



CONCEPTUAL STUDY OF YUSHA (SOUPS) AS PATHYA AHARA
KALPANA W.S.R. MUDGA YUSHA

¹Marwaha Mannat

²Chugh Deepa

¹Assistant Professor, P.G. Department of Swasthyritta, Uttarakhand Ayurvedic College (U.A.C), Rajpur, Dehradun, Uttarakhand

²Ayurvedic Medical Officer, Incharge, Rajkiya Ayurvedic Chikitsalya and Panchkarma Unit, Majra, Dehradun, Uttarakhand,

ABSTRACT

Irregular life style, non-observance of *Ritucharya*, unwholesome food, wrong and un thoughtful habits of *Ahara*, *Vihara* leads to problems like *Agnimandya* (decreased digestive power), *Ajirna* (Indigestion) etc. *Kritta Mudga Yusha* (soup) is one of the best *Ahara Kalpana* which can be used in patients as well as healthy persons. *Dravyas* in *Shami Dhanya Varga* (Dicotyledonous group) are used to make *Yusha*. *Agnimandya* prevalent in *Varsha* and *Vasant Ritu* dealt with *Yusha*. General Method of preparation of *Yusha*, its types, its dose, seasonal consideration along with properties of different types of *Yusha's* mentioned by Acharya Charaka, Sushruta and Kashyapa are discussed. *Yushas* are extensively used by the Acharyas in various diseases viz, *Grahni*, *Gulma*, *Kushtha*, *Raktapitta*, *Atisara*, *Vatavyadhi* etc. *Yushas* are simple to make, ingredients are easily available worldwide. It is palatable, good in taste, color and smell. A preventive, promotive and curative effect of *Yusha* further confirms it as a healthy diet.

Keywords: *Pathya Ahara Kalpana*, *Kritta Mudga Yusha*, *Agnimandya*, Diet.

INTRODUCTION: As per Ayurvedic classics, the whole *Dravyas* are broadly classified into two categories. *Aushadha* (Medicinal formulations) having different dosage forms like *Svarasa* (Juice), *Kvatha* (Decoction) and *Snehakalpana* (oleaginous substances) etc. and *Aahara* (Dietetic preparations) like *Yavagu* (using rice), *Yusha* (from pulses) and *Mansa Rasa* (prepared from flesh) etc. These can be used by a healthy person as well as by a patient.

The dietetic preparations are again classified into two groups:

- *Kritannakalpana*, which are prescribed for healthy beings.
- *Pathyakalpana*, which are prescribed for patients.

Both of these groups contain same basic preparations like *Yavagu* (Gruel which is slightly fluid and extremely seedy in its

consistency), *Manda* (Gruel water), *Peya* (Thin Gruel), *Vilepi* (a gruel, which abounds with residual sheds) and *Mansa Rasa* (Meat soup). However, in case of *Pathyakalpana*, the liquid media taken for the preparation are generally the decoction of medicinal herbs as required. *Pathya* can be defined as recipes which should relish the mind and after ingestion should not produce any untoward effect¹. *Pathyakalpana* has been described in almost all Ayurvedic texts. *Yusha Kalpana* is classified separately from *Krittanakalpna* (where rice is used). It is defined as the substance cooked with so many articles (including pulses) along with liquids except rice is called *Yusha*². All the *Yushas* have *Dravayonya* (liquid in nature). *Kritanna Varga* includes; *Manda* (gruel water), *Peya* (thin gruel), *Vilepi* (a gruel, which abounds with residuary

sheds), *Yavagu* (the gruel which is slightly fluid and extremely seedy in its consistency) and *Anna* (*Odana* - boiled rice) which got some general principle of preparation. According to *Paribhashapradipa*, the principle is that, the *Anna* -boiled rice is prepared by adding 5 times of water than the content and the excess water is poured out. The *Vilepi* is prepared with 4 times of water, 6 times for *Yavagu* and 14 time of water required for *Manda*. So the *Odana*, *Vilepi*, *Peya* and *Manda* is lighter according to their enumeration. *Dalhana* takes *Peya* and *Yavagu* as the same³. However, *Yusha* is prepared by adding 16 times water. Acharya Bhava Prakasha mentioned eighteen times water in preparing *Yusha*⁴.

AIMS AND OBJECTIVES:

1. To establish *Kritta Mudga Yusha* as *Pathya Ahara Kalpana*.
2. To study various types of *Yusha*, their ingredients and method of preparation.
3. To prepare *Kritta Mudga Yusha* and do its organoleptic study.

