

## REVIEW OF DIETARY REGIMEN AFTER AYURVEDIC PURIFICATION

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## ABSTRACT

Out the different types of therapies mentioned in *Samhita*, *Sodhana* is said to be the supreme as the disease cured by *Sodhana* are not likely to happen again. The *sodhana* is carried out in three steps: the pre therapy, therapy and the post therapy. *Vamana* (Emesis), *kaya virechana* (Purgation), *Basti* (Enema), *Sirovirechana* (Errhine) and *Rakta mokshana* (Blood letting) are known as Panchakarma. Before these all five therapies, the prior therapy i.e. *Snehana* (oleation) and *Swedana* (sudation) is done as a common measure, but as far as post measures of therapy is considered it varies from karma to karma. Here, only basic focus is given to dietary regimen called as *Samsarjana krama* which is done after *Vamana* and *Virechana*. In the present scenario where *Ayurveda* is gaining popularity is only due to its purification techniques i.e. *Panchakarma*. The basics of the therapies and time taken to execute the same are highlighted in this study.

**Key words:** *Samsarjana krama*, *Vamana*, *Kaya virechana*.

## INTRODUCTION

Health is said to be a state of physical, mental and spiritual well being. *Ayurveda* also defines health as an equilibrium of *Doshas*, *Dhatus* and *Agni*, proper defecation of *Mala*<sup>1</sup>. Any kind of disease is the vitiation of these elements. *Agni* plays a very important role in being healthy. If functioning in a proper way leads to longevity, strength, complexion, energy, lustre of skin.<sup>2</sup> This *Agni* is the reason for *Oja* and life and if vitiated leads to occurrence of disease. When any kind of treatment is done one important factor which is considered is *Agni*.

*Sodhana* and *Samana* are types of treatment mentioned in classics. The *Sodhana* means expelling out the *Doshas* from body<sup>3</sup>. *Vamana*, *kaya virechana*, *Basti*, *Sirovirechana* and *Rakta mokshana* are the its types.

*Acharya vagbhatta* states *Samsodhana*, *Raktamokshana*, *Snehapana* makes the *Agni manda*, so *Peyadi krama*<sup>4</sup> is recommended in these condition. After the administration of *Vamana* and *Kaya virechana* therapy a special diet regimen is to be followed. The *Agni* is *manda*, so one can't start his regular diet at once. After the *Sodhana* there are two main aims- to increase the strength the *Agni*, and to provide nourishment to patient. These two aims are to be achieved simultaneously. So, food is introduced gradually as per the strength of *Agni*. It is quoted by an example that when a born fire gets extinguished, fuel is added so that it becomes prominent, stable and proficient to perform its function. Similarly, when *Agni* gets *Manda* after therapy, fuel in the form of *Peyadi Krama* is given so that it becomes promi-

ment, stable and proficient to perform its function<sup>5</sup>. The regimen which is followed for this purpose is called as *Samsarjana krama*<sup>6</sup>. The term is coined by the commentator *Cakrapani*.

#### Aims and objectives

1. To study the concept of *Samsarjana ma* elaborately.
2. To study the importance of *Samsarjana krama* in *Samsodhana*.

#### Materials and methods

1. The material used for this study is classical texts and commentaries of *Ayurveda*.

#### Conceptual study

**Vamana and Virechana** -*Vamana* is done for the diseases in which *Kapha Dosas* is **VAMANA& VIRECHANA**

vitiated or *Kapha Dosa* is present in predominance while *Virechana* is done in which *Pitta* is vitiated alone or predominantly with other *Dosas*<sup>7</sup>. In *Vamana*, the *Dosas* are expelled from oral route and in *Virechana* the *Dosas* are expelled from anal route<sup>8</sup>. The *Doshas* which are expelled in *Vamana* are presented in undigested form while in *Virechana* are in *Pachyamana*<sup>9</sup> (on the way of digestion) form. The *krama* of expulsion of *Dosa* in *Samyak virechana* is *Vita, Pitta, Kapha* and then *Vata*<sup>10</sup>. The sequence of expulsion of *Dosas* in *Samyak vamana* is *Kapha, Pitta* and *Vata*<sup>11</sup>. The details of *Vamana* and *Virechana* are listed below.<sup>12&13</sup>

TABLE NO-1

Purification	Vegas		Matra(prastha)		Days	Anna kala
	Vamana	Virechana	Vamana	Virechana		
<b>Jaghanya</b>	4	10	1	2	3	4
<b>Madhyama</b>	6	20	1.5	3	5	8
<b>Pravara</b>	8	30	2	4	7	12

The method used to increase Agni after *Vamana* and *Virechana* is called as *Samsarjana krama*. The type of food and days of administration depends upon the kind of purification. The *Samsarjana krama* is done on the basis of number of *vegas* of *Vamana* and *Virechana*

