

## AUSHADHA SIDDHA AHARA KALPANA IN AYURVEDA: A CRITICAL REVIEW

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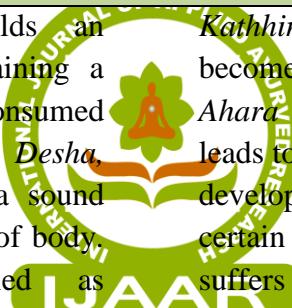
### ABSTRACT:

**Introduction:** When *Ahara* is consumed properly according to *Prakruti, Desha, Bala, Kala* etc. then it retains a sound physical as well as mental health of body. There are certain conditions where the individual suffers from *Agnimandhya & Bala Kshaya*. In such a condition, *Pathyakara Aushadha Siddha Ahara* is very much helpful in the process of treating any disease or condition.

**Outcome of this study:** In this study *Aushadha Siddha Ahara* is reviewed and explained from *Samhitas*. In Ayurveda many *Aushadha Siddha Ahara* are mentioned according to *Vyadhi* and its *Avastha*. *Aushadha Siddha Ahara* can be given to cure *Vyadhi* and enhance *Bala*. *Aushadha Siddha Ahara* is a combined and modified concept/ *Kalpana* of *Aushadha* and *Ahara* and acts majorly as *Hetu Vyadhi Viparita*. It also helps in *Samprapti Vighatana* of *Vyadhi*.

**Keywords:** *Aushadha Siddha Ahara, Yavagu, Peya, Manda, Odana.*

**INTRODUCTION:** *Ahara* holds enormous importance for maintaining a healthy life. When *Ahara* is consumed properly according to *Prakruti, Desha, Bala, Kala* etc. then it retains a sound physical as well as mental health of body. Therefore, it is also called as *Mahabhesha*. *Acharya Sushruta* has praised *Ahara* as nourishing, instant health supplier, sustains body, promotes life, imparts body glow. It also helps in advancing energy level, memory level, *Oja* digestive power.<sup>1</sup> *Acharya Vagbhata* also holds the parallel opinion about *Ahara*. To achieve benefits mentioned above, one should consume proper *Ahara* (*Pathyakara Ahara*). The *Pathyakara Ahara* is not only beneficial in healthy stage but also helpful in *Vyadhi* for speedy recovery.<sup>2</sup> When the *Dosha* gets accumulated in the body either *Chaya Purvaka Prakopa* (*Kathhinyat*) or *Achaya Purvaka Prakopa* (*Unabhavat*) then it leads to the development of a disease. In such a condition, if patient practices *Pathyakara Ahara*, then the



*Kathhinya Dosha* loses its intensity and becomes *Mrudu*. On the other side if *Ahara* is taken inappropriately, then it leads to imbalance of *Doshas* which in turn develops a disease or symptoms.<sup>3</sup> There are certain conditions where the individual suffers from *Agnimandhya & Bala Kshaya*. In such a condition, those *Aushadha Dravyas* should be given which will promote both *Bala & Agni* to come in a normal state. The *Aushadha Dravyas* are *Virya Pradhana*, which depends upon the *Agni & Bala*. So, it is difficult for prescribing *Tikshna Aushadha*. In such a case another formulation should be prescribed to maintain both *Bala & Agni*. *Aushadha Siddha Ahara* is a unique combination of both *Aushadha & Ahara*. Though, *Pathyakara Aushadha Siddha Ahara* is very much helpful in the process of treating any disease or condition. Still, it should be given after examining the proper *Avastha* of the *Vyadhi* for e.g. the patient of *Jvara* should be given *Peya* etc. after the proper digestion of the medicines but

in case of *Kaphaja Jvara*, *Peya* is contraindicated. It is because *Peya* increases *Kapha* not in quantity but in consistency.

**AIM:** To compile and study scattered references related to 'Aushadha Siddha Ahara'.

**AUSHADHA SIDDHA AHARA KALAPANA:** Aushadha Siddha Ahara is a unique form of medicine. Aushadha Dravyas are *Vyadhi Pratyaniika* in nature and not only cures *Vyadhi Avasthas*, but it also helps in *Samprapti Vighatana* of *Vyadhi*. Therefore, it improves the strength of the patient. Ahara Dravyas are *Rasa* dominant in nature so it is consumed in large quantity. Therefore, the *Agni* should be proper to digest them. Aushadha Dravyas are *Virya* dominant in nature hence it is required in less quantity but there are certain conditions (e.g. Pregnancy, infants, old age etc.), where *Tikshna Aushadha Dravyas* cannot be administered. Aushadha Siddha Ahara is best in above mentioned conditions because Ahara Kalpana is used according to digestive power of patient for maintaining his strength and Aushadha are used for curing his *Vyadhi*.

