



IJAPC

Vol. 13 Iss. 1

E ISSN
2350 0204

WWW.IJAPC.COM

GGP



Analysis of *Ayurvedokta Kritanna Aahara Kalpana*

Jasminbegam B. Momin^{1*}, V E Gogate² and P V Kulkarni³

¹⁻³Dept. of Kayachikitsa, Govt. Ayurved College, Nanded, MS, India

ABSTRACT

Ayurveda the full-fledged system of medicine offers wisdom and practices for living a healthy life. It gives utmost importance to personal health by stating ‘*aarogyam moolam uttamam.*’ This can be achieved by following proper *dincharya*, *ritucharya* and *sadvritta* along with healthy dietary habits. The ancient *ayurvedic samhitas* have explained different *pathya kalpanas* under the *kritanna varga* like *manda*, *peya*, *vilepi*, *yavagu*, *yusha*, etc. These are important in the field of prevention of health where different *dravyas* are used for maintaining and sustaining the living body. In therapeutics also many *pathya kalpanas* are described as a vehicle for *shodhana* and *shamana* formulations. But still these therapeutic measures remain neglected because of reluctant approach towards unfamiliar methodology of these *pathya kalpanas*. This article aims to review the detail concept of *pathya kalpana* in order to explore the scientific approach towards ancient dietary regimen to ensure the healthy life.

KEYWORDS

Pathya Kalpana, Krutanna Varga, Manda, Peya, Vilepi, Yavagu, Yusha



Greentree Group Publishers

[Received 18/04/20](#) [Accepted 14/05/2020](#) [Published 10/07/2020](#)



INTRODUCTION

Ayurveda is a very well-known science in this global scenario because of its holistic approach towards the positive lifestyle. It follows the two primary objectives which states '*swasthasya swasthya rakshanam*' meaning 'protection of health of healthy individual' and '*aaturasya vikara prashamanam*' meaning 'alleviation of disease of the patient¹.' The first objective can be achieved by proper implementation of *dincharya*, *ritucharya* and *sadvritta* while second one can be achieved with the help of different principles of treatment of *ayurveda*. Thus, *ayurveda* is more clearly 'the science of life' as it promotes the preventive measures rather than curative therapies. It encompasses modalities for health conservation, disease prevention and treatment with its unique concept of personalized treatment². Along with these basic parameters, one should follow a proper *ayurvedic* dietary regimen in order to regain the *samyavastha* of *doshas* and homeostasis in body. *Ayurveda* provides all the essential guidelines regarding the ingredients, preparation method, properties, indications and amount of prepared *aahara kalpana* to be consumed along with its time of consumption and *anupana*. *Aahara* is included under three *upstambhas* of body³. *Acharya Charaka* have also explained

*'ashtavidha aahara vidhi vishesha aayatana'*⁴ and '*aahara vidhi vidhana'*⁵ for the ideal ways of administration of healthy food. This is so because *Ayurveda* insists on ideal food to be consumed to attain and sustain the good health. *Aahara* is explained as '*mahabheshaja*' by *acharya Kashyapa*⁶.

While treating a disease, etiological factors including *aahara*, *vihara* and *manasa bhavas* should be enquired in order to judicious planning of treatment. *Nidana parivarjana* is the initial and important step of treatment. *Acharya Charak* have mentioned that different etiological factors should be avoided during the treatment of a particular disease as well as to prevent the recurrence of the disease⁷. Hence all the *apathyas* or *hetus* should be avoided to get the rid of the disease as these are the main etiological factors for the disease and help in fast progression of pathophysiology⁸. On contrary to this, *pathya aahara* nourishes all the *dhatu*s and *srotas* leading to complete nourishment of body⁸. It also detoxifies the body by eliminating vitiated *doshas*⁸. These benefits of *pathya aahara* can be accomplished by applying different *krittanna* like *manda*, *peya*, *vilepi*, *yavagu*, *yusha*, etc. described in ancient *ayurvedic samhitas*. Properties of these *kritannas* are different from each other though the ingredients are same. These should be used



according to *vyadhi avastha*, *koshtha* and *agni bala* of *rugna*. In spite of this broad view of *ayurveda* towards *pathya kalpana*, these are not utilized and seems to be oversight. In this article, attempt has been made in order to compile and concise the implications and importance of *pathya* while treating various disorders. This study aims to highlight the concept of *pathya* and *kritanna varga* in order to achieve the attention towards its convenient practical approach to achieve the health benefits and its usefulness.

DEFINATION OF PATHYA –

The word '*pathya*' is derived from the root word '*patha*' which literally means 'a way or a channel' and '*anapetama*' means 'not causing any harm to human body⁹.' So, any food which is not harmful for body channels and mind and on the contrary, which is wholesome, soothing for body and likable can be labelled as '*pathya*' whereas those which adversely affect the body channels and mind and not likable are considered to be '*apathya*¹⁰.' *Acharya Charaka* have also mentioned *pathya* as a synonym of *chikitsa*¹¹. *Pathya* and *apathya* both the terms are having broader and deep meanings but in practice, these terms are mostly used in case of *aahariya dravyas* and *aahariya kalpanas*.

Pathya is the one which keeps the person healthy, maintains the normal functioning of body, nourishes the mind and intellect, counteracts sickness and prevent the anomalies that may happen in the body⁸. *Pathya* fastens the process of recovery from the diseased state⁸. Ancient *acharyas* have stated different *dravyas* like *mudga*, *yava*, *sarpi*, etc. which should be taken regularly by healthy individual irrespective of the diseased condition¹². Also, different *acharyas* have explained different *pathya kalpanas* under the heading '*pathya kalpana*,' '*kritanna varga*' or '*aaharayogi kalpana*.' These are categorized as *manda*, *peya*, *vilepi*, *yavagu*, *yusha*, etc. *Aashita* (eatable), *peeta* (drinkable), *khadita* (chewable) and *lidha* (lickable) are the main applied forms of these kalpanas¹³. In a broad sense, *aahara kalpanas* have classified under three categories. These are¹⁴ –

1. *Kalpanas* prepared by *toya sannikarsha* – e.g. *panaka*, *tandulodaka*, etc.
2. *Kalpanas* prepared by *agni sannikarsha* – e.g. *parpata*, *yavaka*, etc.
3. *Kalpanas* prepared by *toya-agni sannikarsha* – e. g. *odana*, *yavagu*, etc.

Raw food material is converted into a complete different form from its original nature. This is done to make changes in its properties to make it suitable for its



acceptance in the circulation in body. This is called as ‘sanskara’ or ‘processing.’ In *ayurveda*, it is described that ‘sanskaro hi gunantaradhanama uchyate¹⁵.’ Thus, main aim of the *sanskara* is to increase the properties of food material and make it acceptable inside the body.

Out of all these *kalpanas*, the compilation of *kritanna varga*, mainly *manda*, *peya*, *vilepi*, *yavagu* and *yusha* has been made here. The basic idea about these *aahar kalpanas* is given in table 1.

Table 1 *Aaharyogi Kalpana*

S. NO.	NAME OF KALPANA	PROPORTION OF SOLID PART	PROPORTION OF WATER	CONSISTENCY OF FORMULATION	
				<i>Sharangdhara Samhita</i>	<i>Sushruta Samhita</i>
1.	MANDA	1 part	14 part	<i>Asikthaka</i>	<i>Siktha virahita</i>
2.	PEYA	1 part	14 part	<i>Dravaadhika, Swalpasiktha</i>	<i>Siktha samanvita</i>
3.	VILEPI	1 part	4 part	<i>Ghanasiktha</i>	<i>Bahu siktha</i>
4.	YAVAGU	1 part	6 part	-	<i>Viral drava</i>

1. MANDA KALPANA¹⁶ –

It is prepared by using rice and water in 1:14 proportion. The rice is cooked in given quantity of water and then only water content from the prepared formulation is collected. No solid part is used. That means *manda* is a watery portion of rice gruel.

Properties¹⁷⁻¹⁸ –

Manda is the best for causing easy movement of faeces and flatus, relieving thirst and exhaustion. It kindles the power of digestion and softens the channels of circulation and tissue pores, produces sweating and restores the normal

functioning of tissues. By virtue of its lightness and capacity to promote digestion, *manda* is sustainer of life of those who have undergone fasting and emetic therapies and those who are suffering from thirst after the oleation therapy has been digested.

e. g. *Lajamanda* added with *pippali* and *shunthi* is *pathya* for those who have undergone *shodhana karma* and it is digestive, appetizer, carminative and *hridya* also¹⁹.

Various examples of *Manda* from *Charak Samhita* are given table 2.

