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 Aushada 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 an 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 Mahabhesjaja. 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. 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.

When the Dosh gets accumulated in the body either Chaya Purvaka Prakopa (Kathhiniyat) 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. 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 Pratyanika 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. 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.

2. Aushadha Siddha Yavagu: Yavagu Kalpana is prepared with boiled grains (Shukadhanya like Tandula, Yava, Gavedhuka etc.) with distinct liquid. According to some Acharyas, it is cooked in six times of water.

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. 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.

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:

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’.


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.10

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

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.12 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.13

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.

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 Hinga. 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 Kalpana:** 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 under gone fasting and emetic therapies and those patients who have under gone oleation therapy and suffering from thirst.

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:**

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, Mutrakruccha 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 (Hrudyata). It facilitates urine formation and overcome difficulty in avoiding. It is an antidote for Ghruta Ajirna.

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’.

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