



ISSN 2456-3110

Vol 6 · Issue 3

May-June 2021

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

Review on *Rasa Samsarjana Krama* and its application in disease

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ABSTRACT

Panchakarma procedures comprise of *Poorva Karma*, *Pradhana Karma* and *Paschat Karma*. In *Paschat Karma*, *Samsarjana Krama* is done in order maintain the *Dosha Avastha* that is *Shesha Dosha Pachana* and to restore the *Agni Bala*. The sequential order of administration of *Pathya Ahara* is followed in *Peyadi Samsarjana Krama*, *Tarpanadi Krama*, *Rasa Samsarjana Krama* as per classics. *Rasa Samsarjana Krama* can be practiced along with *Peyadi Samsarjana Krama* according to some authours. *Ahara* used in this context refers to *Pathya Ahara* which can be used according to *Matra*, *Kala*, *Kriya*, *Bhoomi*, *Deha* and *Dosha Guna*. This paper focuses on the practical utilization of different *Pathya Ahara Kalpa* and *Dhanyas* in *Rasa Samsarjana Krama* in specific disease condition.

Key words: *Peyadi Samsarjana Krama*, *Rasa Samsarjana Krama*, *Agni Bala*

INTRODUCTION

Paschat Karma is the regimen to be followed after *Pradhana Karma*. *Paschat Karma* is followed in the form of *Samsarjana Krama* is done in order to protect *Agni*^[1] and to achieve proper *Shodhanaphala* (benefits of bio purification). They are *Agni Vriddhi* (Increase in digestion capacity), *Vyadhi Upashanti* (Diminution in severity of disease), *Prakruti Anuvartana* (Normalcy in body components), Increase in *Bala* (Strength) and *Vrushatha* (Sexual potency), *Jaramkrucchena Labhathe* (Delayed aging process), *Chiram Jeevati Anamaya* (Live long life without disease).

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Submission Date: 12/05/2021

Accepted Date: 18/06/2021

Access this article online

Quick Response Code



Website: www.jaims.in

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Samsarjana Krama refers to introducing *Pathya Ahara* gradually as per strength of *Agni*, starting from *Laghu Ahara* in order to increase the *Agni*.^[2] A simily has been given to *Samsarjana Krama*, how little fire is kindled gradually with grass, cow dung to make it strong in the similar way the *Agni* becomes strong and capable of digesting all types of *Ahara*.^[3]

One can practice *Peyadi Samsarjana Krama* along with *Rasa Samsarjana Krama* by using different *Pathya Kalpa*, *Dhanya* possessing different *Rasa*. *Pathya Ahara* comprises different *Dhanya Varga*, vegetables, spices. This is going to pacify the *Dosha*, *Shesha Dosha Pachana*, *Agni Vriddhi*, gives strength and cures disease.

AIMS AND OBJECTIVES

1. Conceptual study of *Samsarjana Krama*
2. Importance of *Rasa Samsarjana Krama*
3. Application of *Rasa Samsarjana* in different diseases

MATERIALS AND METHODS

1. Classical texts and related commentaries of Ayurveda.

2. Study materials available on internet.

Conceptual Study

The concept of *Samsarjana Krama* can be understood as follows:

1. Need of *Samsarjana Krama*
2. Course of *Samsarjana Krama*
3. Importance of *Rasa Samsarjana*
4. Application of *Rasa Samsarjana Krama* in different diseases

Need of *Samsarjana Krama*

Due to the elimination of *Dosha* from the body after *Samshodhana Karma*, *Agni* becomes weak. To protect *Agni* and to achieve proper *Shodhanaphala* (benefits of bio purification) *Samsarjana Krama* is essential. So after *Shodhana* in *Paschat* karma looking at the *Samyak Shuddhi Lakshanas*, one can start *Samsarjana Krama* on the same day. If a little vitiation i.e., *Aushadhi* remained inside, *Samsarjana Krama* should be initiated from the next day.

