ABSTRACT

Irregular life style, non-observance of Ritucharya, unwholesome food, wrong and unthoughtful 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, Kushta, Rakttapitta, 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 effect. Pathya Kalpana has been described in almost all Ayurvedic texts. Yusha Kalpana is classified separately from KrittanaKalpana (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. 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 same. However, Yusha is prepared by adding 16 times water. Acharya Bhava Prakasha mentioned eighteen times water in preparing Yusha.

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 diats. 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, Kambla, Yusha of Trikatu, Lasuna and Vastuka, these are twenty five Yusha prepared by Acharya Kashyapa.

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

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.

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 Virasiaka. The same mixed with Dadima is known as Dadima Yusha. The same mixed with Dadima and Udshvita is said as stomachic; made with Mudaga and Dadima is known as Dadima- Yusha. The decoction of Mudga and Amlaka is called Dhatri Yusha. These five Yusha are used in Panchkarma.

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.

Agnimandya i.e. Agni is not stimulated at all. This state mainly caused due to the Vata and Kapha Dosha along with Pitta Dosha. All the Acharyas concur that only Samagni is the Prakrita Agni and other types of Agni are in the Vikrta 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 SamskritaYusha. Kritta Mudga Yusha possesses Ruchikara, Deepana, Vrshya properties, potentiates Swara-Varna-Bala and Agni, is Diaphoratic and Tushti, pushti and Sukhotpada. It is Vataghana due to Snigdha and Ushna properties, Pittaghana due to Snighdha 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), Haridy (agreeable) and useful in Vrani patients. It pacifies many diseases and Doshas and stimulates Agni.

PROPERTIES OF DIFFERENT YUSHAS AS MENTIONED IN KASHYAPA SAMHITA:

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 (Woodfordia fruiticosa), 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 supernantant 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. **Kaulattha Yusha**: *Yusha* of decoction of *Kulattha* is said as *Kulattha Yusha*. It cures the diseases of *Sannipata*, *Vayu* and *Kapha* and is desiccating.


7. **Pushpa Yusha**: The *Yusha* should be prepared with flowers of *Sana*, *Shalmali* (*Shamalia Malabarica*), *Dhatak* (*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* (*Pluca 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 eradicative 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 SUSRUTA SAMHITA:

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 (Tricosanthem Dioecius) 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, Tunī, Pratituni, cough, piles, Gulma and Udavarta. Prepared with expressed juice of Dadima or Amalaka it acquires an agreeable taste, pacifies the deranged humors 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. 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. 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, Tikshna 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:

<table>
<thead>
<tr>
<th>S. No</th>
<th>Name of the ingredients</th>
<th>Botanical Name</th>
<th>Rasa</th>
<th>Guna</th>
<th>Virya</th>
<th>Vipaka</th>
<th>Doshkarma</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Mudga (green gram)</td>
<td>Phaseolus aurens</td>
<td>Madhura</td>
<td>Laghu, Ruksha</td>
<td>Sheeta</td>
<td>Madhura</td>
<td>Kapha-Kapha Shamaka Vata vardhaka</td>
<td>1 Part</td>
</tr>
<tr>
<td>2.</td>
<td>Shunthi</td>
<td>Zingiber officinale</td>
<td>Katu</td>
<td>Laghu, ruksha</td>
<td>Ushna</td>
<td>Katu</td>
<td>Kapha Vata Shamaka</td>
<td>1/8 Part</td>
</tr>
<tr>
<td>4.</td>
<td>Jala</td>
<td>Water</td>
<td>Gupta rasa</td>
<td>Laghu, swacha, sheetal</td>
<td>Sheeta</td>
<td>-</td>
<td>-</td>
<td>16 Part</td>
</tr>
</tbody>
</table>

Krittartha Dravyas:

