



Review Article

PRACTICAL UTILITY OF SAMSAJANA KRMA: A REVIEW

Anjaly P.R.¹, Madhushree H.S.², Ganesh Puttur³

¹ PG Scholar, Department of PG Studies in Panchakarma, Sri Sri College of Ayurvedic Science and Research, Bengaluru, Karnataka, India

² Professor, Department of PG Studies in Panchakarma, Sri Sri College of Ayurvedic Science and Research, Bengaluru, Karnataka, India

³ Principal, Professor and HOD, Department of PG Studies in Panchakarma, Sri Sri College of Ayurvedic Science and Research, Bengaluru, Karnataka, India

*Corresponding Author Email:

Article Received on: 09/09/21 Approved for publication: 13/11/21

DOI: 10.7897/2230-8407.1210167

ABSTRACT

The *Shodhana* procedures are mainly divided into three phases known as *Trividha Karma*. *Acharya Dalhana* has clarified *Trividha Karma* in the context of *Shodhana* as *Poorva Karma*, *Pradhana Karma* and *Paschat Karma*. *Samsarjana Karma* is a special diet pattern which is followed as *Paschat Karma* after *Samshodhana*. After *Samshodhana Karma* the *Atura Shareera* will have reduced tolerance owing to the elimination of large quantities of *Dosha* and *Mala* from the body, leading to weakness and reduction in digestive fire. This can be corrected only by following proper *Samsarjana Karma* with respect to the *Shuddhi* attained by the *Atura*. *Acharyas* detailed the *Samsarjana Karma* for two *Annakala* with respect to the ancient time period in contrast to the present scenario, where we are following three *Annakala*. To get a successful result from the treatment the patient should follow all the 3 stages properly. Hence, here an attempt is made to modify the *Samsarjana Karma* chart for the present era with respect to classical information given by the *Acharyas*.

Keywords: *Samsarjana Karma*, *Shuddhi Prakara*, *Annakala*.

INTRODUCTION

During the course of treatment, particularly in *Panchakarma* (*Shodhana*) the physician should consider all the three stages, i.e., *Trividha Karma*. The commentator *Dalhana* has given clarity about the *Trividha Karma* in the context of *Shodhana* (detoxification therapy). They are *Poorva Karma* (preparatory procedures), *Pradhana Karma* (main therapeutic procedures) and *Paschat Karma* (post-therapy procedures). In *Poorva Karma* *Pachana*, *Deepana*, *Snehana* & *Swedana* to attain *Dosha Utkleshana*; in *Pradhana Karma* *Vamana*, *Virechana*, *Vasti*, *Nasya* & *Raktamokshana* for *Dosha Nirharana*; and as a part of *Paschat Karma* to stabilize and to improve both *Agni* and *Bala*, *Peyadi Anna Samsarjana* has been explained as the most important *Paschat Karma* for *Shodhana*¹. These diets are *Kritanna* (group of processed food) like *Peya* (thin gruel of rice), *Vilepi* (thick gruel of rice), *Yusha* (soup of vegetables and/or pulses), *Mamsarasa* (meat soup), etc. The duration of the *Aahara Karma* depends upon 3 types of *Shuddhi*.²

The importance of *Samsarjana Karma* after a *Shodhana* procedure, is explained by commentator *Jejjata* in the *Shloka* “*Samshodhanabhyam Dosha Dravikaranat...*”. This means that the required *Dosha Utkleshana* and liquefaction of *Dosha* prior to *Shodhana* is attained by *Poorva Karma*. *Mandata* of *Agni* (diminution of *Agni*) is caused when these *Doshas* move towards the *Koshta* and also by the medicines administered during the *Pradhana Karma* for *Shodhana*. Hence to improve *Agni* the specific pattern of diet regimen known as *Samsarjana Karma* is necessary.³

Susruta has explained the need of *Samsarjana Karma* with a good simile. Just as the fire grows stronger in strength and stability when *Anu Kashta* (small pieces of stick) are gradually put in it but may be destroyed when big wooden logs are added, so too the *Agni* is improved gradually by taking *Laghu Aahara* (food that can be easily digested) and is hampered by taking *Guru Aahara*.⁴

