

Review on Samsarjana Krama

Dr Parameshwari L H¹, Dr Varsha Kulkarni²

1. Final year PG Scholar, PG Dept of Panchakarma Government Ayurveda medical college Mysuru
2. Professor and Head PG Department of Panchakarma Government Ayurveda medical college Mysuru

Submitted: 01-01-2024

Accepted: 12-01-2024

ABSTRACT:

In the current era, due to faulty lifestyle and diet habits, there is an increased occurrence of Mandagni (reduced Agni) which is the leading cause of diseases in humans. The presence of 'Agni' in the human system is responsible for digestion and metabolism. Agni digests the Ahara on which the Bala, Oja etc depend. To maintain the balance in Tridosha the aggravated Dosh which is the cause of different disease conditions should be eliminated from the sharira through Shodhana, which is the main pillar of panchakarma. During the Shodhan procedure, the aggravated doshas are forcefully eliminated which affects the Agni immediately so to bring that Agni to normalcy Samsarjanakrama has been mentioned in the classics. Samsarjanakrama means orderly administration of food from Laghu Ahara to Guru Ahara to increase the Agni.

I. INTRODUCTION:

Throughout the Ayurvedic procedures, due consideration is given to maintaining proper Jatharagni. Any fluctuation of the Agni leads to the development of disease and its balance helps in the sustainment of life. After Shodhana sudden reduction of Jatharagni will occur due to the expulsion of morbid Doshas. Hence after Shodhana, Pariharakala including Samsarjana Krama should be followed to regain the strength of Jatharagni¹. Samsarjanakrama is a specific dietic regimen where particular food articles are gradually adopted for a specific duration according to the extent of Shuddhi to restore Agni and Bala.

The main purpose of Samsarjanakrama is not only Agni Sandhukshana but also to make Agni Mahan, Sthira, and capable of digesting all food preparations even of Guru Ahara². Acharyas have explained various preparations for Samsarjana Krama viz Manda, Peya, Yavagu, Vilepi, Odana, Akruta Yusha, Kruta Yusha, Akruta Mamsarasa, Kruta Mamsarasa³.

II. MATERIALS AND METHODS:

NIRUKTI-The word Samsarjanakrama is derived from Sam + Sruji. Samsrujate means proper arrangement of Ahara Kalpana.

PARIBHASHA –

“Samsrujate Peyadikramena Upadayeta”⁴
“Samsarjate Samyaka Srujate Eti Samsarjana”⁵
“Samsargam Peyadikramam Acharet”⁶

The proper sequence of food regimen or it is the process of the orderly administration of food from Laghu Ahara and Agnivardaka Ahara followed by Guru Ahara to increase the Agni.

Synonyms of Samsarjana Krama-

Samsargi (A.S.Ch. 2/34)
Samsarjana (Cha Su 16/26)
Samsarga Bhakta Krama (Su Utt 56/23)
Samsrushta Ahara (Su Utt 47/68)
Anna Samsarjana (Cha Su 18/6)
Samsrujya (Cha Chi 13/62)

When to do Samsarjana Krama-

- Samsarjanakrama is done after shodhanakarma⁷

IMPORTANCE-

After Shodhanakarma the person feels krusha, Durbala, and Shunya Deham, because of the elimination of Prabhut Doshas from the body, this leads to Alpa Agni. In this state of Mandagni, he cannot tolerate a regular diet or any therapeutic measures and he should be protected like a freshly hatched egg, like a brimful pot of oil, or like cattle that are protected by a cowherd with a stick in his hand⁸.

The physician should carefully protect the person from the unwholesome effects of diet and lifestyle. To restore the strength of Agni and Prana, Peyadi Samsarjana Krama should be followed. It depends upon the Shuddhi attained by the person⁹.

Individuals who have undergone Langhan suffer from Mandagni; in such cases, the administration of Guru Ahara leads to further

Agnimandyaand Ajeerna. To avoid this, PeyadiSamsarjanais advised¹⁰.

By following SamsarjanaKrama Agni becomes Mahana, Sthira, and capable of digesting GuruAhara. A simily has been given to SamsarjanaKrama, just as a small flame of fire gets ignited by the addition of dry grass and cow dung, in the same way, Agniwhich has become Mandadue to Shodhanawill get increased by SamsarjanaKrama.