MATERIALS AND METHODS:

1. *Kritta Mudga Yusha* was studied from various literatures of Ayurveda and modern medical science.
2. *Kritta Mudga Yusha* was prepared and tested for its palatability, smell, taste and appearance.

OBSERVATIONS:

DEFINITION OF YUSHA: The word 'Yusha' is specified for liquefaction and metabolization. In this way the cooked *Yusha* liquefies the diets. The substance cooked with so many articles (mostly pulses) along with liquids except rice is called *Yusha*, and cooked with rice is *Yavagu* (Gruel).

TYPES OF YUSHA: *Yusha* of *Mudga*, *Virasika*, soup of *Dadima*, two *Yushas* of *Chitraka* and *Amalaka* are said. Two soups i.e. astringent and appetizer of *Panchkola*.

Yusha of *Dhanya*, *Kulttha* and soup of flowers, *Yusha* of leaves and in the same way *Yusha* of bark, mainly *Yusha* of tender leaves and in the same way *Mahayusha*, soup of *Rasna* and *Yusha* of *Changeri* and *Mulaka*, *Yusha* of *Punarnava*, *Atibala* and *Gudda*, *Kamblika*, *Yusha* of *Trikatu*, *Lasuna* and *Vastuka*, these are twenty five *Yusha* prepared by Acharya Kashyapa⁵.

All *Yusha* are of two types viz. *Kashaya-Madhura* and *Kashaya-Amla*. All *Yusha* are liquid in nature⁶.

The *Yushas* are said to be of three types based on addition of oleaginous substance i.e. *Kritta* (acted upon mixed with sufficient quantity of oleaginous substance), *Akritta* (not acted upon or not mixed with sufficient quantity of oleaginous substance) and *Akritta-Kritta* (not acted and acted upon i.e. mixed with little quantity of oleaginous substance) for the disease of *Pitta*, *Shleshma* and *Vayu* respectively. The *Yusha* due to combination of various drugs (thus having) cold, Hot and combined *Virya* (potency) are said to be digestive, emaciating and anabolic. It should be properly cooked, having associate of *Lavana*, *Trikatu* and oleaginous substances.⁶

As per classification of *Doshas*, these *Yushas* are seventy five in number, the same is based upon expulsion/ alleviation etc. and depending upon *Rasa* the number is fifty. The *Yusha* treated with twin oleaginous i.e. *Ghrita* and *Tail* are beneficial for diseases of *Vata*, dryness of feces (constipation) and trauma. To the one having good digestive fire, insomnia, tiredness due to carrying the weight, walking, exercise, coitus and falling etc. Curd, *Kanjika* and soup of vinegars, decoction of whatsoever are appetizers and *Yusha* of laxative drugs is fit to be used for all other

purposes except *Panchkarma* (five cleansing measures).

The beverages made with husk-free old *Mudga* and decoction of appetizing drugs is called *Mudga-Manda* (scum) being thin; when little thick is called *Mudga-Yusha*. The *Yusha* made with *Mudga* and *Takramia* is known as *Virasika*. The same mixed with *Dadima* is known as *Dadima Yusha*. The same mixed with *Dadima* and *Udshvita* is said as stomachic; made with *Mudga* and *Dadima* is known as *Dadima-Yusha*. The decoction of *Mudga* and *Amlaka* is called *Dhatri Yusha*. These five *Yusha* are used in *Panchkarma*⁶

SEASONAL CONSIDERATION OF YUSHA: During the *Varsha Ritu* (probably starting in *Sharavana* and *Bhadrapada* of *Adankaala*), *Jatharagni* (power of digestion) as well as the body was already weak. The *Jatharagni* in this period is also affected due to gas coming out of earth, rainfall, and increase in acidity of water and consequently *Vata* and other *Doshas* get vitiated. So it is advisable to be moderate as regard to diet and regimen during the rainy season.⁷

Agnimandya i.e. *Agni* is not stimulated at all. This state mainly caused due to the *Vata* and *Kapha Dosh* along with *Pitta Dosh*. All the Acharya concur that only *Samagni* is the *Prakrita Agni* and other types of *Agni* are in the *Vikrita* state. So *Agnimandya* needs to be cured during *Varsha Ritu*.

