



Importance of Samsarjana Karma after Samshodhana Karma: A Review

¹Dr. Jatinder Verma, ²Dr. Gopesh Mangal, ³Dr. Gunjan Garg, ⁴Dr. Surya Prakash

¹PG Scholar, Department of Panchkarma, National Institute Of Ayurveda Jaipur, India

²Assistant Professor and Head (I/C), Department of Panchkarma, National Institute Of Ayurveda Jaipur, India.

³Associate Professor, Department of Swasthavritta, MJF Ayurveda College, Jaipur

⁴Assistant Professor, Department of Panchkarma, SBMN Ayurved College, Asthal Bohar, Rohtak

Corresponding Author: Dr Jatinder Verma

PG Scholar, Department of Panchkarma, National Institute Of Ayurveda Jaipur, India.

ABSTRACT

Samshodhana and *Samshamana* are the two types of treatment advised for the patient with vitiated *Dosha*, *Dhatu*, *Agni* or *Mala*, out of which *Samshodhana* is advisable to treat a patient for permanent cure. But after the *Samshodhana Karma*, *Agni* get disturbed and patient is likely to be weakened; therefore regular normal diet is not advisable. After the administration of *Vamana Karma* or *Virechana Karma*, a special diet regimen is to be followed called as *Samsarjana Karma* which means a proper sequence of *Peya- Vilepi- Kritakrita Yusha- Kritakrita Mansarasa*. It is used to increase the *Agni* and to provide sequential nourishment to the patient i.e. from light diet to normal diet. The importance of *Samsarjana Karma* is to increase the strength of weakened *Agni* and body after *Samshodhana Karma*.

Key words: *Samsarjana Karma*, *Agni*, *Vamana*, *Virechana*, *Kritakrita*, *Yusha*, *Peya*, *Vilepi*, *Mamsarasa*.

INTRODUCTION

The term *Panchkarma* represents five therapeutic procedures of *Samshodhana* (Internal purification of the body) through the nearest possible route. The evacuation of accumulated morbid *Dosha* from the body by *Panchkarma* allows the biological system to return to homeostasis and to rejuvenate and also facilitates the desired pharmaco-therapeutic effects of medicines administered thereafter. *Samshodhana Karma* can be categorized as *Purva Karma*, *Pradhana Karma*, *Paschata Karma*. *Purvakarma* includes *Deepana*, *Pachana*, *Snehana*, *Svedana*, *Pradhana Karma* includes *Vamana*, *Virechana*, *Niruha Basti*, *Anuvasana Basti*, *Nasya* and *Raktamokshna*, *Paschat Karma* includes *Samsarjana karma*, *Rasayanadi Karma* and *Shamana Prayoga*.

As per *Ayurveda*, health is defined as equilibrium of *Dosha*, *Dhatu*, *Agni* and proper defecation of *Mala*¹. *Agni* plays an important role in the case of *Samshodhana Karma* and in a state of being healthy. The *Agni* is the reason for *Oja* and life and if vitiated leads to occurrence of diseases. Consideration of *Agni* while treating a disease is an important factor.

In *Samsarjana Karma*, food is introduced gradually as per the strength of *Agni*. If the patient doesn't take proper precautions and controlled diet, then it will lead to various complications. To avoid these

complications after the *Samshodana Karma*, *Samsarjana Krama* is very necessary and beneficial. In *Samsarjana Krama*, diet is introduced step by step from *Laghu-Aahara* to *Guru-Aahara* in order to increase the digestive power. A beautiful comparison between external fire and internal fire, so called *Agni* is explained by *Acharaya Charaka*; as little (external) fire kindled gradually with grass, cow dung etc becomes great and stable so as in case of *Agni* after *Vamana Karma* and *Virechana Karma*, *Peyadi Krama* makes the *Agni* to digest all types of food².