In *Shodhana*, after achieving the *Hrita Dosha Lakshanas* (symptoms seen in the body after the complete expulsion of the impaired *Dosha*), the *Agni* will be in *Manda Avastha* (diminution of *Agni*). So, in order to bring the *Agni* to normalcy *Peyadi Anna Samsarjana Karma* should be advised.⁵

In *Charaka Samhita* after explaining about the procedure of *Vamana Karma* it is mentioned that *Samsarjana Karma* should start from the evening of the day of *Samshodhana Karma*. *Chakrapani* comments that the *Samsarjana Karma* can be started on the same evening or on the next day morning, only after attaining *Samyak Agni Shuddhi Lakshana*.⁶

Here, *Samyak Agni Shuddhi Lakshana* represents the *Aushadhi Jeerna Lakshanas*, which are *Anulomo Anilah* (regulation of physiological movement of *Vata*), *Swasthya* (feeling healthy), *Kshut*, *Trishna* (proper development of hunger and thirst), *Urjo Manasvita* (feeling energized mind), *Laghuvam* (feeling of lightness of body), *Indriya Shuddhi* (proper perception of *Indriyarthas*) & *Udgara Shuddhi* (clear belching).⁷

Types of Samsarjana Krama

- Peyadi Samsarjana Krama
- Tarpanadi Samsarjana Krama
- Rasa Samsarjana Krama

The most common and popular one is the *Peyadi Samsarjana Krama*. This can be applied in almost all patients. However, depending upon the condition either *Tarpanadi* or *Peyadi Samsarjana* can be followed. *Rasa Samsarjana* either should be incorporated as a part of *Peyadi Krama* or should be followed after *Peyadi* or *Tarpanadi Krama*.

Course of Samsarjana Krama

Here two different opinions are available about the duration of *Samsarjana Krama* –

1. According to Charaka – the duration of *Samsarjana Krama* depends on *Shuddhi*, i.e. *Pravara* (adequate), *Madhyama* (moderate) and *Avara* (mild/less) should be 7, 5, & 3 days respectively.⁸
2. According to Susruta - Depends on *Purusha Agni Bala* (i.e. *Uttama*, *Madhyama* and *Durbala Agni Balavan*) and with respect to quantity of *Dosha Nirharana* (1 *Aadhaka* – *Pravara Shuddhi*, ½ *Aadhaka* – *Madhyama Shuddhi*, and 1 *Prastha*- *Avara Shuddhi*),⁹ *Samsarjana Krama* should be followed as 3, 2, & 1 *Annakala* each for 7, 5, and 3 days respectively.¹⁰

Peyadi Samsarjana Krama¹¹

It is a special pattern of *Aahara Krama* which is followed in the order of *Peya*, *Vilepi*, *Akrita* or *Krita Yusha*, *Akrita* or *Krita Mamsarasa* for 3, 2, 1 *Annakalas* each based on *Pravara*, *Madhyama* and *Avara Shuddhi* for 7, 5, and 3 days respectively.

Charaka in *Sutra Sthana* explains in much detail about the *Samsarjana Krama*, like the ingredients and their quantity for making *Peya*, *Vilepi*, etc. (Table 1: *Samsarjana Krama* explained in *Sutra Sthana* of *Charaka samhita*)

Method of preparation

Sharngadhara mentioned the method of preparation for these *Aahara Kalpana*. (Table 2: Method of preparation)

Tarpanadi Krama

Tarpanadi Krama is preferred over *Peyadi Samsarjana Krama* in the following patients as it will cause *Abhishyandana* (srotas obstructing dravya) in the *srotas*.¹⁹

1. When *Kapha* and *Pitta* are eliminated in a smaller quantity during *Samshodhana*.
2. Patients having *Vata- Pitta Prakruti*.
3. Patients indulging in alcohol.
4. Patients with *Vata- Pitta Vikara*.