Table 2 Compilation of *manda* enlisted from *Charak Samhita*

SR. NO.	CLASSICAL REFERENCE	NAME OF ADHYAYA	SPECIAL INDICATION
1.	<i>Ch. Chi.</i> 3/150	<i>Jwara chikitsa</i>	<i>Vamanaottar pathya</i> as per <i>doshanubandha</i>
2.	<i>Ch. Chi.</i> 8/127	<i>Rajyakshma chikitsa</i>	<i>Anupana</i> for <i>jambu-aamramadhyadi churna</i> • <i>Atisara chikitsa</i>
3.	<i>Ch. Chi.</i> 13/122	<i>Udara chikitsa</i>	<i>Pathya</i> after <i>virechana</i> which is done by using <i>Patoladi churna</i>
4.	<i>Ch. Chi.</i> 14/191	<i>Arsha chikitsa</i>	<i>Anupana</i> for <i>Kutajadi rasakriya</i>



			<ul style="list-style-type: none"> • <i>raktaja arsha raktaja atisara</i> and <i>raktapitta</i>
5.	<i>Ch. Chi.</i> 19/50	<i>Atisara chikitsa</i>	<i>Pathya</i> after applying <i>langhana</i> <ul style="list-style-type: none"> • <i>Pittaja atisara</i>
6.	<i>Ch. Chi.</i> 19/79	<i>Atisara chikitsa</i>	<i>Anupana</i> for <i>indrayava kalka</i> along with <i>yavagu</i> followed by <i>peya</i> <ul style="list-style-type: none"> • <i>Raktaja atisara</i>
7.	<i>Ch. Chi.</i> 19/81	<i>Atisara chikitsa</i>	<i>Anupana</i> for <i>Daruharidradi ghrita</i> <ul style="list-style-type: none"> • <i>Tridoshaja atisara</i>
8.	<i>Ch. Chi.</i> 19/116	<i>Atisara chikitsa</i>	<i>Anupana</i> for different <i>ghritas</i> like <i>Changeri ghrita</i> , <i>Shatapala ghrita</i> , <i>Purana ghrita</i> <ul style="list-style-type: none"> • <i>Kaphaja atisara</i>

2. PEYA KAPLANA²⁰⁻²¹ –

It is prepared by using rice and water in 1:14 proportion. The rice is cooked in a given quantity of water and then watery content along with grains of rice is collected. According to *acharya Sharangdhara*, *peya* contains small amount of solid part and large amount of watery part while *acharya Sushruta* suggests that *peya* contains boiled grains along with same quantity of distinct fluid. *Acharya Sharangdhara* describes this as ‘*laghutara*’ in all *aahara kalpanas*.

Properties²¹⁻²² –

Table 3 Compilation of *peya* enlisted from *Charak Samhita*

SR. NO.	CLASSICAL REFERANCE	NAME ADHYAYA	OF SPECIAL INDICATION
1.	<i>Ch. Chi.</i> 3/153	<i>Jwara chikitsa</i>	<i>Pathya</i> after applying <i>langhana</i>
2.	<i>Ch. Chi.</i> 3/179	<i>Jwara chikitsa</i>	<i>Lajapeya</i> + <i>pippali</i> and <i>nagara</i> – <i>Jwarahara</i> <ul style="list-style-type: none"> • Should be given in the beginning to the patient having appetite but poor power of digestion
3.	<i>Ch. Chi.</i> 3/180	<i>Jwara chikitsa</i>	<i>Lajapeya</i> + <i>Dadimamla rasa</i> and <i>nagara</i> <ul style="list-style-type: none"> • <i>Amlabhilashi rugna</i>
4.	<i>Ch. Chi.</i> 3/180	<i>Jwara chikitsa</i>	<i>Sheeta lajapeya</i> with honey <ul style="list-style-type: none"> • <i>Rugna</i> suffering from <i>pittaja jwara</i> along with <i>srushtavit</i>
5.	<i>Ch. Chi.</i> 3/181	<i>Jwara chikitsa</i>	<i>Shvadanshra</i> and <i>Kantakari siddha raktashili peya</i> <ul style="list-style-type: none"> • <i>Jwara</i> with <i>parshva</i>, <i>basti</i> and <i>shiroruja</i>

Peya relieves hunger, thirst, exhaustion, debility, diseases of abdomen and fever. It causes easy elimination of faces and flatus. It is ‘*pathya*’ for all. It helps in producing sweating, kindles the appetite and helps in digestion. It acts as a diuretic and carminative also.

e.g. *Lajapeya* alleviates *trishna* and *atisara*. It maintains the *samyavastha* of *dhatu*, useful in fatigue person having weakened voice²³.

Various examples of *Peya* from *Charak Samhita* are given table 3.



6.	<i>Ch. Chi.</i> 3/182	<i>Jwara chikitsa</i>	<i>Amla rasapradhan peya</i> prepared in kwath of <i>prushniparni, bala, bilva, nagar, utpala, dhanyaka</i> <ul style="list-style-type: none">• <i>Rugna</i> suffering from <i>jwara</i> with <i>atisara</i>
7.	<i>Ch. Chi.</i> 3/184	<i>Jwara chikitsa</i>	<i>Peya</i> prepared from <i>yava</i> boiled in kwath of <i>pippali</i> and <i>aamalaki</i> mixed with <i>ghee</i> – <i>Doshanulomani</i> <ul style="list-style-type: none">• <i>Jwara</i> with <i>vibaddha varcha</i>
8.	<i>Ch. Chi.</i> 3/185	<i>Jwara chikitsa</i>	<i>Peya</i> prepared in kwath of <i>mrudvika, pippalimula, chavya, aamalaki</i> and <i>nagar</i> <ul style="list-style-type: none">• <i>Jwara</i> with <i>vibaddha koshta</i> and <i>koshtha ruja</i>
9.	<i>Ch. Chi.</i> 3/186-187	<i>Jwara chikitsa</i>	1. <i>Bilva kwath siddh peya</i> 2. <i>Peya</i> prepared in kwath of <i>bala, vrukshamla, kolamla, kalashi, dhavani</i> <ul style="list-style-type: none">• <i>Jwara</i> with <i>parikartika</i>
10.	<i>Ch. Chi.</i> 3/188	<i>Jwara chikitsa</i>	<i>Peya</i> prepared in kwath of <i>nagar</i> and <i>aamalaki</i> mixed with <i>sharkara</i> and <i>ghee</i> <ul style="list-style-type: none">• <i>Rugna</i> of <i>jwara</i> suffering from <i>asweda, anidra, trishna</i>
11.	<i>Ch. Chi.</i> 4/32	<i>Raktapitta chikitsa</i>	<i>Adhoga raktapitta</i> – <i>Langhanottar pathya</i>
12.	<i>Ch. Chi.</i> 4/44	<i>Raktapitta chikitsa</i>	<i>Padmakadi peya</i> – <i>Pathya</i> in <i>raktapitta</i>
	<i>Ch. Chi.</i> 8/127	<i>Rajyakshma chikitsa</i>	<i>Anupana</i> for <i>jambu-aamramadhyadi churna</i> <ul style="list-style-type: none">• <i>Atisara chikitsa</i>
13.	<i>Ch. Chi.</i> 13/122	<i>Udara chikitsa</i>	<i>Pathya</i> after <i>virechana</i> which is done by using <i>Patoladi churna</i>
14.	<i>Ch. Chi.</i> 13/142	<i>Udara chikitsa</i>	<i>Pathya</i> after taking <i>vairechanik ghrta</i> like <i>snuhikshira ghrta</i>
15.	<i>Ch. Chi.</i> 13/143	<i>Udara chikitsa</i>	Diet on second day after <i>virechana</i> with the help of <i>vairechanik ghrta</i> like <i>snuhikshira ghrta</i>
16.	<i>Ch. Chi.</i> 13/191	<i>Udara chikitsa</i>	After draining of fluid from abdomen, patient should be made to fast and thereafter administered with <i>peya</i> prepared without adding <i>sneha</i> and <i>lavana</i> .
17.	<i>Ch. Chi.</i> 13/192	<i>Udara chikitsa</i>	After draining of fluid from abdomen, only milk diet for 6 months and then <i>peya</i> prepared from milk for 3 months.
18.	<i>Ch. Chi.</i> 14/80	<i>Arsha chikitsa</i>	<i>Takrapeya</i> <i>Arsharugna</i> having <i>atyartha mrudu kayagni</i> – only <i>takra</i> then in the evening <i>takravalehika</i> (<i>takra</i> + <i>lajasaktu</i>) and after its digestion, <i>takrapeya</i> should be given.
19.	<i>Ch. Chi.</i> 14/90	<i>Arsha chikitsa</i>	<i>Peya</i> prepared in <i>kalka</i> of <i>pippali, pippalimula, chitraka</i> , etc. along with <i>ghee, taila</i> and <i>dadimamla</i> <ul style="list-style-type: none">• <i>Shushkarsha</i>
20.	<i>Ch. Chi.</i> 14/191	<i>Arsha chikitsa</i>	<i>Anupana</i> for <i>Kutajadi rasakriya</i> <ul style="list-style-type: none">• <i>Raktaja arsha, raktaja atisara</i> and <i>raktapitta</i>
21.	<i>Ch. Chi.</i> 14/199	<i>Arsha chikitsa</i>	<i>Lajapeya</i> prepared from 1. <i>Chukrika, keshara, utpala kwath</i> 2. <i>Bala, prushniparni kwath</i> <ul style="list-style-type: none">• <i>Raktaja arsha</i>
22.	<i>Ch. Chi.</i> 14/200	<i>Arsha chikitsa</i>	<i>Lajapeya</i> prepared from kwath of <i>rhibera, bilva, nagara</i> and administered by adding <i>navaneeta</i>



