

A CRITICAL ANALYSIS OF SAMSAJANA KRAMA**Dr. Megha R. Survase***

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ABSTRACT

Shodhana and Shaman are two treatment principles in Ayurveda. Panchakarma is Shodhana treatment which includes Vamana, Virechana, Vasti, Nasya, Raktamokshana. Every Panchakarma is done in three stages poorvakarma, pradhana krama, and paschat krama. All of these stages has been given its own importance and relevance. In paschat krama, there are some paschat karma done immediately after pradhana karma like kavala, gandush, dhoompana and some paschat karma done in sequential order to restore agni bala. This sequential order are been followed in samsarjana krama, tarpanadi krama, rasa avacharan krama as per given in classics. The different ways of giving samsarjana krama, tarpanadi krama and rasa avacharan krama, according to classics are critically analyzed in this paper Its modified way of giving is also been discussed in this paper. This paper also focuses on the practical problems faced by physician in case of vegetarians and highlights on the substitute which can be given instead.

KEYWORDS: Samsarjana krama, Tarpanadi krama, Ras avacharana krama, Paschat karma.**INTRODUCTION**

Ayurvedic management of diseases is generally, classified into "Shodhana" and "Shamana" treatments.^[1] Out of which the Shodhana therapy, has been given prime importance owing to its credential of providing a complete cure as there is no possibility of disease recurrence.^[2] Shodhana therapy is done by means of Panchakrama. In every Panchakrama there is poorva krama, pradhana krama and paschat krama and each of them has its own importance and relevance. Poorva krama includes deepana pachana snehana swedana.^[3] Pradhan krama includes vamana, virechana, Asthapanavasti, Anuvastana vasti Nasya krama, and raktamokshana,^[4] and paschat krama includes samsarjana krama, tarpanadi krama, parihar kala, kavala, dhoom etc.^[5]

Paschat krama means the regimen to be followed after Pradhana krama. In paschat krama some are immediate paschat krama done for shesha dosha pachana and some are gradual and sequential paschat krama for agni sandukshan. It means the kavala gandusha dhoomapana comes under immediate paschat krama as it is done immediately after shodhana like vamana, nasya. It is done for shesha dosha pachana, kantha shuddhi, utklishta dosha shanti.^[6] The paschat krama like samsarjana krama parihar kala tarpanadi krama are mentioned to be given gradually and in sequential order to retain the strength of agni Samsarjana krama is indicated after vamana and virechana and parihar kala is done after vasti.^[7] The

reason for samsarjana krama in case of vamana and virechana is explained in 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. And after vasti there is sthoka (less) agnimandya so, samsarjana krama is not required after vasti,^[8] only dwiparihar kala is necessary for agni sandhukshan It is understood that samsarjana krama is given only after attaining shuddhi in the patient. In case of not attaining shuddhi there is tarpanadi krama told in classics.^[9]

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.^[10] After shodhana all of sudden regular diet cannot be introduced to the patient as it may increase the agnimandya so liquid and laghu diet should be started gradually stepping up to solid or guru diet. According to different classics there are different types of food preparations mentioned for samsarjana krama viz Manda peya, yavagu, vilepi, odana akruta yusha kruta yusha akruta mamsa rasa and kruta mamsa rasa. This paper will focus on different aspects of samsarjana krama in classics, which is a part of paschat krama.

Samsarjana Krama

When to do Samsarjana krama

As far as the Panchakrama is concerned the samsarjana krama is done after vamanadi krama in the patients according to Charaka. Sushruta also mentions that samsarjana krama should be done after snehapana, vamana virechana, nirooha vasti and raktamokshana, as these kramas creates agnimandya in the body.^[11] But Chakrapani clears that in vamanadi though vamana, virechan, nirooha, shirovirechan has been included but in the context of samsarjana krama it is related with only vamana and virechna.^[12]

Why to do Samsarjana krama

After vamanadi krama, the shodhita purusha feels krusha, durbala, shunya deham, has alpa agni, krusha ashaya, so for recovery and for agni sandhukshan samsarjana krama is followed.^[13] The reason to follow samsarjana krama is agni sandhukshan, to make agni mahan sthira and capable of digesting every food preparations even of guru gunas.^[14]

In short samsarjana krama is followed after vamana and virechana because there is elimination of prabhut doshas from body, agni becomes weak, so to restore the prana the peyadi samsarjana krama should be followed. It depends upon the shuddhi attained by the patient.