**1. Aushadha Siddha Peya:** *Peya Kalpana* is prepared with thick mass of boiled Grains without distinct liquid. According some scholars, it is cooked in four times of water.<sup>4</sup>

**Properties of Peya:** Aushadha Siddha Peya Kalpana is *Laghu*, *Rochaka*, *Agnidipaka*, *Amapachaka* and *Vatanulomaka* in nature. This Kalpana is very useful in several *Vyadhi*. *Peya* is sedative, digestive, appetizer, diuretic, carminative, and allays hunger, thirst, fatigue, and malaise.<sup>5</sup>

**2. Aushadha Siddha Yavagu:** *Yavagu Kalpana* is prepared with boiled grains

(*Shukadhwanya* like *Tandula*, *Yava*, *Gavedhuka* etc.) with distinct liquid. According to some *Acharyas*, it is cooked in six times of water.<sup>6</sup>

**Properties of Yavagu Kalpana:** *Yavagu* is *Laghu* and *Ushna* in property and *Bastishodhana*, *Agni Dipana* in nature and useful in *Trishna*, *Jvara*, and *Atisara Vyadhi*.<sup>7</sup> After administration of elimination therapy (*Vamana*) and if body is properly cleaned (*Samyaka Shodhana*) patient should be given *Manda Kalpana* followed by *Yavagu Kalpana*, but if body is not properly cleaned, patient should not be given *Yavagu Kalpana* because *Yavagu* increase *Kapha* and will affect power of digestion.<sup>8</sup>

### 3. Aushadha Siddha Odana:

Aushadha Siddha Odana can be prepared along with various ingredients like Milk, Meat soup or green Vegetables according to *Vyadhi*. Properties vary according to ingredients used for cooking *Odana* e.g. *Dugdha Siddha Odana* is *Guru* and Nourishing in nature.

*Aushadha Siddha Odana* is of three types<sup>9</sup>

**1. Sudhouta Odana:** Rice should be washed well and soaked in water for some times. Then it is cooked in five times of water and the supernatant water should be removed. This is termed as 'Sudhouta Odana'.

**2. Adhouta Odana:** Unwashed and improperly cooked boiled rice.

**3. Bhrushta Odana:** Rice should be washed well and soaked in water for sometimes. Then it should be roasted well. Then it is cooked in five parts of water and the supernatant water should be removed.

**Properties of Odana:** Rice can be prepared with meat, vegetables, *Sneha* and fruits. Properties of rice varies according to ingredients used but all such seasoned types of rice are heavy for digestion and

strength promoting, refreshing and cardiac tonic and *Vatashamaka* in nature. Even when rice is prepared with vegetables and *Mudga* which are unctuous by nature; it is strength promoting by virtue of combination and addition of ghee etc. during its preparation.<sup>10</sup>

**4. Aushadha Siddha Yusha:** *Yusha Kalpana* is prepared with one *Pala* of Pulses (*Shamidhanya* like *Kulattha*, *Yava*, *Mudga* etc.) along with 1/8<sup>th</sup> quantity of *Pippali*, *Shunthi*, and 16 parts of water.<sup>11</sup>

#### Types of *Yusha*:

*Yusha* is mainly divided in to two types.

##### 1. *Amla Yusha*:

a. *Kambalika*

##### b. *Khada*:

i. *Satakrashami dhanya Khada*

ii. *Satakrashaka Khada*

##### 2. *Anamla Yusha* - It is of three types.

a. *Shaka Anamla Yusha*

b. *Mamsa Rasa Anamla Yusha*

c. *Shimbi Anamla Yusha*

**Indication of *Yusha Kalpana*:** *Yusha Kalpana* should be given in that *Vyadhi Avastha* in which power of digestion is afflicted. It also can be given in all contraindication of *Yavagu Kalpana* such as *Raktapitta*, alcoholic patients, *Kaphapitta* dominant diseases and in summer season.<sup>12</sup> In *Raktapitta*, if *Kapha Dosha* is secondary vitiated then patient can be given *Yusha* along with *Shaka* (leaf vegetables), but if *Vata Dosha* is secondarily aggravated then *Yusha* can be along with meat soup.

