

## SAMSARJANA KRAMA- A REVIEW

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## ABSTRACT

*Samshodhana* and *Samshamana* are two treatment principles in Ayurveda. For *Samshodhana* mainly *Panchakarma* treatment is adopted which includes *Vamana*, *Virechana*, *Vasti*, *Nasya* & *Raktamokshana*. All *Panchakarmas* are done in 3 stages as *Poorvakarma*, *Pradhana krama*, and *Paschat Krama*. Each of these stages has its own importance and relevance. In *Paschat Krama*, some are done immediately after *Pradhana Karma* like *Kavala*, *Gandush*, *Dhoompana* and some are done in sequential order to restore *Agnibala*. This sequential order is adopted in the form of *Samsarjana Krama*, *Tarpanadi Krama* etc, as per classics. After *Samshodhana* i.e., administration of *Vamana* or *Virechana* *Agni* gets disturbed and patient is likely to be weakened, therefore regular normal diet is not advisable. A special diet regimen in the form of *Samsarjana Krama* a proper sequence of *Peya-Vilepi- Kritakrita Yusha- Kritakrita Mamsarasa* is adopted to provide sequential nourishment to the patient i.e. from light diet to normal diet. The importance of *Samsarjana Krama* is to increase the strength of weakened *Agni* and body.

**KEYWORDS:** *Samsarjana krama*, *Agni*, *Tarpanadi krama*, *Paschat karma*, *Kritakrita*, *Yusha*

## INTRODUCTION

Ayurvedic management of diseases is generally, classified into "*Shodhana*" and "*Shamana*" treatments.<sup>[1]</sup> *Shodhana* therapy, has been given prime importance due to probability of complete cure as there is no possibility of disease recurrence.<sup>[2]</sup> *Shodhana* therapy is done by means of *Panchakrama*. The term *Panchkarma* represents five therapeutic procedures of *Samshodhana* (Internal purification of the body). 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. In every *Panchakrama* there is *Poorva Karma*, *Pradhana Karma* and *Paschat Karma* and each of them has its own importance and relevance. *Poorva Karma* includes *Deepana Pachana Snehana & Swedana*<sup>[3]</sup> *Pradhan Karma* includes *Vamana*, *Virechana*, *Asthapana vasti*, *Anuvasana vasti Nasya karma*, and *Raktamokshana*<sup>[4]</sup> and *Paschat Karma* includes *Samsarjana Krama*, *Tarpanadi Krama*, *Parihar kala*, *Kavala*, *Dhoom* etc.<sup>[5]</sup> *Paschat Karma* means the regimen to be followed after *Pradhana Karma*. In *Paschat Karma* some are immediate done for *Shesa Dosha Pachana* and some are gradual and sequential for *Agni Sandukshan*. It means the *Kavala*, *Gandusha*, *Dhoompana* comes under immediate *Paschat Karma* as it is done immediately after *Shodhana* like *Vamana*, *Nasya*. The *Paschat Karma* like *Samsarjana Krama*,

*Parihar kala*, *Tarpanadi krama* are mentioned to be given in sequential order to retain the strength of *Agni*. The reason for *Samsarjana Krama* in case of *Vamana* and *Virechana* is explained by *Chakrapani* that there is *Prabhut* elimination of *Doshas* which causes *Kshobha* in the body leading to *Agnimandya* and for *Agni Sandhukshan Samsarjana Krama* is followed. It is understood that *Samsarjana Krama* is given only after attaining *Shuddhi* in the patient. In case of not attaining *Shuddhi*, *Tarpanadi Krama* is advised in classics.<sup>[6]</sup> *Samsarjana Krama* literally means graded administration of diet after *Shodhana*. The main purpose of *Samsarjana Krama* is not only *Agni Sandhukshan* but also to make *Agni Mahan*, *Sthira*, and capable of digesting all food preparations even of *Guru Gunas*.<sup>[7]</sup> After *Shodhana* all of a sudden regular diet cannot be advised as it may increase the *Agnimandya* so liquid and *Laghu-ahara* should be started gradually shifting to solid or *Guru-ahara* to increase the digestive power. According to classics there are different types of preparations mentioned for *Samsarjana Krama* viz *Manda*, *Peya*, *Yavagu*, *Vilepi*, *Odana*, *Akruta yusha*, *Kruta yusha*, *Akruta mamsa rasa* and *Kruta mamsa rasa*. If the patient doesn't take proper precautions and advised diet, then it will lead to various complications. To avoid these complications after *Samshodana Karma*, *Samsarjana Krama* is very necessary and beneficial. A beautiful comparison between external and internal fire, so called *Agni* is explained by *Acharya Charaka*, as little

