

A LITERARY REVIEW ON SAMARJANA KRAMA

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ABSTRACT

In Ayurveda, Chikitsa can be classified into Sodhana and Samana. Sodhana is indicated in *Bahudosha Avastha*. After the administration of Sodhana karma due to the *Prabhuta dosha nirharana*, Agni is diminished and is not capable for the proper digestion of food particles. Samsarjana krama which includes Peyadi, Tarpanadi and Rasa samsarjana can be administered after Sodhana karma by considering the Karma performed and the Sudhi attained by the patient. Generally, Peyadi krama is indicated after Vamana and Virechana for *Agni sandhushnartham*. If the proper Sodhana does not occur, instead of Peyadi krama, Yushadi and Tarpanadi krama are advised. Peyadi krama includes the administration of Peya, Vilepi, Yusha and Mamsa rasa in successive order by considering Sudhi attained by the patient.

Keywords: Panchakarma, Sodhana, Samsarjana krama, Peyadi krama

INTRODUCTION

Panchakarma represents the five therapeutic procedures for evacuating accumulated vitiated Doshas from the body by the nearest route. Ayurveda treatment can be broadly classified into Shodhana and Samana. Shodhana procedures are indicated for the removal of vitiated Doshas. Vamana, Virechana, Ni-

rooha vasti, Shirovirechana and Raktamokshana are the Shodhana procedures. Panchakarma procedures include Vamana, Virechana, Nasya, Nirooha vasti and Anuvasana vasti. These procedures are mainly administered in 3 phases of treatment include Purva karma, Pradhana karma and Paschat karma. After

Pradhana karma the body becomes weak and Agni becomes *Mandha Avastha*, to retain the normal condition of the body, Paschat karma should be done.

Paschat karma can be divided into 2.

- Immediate Paschat karma - Karma done immediately after the completion of the procedure. For, eg, Kavala and Dhoomapana immediately after Nasya karma.
- Gradual administration of Paschat karma- Karma is done gradually to regain the patient's normal health after Sodhana procedures.
- For e.g: The gradual administration of Peyadi krama after Vamana and Virechana.

DEFINITION

Samsarjana krama explains the diet sequence in which persons should adopt a healthy diet from Laghu ahara to Guru ahara to increase Agni.

VARIOUS KINDS OF SAMARJANA KRAMA

1. Peyadi samsarjana krama
2. Tarpanadi samsarjana krama
3. Rasa samsarjana krama
4. Yushadi samsarjana krama
5. Mamsarasa samsarjana krama

PEYADI SAMARJANA KRAMA

Definition: It includes administration of Peya, Vilepi, Akrutha yusha, Krutha yusha, Akrutha mamsarasa and Krutha mamsarasa after Sodhana karma is known as Peyadi samsarjana krama.

Indications

- After the Sodhana karma like Vamana and Virechana, if the aggravated Dosh is completely eliminated from the body, then the person should follow the Peyadi samsarjana krama to improve the diminished Agni.
- If the person completes the fasting, then Samsarjana krama is followed to improve the *Jatharagni and Prana shakti*.
- Thin and warmed Peya is indicated in the person who is debilitated, thirsty and after attaining Samyak Virechana lakshana.

IMPORTANCE OF PEYADI KRAMA

According to Charaka Siddhi, the physician should carefully protect the patient from the unwholesome

diet and regimen because after the administration of purificatory therapies the body undergoes changes.

- The patient's body becomes *Krisa and Durbala*.
- His digestive power becomes weak.
- *Muktasandana bandana*.
- The Asaya become *soonya* because of the elimination of *Anila, Vit, Mootra, Kapha and Pitha*
- *Soonya deham*

DIFFERENT OPINION ABOUT STATUS OF AGNI AFTER SODHANA

- Agnimandya occurs after Sodhana procedure, by the gradual administration of Peyadi krama *Agni Deepthi* occurs.
- Dalhana advised Peyadi krama only after Virechana because Virechana occurs in *Agni adhistana* and produces *Athyarthaha agnimandya*.
- According to Chakrapani, in Pravara sudhi *Bhuridosha gamana samshobhat* Agnimandya occurs, in this case gradual administration of Peyadi krama is necessary.