Shuddhi and Samsarjana Krama

There are three types of shuddhi pradhan, madhyam, avar shuddhi. Depending upon this shuddhi annakala has been mentioned. In pradhan shuddhi 3-3 annakala, in madhyam shuddhi 2-2 annakala and in heena shuddhi 1-1 annakala of peya vilepi akruta yusha, kruta yusha, and mamsa rasa are been given.^[15]

Maniki Shuddhi and Samsarjana Krama

According to Sushruta Samsarjana krama also depend upon hrut doshasya pramana which means, quantity of doshas removed outside during shodhana process.^[16] For vamana virechana and raktamoksham 1 prastha is 13.5 palas.^[17] though normally it is 16 pala

Table 1: Maniki shuddhi and samsarjana krama.

Doshas removed outside	Annakala	Anna
1 prastha (540gms)	1	Yavagu
Half adhak (1080 gms)	2	Peya
1 adhak (2160 gms)	3	Peya

Table 3: Definition and proportion of various food items for samsarjana krama.

Food preparations	Definition	Sharangdhar	Madanpala nighantu	Bhavaprakash
Manda	Siktha Virahito Manda	1:14	1:14	1:14
Peya	Sikta Samanvwita Dravadhik Swalpa Siktha	1:14	1:14	1:14
Vilepi	Bahusikta Syad Ghanasiktha Syat	1:04	1:04	1:04
Yavagu	Veeral Drava	1:06	1:06	1:06
Odana	-	4:14	--	4:14
Yusha	-	1:14	1:18	1:18

When 1 prastha doshas are eliminated then 1 annakala of yavagu should be given. When half adhak doshas are eliminated then 2 annakala of peya should be administered and when 1 adhak doshas are eliminated then 3 annakala of peya should be administered.^[18]

Bala and Samsarjana Krama

Sushruta also focus that samsarjana krama depends on the bala of the patient. Dalhana mentions that bala can be judged by upachaya. Hence samsarjana krama is depended on agnibala.

Table 2: Bala and samsarjana krama.

Bala	Annakala
Pravar (Good)	1
Madhyam (medium)	2
Heena (less)	3

Patient having good bala 1 annakala of samsarjana krama should be given, for madhyam bala 2 annakala of samsarjana krama should be given and for those with heena bala 3 annakala should be given.^[19]

In short it can be understood that mainly samsarjana krama depends on shuddhi attained by patient. There are four types of shuddhi regarding vamana and virechana in classics. In Chakarapani vaigiki, maniki, antiki and laingiki, shuddhi has been mentioned.^[20] Dalhana mentions three criteria laingiki, vaigiki, maniki, amongst which he mentions laingiki to be best criteria for shodhana.^[21] For samsarjana krama shushruta has given importance to the quantity of doshas expelled in shodhana which is maniki criteria. Samsarjana krama mainly depends on agni bala of patient.

Descriptions Regarding the Food Preparations

The descriptions regarding the food preparations of samsarjana krama are mentioned in krutanna vargas in classics. The administration is done mainly depending upon agni bala.

Rice Preparations

Manda, Peya, Vilepi, Yavagu, Odana in Samsarjana krama are prepared by using rice. Raktashali is said to use as it balances tridoshas and is best among all rice. Manda is very thin gruel prepared by boiling rice in water, the watery portion is manda. Peya is liquid rice gruel prepared by boiling rice until it becomes very soft and thin, Vilepi is thick gruel with more of boiled rice in it. Yavagu is semi solid food with much rice and very little of fluid in it.^[22]

According to Sharangdhara four pala rice boiled in 14 times water, the watery portion is manda and the thick rice is madhura and laghu that is odana.^[23]

According to Shushrut, Odan is cooked rice prepared from washed rice, dirt free rice, pleasing to mind, pleasant odour, it should be well cooked, hot or warm, drained off fluid, vishada (non-slimy), easily digestible.^[24] That prepared from unwashed rice, not drained off its fluid, not well boiled, and which has become cold is hard for digestion. That prepared from bhrushta tandula are laghu sugandhi, migitates kapha.^[25] Odana when mixed with sneha, mamsa, fruits, tubers, pulses, sours and milk becomes hard for digestion, bruhamana balya.^[25]

Yusha

According to Sharangdhara, 1 pal dravya kalka ; sunthi and pippali half karsha and drava bhaga one prastha should be taken and boiled till it reduce to half the quantity of drava bhaga,^[27] that is yusha.