AIMS AND OBJECTIVES

1. Conceptual study of *Samsarjana Krama*.
2. Importance of *Samsarjana Krama*.

MATERIAL AND METHODS

1. Classical texts and various commentaries of *Ayurveda*.
2. Study material available on internet.

Conceptual Study

The concept of *Samsarjana Krama* can easily be understood as follows:

1. Purpose of *Samsarjana Krama*
2. Commencement of *Samsarjana Krama*
3. Course of *Samsarjana Krama*
4. *Samsarjana Krama* according to *Bala*
5. Types of *Samsarjana Krama*
6. Benefits of *Samsarjana Krama*

1. Purpose of *Samsarjana Krama*:

Due to the elimination of *Dosha* from the body after *Samshodhana karma*, *Agni* becomes weak. So as to restore the strength of *Agni* and *Prana*, *Peyadi Samsarjana Krama* should be followed³. *Samana Vayu* and *Kledaka Kapha* are disturbed in strenuous process of *Vamana Karma* and in *Virechana Karma*, *Samana Vayu*, *Pachaka Pitta* and *Apana Vayu* are disturbed. *Vamana* and *Virechana Karma* causes weakness, loss of weight, freeness of *Sandhibandhana*, decrease in the *Agni* and emptiness in the respective organs due to the expulsion of *Kapha*, *Pitta* and *Mala*. Due to this reason patient can't tolerate any treatment or diet regimen⁴. So in order to normalize the *Jathragni*, *Samsarjana Krama* is essential by following the sequence of *Peyadi Krama* after *Vamana Karma* and *Virechana Karma*⁵.

2. Commencement of *Samsarjana Krama*:

When *Samyaka Shudhi* occurs, *Samsarjana Krama* may be started on the same day. If a little vitiation i.e. *Aushadhi* is remained inside, *Samsarjana Krama* should be initiated from the next day⁶.

3. Course of *Samsarjana Krama*:

The planning of *Samsarjana Krama* should be based on the type of *Shudhi* i.e. for *Hina Shudhi*, *Madhyama Shudhi* and *Pravara Shudhi*, it is of three days, five days and seven days respectively⁷.

Table No.1: Showing relation between types of *Shudhi* and *Samsarjana Krama* days

Type of <i>Shudhi</i>	<i>Samsarjana Krama</i> (in days)
<i>Pravara</i>	7
<i>Madhyama</i>	5
<i>Hina</i>	3

4. **Samsarjana Krama according to Bala:** Sushurata mentioned the *Samsarjana Krama* can be followed by considering the strength of the patient. *Samsarjana Krama* should be planned as per the *Bala*. The individuals having good strength 3 *Annakala* are advocated, 2 *Annakala* for medium strength and 1 *Annakala* for the individuals with lesser strength⁸. *Dalhana* mentioned that, *Bala* can be judged by *Upchaya*⁹.

Table No. 2: Showing relation of *Bala* with No. of *Annakala* to be adopted

<i>Bala</i>	No. of <i>Annakala</i>
<i>Pravara</i>	3
<i>Madhyama</i>	2
<i>Avara</i>	1

Types of *Samsarjana Krama*:

Samsarjana Krama can be classified into:

- ✓ *Peyadi Samsarjana Krama*
- ✓ *Tarpanadi Samsarjana Krama*
- ✓ *Rasa Samsarjana Krama*
- ✓ *Mamsa Rasadi Krama*

PEYADI SAMARJANA KRAMA

Generally after *Samshodhana Krama*, the *Peyadi Samsarjana Krama* is advised as shown in the table no.3. In classics 2 meals life style is indicated and advised. For 2 meals life style 3 *Peya*, 3 *Vilepi*, 1 *Akrita Yusha*, 2 *Krita Yusha*, 1 *Akrita Mamsarasa* and 2 *Krita Mamsarasa* should be given so that the total 12 *Annakala* is completed in 7 days for *Pravara Shudhi*. In the same way 2 meals life style for *Madhyama Shudhi* and *Hina Shudhi* should be planned with 8 and 4 *Annakala*¹⁰.