NEED FOR PEYADI KRAMA

Immediately after purification therapies like Vamana and Virechana due to elimination of Doshas from the body, the Agni becomes *Manda*. Therefore, a controlled diet in the form of Samsarjana krama is recommended. Soon after the Samsodhana procedure *Agnimandhya* occurs and to get rid of this one should follow Peyadi samsarjana krama.

SELECTION OF SAMARJANA KRAMA

- Even though Peya, Vilepi, Yusha, Mamsa rasa are mentioned for one, two and three Annakala based on the type of Sudhi attained by the patient, one has to use their Yukti while administering these food articles.
- The main aim of Samsarjana krama is to bring Agni to its normal state. One can advise these Ahara kalpana either for more or less than mentioned Annakala based on patients Agni.
- When patients Agni is Teekshna, if physician continued to give Laghu Ahara, then the Teekshna Agni starts to destroy the healthy Dhatus. Supporting to this concept, Acharya Susrutha mentioned the adopting of Kulatha, Mudga, Adaki yusha or Jangala

mamsa rasa after Vamana and Virechana (i.e, Yushadi Samsarjana krama should be followed in those who are having *Teekshna Agni* after Sodhana)

- Acharya Sarangadhara explains that after Virechana Sali, Shastika Sali and Mudga should be given in Yavagu form or Sali cooked with Jangala and Vishkira Mamsa rasa can be given. After Vamana when a patient starts to feel hunger due to *Deeptha agni* then one should be served with Yusha prepared out of Mudga, Shastika shali and Jangala mamsa rasa.

- Acharya Dalhana further explains that the Peyadi samsarjana krama should be administered in the *Atyanta ksheena kapha* condition. Yusha should administered in *Kinchit kapha* condition by assessing the Dosha, Ritu and Prakriti. Mamsa rasa should be administered to the person predominant with Vata dosha as well as who is *Deeptagni* by assessing the *Satmyata*.

- In practise if the person is not accustomed to Mamsa rasa then Krutha yusha can be continued with sneha. Some practitioners administer Masha yusha instead of Mamsa rasa as the properties of Masha and Mamarasa are similar.

BENEFITS OF SAM SARJANA KRAMA AFTER SODHANA.

1. The main purpose of following Samsarjana krama is to bring back *Agni* to its normal state, to prepare the body to get accustomed to normal diet, to rectify the fluid loss in body which will be seen after Sodhana karma. As a small spark of fire gets kindler into big and stable flame when fed gradually with dry

grass, cow dung cake etc. Similarly, the digestive fire or the enzymes responsible for digestion and metabolism in a purified person grows strong and stable and becomes capable of digesting all types of food by gradual administration of Peya etc.

2. During the Sodhana karma the normal diet of the patient will be altered, hence it is important to bring back the patient to his normal diet without causing any complications. For this purpose, Acharya has mentioned a special dietetic pattern called Samsarjana krama.

3. After Sodhana karma digestion becomes poor, the body metabolism slow down. Using oily food at the beginning of Samsarjana krama may cause nausea, vomiting, diarrhea, fever etc. of improper digestion. Peya and Vilepi are rich in carbohydrates and they have the capacity to increase metabolism by undergoing easy digestion.

4. Peya has less quantity of carbohydrates as compared to vilepi. Peya is lighter than Vilepi hence it is administered first. Akrutha yusha contains protein, Krutha yusha contains protein and fat. So, it will be introduced in later days. The reason behind mixing Tandula in Akruta yusha is to supply protein along with carbohydrate. When Yusha is given Samskara, it is called Krutha yusha containing small amount of fat. Sneha used in Krutha yusha and Krutha Mamsa rasa slowly regulates the fat metabolism. Hence this preparation contains all the three ie, carbohydrate, protein and fat. Mamsa rasa is rich in fat and protein Mamsa rasa with Tandula becomes a complete food.

