



AN OUTLOOK ON SAMSAJANA KRAMA (ORDER OF DIETETIC REGIMENS)

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ABSTRACT

Ayurveda advocates two main types of therapeutic procedures namely *Shodhana* (purificatory therapies) and *Shamana* (palliative) procedures. As *Agni* (digestive fire) is the main for the production of the diseases, it should be well protected after administering the different purificatory procedures. Life-span, complexion, strength, health, enthusiasm, corpulence, luster, immunity, energy, heat process and vital breath all these depend on body-fire. One dies if this fire is extinguished, lives long free from disorders if it is functioning properly, gets ill if it is deranged, hence *Agni* (digestive Fire) is the root cause of all diseases and therefore it should be protected while performing the treatment also. *Samsarjana Krama* (order of dietetic regimens) is a graduated dietetic regimen administered after therapeutic *Vamana* (emesis) and *Virechana* (purgation).

Keywords: Shodhana, Purificatory therapies, Krama (order), Panchkarma, Agni (digestive -fire)

Aims and Objectives –

1. To understand the concept of *Samsarjana Krama* (order of dietetic regimens).

2. To understand the concept of different modalities of *Samsarjana Krama* (order of dietetic regimens).

3. To understand the utility in clinical study.

Materials and methods –

1. *Brihat Trayees (Charaka Samhita, Sushruta Samhita and Ashtanga Hridaya)* with commentaries.
2. Conceptual articles.
3. Database.

INTRODUCTION

“SAMSARJANA KRAMA” (order of dietetic regimens) is defined as the strict and streamlined dietary regimens that should be followed by an individual for bringing back the disturbed digestive fire into normalcy after *Shodhana* (purificatory therapies). Diet is prescribed always on the basis of the measure of eliminated *Dosha* (humors). Unctuous, sticking to the channels and incompatible diet should be given.¹

Avoid foods which are *Madhura* (sweet), *Guru* (heavy), *Kathina* (hard) etc.²

TYPES- Mainly it can be categorized as:

1. *Peyadi Krama* (order of the thin gruel)
2. *Tarpanadi Krama* (rehydration order)
3. *Rasa Samsarjana Krama* (order of dietetic regimen with predominance of non-veg soup)
4. Other methods

The Samsarjana Kramas should have to be planned after giving due

consideration to *Shuddhi* (Cleansing of the body) as:

1. *Pravara Shuddhi* (supreme purification)– Includes maximum cleansing, which is done when there is large quantity of vitiated *Doshas* (basic elements) in body.
2. *Madhyama Shuddhi* (moderate purification) – Includes moderate cleansing, which is to be done when there is moderate amount of *Dosha* (basic elements) aggravation in body.
3. *Avara or Heena Shuddhi* (less purification)– Includes cleansing of body in small quantity, usually done when the *Doshas* (basic elements) are aggravated in small quantities.

INDICATIONS-The patient after *Vamana* (emesis) and *Virechana* (purgation) has digestive fire of mild nature. Hence to increase digestive fire and vital strength one should follow the dietetic regimen comprising of *Peya* (thin gruel)³. Also indicated for one who has undergone unctious, emesis, purgation, blood-letting and enema suffering from deficiency of digestive power, which slows down by the use of excessively heavy food like mild fire overloaded with bulky and abundant fuel.⁴

PEYAKRAMA (order of the thin gruel)

It should be administered by giving due consideration to *Pradhana Shuddhi* (supreme purification), *Madhyama*

Shuddhi (moderate purification) and *Avara Shuddhi* (less purification).⁵

Table No: 1

PRAVARA SUDDHI (Supreme Purification)		
DAY	st 1 <i>Annakala</i> (time of taking food)	nd 2 <i>Annakala</i> (time of taking food)
1	-	<i>Peya</i> (Thin Gruel)
2	<i>Peya</i> (Thin Gruel)	<i>Peya</i> (Thin Gruel)
3	<i>Vilepi</i> (Thick Gruel)	<i>Vilepi</i> (Thick Gruel)
4	<i>Vilepi</i> (Thick Gruel)	<i>Akruta Yusha</i> (unprocessed soup)
5	<i>Kruta Yusha</i> (processed soup)	<i>Kruta Yusha</i> (processed soup)
6	<i>Akruta Rasa</i> (unprocessed meat soup)	<i>Kruta Rasa</i> (processed meat soup)
7	<i>Kruta Rasa</i> (processed meat soup)	Normal diet

