



ISSN 2456-3110

Vol 3 · Issue 4

July-Aug 2018

Journal of  
**Ayurveda and Integrated  
Medical Sciences**

*www.jaims.in*

JAIMS



**Charaka**  
Publications

Indexed

# Aahara as Aushadha - Reviving the concept of Aushadha Siddha Yavagu

Dr. Malathi K,<sup>1</sup> Dr. Swathi R,<sup>2</sup> Dr. Sanketh V. Sharma.<sup>3</sup>

<sup>1</sup>Professor & PG Guide, <sup>2,3</sup>Post Graduate Scholar, Dept. of Rasashastra and Bhaishajyakalpana, Sri Sri College of Ayurvedic Science and Research Hospital, Bangalore. Karnataka, INDIA.

## ABSTRACT

The current trend in Ayurveda practice is more medicinal approach than wholesome one. The importance of *Aahara* (dietary aspect) has been compromised to a great extent owing to the convenience of patient as well as the ignorance of the physician. To bring back the wholesome practice into vogue, there is a need for developing techniques to keep-up with the fast paced modern life yet conserve the classical foundations. Through this study we try to introduce the concept of 'Instant *Aushadha Siddha Yavagu*', and how it can be made. The sample was prepared by adopting classical methods of *Yavagu* preparation, along with simultaneous use of certain modern techniques of drying in hot air oven. The prepared product served the main intention of reducing the efforts at the receiving end; without compromising on the quality of product. Thus it can be concluded that further researches can be carried out in this direction to bring out such products for benefits of the society. As this field is relatively unexplored there is a wide scope for exploration.

**Key words:** *Pathya Kalpana, Dashamoola Yavagu, Instant Foods, Innovative Approach.*

## INTRODUCTION

The scholars of Ayurveda consider *Aahara* as *Mahabhaishajya*. Even the *Veda, Puranas, Smriti Granthas* talk about the importance of *Aahara* for the existence of life. *Charaka Acharya* while explaining the importance of *Aahara* states that; "*Aahara Sambhavam Vastu Rogascha Ahaara Sambhava*"<sup>[1]</sup>

For both life as well as *Roga* (diseased state) *Aahara* is the reason. That is how same can be rightfully used to counter diseases. Globally, if there are around 20-30%

### Address for correspondence:

**Dr. Swathi R**

Post Graduate Scholar, Dept. of Rasashastra and Bhaishajyakalpana, Sri Sri College of Ayurvedic Science and Research Hospital, Bangalore. Karnataka, India.

E-mail: drswatiramamurthy@gmail.com

Submission Date : 09/07/2018 Accepted Date: 16/08/2018

### Access this article online

#### Quick Response Code



Website: [www.jaims.in](http://www.jaims.in)

DOI: 10.21760/jaims.v3i4.13302

of people who are consuming medicines, 100% of people will be dependent on food for survival. So food can naturally act as a solution for most of the health issues pertaining to the world. Keeping this in mind, when we go through *Charaka Samhita* we get to see a list of *Aahara Yogas* as *Aushadha* mentioned in the very second chapter of *Sutrasthana*.<sup>[2]</sup> This also states the importance of *Aahara* in *Chikitsa*. In *Charaka Sutrasthana* 2<sup>nd</sup> chapter i.e. *Apamargatanduliya Adhyaya* we find 28 *Aushadha Siddha Yavagu*.

If this is the case then why don't we find these practices often in our day to day life? On a second thought about it, the reason to it can be shortlisted under following 2 headings.

1. The lack of proper knowledge.
2. The present day lifestyle and the feel of 'difficulty'.

So providing the society with proper knowledge and awareness and an easy seeming technique would make the quality of life of the society a lot better. This work aims at the same by attempting preparation of "an instant/ready-to-eat form of *Dashamoola Siddha Yavagu*".

## MATERIAL AND METHODS

*Dashamoola Siddha Yavagu*, mentioned in the *Apamargatanduliya Adhyaya* of *Charaka Samhita*<sup>[3]</sup> was selected for the study. The method of preparation was adopted from *Sharangadhara Samhita*,<sup>[4]</sup> and slight modifications were made to convert it into ready-to-eat form.

