



Review Article

A CRITICAL REVIEW ON *TARPANADIKRAMA* AND ITS PRACTICAL IMPLIMENTATION IN VARIOUS CONDITIONS

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Article info

Article History:

Received: 18-10-2021

Revised: 22-11-2021

Accepted: 01-12-2021

KEYWORDS:

Tarpanadi karma
(graduated nutritive
dietetic protocol),
Peyadikrama,
Samsarjana krama,
Sodhana,
Paschatkarma.

ABSTRACT

Panchakarma is the fivefold purification procedure explained in Ayurveda. *Langhana* the broad spectrum of treatment comes under *Dwividhaupakrama* which consists of both *Samana* and *Sodhana* procedures. *Sodhana* mainly aims in the elimination of *Doshas* from the body and thus restore health and prevent the recurrence of diseases. *Samana* is the treatment were *Doshas* get pacified by different modalities of treatment. After *Sodhana* immediate decrease of digestive fire will occur which get restored in the *Paschat karma*. A specific dietetic schedule must be followed after *Sodhana* especially after *Vamana* and *Virechana* to improve *Agni* and *Bala*. This specific food regimen containing different types of meals in a specific order after *Sodhana* for a particular duration according to the grade of *Sudhi* is known as *Samsarjana krama*. *Peyadikrama* is the most popular and extensively implementing one in common clinical practice but in conditions of *Kapha* dominance after *Sodhana*, *Peyadi* will not work because of the *Abhishyandi* nature of *Peya*. In conditions of less eliminated *Kapha-Pitta dosha*, *Tarpanadi krama* (graduated nutritive dietetic protocol) should be adopted after *Sodhana*. It consists of *Laja*, *Sakthu*, *Yusha* and *Mamsa rasa* in sequential order. The first day of *Tarpanadi krama* is given with *Laja* a converted form of rice by the process of puffing provide instant energy by quick digestion and easy absorption. The person who belongs to vulnerable group such as child, old aged, pregnant women etc. and those are physically weak due to depleted *Dhatu* can be administered *Tarpanadi krama* after *Sodhana* therapy.

INTRODUCTION

Panchakarma are the five folded treatment modalities in Ayurveda used for the detoxification of the body by removing the morbid *Doshas* through near route of elimination to achieve health as prophylactic, restorative procreative and rejuvenating. *Panchakarma* comprises not only the five *Sodhana* procedures but also have many treatment modalities such as *Purvakarma* and *Paschatkarma*. *Deepana*, *Pachana*, *Rukshana*, *Snehana*, *Swedana* are the *Purvakarmas* and *Gandusha*, *Dhumapana* and *Samsarjana karma* are included in *Paschat karmas*.

Throughout the Ayurvedic procedures due consideration is given for maintaining proper *Jataragni* as it is the most important factor responsible for the development of disease as well as sustainment of health. After *Sodhana* especially in *Virechana* a sudden depletion of *Jataragni* will occur due to the expulsion of morbid *Doshas*^[1]. Hence after *Sodhana*, *Pariharakala* including *Samsarjana karma* should be followed to regain strength as well as *Jataragni*. *Samsarjana krama* is a special graduated dietetic regimen adopted for a particular duration according to the extent of *Sudhi*^[2] to restore *Agni* and *Bala*. It includes *Peyadi* or *Tarpanadi Samsarjana krama* and *Rasasamsarjana krama*. Generally *Peyadi Samsarjana krama* is widely practiced but in some cases such as increased *Kapha-Pittadosha*, *Avarasudhi*, habituated alcoholic patients and in *Vata-Pitta* persons instead of *Peyadi*, *Tarpanadikrama* is mentioned^[3]. After this *Rasasamsarjana krama* should be followed. *Peyadi* cannot be given in all diseases because it will cause *Abhishyandana* in person who is having morbid *Kapha*

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<https://doi.org/10.47070/ijapr.v9i12.2072>