In order to maintain normal digestion one should take old barley, wheat and *Shali* rice along with *Jangal Mansarasa* and *Sanskrita Yusha*.⁷ *Kritta Mudga Yusha* possesses *Ruchikara*, *Deepana*, *Vrishya properties*, *potentiates Swara-Varna-Bala* and *Agni*, is *Diaphoretic and Tushti*, *pushti* and *Sukhotpadaka*. It is *Vataghana* due to *Snigdha* and *Ushna* properties, *Pittaghana*

due to *Snigdha* and *Kshaya properties* and *Kaphaghna* due to *Katu* and *Ushna* properties. Hence is best in *Varsha Ritu* as this *Ritu* is termed as *Tridosha Prokopaka Ritu*. Further, ingredients of *Kritta Mudga Yusha* has *Snigdha*, *Laghu*, *Tikshana*, *Ushna Virya*, *Katu Ras* and *Madhura-Katu Vipaka*. Also *Yusha (Annakalpana)* subdues *Kapha* and is *Deepniya* (appetizing), *Haridya* (agreeable) and useful in *Vrani* patients. It pacifies many diseases and *Doshas* and stimulates *Agni*.⁸

PROPERTIES OF DIFFERENT YUSHAS AS MENTIONED IN KASHYAPA SAMHITA⁹:

1. *Chitraka* and *Mulaka Yusha*: The decoction cooked with stem, leaves along with root of *Chitraka (Plumbago zeylanica)* is known as *Chitraka Yusha*. This cures diseases of *Grahani*, colic, spleen, piles, *Gulma*, *Kushta*, cardiac disorders and suppresses *Kapha* and *Vata*. The same is *Mulaka Yusha*.
2. *Panchkola Yusha*: *Sati*, *Karkataki*, *Bilva (Aegle Marmalos)*, *Ajashringi (Pistacia Integerrina)*, *Paushkara (Inula Recemosa)*, *Dhataki (Woodfordia fruticosa)*, fruits of *Dadima (Punica Granata)*, *Changeri (Oxalis corniculata)* with *Samanga (Rubia cordifolia)*, this is *Panchkola Yusha* and is known as good astringent. The same is mixed with appetizers and salt is appetizing.
3. *Dhanya Yusha*: the decoction of intact grains all in equal quantity except *Masha*, *Tila (Sesamum Indicum)*, *Nishpava (Dolichos Lub Lub)* and *Sarshapa (Brassica Campestris)* specially cooked with *Dvipa* and *Dadima* is known as *Dhanya Yusha*.
4. The *Yusha* medicated with *Dadhi-Manda* (the supernatant water of curd) or butter milk should be used in the diseases of head, ears, eyes, cardiac diseases, hemi-

cranias and mixed with *Tila* and *Masha* in anorexia and diarrhea, till the disease is present.

5. *Kulattha Yusha*: *Yusha* of decoction of *Kulattha* is said as *Kulattha Yusha*. It cures the diseases of *Sannipata*, *Vayu* and *Kapha* and is desiccating.

6. *Phala Yusha*: The *Phala Yusha* made with unripe fruits of *Kapittha* (*Limonia Acidissima*), *Bilva* (*Aegle Marmelos*), *Badara* (*Zizyphus Sativa*), *Dvaka*, *Dadima* and *Chuta* (*Mangnifera Indica*) eradicates chronic diarrhea.

7. *Pushpa Yusha*: The *Yusha* should be prepared with flowers of *Sana*, *Shalmali* (*Shamalia Malabarica*), *Dhataki* (*Woodfordia fruticosa*), *Padma* (*Nelumbo Nucifera*), *Saugandhika* (*Hedychium coronarium*), *Kovidara* (*Bauhinia Verigata*) and *Karbudar* (*Variety of Nelumbo*). This *Yusha* of flowers cooked with *Dadima* without oil and sour substances is beneficial in *Asrigadara*, *Raktapitta*, burning sensation and diseases of abdomen and eyes.

8. *Patra Yusha*: Decocting the leaves of *Bilva*, *Shobhanjana* (*Moringa oleifera*), *Eranda* (*Ricinus communis*), *Bala* (*Sida Cordifolia*), *Rasna* (*Plucea Lanceolata*) and *Aamra* with water is *Patrayusha*, this soup of leaves eradicates *Vata*.

9. *Valakala Yusha*: The *Valkala Yusha* (soup of bark) made by decocting bark of *Dadima*, *Amrata*, *Jambu* (*Syzygium cumini*) and *Chirbilva* with *Dadhi-Manda* (curd water) cures diarrhea.