### Ingredients

**Table 1: Showing ingredients used for the preparation**

SN	Ingredients	Quantity
1	<i>Dashamoola (Yavakuta Choorna)</i>	75 g
2	Water	1200 ml
<i>Kashaya</i> reduced to		600 ml
3	<i>Tandula</i>	100 g

### Procedure

The preparation was carried out under following headings

- Preparation of *Kashaya* (decoction)
  - Preparation of concentrate of *Kashaya*
  - Roasting of *Tandula*
  - Preparation of instant *Yavagu* mixture
- a) Preparation of *Kashaya*** - Measured quantity of *Dashamoola* is added with stipulated quantity of water and brought to boil on medium flame. This mixture is reduced to half i.e. 600ml. Then it is taken off the heat and filtered.<sup>[5]</sup>



**Figure 1: Preparation of *Kashaya***

- Concentration of *Kashaya*** - The *Kashaya* obtained is then kept over the fire and heated further till the solution thickens or the *Kashaya* reduces to half. Then the vessel is shifted over to water bath and further reduction is done till the solution thickens to the syrup consistency.



**Figure 2: Concentration of *Kashaya***

- Roasting of *Tandula*** - The rice that is taken is cleaned for physical impurities. Then it is washed for 2 times with water. After washing, the rice is sun dried. Once dry, the rice grains are roasted in a pan for 5 minutes on medium flame with constant stirring. Then it is taken off the heat.
- Preparation of instant *Yavagu* mixture** - The roasted rice is spread over a tray in a thin layer. Then the previously prepared concentrate of *Dashamoola* is poured over the rice. It must be ensured that the entire layer of roasted rice is covered with *Dashamoola* concentrate. Then the tray is kept in hot air oven, temperature set at 30°C and dried for 24 hours.



**Figure 3: *Tandula* sprinkled with *Dashamoola Kashaya*, before drying.**

Then this mixture, along with the powder left over on the tray is collected, sealed in air-tight containers. While using, one part of this instant *Yavagu* is taken, added with 6 parts of water and boiled till the rice grains soften. Then it can be consumed with addition of *Ghrita / Lavana / Hingu / Jeeraka* etc.

## DISCUSSION

As per the classical reference *Yavagu* is prepared by adding 6 parts of water / *Kashaya* to 1 part of *Tandula*.<sup>[6]</sup> If we are adding *Kashaya*, then we can find reference for the preparation of the same in *Sharangadhara Samhita, Madhyama Khanda 2<sup>nd</sup>* chapter. Preparing these on daily basis might prove laborious, considering the fast paced life in the urban areas as well as lack of culinary skills in the current generation. But then, the role of these *Aahara Kalpana* cannot be negated in *Chikitsa*. This is where developing contemporary techniques without compromising on the classical concepts come into picture. The preparation attempted here stands testimony to this ideology.

The *Kashaya* was prepared as per the classical reference in relation to *Aushadha Siddha Yavagu*. Then this *Kashaya* was reduced further to concentrate it. The reference for reduction of *Kashaya* can also be elicited in our classical texts in the form of preparation of *Ghana*.<sup>[7]</sup> The intention behind adopting this technique was to reduce the moisture content in the preparation as much as possible. As a result, when added to the dried *Tandula*, it will not absorb the moisture content and also less moisture facilitates quicker drying of the final product. Moreover concentration of *Kashaya* helps in its adsorption on the surface of rice grains, thus helping in its retention in the final product. The reduction of *Kashaya* was done on low flame, later on water bath to avoid loss of heat liable principles in the preparation. The drying was also carried out at a controlled temperature for the fore mentioned reasons. The method of drying in hot air oven also ensures complete drying, thus having a direct impact on the shelf-life of the product.

For preparation and consumption of this instant *Yavagu*, 6 parts of water is to be added to 1 part of this mixture and boiled till the rice softens and then consumed. This specified quantity of water will not dilute the preparation or affect its quality in anyway because initially the prepared *Kashaya* was also 6 parts to that of *Tandula*. Only the moisture content from it is removed through concentration. Hence addition of the same quantity of water will not hamper the concentration of medicine.