(external) fire kindled with grass, cow dung etc gradually becomes great and stable so also the Agni after *Vamana Karma* and *Virechana Karma*, *Peyadi Karma* makes the Agni to digest all types of food.<sup>[8]</sup> Haranchandra mentioned a very practical point that this decrease of Agni lasts upto maximum one week. So it should be enhanced by light diet gradually & sequentially. Chakrapani told that as *Basti* does not cause *Agnimandya* there is no need of *Samsarjana krama*.

#### AIMS AND OBJECTIVES

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

#### MATERIAL AND METHODS

1. Classical texts and commentaries of *Ayurveda*.
2. Study material collected from internet.

#### CONCEPTUAL STUDY

The concept of *Samsarjana Karma* can easily be understood as follows.

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

##### 1. Purpose of *Samsarjana Karma*

After *Samshodhana* due to the elimination of *Dosha* from the body, Agni becomes weak. To restore the strength of Agni and *Prana*, *Peyadi Samsarjana Karma* is to be followed.<sup>[9]</sup> *Samana Vayu* and *Kledaka Kapha* are disturbed in strenuous process of *Vamana*. *Samana Vayu*, *Pachaka Pitta* and *Apana Vayu* are disturbed in strenuous process of *Virechana*. *Vamana* and *Virechana* 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 normal diet<sup>[10]</sup> So in order to normalize the *Jathragni*, *Samsarjana Karma* in sequence of *Peyadi Karma* after *Vamana* and *Virechana* is adopted.<sup>[11]</sup>

##### 2. Commencement of *Samsarjana Karma*

When *Samyaka Shudhi* occurs, *Samsarjana Karma* may be started on the same day. If a little vitiation i.e. *Aushadhi* is remained inside, *Samsarjana Karma* should be initiated from the next day.<sup>[12]</sup>

##### 3. Course of *Samsarjana Karma*

The course of *Samsarjana Karma* is planned 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 respectively.<sup>[13]</sup>

##### 4. *Samsarjana Karma* according to *Bala*

*Sushurata* mentioned that *Samsarjana Karma* should be planned as per the *Bala* (strength of the patient). For individuals with good strength 3 *Annakala*, for medium strength 2 *Annakala* and for lesser strength 1 *Annakala* are advocated.<sup>[14]</sup>

**Table 1: Bala and samsarjana krama**

| Bala     | Annakala |
|----------|----------|
| Pravara  | 3        |
| Madhyama | 2        |
| Heena    | 1        |

##### 5. Types of *Samsarjana Karma*

*Samsarjana Karma* can be classified into:

- Peyadi Samsarjana Karma*
- Tarpanadi Samsarjana Karma*
- Rasa Samsarjana Karma*
- Mamsa Rasadi Karma*

##### ✓ *Peyadi Samsarjana Karma*

Generally after *Samshodhana Karma*, the *Peyadi Samsarjana Karma* is advised. 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 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*.<sup>[15]</sup>

**Table 2: *Peyadi samsarjana krama* according to level of *shudhi*<sup>[16]</sup>**

| Days | Annakala | Evening/Morning | Pravara shudhi   | Madhyama shudhi  | Avara shudhi             |
|------|----------|-----------------|------------------|------------------|--------------------------|
| 1    |          | Morning         |                  |                  |                          |
|      | 1        | Evening         | Peya             | Peya             | Peya                     |
| 2    | 2        | Morning         | Peya             | Peya             | Vilepi                   |
|      | 3        | Evening         | Peya             | Vilepi           | Akrita / Krita yusha     |
| 3    | 4        | Morning         | Vilepi           | Vilepi           | Akrita / Krita mamsarasa |
|      | 5        | Evening         | Vilepi           | Akrita yusha     | Normal diet              |
| 4    | 6        | Morning         | Vilepi           | Krita yusha      |                          |
|      | 7        | Evening         | Akrita yusha     | Akrita mamsarasa |                          |
| 5    | 8        | Morning         | Krita yusha      | Krita mamsarasa  |                          |
|      | 9        | Evening         | Krita yusha      | Normal diet      |                          |
| 6    | 10       | Morning         | Akrita mamsarasa |                  |                          |
|      | 11       | Evening         | Krita mamsarasa  |                  |                          |
| 7    | 12       | Morning         | Krita mamsarasa  |                  |                          |

|  |    |         |             |  |  |
|--|----|---------|-------------|--|--|
|  | 13 | Evening | Normal diet |  |  |
|--|----|---------|-------------|--|--|

