

## A CONCEPTUAL REVIEW ON SAMSAJANA KARMA

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Article Received on  
14 August 2024,

Revised on 04 Sept. 2024,  
Accepted on 24 Sept. 2024

DOI: 10.20959/wjpr202419-34023



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## ABSTRACT

Ayurveda is a Traditional Holistic Science that emphasizes leading a healthy lifestyle. The body's dosha dhatu and mala are said to be its primary causes and maintaining their balance is necessary for a good health. Disease results from a disruption in the balance between dosha, dhatu and mala. Two methods are used in Ayurvedic treatment: Shamana Chikitsa and Shodhana Chikitsa. Shamana Chikitsa aims to reduce irritated doshas within the body, whilst Shodhana Chikitsa concentrates on removing the doshas from the body. Agni usually weakens following the dosha removal in Shodhana Chikitsa. As a result, a unique eating plan known as Samsarjanakrama must be followed in order to restore the vigor of Agni. To provide the patient with sequential sustenance, i.e, a transition from light diet (laghu ahara) to regular food, a particular diet regimen known as Samsarjanakrama is employed. It follows the correct sequence of Peya, Vilepi, Krita akrita Yusha, and Krita akrita Mamsarasa.

Samsarjanakrama is important because it strengthens the body and Agni, which are weak.

**KEYWORD:** Samsarjana Karma, Shamana, Sodhana, Agni deepana.

## INTRODUCTION

Ayurvedic Therapy strategies for illness prevention and treatment are called Shodhana and Shamana.<sup>[1]</sup> A crucial factor in both Disease prevention and treatment is the Shodhana Therapy.<sup>[2]</sup> Shodhana includes, Trividha Karma - Poorva Karma, Pradhana Karma, Paschat Karma. Among the Karma of Poorva are Deepana, Pachana, Snehana, and Swedana.<sup>[3]</sup> Vamana, Virechana, Basti, Nasya, and Raktamokshana are examples of Pradhana Karma.<sup>[4]</sup> Samsarjana Karma and Parihara Vishaya are examples of Paschat Karma. Vamana and

Virechana Karma are the primary indications for Samsarjanakrama. The two main Samshodhana Karmas are Vamana and Virechana.<sup>[5]</sup> Agni turns into Mandata after the Samshodhana Karma.<sup>[6]</sup> A certain Ahara Krama should be followed in order to raise the patient's Agni and restore their natural Prakruti. Peya, Vilepi, Yusha, and Mamsa Rasa are members of the Ahara Krama.<sup>[7]</sup> Samsarjanakrama's duration is determined by the kind of Shuddhi. However, the food patterns for all types of Shuddhi are the same, with the exception of situations where there is minimal elimination in Kapha and Pitta. Patients with Vata Pitta Prakruti and those taking Madhya should have Tarpanadi Krama rather than Peyadi Krama in Samsarjanakrama.<sup>[8]</sup>

### AIMS AND OBJECTIVES

- Study of Samsarjanakrama conceptually.
- The significance of Krama Samsarjana.

### MATERIAL AND METHODS

- Classical texts and commentaries of Ayurveda.
- Study material collected from internet.

### Different varieties of samsarajana karma

1. Peyadi samsarjanakrama
2. Tarpanadi samsarjanakrama
3. Yushadi samsarjanakrama
4. Mamsarasa samsarjanakarma
5. Rasa samsarjanakrama

### Peyadi samsarjanakarma<sup>[9]</sup>

Peyadi samsarjanakrama is the administration of Peya, Vilepi, Akrutha yusha, Krutha yusha, Akrutha mamsarasa, and Krutha mamsarasa subsequent to Sodhana karma. If the aggravated Dosha is entirely removed from the body after performing Sodhana karma like Vamana and Virechana, then the individual should perform Peyadi samsarjanakrama to strengthen the reduced Agni, following the Sodhana method Agnimandya happens when Peyadikrama is gradually administered, it leads to Agnideepthi.

**Tarpanadi samsarjanakarma<sup>[10]</sup>**

Patients with a constitution of Vata and Pitta, as well as those in whom kapha and pitta are eliminated in smaller amounts, who are habitual of madhya are advised to practise Tarpanadi krama. It is ayoga in the context of Shodhana when a small amount of doshas are purged outside. It follows that tarpanadi krama should be followed in cases of ayoga because giving peyadisamsarjana krama in that circumstance (ayoga) will raise the abhishyanda, or shroto-rodha.