According to Chakrapani, *Svaccha Tarpana* to be given instead of *Peya* and *Ghana Tarpana* to be given instead of *Vilepi*.²⁰ According to Jejjata, *Mudga Yusha* and *Mamsarasa* also can be used as *Tarpana*. According to Arunadatta, *Tarpanadi Krama* explained pertaining to 3 *Annakala* – *Laja Saktu*, *Jeerna Shali Odana* and *mamsarasa* with *Odana*.²¹

Here *Tarpanadi* is mentioned instead of *Peya Prayoga* so, after 3 *Annakala* one can continue *Samsarjana Krama* from *Vilepi*.

Rasa Samsarjana Krama

Rasabhyasa Krama means the *Krama* in which *Mamsarasa Prayoga* is done towards the end, which is nothing but *Peyadi Samsarjana*. After *Samsarjana Krama* if one is not planning for *Virechana Karma* or the next *Shodhana Karma*, then reintroduction of *Prakrita Bhojana* is important for *Shareerika Bala Pushti*. For this reason, *Rasabhyasa Krama* is advised²².

Rasa Samsarjana Krama can be incorporated as a part of *Peyadi Samsarjana Krama* by processing the *Aahara* with *Dravyas* having *Madhura*, *Amla* etc. *Shad Rasas* and *Snigdha* (unctuous), *Ruksha* (dry) etc. *Vimshati Gunas*.

Rasa used one after the other must have opposite properties. Eg. *Snigdha Guna* is used first, then *Rooksha* and then *Snigdha* again. The *Rasa Samsarjana Krama* is prepared with respective *Rasa* and it should be given for 12 *Annakala* just like *Peyadi Samsarjana Krama*. The use of all *Rasas* should be covered within these 12 *Annakala* itself. (Table no.3 the particular order mentioned for incorporating the *rasa* in the diet and its benefits), (Table 4: incorporation of *rasas* in *peyadi Samsarjana Krama* according to *kashyapa*).

Indications of Langana on the day of Shodhana

1. When *Samyak Aushadha Jeerna Lakshanas* are not seen after *Shodhana*.²⁶
2. In patients with *Snigdha - Krura Koshta*, if the *Virechana* does not happen properly.²⁷
3. In *Agnimandya* (diminution of *Agni*), proper *Virechana* does not occur and associated with absence of *Durbalata*.²⁸

Importance of Samsarjana Krama

Just as grass, cow dung and husk will support and intensify a small fire, *Samsarjana Krama* gradually improves the *Antaragni* to make it *Mahan* (big), *Sthira* (stable), and *Sarvapachastha* (capable to digest all kind of food articles) which was subdued because of *Shodhana* measures.²⁹

After *Samshodhana Karma* the person's body undergoes some changes like *krishata*, *Durbalata*, *Agnimandata* (diminution of *Agni*), *Shunyadeha* (*Ashayas* become empty) and *Pratikara Asahishnuta* (body become intolerance to adverse situations) due to the elimination of *Vit*, *Mootra*, *Kapha* & *Pitta* in a large quantity from the body.

So, we should protect the patient like the caring for a newly hatched egg, or handling an oil filled pot without spilling a drop of it, or how a cowboy commands a group of cows with a stick. The physician should thus protect the patient.³⁰

Prakriti Prapta Purusha Lakshana³¹

Prakriti Prapta Purusha Lakshanas are the set of features which helps to assess or to understand whether the person after having achieved *Samyak Shodhana* has attained restoration of normalcy or *Prakriti*.

1. The person able to take and digest the six *Rasas*.
2. Proper downward movement of *Vata*, *Mootra* & *Pureesha* which indicates the proper functioning of *Apana Vayu*.
3. Person will develop interest towards life.
4. Proper functioning of *Ekadasha Indriyas*.
5. Improves *Shareerika* and *Manasika Bala*.

Kashyapa explains the following *Lakshanas*(symptoms) that can be noted at the time of *Samsarjana Krama*³²-

- After drinking *Manda* (rice water) the person will develop perspiration over the areas like head, forehead, chest, neck, genital area and armpits.
- Day by day the proper evacuation of *Vata*, *Pureesha* & *Mootra* and *Shuddha Udgara* is noted.

