



PEYADI SAMSAJANA KRAMA: A REVIEW

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ABSTRACT

Panchkarma represents five therapeutic procedures of *Samshodhana* (Internal purification of the body). *Samshodhana* and *Samshamana* are the two types of treatment in Ayurveda advised for the patient with vitiated *Dosha*, *Dhatu*, *Jatharagni* or *Mala*. *Samshodhana* is advisable to treat a patient for permanent cure by the evacuation of accumulated morbid *Dosha* from the body through the nearest possible route. But after *Samshodhana Karma* *Jatharagni* get disturbed and 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 Krama* which means a proper sequential diet regimen of *Peya*, *Vilepi*, *Kritakrita Yusha* and *Kritakrita Mamsarasa*. Sequential diet regimen advised in *Samsarjana Krama*, increases the strength of weakened *Jatharagni* and body after *Samshodhana Karma*. Diet prescribed from *Laghu* (easy to digest) *Aahara* to *Guru* (heavy to digest) *Aahara* provides sequential nourishment to the body and adaptability to every system of the body.

KEYWORDS: *Jatharagni*, *Mamsarasa*, *Peya*, *Samsarjana Krama*, *Vilepi*, *Yusha*.

INTRODUCTION

The term “*Panchkarma*” represents five therapeutic procedures of *Samshodhana* (internal purification of the body) by evacuation of accumulated morbid *Dosha* from the body by through the nearest possible route. As per *Ayurveda*, health is defined as equilibrium of *Dosha*, *Dhatu*, *Jatharagni* and proper defecation of *Mala*.^[1] In *Ayurveda* *Panchkarma* allows the biological system to return nature and to rejuvenate and also facilitates the desired pharmaco-therapeutic effects of drugs administered thereafter. *Samshodhana Karma* can be categorized as *Poorva Karma*, *Pradhana Karma*, *Pashchata Karma*. *Poorva Karma* includes *Deepana*, *Pachana*, *Snehana*, and *Swedana*, *Pradhana Karma* includes; *Vamana*, *Virechana*, *Niruha Basti*, *Anuvasana Basti*, *Nasya* and *Raktamokshna*, *Paschata Karma*; includes *Peyadi Samsarjana Karma*, *Rasayanadi Karma* and *Shamana Prayoga*. *Jatharagni* plays an important role in the case of *Samshodhana Karma* and in a state of being healthy. The *Jatharagni* is the reason for *Oja* and life and if vitiated leads to occurrence of diseases. After *Panchkarma* (mainly *Vamana* and *Virechana*), *Jatharagni* get disturbed and diminished and patient is likely to be weakened. Regular normal diet is not easily in digestion in such a condition of diminished *Jatharagni* is not advisable immediately after *Samshodhana*. In this condition, after the administration of *Vamana Karma* or

Virechana Karma, a special diet regimen is followed called as *Samsarjana Krama* which means a proper sequence of *Peya*- *Vilepi*- *Kritakrita Yusha*- *Kritakrita Mamsarasa*. In *Samsarjana Krama*, food is introduced gradually from *Laghu* - *Aahara* to *Guru* - *Aahara* according to *Shudhi*, in order to increase the *Jatharagni* (digestive power) and to provide sequential nourishment to the patient and adaptability to every system of the body. If patient doesn't take proper precautions and controlled diet, then it will lead to various complications. To avoid these complications after *Samshodhana Karma*, *Samsarjana Krama* is very essential and beneficial. *Acharaya Charaka* explained the importance of *Agni* in *Samsarjana Karma* by this example as little (external) *Jatharagni* kindled gradually with grass, cow dung etc becomes great and stable so as in case of *Jatharagni* after *Vamana Karma* and *Virechana Karma*, *Peyadi Krama* makes the *Jatharagni* to digest all types of food.^[2]

AIMS AND OBJECTIVES

1. Study of different types of *Samsarjana Krama* according to different views.
2. Importance of different preparations used in *Samsarjana Krama*.

MATERIAL AND METHODS

In the present article, various classical *Ayurvedic* texts with various commentaries, study material available on internet and Journal Articles, Reference books, Research articles, etc. has been studied to extract accurate and relevant data.