10. *Pallava Yusha*: The *Yusha* prepared with decoction of tender leaves of *Nyagrodha*, *Udumbara*, *Ashwatha*, *Palaksha*, *Kaala*, *Palasha* and *Kamala* and medicated with *Ghrita* and *Dadima*, this *Pallava Yusha* is mainly beneficial in all the diseases of *Pitta*, abortion, burning sensation and *Katukini*.

11. Other *Yushas*: *Yusha* of *Punarnava*, *Rasna*, *Changeri* and *Bala* prepared separately with curd and *Ghrita* are said to be eradicated of *Vata*.

12. *Kaambalika Yusha*: the young *Rohita* fishes be cooked with water, the same decoction be re cooked with one *Kudava* Quantity of vinegar, *Kanji* and whey-water etc. liquids already cooked with five *Palas* of jaggery, this *Kambalika* either without fat or mixed with mustered oil is pacifier of diseases of *Vata*, is anabolic, promoter of strength and cooked with oil of *Tila*, increases the sexual pleasure, sleep and desires (appetite).

13. *Mahayusha*: Appetizing *Panchmula*, fruits of *Madhura* group of drugs, all grains as mentioned earlier, *Dhanayaka*, *Maricha*, *Kakoli*, *Kshirakakoli*, *Kashmari*, *Parushaka*, *Badra*, *Kulattha*, *Rasna*, *Eranda*, *Punarnava*, Two *Pala Gokshura*, Young *Shigru* and *Palasha* should be cooked with one *Drona* of water till 1/4th remains; this should be again cooked with one *Prastha* each of curd, *Kanji*, vinegar, oil and *Ghrita* and hundred young radish without leaves. This great cooked *Yusha* medicated adding *Vyosha* is praised in all diseases caused by combination of *Doshas*, excess increase of fire (digestive/metabolic), insomnia, and stiffness of body, chin and eyes. This *Yusha* should be mixed with equal quantity of meat- *Yusha*, and then adding paste of *Tila* is for eradication of chronic diarrhea.

1. *Lashuna Yusha*: The *Yusha* of *Lashuna* (*Allium Sativa*) is capable of eradicating *Vata*.

2. *Mulaka Yusha*: It is made after squeezing the young radishes boiled in water then frying the same with oleaginous substances and further adding *Prakshepa* substances in it. The *Mulaka Yusha* definitely cures all diseases.

PROPERTIES OF DIFFERENT YUSHAS AS MENTIONED IN SUSHRUTA SAMHITA⁸:

1. The soups known as *Raga-Shadava* (which is another name for *Mudga Yusha* prepared with grapes and expressed pomegranate juice) is light and imparts a relish to food. It is not hostile to the deranged humors of the body but slightly subdues their action.

2. The soups of the *Mansura* or of the *Mudga* or of the *Godhuma* (wheat) or the *Kulthi* (Horse Gram) pulse prepared with salt is hostile to *Pitta* and *Kapha* and is specially recommended in nervous diseases (*Vata Vyadhi*). The soups of *Mansura* etc. cooked and prepared with raisins and pomegranate juice is beneficial to patients suffering from *Vata Vyadhi*. It is relishing, appetizing, agreeable and light to digest.

3. Soups of *Mudga* prepared with *Patola* (*Tricosantherm Diocius*) and *Nimba* (*Azadiarchta Indica*) tends to reduce the quantity of fat and *Kapha* in the organism, subdue the *Pitta*, are appetizing and agreeable and prove curative in cases of *Kushtha*.

4. *Mudga* soup prepared with *Mulaka* (Radish) removes dyspnoea, cough, catarrh, water brash and fever. It tends to reduce fat and *Kapha* and proves curative in diseases affecting the throat.

5. *Mudga* soup cooked with *Amalakas* acquired an astringent property and proves beneficial in derangements of the *Kapha* and *Pitta*.

6. The soup of *Kulthi* pulse cures diseases due to the action of the deranged *Vayu* and it is beneficial in asthma, catarrh, *Tuni*, *Pratituni*, cough, piles, *Gulma* and *Udavarta*. Prepared with expressed juice of *Dadima* or *Amalaka* it acquires an agreeable taste, pacifies the deranged hu-

mors and is light, appetizing and strength giving in its virtues. It proves curative in epilepsy and obesity and subdues the deranged *Vayu* and *Pitta*.