TYPES OF FOOD PREPARATION USED IN PEYADI KRAMA

Food	Amount of rice and water
Manda	1:14
Peya	1:14
Vilepi	1:4
Yavagu	1:6
Yusha	1:16
Odana	

METHOD OF PREPARATION

1. MANDA

Sikthir virahitho manda-gruel without solid

2. PEYA

Siktha samanvitha-peya along with solid

3. VILEPI

Ghana siktha-gruel with more of liquid

4. YAVAGU

Virala Drava- gruel with more of solid

GUNA OF PEYADI KRAMA

Manda	Peya	Yavagu	Vilepi
Deepana	Laghutara	Grahini	Tarpana
Vata anulomana	Grahini	Balya	Brimhana
Mrdukaroti srotamsi	Kukshi roga Jwarapaha	Tarpani	Hridya
Sweda samjanayathi	Swedam	Vatanasini	Madura
Pranadarana	Agni Janani		Pittanasani
	Vatavarcho anulomani		

METHOD OF ADMINISTRATION ACCORDING TO DIFFERENT ACHARYAS

After the Sodhana procedure, the patient is advised to take Peya, Vilepi, Akrita as well as Krita Yusha and Akrita as well as Krita Mamsa rasa. Each of these dietary items should be given for three, two or one meal times in accordance with either Pravara, Madhyama or Avara sodhana.

1.ASTANGA HRIDAYA

Peyadi krama should be started on the same day evening or next day morning after being hungry and taking bath in warm water. He should administer Peyadi krama using Raktasali for food.

Pravara Sudhi

Day	1 st Annakala	2 nd Annakala
1 st day	Peya	Peya
2 nd day	Peya	Vilepi
3 rd day	Vilepi	Vilepi
4 th day	Sundi lavana asamskrutha yusha	Sundi lavana samskrutha yusha
5 th day	Sundi lavana samskrutha yusha	Sundi lavana asamskrutha mamsarasa
6 th day	Sundi lavana samskrutha mamsarasa	Sundi lavana samskrutha mamsarasa
7 th day	Prakrthi bojana	

Madhyama Sudhi

Days	1 st Annakala	2 nd Annakala
1 st day	Peya	Peya
2 nd day	Vilepi	Vilepi
3 rd day	Sundilavana asamskrutha yusha	Sundi lavana samskrutha yusha
4 th day	Sundi lavana asamkrutha mamsarasa	Sundi lavana samskrutha mamsarasa
5 th day	Prakrthi bhojana	

Avara Sudhi

Days	1 st Annakala	2 nd Annakala
1 st day	Peya	Vilepi
2 nd day	Kruthaakrutha yusha	Kruthaakrutha mamsarasa
3 rd day	Prakrthi bhojana	

2.ASTANGA SAMGRAHA

Astanga samgraha mentioned Peyadi krama started on the same day evening or the next day of the Sodhana procedure based on the Agni of the patient. After *Sukhodaka parischenam*, Purana sali tan-

dula anna along with *Asneha lavana katuka or alpa snehalavana katuka drava praya ushnodaka anupana* is indicated for Peyadi krama. Commentator Indu mentioned Peyadi krama for Pravara, Madhyama and Avara sudhi.

Pravara Sudhi

Days	1 st Annakala	2 nd Annakala
1 st day		Peya
2 nd day	Peya	Peya
3 rd day	Vilepi	Vilepi
4 th day	Vilepi	Akrutha yusha
5 th day	Akrutha yusha	Akrutha yusha
6 th day	Krutha yusha	Krutha yusha
7 th day	Krutha yusha	Mamsa rasa
8 th day	Mamsa rasa	Mamsa rasa
9 th day	Prakrthi bhojana	

Madhyama Sudhi

Days	1 st Annakala	2 nd Annakala
1 st day		Peya
2 nd day	Peya	Vilepi
3 rd day	Vilepi	Akrutha yusha
4 th day	Akrutha yusha	Krutha yusha
5 th day	Krutha yusha	Mamsa rasa
6 th day	Mamsa rasa	Prakrthi bhojana