#### 5. Aushadha Siddha

**Mamsa Rasa:** *Mamsa Rasa Kalpana* is *Guru*, *Snigdha* and *Ushna* in nature and especially useful in *Bala* and *Mamsa Kashaya* patient. This *Aushadha Siddha Mamsa Rasa* can be used for preparation of other *Aushadha Siddha Ahara* e.g. *Mamsa Rasa Siddha Yusha*, *Yavagu*,

*Odana* etc. This *Ahara* can be given in all types of *Apatarpanajanya Vyadhis*.

**Method of preparation:** A soup prepared by boiling chopped meat with required quantity of water. Two, four, six or eight times water is added considering the nature of meat (*Jangala*, *Anupa Mamsa*) with the chopped *Mamsa* and boiled over moderate fire to get it in desired consistency.

#### Types of *Mamsa Rasa*:

**1. Akruta Mamsa Rasa:** Meat Soup is prepared without adding any of the Spices (*Pippali*, *Shunthi*, *Maricha* etc.), Salt, Ghee or oil is called as 'Akruta Mamsa Rasa'.

**2. Kruta Mamsa Rasa:** Meat soup is prepared with adding Spices (*Pippali*, *Shunthi*, *Maricha* etc), Salt and Ghee or oil is called as 'Kruta Mamsa Rasa'.

**Properties of *Mamsa Rasa*:** Meat soup is *Prinana* (saturating), *Pranajanana* (vitaliser), alleviates *Shvasa*, *Kasa*, and *Kshaya*, relieves *Vata*, *Pitta* and fatigue and is wholesome for heart; is replenishing for those suffering from loss of memory, *Ojas* and voice; *Jwara*, *Kshina Kshata* due to chest injury, fracture, and dislocation of joints; debility and deficiency of semen, produces compactness, semen and strength.<sup>13</sup>

#### 6. Aushadha Siddha

**Dugdha:** For the preparation of *Aushadha Siddha Dugdha*, one part of *Dravya*, eight parts of milk and thirty two parts of water boiled together and reduced to the quantity equivalent of milk.

#### Properties of *Aushadha Siddha Dugdha*:

*Aushadha Siddha Dugdha* is *Madhura*, *Guru*, *Shita* in property and useful in *Dhatu Kshayajanya* disease like *Jirnajvara*, *Kshina* and *Vata Vyadhi*. Various types of *Dugdha* are administered along with other *Aushadha Dravya* according to *Dosha Bala* and *Vyadhi Bala*



for e.g. Cow's milk is *Madhura* in *Rasa* and *Vipaka*, *Shita* in *Virya*. It is *Guru*, *Snigdha*, *Picchhila* in property and *Vatapittahara* in nature. It is *Mrudu*, *Rechaka*, hence useful in *Jalodara*, *Pravahika* etc.

*Aja Dugdha* is *Madhura* and *Katu* in *Rasa* and *Shita Virya*. It is *Laghu*, *Mrudu* and *Snigdha* in property and *Pittahara* in nature, hence it is used in *Raktatisara*, *Kshata Kshina*, *Raktapitta* etc. *Vyadhi* for *Raktastambhana* action. It is also *Agnidipaka* in nature. Therefore, when the digestive power of patient is afflicted, it should be given along with other *Dipana Dravya*.

**7. Aushadha Siddha Manda Kalpana:** According to *Sharangadhara Samhita* one part of rice and sixteen part of water are boiled together. When rice is boiled properly, the contents are filtered and obtained liquid portion is called '*Manda Kalpana*'. This fluid mixed with powder of *Shunthi* and *Saindhava Lavana* is a good *Dipana Pachana*. *Aushadha Siddha Manda Kalpana* is *Laghu*, *Agnidipaka*, *Malanulomaka*, *Vatanulomaka* hence mentioned after elimination therapy. It is light for digestion hence can be given after fasting or fatigue.<sup>6</sup>

**Types of Manda Kalpana:** *Manda Kalpana* is mainly of three types. Which are –

**1. Ashtaguna Manda:** As the name indicates *Ashtaguna Manda* has eight properties to its credit and also it is prepared using drugs such as *Dhanya*, *Trikatu*, *Saindhava*, *Mudga*, *Tandula* and *Tailabhrushta Hingu*. The properties are *Dipana*, *Prana Dharana*, *Basti shodhana*, *Rakta Vardhana*, *Jvaraghna*, and *Tridosha shamaka*.

**2. Vatya Manda or Vatyodana:** Broken and fried *Yava* (barley) is boiled properly with fourteen times of water until the rice particles get properly cooked. The liquid part of cooked material is called as '*Vatya Manda*' or '*Vatyodana*'. It is *Kaphahara*, *Kanthaya*, and *Raktapitta Prasadana*.