Role Of *Maniki Shudhi* In The Planning Of *Samsarjana Krama*

*Sushruta* suggested to adopt the *Samsarjana Karma* considering the quantity of *Dosha* expelled by *Samshodhana*. Expelled *Dosha* are in three *Pramana* i.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 times.<sup>[17]</sup>

**Table 3: *Maniki shuddhi* and *Samsarjana krama*.**

| Doshas expelled out of body | <i>Annakala</i> | <i>Anna</i>   |
|-----------------------------|-----------------|---------------|
| 1 <i>Prastha</i> (540 gms)  | 1               | <i>Yavagu</i> |
| ½ <i>Adhak</i> (1080 gms)   | 2               | <i>Peya</i>   |
| 1 <i>Adhak</i> (2160 gms)   | 3               | <i>Peya</i>   |

**Table 4 : Methods of preparation and proportion of *Krutanna Kalpana* for *samsarjana karma*.**

| Food preparations                                    | <i>Manda</i>   | <i>Peya</i>   | <i>Vilepi</i>  | <i>Yavagu</i>   | <i>Yusha</i>   | <i>Mamsarasa</i>  |
|--|--|---|--|---|--|---|
| 1)Prepared from                                      | Rice   | Rice  | Rice   | Rice  | Pulses   | Meat  |
| 2)Water proportion According to <i>Sharangadhara</i> | 1:14   | 1:14  | 1:4  | 1:6   | 1:18   | 1:2/4   |
| According to <i>Bhavaprakash</i>                     | 1:14   | 1:14  | 1:4  | 1:6   | 1:18   | 1:2/4   |
| According to <i>Madanaphala Nighntu</i>              | 1:14   | 1:14  | 1:4  | 1:6   | 1:18   | 1:2/4   |
| 3)Consistensy  | <i>Siktairahito mandaha</i>  | <i>Sikta samanvita Dravadhika swalpa sikta</i>  | <i>Viraladrava Ghanasiktha</i>   | <i>Bahusiktaha</i>  | -----  | -----   |
| 4)Gunakarmas   | <i>Deepana, paachan, vata anulomana, swedam janayati, trushnaghna, laghu, pranaddharan, glanihara, dhatuposhan doshashesha paachan</i> | <i>Deepan, paachan, vata varcha anulomana, sweda Janani, trushnaghna, kshudhaghna, pipasahara, laghu grahi, glanihara, shramahara, balya, dhatupushti, kukshiroga jwarapaha, vasti shodhana</i> | <i>Deepan, pitta nashini, trushnaghna, kshudhaghna grahi, laghu, hridya, baia wardhana, truptikarak, mutrala, vrana akshi roga</i> | <i>Grahi, balya, tarpana, vaatmashak, pipasa jwaravishaghni</i> | <i>Deepan, vatashaman, tridoshashamana, swedajanani, hrudya, laghu, grahi, balya, krimighna kushtaghna jwarahara</i> | <i>Brimhana, aapyana, vatashamana, tridosha shamana, hrudya, laghu praandharan, preenan, balya, kshataksheen jwaraghna, vrushya chakshushya</i> |

✓ *Tarpanadi Krama*

Indications of *Tarpanadi Krama*.<sup>[18]</sup>

1. The patients with increased *Kapha* and *Pitta Dosha*.
2. When *Kapha* and *Pitta* are eliminated in a smaller quantity during *Samshodhana*.
3. In 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*.<sup>[19]</sup> It contains *Laja*, *Saktu* and *Mamsarasa* with *Audana* (Cooked Rice). *Jejjata* says due to similarities, *MugdaYusha* and *Mamsarasa* can be given as *Tarpana*. But commentators

of *Astanga Hridaya* mentioned the diet regime clearly pertaining to *Annakala*.