PREPARATION OF YUSHA (SOUPS):

Maharishi Charaka describing the various types of *Supya* (pulses preparation), says that the preparation of pulses like *Mudga* (green-gram), *Masha* (black-gram) aggravates *Vata*. They are unctuous and cold. They should be taken in small quantity together with pungent things, fat and salt. *Sushruta* says that the *Mudga* soup subdues the *Kapha* and is appetizing and agreeable. It forms the most wholesome diet to persons whose systems have been cleansed with acid of purgative and emetic remedies as well as to those suffering from ulcers.

The *Yusha* is stomatic, appetizer, aphrodisiac, produces/increases voice, complexion, strength and fire (digestive/metabolic), is diaphoretic, especially it brings satisfaction, nourishment and pleasure. The *Yusha* suppresses *Vata* due to being unctuous and hot; the *Pitta* due to being unctuous and astringent and the *Kapha* due to being lukewarm and being treated with other drugs.

KRITTA MUDGA YUSHA: *Acharya Kashyapa* has described twenty, fifty and seventy five types of *Yusha* are described according to *Dravya*, *Dosha* and *Rasashraya Bheda* specified for individual diseases.⁶ *Yusha* has *Dravya Yoni* and its further two types are *Kshayamadhura* and *Kashayamla*. *Yusha* can be *Kritta* and *Akritta Yusha* also. One *Pala* of the drug with powders of *Shunthi* and *Pippali* each half *Karsha* boiled in one *Prastha* of water becomes a *Yusha*.¹⁰ Here the *Yusha* is prepared as per *Yadavaji's* definition (*Dravya Gunavijyana*) which is found complete and perfect. It is made *Kritta* for consumption

in Varsha Ritu. Snigdha, Laghu, Tikshana Gunas, Ushna Virya, Katu – Madhura Vipaka and Tridosha Shamaka properties of ingredients of Mudga Yusha justifies its

usage and importance in Varsha Ritu increasing Jatharagni and preventing the outbreak of Tridosha during this Ritu.

INGREDIENTS OF MUDGA YUSHA:

S. No	Name of the ingredients	Botanical Name	Rasa	Guna	Virya	Vipaka	Doshkarma	Quantity
1.	Mudga (green-gram)	Phaseolus aurens	Madhura	Laghu, Ruksha	Sheeta	Madhura	Pitta-Kapha Shamaka Vata vardhaka	1 Part
2.	Shunthi	Zingiber officinale	Katu	Laghu, ruksha.	Ushna	Katu	Kapha Vata Shamaka	1/8 Part
3.	Pippali	Piper longum Linn.	Katu	Snigdha, Laghu, Tikshana	Anushna Sheeta	Madhura	Vatashamaka	1/8 Part
4.	Jala	Water	Gupta rasa	Laghu, swacha, sheetal	Sheeta	-	-	16 Part

Krittarta Dravyas:

1.	Maricha	Piper nigrum	Katu	Laghu, Tikshana	Ushna	Katu	Vata Kapha shamaka
2.	Saindhava Lavana	Rock Salt	Lavana	Tikshana, Laghu, Snigdha, Sukshama	Anushna sheeta	Madhura	Tridosha shamaka
3.	Tila tail	Sesamum indicum	Madhura	Guru, Snigdha	Ushna	Madhura	Tridoshahara

METHOD OF PREPARATION OF KRITTA MUDGA YUSHA: All the ingredients of Mudga Yusha should be cleaned, washed and dried properly. Shunthi and Pippali should be taken in quantity of 1 Tola i.e. 24 grams (12 grams each) and should be crushed and made to Kalka. Eight times i.e. 96 grams of Mudga Dal and sixteen times of water (i.e. 1536 ml)

should be taken and heated till Mudga Dal is cooked or remains half. It should be then filtered.

Above filtered material should then be made Krittarta by tempering (frying) with Krittarta Dravyas viz. Maricha and Saindhava Lavana in Tila Tail. The above prepared Krittarta Mudga Yusha should be served hot as meal twice a day.

DOSE: Patient/Healthy person should be advised to take *Yusha* as meal in forenoon and evening that is twice a day as meals for 7 days. The *Matra* is prescribed 400 ml twice a day as a meal.

