

International Research Journal of Ayurveda & Yoga

Vol. 4 (12),74-80, December, 2021

ISSN: 2581-785X; <https://irjay.com/>

DOI: <https://doi.org/10.47223/IRJAY.2021.41212>



Samsarjana Krama- The Science Within and Beyond it; A Review

Anoop Kumar¹, Rachana Bhardwaj²

1. Associate Professor, Department of Rasa shastra and Bhaishajya Kalpana, Shiva Ayurvedic Medical College, Chandpur, Bilaspur, H.P.
2. PG Scholar, Department of Dravyaguna Vigyana, Dayanand Ayurvedic College, Jalandhar, Punjab.

Article Info

Article history:

Received on: 21-10-2021

Accepted on: 06-12-2021

Available online: 31-12-2021

Corresponding author-

Anoop Kumar, Associate Professor,
Department of Rasashastra and Bhaishajya
Kalpana, Shiva Ayurvedic Medical College,
Chandpur, Bilaspur H.P.

[Email- dranoop86@gmail.com](mailto:dranoop86@gmail.com)

ABSTRACT:

Ayurveda is an ancient holistic science which focus on the healthy living. *Dosha dhatu* and mala are considered the main cause of existence of body and its equilibrium is required to remain healthy. When the equilibrium of dosha dhatu and mala is disturbed, it becomes the cause for disease. The treatment of *Ayurveda* adopts two approaches *Shamana Chikitsa* and *Shodhana Chikitsa*, where *Shamana chikitsa* is to subside the aggravated doshas in the body itself while in *Shodhana Chikitsa* focuses on eliminating the doshas out of the body. After elimination of the doshas in *Shodhana chikitsa*, *agni* becomes weakened. Hence to restore the strength of *agni*, a special diet schedule is to be followed which is known as *Samsarjana krama*. This article deals with *Samsarjana krama* in the light of *Ayurvedic* treatise, research articles and other texts books of *Ayurveda*.

Keywords – *Ayurveda, Samsarjana krama, shodhana chikitsa, shaman chikitsa.*

INTRODUCTION

Ayurvedic management of the disease is generally classified into types of treatment modalities “*Shodhana*” and “*Shamana*” treatments.¹ Out of which former has been given prime importance to owing to its credential of providing a complete cure as there is no possibility of disease recurrence. *Shodhana Karma* is set of procedures that help to expel out the vitiated doshas from body.² *Shodhana karma* (purification therapy) is carried out in three steps i.e. *Poorva karma* (pre-operative procedures), *pradhana karma* (main procedure) and *paschat karma* (post-operative procedures) and each of them has its own importance. *Poorva karma* includes *deepana*(digestive), *pachana* (carminative), followed by *snehana*(oleation) and *swedana*(sudation).³ *Pradhana Karma* includes *Niruha*

(decoction enema), *Vamana* (emesis), *Kayareka* (purgation for the body), *Siroreka* (purgation for the head) and *Asra-visruti* (bloodletting)⁴ and *Paschat Karma* includes *Samsarjana Krama*, *tarpanadi krama*, *parihara kala*, *kavala*, *dhooma* ⁵ etc.

Paschat karma means the regimen followed after the main procedure. The *Paschat karma* like *Samsarjana krama*, *parihara kala*, *tarpanadi krama* are mentioned to be given gradually and in sequential order to retain strength of *jathragni*.⁶ After *shodhana* therapies like *Vamana*, *Virechana* and *Vasti*, the *jathragni* get diminished leads to *agnimandya* because of the elimination of doshas. Normal and optimized property of *agni* provide good health, life span, strength and nourishment. During its normalcy it is responsible for longevity, complexion, strength.

So, *Acharya Charaka* has mentioned that after stoppage of



This work is licensed under a CC BY 4.0 License

the function of *agni*, the individual dies and when the *agni* of an individual is balanced then that person would be absolutely healthy and would lead a long happy, healthy life. But, if the *agni* of a person is disturbed, the whole metabolism in his body would be upset resulting in poor health and disease. Hence, healthy state of body and diseased condition is entirely dependent on *agni* and is said to be the base (*moola*) of life.⁷

Samsarjana krama means the gradual re-administration of diet for igniting the *Jathragni* after the main procedure of *Panchakarma*. After *shodhana* regular diet can not be introduced to the patient as it may increase the *agnimandya* so liquid and light diet should be started gradually stepping up to *guru* diet according to *shudhi*, to increase the *jathragni*

AIMS AND OBJECTIVES:

1. Literature review of *Samsarjana krama*.
2. Importance of different preparations used in *Samsarjana krama*.

MATERIALS AND METHODS

In the present article, various treatise of *Ayurveda* with commentaries, study material available on internet, journal articles, Reference books, Research Articles etc. has been screened, compiled, organized and described in a systematic manner.