**Yushadi samsarjanakarma**

By evaluating the Dosha, Ritu, and Prakriti, Yusha can be provided in the evening on the day of Sodhana without the need for Peya and Vilepi. Yushadi krama comes after Vamana because Agni adhistana is not affected by Vamana karma and Agnimandya doesn't happen. Kulatha, Mudga Yusha is so bestowed on the day of Vamana karma.

**Mamsarasa samsarjana karma**

Intellectual property is improved by Smriti Vardhana, vitality is improved by Oja Vardhana, voice is improved by Swara Vardhana, sustenance is improved by Brimhana, aphrodisiac properties are improved by Vrushya, and vision is improved by Chakshushya. It is indicated in case of strong Jathragni and there is no need to follow Peyadi krama and Yusha and mamsarasa should be advised.<sup>[11]</sup>

**Rasa samsarjana karma**

Rasa samsarjanakrama is the administration of Shadrasa Madhura, Amla, Lavana, Katu, Tikta, and Kashaya to improve Agni and alleviate the dosha. To lessen the exacerbated dosha and enhance Agni, these six rasas are taken in various combinations.

**Proportion of various food items for samsarjanakarma**

Food preparations	Definition	Sharangdhara	Madanpal Nighantu	Bhavaprakash
Manda	Siktha Virahito Manda	1:14	1:14	1:14
Peya	Siktasamanvitta Dravadhik Swalpa Siktha	1:14	1:14	1:14
Vilepi	BahusikthaSyat Ghanasiktha Syat	1:04	1:04	1:04
Yavagu	Veeral Drava	1:06	1:06	1:06
Odana	-	4:14	--	4:14
Yusha	-	1:14	1:18	1:18

**Gunas of various food preparations for samsarjana karma**

Manda	Peya	Vilepi	Yusha	Mamsa rasa
Deepana	Deepana	Deepana	Deepana	Brimhana
Pachana	Pachana			Aapyayana
vata anulomana	vatavarcha anulomana	pitta nashini	Vata shamana	Vata shamana
swedam janayati	sweda janani	-----	Tridosha shamana	Tridosha shamana
Trushnaghna	Trushnaghna	Trushnaghna	Hrudya	Hrudya
	Kshudhaghna	Kshudhaghna		
		Hrudya		
Laghutam	Laghutara	Laghu	Laghu	Laghu
pranadharana	Grahini	Grahini,	Grahini	Pranadharana
Glanihara	Glanihara	Snehapayinam hita	-----	Preenana
	shramhara			
	Dourbalyahara			
Dhatu pushtidha	Dhatu pushtida	Bala vardhana	Balya	Balya
Doshashesha pachana	kukshiroga	Vranaakshi roga	Krimighna,	Kshataksheeni,
	jwarapaha,		Kushtaghna,	Vrushya
	basti shodhana,		Jwarahara	Chakshushya

**Features of gaining of normalcy after purification<sup>[12]</sup>**

1. Sarvakshāma [Can able to take all Rasas]
2. Amsasarga [Unobstructed natural urges]
3. Ratiyukta [Has coitus power]
4. Sthirendriya [Stable sense organs]
5. Balavaan [Strong]
6. Satvasampannam

**DISCUSSION**

Samsarjanakrama is a crucial step in improving the Jatragni in a methodical way. Peya is merely a thin, liquid that is easily absorbed and contains fewer carbs. Vilepi, or liquid rice, has a thicker consistency than peya and is semi-solid. It also has more carbs. Green gram soup, or Yusha salt and ghrita are not added to Akrita (Protein content), but they are added to Krita Yusha (Protein plus fat). Mamsarasa is made in both Krita and Akrita versions as previously stated in Yusha. The primary goal is to provide food that is quick to digest and provides energy.

## CONCLUSION

After Vamana and Virechana Karma, Samsarjanakrama strengthens Agni and gives the body power. It aids in regaining health following samshodhana karma. After shodhana karma, samsarjanakrama is usually prescribed as a diet plan to restore normal eating habits and healthy lifestyles. We can change the Samsarjanakrama based on illness without changing its guiding principles.

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