Course of *Samsarjana Krama*

The planning of *Samsarjana Krama* should be based on the type of *Shudhi* i.e., for *Hina Shudhi*, *Madhyama Shudhi* and *Pravara Shudhi*, it is of 3 days, 5 days and 7 days respectively.^[4]

Table 1: Showing relation between types of *Shudhi* and *Samsarjana Krama* days

<i>Shuddhi Prakara</i>	No. of days
<i>Pravara Shuddi</i>	7
<i>Madhyama Shuddi</i>	5
<i>Hina Shuddi</i>	3

Importance of *Rasa Samsarjana Krama*

After *Samsarjana Krama* because of increased *Agni* there may be variations in *Doshik* level, to avoid that one need to follow the *Rasadi Samsarjanakrama* as given in table no. 2. and table no. 3.

Peayadi Samsarjana Krama along with *Rasa Samsarjana Krama* together as shown in table no. 4

Table 2: Showing different opinion regarding *Rasa Samsarjana Krama*^[6]

Sequence of <i>Rasa</i>	<i>Charaka</i>	<i>Sushruta</i>
1	<i>Snigdha, Amla, Swadu</i> and <i>Hridya</i>	<i>Swadu</i> and <i>Tikta</i>
2	<i>Amla</i> and <i>Lavana</i>	<i>Sniddha, Amla, Lavana</i> and <i>Katu</i>
3	<i>Swadu</i> and <i>Tikta</i>	<i>Swadu, Amla</i> and <i>Lavana</i>
4	<i>Kashaya</i> and <i>Katu</i>	<i>Swadu</i> and <i>Tikta</i>

Table 3: Showing effect of *Dosha* in *Rasa Samsarjana Krama*^[6]

<i>Rasa</i>	Effect on <i>Dosha</i>
<i>Snigdha, Amla, Swadu</i> and <i>Hridya</i>	To pacify <i>Vata</i> and <i>Pitta</i> To balance <i>Agni</i> To pacify <i>Vata</i> situated in <i>Pakvashaya</i>
<i>Amla</i> and <i>Lavana</i>	To pacify <i>Vata</i> and <i>Kapha</i> To increase <i>Agni Bala</i> To augment <i>Agni</i> in the upper site
<i>Swadu</i> and <i>Tikta</i>	To pacify <i>Pitta</i> and <i>Vata</i>
<i>Kashaya</i> and <i>Katu</i>	To pacify <i>Kapha</i> and <i>Pitta</i> situated in the upper region

Table 4: *Rasadisamsarjanakrama* with *Peayadi Samsarjana Krama*

<i>Peayadi Krama</i>	<i>Rasadi Krama</i>	<i>Rasa</i>	<i>Anna Kala (Pravara Shuddhi)</i>
<i>Peya</i>	<i>Madhura, Amla, Hridya, Snigdha</i>	<i>Guda, Sita, ripened fruits</i>	Three <i>Annakala</i>
<i>Vilepi</i>	<i>Amla, Lavana</i>	<i>Dadima, Chinchha, Saindhava Lavana</i>	Three <i>Annakala</i>

Akrita Yusha	-	-	-
Krita Yusha	Madhura, Tikta	Nimba, Methika, Guda	Three Annakala
Akrita Mamsa Rasa	-	-	-
Krita Mamsa Rasa	Katu, Kashaya	Mricha, Shunti, Haritaki, Vibhitaki	Three Annakala
Prakruta Bhojana	-	-	-

Application of *Rasa Samsarjana Krama* in different disease condition

It can be practiced by preparing *Peyadi Pathya* using *Dhanyavarga* having particular *Rasa* which is mentioned in classical texts.