Yusha is prepared by Shimbi dhanya like mudga, masur, chana, kulattha etc. But preferably for Samsarjana krama mudga is used. There are two types of yusha akrut yusha krut yusha. According to Charak akrut yusha is laghu than krut yusha. According to Sushruta, akrut yusha is liquid diet which is not added with sneha lavana and katu rasa (asneha lavanam sarvam akrutam katukai veena) and krut yusha is liquid diet which is medicated with sneha lavana and katu rasa (sneha lavanamkatukai samskrutam krutam).

Mamsa rasa

Charak mentions about two types of mamsa rasa viz tanu means akrut mamsa rasa and krut mamsa rasa and the latter is heavier than, former. It is preenana, hrudya, good for emaciated person, vyadhimuktinam, for ksheena retas, sarvarog prashaman, swarya, it promotes bala, varna, vaya, buddhi, ayushya, those who are indulged in vyayama, stree, madya, takes mamsa rasa regularly, they neither succumb to disease nor they lose their strength.^[28]

According to Sushruta, mamsa rasa does preenan, cures swasa, kasa, jwara, migitates vata pitta, shramahara, hrudya, promotes smriti ojas, swara, good for the people who are weak because of jwara kshataksheena, good for alpa retas, it do apyayana, builds physic, does bala vardhan, and if added with dadima rasa it is vrushya and dosha shaman.^[29]

There are different gunas of various food preparations used in samsarjana krama. It is been tabulated as follows from different classics.

Table 4: Gunas of various food preparations for samsarjana krama.

Manda	Peya	Vilepi	Yusha	Mamsa rasa
Deepan	Deepan	Deepan	Deepan	Brimhana
Pachan	Pachan			Aapyayan
vata anulomana	vata varcha anulomana	pitta nashini	Vata shaman Tridosha shamana	Vata shaman Tridosha shamana
swedam janayati	sweda janani	-----	sweda janani	-----
Trushnaghna	Trushnaghna	Trushnaghna	Hrudya	Hrudya
	Kshudhaghna	Kshudhaghna		
		Hrudya		
Laghutam	Laghutara	Laghu	Laghu	Laghu
pranadharan	Grahini	Grahini,	grahini	Pranadharan
Glanihara	Glanihara	Snehapayinam hita	-----	Preenan
	shramhara			
	Dourbalyahara			
Dhatu pushtida	Dhatu pushtida	Bala wardhan	Balya	Balya
Doshashesha pachana	kukshiroga	Vrana akshi roga	krimigna,	Kshataksheeni,
	jwarapaha,		kushtagna,	jwaraghna
	vasti shodhana,		jwarahara	Vrushya
				chakshushya

Practical Approach of Giving Samsarjana Krama

In classics according to different commentaries there are different ways of giving samsarjana krama. The practical approach of giving samsarjana krama has been

mentioned in Charak^[30] and sarvanga sunder tika of Ashtanga Hridaya.

Table 5: Practical Approach of Giving Samsarjana Krama.

Annakala	Day time	Aanna	Description	Grains	Anupana
1,2,3	Same day evening or next day depending on agnibala	Manda or yavagu	Sukhoshna	Purandalohitashali Tandula	--
4,5,6	Accordingly next annakala	Vilepi	Asnehalavana or alpasnehalavana	Purandalohitashali Tandula	Ushnodaka
7,8,9	Accordingly next annakala	Yusha	2 prasruta shali and tanusnehalavana mudgayusha	Purandalohitashali tandula and mudga	Ushnodaka
10,11,12	Accordingly next annakala	Mamsa rasa	Prepared by using water and lavana	Lavak,pinjal	Ushnodaka

Table 6: Variations of giving samsarjana krama mentioned in classics.