<table>
<thead>
<tr>
<th>S. No</th>
<th>Name of the ingredients</th>
<th>Botanical Name</th>
<th>Rasa</th>
<th>Guna</th>
<th>Virya</th>
<th>Vipaka</th>
<th>Doshkarma</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Maricha</td>
<td>Piper nigrum</td>
<td>Katu</td>
<td>Laghu, Tikshana</td>
<td>Ushna</td>
<td>Katu</td>
<td>Vata Kapha shamaka</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Saindhava Lavana</td>
<td>Rock Salt</td>
<td>Lavana</td>
<td>Tikshana, Laghu, Snigdha, Sukshama</td>
<td>Anushna sheeta</td>
<td>Madhura</td>
<td>Tridosha shamaka</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Tila tail</td>
<td>Sesamum indicum</td>
<td>Madhura</td>
<td>Guru, Snigdha</td>
<td>Ushna</td>
<td>Madhura</td>
<td>Tridoshahara</td>
<td></td>
</tr>
</tbody>
</table>

METHOD OF PREPARATION OF Krittta 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 Kritta by tempering (frying) with Kritta Dravyas viz. Maricha and Saindhava Lavana in Tila Tail. The above prepared Kritta 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), Pushit (nourishment), Sukhavah (pleasure). 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 drugs. Yusha prepared with Kultha, Yava, Kola, Mudga, Mulakashunthaka, Shunthi and Dhanyaka cures diseases due to Shleshma and Vata.

Mudga Yusha is Pathya in Jwara and Udararoga. It is also given in Daurbalya, Bhrama, Beri-beri, Vatavikara etc. Mudga Khedra Upnaha pacifies Daha and Shula persisting in Vrana and Vatavikara. Mudga, Patolapatra and Amlaka Kwatha mixed with Ghrita used in Visarpa. Hima made up of Mudga and Pippali is Trishnashamaka. Mudagyusha Sidha Kantakari Rasa is used as medicine in Kasa. Mudga produced in Sharda Ritu is used to make Varti in Apasmara. Mudakamlaka is suggested in treatment of Kushtha and Prameha. Hima (Cold infusion) made of Mudga is beneficial in Raktapitta. Acharya Charak has referred to medicated and non-medicated Yushas; describing the properties he said that the drinkables made with Draksha (Vitis Vinifera), Khajura (Phoenis Dactylifera), Kola (Ziziphus Mauritianae), 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. 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 eradicative of thirst, uncounsiousness, 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 substances.

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. Similar opinion is given by Vagbhata about medicated and non-medicated Yushas, Yusha is said to be light indigestion. 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 cannot get cure without Santarpana (nourishing...
therapy). Similarly diseases causes 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 vitiating of Doshas is moderate. Doshavasechana is done in severely vitiated Doshas. 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 Samskritta Yusha during Varsha Ritu.

Kritta 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 (arresting) and the Kapha due to being luke warm and being treated with drugs. Yusha also (Annakalpana) subdues Kapha and is Deepniya (appetizing), Haridya (agreeable) and useful in Vrani patients. It pacifies many diseases and all three Doshas and stimulates Agni. Drugs and diets having Katu Rasa (pungent) promote digestion.

**CONCLUSION:** Kritta Mudga Yusha can be used as Kritanna Kalpana and Pathya Ahara Kalpana. It is a Laghanapachana type of Apatarpana. Kritta 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 conductive 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 and complexion and pleasing to the senses are Pathya.

**REFERENCES:**


12. Ibid Chikitsasthana Visarpachikitsaadhyaya; Chapter 21. Verse no. 60. page no. 600.
15. Ibid Chikitsasthana Apasmarachikitsaadhyaya; Chapter 10. Verse no. 46. page no. 335.
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.
22. Ibid Sutrasthana Annapanavidhiadhyaya; Chapter 27. Verse no. 3. page no. 525.

**Corresponding Author:** Dr. Marwaha Mannat, Assistant Professor, P.G. Department of Swasthvrita, Uttaranchal 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]  