INDICATION-

After Vamana and VirechanaKarma.

TYPES OF SAMARJANAKRAMA-

1. PeyadiSamsarjana Krama
2. TarpanadiSamsarjana Krama
3. Rasa Samsarjana Krama

PEYADI SAMARJANA KRAMA-

SamsarjanaKrama starts with Peya followed by Vilepi, Akruta Kruta Yusha, and Akruta Kurta Mamsarasa. The duration of administration of Peyadi Kramadepends on the type of Shodhana, a person has attained i.e.PravaraShuddhi, Madhyama Shuddi, and Avara Shuddhi¹¹. Based on this Shuddhi(clearance of Dosha), PeyadiSamsarjana Kramais advised for 12 Anna Kala, 8 Anna Kala, and 4 Anna Kalarespectively.

Purpose of PeyadiSamsarjana Krama:

Due to the elimination of doshas from the body after Samshodhna Karma, Agnibecomes weak. So, to restore the strength of AgniPeyadiSamsarjana Kramashould be followed.

Table 1: SamsarjanaKramaaccording to Charaka¹²

1st Annakala	Manda Pradhana Yavaguaccording to Agnibala
2nd Annakala	Manda Pradhana Yavaguaccording to Agnibala
3rd Annakala	Manda Pradhana Yavaguaccording to Agnibala
4th Annakala	UtsvinnaShali TandulaVilepiwith or without AlpaSnehaAndLavana
5th Annakala	UtsvinnaShaliTandulaVilepiwith AlpaSnehaand Lavana
6th Annakala	UtsvinnaShaliTandulaVilepiwith AlpaSnehaand Lavana
7th Annakala	2 Prasruta Shali + Tanu Mudgayushawith Alpa Sneha and Lavana andUshnodakaAnupana
8th Annakala	2 PrasrutaShali+ TanuMudgayushawith AlpaSnehaand Lavanaand UshnodakaAnupana
9th Annakala	2 PrasrutaShali+ TanuMudgayushawith AlpaSnehaand Lavanaand UshnodakaAnupana
10th Annakala	LaavakaPinjalaLaavanikaetc. Mamsarasawith UshnodakaAnupana
11th Annakala	LaavakaPinjalaLaavanikaetc. Mamsarasawith UshnodakaAnupana
12th Annakala	LaavakaPinjalaLaavanikaetc. Mamsarasawith UshnodakaAnupana

Table 2: DIET REGIMEN BASED ON SHUDDHI¹³

Days	Annakala	Pravara Shuddhi	Madhyama Shuddhi	Avara Shuddhi
1	Prathakala	-		
	Sayankala	Peya	Peya	Peya
2	Prathakala	Peya	Peya	Vilepi
	Sayankala	Peya	Vilepi	AkrutaKruta Yusha
3	Prathakala	Vilepi	Vilepi	AkrutaKruta Mamsarasa
	Sayankala	Vilepi	AkrutaYusha	PrakrutaBhojana
4	Prathakala	Vilepi	KrutaYusha	

	Sayankala	AkrutaYusha	AkrutaMamsarasa	
5	Prathakala	Kruta Yusha	Kruta Mamsarasa	
	Sayankala	Kruta Yusha	PrakrutaBhojana	
6	Prathakala	AkrutaMamsarasa		
	Sayankala	Kruta Mamsarasa		
7	Prathakala	Kruta Mamsarasa		
	Sayankala	PrakrutaBhojana		

Table 3: Duration- acc to different Acharyas

Type of Shuddhi	Acc. to Vagbhat Based on Shuddhi	Acc. to Sushruta based on	
		Shuddhi	Bala
Pradhan	3 Annakala	3 Annakala	1 Annakala
Madhyama	2 Annakala	2 Annakala	2 Annakala
Avara	1 Annakala	1 Annakala	3 Annakala

DESCRIPTION REGARDING THE FOOD PREPARATIONS-

Manda, Peya, Vilepi, Yavagu, Odana in SamsarjanaKramaare prepared by using rice. Raktashali is said to use as it balances Tridoshas and is best among all rice.¹⁵

Manda – “SikthaVirahito Mandah”¹⁴

That which is devoid of solid parts is called Manda. Manda is a very thin gruel prepared by boiling 1 part of rice in 14 parts of water, the watery portion is manda¹⁵.