			and made sour by adding <i>vrukshamla</i> , <i>dadimamla</i> , <i>amlikamla</i> or <i>kolamla</i>
23.	<i>Ch. Chi.</i> 14/201	<i>Arsha chikitsa</i>	<ul style="list-style-type: none">• <i>Raktaja arsha</i> <p><i>Peya</i> prepared by adding <i>grunjanaka</i> and <i>sura</i> and sizzled with ghee and <i>taila</i></p> <ul style="list-style-type: none">• <i>Raktaja arsha</i>, <i>raktaisara</i>, <i>shola</i>, <i>pravahika</i>, <i>shotha</i>
24.	<i>Ch. Chi.</i> 15/76	<i>Grahani chikitsa</i>	<p><i>Peya</i> prepared from <i>panchakoladi kwath</i></p> <ul style="list-style-type: none">• Should be administered after <i>aamashaya shuddhi</i> in <i>aamavastha</i>
25.	<i>Ch. Chi.</i> 18/78	<i>Kasa chikitsa</i>	<p><i>Peya</i> prepared from <i>yavani</i>, <i>pippali</i>, <i>bilvamadhya</i>, etc. and administered with <i>snigdha dravya</i>, <i>lavana</i> and <i>amla dravya</i></p> <ul style="list-style-type: none">• <i>Vataja kasa</i> - Useful for the pain at <i>kati</i>, <i>hridaya</i>, <i>parshva</i>, <i>koshtha</i> and in treating the <i>hikka</i>, <i>shwas</i>
26.	<i>Ch. Chi.</i> 18/79	<i>Kasa chikitsa</i>	<p><i>Dashamula rasa siddha peya</i> along with <i>panchakola</i> and <i>guda</i></p> <ul style="list-style-type: none">• <i>Vataja kasa</i>
27.	<i>Ch. Chi.</i> 18/79	<i>Kasa chikitsa</i>	<p><i>Peya</i> prepared by using <i>tila</i> and milk It can be administered with <i>saindhava</i></p> <ul style="list-style-type: none">• <i>Vataja kasa</i>
28.	<i>Ch. Chi.</i> 18/80	<i>Kasa chikitsa</i>	<p><i>Peya</i> prepared by using <i>mansarasa</i> of <i>matsya</i>, <i>kukkuta</i>, <i>varaha</i> and by adding <i>ghrita</i> and <i>saindhava</i></p> <ul style="list-style-type: none">• <i>Vataja kasa</i>
29.	<i>Ch. Chi.</i> 18/181	<i>Kasa chikitsa</i>	<p><i>Peya</i> prepared with <i>tilvaka patra kalka</i> sizzled with ghee and <i>sharkara</i></p> <ul style="list-style-type: none">• Useful in <i>chardi</i>, <i>trishna</i>, <i>kasa</i>, <i>aamatisara</i>
30.	<i>Ch. Chi.</i> 19/79	<i>Atisara chikitsa</i>	<p><i>Anupana</i> for <i>indrayava kalka</i> along with <i>yavagu</i> followed by <i>peya</i></p> <ul style="list-style-type: none">• <i>Raktaja atisara</i>
31.	<i>Ch. Chi.</i> 19/80-81	<i>Atisara chikitsa</i>	<p><i>Anupana</i> for <i>Daruharidradi ghrita</i></p> <ul style="list-style-type: none">• <i>Tridoshaja atisara</i>
32.	<i>Ch. Chi.</i> 20/27	<i>Chardi chikitsa</i>	<p><i>Lajapeya</i> + <i>madhu</i> and <i>sharkara</i></p> <ul style="list-style-type: none">• <i>Pittaja chardi</i> – <i>Sanshodhana paschata karma</i>
33.	<i>Ch. Chi.</i> 22/28	<i>Trishna chikitsa</i>	<p><i>Shali</i> or <i>Kordushanam peya</i></p> <ul style="list-style-type: none">• <i>Annapana</i> in <i>trishna vyadhi</i>

3. VILEPI KALPANA²⁴ –

This *aahara kalpana* is prepared by cooking rice in 4 times of water. The rice is cooked in foresaid quantity of water and then maximum solid part along with some watery content is taken. Thus, *vilepi* has thick mass of boiled grains without distinct liquid and as such lickable. According to

acharya Sharangdhara, it is *madhura rasatmaka* and useful for *pittanashana*.

Properties²⁵⁻²⁶ –

Vilepi withholds discharge of fluids from the body, good for the heart, relieves thirst, kindles appetite. It is light, refreshing and strength increasing. *Vagbhatacharya* describes this as ‘*hita*’ that means ideal for all especially for those suffering from



ulcers, eye diseases, those who have been administered purification therapies, who are weak and who have been given 'sneha' as a part of oleation therapy.

e. g. - Vilepi prepared from *deepaniya* and *grahi dravyas* – useful after elimination of *aama dosha* in *atisara*²⁷.

4. YAVAGU KALPANA²⁸ –

This is prepared with 6 times water to nearly thick or semisolid consistency.

According to *Acharya Dalhana*, *yavagu* is

a synonym of *peya*²⁹. In *ayurvedic* literature, three types of *yavagu* are described. These are⁹ –

- *Kalka siddha yavagu* – *Yavagu* prepared with paste of herbs
- *Kwath siddha yavagu* - *Yavagu* prepared with decoction of herbs
- *Mansarasa siddha yavagu* - *Yavagu* prepared in meat soup

Various examples of *Yavagu* from *Charak Samhita* are given table 4.

Table 4 Compilation of *Yavagu* enlisted from *Charak Samhita*

SR. NO.	CLASSICAL REFERENCE	NAME OF ADHYAYA	SPECIAL INDICATION
1.	<i>Ch. Chi.</i> 3/149	<i>Jwara chikitsa</i>	<i>Pathya</i> after applying <i>langhana</i>
2.	<i>Ch. Chi.</i> 3/178	<i>Jwara chikitsa</i>	<i>Annapana</i> for patient suffering from <i>jwara</i>
3.	<i>Ch. Chi.</i> 3/184	<i>Jwara chikitsa</i>	<i>Yavagu</i> prepared with <i>kwath</i> of <i>dravyas</i> belonging to <i>Vidarigandhadi gana</i> – <i>Deepaniya</i> , <i>swedaniya</i> <ul style="list-style-type: none"> • <i>Jwara</i> associated with <i>kasa</i>, <i>shwas</i>, <i>hikka</i>
4.	<i>Ch. Chi.</i> 4/45	<i>Raktapitta chikitsa</i>	<i>Yavagu</i> prepared from <ol style="list-style-type: none"> 1. <i>Chandana</i>, <i>ushira</i>, <i>lodhra</i>, <i>nagar kwath</i> 2. <i>Kirattikta</i>, <i>musta</i>, <i>ushira kwath</i>
5.	<i>Ch. Chi.</i> 4/46	<i>Raktapitta chikitsa</i>	<i>Yavagu</i> prepared from <ol style="list-style-type: none"> 1. <i>Dhataki</i>, <i>dhanvayasa</i>, <i>ambu</i>, <i>bilva kwath</i> 2. <i>Masur</i>, <i>prushniparni kwath</i> 3. <i>Sthira</i>, <i>mudgarasa kwath</i>
6.	<i>Ch. Chi.</i> 4/47	<i>Raktapitta chikitsa</i>	<i>Yavagu</i> prepared from <ol style="list-style-type: none"> 1. <i>Harenuka kwath</i> 2. <i>Bala kwath</i> with <i>ghrita</i> 3. <i>Paravatadi mansarasa</i>
7.	<i>Ch. Chi.</i> 5/135	<i>Gulma chikitsa</i>	After administration of <i>langhana</i> , <i>yavagu</i> should be given – <i>agni sandhukshana</i> <ul style="list-style-type: none"> • <i>Pittaja gulma</i>, <i>kapha-vataja gulma</i> associated with <i>aama</i>
8.	<i>Ch. Chi.</i> 8/119	<i>Rajyakshma chikitsa</i>	<i>Vamya yavagu prayoga</i> <ul style="list-style-type: none"> • For inducing <i>vamana</i> in <i>balavana rugna</i> having <i>kaphapraseka</i>
9.	<i>Ch. Chi.</i> 8/125	<i>Rajyakshma chikitsa</i>	After digestion of <i>nagar</i> and <i>indrayava churna</i> given with <i>tandulodaka</i> , <i>yavagu</i> prepared with <i>changeri</i> , <i>takra</i> and <i>dadima rasa</i> should be given <ul style="list-style-type: none"> • <i>Atisara chikitsa</i>
10.	<i>Ch. Chi.</i> 12/60-61	<i>Shvayathu chikitsa</i>	<ol style="list-style-type: none"> 1. <i>Jeevantiyadi yavagu</i> – Prepared with <i>jeevanti</i>, <i>ajaji</i>, <i>shati</i>, etc. and adding <i>vrukshamla</i> and also sizzled with ghee and <i>taila</i> 2. <i>Panchakol siddha yavagu</i>