Avara Sudhi

Days	1 st Annakala	2 nd Annakala
1 st day		Peya
2 nd day	Vilepi	Akrutha yusha
3 rd day	Krutha yusha	Mamsa rasa
4 th day	Prakrthi bhojana	

3.SUSRUTHA

Susrutha chikitsasthana 33rd chapter Vamana virechanasadyaupadrava Chikitsitham mentioned that after Vamana karma, *Aparhne Parishechana* with warm water and take Kulatha, Mudga, Adaki Yusha and Jangala Mamsa rasa bhojanam. Susrutha men-

tioned Peyadi samsarjana krama in chikitsasthana 39th chapter Aturopadrava chikitsam. Peyadi krama is given based on the amount of Dosha eliminated during the Sodhana procedure.

- When Dosha is eliminated in quantity of one Prastha, the patient should be given Yavagu prepared with *Swalpa tandula* for one Annakala, twice if it is half Adaka and thrice if it is one Adaka.

1. DALHANA

Yavagu	1:1/8	
Vilepi	1:1/4	
Odana	1:1/2	Krutha mudga yusha
Odana	1:1/3	Ghrita manda
Mamsa rasa		

5. JEJJATA

In the case of avara sudhi

Days	1 st Annakala	2 nd Annakala
1 st day	Peya (1:1/8)	Manda rahita vilepi (1:1/4)
2 nd day	Ardhabhaga tandula suswinna odana+ mudga yusha (asnigdha lavana)	Odana (1:1/3) + mudga yusha(krutha)
3 rd day	Odana (1:1/4) + lava, ena, harina krutha mamsa rasa	Prakrti bhojana

6. GAYADASAN

Days	1 st Annakala	2 nd Annakala
1 st day	Peya (1:1/8)	Vilepi (1:1/4)
2 nd day	Bhakta (1:1/2), dakalavanika yusha or rasa	Bhakta (1:1/3), krutha yusha (pippali srugavera siddha yusha or mamsa rasa)
3 rd day	Prakrti bhojana	

7. CHARAKA.

Four types of dietetic preparations Manda, Peya, Yavagu and Vilepi are different in their stickiness and density. Manda is without any stickiness. Peya is associated with stickiness, Yavagu is exceedingly sticky and Vilepi is very thick in nature.

According to Suda sastra, Yusha prepared without adding Sneha, lavana and Katu Dravya is called Akrita yusha. Yusha prepared by adding these ingredients is called Krita yusha. Mamsa rasa prepared without adding these ingredients is called Akrita mamsarasa. Mamsa rasa prepared by adding these

- Vilepi is prepared of rice one-fourth of the normal quantity which is *Klinnasiktha* and *Apaichillya*.
- Odana prepared of half quantity of rice with *Swacha mudgayusha* which is *Asnigdha lavana*.
- Odana in three fourth quantity should be given to eat with Krita Yusha.
- Odana should be given along with Lava, Ena, Harina mamsa rasa.

Sneha, lavana, Katu drugs is called as Krita mamsa rasa.

- The patient who has been administered Vamana or Virechana in the morning should keep fast at the noon time.
- Giving the above dietetic regimen should commence from the evening of that day.
- Peya should be given to him in the evening of that day and two meal times of the next day.
- Vilepi should be given for the next three meal times.
- Rice with Akrita yusha and Krita Yusha should be given for the subsequent three meal times.

- Rice with Akrita and Krita Mamsa rasa should be given for the subsequent three meal times.
- Thus, the administration of diet regimen continues for 7 days in case of person who undergone Pravara sudhi.
- Akrita yusha as well as Krita Yusha are given for three meal times.
- There is no specific indication as to how many meal times the former and for how many meal times the latter has to be given.
- For the person who has undergone Madhyama sudhi, Peyadi krama should be given for two meal times.
- If the person has undergone Avara sudhi, then Peyadi krama is given for one meal time.
- Since Akrita as well as Krita yusha are prescribed to be given only during one meal time, giving them separately is not possible. So Kritaakrita Yusha and Mamsarasa are given.
- In the case of Pravara sudhi excessive doshas are eliminated in large quantity. Samsarjana krama has to be followed for a longer period.
- In Sutrasthana, dietetic regimen is prescribed to be given from the same day evening or from the next day morning.