Table No.3: Showing Plan of *Peyadi Samsarjana Krama* (M=morning, E=evening)

Day	<i>Annakala</i>	<i>Pravara Shudhi</i>	<i>Madhyama Shudhi</i>	<i>Avara or Hina Shudhi</i>
I	1 st M E	- <i>Shali Peya</i>	- <i>Shali Peya</i>	- <i>Shali Peya</i>
II	2 nd M 3 rd E	<i>Shali Peya</i> <i>Shali Peya</i>	<i>Shali Peya</i> <i>Shali Vilepi</i>	<i>Shali Vilepi</i> <i>Shalyanna</i> + <i>Krita/akrita Yusha</i>
III	4 th M 5 th E	<i>Shali Vilepi</i> <i>Shali Vilepi</i>	<i>Shali Vilepi</i> <i>Shalyanna+Akrita Yusha</i>	<i>Shalyanna+</i> <i>Krita/akrita Mamsarasa</i> Normal diet
IV	6 th M 7 th E	<i>Shali Vilepi</i> <i>Shalyanna+Akrita Yusha</i>	<i>Shalyanna+Krita Yusha</i> <i>Shalyanna+Akrita Mamsarasa</i>	
V	8 th M 9 th E	<i>Shalyanna+Krita Yusha</i> <i>Shalyanna=Krita Yusha</i>	<i>Shalyanna+Krita Mamsarasa</i> Normal diet	

VI	10 th	M	<i>Shalyanna+Akrita</i> <i>Mamsarasa</i>		
	11 th	E	<i>Shalyanna+Krita</i> <i>Mamsarasa</i>		
VII	12 th	M	<i>Shalyanna+Krita</i> <i>Mamsarasa</i>		
		E	Normal diet		

Role of Maniki Shudhi in the planning of Samsarjana Krama:

Sushruta also suggested adopting the *Samsarjana Karma* after considering quantity of *Dosha* expelled by *Samshodhana*. Expelled *Dosha* are in three *Pramanai*.e. 1 *Prastha*, ½ *Adhaka* and 1 *Adhaka*. Among them 1 *Prastha* is *Avara*, ½ *Adhaka* is *Madhyama* and 1 *Adhaka* is *Pravara* or *Uttam*. In 1 *Prastha Pramana* of *Dosha*, *Yavagu* made by adding little amount of rice is given to the patient. In ½ *Adhaka Pramana* of *Dosha*, *Peya* should be given to the patient twice. In 1 *Adhaka Pramana* of *Dosha*, *Peya* should be given for three times¹¹. He further told the recipe to make the *Yavagu*, *Vilepi*, *Yusha* (*Akrita* and *Krita*) and *Audana*¹².

Table No. 4: Showing level of *Shudhi* in relation with quantity of *Dosha* eliminated

<i>Dosha Pramana</i>	Level of <i>shudhi</i>
1 <i>Adhaka</i>	<i>Uttama</i>
½ <i>Adhaka</i>	<i>Madhyama</i>
1 <i>Prastha</i>	<i>Hina</i>

Table No.5: Showing Various *Kalpna* Preparations

<i>Kalpna</i>	<i>Kalpna mixed with controlled diet</i>	<i>Properties</i>
<i>Yavagu</i>	Rice less quantity with more water	<i>Laghu Aahara</i>
<i>Vilepi</i>	Used ¼ th <i>Audana+Vilepi</i>	<i>Apicchala Aahara</i>
<i>Asiddha Yusha</i>	<i>Mugda Yusha +1/2 Audana</i>	<i>Sneha- Lavana rahita</i>
<i>Siddha Yusha</i>	<i>Siddha Yusha+3/4 Audana (Krita Yusha)</i>	<i>Hridya+Ruchikar</i>
<i>Mamsarasa</i>	<i>Mamsarasa of Lava, Ena, Harina etc animals+Audana</i>	<i>SamanyaAahara</i>

TARPANADI KRAMA

Indications of *Tarpanadi Krama*¹³

1. The patients with increased *Kapha* and *Pitta Dosha*.
2. When *Kapha* and *Pitta* are eliminated in a smaller quantity during *Samshodhana*.
3. In the alcoholic patients.
4. The patients having *Vata* and *Pitta Prakriti*.