Ex:-Laja Manda – Jwara, Atisara
 Ashtaguna Manda- Tridoshaghna

Peaya: “Peaya Sikta Samanvita”¹⁶

The proportion of Tandula (rice) and water is 1:14¹⁷. Peaya should be cooked properly. Peaya should consist of more watery parts and less solid portions.

Ex :- Jwara, Trushna- Shunti,Dhanyaka
 Shwasa,Kasa-Pippali,Ajamoda,Bilva

Vilepi: “VilepiVeeral Drava”¹⁸

The proportion of Tandula(rice) and water is 1:4¹⁹. The rice should be boiled till it becomes soft and it consists more solid portion than Peaya.

Yusha:

Yushais a semisolid preparation obtained by boiling 1 Pala of Kalka Dravya is mixed with half Karsha of Shunti, and Pippali and boiled with 1 Prastha of water²⁰.

Yushais prepared with different shimbhidhanya(Mudga,Masha,Masura,Kulatthaetc) and 18 parts of water²¹.

Ex :-

Jwara– Mudga, Kulatta Yusha
 Arsha- Shushka Mulaka Yusha
 Grahani- Mudga Yusha
 Dushyodara-Kulatta Yusha

- MudgaYushais Laghuwhen compared to other yushas²².
- MudgaYushais Uttamaamong Yushapreparations²³.

Types of Yusha:

1. **Kruta Yusha:** Yushaprepared by adding Sneha, Lavanaand KatuDravyas.

2. **AkrutaYusha:** Yushaprepared without adding any Sneha, Lavana&KatuDravyas²⁴.

By giving different samskaras to Yusha we can normalize the Tridoshas. i.e.

- With Ushna and SnehaGuna normalizes VataDosha.

- With Kashaya and Sneha Guna normalizes PittaDosha,

- With Katu and Ushna Guna normalizes KaphaDosha²⁵.

• When the patient is having good Agnibalathen Yushashould be administered. Because of the Laghuproperty of Peayaand Vilepi, they undergo early digestion due to good digestive fire. Hence, to prevent the early digestion and destruction of Dhatus Yusha(Mudga,Shashtika Shali, and JangalaMamsarasa) should be administered²⁶.

Mamsarasa:

3 types of Mamsarasapreparation

- Ghana – 32:64
- Madhyam – 24:64
- Tanu- 16:64parts is added and soup is prepared²⁷.

Among these preparations TanuMamsarasais used in Samsarjanakrama²⁸.

After BastiPratyagamana, Jangalamamsarasashould be given as per the Doshabala²⁹.

Types of mamsarasa:

Kruta mamsarasa: Mamsarasa is prepared by adding Sneha, Lavanaand KatuDravyas.

Akrutamamsarasa: Mamsarasa is prepared without adding any Sneha, Lavanaand KatuDravyas³⁰.

Odana:“Annam Pancha GuneSadhyam”³¹

Odana is cooked rice prepared from washed rice, dirt-free rice, pleasing to the mind, pleasant odor, it should be well cooked, hot or warm, drained off fluid, Vishada (non-slimy), easily digestible.

Synonyms- Anna,Kura, Andha, Bhissaand Didivi.

Table 4: Odana preparation as per different references:

References	Rice	Water
Sushruta Samhita 46/344,dalhana tika	1 part	4 part
Bhavaprakasha, krtannavarga 6	1 part	5 part
Kaiyadeva Nighantu, krtannavarga 5/1	1 part	10 part
Sharangadhara Samhita 2/169	1 part	14 part

Odana when mixed with Sneha, Mamsa, fruits, tubers, pulses, sours and milk becomes hard for digestion, but it acts as Bruhamana andBalya.

Yavagu:“YavaguBahusikta Syat ShadgunePachet”
Yavagu is semisolid food with much rice and very little fluid in it(ratio- 1:6).

