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. 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. 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. 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 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-
nent, stable and proficient to perform its function. The regimen which is followed for this purpose is called as Samsarjana krama. 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 vitiated or Kapha Dosa is present in predominance while Virechana is done in which Pitta is vitiated alone or predominantly with other Dosas. In Vamana, the Dosas are expelled from oral route and in Virechana the Dosas are expelled from anal route. The Doshas which are expelled in Vamana are presented in undigested form while in Virechana are in Pachyamana (on the way of digestion) form. The krama of expulsion of Dosa in Samyak virechana is Vita,Pitta,Kapha and then Vata. The sequence of expulsion of Dosas in Samyak vamana is Kapha,Pitta and Vata.

**TABLE NO-1**

<table>
<thead>
<tr>
<th>Purification</th>
<th>Vegas</th>
<th>Matra(prastha)</th>
<th>Days</th>
<th>Anna kala</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Vamana</td>
<td>Virechana</td>
<td>Vamana</td>
<td>Virechana</td>
</tr>
<tr>
<td>Jaghanya</td>
<td>4</td>
<td>10</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Madhyama</td>
<td>6</td>
<td>20</td>
<td>1.5</td>
<td>3</td>
</tr>
<tr>
<td>Pravara</td>
<td>8</td>
<td>30</td>
<td>2</td>
<td>4</td>
</tr>
</tbody>
</table>

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 7th day, Madhyama Shuddhi at the end of 5th day and Avara Shuddhi at the end of 3rd 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.

**INGREDIENTS OF SAMSARJANA 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. Vilepi- Vilepi is rice cooked with four times water. This preparation contains more solid and less liquid content. Yu-sha- 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 SAMSARJANA KRAMA DRAVYAS**

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 recommended. For next three Annakala left, 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 SAMSARJANA 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.

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.

**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.

**Intermediate 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 Vatamuloma. It is capable of plummeting weakness also. So, this Dravyas increases Agni as well provides nourishment which is required intially. 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. 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, ghrita 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 Tridoshas. Snigdha+ushna guna- vata shamaka
Snigdha+kayasya-pitta shamaka
Ushna+katu-kapha shamaka

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 digestable than Krita yusha and so is applicable for Akrita Mamsa Rasa and Krita Mamsa Rasa. 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**

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

**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>
<thead>
<tr>
<th>Days</th>
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<th>Madhyam shuddhi</th>
<th>Avara shuddhi</th>
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</thead>
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<tr>
<td>Day-1</td>
<td>Evening Peya</td>
<td>Evening Peya</td>
<td>Evening Peya</td>
</tr>
<tr>
<td>Day-2</td>
<td>Morning Peya</td>
<td>Morning Peya</td>
<td>Morning Vilepi</td>
</tr>
<tr>
<td></td>
<td>Evening Peya</td>
<td>Evening Vilepi</td>
<td>Evening Krita yusha</td>
</tr>
<tr>
<td>Day-3</td>
<td>Morning Vilepi</td>
<td>Morning Vilepi</td>
<td>Morning Krita mam-sarsa</td>
</tr>
<tr>
<td></td>
<td>Evening Vilepi</td>
<td>Evening Akrita yusha</td>
<td>Evening Normal food</td>
</tr>
<tr>
<td>Day-4</td>
<td>Morning Vilepi</td>
<td>Morning Krita yusha</td>
<td>Evening Akritamamsa rasa</td>
</tr>
<tr>
<td></td>
<td>Evening Akrita yusha</td>
<td>Evening Akritamamsa rasa</td>
<td></td>
</tr>
<tr>
<td>Day-5</td>
<td>Morning Krita yusha</td>
<td>Morning Krita mamsa rasa</td>
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</tr>
<tr>
<td></td>
<td>Evening Krita yusha</td>
<td>evening Normal food</td>
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</tr>
<tr>
<td>Day-6</td>
<td>Morning Krita mamsa rasa</td>
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<td></td>
<td>Evening Krita mamsa rasa</td>
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<tr>
<td>Day-7</td>
<td>Morning Krita mamsa rasa</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>Evening Normal food</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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