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dosha. So another option was given by *Acharya* instead of *Peyadi* is *Tarpanadi krama*. Its main aim is to provide instantaneous strength to the weakened body by improving the *Jataragni*. *Tarpanadi krama* starts with *Laghuahara* and gradually shifted to *Guru ahara*, thus made *Jataragni* in proper way to digest all types of food. It includes sequential administration of *Laja-Sakthu-Yusha-Audana* with *Mamsarasa*. The word meaning of *Tarpana* is that which nutrition to the body. Different type's *Tarpana* food was mentioned in classics as *Samana* treatment in various clinical conditions. The person with less strength, depleted *Dhatu* are mainly given with *Tarpana ahara* to alleviate *Doshas* rather than with treatment procedures. Thus *Tarpana* and *Tarpanadi krama* are different and are given in different medical conditions although they possess some similarities in the contents as both provide instant strength to the person. *Tarpanadi krama* always follow a peculiar pattern of diet in a particular duration to enhance the depleted digestive fire in slowly and to regain strength of the body. The dietetic schedule of *Tarpanadi krama* starts from easily digestible carbohydrate to body building proteins and end in fatty food. *Tarpana* is a medicated food specific to the disease condition and will vary according to the disease. But *Tarpanadi krama* consist of fixed and graduated recipe for a particular duration not vary with disease.

AIMS AND OBJECTIVES

1. Study *Tarpanadikrama* and its contents explained in various texts.
2. Practical usage of *Tarpanadikrama* in various disorders.

MATERIALS AND METHOD

In the present article various classical Ayurvedic text books, study materials available on internet and journal articles, research article, etc. has been studied well and analyzed to extract accurate and relevant data.

RESULT

After the administration of *Sodhana* procedure the body of a person become weak, emaciated, having declined digestive strength and body compactness. Evacuation of flatus, feces, urine, *Kapha* and *Pitta* forced him to become vacant viscera. Thus the body of the patient becomes intolerant to adverse situations after elimination procedures^[4]. So during this period the physician must give enough attention with carefulness and protective attitude. To normalize the person in all aspects, a typical dietetic regimen known as *Samsarjana krama* should be followed for a particular duration according to *Agni* and *Bala* of the patient^[5]. The main aim of *Samsarjana krama* is the

enhancement of depleted *Agni* after *Sodhana* in a gradual manner by the use of wholesome dietetic regimen. The duration and selection of *Samsarjana karma* is according to the extent of *Sudhi* obtained by purification and *Bala* of the patient. *Samsarjana karma* need not be restricted as *Paschatkarma* of *Sodhana* but also can be given in numerous conditions with *Mandagni* because of obtaining unwished effects, starving, misery, *Unmada* etc^[6]. Commonly *Peyadi Samsarjana krama* is followed after *Sodhana* as *Paschat karma*, in *Atiyoga* (excess administration) of *Sodhana* therapy and also during *Langhana*. In all conditions *Peyadisamsarjana karma* could not be performed because *Peyadi* will convert the characteristics of *Kapha* and result in more sliminess so called *Abhishyandi* form thus it made obstructions in the channels. *Tarpanadi krama* was described by *Acharya* as an alternative for *Peyadi krama*. It can be given in patients with increased *Kapha* and *Pitta*, morbid *Doshas* eliminated in smaller quantity during *Sodhana* (remnants of residual *Kapha*) in habituated alcoholic patients and the patient having *Vata-Pitta* constitution^[7]. According to *Chakrapani*, *Swachatarpana* can be given instead of *Peya* and *Ghanatarpana* in the place of *Vilepi*. The main components of *Tarpanadi krama* are *Laja*, *Sakthu*, *Yusha* and *Mamsarasa* with *Audana*. According to *Jejjata*, *Mudgayusha* and *Mamsa rasa* can be given as *Tarpana* because of due similarities.

Placement of *Samsarjana krama*

Samsarjana krama need not be restricted as *Paschatkarma* of *Sodhana* but can be applied in wide range of conditions where *Jataragni* is hampered. It not only enhances the digestive fire but also provide strength to the body. That's why it is given in *Atiyoga* of *Vamana* and *Virechana*. After *Sodhana* while getting *Samyakjeernalinga* of *Oushada* we can directly go to *Samsarjana krama*^[8]. But in the case of *Asamyakjeernalinga* of *Oushadha* then we must do *Langhana* and thereafter *Samsarjana krama* can be performed.