			<ul style="list-style-type: none">• <i>Arsha, atisar, vataja gulma, shofa, hridroga, mandagni</i>
11.	<i>Ch. Chi. 13/98</i>	<i>Udara chikitsa</i>	<i>Yavagu prayoga</i> <ul style="list-style-type: none">• For <i>agnideepana</i> in <i>tridoshaja udara</i>
12.	<i>Ch. Chi. 13/165-166</i>	<i>Udara chikitsa</i>	<i>Yavagu</i> prepared by using <i>shalishashtika tandula</i> impregnated with <i>gomutra</i> and cooked in cow's milk. Thereafter, <i>rugna</i> should be administered with <i>ikshurasa</i> . <ul style="list-style-type: none">• Aggravated <i>vata, pitta</i> and <i>kapha</i> get restored to their own location
13.	<i>Ch. Chi. 13/181</i>	<i>Udara chikitsa</i>	When aggravated <i>doshas</i> are eliminated after <i>visha prayoga</i> , patient should be sprinkled with cold water and administered with milk or <i>yavagu</i> as per his <i>bala</i> .
14.	<i>Ch. Chi. 14/92,</i>	<i>Arsha chikitsa</i>	<i>Yavagu</i> prepared by adding <i>takra</i> and <i>marich churna</i> in <i>kwath</i> of - 1. <i>Shati</i> and <i>palash</i> 2. <i>Pippali</i> and <i>nagar</i>
15.	<i>Ch. Chi. 14/208</i>	<i>Arsha chikitsa</i>	<i>Onion</i> taken alone or along with <i>mansarasa, khada, yusha, yavagu</i> <ul style="list-style-type: none">• Cures excessive bleeding and aggravated <i>vayu</i>
16.	<i>Ch. Chi. 14/246</i>	<i>Arsha chikitsa</i>	<i>Yavagu prayoga</i> <ul style="list-style-type: none">• <i>Pathya</i> in <i>arsha</i>
17.	<i>Ch. Chi. 15/112-114</i>	<i>Grahani chikitsa</i>	<i>Yavagu</i> prepared from <i>chavya, twaka, pippalimuladi kalka, dadhi</i> and sizzled with ghee <ul style="list-style-type: none">• <i>Vataja grahani</i>
18.	<i>Ch. Chi. 15/112-114</i>	<i>Grahani chikitsa</i>	<i>Yavagu</i> prepared from above <i>dravyas</i> by adding <i>kapittha, chukrika, vrukshamla</i> or <i>dadima swarasa</i> <ul style="list-style-type: none">• <i>Vataja grahani</i>
19.	<i>Ch. Chi. 15/142-143</i>	<i>Grahani chikitsa</i>	<i>Yavagu</i> prepared from <i>palash, chitrakadi kwath</i> <ul style="list-style-type: none">• <i>Kaphaja grahani</i>
21.	<i>Ch. Chi. 15/208</i>	<i>Grahani chikitsa</i>	<i>Yavagu</i> with <i>grita</i> <ul style="list-style-type: none">• <i>Agnimandya</i> caused due to excessive <i>langhana</i>
22.	<i>Ch. Chi. 15/225</i>	<i>Grahani chikitsa</i>	<i>Yavagu</i> with <i>madhucchistha</i> <ul style="list-style-type: none">• <i>Atyagni chikitsa</i>
23.	<i>Ch. Chi. 17/101</i>	<i>Hikka-shwas chikitsa</i>	<i>Hingvadi yavagu</i> prepared from <i>hingu, sauvarchala, ajaji, etc. kwath</i>
24.	<i>Ch. Chi. 17/102-103</i>	<i>Hikka-shwas chikitsa</i>	<i>Dashamuladi yavagu</i> prepared from <i>dashamula, shati, rasna, etc. kwath</i>
25.	<i>Ch. Chi. 18/142</i>	<i>Kasa chikitsa</i>	<i>Yavagu prayoga</i> <ul style="list-style-type: none">• Patient suffering from <i>shataja kasa</i> and is <i>shrant, ksham, hataanal</i>
26.	<i>Ch. Chi. 18/182</i>	<i>Kasa chikitsa</i>	<i>Gaursarshapadi yavagu</i> prepared from <i>gaursarshapa, gandira, vidanga, etc.</i> and added with <i>ghrita</i> and <i>lavana</i> <ul style="list-style-type: none">• <i>Hikka, shwas, pinasa, pandu, kshaya, shotha, karnashoola</i>
27.	<i>Ch. Chi. 19/25</i>	<i>Atisara chikitsa</i>	<i>Yavagu</i> prepared from <i>deepaniya</i> and <i>grahi dravyas</i> <ul style="list-style-type: none">• After elimination of <i>aama dosha</i> in <i>atisara</i>



28.	Ch. Chi. 19/50	Atisara chikitsa	Baladi yavagu prepared from bala, atibala,shaliparni, etc. kwath • After administration of langhana in pittaja atisara
29.	Ch. Chi. 19/79	Atisara chikitsa	Anupana for indrayava kalka along with yavagu followed by peya • Raktaja atisara
30.	Ch. Chi. 19/116	Atisara chikitsa	Anupana for different ghritas like Changeri ghrita, Shatapala ghrita, Purana ghrita • Kaphaja atisara
31.	Ch. Chi. 22/52	Trishna chikitsa	Tanu yavagu prayog • Trishna produced due to bhaktoparodha, excessive snehapana
32.	Ch. Chi. 26/57	Trimarmiya chikitsa	Saptaparnadi yavagu prepared from saptaparna, aaragvadha, kebuka, etc. • Kaphaja mutrakruchra
33.	Ch. Si. 4/56	Vamana -Virechana vyapada siddhi	Ghrita and mansarasa siddha yavagu • Vaka graha due to amana atiyoga
34.	Ch.Si.9/8	Trimarmiya siddhi	Yavagu prepared with bruhata panchamuladi kwath • Anupana for hingu churna in hridaya marmaghata chikitsa
35.	Ch. Si. 8/38	Prasrutayogiya siddhi	Yavagu prepared with kacchura, dhataki, bilva, samanga, raktashali, etc. • Atisaranashana
36.	Ch. Si. 8/39	Prasrutayogiya siddhi	Yavagu prepared with balaudumbara, katvanga, samanga, plaksha, etc. siddha jala • Sarvaatisaranashana
37.	Ch. Si. 8/40	Prasrutayogiya siddhi	Yavagu prepared with masura and 1. Sthiradi kwath 2. Baladi kwath 3. Ikshvadi kwath • Atisaranashana
38.	Ch. Si. 8/41-42	Prasrutayogiya siddhi	Yavagu prepared with kacchura, shalitanidula along with amla dravya, sharkara, honey and seizzled with ghrita, maricha, ajaji, etc. • Atisaranashana

Acharya Charak have contributed a special *adhyaya* in *sutrasthana* enlisting the various *peyas* and *yavagus*.

Various Examples of *Peya* and *Yavagu* enlisted from ‘*Apamargatanduliya Adhyaya*’ are given in table 5.

Table 5 *Peya* and *yavagu* from Ch. Su. 2/19-33

SR. NO.	NAME OF KALPANA	INGREDIENTS
1.	<i>Pachani</i> and <i>grahi peya</i>	<i>Dadhitha</i> , <i>bilva</i> , <i>changeri</i> , <i>takra</i> and <i>dadima</i>
2.	<i>Vataatisaraghna peya</i>	<i>Laghu panchamula</i>
3.	<i>Pitta-shleshma atisaraghna peya</i>	<i>Shaliparni</i> , <i>prushniparni</i> , <i>bala</i> , <i>bilva</i> , <i>dadimamla</i>
4.	<i>Raktaatisaraghna peya</i>	<i>Hribera</i> , <i>utpala</i> , <i>nagar</i> , <i>prushniparni</i> along with <i>chag dugdha</i> with half quantity of water