1 st , 2 nd and 3 rd Annakala	Sukhodaka parishechanam, lohita sali tandula manda poorva yavagu
4 th , 5 th and 6 th Annakala	Sali tandula vilepi, asneha lavana and alpa Sneha lavana
7 th , 8 th and 9 th Annakala	Odana- sali (2 prastra), ushnodaka anupana Mudga yusha- tanu Sneha lavane
10 th , 11 th and 12 th Annakala	Mamsa rasa- lava, kapinjala Dakalavanika- nati saravata Ushanodaka anupana
7th day	Prakrti bhojana

8. Kasyapa Samhita

Kasyapa mention Peyadi krama in Khilasthana. For the use of diet, three types of Peya, Yusha and Mamsa rasa are described.

Akrita peya	Vyepetha lavana, deepaniya ambu
Kritaakrita peya	Kinchit lavana deepaniya
Krita peya	Samskrita Sneha matraya

Akrita yusha	Avyakta lavana Sneha
Kritaakrita yusha	Mandaamla lavana Sneha
Krita yusha	Vyaktasneha amla lavana samskrita

Yushadi krama

Yusha can be administered without giving the Peya and Vilepi at evening on the day of Sodhana by assessing the Dosha, Ritu and Prakriti.

Indication: *Kinchit kapha*

Purpose of Yushadi Samsarjana krama: When the patient is having good *Agnibala* then Yusha should be administered. Because of Laghu property of Peya and Vilepi, they undergo early digestion due to good digestive fire. Hence to prevent the early digestion and destruction of Dhatus. Yushadi Samsarjana krama should be administered. Susrutha mentioned

Yushadi krama after Vamana because Vamana karma does not interfere with *Agni adhistana*. and there is no *Agnimandya* occurs. Due to this reason Kulatha, Mudga Yusha is given on the day of Vamana karma.

Tarpanadi krama

Administration of *Svaccha tarpana* and *Ghana tarpana* in 1st and 2nd Annakala respectively is known as Tarpanadi samsarjana krama.

Acharya Indu in Astanga sangraha sutrasthana comments that Tarpana means *Laja saktu*. *Svaccha tarpana* and *Ghana tarpana* are used instead of Peya and Vilepi.

Properties of Laja: Easy for digestion, *Deepana*, *Pachana*, *Vatanulomana*, *Hridya*. It is considered as pathya for Visuddha.

Indications of Tarpanadi samsarjana krama

- Alpa visudhi or heena visuddha
- Adhika kapha and pitta
- Vata pittaja madya vikara
- Madya nitya
- In Greeshma ritu
- In Kapha pradhana pitta or Pitta pradhana kapha condition

Preparation of Svachha tarpana and Ghana tarpana

Swacha tarpana: Laja and water is boiled in the proportion of 1:14. Here also the watery part should be more than the solid portion.

Ghana tarpana: Laja and water is added in the proportion of 1:4 and the solid portion should be more than Swacha tarpana.

Purpose of Tarpanadi samsarjana krama: The Laja used for preparation of Swacha tarpana and Ghana tarpana are devoid of Abhishyandana guna. Therefore, the Srotoavarodha which might be caused by Abhishyandana guna of Peya and Vilepi can be prevented by administration of Tarpanadi samsarjana krama.

Duration

The following of Tarpanadi samsarjana krama is similar to that of Peyadi samsarjana krama annakala. The only difference is instead of Peya and Vilepi, Swacha tarpana and Ghana tarpana are used respectively in Tarpanadi krama.

Arunadatha

Prathama annakala: Lajasaktu.