PHARMACOLOGICAL PROPERTIES: Commonly, *Yusha* possesses *Rochani* (stomachic), *Deepani* (appetizer), *Vrishya* (aphrodisiac), *Swara-Varna-Bala-Agnikrita* (increases voice, complexion, strength and fire), *Swedajanana* (Diaphoriac), *Tushti* (brings satisfaction), *Pushti* (nourishment), *Sukhavah* (pleasure).⁶ Further *Yusha* suppresses *Vata* due to being *Snigdha* (unctuous) and *Ushna* (hot); the *Pitta* due to being *Snigdha* (unctuous) and *Kashaya* (astringent) and the *Kapha* due to being luke warm and being treated with drugs⁶.

Yusha prepared with *Kultha*, *Yava*, *Kola*, *Mudga*, *Mulakashunthaka*, *Shunthi* and *Dhanyaka* cures diseases due to *Shleshma* and *Vata*¹⁰.

Mudga Yusha is *Pathya* in *Jwara* and *Udararoga*. It is also given in *Daurbalya*, *Bhrama*, *Beri-beri*, *Vatavikara* etc. *Mudga Ksheera Upnaha* pacifies *Daha* and *Shula* persisting in *Vrana* and *Vatarakta*.¹¹ *Mudga*, *Patolapatra* and *Amlaka Kwatha* mixed with *Ghrita* used in *Visarpa*.¹² *Hima* made up of *Mudga* and *Pippali* is *Trishnashamaka*.¹³ *Mudgayusha Sidha Kantakari Rasa* is used as medicine in *Kasa*.¹⁴ *Mudga* produced in *Sharda Ritu* is used to make *Varti* in *Apasmara*.¹⁵ *Mudakamlaka* is suggested in treatment of *Kushtha* and *Prameha*.¹⁶ *Hima* (Cold infusion) made of *Mudga* is beneficial in *Raktapitta*.¹⁷

Acharya Charak has referred to medicated and non-medicated *Yushas*; describing the properties he said that the drinkables made with *Draksha* (*Vitis Vinifera*), *Khajura* (*Phoenix Dactylifera*), *Kola* (*Ziziphus*

Mauritiana), *Parushaka* (*Grewia Asiatica*), *Madhu* (honey) and articles made with sugarcane are heavy and constipating; mixed with pungent or sour substance attain the properties according to combination; *Raga*, *Shadava* are said to be pungent, sour, sweet and salty, light, tasty, beneficial for heart, appetizing and increase desire for food.¹⁸

Acharya Sushruta says that *Khada*, *Khadayavagu*, *Shadavas* and *Panaka* are to be prepared according to advise of physician; these cooked without oleaginous substances, salt and *Katuka* are termed as *Akritta* (non-medicated) while cooked with these are called as medicated; *Ragashadavas* are said to be *Laghu* (light), anabolic, aphrodisiac, beneficial for heart, relishing, appetizer and eradicator of thirst, uncounsciousness, giddiness, vomiting and tiredness; the *Raga* is made with sugar, *Ruchaka*, *Sinduttha*, *Vrikshamla*, *Parushaka* mixed with juice of fruits of *Jambu* and *Rajika*, while *Shadava* is made with the combination of various sweet, sour and salty substances⁸.

The soup of *Mudga* mixed with *Dadima* and *Mridvika* is also called as *Ragashadava* which is relishing, light in digestion and non-contrary to *Doshas*.⁸

Similar opinion is given by *Vagbhata* about medicated and non-medicated *Yushas*, *Yusha* is said to be light indigestion.¹⁹ Few other *Yushas*, i.e. *Yusha* of cereals and fruits, *Kamblikka* made with *Mulaka*, paste of *tila* and sour substances are described by *Vagbhata*. Medicated and non-medicated *Yushas* of *Mudga* eradicate *Kapha*.

DISCUSSION: Management protocol of any disease relies upon two way treatment viz. *Shodhana* and *Shamana*. Diseases cause by the depletion of *Dhatu*s cannot get cure without *Santarpana* (nourishing

therapy). Similarly diseases caused by over nourishment cannot be cured without *Apatarpana* (depletion therapy). *Apatarpana* is of three types, viz. *Langhana* (fasting), *Langhana-pachana* (fasting and medication) and *Doshavasechana* (elimination of *Doshas*). *Langhana* is suitable when the vitiation of *Doshas* is mild. *Langhana-pachana* is suitable when the vitiation of *Doshas* is moderate. *Doshavasechana* is done in severely vitiated *Doshas*.²⁰ Variations in *Ritus* are more of mild and moderate type. A change or vitiation is *Tandulamatra* so *Shodhana* is not required. Hence, *Langhana-Pachana* type of intervention is required.