When *Yavagu* is prepared on a day to day basis, its shelf-life is restricted to less than 24 hours or till the preparation cools down. Because of this either the preparation should be very accurate with respect to quantity, or it will lead to lots of wastage. And again it has to be prepared from the scratch which is quite hectic. But by adaption of these innovative techniques, the shelf life can be extended upto a minimum of 6 months without the need for use of any preservatives. So, while the *Kashaya* and *Yavagu* last for 24 hours or even less, the instant mixture lasts longer.

In the pretext of palatability, there is a common notion in the society that Ayurveda drugs are not palatable. But this *Yavagu* mixture was not only palatable but tasty as compared to regular *Yavagu*. Hence this can pave way as an alternative for 'bitter Ayurveda medicines'.

## CONCLUSION

The practice of Ayurveda is being substantially compromised in the current times. When the entire world is looking towards Ayurveda for solutions today, Ayurveda practitioners knowingly or unknowingly are guiding them towards medicinal aspect of *Chikitsa* ignoring the righteous way of *Aahara* as *Chikitsa*. In this purview it is important to revive the practices of Ayurveda to suit the current times without compromising on the classical concepts. This attempt is a baby step in that direction based on which many such innovations can be made in the field of *Aahara Kalpana* which can reach a wide section of society. In trying to win the virtual race with modern medicine,

let us not lose the race with humanity. Let us change and try bringing change in society.

### ACKNOWLEDGEMENTS

We wholeheartedly acknowledge the support of HOD of Department of Rasashastra & Bhaishajyakalpana, SSCASR, in providing the raw materials for the study as well as allowing us to use the teaching pharmacy and Drug testing laboratory for this study. Also we would like to thank the faculties of Department of Rasashastra & Bhaishajyakalpana, SSCASR, for their valuable inputs.

### REFERENCES

1. Acharya Charaka. Charaka samhita with Ayurveda deepika commentary: Yadavji Trikamji Acharya(ed). Vividhashitapeetiyodhyaayah, 3<sup>rd</sup> edn. Nirnaya sagar press: Bombay, 1941, pp 181
2. Acharya Charaka. Charaka samhita with Ayurveda deepika commentary: Yadavji Trikamji Acharya(ed). Apamargatanduleeya adhyaya, 3<sup>rd</sup> edn. Nirnaya sagar press: Bombay, 1941, pp 24-27
3. Acharya Charaka. Charaka samhita with Ayurveda deepika commentary: Yadavji Trikamji Acharya(ed). Apamargatanduleeya adhyaya, 3<sup>rd</sup> edn. Nirnaya sagar press: Bombay, 1941, pp 26
4. Pandit Sharangadhara. Sharangadhara samhita with Dipika & Gudaartha Deepika commentary:

Parashurama shastry Vidyasagar(ed). Madhyama khanda: 2<sup>nd</sup> chapter,2<sup>nd</sup> edn. Nirnaya sagar press: Bombay, 1931, pp 144-170

5. Pandit Sharangadhara. Sharangadhara samhita with Dipika & Gudaartha Deepika commentary: Parashurama shastry Vidyasagar(ed). Madhyama khanda: 2<sup>nd</sup> chapter,2<sup>nd</sup> edn. Nirnaya sagar press: Bombay, 1931, pp 164
6. Pandit Sharangadhara. Sharangadhara samhita with Dipika & Gudaartha Deepika commentary: Parashurama shastry Vidyasagar(ed). Madhyama khanda: 2<sup>nd</sup> chapter,2<sup>nd</sup> edn. Nirnaya sagar press: Bombay, 1931, pp 167
7. Pandit Sharangadhara. Sharangadhara samhita with Dipika & Gudaartha Deepika commentary: Parashurama shastry Vidyasagar(ed). Madhyama khanda: 8<sup>th</sup> chapter,2<sup>nd</sup> edn. Nirnaya sagar press: Bombay, 1931, pp 206

**How to cite this article:** Dr. Malathi K, Dr. Swathi R, Dr. Sanketh V. Sharma. Aahara as Aushadha - Reviving the concept of Aushadha Siddha Yavagu. J Ayurveda Integr Med Sci 2018;4:154-157.  
<http://dx.doi.org/10.21760/jaims.v3i4.13302>

**Source of Support:** Nil, **Conflict of Interest:** None declared.

\*\*\*\*\*