- After *Sodhana* with *Samyakjeernalinga* of *Oushadha*
- After *Raktamokshana*
- During *Samanasnehapana*
- In depleted *Jataragni*
- After *Langhana* procedure
- In *Atiyoga* of *Vamana* and *Virechana*^[9]
- Person subjected to fasting due to getting undesired effects, *Upavasa*, unsoundness of mind such as *Unmada* etc

Table 1: Tarpanadi krama according to different Acharya

Acharya	Tarpanadi krama
<i>Chakrapani</i>	<i>Swacha Tarpana – Ghana Tarpana</i>
<i>Arunadata</i>	<i>Lajasaktu – Mamsarasaudana</i>
<i>Indu</i>	<i>Laja - Saktu</i>
<i>Dalhana</i>	<i>Lajasaktu – Yushabaktadi</i>
<i>Jejjata</i>	<i>Mudgayusha - Mamsarasa</i>
<i>Parameswara</i>	<i>Lajasaktu – Yusha - Mamsarasa</i>

Table 2: Tarpanadi karma and Annakala

Annakala	Food Articles
First	<i>Laja Sakthu</i>
Second	<i>Yusha with Audana</i>
Third	<i>Mamsarasa with Audana</i>

Table 3: Properties of Laja and Sakthu^[10, 11]

Properties	Laja	Sakthu
Obtained by	Roasting undried and unhusked paddy	Frying and powdering husked grains
<i>Guna</i>	<i>Laghu and Deepana</i>	<i>Laghu and Santarpana</i>
<i>Doshaharatwa</i>	<i>Kaphachedana, Pitta Upasamana</i>	
<i>Vyadhiharatwa</i>	<i>Trit, Chardi, Atisara, Prameha, Kasa</i>	<i>Kshut-trit-sramahara, Netraroga and Vranaharam</i>
Special indication	Superior in pacifying <i>Chardi</i>	Provide immediate <i>Bala</i>

Table 4: Difference between Peyadi and Tarpanadikrama

S. No	Features	Peyadi krama	Tarpanadi krama
1.	Use	Widely practiced	Alternative of <i>Peyadi</i>
2.	Indications	<i>Pravara & Madhyama Sodhana, in Avara Sodhana except Kapha-Pittadhika condition</i>	<i>Alpa Kapha-Pitta Sodhana In Vata-Pitta prakriti and Madyanithya person</i>
3.	<i>Dosha</i>	<i>Ksheena Kapha, Vata-Pitta predominant (after Sodhana)</i>	<i>Kapha-Pitta predominant (after Sodhana)</i>
4.	<i>Annakala</i>	<i>Pravara Sudhi – 12 Annakala Madhyama Sudhi – 8 Annakala AvaraSudhi – 4 Annakala</i>	<i>Avara Sudhi – 4 Annakala</i>
5.	<i>Pathya kalpana</i>	<i>Peyadi- Vilepi- Krita & Akritayusha- Krita and Akritamamsa rasa</i>	<i>Lajaswachatarpana- Laja ghana tarpana- Yusha – Mamsa rasa.</i>

Tarpanadi krama and Tarpanaahara

Tarpana ahara mainly consist of nourishing drinks given in a particular disease for pacifying *Dosha*. *Tarpanaahara* is different from *Tarpanadi krama* in many aspects. In the conditions where *Bala* of the patient is extremely diminished and there by unfit for performing *Sodhana* procedure, medicated *Tarpana aharas* are administered equal to medicine for the pacification of *Dosha*. *Tarpanaahara* plays an important role in disease such as *Swasa, Raktapitta, Rajayakshma* etc.

Tarpanaahara (Nourishing drink)➤ *Sarkaradi Tarpana*

Contents– Equal portions of sugar, powder of pepper, sesame oil, honey, *Saktu* (flour of pulses and cereals) mixed well to made homogenous compound.