5.	<i>Aamaatisaraaghna peya</i>	<i>Ativisha, nagar and amla rasa</i>
6.	<i>Mutrakruchra nashaka peya</i>	<i>Shvadanshtra, kantakari and fanita</i>
7.	<i>Shulanashaka yavagu</i>	<i>Pippali, pippalimula, chavya, chitraka, nagar</i>
8.	<i>Krumighna yavagu</i>	<i>Vidanga, pippalimula, shigru, maricha, takra and suvarchika</i>
9.	<i>Pipasaghni yavagu</i>	<i>Mrudvika, sariva, laja, pippali, nagar and madhu</i>
10.	<i>Vishanashaka yavagu</i>	<i>Somaraji</i>
11.	<i>Bruhaniya yavagu</i>	<i>Varaha niryuha</i>
12.	<i>Karshaniya yavagu</i>	<i>Gavedhuka and madhu</i>
13.	<i>Snehaniya yavagu</i>	<i>Adequate tila along with ghritha and lavana</i>
14.	<i>Rukshaniya yavagu</i>	<i>Kusha, aamalaka, shyamaka kwath</i>
15.	<i>Shwas-kasa nashaka yavagu</i>	<i>Dashamula kwath</i>
16.	<i>Pakvashayagata vataghna yavagu</i>	<i>Yamaka sneha and madira</i>
17.	<i>Rechaniya yavagu</i>	<i>Shaka, mansa, tila, masha</i>
18.	<i>Sangrahiki yavagu</i>	<i>Jambu, aamrasthi, dadhittha, amla bilva</i>
19.	<i>Bhedaniya yavagu</i>	<i>Yavakshara, chitraka, hingu, amlavetasa</i>
20.	<i>Vatanulomaka yavagu</i>	<i>Abhaya, pippalimula, sunthi</i>
21.	<i>Ghrityapada nashaka yavagu</i>	<i>Takra</i>
22.	<i>Tailavyapada nashaka yavagu</i>	<i>Takrapinyaka</i>
23.	<i>Vishamajwara nashaka yavagu</i>	<i>Gavya mansa rasa with amla rasa</i>
24.	<i>Kanthya yavagu</i>	<i>Yava sizzled in yamaka sneha and added with pippali and aamalaki kwath</i>
25.	<i>Retomarga rujapaha yavagu</i>	<i>Tamrachuda rasa</i>
26.	<i>Vrushya yavagu</i>	<i>Masha, vidala, ghritha, dugdha</i>
27.	<i>Madanashaka yavagu</i>	<i>Upodika, dadhi</i>
28.	<i>Kshudhanashaka yavagu</i>	<i>Apamarga, ksheera, godha mansarasa</i>

5. YUSHA KALPANA³⁰ –

This is prepared by using *kalka* of different *dravyas* from *shimbi varga* like *mudga*, *masur*, *chanaka*, etc. which is cooked in 1 *prastha* of *jala*. Here, *prakshepa dravyas*

like *sunthi*, *pippali*, etc. are also used.

This is quiet thick formulation.

Acharya Kashyapa have described types of *yusha as*³¹



- *Krita yusha* – During preparation, *sneha, lavana, maricha, etc. are used*
- *Akrita yusha* - During preparation, *sneha, lavana, maricha, etc. are not used*
- *Akritakrita*

Yusha gives strength to the body, useful in the throat disorders, easy and light to digest and eliminates the aggravated *kapha dosha*.

Various examples of *Yusha* from *Charak Samhita* are given table 6.

Properties³² –

Table 6 Compilation of *yushas* enlisted from *Charak Samhita*

SR. NO.	CLASSICAL REFERENCE	NAME OF ADHYAYA	SPECIAL INDICATION
1.	<i>Ch. Chi. 1/1-75</i>	<i>Abhayaamalakiya rasayana pada</i>	<i>Yusha prayoga</i> • <i>Pathya</i> after taking <i>chaturtha aamalaka rasayana</i>
2.	<i>Ch. Chi. 1/1-77</i>	<i>Abhayaamalakiya rasayana pada</i>	<i>Mudga yusha</i> • Evening <i>pathya</i> after taking <i>dvitiya haritakyadi yoga</i>
3.	<i>Ch. Chi. 1/2-16</i>	<i>Pranakamiya rasayana pada</i>	<i>Bhallataka yusha</i> • Used for <i>rasayana karma</i>
4.	<i>Ch. Chi. 1/2-16</i>	<i>Karaprachitiya rasayana pada</i>	<i>Yusha prayoga</i> • <i>Pathya</i> while taking <i>shilajatu rasayana</i>
5.	<i>Ch. Chi. 3/157</i>	<i>Jwara chikitsa</i>	<i>Mudga yusha</i> • After digestion of <i>tarpana dravya</i> , depending upon wholesomeness and strength of patient
6.	<i>Ch. Chi. 3/163</i>	<i>Jwara chikitsa</i>	<i>Amla or anamla yusha</i> • Upto 10 days for the alleviation of <i>jwara</i> .
7.	<i>Ch. Chi. 3/188</i>	<i>Jwara chikitsa</i>	<i>Yush</i> prepared from <i>mudga, masura, chanaka, kulattha, makushtha</i> • <i>Rugna</i> of <i>jwara</i> who is <i>yushasatmya</i>
8.	<i>Ch. Chi. 3/340</i>	<i>Jwara chikitsa</i>	<i>Yusha</i> prepared from <i>laghu dravyas</i> • <i>Pathya</i> in <i>punaravartaka jwara</i>
9.	<i>Ch. Chi. 4/37</i>	<i>Raktapitta chikitsa</i>	<i>Yusha</i> prepared from <i>mudga, masura, chanaka, makushtha, aadhakiphala</i> • <i>Pathya</i> in <i>raktapitta</i>
10.	<i>Ch. Chi. 5/98</i>	<i>Gulma chikitsa</i>	Intake of <i>varya (boiled barley)</i> along with <i>pippali yusha</i> or <i>mulaka swarasa</i> by adding <i>sneha</i> • <i>Udavarta, vataja gulma</i>
11.	<i>Ch. Chi. 5/135</i>	<i>Gulma chikitsa</i>	After administration of <i>langhana, yusha</i> should be given – <i>agni sandhukshana</i> • <i>Pittaja gulma, kapha-vataja gulma</i> associated with <i>aama</i>
12.	<i>Ch. Chi. 5/164-165</i>	<i>Gulma chikitsa</i>	1. <i>Mudga yusha</i> 2. <i>Kulattha yusha</i> 3. <i>Yusha</i> prepared from <i>shushka mulaka, bilva, varuni, tender leaves of chirbilva, yavani, chitraka</i> by adding <i>bijapuraka, hingu, amlavetasa, kshara, dadima, takra, ghee</i> and <i>taila</i> • <i>Kaphaja gulma pathya</i>
13.	<i>Ch. Chi. 6/20</i>	<i>Prameha chikitsa</i>	<i>Mudgadi yusha</i>



			<ul style="list-style-type: none">• <i>Pathya in prameha</i>
14.	<i>Ch. Chi. 8/68</i>	<i>Rajyakshma chikitsa</i>	<i>Mulaka yusha, Kulattha yusha</i> <ul style="list-style-type: none">• <i>Pathya in peenasa</i>
15.	<i>Ch. Chi. 11/25</i>	<i>Kshatakshina chikitsa</i>	<i>Yusha prepared from Chatakanda rasa</i> <ul style="list-style-type: none">• Excessive bleeding (Haemoptysis)
16.	<i>Ch. Chi. 11/80</i>	<i>Kshatakshina chikitsa</i>	<i>Falamla</i> should be sizzled in ghee and boiled with <i>vidarikanda swarasa</i> and <i>ikshurasa</i> <ul style="list-style-type: none">• Emaciated person because of excessive indulgence in women, excellent for the promotion of longevity and nourishment.
17.	<i>Ch. Chi. 11/83</i>	<i>Kshatakshina chikitsa</i>	Barley should be given along with milk of buffalo, goat, mare or elephant or with <i>mansarasa</i> or <i>yusha</i> or with <i>falamla</i> sizzled with ghee. <ul style="list-style-type: none">• <i>Pathya in urakshata</i>
18.	<i>Ch. Chi. 12/62</i>	<i>Shvayathu chikitsa</i>	1. <i>Kulattha yusha</i> along with <i>pippali</i> 2. <i>Mudgayusha</i> along with <i>trikatu, yavashuka</i> <ul style="list-style-type: none">• <i>Pathya in shotha</i>
19.	<i>Ch. Chi. 13/63</i>	<i>Udara chikitsa</i>	<i>Yusha</i> or <i>mansarasa</i> added with small quantity of sour drugs and <i>lavana</i> – Increase in appetite <ul style="list-style-type: none">• <i>Pathya in vatodara</i> after <i>virechana</i>
20.	<i>Ch. Chi. 13/88</i>	<i>Udara chikitsa</i>	<i>Yusha</i> or <i>mansarasa</i> prepared by using <i>deepaniya dravyas</i> <ul style="list-style-type: none">• <i>Pathya in yakrutodara</i> and <i>pleehodara</i>
21.	<i>Ch. Chi. 13/98</i>	<i>Udara chikitsa</i>	<i>Yavagu prayoga</i> <ul style="list-style-type: none">• For <i>agnideepana</i> in <i>tridoshaja udara</i>
22.	<i>Ch. Chi. 14/81</i>	<i>Arsha chikitsa</i>	1. <i>Yusha</i> or <i>mansarasa</i> along with <i>takra</i> 2. <i>Yusha</i> or <i>mansarasa</i> prepared by boiling with <i>takra</i> <ul style="list-style-type: none">• <i>Pathya in arsha</i>
23.	<i>Ch. Chi. 14/93-94</i>	<i>Arsha chikitsa</i>	1. <i>Shushkamulaka yusha</i> 2. <i>Kulattha yusha</i> 3. <i>Dadhitha</i> or <i>bilva yusha</i> 4. <i>Kulattha</i> or <i>makushtha yusha</i> Can be added with <i>chag</i> or <i>lava</i> , etc. <i>mansarasa</i> and <i>amla, grahi dravya</i> and <i>takra</i> <ul style="list-style-type: none">• <i>Pathya in shushkarsha</i>
24.	<i>Ch. Chi. 14/204</i>	<i>Arsha chikitsa</i>	<i>Palandu</i> cooked with <i>takra, upodka</i> along with <i>badaramla, masura soup</i> and <i>takra</i> <ul style="list-style-type: none">• Stoppage of bleeding in <i>raktaja arsha</i>
25.	<i>Ch. Chi. 14/205</i>	<i>Arsha chikitsa</i>	<i>Yusha</i> prepared from <i>mudga, masura, aadhaki</i> and <i>makushtha</i> along with <i>amla dravyas</i> <ul style="list-style-type: none">• <i>Pathya in raktaja arsha</i>
26.	<i>Ch. Chi. 14/208</i>	<i>Arsha chikitsa</i>	Onion taken alone or along with <i>mansarasa, khada, yusha, yavagu</i> <ul style="list-style-type: none">• Cures excessive bleeding and aggravated <i>vayu</i>
27.	<i>Ch. Chi. 14/246</i>	<i>Arsha chikitsa</i>	<i>Yusha prayoga</i> <ul style="list-style-type: none">• <i>Pathya in arsha</i>
28.	<i>Ch. Chi. 15/115</i>	<i>Grahani chikitsa</i>	1. <i>Panchakola yusha</i> 2. <i>Mulaka yusha</i> Along with <i>maricha churna</i> <ul style="list-style-type: none">• <i>Vataja grahani</i>
29.	<i>Ch. Chi. 15/123</i>	<i>Grahani chikitsa</i>	<i>Mudgadi yusha</i> along with <i>churnas of deepaniya</i> and <i>grahi dravyas, dadimamla</i> and ghee