Purpose and Commencement of Samsarjana Krama:

After *Samshodhana karma*, *agni* becomes weak and *shodhita* person feels *krisha*, *durbala*, *shunya deham*, *krusha ashaya*, so for recovery and igniting *agni*, *samsarjana krama* is essential by following the sequence of *Peyadi krama*.⁸

Samsarjana krama is done after *Vamanadi karma* in the patients according to *Charaka*. As per Acharya *Sushruta*, *Samsarjana krama* should be done after *Snehapana*, *Vamana*, *Virechana*, *Niruha Vasti* and *Raktamokshana*, as these procedures make the *agni* diminished.⁹

Course of Samsarjana Krama as per Shudhi

Depending on the *Shudh* . i.e *Hina*, *Madhyama* and *Pravara* , the *Annakala* has been mentioned, it is of three days, five days and seven days respectively.¹⁰

Samsarjana Krama according to Bala (Strength of Patient)

As per Acharya *Sushruta*, *Samsarjana krama* also depends on the *bala* of Patient. The individual having *Pravara* (good) Strength, 3 *Annakala* should be given, 2 *Annakala*

for *madhyama* (medium strength) and 1 *Annakala* for *Avara* (lesser strength). *Dalhana* mentioned that *bala* can be judged by *upachaya*.¹¹

Table 1: Showing Bala of Patient and Annakala Divisions of Samsarjana Krama:

Charaka classified *Samsarjana Krama* into two divisions as

(A) *Peyadi Samsarjana Krama* ¹²

(B) *Tarpanadi Krama*¹³

Peyadi Samsarjana Krama:

After *Samshodhana karma*, the *Peyadi Samsarjana Krama* is advised as shown in the (Table no.2) (Table 3)

Rice Preparations

Manda, *Peya*, *Vilepi*, *Yavagu*, *Odana* in *Samsarjana krama* are prepared by using rice preferably with *Raktashali* rice. *Manda* is thin gruel prepared by boiling rice in water having ratio 1:14 till all the rice particles break into messy form, the watery portion is *Manda*. *Peya* is prepared with same ratio of water and rice but the consistency of *Peya* is thicker in comparison to *Manda*. It is having more liquid portion and less solid portion. *Vilepi* is prepared by boiling four times of water with rice, till all the rice particles are broken and consistency becomes thicker in such a way that there would be less fluidity of the product. *Yavagu* is prepared by cooking six times of water or decoction and one part of rice and final product is semi solid food with much rice and little amount of fluid in it.²⁶

Yusha

Yusha is semisolid preparation obtained by boiling any type of pulses, but not with rice. According to *Sharangadhara*, 1 *pala* (48gm.) of *dravya kalka* ; *shunthi* and *pippali* half *karsha* (6gm.) and *drava* 1 *prastha* should be taken and boiled till it reduce to half the quantity of *drava* , that is *yusha*. As per the opinion of *Kaideva Nighantu*, *Yusha* is prepared with different *Shimbi dhanya* and 18 parts of water.²⁷ There are two types of *Yusha* ; *Krita Yusha* and *Akrita Yusha*. *Krita Yusha* is one that is seasoned with any *Sneha*, *Lavana* or *Katu dravya* etc. Whereas *Akrita Yusha* is seasoned with any *Sneha*, *Lavana* or *Katu Dravya*.

Mamsa rasa

A soup prepared by boiling chopped meat with required quantity of water. Two, four, six or eight of times water is added considering the nature of meat (*Jangala* or *Anupa mamsa*) with chopped meat and boiled over moderate fire to get it in desired consistency. *Mamsa rasa* is of two types ; *Krita (Sneha, Lavana, Jiraka, Maricha, Shunthi* etc. spices if added) and *Akrita Mamsa rasa* (prepared without any spices). *Mamsa rasa* is *triptikaraka* and *hridaya*. It is

useful in persons who are emaciated, weak after a chronic illness, lean by nature and have less semen count. It improves strength, the skin color and the radiance.