**3. Laja Manda:** Parched rice (*Laja*) is boiled with fourteen times of water until the rice particles get properly cooked. The liquid part of cooked material is called as '*Laja Manda*'. It is *Shleshma Pittahara* and *Grahi* in nature. It is useful in *Pipasa* and *Jvara*.

**Properties of Aushadha Siddha Manda:** *Manda Kalpana* stimulates power of digestion and *Vatanulomaka* in nature. It softens the channels of circulation, produces sweating. By virtue the capacity to promote digestion, it is sustainer of life of those who have undergone fasting and emetic therapies and those patients who have undergone oleation therapy and suffering from thirst.<sup>14</sup>

**8. Aushadha Siddha Takra:** In Ayurveda, *Takra kalpana* is praised in many *Vyadhi* e.g. *Shotha*, *Udara*, *Pandu*, *Gulma*, *Arsha*, *Aruchi*, *Grahini* etc., and also used in various *Aushadha Siddha Kalpana* for cooking e.g. *Khada*, *Yusha*, *Khada Yavagu*.

**Method of Preparation:-** It is the transient milk product. The attributes vary according to the qualities of milk from which curds are prepared. The qualities of buttermilk change according to the amount of water added to it during churning. The buttermilk from which unctuous (*Sneha*) is totally removed or partially removed or not removed at all as advised according to the *Dosha Bala* and *Agni Bala*. The butter milk is classified according to *Sneha*

present in it and according to *Amlatva* (sour taste) present in it.

**Types of Takra:**<sup>15</sup> Butter milk is classified in three types as per the quantity of the unctuousness present in it-

**1. Ruksha** – Complete fat is removed. *Ruksha Takra* is *Laghu*, *Ruksha*, *Trishnahara*, *Shramahara* and *Pittahara* in nature.

**2. Ardha Sneha Yukta** – Half of the fat is removed. *Ardha Sneha Yukta Takra* is *Kaphahara* and *Balya* in nature.

**3. Purna Sneha Yukta** – No fat is removed. *Purna Sneha Yukta Takra* is *Snigdha* and *Guru* in property, *Vatahara* in nature and can be given *Gulma*, *Mutrakrucchya Vyadhi*.

Another classification is by the amount of water added to it while preparing-

1. A curd churned thoroughly with water is called 'Sajala Takra'. *Sajala Takra* is *Laghu*, *Agnidipaka* in nature.
2. Curds churned thoroughly without water is called 'Nirjala Takra'. *Nirjala Takra* *Guru*, *Balya*, and *Kaphahara* in nature.

**Properties of Takra:** The Butter milk is sweet and sour in taste and astringent as secondary taste and hot in potency. It is *Laghu*, *Ruksha* and stimulates *Agni* so indicated in *Mandagni* and related disorder. It has beneficial effect on the heart (*Hrudya*). It facilitates urine formation and overcome difficulty in avoiding. It is an antidote for *Ghruta Ajirna*.<sup>16</sup>

**9. Aushadha Siddha Saktu:** Roasted *Lajja* or *Yava* flour should be mixed with Ghee properly when it is mixed up, Milk/Honey/Butter/Water added in such quantity so that it should not be more thick or thin consistency. It should consume in liquid form. It is termed as '*Mantha*'.<sup>17</sup>

**Properties of Saktu Kalpana:** *Saktu* produces strength immediately and removes thirst and fatigue. *Saktu* is *Ruksha*, in property and *Vata* aggravating in nature. It produces faeces in large quantity and is laxative in nature. It provides instantaneous refreshment and strength but the acquired strength is diminished afterwards.

**CONCLUSION:** In Ayurveda, *Aushadha Siddha Ahara* are mentioned according to *Vyadhi* and its *Avastha*. In specific emergency condition where patient cannot tolerate the *Tikshna Aushadha* but needs medication, *Aushadha Siddha Ahara* can be given to cure *Vyadhi* and enhance *Bala*. *Aushadha Siddha Ahara* is a combined and modified concept/ *Kalpana* of *Aushadha* and *Ahara* and acts majorly as *Hetu Vyadhi Viparita*.

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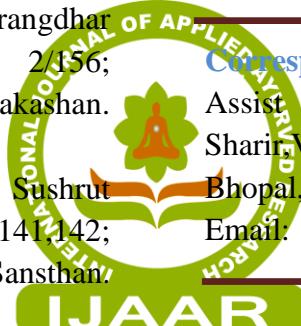
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