Table No: 2

MADHYAMA SUDDHI (Moderate Purification)		
DAY	ST 1 <i>Annakala</i> (time of taking food)	ND 2 <i>Annakala</i> (time of taking food)
1	-	<i>Peya</i> (Thin Gruel)
2	<i>Peya</i> (Thin Gruel)	<i>Vilepi</i> (Thick Gruel)
3	<i>Vilepi</i> (Thick Gruel)	<i>Akruta Yusha</i> (unprocessed soup)
4	<i>Kruta Yusha</i> (processed meat soup)	<i>Akruta Rasa</i> (unprocessed meat soup)
5	<i>Kruta Rasa</i> (processed meat soup)	Normal diet

Table No: 3

AVARA SUDDHI (Less Purification)		
DAY	st 1 <i>Annakala</i> (time of taking food)	ND 2 <i>Annakala</i> (time of taking food)
1	-	<i>Peya</i> (Thin Gruel)
2	<i>Vilepi</i> (Thick Gruel)	<i>Kruta Yusha</i> (processed meat soup)
3	<i>Kruta Rasa</i> (processed meat soup)	Normal diet

Table No :4

<i>PEYA (THIN GRUEL)</i>	<i>VILEPI (THICK GRUEL)</i>	<i>YUSHA (SOUP)</i>	<i>MAMSA RASA (MEAT SOUP)</i>
<i>Mandapradhana Yavagu</i> (semisolid boiled rice)	<i>Yavagu</i> (semi solid soup) with solid portion	<i>Odana</i> (cooked rice) with <i>mudga yusha</i> (green gram soup)	<i>Odana</i> (cooked rice) with <i>mamsa rasa</i> (meat soup)
<i>Anupana-ushnodakam</i> (Hot water)	<i>Anupana- ushnodakam</i> (Hot water)	<i>Anupana-ushnodaka</i> (Hot water)	<i>Anupana-Ushnodakam</i> (Hot water)
1:14	1: 4	1: 18	1:14

Rice: water	Rice: water	Mudga (green gram): Water	Mamsa (meat soup): Water
.....	Akruta (unprocessed) and Kruta (processed) types	Akruta (unprocessed) and Kruta (processed) types

Table No:5

PEYA (thin gruel)	Liquid + rice (solid) in small unit	Carbohydrate in less, easily absorbable
VILEPI (thick gruel)	More rice (solid)+less liquid	Carbohydrate in less
AKRUTA YUSHA (unprocessed soup)	Pulse without salt and fat	Protein content
KRUTA YUSHA (processed soup)	Pulse with salt and fat	Protein along with fat
AKRUTA MAMSARASA (unprocessed meat soup)	Fat present in Mamsa (meat)+ protein	More protein + Fat
KRUTA MAMSARAS (processed meat soup)	Fat + protein (meat)+ supplement fat and salt	Protein + Fat increased in more amount
PEYA (thin gruel)	Liquid +rice(solid) in small unit	Carbohydrate in less, easily absorbable
VILEPI (thick gruel)	More rice (solid)+less liquid	Carbohydrate in less amount
AKRUTA YUSHA (Unprocessed soup)	Pulse without salt and fat	Protein content
KRUTA YUSHA (Processed soup)	Pulse with salt and fat	Protein along with fat
AKRUTA MAMSARASA (Unprocessed meat soup)	Fat present in meat + protein	Protein more+ Fat
KRUTA MAMSARASA (Unprocessed meat soup)	Fat+ protein (in meat) + supplement fat and salt	Protein + Fat increased in more amount