Tarpanadi Krama is preferred as an alternative to *Peyadi Samsarjana Krama*, as it may produce *Abhishyanda*(increased secretions) in well purified Patient. According to *Chakrapani*, *Svaccha Tarpana* can be given instead of *Peya* and *Ghan Tarpan* instead of *Vilepi*¹⁴. It contains *Laja*, *Saktu* and *Mamsarasa* with *Audana* (Cooked Rice). *Jejjata* says due to similarities, *Mugda Yusha* and *Mamsarasa* can be given as *Tarpana*. But commentators of *Astanga Hridaya* mentioned the diet regime clearly pertaining to *Annakala*.

Table No. 6: Showing *Tarpanadi Samsarjana Krama*

<i>Annakala</i>	Food item
1 st	<i>Laaja</i>
2 nd	<i>Saktu</i>
3 rd	<i>Mamsarasa with Audana</i>

Table No.7: *Tarpanadi Krama* according to *Astanga Hridaya* commentators

Commentators	I <i>Annakala</i>	II <i>Annakala</i>	III <i>Annakala</i>
<i>Arunadutta</i> (on A.H.Su.18/40)	<i>Laja+Saktu</i>	<i>Jirna, Shali Audana</i>	<i>Mamsarasa+Audana</i>
<i>Parameshvara</i> (on A.H.Su.18/40)	<i>Laja+Saktu</i>	<i>Yusha+Anna Bhojana</i>	<i>Mamsarasa+Anna</i>

RASA SAMSAJANA KRAMA

During *Samsarjana Krama*, there are chances of provocation of *Dosha* due to augmented *Agni*. By arranging taste of the recipe in such a proper sequence the chances of increase of *Dosha* will be lessened. *Dalhana*¹⁵ and *Chakrapani*¹⁶ elaborated this as follows

Table No. 8: Showing different opinion regarding *Rasa Samsarjana Krama*

Sequence of <i>Rasa</i>	<i>Charaka</i>	<i>Sushruta</i>
1	<i>Snigdha, Amla, Swadu and Hridya</i>	<i>Swadu and Tikta</i>
2	<i>Amla and Lavana</i>	<i>Sniddha, Amla, Lavana and Katu</i>
3	<i>Swadu and Tikta</i>	<i>Swadu, Amla and Lavana</i>
4	<i>Kashaya and Katu</i>	<i>Swadu and Tikta</i>

Table No 9: Showing probable effect of *Dosha* in *RasaSamsarjana Krama*

Reason	Probable effect of <i>Dosha</i>
Augmented <i>Agni</i>	To pacify <i>Vata</i> and <i>Pitta</i> To balance <i>Agni</i> To pacify <i>Vata</i> situated in <i>Pakvashaya</i>
Taste opposite to previous one	To pacify <i>Vata</i> and <i>Kapha</i> To increase <i>Agni Bala</i> To augment <i>Agni</i> in the upper site
Increased <i>Pitta</i> due to previous Taste	To pacify <i>Pitta</i> and <i>Vata</i>
-	To pacify <i>Kapha</i> and <i>Pitta</i> situated in the upper region

MAMSA RASADI KRAMA:¹⁷

This is indicated in case of strong *Agni*, there is no need to follow *Peyadi Krama* and *Yusha* and *Mamsarasa* should be advised.