The power of digestion is found weakened during *Varsha* and *Vasant Ritu*. It is further weakened due to vitiation of *Vata* and other *Doshas* viz. *Pitta* and *Kapha*. All three *Doshas* are responsible for a state of *Agnimandya* to prevail during these *Ritus*. It is recommended as regimen to have *Samskrita Yusha* during *Varsha Ritu*.²¹ *Krita Mudga Yusha* has been proved to be the best regimen for neutralizing *Tridosha* during *Varsha Ritu*. Further *Yusha* suppresses *Vata* due to being *Snigdha* (unctuous) and *Ushna* (hot); the *Pitta* due to being *Snigdha* (unctuous) and *Kashaya* (astringent) and the *Kapha* due to being luke warm and being treated with drugs⁹. *Yusha* also (*Annakalpana*) subdues *Kapha* and is *Deepniya* (appetizing), *Haridya* (agreeable) and useful in *Vrani* patients⁵. It pacifies many diseases and all three *Doshas* and stimulates *Agni*. Drugs and diets having *Katu Rasa* (pungent) promote digestion⁶.

CONCLUSION: *Krita Mudga Yusha* can be used as *Kritanna Kalpana* and *Pathya Ahara Kalpana*. It is a *Laghanapachana* type of *Apatarpana*. *Krita Mudga Yusha* is a part of *Samsarjana Karma* after

Shodhana. It pacifies *Tridoshas* according to the ingredients used. *Aama Pachana* and *Agni* stimulation prevents seasonal diseases to occur especially in *Varsha* and *Vasant Ritus* where *Agni* is not observed normal. As *Mandagni* is the main cause behind all diseases, *Yusha* is found to correct *Agni*. Preventive, promotive, curative effects and its nutritive value make it one of the best *Ahara Kalpana* for both healthy and diseased person. *Acharya Charaka*, *Sushruta* and *Kashyapa* had extensively used *Yusha* made of various drugs in variety of diseases. However, *Mudga Yusha* is simple to make and ingredients are easily available. Further it is palatable, good in taste, color and smell. Thus *Mudga Yusha* perfectly fits in *Charak's* definition of *Pathya* which says that, *Pathya* are such diets whose color, smell, taste and touch are pleasing to the senses and are conducive to health, if taken in accordance with the rules; in fact represent the very life of living beings. Diet consumed according to rules, provide fuel to the *Agni* (digestive fire); promote mental as well as physical strength, provides strength to *Dhatu*s and complexion and pleasing to the senses are *Pathya*.²²

REFERENCES:

1. Pandit Kashinatha Shastri and Dr. Gorakhanatha Chaturvedi, (Vol. 1), *Charak Samhita*, Maharishi Charak, hindi commentary elaborated by Charak and Drudhalabala, Sutrasthana Yajjapurishiyadhyaya; chapter 25. Verse no.45-46. Varanasi, Chaukhamba Bharti Academy 2003; page no. 478.
2. Pandit Hemraja Sharma, *Kashyap Samhita* (Vridhajivaka Tantra), Vridhajivaka, hindi commentary by Srisatyapala Bhisagacharya, Varanasi, Khilasthana Yushanirdeshniyaadhyaya chapter 4. Verse

no 18. Chaukhambha Sanskrit Sansthana, 2012; page no. 250.

3. Jadavji Trikamji Acharya, Nibandhasangraha on Sushrut Samhita, Dalhana, Chaukhamba Subharti Prakashan, chapter 46. Verse no.344. Varanasi, 2014; page no. 238.

4. Bhavmishra, Bhavaprakasha, hindi commentary edited by Brahma Shankar Mishra vol. 2, Adhikara chikitsaprakaran, chapter 1, Verse no 232-233. Chaukhambha Sanskrita Bhawan, Varanasi, 2015; page no. 59

5. Pandit Hemraja Sharma, Kashyap Samhita (Vridhajivaka Tantra), Vridha Jivaka, hindi commentary by Srisatyapala Bhisagacharya, Varanasi, Khilasthana Yushanirdeshniyaadhyaya chapter 4. Verse no 19-23. Chaukhambha Sanskrit Sansthana, 2012; page no. 250-251.