TARPANADI KRAMA (Order of giving nourishment diet)-

If *Kapha* (phlegm) and *Pitta* (bile) are eliminated slightly and the patient is an alcoholic addict and predominant in *Vata*

(air) and *Pitta*(bile), one should apply saturating measures instead of liquid gruel etc. because the latter causes obstruction in channel in them .⁶

Table No: 6

<i>Svaccha Tarpana</i> (clear rehydration)	<i>Ghana Tarpana</i> (solid rehydration)
<i>Laja</i> (puffed rice) and water	<i>Laja</i> (puffed rice) and water
1:14 parts	1:4 parts
Little - solid portion	More -Solid portion

Manda (clear supernatant water in which rice is boiled) is *Laghu* (light), *Deepana* (appetizer) and *Pranadharana* (sustain life) of those who have undergone *Langhana* (fasting) and *Vamana* (emesis) and those who are suffering from *Trishna* (thirsty).⁷

Laja Peya (Thin Gruel) is useful in *Shramaghni* (relieves fatigue), *Kshamakantha* (restores voice), *Trishna*

(excessive thirst), *Atisara* (diarrhoea) and it maintains the *Dhatusamyakara* (normalcy of tissue elements) and is a *Hitkara Ahara* (wholesome diet).

Lajamanda (thick gruel of paddy) promotes *Agni* (digestive fire) and cures *Daha* (burning sensation), *Susanskrita Lajamanda* (processed thin gruel prepared out of puffed rice) given to *Sukumar* (delicate) person.

Table No: 7

PRAVARA SUDDHI (Supreme Purification)		
DAY	1 ST Annakala (Time of taking food)	2 ND Annakala (Time of taking food)
1.	Swachha Tarpana (clear rehydration)
2.	Swachha Tarpana (clear rehydration)	Swachha Tarpana (clear rehydration)
3.	Ghana Tarpana (solid rehydration)	Ghana Tarpana (solid rehydration)
4.	Ghana Tarpana (solid rehydration)	Akruta Yusha (unprocessed soup)
5.	Kruta Yusha (Soup processed)	Kruta Yusha (processed soup)
6.	Akruta Rasa (unprocessed meat soup)	Kruta Rasa (processed meat soup)
7.	Kruta Rasa (processed meat soup)	Normal diet

Table No. 8

MADHYAMA SUDDHI (Moderate Purification)		
DAY	1 ST Annakala (Time of taking food)	2 ND Annakala (Time of taking food)
1	Swachha Tarpana (clear rehydration)
2	Swachha Tarpana (clear rehydration)	Ghana Tarpana (solid rehydration)
3.	Ghana Tarpana (solid rehydration)	Akruta Yusha (unprocessed soup)
4	Kruta Yusha (processed soup)	Akruta Rasa (unprocessed meat soup)
5	Kruta Rasa (processed meat soup)	Normal diet

Table No: 9

AVARA SUDDHI (Less Purification)		
DAY	1 ST Annakala (Time of taking food)	2 ND Annakala (Time of taking food)
1	Swachha Tarpana (clear rehydration)
2	Ghana Tarpana (solid rehydration)	Kruta Yusha (processed soup)
3	Kruta Rasa (processed meat soup)	Normal diet

RASA SAMSARJANA (Order of dietetic regimen with predominance of non-veg soup)

For the enhancement of *Agni* (digestive fire), the physician should manage the patient with dietetic regimen beginning with liquid gruel and ending with meat soup gradually.⁸

- *Amla* (sour), *Madhura* (sweet)-
Pakvashayasthita Vata (air situated in intestine)
- *Amla* (sour), *Lavana* (salty)-
Urdhvastitha Agni (air situated in upper part of the stomach)
- *Tikta* (bitter), *Madhura* (sweet)-
Pitta Shamana (normalizing bile)
- *Kashaya*(astringent), *Katu* (pungent)-
Kapha Shaman (normalizing phlegm)