Dwitiya annakala- Mamsa rasa odana

Hemadri - Mandha

Chakrapani

Peya sthana-Swachha tarpanam

Vilepi sthana- Khana tarpanam

Dalhana

Prathama annakala-Lajasaktu

Dwitiya annakala-Yusha Bhaktam

RASA SAMARJANA KRAMA

Administration of Shadrassa Madhura, Amla, Lavana, Katu, Tikta, Kashaya in order to alleviate the Dosha and improve the Agni is known as Rasa samsarjana krama. These six rasas are administered in different combinations to subside the aggravated Dosha and to improve Agni.

Rasa samsarjana krama is followed after peyadi samsarjana krama in Vamana and Virechana. In Vasti Peyadi samsarjana krama is not mentioned, hence Rasa samsarjana krama can be started directly after Vasti karma. Adopting Rasa samsarjana krama in Peyadi samsarjana or separately, helps to get accustomed to sarva rasa Abhyasa step by step as well as it balances Tridosha and Agni.

Sequence of adopting Rasa in Rasa samsarjana krama((C.Si)

1. Snigdha, Amla, Madhura, Hridya- To subside Vata
2. Amla and Lavana- To increase Agni
3. Madhura and Tikta- To subside Pitta
4. Kashaya and Katu- To subside Kapha

Method of adopting Rasa samsarjana krama according to Susrutha Samhita

- Madhura, Tikta- To normalize Vata, Pitta and Agni
- Snigdha, Amla, Lavana, Katu- To increase Agni and to pacify Vata and Kapha
- Madhura, Tikta- To normalize Pitta, which is increased by the use of Amla, Lavana and Katu rasa
- Kashaya, Katu

The Snigdha and Ruksha rasa can be altered by using Yukti according to the patients need.

DISCUSSION

After Sodhana, Agni becomes *manda (tatkala eva manda kramena Deepto bhavati)*. The food substances like Manda, Peya, Vilepi, Yusha and Mamsa rasa are given sequential manner. Manda and Peya contain high carbohydrate content. Yusha is prepared with Mudga containing protein and Mamsa rasa containing fat content. The gradual administration of these diets stimulates *Jataragni*. According to modern view, af-

ter Vamana and Virechana there is a need to repair the damaged gut epithelium and the need to replace serum protein lost by exudation through the damaged intestinal mucosa. To restore the normal epithelium, light food is given firstly, gradually semisolid and finally solid diet. Peyadi samsarjana krama is a graduated dietetic regimen. That means the diets need to be gradually altered from Laghu to Guru from liquid to solid food. When food is graduated slowly from liquid to semisolid to solid diet, liquid diet will be easy to digest. This will stimulate the Agni and make it strong enough to digest semisolid food. Therefore, in the next schedule semisolid diet is introduced. A person who takes semisolid diet further gets kindled and gets prepared to digest normal solid diet.

Samsarjana krama is the administration of food in a specific order based on the Gunas of food preparations. Manda, Peya, Yavagu, Yusha, Mamsa rasa are mentioned to be given as the food preparations during Samsarjana krama. Among the food preparations Manda is the most Laghu. After Shodhana karma digestive fire becomes poor, the body's metabolism slows down. Intake of oily food at the beginning of Samsarjana krama may cause nausea, vomiting, diarrhea, fever etc. Initially, the body gets starch through Manda then by the intake of carbohydrate rich food in the diet like Peya and Vilepi body attains capacity to increase the metabolism by undergoing easy digestion. After that intake of proteins in the form of Yusha and then fats in the form of Mamsa rasa is the transition from simple to complex food before getting back to normal diet. The specific order acts on the digestive fire slowly and helps to regain the normal body function easily.

CONCLUSION

After the Sodhana procedure, Agni becomes weak due to excessive elimination of Doshas. In such a condition, the patient consumes excessive food it will cause *Agnimandya*. Peyadi krama is very necessary after the administration of Sodhana karma for the stimulation of Jatharagni and to maintain the normal condition of the body. It is a graduated form of dietetic protocol from liquid to semisolid form and from semisolid to solid and normal food. Main intention of different food preparation in the Samsarjana krama is to regain the normal gut epithelium.

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