of not attaining Shuddhi, tarpanadi karmas are available according to Ayurveda.¹¹ In short, Samsarjan karma is graded administration of diet after performing shodhana. The main reason for giving Samsarjan karma is not only agni sandhukshan , but also to make increased, steady and capable of digesting all types of food including heavy diet also.¹² After performing any Shodhana karma, all of diet can not be given suddenly as it causes agnimandya. Instead of this, laghu and liquid diet should be started gradually leading up to Guru diet. According to different

Available classical Ayurvedic texts, different types of food preparations are mentioned in Samsarjan karma are Manda, peya, yavagu, vilepi, odan, Akrut yusha, krut yusha, akrut mamsa rasa, krut mamsa rasa.

Aims and Objectives :

1. To study the Samsarjan karma in detail.
2. To study the importance of Samsarjan karma after performing shodhan karma.

Material and Methods :

1. Classical Ayurvedic texts and its commentaries.
2. Previous research articles.

Peya – 1 part rice and 14 part water was cooked properly ,which is liquid gruel (with less solid portion).¹³

Vilepi – 1 part rice and 4 part water was cooked properly till rice is completely soft.

Yusha – 1 part green gram and 18 part water was cooked and used it.

Mamsa rasa – A juice or soup prepared by boiling the chopped meat with appropriate quantity of water.

1)Akrut yush/ Mamsa rasa – Yusha /mamsa rasa without salt and sneha.

2)Kruta yusha/mamsa rasa – when some salt and sneha is added, it is called krut yush/ mamsa rasa.

❖ Qualities

Manda- Deepana, pachana, Vata anulomana, Swedam janayati, Trushnaghna, laghutam, pradhanam, glanihara, Dhatu pushtida, Doshashesha pachana.

Peya – Deepana, Pachana, Vata varcha anulomana, Swede janana, Trushnaghna, shodhaghna, Laghutara, glanihara, shramahara, dourbalyahara, dhatu pushtida, Kukshiroga, Jwarapaha, Bastishodhana.

Vilepi – Deepana, pachana , pitta nashani, Trishnaghna, kshudhaghna, hrudya, laghu, snehapaniya Hitachi, bala wardhana.

Yusha - Deepana, Vata shamana , Tridosha shamana, Swede janana, Hrudya, laghu, balya, krumighna, kushthaghna, jwarahara.

Mamsarasa - Brimhana, Vata shamana, Tridosha shamana, Hrudya, Laghu, Preenan, Balya, Kshataksheeni, Jwaraghna, Vrushay, Chakshushya.

Guidelines for giving Samsarjan karma :

There are different ways of giving Samsarjan karma given by different commentaries of classical Ayurvedic texts. The practical approach has been given in Charak Samhita and Sarvanga Sundar tika of Ashtang Hridaya.¹⁴

Day 1,2,3	Same day evening or next day depending on agnibala	Manda or Yavagu
Day 4,5,6	According to next annakala	Vilepi
Day 7,8,9	According to next annakala	Yusha
Day 10,11,12	According to next annakala	Mamsa rasa

Tarpanadi karma is given if Pitta and kapha are eliminated in little quantity, in patient taking madya and patient with Vata pittaj disorder.¹⁴ When little quantity of doshas are eliminated in shodhana karma, it is called ayoga . Hence it is cleared that in case of ayoga, tarpanadi karma should be given. Because if Samsarjan karma is given in that condition, there will be ayoga and it will increase the abhishyandi by srotorodha.¹⁵

Role of rasa in Samsarjan karma :

Acharya Chakrapani has stated in context of Samsarjan karma that , “purvam peyadina bhishak and rasottaren kramen “. It is described as follows

1. Initially peya, vilepi, yusha and in utter kala mamsa rasa should be used.
2. There is agnimandya during vamaana ,virechana karma. So for increase in agni, peyadi karma is given.
3. After completion of peyadi karma, administration of rasadi karma should be done.¹⁶ it means rasadi karma as mentioned in Ayurvedic classics, should be used in Paschat karma as far as shodhana is concerned.

Chakrapani clears that it can be done with peyadi karma or after peyadi karma for Prakruti bhojanartha and bala apyayanartha.¹⁷ Acharya Sushrutab mentioned that there are chances of dosha kopa during or after the Samsarjan karma, so for this rasa Samsarjan karma has to be given. In this, different types of rass yugma administration should

be done in shodhita purusha in vyastat manner. It is described as follows.¹⁸

Charak	Reason	Sushrut	Reason
Amla swadu	For pakwashayagata vatashamana	Swadu tikta	To pacify Vata pitta and agni samikarnath
Amla lavana	For agni sandhukshan	Snigdha, amla, lavana, katu	To pacify Vata kapha and agni sandhukshan
Madhura tikta	For pitta shamanarth	Madhura amla lavana	To pacify the increased pitta Vata due to previous rasa
Kashaya katu	For urdha shita Kapha shamanarth	Swadu tikta	To pacify the increased pitta Kapha due to previous rasa

Discussion :

Due to shodhana karma, patient becomes Shunyadeham pratika rasahishnu i.e intolerance to adverse situations, so the patient may not be able to bear the veerya of medicine or diet given to him.¹⁹ So Acharya has advised to use krutanna Kaplana like Peya, vilepi, yusha, mamsa rasa etc. Because they mainly manifest their role by their rasa.

Starting of Samsarjan karma :

It should be started on evening of the day on which vama / virechana karma has done. After performing vama karma, he should do langhana for the digestion of residual medicine and dosha. Samsarjan Karma should be started after the appearance of Samyak jeerna lakshanas.²⁰

Acharya Charak has mentioned that power of agnibis decreased after samshodhana. In practice, we can see that patients abhyavaharan shaktivis intact or may be increased, but jarana shakti is definitely decreased. So patient feels hunger, but he can not digest food material. So he should be satisfied with hunger and agni will be increased. For this, peya is best option for krutanna Kaplana, because it will decrease hunger, thirst and increase the agni.²¹

Patient is exhausted after performing samshodhana karma. Gani symptom appears

immediately, if samshodhana is done properly. So quick energy supplements should be given to patients. For this, carbohydrate rich peya will give instant energy and also increases the agni. After this, we can give him a heavy diet. So yusha (protein supplement) and mamsa rasa (fat supplements) are mentioned in sequence after administration of peya.

Kruta / akruta yusha or mamsa rasa should be given combine for three consecutive Anna kala for Pravar shuddhi rather than separate ktuta and akruta yusha or mamsa rasa. Because if one will give kruta and akruta yusha or mamsa rasa separately for three consecutive Anna kala for Pravar shuddhi, Basti / sneha Pena can not be started on the 9th day after vaman / virechana due to longer duration of Samsarjan karma.²²

Contraindications of Peyadi karma :

If vitiated kapha and pitta dosha are eliminated partially, then peyadi karma should be given instead of Samsarjan karma, because peya produces abhishyandata. In this, laja, Saktu should be given instead of peya and rest of sequence is same as peyadi karma.²³

Conclusion :

Samsarjan karma restores the status of agni at proper level , which is decreased during samshodhana. Peya, vilepi, yusha, mamsa rasa etc is the sequence and it must be followed after vaman and virechana. It helps in satisfying the hunger soon after the shodhana karma and gradually increases the agni.

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