Table 5: Rasa Samsarjana Krama in different diseases^[7]

Kritanna	Processed with	Guna Karma	Action on Dosh Dhatu Mala	Rogagnata
Mamsa Rasa	+ Dadima Rasa	Vrishya	Doshanashaka	Shwasa-Kasa
Mudga Yusha	-	Deepana, Hridya,	Kaphaghna	Vrina Rogi
Mudga Yusha	+ Masoora + Dadima Rasa + Draksha	Ruchya, Laghu	Adoshakara	Vataroga
Patola-Nimba Yusha-	-	Deepana, Hridya	Kapha Meda Shoshaka, Pittaghna	Krimi-Kusta, Jwara
Moolaka Yusha	-	-	Kapha-Medahara	Galaroga

Kulattha Yusha	-	-	Vatahara	Shwasa-Kasa-Peenasa, Arsha, Gulma, Udavarta
Mudga Moolaka Yusha	-	-	Kapaha - Pitta Hita	Grahi
Laaja Saktu	-	Trishna-Chardi-Gharmatihara	-	Jwara, Rakta-Pitta
Manda	-	Deepaka	-	Vatanulomaka
Laja Peya	-	Shramahara	-	Kshama Kantha
Laja Manda	+ Pippali + Shunti + Amla + Dadima	Hita in Mandagni And Vishamagni Kshuth-Pipasahara	Dhatu Samyakara	Dahamoorca In Shodhita Person Malanivaraaka

DISCUSSION

Shodhana is a complex process which involves many steps like *Rukshana*, *Pachana*, *Deepana*, *Snehana*, *Swedana*, *Abyanga*, *Doshaavasechana* and also it is a strenuous process wherein one has to follow proper diet in each step to protect *Agni* and to achieve proper *Shodhanaphala* (benefits of bio purification).

After *Shodhana Agni* becomes weak; this can be understood as reduction in the amount of enzymes which is required for digestion. Hence forth food is administered in sequence of carbohydrates, proteins and fats. *Peya*, *Manda*, *Vilepi* consists carbohydrates; *Peya* in liquid form requires very less amount of HCL for the digestion and carbohydrates are absorbed easily by the intestinal lumen in this form. *Manda*, *Vilepi* contains higher amount of carbohydrates compared to previous preparations respectively. *Yusha* prepared from cereals and pulses contains

proteins administered after carbohydrate diet. Cereals and pulses are plant source of proteins which are simple proteins. Later complex proteins in the form of meat is administered. Adding spices and fats is for stimulating bile and helping the digestion. In this way all form of food is introduced. In *Rasa Samsarjana Krama Rasa Pradhana Dravyas* like *Guda, Sita*, fruits which are used which are simple carbohydrates. Cereals and pulses are also used in *Rasa Samsarjana* according to disease condition are made of simple proteins. In context to *Vyadhi Chikitsa* there is mentioning of *Pathya Ahara* (food articles), *Dhanya* (cereals and pulses). For example, in *Vata Vyadhi Dhanyaka, Nagara*; In *Kamala- Purana Shali* (old rice), *Godhuma* (wheat), *Yava* (barley), *Mudga* (green gram); In *Ashmari Kulattha* (horse gram), *Purana Shali* (old rice); in *Tamaka Shwasa Godhuma, Yava, Kulattha* can be used for preparing *Pathya Ahara Kalpas*. Even though great importance had been given to *Samsarjanakrama* since ancient period, it has been neglected. *Shodhana* benefits will be achieved only after completion of *Samsarjanakrama*. Now a day *Samsarjanakrama* is blindly practiced without assessing the *Avastha* of disease. *Samsarjanakrama* will vary from person to person and from levels of *Shodhana*. It is duty of wise doctor to select such a *Samsarjana* which acts as *Vyadhihara* and *Agni Deepaka*.

CONCLUSION

Samsarjanakrama should always be prescribed after proper assessment of *Dosha, Agni, Desha, Kala, Satwa, Satmya* etc. in order to get the absolute reward of *Shodhana*. It can be practiced by preparing *Peyadi Pathya* using *Dhanyavarga* having particular *Rasa* or *Rasa Pradhana Dravya* which is *Pathya* in indicated disease. This method of using different *Ahara Kalpa* in *Samsarjana Krama* practiced

specifically in specific disease by using *Yukti* (Intelligence).

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How to cite this article: Dr. Nivedita D. Mugli, Dr. Vijayamahantesh Hugar, Dr. Varsha Kulkarni. Review on Rasa Samsarjana Krama and its application in disease. J Ayurveda Integr Med Sci 2021;3:132-135.

Source of Support: Nil, **Conflict of Interest:** None declared.

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