Day	Annakala	E/M	Pradhan Shuddhi			Madhyam Shuddhi			Heena Shuddhi		
			PC & IT	SST	CT	PC & IT	SST	CT	PC & IT	SST	CT
1	1	E	P	P	P	P	P	P	P	P	P
2	2	M	P	P	P	P	P	P	V	V	V
	3	E	P	P	P	V	V	V	AY	AKY	AKY
3	4	M	V	V	V	V	V	V	KY	KM	KM
	5	E	V	V	V	AY	AY	AY	KM	PB	PB
4	6	M	V	V	V	AY	KY	KY	PB		
	7	E	AY	AY	AY	KY	KM	KM			
5	8	M	AY	KY	KY	KY	KM	KM			
	9	E	AY	KY	KY	KM	PB	PB			
6	10	M	KY	KM	AM	KM					
	11	E	KY	KM	KM	PB					
7	12	M	KY	KM	KM						
	13	E	KM	PB	PB						
8	14	M	KM								
	15	E	KM								
9	16	M	PB								

(P-Peya; V –Vilepi; AY- Akruta Yusha; KY-Kruta Yusha, AM-Akruta Mamsarasa; KM-Kruta Mamsarasa, PB-Prakrutibhojana; E- evening; M – morning; PC- Padartha Chandrika Tika, IT – Indu Tika, SST – Sarvanga sunder Tika, CT – Chakrapani Tika)

Tarpanadi krama

Regarding tarpanadi krama it is mentioned that it is given if pitta and shleshma are eliminated in little quantity, in patient taking madya, and patient with vata pittaj disorder.^[31]

In context of shodhana karma, when little quantity of doshas are eliminated outside, it is ayoga.^[32] Hence it is cleared that in case of ayoga tarpanadi krama should be

followed because if samsarjana krama is given in that condition i.e. ayoga it will increase the abhishyanda viz strotorodha.^[33]

Methods of giving Tarpanadi krama

Different commenters have different opinion regarding tarpanadi krama. Chakrapani mentions to give swaccha tarpan instead of peya and Ghana tarpan instead of vilepi^[34] and after its digestion yusha and mamsarasa can be given. Jejjat mentions to use mudga yusha and mamsarasa for tarpan due to similar properties. Arundatta and Parmeshwara the commenter's of Ashtang Hrudaya and even padartha chandrika of Ashtang Hrudaya mentions about annakala while commenting about tarpanadi krama.

Table 7: Tarpanadi krama according to different commentaries of A. H.^[35]

Commentors A. H.	1 st Annakala	2 nd Annakala	3 rd Annakala
Arundatta	Lajasaktu	Jeerna shali odana	Mamsarasa odana
Parmeshwara	Lajasaktu	Yusha and anna bhojana	Mamsarasa and anna bhojana

Rasa Avacharan krama (Rasa prayoga and samsarjana krama)

According to Chakrapani, in context of samsarjana krama, purvam peyadina bhishak and rasottaren kramen. words are used regarding ras samsarjana krama which has been explained as follows.

1. Initially peya vilepi, yusha and in uttar kala mamsa rasa should be used
2. After vama virechana peyadi krama as there is agnimandya; so for agni sandhukshan peyadi krama should be followed while in nirooha there is sthoka agnimandya so rasa prayoga can be done.
3. After completion of peyadi krama administration of rasadi krama should be done.^[36]

It means rasadi krama mentioned in classics, should be used in paschat krama as far as shodhana is concerned. Chakrapani clears that it can be done with peyadi krama or after peyadikrama for prakruti bhojanartha and bala apyayanartha.^[37]

Sushruta mentioned that during samsarjana krama or after samsarjana krama there are chances of getting dosha prakopa, so to pacify these doshakopa rasa samsarjana krama should be followed.^[38]

In rasa samsarjana krama different types of ras yugma administration should be done in shodhita purusha in vyatasat manner. Firstly Snigdha amla swadu hrudhyani rasa should be used then amla lavana, then madhura tikta rasa should be used and lastly kashaya katu rasa should be used.^[39]

First yugma amla madhura is predominantly guru and snigdha. Second yugma, amla lavana it is predominantly laghu, agni mahabhuta dominant can be called as rooksha yugma. Third yugma, madhura tikta is predominantly sheeta, guru, can be called as snigdha yugma. Fourth yugma is predominantly laghu, rooksha, can be called as rooksha yugma.

Four rasa yugma are used in vyatyasat manner. First snidgha guna rasa prayoga then rooksha guna rasa are used viz snidgha rooksha prayoga.