RESULTS

The concept of Samsarjana Krama is described in detail in various classical Ayurvedic texts. 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 Jatharagni 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 regimen.^[3] In this condition, patient should not be given a sudden, heavy and spicy food in the weakened state of digestion. Therefore, to intensify the Jatharagni, light food sequence, which can be digested easily in order to normalize the Jatharagni, Samsarjana Krama is essentially followed by following the sequence of Peyadi Krama after Vamana Karma and Virechana Karma.^[5] Following Samyaka Shudhi, 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 day.^[5] The planning of Samsarjana Krama according to 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 and According to Dalhana, Bala can be judged by Upchaya.^[6] [Table 1]

Table 1: Samsarjana Krama according to Shudhi.

S. No	Dosha Pramana, ^[7]	Type of Shudhi	Samsarjana Krama (in days) ^[8]	Total Annakala (Peyadi) ^[9]
1.	1 Adhaka (3072gm)	Pravara	7	12 (3)
2.	½ Adhaka (1536gm)	Madhyama	5	8 (2)
3.	1 Prastha (768 gm)	Hina	3	4(1)

Table 2: Schedule of Samsarjana Krama.^[10]

Day	Time	Annakala	Pravara Shudhi	Madhyama Shudhi	Hina or Avara Shudhi
1 st	M	-	P.K. Procedure	P.K. Procedure	P.K. Procedure
	E	1	Peya	Peya	Peya
2 nd	M	2	Peya	Peya	Vilepi
	E	3	Peya	Vilepi	Kritakrita Yusha
3 rd	M	4	Vilepi	Vilepi	Kritakrita Mamsarasa
	E	5	Vilepi	Akrita Yusha	Normal diet
4 th	M	6	Vilepi	Krita Yusha	
	E	7	Akrita Yusha	Akrita Mamsarasa	
5 th	M	8	Krita Yusha	Krita Mamsarasa	
	E	9	Krita Yusha	Normal diet	
6 th	M	10	Akrita Mamsarasa		
	E	11	Krita Mamsarasa		
7 th	M	12	Krita Mamsarasa		
	E	-	Normal diet		

P.K. = Panchakarma procedure (Vamana, Virechana), M = morning, E = evening

Different preparations method and properties of *Peyadi Ahara Kalpana* are described in Ayurveda with their method of preparation, properties and uses. [Table 3]

Table 3: Preparations used in Samsarjana Krama.

S. No.	Ahara Kalpana	Preparation method (Rice/ Mudgal/ Mamsa and Water ratio)	Properties
1.	Manda	1:14, ^[11]	Deepana, Pachana. ^[12]
2.	Peya	1:14, ^[13]	Pathya, Deepan, Pachana. ^[14]
3.	Vilepi	1:4, ^[15]	Pathya, Deepan, Pachana, Basti shodhan. ^[16]
4.	Yavagu	1:6, ^[17]	Ghrahi, Balya, Tarpana, Vatanasaka. ^[18]
5.	Yusha	1:16, ^[19]	Akrita - Without salt and Sneha Krita - With salt and Sneha Kaphahara, Deepana, Pathya, Hridya. ^[20]

6.	<i>Mamsarasa</i>	1:4, ^[21]	<i>Akrita</i> - Without salt and <i>Sneha</i> <i>Krita</i> - With salt and <i>Sneha</i> <i>Vatapitashramhara</i> , <i>Balavardhaka</i> , <i>Hridaya</i> . ^[22]
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Seeing the patient's weakness and *Dosha*, thereafter, *Santarpana Krama* is adopted in place of *Samsarjana Krama*. Indications of *Santarpana Karma* in place of *Peyadi Samsarjana Karma* in *Panchkarma*,^[23] are; the patients with increased *Kapha* and *Pitta Dosha*, when *Kapha* and *Pitta* are eliminated in a smaller quantity during *Samshodhana*, in alcoholic patients, and in 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 *Ghana Tarpana* instead of *Vilepi*,^[24] It contains *Laja*, *Saktu* and *Audana* (Cooked Rice) with *Mamsarasa*. *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 4]

Table 4: Tarpanadi Krama.