- Indications– pacify thirst, difficulty in urination, upward movement of *Vata*, good for emaciated person suffering from fever
- *Saktu, Madya*, honey along with sugar candy
- Indication– expel morbid *Vata, Pitta, Kapha* feces and urine
- *Phanita, Saktu*, ghee mixed with supernatant water of curd and *Kanji*
- Indication– pacify *Udavarta*

- Churned drink of date, raisins, tamarind, pomegranate, gooseberry, *Grovia asiatica* and mixed with *Garcinia indica*.
- Indications – refreshing and rejuvenating
- *Triphala kashaya* kept for one night, honey, barley mixed *Seetu*
- Indication - *Prameha*

Preparation of food articles for *Tarpanadi krama*

- *Swaccha Tarpana*: it is prepared by boiling *Laja* (roasted rice) in 14 times of water. The proportion of *Laja* and water is 1:14. Here watery part should be more than the solid portion.
- *Ghana Tarpana*: it also prepared with *Laja* by boiling in 4 parts of water. The proportion of *Laja* and water is 1:4 and the solid portion should be more in *Ghana Tarpana*.

Duration of *Tarpanadi krama*

A specific duration for *Tarpanadi krama* was not explained in classical text books. *Acharya* says that it is similar to *Peyadi karma* the only difference is instead of *Peya* and *Vilepi*, *Swacha Tarpana* and *Ghana Tarpana* were used. *Tarpanadi krama* is mainly indicated in *Heena sodhana* of *Kapha* and *Pitta*. In that condition due to *Heenasudhi* the *Jataragni* was not much disturbed. While considering all these facts we can derive 4 days *Annakala* for *Tarpanadi krama*.

Purpose of *Tarpanadi karma*

The main purpose of *Tarpanadi krama* is providing *Agni deepti* and *Bala* without disturbing *Kapha dosha*. As *Peya* is *Abhishyandi*, it causes immediate alteration in the properties of *Kaphadosha*. In the context of *Jwarachikitsa*, *Acharya Vagbhata* used a simile to describe the action of *Peya* in *Kapharta* condition. "Like sand is converted to mud by the action of rain", *Kapha* is modified to *Abhishyadhi* form by the administration of *Peya* in *Kapharta* person^[12]. Here *Kapha* was not increased but is altered to another form which causes obstruction to the *Srotas*. *Laja* is *Laghu*, *Seeta* and *Deepana*, the preparations *Swacha Tarpana* and *Ghana Tarpana* made up of *Laja* provide easy digestion and enhancement of *Agni*. Therefore obstruction of channels due to *Abhishyanda Kapha* will not take place in *Tarpanadi krama*. So it can be given in *Heenasudhi* of *Kapha-Pitta*. The other conditions that explore *Tarpanadi krama* are people having *Vata-Pitta* constitution as they need immediate *Santarpana* because their body is very weak. *Madyanitya* is mainly afflicted with vitiation of *Kapha* and *Pitta*. So in this case after *Sodhana*, *Tarpanadi krama* is more preferable.

Tarpanadi krama in various diseases

1. **Jwara**– in *Jwara chikitsa* after *Langhana* while administering medicine in a patient having dominant *Kapha*, *Tarpanadikrama* is mentioned as a substitute for *Peyadi*. Only after the complete

digestion of medicine *Tarpanadikrama* should be started.

- ❖ Indication for *Tarpanadi krama*^[13]– Fever caused by the intake alcohol, the person habituated with alcohol having fever, *Jwara* occurs in summer season, *Kapha-Pitta* predominant *Jwara*, *Urdwagarakta- Pitta* having *Jwara*, in fever *Kapha* become embedded in *Pittastana*, fever accompanied with thirst, vomiting and burning sensation, *Tarpanadi karma* is to be done.
- ❖ *Tarpana* with: *Lajasaktu* mixed with honey, sugar, and juices of fruits which have properties to alleviate the *Jwara*.