When the patient becomes Durbalaafter VirechanaKarmabecause of PravaramatraDoshaharanaand Uposhanthen Yavaguis followed. For example, if the person ends up with UttamaManakiLakshana(4 Prasthais considered the highest quantity of elimination of Doshain terms of quantity) then Yavaguis administered to combat weakness. (Haranachandra)

Table 5: Gunas of various food preparations

Manda	Peya	Vilepi	Yusha	Mamsarasa
Deepana	Deepana	Deepana	Deepana	Brimhana
Pachana	Pachana			Aapyayan
Vata Anulomana	Vata VarchaAnulomana	Pitta Nashini	Vata Shaman	Vata Shaman
			Tridoshaghna	Tridoshaghna
Sweda Janan	Sweda Janan	-	Sweda Janan	-
Trushnaghna	Trushnaghna	Trushnaghna	Hrudya	Hrudya
	Kshudhaghna	Kshudhaghna		
		Hrudya		
Laghuta	Laghuta	Laghu	Laghu	Laghu
Pranadharan	Grahi	Grahi	Grahi	Pranadharan
Glanihara	Glanihara	Snehapayima	-	Preenam
	Shramhara	Hita		
	Dourbalyahara			
Dhatu Pushtita	Dhatu Pushtita	Bala Vardhan	Balya	Balya
DoshasheshaPachana	Kukshiroga	Vrana Akshi	Krimigna	Kshataksheeni
	Jwarapaha	Roga	Kushtagna	Jwaraghna
	Vasti Shodhan		Jwarahara	Vrushya
				Chakshushya

TARPANADI SAM SARJANA KRAMA:

TrupPreenane + Bhave Lyut = TruptihiPreenanam (ShabdakalpaDhrama)

Administration of SwacchaTarpanaand Ghana Tarpanain 1st and 2ndAnnakalarespectively is known as TarpanadiSamsarjanaKrama.

Tarpana means LajaSaktu (flour of puffed paddy)³². SwacchaTarpana(1:14) and Ghana Tarpana(1:4) are used instead of Peya and Vilepi.

Indications-

AlpaVishuddhi³³

Adhika Kapha Pitta, Madhya Nitya³⁴

In GreeshmaRutu,in KaphaPradhanPittaor Pitta Pradhan Kaphacondition³⁵.

Properties of Laja:

Easy for digestion, Deepana, Pachana, Vatanulomana, Hridaya. It is considered Pathya for

Vishodhita (who has undergone purification therapy)³⁶.

Purpose of TarpanaSamsarjanaKrama

The Lajaused for SwachhaTarpanaand GhanaTarpanaare devoid of AbhishyandanaGuna. Therefore, the SrotoAvarodhwhich might be caused by AbhishyandanaGunaof Peyaand Vilepican be prevented by the administration of TarpanaSamsarjanaKrama.

Table 6: TarpanadiKramaaccording to different commentaries of A. H.

Commentors A.H	1 st Annakala	2 nd Annakala	3 rd Annakala
Arunadatta	Lajasaktu	JeernaShali Odana	MamsarasaOdana
Parameshwara	Lajasaktu	Yusha &Anna Bhojana	Mamsarasa&Anna Bhojana

RASA SAM SARJANA KRAMA:

Definition- Administration of ShadRasa(Madhura, Amla, Lavana, Katu, Tikta, and Kashaya) to alleviate the Doshaand improve the Agni.

Rasa Samsarjana Krama is followed after PeyadiSamsarjanaKrama in Vamana and Virechana. In Basti, StokaAgniMandyawill be there hence RasaSamsarjanaKramacan be adopted instead of PeyadiKrama³⁷.

Purpose of rasa samsarjana krama

After SamsarjanaKrama there are chances of getting Dosha Prakopa, so to pacify these Doshakopa Rasa Samsarjana Krama should be followed³⁸.

adopting RasaSamsarjanaKramain PeyadiSamsarjanaor separately helps to get accustomed to SarvaRasaAbhyasstep by step as well as balances Tridoshaand Agni.

Sequence of adopting Rasa in Rasa Samsarjana Krama:³⁹

- Snigdha, Amla, Madhura, Hrudyay- to subside Vata
- Amla and Lavana- to increase Agni
- Madhura and Tikta- to subside Pitta
- Kashaya and Katu- to subside Kapha

Acc. to Sushruta⁴⁰

Madhura, Tikta- To pacifyVata, Pittaand AgniSandhukshana

Snigdha, Amla, Lavana,Katu-to pacify VataKaphaand AgniSandhukshana

Madhura, Amla,Lavana-to pacify the increased PittaVatadue to previous Rasa

Madhura, Tikta-to pacify the increased Pitta Kaphadue to previous Rasa

Samyak Samsarjana Lakshana⁴¹

ShirolalatahridagrivavrishaneKakshashank hakeSwedacheta (sweating on the forehead, cardiac region, neck, testicular, armpit, and temporal region occurs), UdgaraVataSaVishudhabhayam(proper belching, defecation and passage of flatus occur), Nirupdrava (no complications are developed), Samyakashudhama (body is properly nourished).