By these signs we can understand that the person has achieved *Samyak Shodhana* and in future the person will not develop any complications. (Table 5: complications due to non-observance of *samsarjana krama*)

DISCUSSION

The reason for *Agnimandyata* after *Vamana* or *Virechana* are, at the time of *Poorva Karma* the liquefaction of *Dosha* happens & enters the *Koshtha*, during the course of *Pradhana Karma* the medicines used for *Vamana* and *Virechana* come in direct contact with the digestive fire, especially in case of *Virechana* where the medicine will act only after the digestion and also due to expulsion of *Doshas* and *Malas* in a large quantity happens mainly from *Koshta*.³⁴

But in *Samyak Lakshanas* of *Vamana* and *Virechana*, it is mentioned that the procedure will improve *Agni* "*Vamite Vardhate Vahnih*",³⁵ "*Laghutvam Urjoho Agniranaamayatvam*"³⁶. These should not be mistaken as already *Agnideepti* occurs. This is only in comparison to the *Dosha*

Utkleshana and *Aushada Kshobha Janita Agninasha*³⁷. Here the improvement of *Agni* can be understood as, when the signs of digestion of *Aushada* are appreciated in *Vamana* or *Virechana* and are supposed to start with the food, the patient can appreciate the hunger & thirst properly.

For the vegetarians instead of meat soup, *Akrita Yusha* for three *Annakala* and *Krita Yusha* for three *Annakala* can be advised.

In the present era, based on three *Annakala* the *Samsarjana Krama* chart can be modified. The modified chart prepared based on the person who consumes 100 grams of rice. The amount of ingredients can vary based on each individual amount of food intake.

As we are following three *Annakala* in a day, doesn't mean that it should be completing in 4 days. The *Samshodhita Purusha* should follow 7, 5, 3 days of *Samsarjana Krama* according to the *Shuddhi*. The amount of ingredients can vary based on each individual amount of food intake. (Table 6: Modified chart of *Samsarjana Krama*)

Instead of rice depending upon the availability of *Dravya*, *Kala*, *Desha*, & *Vyadhi* we can look for other options also.

Depending on availability instead of *Purana Rakta Shali* the other varieties like red rice, millet rice, white rice, basmati rice etc also can be used. For patients like diabetes mellitus broken wheat rice is the good choice for making porridge.

TABLE 1: SAMSARJANA KRAMA EXPLAINED IN SUTRA STHANA OF CHARAKA SAMHITA ¹²

	1 st day	2 nd day	3 rd day	4 th day	5 th day	6 th day	7 th day
Pratah Kala	-	Manda Purva Sukhoshna Yavagu.	Vilepi prepared out of Lohita Shali Tandula (without/ with mild sneha & Lavana)	Vilepi (without/ with mild Sneha & Lavana)	Mudga Yusha with Odana – 2 prasrita tandula (with mild Sneha & Lavana)	Mamsarasa of Lava, Kapinjala etc.	Mamsarasa of Lava, Kapinchala etc.
Sayam Kala	Purana Lohita Shali Tandula Swaklinna Manda Purva Yavagu	Manda Purva Sukhoshna Yavagu.	Vilepi (without/ with mild sneha & Lavana)	Odana with Mudga Yusha (with mild Sneha & Lavana)	Odana with Mudga Yusha (with mild Sneha & Lavana)	Mamsarasa of Lava, Kapinjala etc.	Prakrita Bhojana.