Tarpanadi Krama

Tarpanadi Krama is advised to those patients in whom *kapha* and *pitta* are eliminated in smaller quantity, in alcoholic patients, and the patients having *Vata* and *Pitta* constitution. In the context of *Shodhana* when little quantity of *doshas* are eliminated outside, it is *ayoga*. Hence it is cleared that in case of *ayoga*, *tarpanadi krama* should be followed because if *samsarjana krama* is given in that condition i.e. *ayoga*, it will increase the *abhishyanda* viz. *shrotorodha*.(Table 4)

Rasa samsarjana krama

During *Samsarjana Krama*, there are chances of *prakopa* of *doshas*, so to pacify these *doshakopa*, *Rasa samsarjana krama* should be followed. Chakrapani mentioned that it can be done with *Peyadi krama* and after *Peyadi krama* for *prakriti bhojnartha* and *bala apyayanartha*. (Table 5)

Administration of *Yugma Rasa* (combination of two *rasa*) and followed with contradicting other two *rasa* to bring back to normalcy.

Mamsarasadi Krama

It is indicated in case of strong *Jathragni* and there is no need to follow *Peyadi krama* and *Yusha* and *mamsarasa* should be advised.³³

DISCUSSION

All the classics of Ayurveda emphasize over consumption of suitable food which is most essential to sustain a good life and the same food if consumed inappropriately becomes the root cause of many diseases. Right amount of food also activates digestion power. *Samsarjana krama* is an important sequence to enhance the *Jathragni* in a systematized manner after *Samshodhana karma*. *Peya* is only liquid with thin consistency which is easily digested (carbohydrates in less quantity). *Vilepi* (Liquid rice) is semi-solid with thicker consistency and contains higher amount of carbohydrates compared to *Peya*. *Yusha* (Green gram soup); In the *Akrita*, salt and *ghrita* is not added (protein content) whereas in *Krita Yusha* both salt and *ghrita* is added (protein with fat). *Mamsa rasa* (meat soup) prepared in *Akrita* and *Krita* forms as per mentioned earlier in *Yusha*. The main focus is to give such food that can be easily digested and is an instant energy provider.

The *samsarjana krama* starts with *Peya*, which is *laghu*,

grahi, *dhatuposhaka* at the same time it does *agni deepana* and *vatanulomana*. After administration of *Peya*, *jathragni* becomes better in condition as well as body strength is also retained. So, we can give more solid food. *Peya* is given for three *annakala* in *pravara shuddhi*. After *Peya*, *Vilepi* is used which is also light to digest, *dhatuvardhaka*, *tarpaka*, *kaphanashaka*, *hridya*, *madhura*, *pitta-shamaka* and *balakarka*. It is also administered for three *annakala* in *pravara shudhi*. As per ingredients used in *Peya* and *Vilepi* it can be inferred that they are the sources of carbohydrates in the body. After that *Yusha* is given which is *laghu*, *balakarka*, *ruchikara* and *kaphanashaka*. *Mamsarasa* is given which is rich in protein as well as fat. *Mamsarasa* is refreshing for all who are dehydrated or emaciated, who are in convalescence stage, those with *kshina retas* and for those who aspire better strength and complexion. Hence forth food is administered in sequence of carbohydrates, proteins and fats.

Tarpanadi krama is to be given when there is *ayoga* of *shodhana*. When *alpa doshas* are eliminated from body, it leads to *kapha-pitta prakopa* and in this condition if *Peyadi Samsarjana krama* is given it will lead to *srotorodha*, *agnimandya* and *abhishyanda* in body.

The concept of *Rasa avacharan krama* has been mentioned in classics. It is indicated when *dosha kopa* in body occurred while giving *Peyadi Samsarjana krama*. Thus, it is used as a therapeutic measure for *dosha shamana*.

CONCLUSION

Samsarjana krama is typically designed dietic regimen administered after *shodhana karma* to achieve the normalcy in food habit as well as in healthy living. After these *shodhana* procedures, *jathragni* get disturbed and patient likely to be weakened. Here *Samsarjana Krama* plays a key role to balance *jathragni*. So to restore the strength of *agni*, *Peyadi Samsarjana Krama* should be followed. This is the transition from simple to complex food until patient is allowed to consume regular food compatible to him at the end of regimen.