UPADRAVAS IF SAM SARJANA KRAMA IS NOT FOLLOWED⁴²

- Jwara, Amadosha, Kamala, Pandu, Karnaroga, Kushta, Galaroga, Hikka, Atisara, Shotha,Kasa.
- Shoola, Atisara- if the person takes Sheetal Jala and Anna after Shodhan.
- Shotha, Udararoga&Jwara- if the person takes AmlaDravyas and does Diwaswapna.

MECHANISM OF SAM SARJANA KRAMA

Carbohydrates and fats are energy-giving, so are required first but in lesser amounts during SamsarjanaKrama. Proteins are rich in Amino acids. But they cannot be given soon after procedures because they also require huge amounts of enzymes which can again damage the GIT. Hence SamsarjanaKramais started in the form of Peya, since liquid requires less HCl compared to solid food. Peya is only liquid easily digested with less HCl secretion, the Vilepi is semisolid and requires more digestive enzymes, but both are ShukaDhanya (cereals), the Yusha is advised which

is gram (Shimbi Dhanya), first in the form of simple without spices, and the fats are added to stimulate bile secretions. Since now both the enzymes for digesting carbohydrates and fats are secreted and also the mucous is somewhat repaired. After ShukaDhanya, ShimbiDhanya is given. Lastly, Mamsarasa is given (protein-rich) which is heavy to digest and needs more enzymes and HCl

to denature, and also protein enzymes are secreted. Again the sequence for SamsarjanaKrama is first Akrita and then Krita.

These preparations were estimated for their chemical composition such as carbohydrates, protein, fat, fibers. all the analysis was carried out according to the method given by AOAC 2000.

Table 7: Nutritional analysis:⁴³

Samples	Carbohydrate(%)	Protein(%)	Fat(%)	Fibres(&)
Peya	92.305	2.70	1.69	3.26
Vilepi	88.05	8.12	1.10	1.83
AkritaYusha	60.89	21.24	1.36	2.364
KritaYusha	77.2	18.22	10.73	3.22
Akrita Mamsarasa	ND	41.43	3.32	ND
KritaMamsarasa	ND	44.82	3.72	ND
SwacchaTarpana	86.46	6.38	5.92	ND
GhanaTarpana	79.94	9.60	3.63	4.96

III. DISCUSSION:

During the ShodhanaKarma, the normal diet will be altered hence it is important to bring back Shodhita Person to his normal diet without causing any complications. For this purpose, Acharyas have mentioned a specific diet called Samsarjanakrama. SamsarjanaKramais the administration of food in an orderly manner based on the Gunas of food preparations. Manda, Peya, Yavagu, Odana, Yusha, and MamsaRasa are mentioned to be given as the food preparations during Samsarjanakrama. Among the food preparations, Manda is the most Laghu. After Shodhanakarma digestion becomes poor, and the body's metabolism slows down. Using oily food at the beginning of SamsarjanaKramamay cause nausea, vomiting, diarrhea, fever, etc because of improper digestion. Firstly, the body gets starch through Manda then introduces carbohydrate-rich food in the diet Peya and Vilepi are rich in fibers and they can increase the metabolism by undergoing easy digestion. Proteins by Yusha and finally fats by MamsaRasa this is the transition from simple to complex food before getting back to the normal diet.

The modern-day literature suggests that purgation and vomiting lead to dehydration, electrolyte imbalance, and hypotension. The electrolyte values change within normal limits when the ShodhanaKarmais conducted with proper PurvaKarma. Hence to balance these electrolytes and dehydration one should administer the food which contains excess water portion and gradually adopt the solid food⁴⁴.