TABLE 2: METHOD OF PREPARATION

<i>Kalpana</i>	Manda ¹³	Yavagu ¹⁴	Peya ¹⁵	Vilepi ¹⁶	Yusha ¹⁷	Bhakta ¹⁸
Ingredients	Tandula	Tandula	Tandula	Tandula	Tandula + Masura/ Channa/ Moong	Tandula
Grain - Water ratio	1:14	1:16	1:14	1:4	1:14	1:5
Consistency	Liquid without rice	Thick gruel	Liquid gruel	Paste of grain	Semisolid	Without liquid portion
Properties	If Shunthi and Saindhava are added it is Deepana & Pachana.	Grahi, Balakaraka, Tarpaka, Dhatu Pushtikara & Vata Nashaka.	Laghu, Grahi & Dhatu Poshaka.	Dhatu Vardhaka, Tarpaka, Hridya & Pitta Nashaka.	Bala Karaka, Kanthya, Laghupaka & Kaphapaha.	Madhura & Laghu.

TABLE 3: THE PARTICULAR ORDER MENTIONED FOR INCORPORATING THE RASA IN THE DIET AND ITS BENEFITS

According to Charaka	According to Susruta ²³	Benefits ²⁴
Snigdha, Hridhya, Amla, Madhura Rasa Yukta Aahara.	Madhura, Tikta Rasa Yukta Aahara.	To pacify Vata Dosha which is residing in Pakvashaya.
Amla, Lavana Rasa Yukta Aahara.	Snigdha, Amla - Lavana Rasa Yukta Aahara.	To improve the Agni which is residing in Grahani.
Madhura, Tikta Rasa Yukta Aahara.	Madhura, Amla - Lavana Rasa Yukta Aahara.	To pacify Pitta Dosha.
Kashaya, Katu Rasa Yukta Aahara.	Madhura, Tikta Rasa Yukta Aahara.	To pacify Kapha Dosha which is residing in Amashaya.

TABLE 4: INCORPORATION OF RASAS IN PEYADI SAMSAJANA KRAMA ACCORDING TO KASHYAPA ²⁵

Days	Diet
1 st	On the same day evening - <i>Rooksha Yavagu</i> with more part of <i>Manda</i> prepared out of red rice and cooked with <i>Ushna Deepaniya Dravyas</i> and mixed with salt.
2 nd	<i>Yavagu</i> .
3 rd	<i>Rooksha Ushna Vilepi</i> is cooked with <i>Deepaniya Dravya</i> , and salt is added.
4 th	<i>Mudga Manda</i> with cooked rice.
5 th	<i>Mudga Manda</i> processed along with little amount of <i>Amla Phala Rasa</i> .
6 th & 7 th	Little ghee should be added to the <i>Mudga Manda</i> and given with cooked rice.
8 th	Thin meat soup, which is devoid of meat.
9 th	The meat soup processed with little amount of ghee.
10 th & 11 th	Meat soup is processed with sour fruit juice is mixed with ghee and salt should be served with well cooked rice.

TABLE 5: COMPLICATIONS DUE TO NON-OBSERVANCE OF SAMSAJANA KRAMA ³³

Causes	Complications
If the person immediately after Shodhana indulges in • Cold food and drinks. • Sour and oily fried items	Abdominal pain, diarrhea, fever, ascites & edema.
If he doesn't follow proper regimen	Fever, indigestion, jaundice, anemia, leprosy, throat pain or ear pain, cough, dyspnea, diarrhea, & hiccups.