<i>Annakala</i>	Food item	Preparation	Properties
1 st	<i>Laaja</i> , ^[25]	<i>Bhrishtha Tandula</i> (Baked Rice/ Puff Rice)	<i>Kapha</i> - <i>Pitahara</i> , <i>Grahi</i> , <i>Pipasa</i> , <i>Jwarahara</i>
2 nd	<i>Saktu</i> , ^[26]	Roasted Barley/ Gram flour	<i>Laghu</i> , <i>Santrapana</i> , <i>Balya</i>
3 rd	<i>Mamsarasa</i> with <i>Audana</i> , ^[27]	1 (Rice):14 (water) <i>Suswinna</i> (Well cooked), <i>Nisruta</i> (Filtered) Rice.	<i>Laghu</i> , <i>Visada</i> , <i>Usana</i>

Table 5: Difference between Peyadi and Tarpanadi Krama.

S. No.	Feature	<i>Peyadi Krama</i>	<i>Tarpanadi Krama</i>
1.	Use	Most commonly	used Less
2.	Common Indications	<i>Pravara</i> and <i>Madhyama Shodhana</i>	<i>Avara Shodhana</i>
3.	<i>Dosha</i>	<i>Kshina Kapha Vata-Pitta Pradhanyata</i>	<i>Kapha Pitta Alpa Shodhana</i>
4.	<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>
5.	<i>Pathya Kalpana</i>	<i>Peya</i> - <i>Vilepa</i> , <i>Yusha</i> - <i>Mamsarasa</i>	<i>Lajja Svachchatarpana</i> - <i>Lajja Ghana Tarpana</i> - <i>Yusha</i>

During *Samsarjana Krama* there are chances of *Dosha* to get vitiated due to augmented *Jatharagni*. To prevent such increase, *Dosha* are mitigated by arranging taste of

recipes in such a series that the chances of increase will be lessened by *Rasa Samsarjana Krama*.^[28,29] [Table 6]

Table 6: Showing different opinion regarding Rasa Samsarjana Krama.

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

Here *Swadu* means to the *Madhura Rasa* and *Hridya* are the substances favourite to the patient. The principle of introducing sequence of *Rasa* diet regimen is based on following parameters; to pacify *Vata* and *Pitta Dosha* and to balance the *Agni*, also to pacify the *Vata* in *Pakwashaya*, to increase the strength of the *Jatharagni*, also to pacify *Vata* and *Kapha Dosha* and augment

Jatharagni in upper site, to pacify the *Pitta* and *Vata Dosha*, to pacify the *Kapha* and *Pitta Dosha* situated in the upper region.

Mamsarasadi Krama,^[30] is indicated in case of strong *Jatharagni* and there is no need to follow *Peyadi Krama* and *Yusha* and *Mamsarasa* should be advised. [Table 7]

Table 7: Selection of Samsarjana Krama.

S. No.	Condition	<i>Ahar</i>
1.	<i>Atyanta Kshina Kapha</i> (Very weak <i>Kapha</i>)	<i>Peyadi Krama</i>
2.	<i>Vata Bhuyishtha</i> (<i>Vata</i> incorporate) and <i>Diptagni</i> , <i>Mamsa Satmya</i>	<i>Mamsarasa</i>
3.	With <i>Kapha</i>	<i>Yusha</i>

A different but scientific concept of Samsarjana Krama is given by Acharaya Kashyapa^[31]

- First meal after *Samshodhana* – *Aprahana Kala* (in evening) – *Manda Pradhana Yavagu* is given prepared from boiling of year old *Raktashali*, *Trisutrata* (filtered thrice as digestive juices are not secreted enough to digest solid particles of food), processed with *Deepaniye Dravya* and *Lavana* (assist digestion), should be *Ruksha* and utensil to serve it should be clean and attractive (serve as to induce appetite). It should be served warm, fresh and properly prepared.
- 2nd day = *Yavagu*
- 3rd day = *Ruksha* and *Ushna Vilepi* prepared with *Deepaniye Dravya*, *Saindhava Lavana* is served.
- 4th day = *Akrita Mudga Manda* with *Odana* (indicated for *Krishna* person) (*Manda* is prepared from old *Raktashali*, *Bhrishtha* (Baked) and *Nistusha* (Without husk) *Mudga*
- 5th day = *Mudga Manda* with *Odana* mixed with *Ishata Amla Phala*
- 6th, 7th day = *Krita Mudga Manda* with *Odana* with *Amla Phala* + *Sneha Dravya*
- 8th day = *Tanu Krita Mamsarasa* with *Odana*
- 9th day = *Ishata Krita Mamsarasa* with *Odana* + *Sneha*
- 10th day, 11th day = *Krita Mamsarasa* with *Odana* + *Sneha* + *Amla Phala* + *Lavana*
- 12th day = Normal diet, digestive capacity is fully regained.