30.	Ch. Chi. 15/144	Grahani chikitsa	<ul style="list-style-type: none">• <i>Pathya</i> in <i>pittaja grahani</i> <i>Shushka mulaka yusha, kulattha yusha</i> along with <i>katu, amla rasapradhana dravyas, kshara</i> and <i>lavana</i>
31.	Ch. Chi. 16/41	Pandu chikitsa	<ul style="list-style-type: none">• <i>Pathya</i> in <i>kaphaja grahani</i> <i>Yusha</i> prepared from <i>mudga, aadhaki, masura</i> <ul style="list-style-type: none">• <i>Pathya</i> after <i>koshtha shuddhi</i> in <i>pandu</i> and <i>kamala</i>
32.	Ch. Chi. 16/129	Pandu chikitsa	<i>Shushka mulaka yusha, kulattha yusha</i> <ul style="list-style-type: none">• <i>Pathya</i> in <i>ruddhpatha kamala</i>
33.	Ch. Chi. 17/90	Hikka-shwas chikitsa	<i>Yusha prayoga</i> <ul style="list-style-type: none">• <i>Vata dosha pradhana rugna</i> suffering from <i>hikka-shwas, bala, vridhdha</i>
34.	Ch. Chi. 17/94-95	Hikka-shwas chikitsa	<i>Nidigdhikadi yusha</i> Sizzled with ghee and added with <i>pippali, nagar</i> and <i>lavana</i>
35.	Ch. Chi. 17/96	Hikka-shwas chikitsa	<i>Rasnadi yusha</i>
36.	Ch. Chi. 17/97	Hikka-shwas chikitsa	<i>Matulungadi yusha</i>
37.	Ch. Chi. 17/98	Hikka-shwas chikitsa	<i>Mudga yusha</i>
38.	Ch. Chi. 17/99	Hikka-shwas chikitsa	1. <i>Kasamrda patra yusha</i> 2. <i>Shonhanjana patra yusha</i> 3. <i>Shushka mulaka yusha</i>
39.	Ch. Chi. 17/100	Hikka-shwas chikitsa	<i>Vartaka yusha</i>
40.	Ch. Chi. 18/32	Kasa chikitsa	<i>Yusha prayoga</i> <ul style="list-style-type: none">• <i>Snehana</i> in <i>rugna</i> suffering from <i>vataja kasa</i>
41.	Ch. Chi. 18/76	Kasa chikitsa	<i>Yusha prayoga</i> <ul style="list-style-type: none">• <i>Pathya</i> in <i>vataja kasa</i>
42.	Ch. Chi. 18/96	Kasa chikitsa	<i>Mudgadi yusha</i> <ul style="list-style-type: none">• <i>Pathya</i> in <i>pittaja kasa</i>
43.	Ch. Chi. 18/99	Kasa chikitsa	<i>Yusha</i> prepared from <i>kakolyadi kwath</i> <ul style="list-style-type: none">• Useful as a <i>anupana</i> in <i>pittaja kasa</i>
44.	Ch. Chi. 18/109	Kasa chikitsa	<i>Kulattha</i> or <i>mulaka yusha</i> prepared along with <i>pippali</i> and <i>kshara</i> <ul style="list-style-type: none">• <i>Pathya</i> in <i>kaphaja kasa</i>
45.	Ch. Chi. 18/184	Kasa chikitsa	<i>Mudga yusha</i> prepared in <i>kantakari swarasa</i> along with <i>gauramalaka</i> and <i>aamalaki kalka</i> <ul style="list-style-type: none">• <i>Pathya</i> in all types of <i>kasa</i>
46.	Ch. Chi. 18/185	Kasa chikitsa	<i>Yusha</i> prepared in <i>kwath</i> of <i>vataghna dravyas</i> <ul style="list-style-type: none">• <i>Pathya</i> in <i>kshayaja kasa</i>
47.	Ch. Chi. 19/25	Atisara chikitsa	<i>Yusha</i> prepared from <i>deepaniya</i> and <i>grahi dravyas</i> <ul style="list-style-type: none">• After elimination of <i>aama dosha</i> in <i>atisara</i>
48.	Ch. Chi. 19/26-28	Atisara chikitsa	<i>Yusha</i> prepared by using <i>dravyas</i> of <i>shaliparnyadi gana</i> <ul style="list-style-type: none">• <i>Vata-shleshmahara, deepana, pachana, grahi, balya, rochana</i>. Useful in <i>atisara</i>
49.	Ch. Chi. 19/31	Atisara chikitsa	<i>Mulaka yusha, badara yusha</i> <ul style="list-style-type: none">• <i>Pathya</i> in <i>atisara</i>
50.	Ch. Chi. 19/35	Atisara chikitsa	<i>Dhanya yusha</i> prepared from <i>yava, mudga, masha, shali, tila, kola, balabilva</i> , sizzled with <i>yamaka sneha</i> and added with <i>dadhi, dadima sara</i> <ul style="list-style-type: none">• Dryness of mouth due to <i>malakshaya</i>



51.	Ch. Chi. 19/38	Atisara chikitsa	Grunjanaka yusha sizzled with yamaka sneha • Pathya in atisara
52.	Ch. Chi. 19/74	Atisara chikitsa	Kashmarya fala yusha along with amla rasa and sharkara • Pathya in raktaja atisara
53.	Ch. Chi. 19/115	Atisara chikitsa	Yusha prepared in mulaka kwath or vataghna dravya kwath • Pathya in kaphaja atisara
54.	Ch. Chi. 20/23	Chardi chikitsa	Yusha prepared from kola, kulattha, dhanyaka, bilvadi panchamula, yav and added with amla rasa • Pathya in vegetarian rugna suffering from vataja chardi
55.	Ch. Chi. 20/25	Chardi chikitsa	Above yusha added with dadhi and dadiama rasa • Pathya in vegetarian rugna suffering from vataja chardi
56.	Ch. Chi. 20/35	Chardi chikitsa	1.Yusha prepared from patola, amruta, chitraka – should be taken with food prepared with godhuma, shali and yava 2.Yusha prepared with vyosha, nimba, takra along with amla dravya and maricha churna • Pathya in kaphaja chardi
57.	Ch. Chi. 20/43	Chardi chikitsa	Yusha prepared from manoanukula dravyas • Pathya in dvisharthaja chardi
58.	Ch. Chi. 21/110 -111	Visarpa chikitsa	Yusha prepared from mudga, masura, chanaka, patola and aamalaki with or without dadimadi amla dravyas • Pathya in visarpa
59.	Ch. Chi. 21/128	Visarpa chikitsa	Mulaka and kulatha yusha along with kshara and dadima rasa • Pathya in granthi visarpa
60.	Ch. Chi. 23/226-227	Visha chikitsa	1.Mudga and harenu siddha yusha along with dadimadi amla rasa 2.Yusha prepared from vishghna dravyas • Pathya in visha chikitsa
61.	Ch. Chi. 24/139	Madatyaya chikitsa	Patola, satina, mudga yusha prepared in chagal mansarasa and added with dadima and aamalaki rasa • Pathya in pittaja madatyaya
62.	Ch. Chi. 24/140	Madatyaya chikitsa	Yusha prepared with draksha, aamalaka, kharjura, parushaka rasa • Pathya in pittaja madatyaya
63.	Ch. Chi. 24/170	Madatyaya chikitsa	Tanu yusha prepared with ruksha dravyas or kulattha, shushka mulaka along with katu and amla rasa and sizzled with ghee • Pathya in kaphaja madatyaya
64.	Ch. Chi. 24/171	Madatyaya chikitsa	Patola yusha, aamalaki yusha along with katu dravyas – should be taken with yavanna • Pathya in kaphaja madatyaya
65.	Ch. Chi. 24/172	Madatyaya chikitsa	Vyosha yusha prepared with amlavetasa and chag mansarasa • Pathya in kaphaja madatyaya
66.	Ch. Chi. 26/65	Trimarmiya chikitsa	Yusha prayoga