TABLE 6: MODIFIED CHART OF SAMSAJANA KRAMA

Day	Annakala	Pravara Shuddhi	Madhyama Shuddhi	Avara Shuddhi
1 st	Breakfast	-	-	-
	Lunch	-	-	-
	Dinner	<i>Peya</i> Thin rice gruel (rice 25gms +14 parts water)	<i>Peya</i> Thin rice gruel (rice 25gms +14 parts water)	<i>Peya</i> Thin rice gruel (rice 25gms +14 parts water)
2 nd	Breakfast	<i>Peya</i> Thin rice gruel (rice 25gms +14 parts water)	<i>Peya</i> Thin rice gruel (rice 25gms +14 parts water)	<i>Peya</i> Thin rice gruel (rice 25gms +14 parts water)
	Lunch	<i>Peya</i> Thin rice gruel (rice 25gms +14 parts water)	<i>Peya</i> Thin rice gruel (rice 25gms +14 parts water)	<i>Vilepi</i> (50gms of rice + 4 parts water)
	Dinner	<i>Peya</i> Thin rice gruel (rice 25gms +14 parts water)	<i>Vilepi</i> (50gms of rice + 4 parts water)	<i>Vilepi</i> (50gms of rice + 4 parts water)
3 rd	Breakfast	<i>Vilepi</i> (50gms of rice + 4 parts water)	<i>Vilepi</i> (50gms of rice + 4 parts water)	<i>Akruta Yusha</i> (100gms of rice + 50gms <i>Mudga</i> or <i>Kulatha</i> +14 parts water)
	Lunch	<i>Vilepi</i> (50gms of rice + 4 parts water)	<i>Vilepi</i> (50gms of rice + 4 parts water)	<i>Kruta Mamsarasa</i> (100gms rice + <i>Mamsarasa</i>)
	Dinner	<i>Vilepi</i> (50gms of rice + 4 parts water)	<i>Akruta Yusha</i> (100gms of rice + 50gms <i>Mudga</i> or <i>Kulatha</i> +14 parts water)	<i>Prakruta Bhojana</i>
4 th	Breakfast	<i>Vilepi</i> (50gms of rice + 4 parts water)	<i>Alpakruta Yusha</i> (100gms of rice + 50gms <i>Mudga</i> or <i>Kulatha</i> +14 parts water)	
	Lunch	<i>Akruta Yusha</i> (75gms of rice + 50gms <i>Mudga</i> or <i>Kulatha</i> +14 parts water)	<i>Kruta Yusha</i> (100gms of rice + 50gms <i>Mudga</i> or <i>Kulatha</i> +14 parts water)	
	Dinner	<i>Akruta Yusha</i> (75gms of rice + 50gms <i>Mudga</i> or <i>Kulatha</i> +14 parts water)	<i>Akruta Mamsarasa</i> (100gms rice + <i>Mamsarasa</i>)	
5 th	Breakfast	<i>Alpakruta Yusha</i> (75 gms of rice + 50gms <i>Mudga</i> or <i>Kulatha</i> +14 parts water)	<i>Alpakruta Mamsarasa</i> (100gms rice + <i>Mamsarasa</i>)	
	Lunch	<i>Kruta Yusha</i> (75 gms of rice + 50gms <i>Mudga</i> or <i>Kulatha</i> +14 parts water)	<i>Kruta Mamsarasa</i> (100gms rice + <i>Mamsarasa</i>)	
	Dinner	<i>Kruta Yusha</i> (75 gms of rice + 50gms <i>Mudga</i> or <i>Kulatha</i> +14 parts water)	<i>Prakruta Bhojana</i>	

6 th	Breakfast	Akruta Mamsarasa (100gms rice + Mamsarasa)		
	Lunch	Akruta Mamsarasa (100gms rice + Mamsarasa)		
	Dinner	Alpakruta Mamsarasa (100gms rice + Mamsarasa)		
7 th	Breakfast	Kruta Mamsarasa (100gms rice + Mamsarasa)		
	Lunch	Kruta Mamsarasa (100gms rice + Mamsarasa)		
	Dinner	Prakruta Bhojana		

CONCLUSION

Samsarjana Krama helps to restore health by gradually improving the *Agni* and *Shareera Bala* after *Shodhana*. Adopting different measures like *Peyadi* and *Tarpanadi Krama* as per the requirement is necessary to avoid complications after *Shodhana*. Diet is introduced step by step from *Laghu Aahara* to *Guru Aahara* in order to increase the *Jatharagni*. Before planning *Pathya*, the *Satmya* and *Desha* should be considered, and modifications should be made.

In the classics of *Ayurveda* only two *Annakala* are mentioned in a day for *Samsarjana Krama* this is due to the practice of two *Annakalas* in a day. Now a days instead of 2 *Annakalas* people have the practice of three *Annakalas*. Hence it is the need of the hour to have the *Samsarjana Krama* for 3, 5, or 7 days with Three *Annakalas* in a day without disturbing the concept of *Samsarjana Krama*. Here is an attempt made by modifying the *Samsarjana Krama*. Which are mentioned in the classics and suits to the present food habits scenario.