#### RELATION OF SHUDDHI AND ANNA KALA

As, far as *Pravara Shuddhi* is concerned 7 days and 12 *Annakala* is recommended. For *Madhyam Shuddhi* 5 days and 8 *Annakala* and for *Avara shuddhi* 3 days and 4 *Annakala* are recommended. In *Pravara Shuddhi* normal food is started at the end of 7<sup>th</sup> day, *Madhyama Shuddhi* at the end of 5<sup>th</sup> day and *Avara Shuddhi* at the end of 3<sup>rd</sup> day. But this rule of normal food is applicable only when one procedure is planned. If after *Vamana*, *Kaya Virechana*

is to be done, then instead of normal food *Snehapna* is given<sup>14</sup>.

#### INGREDIENTS OF SAMSAJANA KRAMA

*Acharya Carak* mentions twelve *Ahara Vargas*, out of which is one *Krittana Varga* which can be said as class of cooked foods. *Peya, Vilepi, Yusha, Mamsa Rasa* are few preparations mentioned in this *Varga* which can be used in *Samsarjana krama*.

*Peya- Peya* is rice cooked with fourteen times of water. The preparation contains more liquid and traces of solid food<sup>15</sup>. *Vilepi- Vilepi* is rice cooked with four times water. This preparation contains more solid and less liquid content<sup>16</sup>. *Yusha- Yusha* is a preparation in which pulses( *simbidhanya*) is cooked with different liquid substance. *Mamsa rasa-* this

is a preparation in which meat is being cooked along with water in quantity sufficient amount. This is also of two types *Akrita* and *Krita*.

### **RELATION OF ANNAKALA AND SAMSAJANA KRAMA DRAVYAS<sup>17</sup>**

In *Pravara Shuddhi* total twelve servings are given. Three Servings of *Peya* is given, another three of *Vilepi*, one *Annakala Akrita yusha* and two *Annakala Krita Yusha* is recommended. For next three *Annakalas* left, one *Annakala Akrita Mamsa Rasa* and two *Annakala Krita Mamsa rasa* is given.

In *Madhyam shuddhi*, total eight servings is recommended. It is started with two servings of *Peya*, then *Vilepi*, then *Akrita yusha* and *Krita yusha* an *Akrita yusha* last two servings is of *Akrita Mamsa Rasa* and *Krita Mamsa Rasa*.

In *Avara Shuddhi* total four servings are recommended. All the four *Dravyas* served once. Here *Akrita yusha* and *Akrita mamsa rasa* is optional to *Krita yusha* and *Krita mamsa rasa*.

### **CONTRAINDICATIONS OF SAMSAJANA KRAMA**

Though *Samsarjana krama* is recommended after *Vamana* and *Kaya Virechana* but in few conditions it is contraindicated. In patients where quantity sufficient *Pitta* and *Kapha* is not expelled, disease is basically of *Vata* and *Pitta* dominance or patient is of these *Dosa Prakriti* and is habitual of taking alcohol, there instead of *Peyadi karma Tarpana* is used<sup>18</sup>.

Normally when *Vamana* therapy is done then *Dosas* are pacified. But when the *Samyaka yoga* is not achieved and the signs of undigested medicine are observed then *Langhana* is practised instead of *Peyadi karma*.<sup>19</sup>

## **DISCUSSION**

### **Why Samsarjana Krama only in Vamana Virechana?**

After *Samsodhana* body becomes purified, *Dosas* are expelled out the body. At the same time *Agni* gets vitiated, where *Peyadi krama* is recommended. Here, *Samsodhana* word includes other *Shuddhis* also another than *Vamana* and *Kaya Virechana*. But, *Samsarjana krama* is only recommended in these two only because these two only irritate the *Ashayas* thereby leading to *Agni manda* as clearly stated by *Acharya shivdasa sen* in his commentary<sup>20</sup>.

### **Interrelation of Annakala, Shuddhi & Dravyas of Samsarjana Krama**

Analysing, it more the number of *Vegas*, more the expulsion of *Dosas*, the body metabolism is more disturbed. So, accordingly to manage the metabolism more days of *Pathya* is recommended.

### **Sequence of Dravyas Administered**

Now, coming to sequence of *Dravyas* administered. The first *Annakala* starts from evening of drug administration. At this stage *Agni* is the weakest, which means it is not capable of digesting normal food. At the same time strength of body is also less. So the focus is to give such thing which is easy to digest as well instant energy provider. So the first thing which is given is *Peya*. This *Peya* is light (*Laghu*) to digest, at the same time *Dipana* and *Vatanulomana*. It is capable of plummeting weakness also. So, this *Dravyas* increases *Agni* as well as provides nourishment which is required initially. This is administered for four *Annakala* in *Pravara shuddhi*.