In this context amla swadu rasa are used for pakwasayagata vata shaman, amla lavana rasa are used for agni sandhukshan, madhura tikta rasa are used for pitta shamanartha, kashaya katu rasa are used for tat urdhwa sthita kapha shamanartha.^[40]

Table 8: Rasa Avacharan krama.

Rasa Avacharan krama			
Charak	Reason	Sushrut ⁴¹	Reason
amla swadu	for pakwasayagata vata shaman	Swadu tikta	To pacify vata pitta and agni samikarnartha
amla lavana	for agni sandhukshan	Snigdha, Amla lavana katu	To pacify vata kapha and agni sandhukshan
madhura tikta	for pitta shamanartha	madhura Amla lavana	To pacify the increased pitta vata due to previous rasa
kashaya katu	for tat urdhwa sthita kapha shamanartha	Swadu tikta	To pacify the increased pitta Kapha due to previous rasa

DISCUSSION

Samsarjana krama is administration of food in orderly manner based on the gunas of food preparations. Manda, peya, yavagu odana, yusha, mamsa rasa are mentioned to be given as the food preparations during samsarjana krama. Among the food preparations manda is the most laghu. The rice used should be rakta shali because it balances tridoshas and is best among all rice, madhura vipaka, pathya, laghu. When this rice is boiled with fourteen times water, the watery portion is manda which is the most laghu and can be given with initiation of peyadi krama as it is pachak, agni pradeepak and sweda pravartak. Here the sweda pravartak guna of manda should be focused, as it is understood that the strotorodha are getting cleared. Giving of manda initially has been quoted as manda purva yavagu in charak. The practical approach of giving peyadi krama has been focused in this sutra. Here it is cleared that, amongst the food preparations, rice preparations should be started and that too with the rice water first. Then depending upon agni, peya can be advised to take which is prepared by same way as manda but here, it should be boiled till the rice

becomes very soft and mixes with water; and that soft thin gruel is peya. It does mala anulomana, pathya, dourbalyahara, kshut trut glani hara. After shodhana there is little dourbalya glani and agni mandya so, to cope up with these symptoms it is wise to use peya which is again laghu and Deepak, pachak. It is also having malanutoman property, which means making the malas moves through the body in proper direction. It is helpful in clearing the strotos. This thin gruel is advised to take according to shuddhi. In pradhan shuddhi three times, in madhyam shuddhi two times and in heena shuddhi one time. It is three annakala, two annakala, and one annakala. Annakala is that times when patient feels hunger. In classics there is only morning and evening times mentioned to take as annakala. But considering present situations it can be given according to the hunger, whenever patient feels hungry. That means it can be given in morning, noon, and evening time also, with respect to agni.

When the raktashali cooked with six times water it is yavagu. It is laghu but it is slightly heavier than manda

and peya. It is grahi, balya tarpini, vatanashini according to sharangdhara. Though according to sharangdhara, in annaprakriya shadhan vidhi mudga masha, tila are mentioned to use for preparations of yavagu but in context of samsarjana krama only raktashali tandula are mentioned to use for preparation of yavagu. In classics other than samsarjana krama, 28 different types of yavagu are mentioned in charak with respect to different diseases.

When this raktashali is cooked in 4 times of water, the thick gruel formed is vilepi. It is madhura, pitta shamak, pathya, laghu hrudya, deepani, trushna shamak, kshudha shamak does bala wardhan, good for shodhita purusha, dourbalyahara. Mand, peya, vilepi yavagu are laghu, but manda is laghutam peya is laghutar and yavagu vilepi are laghu. All are dourbalya hara but bala wardhan is done mainly by yavagu and vilepi the word bala wardhan are not told regarding manda peya it is mentioned regarding vilepi, yavagu. Dhatu pushtida word is mentioned regarding peya. So it can be understood that after shodhana initially manda peya are used for glani hara, for dhatu poshana, and after dhatuposhana yavagu and vilepi are used for increasing bala which has been reduced after shodhana.