Peya is having less quantity of carbohydrates as compared to Vilepi. Peya is lighter than Vilepi hence it is administered at first. AkrutaYusha contains protein, Kruta Yusha contains protein and fat. So, it is introduced in later days. The reason behind mixing Tandula in AkrutaYusha said to Dalhana is to supply protein along with carbohydrates. When Yusha is given Samskara, it is called KrutaYusha, containing a small amount of fat. Sneha(oil) used in KrutaYusha and KrutaMamsarasa slowly regulates fat metabolism. Hence, this preparation contains all three i.e. Carbohydrates, protein, and fat which help to promote normal metabolism. Using a pinch of salt in KrutaYusha after prolonged salt restriction helps in preventing hypotension and dizziness. Mamsarasa is rich in fat and protein.

PeyadiSamsarjanaKrama should be administered in the AtyantaKsheenaKapha condition. Yusha should be administered in KinchitKapha condition by assessing the Dosha, Ritu, and Prakruti. Mamsarasa should be administered in the person predominant with VataDosha as well as who is having Deeptagni by assessing the Satmyata(who is habituated for intake of Mamsarasa). In the classics, it is not mentioned what should be used instead of Mamsarasa in the case of vegetarian people. It should be given based on Yukti. The vegetarian diet which will enhance AgniBala, which will do BrumhanapranaVardhana should be given. So Sarvadhanyakrutiyusha with Goghritam is one choice or GodhumYusha with Goghrita or Mashayusha can also serve the purpose

because the properties of Masha and mamsarasa are similar.

AcharyaChakrapani mentions that if Agni is too low then we can administer SamsarjanaKrama for PakshaTraya i.e. For 45 days according to Pradhana, Madhyam, and AvaraShuddhi. This can be understood as follows, Krama can be carried out for ThreePaksha (45 days) in PradhanaShuddhi, two Paksha (30 days) in MadhyamaShuddhi, and one Paksha (15 days) in AvaraShuddhi⁴⁵.

IV. CONCLUSION:

- SamsarjanaKrama should be given according to the Shuddhi.
- Tarpanadikrama should be given when Ayoga has occurred.
- RasaAvacharan Krama should be given after the Shuddhi.
- RasaAvacharanKrama can be done with and after the SamsarjanaKrama to mitigate the doshaPrakopa.
- RasaAvacharanKrama can be given after assessing the DoshaAvastha in a patient, instead of sticking to the particular sequential order mentioned in the Sutra.
- carbohydrates, protein, fats, and fibers, are the essential prime nutritional supplements to the human body. these are appropriately available in Peyadi and TarpanadiSamsarjanaKramoktaAhara.
- In SamsarjanaKrama instead of MamsarasaGodhuma or SarvadhanyaKruta Yusha can be used with Goghrita in case of vegetarians.

REFERENCES:

- [1]. Agnivesha 2015 Dridabalacharaka Samhita – vidyotanihindi commentary by kashinath shastri and pandit Gorakhnath Chaturvedi part -2. Chuakambha Bharati academy, Varanasi, chapter siddhi sthana 1/21, pp: 965.
- [2]. Agnivesha 2015 Dridabalacharaka Samhita – vidyotanihindi commentary by kashinath shastri and pandit Gorakhnath Chaturvedi part -2. Chuakambha Bharati academy, Varanasi, chapter siddhi sthana 1/12, pp: 962.
- [3]. Agnivesha 2015 Dridabalacharaka Samhita – vidyotanihindi commentary by kashinath shastri and pandit Gorakhnath Chaturvedi part -2. Chuakambha Bharati academy, Varanasi, chapter siddhi sthana 1/11, pp: 960.
- [4]. Edited by JadavajiTrikamji Acharya, Charaka Samhita, Ayurveda Deepika Commentary of Chakrapanidatta, chikitsaSthana, chapter 13 verse 2, Chaukambha Sanskrit Sansthan, Varanasi, 2004;
- [5]. Edited by Vaidya JadavjiTrikamji Acharya Sushruta samhita:NibandhaSangraha Commentary By Sri Dalhanacharya: uttarantra: Chapter 39 Verse 56: Chaukambhakrishnadas academy, Varanasi, 2008;
- [6]. Edited by Vaidya JadavjiTrikamji Acharya Sushruta samhita:NibandhaSangraha Commentary By Sri Dalhanacharya: uttarantra: Chapter 39 Verse 102: Chaukambhakrishnadas academy, Varanasi, 2008;
- [7]. Edited by JadavajiTrikamji Acharya, Charaka Samhita, Ayurveda Deepika Commentary of Chakrapanidatta, siddhi Sthana, chapter 6 verse 57, Chaukambha Sanskrit Sansthan, Varanasi, 2004;
- [8]. Edited by JadavajiTrikamji Acharya, Charaka Samhita, Ayurveda Deepika Commentary of Chakrapanidatta, Siddhi Sthana, chapter 12 verse 3,4, Chaukambha Sanskrit Sansthan Varanasi, 2004; 730.
- [9]. Edited by JadavajiTrikamji Acharya, Charaka Samhita, Ayurveda Deepika Commentary of Chakrapanidatta, Siddhi Sthana, chapter 6 verse 24, Chaukambha Sanskrit Sansthan, Varanasi, 2004;
- [10]. Edited by HarishastriParadkar, Ashtanga Hridaya Commentary by Arunadatta and Hemadri, Sutra Sthana: Chapter 18 Verse 45: Chaukambha Krishnadas academy, 2009; 268.
- [11]. Vaidya yadunandanaupadhyaya (editor), commentary: vidyotini of kavirajartidevagupta on astangahridaya of vagbhata, sutra sthana, chapter 18, verse no. 29. 1st edition, varanasi: chaukhambhasanskritbhawan; 2005: 117
- [12]. Yadavjitrikamji acharya (editor), commentary: ayurveda dipika of chakrapanidutta on charakasamhita of charaka, sutra sthana, chapter 15, verse no.16. 2nd edition, varanasi: chaukambhasurabharatiprakashan; 2009: 95

- [13]. Yadavjitrkamji acharya (editor), commentary: ayurveda dipika of chakrapanidutta on charakasamhita of charaka, siddhi sthana, chapter 1, verse no.11. 2nd edition, varanasi: chaukambhasurabharatiprakashan; 2009: 678
- [14]. Jadavjitrkamji acharya, commentary: nibandhasangraha of dalhana on sushrutasamhita sutra sthana, chapter 46, verse no 344. 1st edition, tukaramjavaji, nirnayasagar press;
- [15]. parashuram shastri vidyasagar (editor), commentary: adhamalla'sdipika and kasirama's on sharangadharasamhita of srisharangadhara, madhyama khanda, chapter 2, verse no.170. 1st edition, varanasi: chaukhambasurabharathi prakashana;2006:168
- [16]. Pt parashuram shastri vidyasagar (editor), commentary: adhamalla'sdipika and kasirama's on sharangadharasamhita of srisharangadhara, madhyama khanda, chapter 2, verse no.154. 1st edition, varanasi: chaukhambasurabharathi prakashana;2006:165
- [17]. Niimh.nic.in/ebooks/e-nighantu/kaiyadevanighantukrittannavarga 5/62
- [18]. Jadavjitrkamji acharya, commentary: nibandhasangraha of dalhana on sushrutasamhitasutra sthana, chapter 46, verse no 138. 1st edition, tukaramjavaji, nirnayasagar press; 1915
- [19]. Niimh.nic.in/ebooks/e-nighantu/kaiyadevanighantukrittannavarga 5/64
- [20]. Yadavjitrkamji acharya (editor), commentary: ayurveda dipika of chakrapanidutta on charakasamhita of charaka, siddhi sthana, chapter 1, verse no.11. 2nd edition, varanasi: chaukambhasurabharatiprakashan; 2009: 689
- [21]. Vatsya (revised), pandit hemarajsharma, kashyapasamhita of vrudhahivaka, khilasthan,chapter 4, verse no.16-17. 1st edition, chowkambhasanskrit series, banaras;1953:250
- [22]. Pt parashuram shastri vidyasagar (editor), commentary: adhamalla'sdipika and kasirama's onsharangadharasamhita of srisharangadhara, uttar khanda, chapter 3, verse no.31.
- [23]. Dr. Shobha g hiremath, text book of bhaishajyakalpana, chapter 24, 2nd edition, chaukambhasurabharatiprakashana, 2006:299
- [24]. Edited by JadavajiTrikamji Acharya, Charaka Samhita, Ayurveda Deepika Commentary of Chakrapanidatta, Siddhi Sthana, chapter 6 verse 56, Chaukambha Sanskrit Sansthan, Varanasi, 2004;
- [25]. Edited by JadavajiTrikamji Acharya, Charaka Samhita, Ayurveda Deepika Commentary of Chakrapanidatta, Siddhi Sthana, chapter 1 verse 21, Chaukambha Sanskrit Sansthan, Varanasi, 2004;
- [26]. Jadavjitrkamji acharya, commentary: nibandhasangraha of dalhana on sushrutasamhita sutra sthana, chapter 46, verse no 379. 1st edition, tukaramjavaji, nirnayasagar press; 1915:204
- [27]. Jadavjitrkamji acharya, commentary: nibandhasangraha of dalhana on sushrutasamhita sutra sthana, chapter 46, verse no 346. 1st edition, tukaramjavaji, nirnayasagar press; 1915:
- [28]. Acharya mukundaladwivedi, panchakarma chikitsa, chapter 4, 1st edition, chaukhambhasanskritpratishthan, 2012:258
- [29]. Yadavjitrkamji acharya (editor), commentary: ayurveda dipika of chakrapanidutta on charakasamhita of charaka, siddhi sthana, chapter 6, verse no.25. 2nd edition, varanasi: chaukambhasurabharatiprakashan; 2009:705
- [30]. Jadavjitrkamji acharya, commentary: nibandhasangraha of dalhana on sushrutasamhitachikitsasthana, chapter 39, verse no 13. 1st edition, tukaramjavaji, nirnayasagar press; 1915:447
- [31]. Acharya mukundaladwivedi, panchakarma chikitsa, chapter 4, 1st edition, chaukhambhasanskritpratishthan, 2012:280
- [32]. Jadavjitrkamji acharya, commentary: nibandhasangraha of dalhana on sushrutasamhita sutra sthana, chapter 46, verse no 341 1st edition, tukaramjavaji, nirnayasagar press; 1915:201
- [33]. Yadavjitrkamji acharya (editor), chakrapani, commentary: ayurveda dipika of chakrapanidutta on charakasamhita of charaka, siddhi sthana, chapter 12, verse