REFERENCES

- Sushruta.Sushruta Samhita. Jadavji Trikamji Acharya and Narayan Ram Acharya Kavyatirtha Editor. Sushruta Samhita with Nibandha Sangraha Commentary. Sutrasthana 5/3. Varanasi; Chaukambha Orientalia; 2018, p.19.
- Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Siddhisthana 1/11. Varanasi; Chaukambha Orientalia; 2015, p.678.
- Haridas Shridhar Kasture. Ayurvediya Panchakarma Vignjana by Haridas Shridhar Kasture. 8th ed. Ilahabad; Shri Baidhyanad Ayurveda Bhavan Ltd; 2018. Vamana Vignjana. 241 p.
- Sushruta.Sushruta Samhita. Jadavji Trikamji Acharya and Narayan Ram Acharya Kavyatirtha Editor. Sushruta Samhita with Nibandha Sangraha Commentary. Chikitsasthana 39/3-5. Varanasi; Chaukambha Orientalia; 2018, p.549.
- Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Siddhisthana 6/24. Varanasi; Chaukambha Orientalia; 2015, p.705.
- Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Sutrasthana 15/16. Varanasi; Chaukambha Orientalia; 2015, p.95.
- Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Siddhisthana 6/26. Varanasi; Chaukambha Orientalia; 2015, p.705.
- Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Siddhisthana 1/11. Varanasi; Chaukambha Orientalia; 2015, p.678.
- Sushruta.Sushruta Samhita. Jadavji Trikamji Acharya and Narayan Ram Acharya Kavyatirtha Editor. Sushruta Samhita with Nibandha Sangraha Commentary. Chikitsasthana 39/7. Varanasi; Chaukambha Orientalia; 2018, p.549.
- Sushruta.Sushruta Samhita. Jadavji Trikamji Acharya and Narayan Ram Acharya Kavyatirtha Editor. Sushruta Samhita with Nibandha Sangraha Commentary. Chikitsasthana 39/17. Varanasi; Chaukambha Orientalia; 2018, p.550.
- Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Siddhisthana 1/11. Varanasi; Chaukambha Orientalia; 2015, p.95.
- Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Sutrasthana 15/16. Varanasi; Chaukambha Orientalia; 2015, p.95.
- Sharngadhara. Sharngadhara Samhita by Sharngadhara. Himasagara Chandra Murti P, Editor 2nd ed.. Madhyamakhandha 2/170. Varanasi; Chaukambha Sanskrit series office; 2007, p.140.
- Sharngadhara. Sharngadhara Samhita by Sharngadhara. Himasagara Chandra Murti P, Editor 2nd ed.. Madhyamakhandha 2/152. Varanasi; Chaukambha Sanskrit series office; 2007, p.137.
- Sharngadhara. Sharngadhara Samhita by Sharngadhara. Himasagara Chandra Murti P, Editor 2nd ed.. Madhyamakhandha 2/167-168. Varanasi; Chaukambha Sanskrit series office; 2007, p.140.
- Sharngadhara. Sharngadhara Samhita by Sharngadhara. Himasagara Chandra Murti P, Editor 2nd ed.. Madhyamakhandha 2/166. Varanasi; Chaukambha Sanskrit series office; 2007, p.140.
- Sharngadhara. Sharngadhara Samhita by Sharngadhara. Himasagara Chandra Murti P, Editor 2nd ed.. Madhyamakhandha 2/167-168. Varanasi; Chaukambha Sanskrit series office; 2007, p.140.
- Sharngadhara. Sharngadhara Samhita by Sharngadhara. Himasagara Chandra Murti P, Editor 2nd ed.. Madhyamakhandha 2/169. Varanasi; Chaukambha Sanskrit series office; 2007, p.140.
- Vagbhatta. Ashtanga Hridaya. Hari Sastri Paradakara Editor. Ashtanga Hridaya with Sarvangasundara and Ayurveda Rasayana Commentary. Sutrasthana 18/46. Varanasi; Chaukambha Orientalia; 2017, p.268.
- Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Siddhisthana 6/25. Varanasi; Chaukambha Orientalia; 2015, p.705.
- Vagbhatta. Ashtanga Hridaya. Hari Sastri Paradakara Editor. Ashtanga Hridaya with Sarvangasundara and Ayurveda Rasayana Commentary. Sutrasthana 18/46. Varanasi; Chaukambha Orientalia; 2017, p.268.
- Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Siddhisthana 12/7. Varanasi; Chaukambha Orientalia; 2015, p.730.
- Sushruta.Sushruta Samhita. Jadavji Trikamji Acharya and