In case of manda peya vilepi and yavagu rice should be used but in case of yusha shimbi dhanya like mudga masha, masoora, godhuma, kulattha etc should be used for preparation. In bhavprakasha 18 times water is mentioned for preparing yusha it is again of two types akruta yusha and kruta yusha. Akruta yusha is that yusha which is not added with sneha lavana katuka. It is laghu than kruta yusha. So in samsarjan krama it should be given first and then kruta yusha should be given Kruta yusha is that yusha which is added with sneha lavana katuka. It is kaphaghna deepana, hrudya. Usually mudga yusha is preferred for samsarjana krama as mudga are pathya laghu, kashaya, madhura, katu paki and sheeta. Yusha is tridosha shamak, balya, sweda janani. It means it clears the strotas and increases the bala in classics other than samsarjana krama yusha has been used in many different diseased condition Even sushruta has mentioned different types of yusha in krutanna vargas.

Last food preparation is mamsa rasa which is again kruta and akruta mamsarasa which is, preenana, hrudya, good for emaciated person, sarvarog prashaman, swarya, it promotes bala, varna, vaya, buddhi, ayushya. Mamsarasa is good for increasing strength of agni and also physis. In classics it is not mentioned as to what should be used instead of mamsarasa in case of vegetarian people. It should be given based on yukti. The vegetarian diet which will enhance agni bala, which will do brumhana prana vardhana should be given. So sarvadhanya krut yusha with goghritam is one choice or godhum yusha with goghrita can also serve the purpose.

There is also tarpanadi krama mentioned in classics which should be given when proper shuddhi has not

attained. It can be inferred from the definition of tarpanadi krama that it is to be given in ayoga of shodhana. When alpa doshas are eliminated from body, it leads to kapha pitta prakopa and in this condition if peya is given it will lead to strotorodha, agnimandya, abhishyanda in body, so tarpanadi krama has been mentioned to be used in paschat krama.

Also a different concept of rasa avacharan krama has been mentioned in classics. It is indicated when there is dosha kopa in body, occurred while giving peyadi samsarjan krama or there is dosha kopa in body after completion of samsarjana krama. Thus it is understood that it is used as a therapeutic measure for dosha shaman which has occurred while giving or after giving peyadi samsarjana krama. When acharyas clearly mentions that it is given with samsarjana krama or after samsarjana krama it means that ras avacharana krama is given after attaining shuddhi in patient it is not given in ashuddhi condition. If dosha kopa occurs while giving samsarjana krama the ras avacharan krama can be given with food materials like peya vilepi etc. If dosha kopa has occurred after completion of samsarjana krama then it can be given with laghu aahar which can be called as medicated aahara or can be given independently For eg if patient gets bitter taste vomiting after completion of samsarjana krama then either dadima rasa can be given independently which will increase bala of patient by doing pitta shaman or mudga yusha cooked with dadima rasa can be given according to agni bala. The particular krama of giving rasa yugma has been mentioned in classics It has started with amla madhura rasa, then amla lavana rasa, then madhura tikta rasa and lastly kashaya katu rasa, which has been mentioned to use in vyatysat manner. The reason regarding giving this rasa is tridosha shaman and agni sandhukshan The amla madhura rasa is given for vata shaman, then amla lavana is given for agni sandhukshan. If while giving amla lavana rasa pitta increases then madhura tikta rasa should be given for pitta shaman and kashaya katu rasa can be used for kapha shamana. In rasa avacharan krama this particular order of giving rasa yugma has been given importance. But practically after assessing the dosha avastha the particular rasa yugma can be used for dosha shaman. Say if vata increased in patient, madhura amla rasa can be used or if pitta is increased in patient madhura tikta rasa can be used or if patient is having less agni amla lavana rasa can be used for agni sandhukshan etc. In short while giving rasa avacharan krama one should not stuck on the krama which is mentioned in sutra as against after assessing the dosha avastha that particular rasa yugma can be used wisely.

CONCLUSION

- Samsarjana krama should be given according to the shuddhi of patient.
- Tarpanadi krama should be given when Ayoga has occurred in patient.
- Rasa avacharan krama should be given after the shuddhi of patient.

- Rasa avacharan krama can be done with samsarjana krama to mitigate the dosha prakopa.
- Rasa avacharan krama can be done after the samsarjana krama to mitigate the dosha prakopa.
- Ras avacharan krama can be given after assessing the dosha avastha in patient, instead of sticking on the particular sequential order mentioned in sutra.
- In samsarjana krama instead of mamsa rasa godhuma or sarvadhanya kruta yusha can be used with goghrita in case of vegetarian patient.

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