2. *Urdwaga Raktapitta*^[14]

In *Urdwagaraktapitta*, *Saama Pitta* with *Kapha* is predominant and if the patient is *Langhanasadhya* then *Pratiloma Sodhana* (*Virechana*) should be done. After *Pratiloma Sodhanavata* will not aggravate because *Virechana* provides *Anulomana* of *Vayu* but there can be remnants of *Kapha*. In this disease profuse bleeding can lead to weakness and many other complications associated with bleeding made person weak and feel depleted. So proper nutrition and instant strength should be provided in these patients in order to nullify the complication and restore health. Thus instead of *Peyadi*, *Tarpanadi* was mentioned for *Samsarjana krama*.

3. *Madatyaya*^[15]

Indications of *Tarpanadi krama* – in *Madatyaya* when *Kapha-Pittas* are located in *Amasaya*, *Vamana* is the best choice of treatment because *Amasaya* is the seat of *Kapha*, where other *Doshas* get lodged and start to manifest disease and the treatment should follow while giving importance to the place of *Kapha* (*Kaphastananupurvyva*). After performing *Vamana* instead of *Peyadi*, *Tarpanadikrama* should be followed in order to rectify the aggravation of *Kapha*.

4. *Kushta*

Indication– *Kusta* is a disease having *Bahudoshavasta* (*Kapha-Pitta* predominant) and should be treated with repeated *Sodhana* therapies, with a lot of care. Excessive elimination of *Doshas* might weaken the patient and aggravates *Vatadosha*. So *Alpa Sodhana* for repeated times are recommended generally in *Kushta* as a treatment principal. Administration of *Peyadi* in *Kushta* will cause *Abhishyandana* and provoke *Kapha dosha*. Hence *Tarpanadi* is preferred.

Practical utility of *Tarpanadi krama*

After *Sodhana*

- ❖ A weak person underwent *Sodhana* – due to elimination of *Dosha* there is a chance of sudden depletion of strength in weak person. So to regain strength immediately *Tarpanadi krama* should follow.

- ❖ In *Avarasudhi*
- ❖ Remnant *Kapha-Pitta* after *Sodhana*

Other conditions

- ✓ In person who are weak by the intake of medicine (*Bheshajakshapita*)
- ✓ Person with *Mandagni* along with less strength
- ✓ Repeated *Alpasodhana* in *Durbala* person with *Bahudosha*
- ✓ *Dhatukshayaja* conditions
- ✓ Vulnerable persons such as *Sukumara*, *Bala*, *Vridha* etc

Researches in Modern

Carbohydrates are a type of macronutrient and the main source of energy for the body. Fats and proteins are also necessary for energy but carbohydrates fulfill the body's most immediate energy needs. It can be divided into two main types; simple and complex carbohydrates. Simple carbohydrates are mono and disaccharides while complex type includes starch, glycogen and fiber. Starch is the most common form of carbohydrate in the food which is made up of long chains of glucose called amylose and amylopectin. Rice is included under the category of starch. The rice starch gets damaged, gelatinized and subsequently a portion of it is retrograded during the process of roasting. Thus finally it leads to changed form of rice starch called resistant starch and is nutritionally more important. Resistant starch escapes and unaffected from digestion and absorption in the small intestine of healthy individual. When it reaches the large intestine in unaffected form and are fermented by colonic bacteria may serve as nutrient for the gut microflora^[16]. Thus it ensure health benefit by the production of short-chain fatty acids, increased bacterial mass, and promotion of butyrate producing bacteria.

The study done on nutritional composition and digestibility of puffed grains shows that after the procedure total sugar content increased significantly and moisture, starch and fat contents were decreased. Starch could be degraded and the polymer compound was decomposed into many small molecules such as glucose, maltose etc. These morphological changes in starch leads to the increase of total sugar content and the decrease of starch content. Physical properties including the water absorption index, water solubility index and gelatinization degree were found to be increased after puffing of grains. During the process degradation of starch occurs and the polymer compound was decomposed in to smaller molecules. This results in increased water absorption index and water solubility index. Change in morphology of starch intern raise gelatinization degree which helps in easy hydrolysis and beneficial for digestion and absorption

in the human body. Digestibility of starch and protein in grains was highly improved after puffing^[17].