- Narayan Ram Acharya Kavyatirtha Editor. Sushruta Samhita with Nibandha Sangraha Commentary. Chikitsasthana 39/19. Varanasi; Chaukambha Orientalia; 2018, p.550.
24. Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Siddhisthana 12/7. Varanasi; Chaukambha Orientalia; 2015, p.730.
 25. Maharshi Maricha Kashyapa. Kashyapa Samhita by Maharshi Maricha Kashyapa. Vriddha Jivaka: P.V. Tewari Editor. Sutrasthana 24/8-15. Varanasi; Chaukambha Vishvabharati Oriental Publications and distributors; 2008. p.47.
 26. Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Siddhisthana 6/23. Varanasi; Chaukambha Orientalia; 2015, p.705.
 27. Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Kalpasthana 12/78. Varanasi; Chaukambha Orientalia; 2015, p.674.
 28. Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Kalpasthana 12/78. Varanasi; Chaukambha Orientalia; 2015, p.674.
 29. Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Siddhisthana 1/12. Varanasi; Chaukambha Orientalia; 2015, p.679.
 30. Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Kalpasthana 12/3. Varanasi; Chaukambha Orientalia; 2015, p.760.
 31. Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Siddhisthana 12/9. Varanasi; Chaukambha Orientalia; 2015, p.730.
 32. Maharshi Maricha Kashyapa. Kashyapa Samhita by Maharshi Maricha Kashyapa. Vriddha Jivaka: P.V. Tewari Editor. Sutrasthana 24/6,7. Varanasi; Chaukambha Vishvabharati Oriental Publications and distributors; 2008. p.46.
 33. Maharshi Maricha Kashyapa. Kashyapa Samhita by Maharshi Maricha Kashyapa. Vriddha Jivaka: P.V. Tewari Editor. Sutrasthana 24/16. Varanasi; Chaukambha Vishvabharati Oriental Publications and distributors; 2008. p.48.
 34. Haridas shridhar Kasture. Ayurvediya Panchakarma Vignjana by Haridas Shridhar Kasture. 8th ed. Ilahabad; Shri Baidhyana Ayurveda Bhavan Ltd; 2018. Vamana Vignjana. 241 p.
 35. Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Siddhisthana 6/22. Varanasi; Chaukambha Orientalia; 2015, p.705.
 36. Agnivesha. Charakasamhita by Agnivesha. Drudhabala: Jatavji Trikamji Acharya Editor. Charakasamhita with Ayurveda Deepika Commentary. Siddhisthana 1/17. Varanasi; Chaukambha Orientalia; 2015, p.6800.
 37. Vagbhata. Ashtanga Hridaya. Hari Sastri Paradakara Editor. Ashtanga Hridaya with Sarvangasundara and Ayurveda Rasayana Commentary. Sutrasthana 18/45. Varanasi; Chaukambha Orientalia; 2017, p.267.

Cite this article as:

Anjaly P.R. et al. Practical utility of samsarjana krama: A review. Int. Res. J. Pharm. 2021;12(10):17-22.
<http://dx.doi.org/10.7897/2230-8407.1210167>

Source of support: Nil, Conflict of interest: None Declared

Disclaimer: IRJP is solely owned by Moksha Publishing House - A non-profit publishing house, dedicated to publishing quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IRJP cannot accept any responsibility or liability for the site content and articles published. The views expressed in articles by our contributing authors are not necessarily those of IRJP editor or editorial board members.