**Table 5: *Tarpanadi krama* according to commentaries of A.H.<sup>[20]</sup>**

| Commentators of A.H | 1st <i>Annakala</i> | 2 <sup>nd</sup> <i>Annakala</i> | 3 <sup>rd</sup> <i>Annakala</i> |
|---------------------|---------------------|---------------------------------|---------------------------------|
| Arunadatta          | Lajasaktu           | Jeernashali odana               | Mamsarasa odana                 |
| Parameshwara        | Lajasaktu           | Yusha and Anna bhojana          | Mamsarasa and anna bhojana      |

✓ *Rasa Samsarjana Krama*

According to *Chakrapani*, initially *peya*, *vilepi*, *yusha*, and then in *Uttara kala* *mamsarasa* should be given. After

*vaman*, *virechana peyadi krama* followed as there is *agnimandya*; So for *agnisandhuksahan peyadi krama* should be used while in *nirooha* there is *sthoka agnimandya* so *rasa prayoga* can be done. So it can be done with *peyadi krama* or after completion of *peyadi krama* for *prakrutbhojanartha* and *bala apyanartha*.<sup>[21]</sup>

*Sushruta* mentioned that during *samsarjana krama* or after *samsarjana krama* there are chances of getting *dosha prakopa*, so to pacify these *doshaprakopa rasa samsarjana krama* should be followed.<sup>[22]</sup>

**Table 6: Rasa samsarjana karma.**

| CHARAK        | Reason                                 | SUSHRUT                  | Reason  |
|---------------|--|--------------------------|---|
| Amla swadu    | for pakwashayagata vata shamana        | Swadu tikta              | to pacify vata pitta and agni samikaranartha            |
| Amla lavana   | for agnisandhukshana                   | Snigdha amla lavana katu | to pacify vata kapha and agni sandhukshana              |
| Madhura tikta | for pitta shamanartha                  | Madhura amla lavana      | to pacify the increased pitta vata due to previous rasa |
| Kashaya katu  | for tat urdhwasthita kapha shamanartha | Swadu tikta              | to pacify increased pitta kapha due to previous rasa    |

#### ✓ Mamsa Rasadi Krama

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

*Atyanta Kshina Kapha*= *Peyadi Krama*

*Vata Bhuyishtha* and *Diptagni*, *Mamsa Satmya*=  
*Mamsarasa*

*Kapha Yukta*= *Yusha*.<sup>[23]</sup>

#### 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 *Doshas* becomes normal.

#### DISCUSSION

*Samsarjana Krama* should never be correlated with *Karma*. As *karma* is any procedure but *krama* is mandated to be followed; It is an important sequence to be followed, to enhance the *Agni* in a systematized manner after *Samshodhana Karma*. *Rasa samsarjana krama* practically mixed with *peyadi samsarjana krama*. In *rasadi krama* nothing is explained particular about the *kalpanas* as that of *peyadi*. In *Tarpanadi krama*, its for the *tarpana*, to provide *dhatu poshana* in *samshodhita purusha*.

Various food items used in *Samsarjana Krama* are.

1. *Peya*(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)<sup>[24]</sup>

2. *Vilepi*(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).<sup>[25]</sup>

3. *Yusha* (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).<sup>[26]</sup>

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). In case of vegetarian patient instead of *mamsa rasa godhuma* or *sarvadhanya kurta yusha* can be used with *goghrita*.

Scientific View: *Samsarjana Krama* is given with two aims; to give time stomach/ intestine to replinsh the diminished *Agni* during the *samshodhana* procedure and to slowly increase the acidic and alkaline secretions in the stomach and intestine. Sudden increase in acidic/alkaline secretions 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. 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*, which is *Laghu, Grahi, Dhatuposhaka* at the same time *Dipana* and *Vatanulomana*. 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* 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* 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*.<sup>[27]</sup>

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 Krama

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 helps to restore the health after *samshodhana karma*. It is done only in these two cases in the sequence of *Laghu Aahara* to *Guru Aahara* as Carbohydrates, Proteins and Fat. These patterns should be followed after *vamana* and *Virechana Karma* to enhance the digestive fire or capacity of the body which was decreased during the *Pradhan Karma*.

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