When the *Agni* (digestive fire) is stimulated by the dietetic regimen, to avoid aggravation of *Doshas* (humors), one should take first sweet and bitter and there after astringent and pungent. In this way using unctuous and rough *Rasa* (taste) alternating with contrary to each other one should revert to the state of normalcy.⁹

- In *Doshakopa* (vitiation of humors) after *Peyakrama* (thin gruel order)
- *Madhura* (sweet), *Tikta* (bitter)
Vatapitta Shamana, *Agni Samikarana* (normalizing digestive fire)
- *Amla* (sour), *Lavana* (salty), *Katu* (pungent)-
Vatakapha Shaman (normalizing the air and phlegm)

- Madhura (sweet), Tikta (bitter)-
Pittavata Shaman (normalizing the bile and air)
- Kashaya (astringent), Katu (pungent)-
Kapha Shaman (normalizing the phlegm)

Those undergone purgation and emesis should use in food –deer, black deer, quail, rabbit, peacock, grey partridge, *Shastikashali* (Asian rice), *Mudga* (green gram) and other whichever are light.¹⁰ It should be stopped after one should be known as recovered normalcy when he is able to tolerate all the impact, unaffected, cheerful with firm senses, strength physical as well as mental.¹¹ Then in the afternoon the patient having clean and pure body should be given sprinkling bath with hot water followed by diet with soup of *Kulatha* (horse gram), *Mudga* (green gram), and *Adhaki* (pigeon pea) or of wild animals.¹²

DISCUSSION

Samsarjana Krama (order of dietetic regimens) are very much essential after administering the cleansing treatment as the *Dosha* (basic elements) will get liquefied and will come into *Amashaya* (Stomach) mainly due to Oleation and Sudation procedures. These in turn will produce irritation in the stomach leading to the disturbance in *Agni* (Digestive Fire). By the administration of *Peya* (Thin

Gruel), it will help to regain the power of digestive fire. Afterwards either in the same day evening or next day morning after feeling hungry, the patient is advised to take hot water bath and give light food such as *Peya* (Thin Gruel) and other items prepared with red variety of *Shali* (Asian rice), described in *Samsarjana karma* (order of dietetic regimens).¹³ After the elimination therapy, bloodletting, oleation etc. the digestive power gets impaired. Hence *Peyadi* (thin gruel) *Sansarjana Krama* (order of dietetic regimens) is to be followed.¹⁴ By following it in a proper way it produces effects like “A spark of fire after being fed by grass, cakes of cow dung etc., will become a great fire and can melt even heavy metallic substances in due course”. Similarly, after *Shodhana* (purificatory therapy) diminished digestive power will also get the capacity of digesting heavy food substances after gradual intake of the regimen of diet.¹⁵ The *Agni* (digestive fire) increases by the use of small quantity of light food as fire is stimulated by small and little pieces of wood.

***Peya* (Thin Gruel of rice):** *Peya* (Thin Gruel) is prepared by using *Shukadhanya* (group of cereals). It is useful in *Kshut* (excess hunger), *Trishna* (excess thirst), *Glani* (tiredness), *Daurbalya* (weakness), *Kukshiroga* (abdominal disorders), *Jwara*

(fever). It promotes *Sweda* (sweating), *Agnijanani* (digestive) and *Vatavarchoanulomani* (conducive to downward movement of the flatus and faeces).¹⁶

Vilepi (Thick Gruel):

Vilepi (thick gruel) is *Tarpni* (refreshing), *Grahini* (bowel binding), *Laghu*(light) and *Hridya* (good for heart).¹⁷

MudgaYusha (Green gram soup)-

Soup of green gram, spiced or non-spicy is *Kapha* (phlegm) alleviating, appetiser, beneficial for heart and most wholesome to those evacuated and suffering from wound. It can be categorised as *Kruta* (processed soup) and *Akruta Yusha* (unprocessed soup). *Akruta Yusha* (unprocessed soup),

means soup prepared without adding *Sneha* (lipid) and *Lavana* (salt). *Kruta Yusha* (processed soup) means soup prepared with adding *Sneha* (lipid) and *Lavana* (salt).¹⁸