			<ul style="list-style-type: none">• <i>Anupana</i> for <i>trutyadi churna</i> which is used for <i>gulma</i> and <i>ashmari bhedana</i>
67.	<i>Ch. Chi.</i> 26/66	<i>Trimarmiya chikitsa</i>	<i>Yusha</i> prepared with <i>shigrumula kalka</i> sizzled with ghee and <i>taila</i> – should be administered this cooled <i>yusha</i> by adding <i>dadhimanda</i> and <i>lavana</i> <ul style="list-style-type: none">• <i>Pathya</i> in <i>ashmari</i> and <i>sharkara</i>
68.	<i>Ch. Chi.</i> 26/71	<i>Trimarmiya chikitsa</i>	<i>Yusha prayoga</i> <ul style="list-style-type: none">• <i>Pathya</i> in <i>kaphaja mutrakruhra</i>
69.	<i>Ch. Chi.</i> 26/148	<i>Trimarmiya chikitsa</i>	<i>Mudgadi yusha</i> <ul style="list-style-type: none">• <i>Pathya</i> in <i>pittaja pratishyaya</i>
70.	<i>Ch. Chi.</i> 26/156	<i>Trimarmiya chikitsa</i>	<i>Yusha</i> prepared from <i>varataka</i> , <i>kulaka</i> , <i>vyosha</i> , <i>kulattha</i> , <i>aadhaki</i> , <i>mudga</i> <ul style="list-style-type: none">• <i>Pathya</i> in <i>kaphaja pratishyaya</i>
71.	<i>Ch. Chi.</i> 28/77	<i>Vatavyadhi chikitsa</i>	<i>Yusha</i> added with <i>sneha</i> <ul style="list-style-type: none">• <i>Pathya</i> in <i>nirupastambhita vatavyadhi</i>
72.	<i>Ch. Chi.</i> 29/51	<i>Vatarakta chikitsa</i>	<i>Yusha</i> prepared with <i>aadhaki</i> , <i>chanaka</i> , <i>mudga</i> , <i>masura</i> , <i>makushtha</i> added with <i>prabhuta ghritha</i> <ul style="list-style-type: none">• <i>Pathya</i> in <i>vatarakta</i>
73.	<i>Ch. Chi.</i> 30/258	<i>Yonivyapada chikitsa</i>	<i>Mudga</i> , <i>masura</i> , <i>kulattha yusha</i> <ul style="list-style-type: none">• <i>Pathya</i> in <i>stanya dosha</i>
74.	<i>Ch. Chi.</i> 30/259	<i>Yonivyapada chikitsa</i>	<i>Nimbadi yusha</i> added with <i>vyosha</i> and <i>saindhava</i> <ul style="list-style-type: none">• <i>Stanyashodhaka yusha</i>
75.	<i>Ch. Si.</i> 3/70	<i>Bastisutriya siddhi</i>	Diet after <i>samyaka niraha lakshanas</i> seen in case of <i>kaphaja vikaras</i>

DISCUSSION

1. Consistency of formulation -

Out of all *Samhitakaras*, *acharya Sharangdhara* have explained the method of preparation of *aahara kalpanas*. There are some differences in views regarding the consistency of *aahara kalpanas* as stated by *acharya Sharngdhara* and *acharya Sushruta*.

According to *acharya Sharangdhara*, *peya* contains small amount of solid part and large amount of watery part while *acharya Sushruta* suggests that *peya* contains boiled grains along with some quantity of distinct fluid. According to *Acharya Dalhana*, *yavagu* is a synonym of *peya*.

In short, the thin fluid resembling water drained out immediately after boiling is known as *manda*. Slightly thicker to *manda* containing little amount of solid part is *peya*. *Vilepi* is the formulation with more or less solid grain and less of fluid. *Yavagu* is thicker than any other *kalpana*. All these formulations are prepared by using *shami dhanyas* like *godhuma*, *tandula*, etc. while *yusha* is prepared by using *shimbi dhanyas* like *mudga*, *masura*, etc.

2. Types of *yavagu* and *yusha* –

The types of *yavagu* are not separately mentioned in *laghutrayi* and *bruhatrayi*. From the various examples mentioned in *samhitas*, *yavagus* can be classified as *kalka*



siddha yavagu, *kwath siddha yavagu* and *mansarasa siddha yavagu* that is *yavagu* prepared with paste of herbs, *yavagu* prepared with decoction of herbs and *yavagu* prepared in meat soup respectively. Also, *yusha* is classified as *krita yusha*, *akrita yusha* and *akritakrita yusha* by *acharya Kashyapa*.

3. Properties of *aahara kalpanas* –

Different *acharyas* have mentioned different properties of *mandadi kalpanas* with more or less similarities.

Properties of *Aahara Kalpanas* according to various *Samhitakaras* are given in table 7.

Table 7 Properties of different *kalpanas*

PROPERTIES	Ch. Su. 27	Su. Su. 46	Ash. Hr. Su. 6	Sharandhara Samhita madhyama khanda
<i>Pachana</i>			<i>Manda, Peya</i>	<i>Manda</i>
<i>Agnideepana</i>	<i>Manda</i>	<i>Peya, Vilepi</i>	<i>Manda, Peya, Vilepi</i>	<i>Manda</i>
<i>Agnijanana</i>	<i>Peya</i>	<i>Peya</i>		
<i>Laghu</i>	<i>Manda, Vilepi</i>	<i>Peya, Vilepi</i>		<i>Peya</i>
<i>Grahi</i>	<i>Vilepi</i>	<i>Vilepi</i>	<i>Vilepi</i>	<i>Peya, Yavagu</i>
<i>Dhatusamyakrita</i>			<i>Manda</i>	
<i>Dhatupushtida</i>				<i>Peya</i>
<i>Tarpani</i>	<i>Vilepi</i>	<i>Vilepi</i>		<i>Vilepi, Yavagu</i>
<i>Bruhani</i>				<i>Vilepi</i>
<i>Hridya</i>	<i>Vilepi</i>	<i>Vilepi</i>	<i>Vilepi</i>	<i>Vilepi</i>
<i>Pittanashini</i>				<i>Vilepi</i>
<i>Vatanashini</i>				<i>Yavagu</i>
<i>Balya</i>		<i>Vilepi</i>		<i>Yavagu</i>
<i>Vatanulomana</i>	<i>Manda, Peya</i>	<i>Peya</i>	<i>Manda</i>	
<i>Varchanulomana</i>	<i>Peya</i>		<i>Peya</i>	
<i>Srotasam mrudvikarana</i>	<i>Manda</i>		<i>Manda</i>	
<i>Swedajanana</i>	<i>Manda, Peya</i>	<i>Peya</i>	<i>Manda</i>	
<i>Pranadharana</i>	<i>Manda</i>			
<i>Bastishodhani</i>		<i>Peya</i>		
<i>Pathya</i>		<i>Vilepi,</i>	<i>Peya</i>	
<i>Trishnaghna</i>			<i>Vilepi</i>	

4. *Aahara kalpana* and modern science –



- Modern dietetics recommend the food articles depending upon the major constituent that will help to complete the daily requirement of calories. They suggest the diet in terms of protein, carbohydrate, etc. However, *ayurveda* never suggests any specific quantity of diet to all. *Ayurvedic* science provides the guidelines about the selection of diet in terms of *aahara kalpanas* depending upon the *agni bala* of *rugna* (*manda, tikshna, vishama, sama agni*), *koshta swarupa* (*krura, madhyama, mrudu koshta*) and *avastha* of the *vyadhi*. Thus, the modern science suggests the food depending upon the calorie value whereas *ayurveda* suggests the *pathya* depending upon the qualities of raw food, method of preparation and capacity of digestion of *rugna*.