- *Atyanta Kshina Kapha*= *Peyadi Krama*
- *Vata Bhuyishtha* and *Diptagni, Mamsa Satmya*= *Mamsarasa*
- *Kapha Yukta*= *Yusha*¹⁸

5. Benefits of *Samsarjana Krama*:

- ✓ Normalizes the *Agni* and *Vayu*.

- ✓ Provides nutrition and helps to normalize the body tissues, which are weakened due to *Samshodhana* process.
- ✓ By arranging such plans, the diet comprised of all the tastes can be served through 12 meals (*Annakala*) and *Dosha* becomes normal.

Table No.10: Difference between *Peyadi* and *Tarpanadi Krama*

Feature	<i>Peyadi Krama</i>	<i>Tarpanadi Krama</i>
Use	Most commonly used	Less common
Indication	<i>Pravara</i> and <i>madhyama Shodhana</i>	<i>Avara Shodhana</i>
<i>Dosha</i>	<i>Kshina Kapha</i>	<i>Vata-Pitta Pradhanyata Kapha-Pitta Alpa Shodhana</i>
<i>Annakala</i>	<i>Pravara Shudhi</i> -12 <i>Annakala</i> <i>Madhyama Shudhi</i> =8 <i>Annakala</i>	<i>Avara Shudhi</i> -4 <i>Annakala</i>
<i>Pathya Kalpana</i>	<i>Peya-Vilepa, Yusha-Mamsarasa</i>	<i>Lajja Svachha tarpana- Lajja Ghana Tarpana- Yusha</i>
Special indication	-	<i>Madhyapa</i>

DISCUSSION

Samsarjana Krama is an important sequence to enhance the *Agni* in a systematized manner after *Samshodhana Karma*. It should never be correlated with *Karma*. *Krama* is a sequence to be followed. Various food items used in *Samsarjana Krama* are:

1. *Peya*¹⁹(rice Water): *Peya* is the only liquid easily digested. It is prepared by adding rice with 14 times of water and made thin in consistency (Simple Glucose).
2. *Vilepi*²⁰(Liquid Rice): *Vilepi* is semi-solid. *Vilepi* is prepared by adding rice with 4 times of water and thicker in consistency and should contain rice particles (Carbohydrates).
3. *Yusha*²¹ (Green Gram Soup): In the *Akrita*, salt and *Ghrita* is not added, whereas in *Krita Yusha* both of them is added (Simple Proteins-Plant proteins).
4. *Mamsarasa* (Mutton Soup): In the *Akrita*, salt and *Ghrita* is not added, whereas in *Krita Mamsarasa* both of them is added (Complex proteins-Animal Proteins and fats).

Table 11: Showing *Samsarjana Krama Dravya*

<i>Peya</i>	More liquid+ rice (in small unit)	Carbohydrates in less quantity
<i>Vilepi</i>	More rice (solid)+ less liquid	Carbohydrates 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 Mamsarasa</i>	Fat present in <i>Mamsa</i> + protein	Protein more+ fat
<i>Krita Mamsarasa</i>	Fat+ protein (<i>Mamsa</i>)+ supplement fat and salt	Protein+ fat increased in more amount

Scientific View:

The *Samsarjana Krama* is given with two aims; to give time to stomach/intestine to replenish *Agni* during the *Samshodhana* procedures and to slowly increase the acidic and alkaline secretions in the stomach and intestine. Sudden increase in acidic/ alkaline will damage the mucosa and digest the organ muscles leading to gastritis and ulcers. The sequence followed is *Peya- Vilepi- Akrita Yusha- Krita Yusha- Akrita Mamsarasa- Krita Mamsarasa*. 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 the body is also less. So

the focus is to give such thing that can be easily digested and is an instant energy provider. So the first thing to be given is *Peya*²², which is *Laghu, Grahi, Dhatuposhaka* at the same time *Dipana* and *Vatanulomana*²³. This is administered for 3 *Annakala* in *Pravara Shudhi*.