Acknowledgements:- Nil

Conflict of Interest – None

Source of Finance & Support - Nil

REFERENCES

1. Shastri HS Paradakara, Ashtanga Haridaya Commentaries by Arunadatta & Hemadri, Sutra Sthana, Chapter 1, verse no. 25. Reprint Edition, Chaukhambha Sanskrit Sansthan Varanasi; 2020:p.16

2. Trikamji Y, Commentary Ayurvedadipika by Sri Chakrapanidatta on Caraka Samhita, Sutra Sthana, Chapter 16, Verse 20. Varanasi; Chaukhambha Surbharati Prakashan;2016;p.97
3. Shastri HS Paradakara, Ashtanga Haridaya Commentaries by Arunadatta & Hemadri, Sutra Sthana, Chapter 13, verse no. 29. Reprint Edition, Chaukhambha Sanskrit Sansthan Varanasi; 2020;p217
4. Shastri HS Paradakara, Ashtanga Haridaya Commentaries by Arunadatta & Hemadri, Sutra Sthana, Chapter 14, verse no. 05. Reprint Edition, Chaukhambha Sanskrit Sansthan Varanasi; 2020;p.223
5. Shastri HS Paradakara, Ashtanga Haridaya Commentaries by Arunadatta & Hemadri, Sutra Sthana, Chapter 18, verse no. 27-28. Reprint Edition, Chaukhambha Sanskrit Sansthan Varanasi; 2020;264
6. Trikamji Y, Commentary Ayurvedadipika by Sri Chakrapanidatta on Caraka Samhita, Siddhi Sthana, Chapter 1, Verse 54. Varanasi; Chaukhambha Surbharati Prakashan;2016; p.685
7. Trikamji Y, Commentary Ayurvedadipika by Sri Chakrapanidatta on Caraka Samhita, Chikitsa Sthana, Chapter 15, Verse 3-4. Varanasi; Chaukhambha Surbharati Prakashan;2016; p.512
8. Trikamji Y, Commentary Ayurvedadipika by Sri Chakrapanidatta on Caraka Samhita, Siddhi Sthana, Chapter 12, Verse 3-4. Varanasi; Chaukhambha Surbharati Prakashan;2016; p.730
9. Trikamji Y, Sushruta Samhita, Nibandha Samgraha Commentary by Sri Dalhanacharya, Chikitsasthana, Chapter 39, Verse 3: Varanasi, Chaukhambha Surbharati Prakashan;2017; p.549
10. Shastri HS Paradakara, Ashtanga Haridaya Commentaries by Arunadatta & Hemadri, Sutra Sthana, Chapter 18, verse no. 29. Reprint Edition, Chaukhambha Sanskrit Sansthan Varanasi; 2020;264
11. Trikamji Y, Sushruta Samhita, Nibandha Samgraha Commentary by Sri Dalhanacharya, Chikitsasthana, Chapter 39, Verse 18: Varanasi, Chaukhambha Surbharati Prakashan;2017; p.550
12. Trikamji Y, Commentary Ayurvedadipika by Sri Chakrapanidatta on Caraka Samhita, Siddhi Sthana, Chapter 1, Verse 11-12: Varanasi; Chaukhambha Surbharati Prakashan;2016; p. 678
13. Trikamji Y, Commentary Ayurvedadipika by Sri Chakrapanidatta on Caraka Samhita, Siddhi Sthana, Chapter 6, Verse 25; Varanasi; Chaukhambha Surbharati Prakashan;2016; p.705
14. Sastri PP Vidyasagar, Commentaries Adhamalla's Dipika and Kasirama's Gudhartha-Dipika on Sharangadhara-Samhita, Madhyama Khanda, Chapter 2, Verse 170. New Delhi:Chaukhambha Publication,2013;p.168
15. Trikamji Y, Sushruta Samhita, Nibandha Samgraha Commentary by Sri Dalhanacharya, Sutrasthana, Chapter 46, Verse 340: Varanasi, Chaukhambha Surbharati Prakashan;2017; p.238
16. Sastri PP Vidyasagar, Commentaries Adhamalla's Dipika and Kasirama's Gudhartha-Dipika on Sharangadhara-Samhita, Madhyama Khanda, Chapter 2, Verse 167. New Delhi:Chaukhambha Publication,2013;p.168
17. Trikamji Y, Sushruta Samhita, Nibandha Samgraha Commentary by Sri Dalhanacharya, Sutrasthana, Chapter 46, Verse 341: Varanasi, Chaukhambha Surbharati Prakashan;2017; p.238
18. Rao GP, Sharangadhara Samhita of Sharangadhara, Madhyama Khanda, Chapter 2, Verse 166: New Delhi, Chaukhambha Publications,2016;p.105
19. Trikamji Y, Sushruta Samhita, Nibandha Samgraha Commentary by Sri Dalhanacharya, Sutrasthana, Chapter 46, Verse 342: Varanasi, Chaukhambha Surbharati Prakashan;2017; p.238
20. Sastri PP Vidyasagar, Commentaries Adhamalla's Dipika and Kasirama's Gudhartha-Dipika on Sharangadhara-Samhita, Madhyama Khanda, Chapter 2, Verse 164. New Delhi:Chaukhambha Publication,2013;p.167
21. Rao GP, Sharangadhara Samhita of Sharangadhara, Madhyama Khanda, Chapter 2, Verse 165 : New Delhi, Chaukhambha Publications,2016;p.105
22. Sastri PP Vidyasagar, Commentaries Adhamalla's Dipika and Kasirama's Gudhartha-Dipika on Sharangadhara-Samhita, Madhyama Khanda, Chapter 2, Verse 154. New Delhi:Chaukhambha Publication,2013;p.165
23. Rao G, Prabhakar, Sharangadhara Samhita of Sharangadhara, Madhyama Khanda, Chapter 2, Verse 168 : New Delhi, Chaukhambha Publications,2016;p.105
24. Trikamji Y, Dravyaguna Vaigyana, (D.Gu.Vi. YadavJi)
25. Trikamji Y, Sushruta Samhita, Nibandha Samgraha Commentary by Sri Dalhanacharya, Sutrasthana, Chapter 46, Verse 359: Varanasi, Chaukhambha Surbharati Prakashan;2017; p.240
26. Survase MR, Critical Analysis of Samsarjana Krama, World Journal of Pharmaceutical and Medical Research,2018,4(3); p.176-183.
27. Sharma Priyavrata, Sharma GP, Kaiyadeva-Nighantu (Pathyaapthya Vibodhakah), Kritanna Varga Verse 62; Varanasi, Chaukhambha Orientalia, 2016, p.411