Mamsa Rasa (meat soup)-

Meat soup is saturating, vitalizer, alleviates dyspnea, cough and wasting, allays *Vata* (air), *Pitta* (bile) and is wholesome for heart. It is replenishing for those suffering from loss of memory, *Ojas* (essence) and voice, fever wasting due to chest-wound, fracture and discoloration of joints, debility and deficiency of semen, produces compactness, semen and strength.¹⁹

Table 10

	Carbohydrate	Protein	Fat	Fiber
<i>PEYA</i> (Thin gruel)	6.11	0.628	0.231	0.2772
<i>RICE</i>	77.24	7.94	2.92	3.5
<i>VILEPI</i> (Thick gruel)	11.9	1.23	0.231	0.542
<i>MUDGA</i> (Green gram)	63	24.5	1.2	16
<i>YUSHA</i> (soup)	3.91	1.57	0.074	0.9936

Table No: 11

<i>Aahara</i>	Ratio	<i>Dravya</i>	Water	Amount
<i>Peya</i>	1: 14	50 grams	700 ml	631 grams
<i>Vilepi</i>	1:4	50 grams	200 ml	321grams
<i>Yusha</i>	1:14	50 grams	700 ml	804 grams

When the food is gradually changing from liquid diet to semisolid diet and thereafter to solid diet, it will provide stomach to get ample resting period to be recovered from the after effects of purifying treatment and thereafter making the digestive fire to get stimulated and kindled gradually. By

providing liquid diet at the beginning of *Samsarjana Krama* (order of dietetic regimens) makes digestive fire to digest it easily. At the same time will make it strong enough to digest the semisolid food which is to be administered in the next stage. It further helps in stimulating

digestive fire to digest the normal solid food. Therefore, at end of *Samsarjana Krama* (order of dietetic regimens), once fire has been stimulated to its proper strength for digestion of food, person should be given normal and regular food. In all forms of *Panchakarma* (fivefold therapies), there will be purification of body. But *Samsarjana Krama* (order of dietetic regimens) has been limited to only *Vamana* (emesis) and *Virechana* (purgation). In *Vamana* (emesis) and *Virechana* (purgation) there is involvement of *Prabhuta Mala* i.e., severe amount of morbid *Doshas* (basic elements) and they should be eliminated out severely. As a result, digestive fire will be more hampered, resulting in weakness of digestive fire making it incapable of digesting even small quantities of food. But this is not applicable in the case of Enema and Nasal Medication. In *Nasya* (Nasal Medication), *Dosha* (basic elements) are eliminated in small quantities only when compared to purgation and emesis. *Agni* (digestive fire) is not hampered to an extent when compared with therapeutic emesis and purgation. Therefore *Samsarjana Krama* (order of dietetic regimens) is not needed. In Enema, even though there is elimination of vitiated *Dosha* (basic elements) in large quantity, it is not related with *Amashaya*

(Stomach). So, disturbance of *Agni* (Digestive Fire) will not be there.

CONCLUSION

Modifications in the *Samsarjana Krama* (order of dietetic regimens) can be done based on *Asatmya* (contraindicated), vegetarians, aversion, availability, *Annakala* (time of taking food), *Karma* (order) and *Rasa* (soup). They can be used in enhancing metabolism. Best in expelling *Aama* (undigested material) and cleansing body channels. Help in establishing health, strength and immunity. They are used as part of dietetic schedule in treating many diseases. *Samsarjana Krama* (order of dietetic regimens) are very much essential after administering the cleansing treatment as the *Dosha* (basic elements) will get liquefied and will come into *Amashaya* (Stomach) mainly due to Oleation and Sudation procedures. These in turn will produce irritation in the stomach leading to the disturbance in *Agni* (Digestive Fire). By the administration of *Peya* (Thin Gruel), it will help to regain the power of digestive fire.

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