6. Ibid Khilasthana Yushanirdeshniyaadhyaya chapter 4. Verse no. 15 page no. 250.

7. Pandit Kashinatha Shastri and Dr. Gorakhanatha Chaturvedi, (Vol. 1), Charak Samhita, Maharishi Charak, hindi commentary elaborated by Charak and Drudhalabala, Sutrasthana Tasyashitiyaadhyaya; chapter 6. Verse no.33-34. Varanasi, Chaukhamba Bharti Academy 2003; page no. 143.

8. Kaviraja Ambika Dutta Shastri, (Vol. 1), Sushruta Samhita, Maharishi Sushruta, hindi commentary elaborated with Ayurveda-Tattva-Sandipika, Sutrasthana Annapanvidhiadhyaya; Chapter 46. Verse no. 371. Varanasi, Chaukhamba Sanskrit Sansthana, 2016; page no. 273.

9. Pandit Hemraja Sharma, Kashyap Samhita (Vridhajivaka Tantra), Vridha Jivaka, hindi commentary by Srisatyapala Bhisagacharya, Varanasi, Khilasthana Yushanirdeshniyaadhyaya chapter 4. Verse

no 38-64. Chaukhambha Sanskrit Sansthana, 2012; page no. 250.

10. Dr. Smt. Shailaja Srivastava, Sharangdhara Samhita, Acharya Sharangdhara, hindi commentary "Jiwanprada", Madhyakhanda, Dwitiyaadhyaya; Chapter 2. Verse no. 156. Varanasi, Chaukhambha Orientalia, 2011; page no. 158.

11. Pandit Kashinatha Shastri and Dr. Gorakhanatha Chaturvedi, (Vol. 2), Charak Samhita, Maharishi Charak, hindi commentary elaborated by Charak and Drudhalabala, Chikitsasthana Vatashonitachikitsaadhyaya; chapter 29. Verse no.136. Varanasi, Chaukhamba Bharti Academy 2003; page no. 836.

12. Ibid Chikitsasthana Visarpachikitsaadhyaya; Chapter 21. Verse no. 60. page no. 600.

13. Ibid Chikitsasthana Chardichikitsaadhyaya; Chapter 20. Verse no. 31. page no. 584.

14. Ibid Chikitsasthana Kasachikitsaadhyaya; Chapter 18. Verse no. 184. page no. 554.

15. Ibid Chikitsasthana Apasmarachikitsaadhyaya; Chapter 10. Verse no. 46. page no. 335.

16. Ibid Chikitsasthana Pramehachikitsaadhyaya; Chapter 6. Verse no. 48. page no. 242.

17. Ibid Chikitsasthana Raktapittachikitsaadhyaya; Chapter 4. Verse no. 78. page no. 190.

18. Ibid Sutrasthana Annapanavidhiadhyaya; Chapter 27. Verse no. 262. page no. 556-558.

19. Kaviraja Atrideva Gupta (Vol.1), Ashtanga Samgraha, Vagbhata, hindi commentary, Sutrasthana Annaswarupavijyaniyadhyaya chapter 7. Verse no. 52. Varanasi, Chowkhamba Krishnadas Academy 2011; page no. 125.

20. Pandit Kashinatha Shastri and Dr. Gorakhanatha Chaturvedi, (Vol. 1), Charak Samhita, Maharishi Charak, hindi commentary elaborated by Charak and Drudhalabala, Vimanasthana Janpadodhvansniyaadhyaya; chapter 3. Verse no.44. Varanasi, Chaukhamba Bharti Academy Varanasi, 2003; page no. 703.
21. Ibid Sutrasthana Tasyashitiyaadhyaya; Chapter 6. Verse no. 38. page no. 143.
22. Ibid Sutrasthana Annapanavidhiadhyaya; Chapter 27. Verse no. 3. page no. 525.

Corresponding Author: Dr. Marwaha Mannat, Assistant Professor, P.G. Department of *Swasthivritta*, Uttarakhand Ayurvedic College (U.A.C), Rajpur, Dehradun, Uttarakhand
Email: drmannat.1985@gmail.com

Source of support: Nil
Conflict of interest: None
Declared

Cite this Article as : [Marwaha Mannat et al: Conceptual Study of Yusha (Soups) as Pathya Ahara Kalpana w.s.r. Mudga Yusha] www.ijaar.in : IJAAR VOLUME III ISSUE IV SEP-OCT 2017 Page No:736-745