28. Rao GP, Sharangadhara Samhita of Sharangadhara, Madhyama Khanda, Chapter 2, Verse 174 : New Delhi, Chaukhambha Publications, 2016; p.106
29. Upadhyaya Y, Astangahridayam of Vagbhata, Sutrasthana, Chapter 6, Verse 38-39: Varanasi, Chaukhambha Prakashan, 2014; p.70
30. Rao GP, Sharangadhara Samhita of Sharangadhara, Madhyama Khanda, Chapter 2, Verse 169: New Delhi, Chaukhambha Publications, 2016; p.105
31. Trikamji Y, Sushruta Samhita, Nibandha Samgraha Commentary by Sri Dalhanacharya, Chikitsa sthana, Chapter 39, Verse 19-20: Varanasi, Chaukhambha Surbharati Prakashan, 2017:550
32. Trikamji Y, Commentary Ayurvedadipika by Sri Chakrapanidatta on Caraka Samhita, Siddhi Sthana, Chapter 12, Verse 6-8; Varanasi; Chaukhambha Surbharati Prakashan; 2016; p.730
33. Thakral KK, Sushruta Samhita, Chikitsa Sthana, Chapter 33, Verse 11; Chaukhambha Orientalia; 2019; p.504

How to cite this article: Kumar A, Bhardwaj R
“*Samsarjana Krama- The Science Within And Beyond It; A Review*” IRJAY.[online]2021;4(12);74-80.
Available from: <https://irjay.com>;
Doi:-<https://doi.org/10.47223/IRJAY.2021.41212>

Table 1: Showing Bala of Patient and Annakala

Bala (Strength of Patient)	Annakala
Pravara (Good)	3
Madhayama (Medium)	2
Avara (Less)	1

Table 2 : Showing Schedule of Samsarjana Krama:

Day	Time	Annakala	Pravara Shudhi	Madhyama Shudhi	Avara Shudhi
1 st Day	Morning	-	<i>Samshodhana Karma</i>	<i>Samshodhana Karma</i>	<i>Samshodhana Karma</i>
	Evening	1	<i>Peya</i>	<i>Peya</i>	<i>Peya</i>
2 nd Day	Morning	2	<i>Peya</i>	<i>Peya</i>	<i>Vilepi</i>
	Evening	3	<i>Peya</i>	<i>Vilepi</i>	<i>Kritakrita Yusha</i>
3 rd Day	Morning	4	<i>Vilepi</i>	<i>Vilepi</i>	<i>Kritakrita Mamsarasa</i>
	Evening	5	<i>Vilepi</i>	<i>Akrita Yusha</i>	Normal Diet
4 th Day	Morning	6	<i>Vilepi</i>	<i>Krita Yusha</i>	
	Evening	7	<i>Akrita Yusha</i>	<i>Akrita Mamsarasa</i>	
5 th Day	Morning	8	<i>Krita Yusha</i>	<i>Krita Mamsarasa</i>	
	Evening	9	<i>Krita Yusha</i>	Normal Diet	
6 th Day	Morning	10	<i>Akrita Mamsarasa</i>		
	Evening	11	<i>Krita Mamsa rasa</i>		
7 th Day	Morning	12	<i>Krita Mamsarasa</i>		
	Evening	-	Normal Diet		

Table 3: Showing Description regarding the Food preparation for Samsarjana Krama

Sr. No.	Ahara Kalpana	Preparation Method (Rice/ Mudga/ Mamsa and Water Ratio)	Properties
1.	<i>Manda</i>	1: 14 ¹⁴	<i>Deepana, Pachana, Vata-varcha Anulomana, Sweda janayati, Trishnaghna, Pranada (life sustainer), Vastishodhaka¹⁵</i>
2.	<i>Peya</i>	1:14 ¹⁶	<i>Pathya, Deepana, Pachana, Vatanulomana, Swedajanaka, Vastishodhaka¹⁷</i>
3.	<i>Vilepi</i>	1:4 ¹⁸	<i>Pathya, Hridya, Tarpani, Balavardhaka¹⁹</i>
4.	<i>Yavagu</i>	1:6 ²⁰	<i>Grahi, Balya, Tarpana, Vatanashaka²¹</i>
5.	<i>Yusha</i>	1:16 ²²	<i>Kaphahara, Deepana, Pathya, Hridya.²³</i>
6.	<i>Mamsarasa</i>	1:4 ²⁴	<i>Vatapittashramahara, Balavardhaka, Hridya.²⁵</i>

Table 4 Showing Tarpanadi Samsarjana Krama

Annakala	Food Item	Preparation	Properties
1	<i>Lajja</i> ²⁸	<i>Bhrishta Tandula</i> (Baked Rice/ Puff Rice)	<i>Kapha-pittahara, Grahi, Pipasa, Jwarahara</i>
2	<i>Saktu</i> ²⁹	Roasted Barley/ Gram flour	<i>Laghu, Santarpana, Balya</i>
3	<i>Mamsarasa</i> with <i>odana</i> ³⁰	1 (Rice): 14 (water) Suswinna (well cooked), Nisruta (Filtered) Rice	<i>Laghu, Vishada, Ushna</i>

Table 5 Showing different opinions regarding Rasa Samsarjana Krama

<i>Rasa Samsarjana Krama</i>			
Reason	Probable action on <i>dosha</i>	<i>Sushruta</i> ³¹	<i>Charaka</i> ³²
Augmented <i>Agni</i>	Pacifies <i>Vata</i> present in <i>pakvashaya</i>	<i>Swadu, Tikta</i>	<i>Amla, Swadu</i>
Taste opposite to previous one	1. To pacify <i>vata</i> and <i>Kapha</i> 2. To increase <i>Agni</i>	<i>Snigdha, Amla, Lavana, Katu</i>	<i>Amla, Lavana</i>
Increased <i>Pitta</i> due to previous taste	For <i>Pitta shamana</i>	<i>Madhura, amla, Lavana</i>	<i>Madhura, Tikta</i>
Taste opposite to previous one	Pacifying <i>Pitta</i> and <i>Kapha</i> situated in upper region	<i>Swadu, Tikta</i>	<i>Kashaya, Katu</i>