From above studies it was found that after processing of rice its qualities are changed and is preferable in the nutritional aspect. In Ayurveda *Samskara* is the process of changing the properties of a substance. *Peya* and *Laja* are obtained by the act of different *Samskaras* of a common substance (rice). But the properties are different for both, *Peya*– is *Laghu*, *Snigdha* and *Abhishyanda* but *Laja* is light, *Deepana* pacify *Kapha-Pitta*. So in the conditions where increased *Kapha-Pitta* and depleted strength instead of *Peyadi*, *Tarpanadi krama* containing *Laja* can be used.

DISCUSSION

Samsarjana krama is a sequential order of diet that should be followed after *Sodhana* and in some bodily and mental conditions where diminution of *Agni* occurs. According to the condition of disease, patient, habitat and season we can select any type of *Samsarjana karma* mentioned in Ayurveda. *Tarpanadikrama* is one variety of *Samsarjana karma* used as an alternative to *Peyadi krama* in the conditions of less evacuated *Kapha-Pitta*. The ingredients of *Tarpanadi krama* are *Laja-saktu*, *Yushabhakta*, *Mamsarasa* with *Audana*. Instead of *Peyadi* and *Vilepi*, *Laja* and *Saktu* are used in *Tarpanadikrama*. Compared to *Peyadi-vilepi* *Laja-saktu* are *Laghu*, easy to digest and not having *Abhishyandi* property. Scientific evidences also reveal that puffed paddy possess more sugar and increased digestibility which provide instant energy and fast digestion and absorption. Even though *Peya* and *Laja* belong to carbohydrate group *Samsakara* (here puffing) will alter the properties. After *Sodhana* when *Kapha-Pitta Doshas* are eliminated in lesser quantity, *Peyadi* will cause aggravation of *Kaphadosha* whereas *Laja* will not. *Swacha Tarpana* is given first, prepared of *Lajain* dilute form consist of less carbohydrate. *Ghana Tarpana* was given next to *Swachatarpana* contains more carbohydrate. *Yushabhakta* is a diet having carbohydrate and protein given next to *Laja*. *Mamsa rasa* with *Audana* is the meat soup with rice consists of carbohydrate and fat. We can see a sequential order of carbohydrate, protein and fat being followed in *Tarpanadi krama*, directly proportional to easy to heavy digestion. This gives rise to gradual enhancement of *Agni* and *Bala* of the patient. The same fundamental principle was explained by *Acharya* while introducing *Laghu* and easily digestible *Ahara* followed by *Guru ahara*. In *Tarpanadi krama* no need of implementing the diet for prolonged duration as it is mainly indicated in mild elimination of *Kapha- Pitta*. Specific diseases indicated for *Tarpanadi krama* also having *Kapha-Pitta* involvement after *Sodhana*. *Tarpana* and *Tarpanadikrama* are different from each other. *Tarpana* is a *Samana* treatment performed in

various conditions such as thirst, difficulty in urination, *Udavarta*, promote expulsion of morbid *Doshas*, faeces and urine, and also help in rejuvenation and emaciation. But *Tarpanadi krama* is always followed by a sequential manner for a particular duration after *Sodhana* and in *Mandagni* conditions.

CONCLUSION

Samsarjana krama is the inevitable part of *Paschatkarma* of *Sodhana* especially in *Vamana* and *Virechana*. The main aim of *Samsarjana krama* is to enhance the depleted *Agni* and *Bala* in a person who underwent *Sodhana*. It can be given in other conditions where *Jataragni* becomes weak. *Samsarjana karma* is a special graduated dietetic protocol for specific duration according to the extent of *Sudhi* obtained. It supplements the body gradually one by one from carbohydrate to protein, protein to fat along with fluid and electrolyte replacement. *Tarpanadi krama* is a type of *Samsarjana krama* implemented as an alternative to *Peyadi krama* not secondary to that. *Tarpanadikrama* has its own role in specific conditions and hence must be widely practiced according to the disease condition.

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Cite this article as:

Sneha K.S, Seena S. A Critical Review on Tarpanadikrama and its Practical Implimentation in Various Conditions. International Journal of Ayurveda and Pharma Research. 2021;9(12):73-78.

<https://doi.org/10.47070/ijapr.v9i12.2072>

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

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