- no.6. 2nd edition, varanasi: chaukambhasurabharatiprakashan; 2009:730
- [34]. Yadavjitrikamji acharya (editor), chakrapani, commentary: ayurveda dipika of chakrapanidutta on charakasamhita of charaka, siddhi sthana, chapter 12, verse no.7-8. 2nd edition, varanasi: chaukambhasurabharatiprakashan; 2009
- [35]. Yadavjitrikamji acharya (editor), chakrapani, commentary: ayurveda dipika of chakrapanidutta on charakasamhita of charaka, siddhi sthana, chapter 12, verse no.6-8. 2nd edition, varanasi: chaukambhasurabharatiprakashan; 2009:730
- [36]. Jadavjitrikumji acharya, commentary: nibandhasangraha of dalhana on sushrutasamhitachikitsasthana, chapter 39, verse no 19 1st edition, tukaramjavaji, nirnayasagar press; 1915:448
- [37]. Kashyap Samhita, Sutra Sthan, Vedanaadhyaya, (Sutra Sthan 24/6-15).
- [38]. Arse R, Taledi K, Sharma K and Kumar P. Different types of samsarjana krama and its importance after samshodhana. Jour. Of Natural & Ayurvedic Medicine, Volume 6, issue 1(jan. 2022)
- [39]. Sushmitha Bekal, Vikram Kumar, Subrahmanya Padyana. Study on the prime importance of nutrition and its influence on hierarchy described in Samsarjana Krama. Jour. of Ayurveda & Holistic Medicine, Volume-IX, Issue-VI (Nov.-Dec.2021)
- [40]. Megha, balyogeshwarsharma, b.s. prasad, effect of vamana and virechana karma on serum electrolytes- a retrospective study, international ayurveda medical journal (online) 2018;2320 5091. Available from: <http://www.iajm.in/posts/images/upload/905908.pdf>
- [41]. Yadavjitrikamji acharya (editor), chakrapani, commentary: ayurveda dipika of chakrapanidutta on charakasamhita of charaka, siddhi sthana, chapter 1, verse no.11. 2nd edition, varanasi: chaukambhasurabharatiprakashan; 2009:678