- Modern dietetics suggests the properties of food material that is *dravya* whereas *ayurveda* considers both the things important – properties of food material, and capacity of *agni* to digest it that is *dravya* and *agni*.

e. g. Pulses are considered as good source of proteins and suggest in more or less quantity in accordance with the calorie requirement. However, in *ayurveda*, *masha* is considered as more difficult to digest as compare to *mudga* and hence its suitable

form is advised on the basis of digestive capacity.

5. Importance of *aahara kalpanas* –

- *Aahara kalpanas* are used by healthy individuals as well as to treat the different diseases according to the state of disease and capacity to digest the food in that disease. The mechanism of this *aahara kalpanas* is based on *agni* and condition of vitiated *doshas*. *Aahara kalpanas* helps to restore the normal functioning of *agni* so as to digest the food properly and give required nutrition to tissues of body. It also reduces the possibility of formation of *aama* which is often triggered in case of derangement of *agni*.

- When food items are enhanced with herbs having medicinal property which are tasty also, then diseased person also consumes it with interest as they became more palatable due to use of *amla rasatmaka dravyas* like *dadimamla, aamalaki*, etc. This helps in formation of *prakruta aahara rasa* leading to *dhatuposhana* and normal functioning of body system.

- *Aahara kalpanas* nourishes all the *dhatu*s and *srotas* leading to complete nourishment of body. It also detoxifies the body by eliminating vitiated *doshas*. When a physician uses these *aahara kalpanas* along with drugs, they both work in



synergism and helps to achieve the expected results more efficiently. Also, these *kalpanas* are used as a *anupana* for various *aushadhi kalpas* like *kutajadi rasakriya*, *trutyadi churna*, etc.

- *Aahara kalpanas* are used as *sansarjana krama* after treating a patient with *panchkarma*. This is because after *panchkarma*, the power of digestion has become very weak and this time, step by step administration of *mandadi kalpanas* help to restore the normal functioning of *agni* and also provide required dietary nutrients to body.
- *Aahara kalpanas* are used in treating the *vyapada* of *shodhana karmas* also to restore the *agni* to its normal state and also to provide the required nourishment to body.

CONCLUSION

Concept of *pathya* is not same for all. What is *pathya* for one person may not be *pathya* to another person. Even it changes in the same person according to age, *dosha avastha*, *vyadhi avastha*, *koshtha swarupa*, *sharirika* and *manasika bala*, *agni bala*, *prakruti*, habitat, occupation, etc. All these things should be kept in mind while planning a *pathya* for a person. The *aahara kalpanas* are the gift of *ayurveda* to nourish

the human life in both healthy and diseased condition. Though classical *ayurvedic* texts have abundant literature and examples about the whole concept of *pathya*, *aahara kalpanas* and its methodology, these are not practiced daily. These concepts remain quiet neglected. One should use suitable raw material and should make appropriate *aahara kalpana* in accordance with the diseased condition as well as digestive capacity of *rugna*. These should be used in the form of *anupana* or as a complete diet. These can be used as a supplementary diet for a healthy person also. Considering all these benefits, *aahara kalpanas* should be incorporated in our daily diet regimen. This article would help to refresh the concept of *pathya* and *aahara kalpanas* and encourage their use in response with the treatment protocol as well as daily dietary regimen.



REFERENCES

1. Yadavji T. (2017). Charak Samhita of Agnivesha. 3rd edition. Chaukhambha Surbharati Prakashana, Varanasi. Sutrasthana 30/26, page no. 187
2. Savita Rajurkar and others. (2019) Ascertaining classical approaches of Ayurvedic Dhuppan for health and healing. July-August, doi:10.23880/ipcm-16000171
3. Garde Ganesh. (2011). Sartha Vagbhata. Chaukhambha Surbharati Prakashana, Varanasi. Sutraasthana 7/51, page no. 39
4. Yadavji T. (2017). Charak Samhita of Agnivesha. 3rd edition. Chaukhambha Surbharati Prakashana, Varanasi. Vimanasthana 1/21-22, page no. 235-236
5. Yadavji T. (2017). Charak Samhita of Agnivesha. 3rd edition. Chaukhambha Surbharati Prakashana, Varanasi. Vimanasthana 1/24-25, page no. 236-237
6. Sharma P. H. (2019). Kashyapa Samhita. Chaukhambha Sanskrita Sansthan, Varanasi. Khilasthana 4/6, page no. 378
7. Yadavji T. (2017). Charak Samhita of Agnivesha. 3rd edition. Chaukhambha Surbharati Prakashana, Varanasi. Chikitsasthana 6/53, page no. 449
8. Dash S. Kadam S. (2017). A comprehensive review on implication of pathya kalpana and pathya -apathya (do's and don'ts) in stree rogas (gynecological disorders). 3(2), page 357-363
9. Chandaliya D., Chandaliya S., Wankhade R., Kaloge S. (2015). Clinical consideration of pathya kalpana (ayurvedic dietetics). 3(4), page no. 1240-1248
10. Yadavji T. (2017). Charak Samhita of Agnivesha. 3rd edition. Chaukhambha Surbharati Prakashana, Varanasi. Sutrasthana 25/45, page no. 133
11. Yadavji T. (2017). Charak Samhita of Agnivesha. 3rd edition. Chaukhambha Surbharati Prakashana, Varanasi. Chikitsasthana 1/3, page no. 377
12. Yadavji T. (2017). Charak Samhita of Agnivesha. 3rd edition. Chaukhambha Surbharati Prakashana, Varanasi. Sutrasthana 5/12, page no. 38
13. Yadavji T. (2017). Charak Samhita of Agnivesha. 3rd edition. Chaukhambha Surbharati Prakashana, Varanasi. Vimanasthana 2/17, page no. 240
14. Gupta K., Vyas H., Vyas M. (2013) Ahara Kalpana in Charaka Samhita – A Critical Review. 2(10), page 302-310
15. Yadavji T. (2017). Charak Samhita of Agnivesha. 3rd edition. Chaukhambha Surbharati Prakashana, Varanasi. Vimanasthana 1/21-2, page no. 235
16. Shastri P. (2006). Sharangdhara Samhita with sanskrita commentary. Chaukhambha Surbharati Prakashana,



Varanasi. Madhyama khanda 2/170, page no. 168

17. Murty K. R. (2009). Ashtanga Hridayam. 5th edition. Chaukhambha Krishnadas Academy, Varanasi. Sutrasthana 5/26-27, page no. 79

18. Yadavji T. (2017). Charak Samhita of Agnivesha. 3rd edition. Chaukhambha Surbharati Prakashana, Varanasi. Sutrasthana 27/251-253, page no. 167

19. Sharma P. (2004). Sushruta Samhita. Chaukhambha Bharati Academy, Varanasi. Sutrasthana 46/340, page no. 525

20. Shastri P. (2006). Sharangdhara Samhita with sanskrita commentary. Chaukhambha Surbharati Prakashana, Varanasi. Madhyama khanda 2/167, page no. 168

21. Sharma P. (2004). Sushruta Samhita. Chaukhambha Bharati Academy, Varanasi. Sutrasthana 46/341, page no. 525

22. Murty K. R. (2009). Ashtanga Hridayam. 5th edition. Chaukhambha Krishnadas Academy, Varanasi. Sutrasthana 5/28, page no. 79-80

23. Yadavji T. (2017). Charak Samhita of Agnivesha. 3rd edition. Chaukhambha Surbharati Prakashana, Varanasi. Sutrasthana 27/253-254, page no. 167

24. Shastri P. (2006). Sharangdhara Samhita with sanskrita commentary. Chaukhambha Surbharati Prakashana,

Varanasi. Madhyama khanda 2/166, page no. 168

25. Murty K. R. (2009). Ashtanga Hridayam. 5th edition. Chaukhambha Krishnadas Academy, Varanasi. Sutrasthana 5/29, page no. 80

26. Sharma P. (2004). Sushruta Samhita. Chaukhambha Bharati Academy, Varanasi. Sutrasthana 46/342, page no. 526

27. Yadavji T. (2017). Charak Samhita of Agnivesha. 3rd edition. Chaukhambha Surbharati Prakashana, Varanasi. Chikitsasthana 19/25, page no. 550

28. Shastri P. (2006). Sharangdhara Samhita with sanskrita commentary. Chaukhambha Surbharati Prakashana, Varanasi. Madhyama khanda 2/164, page no. 167

29. Sharma P. (2004). Sushruta Samhita. Chaukhambha Bharati Academy, Varanasi. Sutrasthana 46/344, page no. 527

30. Shastri P. (2006). Sharangdhara Samhita with sanskrita commentary. Chaukhambha Surbharati Prakashana, Varanasi. Madhyama khanda 2/154, page no. 165

31. Sharma P. H. (2019). Kashyapa Samhita. Chaukhambha Sanskrita Sanstana, Varanasi. Khilasthana 4/25, page no. 380

32. Shastri P. (2006). Sharangdhara Samhita with sanskrita commentary. Chaukhambha Surbharati Prssakashana,



Varanasi. Madhyama khanda 2/168, page
no. 167