After administration of *Peya*, *Agni* is in better condition as well as body strength is also retained. So, more solid food can be given. For this, *Vilepi*²⁴ is used which is also light to digest, *Dhatuvardhak, Tarpak, Kaphanashak, Hridhya, Madhur, Pitta Shamak* and *Balakarak*. This is administered for 3 *Annakala* in *Pravara Shudhi*. As per ingredients of *Peya* and *Vilepi* is concerned it can be inferred that they are the source of carbohydrates in the body.

The next food item is *Yusha*²⁵ which is *Laghu, Balakarak, Ruchikar* and *Kaphanashak. Akrita and Krita Yusha* increases palatability, *Dipana* and are capable of alleviating *Tridosha*.

First protein content is introduced is in the form of *Akrita Yusha*, then a little fat is added in the form of *Krita Yusha*. Now the *Agni* is ignited which can digest protein as well as fat in more quantity.

The next food item to be given is *Akrita Mamsarasa* which is rich in protein as well as fat. Whereas when salt and *Ghrta* are added it becomes rich in protein as well as fat. *Charaka* clearly stated that *Akrita Yusha* is easily digestible than *Krita Yusha* and so is applicable for *Akrita* and *Krita Mamsarasa*²⁶.

It becomes clear that first easily digestible *Laghu Aahara* is given which is later on followed by *Guru Aahara*. Same fundamental is applicable for *Samsarjana Krama* in *Madhyama Shudhi* with 2 *Annakala* and *Avara Shudhi* with 1 *Annakala*.

Mechanism of Samsarjana Krama²⁷:

Activity enhances calorie requirement. Hence after the *Samshodhana* procedure the patients are advised to do rest and to minimize activity.

Carbohydrates and fats are energy giving, so are required first (as patient is tired) but in lesser amount during *Samsarjana Krama* as reduced activities are performed by the patient.

Milk, egg and flesh proteins are rich in essential Amino acids. But they cannot be given soon after procedures because they also require huge amount of enzymes which can again damage the GIT.

Hence to start with, the *Shuka Dhanya* are given and that too in the form of *Peya* (liquid), since liquid requires less HCl compared to solid food. *Peya* is only liquid easily digested with less HCl secretion, the *Vilepi* is semisolid requires more digestive enzymes, but both are *Shuka Dhanya* (cereals), the *Yusha* is advised which is gram (*Shimbi Dhanya*), first in the form of simple without spices, and the fats is added to stimulate bile secretions. Since now both the enzymes for digesting carbohydrates and fats is secreted and also the mucous is somewhat repaired. After *Shuka Dhanya*, *Shimbi Dhanya* is given. This is because there is deficiency of lysine (essential AA) in cereal protein (*Shuka Dhanya*) and thus is compensated by the rich amount of lysine from pulse proteins (*Shimbi Dhanya*). While the rich amount of methionine (essential AA) in cereals compensates for the lack of methionine in pulses.

Lastly *Mamsarasa* is given (protein rich) which is heavy to digest i.e. needs more enzymes and HCl to denature and also protein enzymes are secreted.

Again the sequence for *Samsarjana Krama* is first *Akrita* and then *Krita*. *Krita* means with *Saindhava, Katu Dravya* and *Sneha*. Here *Sneha* is used to increase the bile secretion in order to digest the fats or triglycerides. So all the 3 components of food are supplied and all the digestive enzymes to digest the 3 constituents are herein gradually increased in the body.

CONCLUSION

Samsarjana Krama enhances *Agni* as well as provide strength to the body after *Vamana* and *Virechana Karma*. It is done only in these two cases in the sequence of *Laghu Aahara* to *Guru Aahara* as Carbohydrates, Proteins

and Fat. These pattern should follow after *Vamana* and *Virechana Karma* to enhance the digestive fire or capacity of the body which was get decreased during the *Pradhan Karma*.

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