After administration of *Peya*, *Agni* is in better condition as well as body strength is also retained. So, more of solid food can be administered. For this *Vilepi* is used. It also light to digest, *Dipani*, good for body and capable of increasing strength<sup>21</sup>. This is administered for four *Annakala* in *Pravara shuddhi*. As, per ingredients of *Peya* and *Vilepi* is concerned it can be in-

ferred that they are source of carbohydrates in body. The smallest unit of carbohydrate is glucose which is easily digestible and instant energy provider.

The next drug which is given is *Yusha*. The *Yusha* which is prepared without any additives like salt, ghritha etc is *Akrita yusha*. whereas the *Yusha* which is cooked with salt and little *Sneha* is called as *Krita Yusha*. This *Yusha* is increasing palatability, *Dipani* and capable of alleviating *Tri-doshas*.

*Snigdha+ushna guna- vata shamaka*

*Snigdha+kayasya-pitta shamaka*

*Ushna+katu-kapha shamaka*<sup>22</sup>

First only protein content is introduced in form of *Akrita yusha*, then a little fat is introduced in form of *Krita Yusha*. Now,

the *Agni* is ignited which can digest protein as well as fat in more quantity. The next *Dravya* is *Mamsa Rasa* which is rich in protein as well as fat.

The *Akrita Mamsa Rasa* is rich in protein as well as fat. whereas, when salt and *Sneha* is added it becomes rich in protein as well as fat. *Acarya Carak* clearly states *Akrita yusha* is easily digestible than *Krita yusha* and so is applicable for *Akrita Mamsa Rasa* and *Krita Mamsa Rasa*<sup>23</sup>. Hence, it becomes clear that first easily digestible is administered and later *Guru Padartha* is given. Same fundamental is applicable in *Madhyam* and *Avara shuddhi* also

### SAMSARJANA KRAMA DRAVYA

TABLE NO-2

<i>Peya</i>	More liquid+rice(solid) in small unit	Carbohydrate in less quantity
<i>Vilepi</i>	More rice(solid)+less liquid	Carbohydrate increased
<i>Akrita yusha</i>	Pulse without salt and fat	Protein content
<i>Krita yusha</i>	Pulse with salt and fat	Protein along with fat
<i>Akrita mamsa rasa</i>	Fat present in mamsa+protein	Protein more+Fat
<i>Krita mamsa rasa</i>	Fat+protein(mamsa)+ supplement fat and salt	Protein+Fat increased in more amount

### CONCLUSION

1. *Samsarjana Krama* is done only in *Vamana* and *Virechana*.
2. *Samsarjana Krama* enhances *Agni* as well as nourishes the body.
3. The *Dravyas* used in *Samsarjana Krama* are in the sequence of Carbohydrate, Protein and the Fat.
4. Since, these *krama* is done to stimulate *Agni* and nourish body, the same can be used in diseases where *Agni mandata* is observed. Any type of medicine administered in body is dependent upon *Agni* for its metabolism. *Acharya vagbhatta* clearly states that if *Agni* is vitiated resulting in *Ajirna* then medicines

should not be administered. Because when *Agni* is not capable of digesting normal food, it cannot digest the *Ausadha* also. So it can be concluded that *Samsarjana Krama* can be done to all disease prior to administration of medicines.

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**TABLE NO-3 RELATION BETWEEN SHUDDHI AND AN NAKALA**

Days	<i>Pravara shuddhi</i>		<i>Madhyam shuddhi</i>		<i>Avara shuddhi</i>	
<b>Day-1</b>	Evening	<i>Peya</i>	Evening	<i>Peya</i>	Evening	<i>Peya</i>
<b>Day-2</b>	Morning	<i>Peya</i>	Morning	<i>Peya</i>	Morning	<i>Vilepi</i>
	Evening	<i>Peya</i>	Evening	<i>Vilepi</i>	Evening	<i>Krita yusha</i>
<b>Day-3</b>	Morning	<i>Vilepi</i>	Morning	<i>Vilepi</i>	Morning	<i>Krita mamsarsa</i>
	Evening	<i>Vilepi</i>	Evening	<i>Akrita yusha</i>	Evening	<i>Normal food</i>
<b>Day-4</b>	Morning	<i>Vilepi</i>	Morning	<i>Krita yusha</i>		
	Evening	<i>Akrita yusha</i>	Evening	<i>Akritamamsa rasa</i>		
<b>Day-5</b>	Morning	<i>Krita yusha</i>	Morning	<i>Krita mamsa rasa</i>		
	Evening	<i>Krita yusha</i>	evening	<i>Normal food</i>		
<b>Day-6</b>	Morning	<i>Akrita mams arasa</i>				
	Evening	<i>Krita mamsa rasa</i>				
<b>Day-7</b>	Morning	<i>Krita mamsa rasa</i>				
	Evening	<i>Normal food</i>				

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