Samyaka Samsarjana Lakshana are also mentioned by *Acharaya Kashyapa* that, after administration of warm *Manda* (watery soup), *Shirolalatahridagrivavrishane Sakshakashankhake Swedacheta* (sweating on forehead, cardiac region, neck, testicular, armpit and temporal region occurs), *Udgara Vata Vishudhabhayam* (proper belching, defecation and passage of flatus occurs), *Nirupdrava* (no complications are developed), *Samyakashudhama* (body is properly nourished).^[32]

DISCUSSION

Samsarjana Krama should never be correlated with *Karma*. Because *Karma* is any procedure and *Krama* is the numbering sequence which mainly mandated to be followed. *Peya* is the more liquid. and in consistency (less carbohydrate) which is easily digested. *Vilepi* (liquid rice) is semi-solid prepared thicker in consistency and should contain rice particles (more carbohydrates). *Yusha* (green gram soup), prepared in the *Akrita* (salt and *Ghrta* is not added) form whereas in *Krita* (salt and *Ghrta* is added) *Yusha* (simple proteins - plant proteins). *Mamsarasa* (mutton Soup) prepared in the *Akrita* form, whereas in *Krita Mamsarasa* (complex proteins- animal proteins and fats). *Rasa Samsarjana Krama* basically used after *Peyadi Samsarjana Krama*. *Tarpanadi Krama* used for the *Tarapana* of the patient; this is to provide nourishment to the *Dhatu* of the *Samshodhita Purusha* (person undergone *Vamana* and *Virechana*).

Samsarjana Krama is given with two aims; to give time to stomach/intestine to replenish *Jatharagni* 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 procedure done. At this stage *Jatharagni* is the weakest, which means it is not capable of digesting normal food. and strength of the body is also less. For this diet should be easily digested and is an instant energy provider. Firstly *Peya*, which is *Laghu*, *Grahi*, *Dhatuposhaka* at the same time *Deepana* and *Vatanulomana*,^[33] is given for 3 *Annakala* in *Pravara Shudhi*. After administration of *Peya*, *Jatharagni* is in better condition as well as body strength is also retained. Now, more solid food can be given. For this, *Vilepi* is used which is also light to digest, *Dhatuwardhaka*, *Tarpaka*, *Kaphanashaka*, *Hridhya*, *Madhura*, *Pitta Shamaka* and *Balakaraka*. 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. After that *Yusha* which is *Laghu*, *Balakaraka* (increase strength), *Ruchikara* (tasty) and *Kaphanashaka* (*Kapha Dosh* exterminator). *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. After that *Akrita Mamsarasa* is given 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*.^[34] It becomes clear that first easily digestible *Laghu Ahara* (Light diet) is given which is after that followed by *Guru Ahara* (Heavy diet). Same fundamental principle is applicable for *Samsarjana Krama* in *Madhyama Shudhi* with 2 *Annakala* and *Avara Shudhi* with 1 *Annakala*.

CONCLUSION

Samsarjana Krama is the sequential diet regimen followed after *Vamana* and *Virechana Karma* to enhance the *Jatharagni* (digestive power or capacity of the digestive system of the body). *Samsarjana Krama* is the need for every *Samshodhita Purusha*. It helps to regularize the *Jatharagni* which is weakened due to purificatory process, and to overcome the *Doshakshaya* and *Dhatukshaya* (depletion). Benefits of *Samsarjana Krama* in *Panchkarma* are; it normalizes the *Jatharagni* and *Vayu*, provides nutrition and helps to normalize the body tissues, which are weakened due to *Samshodhana*, by arranging such plans, the diet comprised of all the tastes can be served through meals (*Annakala*) and *Dosha* becomes normal.

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