

Literary Review on Odana (Anna/Rice) According to Different Acharya's

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ABSTRACT

Rice is life for most people (90%) in this World. For more than half of humanity, rice is life. Our Acharya's beautifully explained about Anna in different ways. They explained Tandula, Rice flour, odana types and their Characters, different methods of preparations like Krishara, Khichadi, Saktu, Pruthuka, Yaavaka, Manda etc. Odana is having main role in Pathyapathya for curing somany diseases. Here we collected detailed information regarding Odana for proper methods of preparation and proper utility in so many diseases.

Key Words: Odana, Anna, Bhaktam, Rice, Krishara, Khichadi, Shali, Tandula, Saktu, Prthuka, Yaavaka, Payasa, Manda etc.

INTRODUCTION

Rice also known as "Anna" contributes to the sweet taste to our diet. It balances Vata, Pitta and can be combined with vegetables, pulses, nuts to make it wholesome and nutritious. Ayurveda believes that anytime is a good time for rice. Deserts made with rice and milk are particularly cooling and balancing for Pitta. To balance Vata, eat rice that is cooked well in plenty of water, and add a dash of ghee to the cooked rice. Individuals trying balance Kapha should eat less and dry roast the rice before cooking it in water.

With its low - fat, low- calorie, high nutritional gluten – free and non – allergic properties, every variety of rice's gazing popularity today. White rice is considered easier to digest in Ayurveda. According to Ayurveda Basmati rice is the king of all rices. It balances all three dosha's. Cooked rice recipes are well explained by Ayurveda Samhita's. Preparation made the rice light to digest and removes excess starch from the rice in the form of gruel. The article is to say about different methods of rice preparations according to different Ayurvedic literatures.

ओदन (ODANA) (ANNA)[4]

SYNONYMS: Bhakta, Anna, Kara, Andhas, Bhissa, Didivi are the synonyms of Odana [4].

भक्तमन्नतथाऽन्धश्च क्वचित्करं च कीर्तितम् । ओदनोऽस्त्री स्त्रियां भिस्सा दीदिवःपुंसि

भाषितः ॥ ४ ॥ [3]

The synonyms of Bhaktam are Anna, Andha, Kūra, odana (this word is used in masculine and neutral genders), Bhissā (this word is used only in feminine gender) and Dīdivi (this word is used in masculine gender only) [3].

ओदन (भात) (ODANA) (ANNA) [4]

सिद्धं दशगुणे तोये तण्डुलेभ्यः परिसृतम् । भक्तमन्नं कूरमन्धो भिस्सा दीदिविरोदना ॥१॥
वाट्यौदनो यावकः स्यात् यवैर्भृष्टैस्तु निस्तुषैः । शूकजैः शिम्बीजैः धान्यैः संमिश्रमिश्रकौदनः ॥ २ ॥
भूतोदनो दधिनिशासक्तलाजातिलान्वितः । ⁴

Rice boiled in 10 parts of water, when rice becomes boiled; remove the upper part of water. Remained part must be called it as Odana [4].

ODANA (BOILED RICE), prepared of well-cleaned grains, devoid of water, well-cooked and warm is light. In conditions of poisoning and kaphaja disorders, odana is prepared of fried rice. Odana prepared of uncleaned grains, not well-filtered, not well-cooked and cold is heavy. Types of odana prepared with meat, vegetable fat, oil, ghee, marrow and fruits are strength-promoting, saturating cordial, heavy and bulk-promoting. Similar (in properties) are those cooked with black gram, sesamum, milk and green gram [2].

BHAKTAM: (RICE PREPARED IN BOILING WATER) [3]

सुधौतांस्तण्डुलान् स्फीतांस्तोये पञ्चागुणे पचेत् । तदुक्तं प्रसृतं चोष्णं विशदं गुरुवन्मतम् ॥१॥
भक्तं वह्निकरं पथ्यं तर्पणं रोचनं लघु । अधौतमस्त्रुतं शीतं गुरुच्यं कफप्रदम् ॥६॥ [3]

METHOD OF PREPARATION

The rice should be washed well and allowed to swell for a while and then boiled in water, five times to its quantity. After the rice is softened, it should be decanted. That remaining solid is Bhaktam. This hot Bhaktam has got clearing properties and all other qualities [3].

PROPERTIES: This Bhaktam is appetizer, wholesome, satisfying, nutritious, palatable and light to digest. Rice, prepared without washing and decanting or after becoming cold is heavy, not tasty and promotes Kapha [3].

COOKED RICE [1]

That (rice preparation) which has been prepared from washed, cleaned, white, nice looking and fragrant rice, and is well cooked strained "of its excess water, warm and not slimy is light (to digest) [1].

The rice which has not been washed before cooking, Do not strained its excess water, not well cooked and which is cold is heavy (to digest). Rice which has been fried (before cooking) is light, fragrant and alleviates kapha [1].

Rice prepared with oily substances, and mixed with meat, fruits, tubers, pulses and sour articles is heavy, nourishing and strengthening, and also similar is (the rice) which has been prepared with milk [1].

RICE FLOUR PREPARATION [1]

वीर्योष्णाः पैष्टिका भक्ष्याः कफपित्तप्रकोपणाः । विदाहिनो नातिबला गुरुवश्च विशेषतः ॥

Eatables prepared from the flour (of rice) are hot in potency and aggravate kapha and pitta. produce a burning sensation does not increase strength excessively and are specially heavy [1].

RICE FLOUR, NEW AND OLD [1]

सन्धानकृत् पिष्टमामं ताण्डुलं कृमिमेहनुत् । सुदुर्जरः स्वादुरसो बृंहणस्तण्डुलो नवः ॥416॥
सन्धानकृन्मेहहरः पुराणस्तण्डुलः स्मृतः । [1]

Uncooked rice flour is union-promoting and cures worms and urinary discharges. New rice is heavy to digest, sweet in taste and is nourishing. Old rice is known to promote union of fractures, etc. and cure urinary discharges.

- 1) Fried barley flour.
- 2) Fried paddy.
- 3) Flakes prepared from fresh paddy after mild baking and flattened by pounding [1].

नया अन्न (New RICE)

Madhura, Snigdha, Vatahara, Kaphakaraka, Raktapittanashaka, Guru and Visthambhakaraka. [4].

उष्णोदनो भ्रममदात्ययरक्तपित्त-मेहप्रदः कृमिहरः कसनाति निघ्नः।
आध्मानगुल्मपवनक्षतकासहिकका श्वासापहः पवनकृल्लघुदीपनश्च ॥ ३१ ॥
शीतोदनं शीतलमग्निसाद-श्वासप्रसेकानिलविविबन्धान ।
कुर्यादमृपित्तहरश्च मेह-मूछभिमच्छदिमदात्ययनः ॥ ३२ ॥
अत्युष्णं बलहृद् भक्तं शीतं शुष्कं च दुर्जरम् ।
अतिक्लिन्नं ग्लानिकरं दुजरं तण्डुलान्वितम् ॥ ३३ ॥ ⁴

गुणकर्म (PROPERTIES) उष्णोदन (गरम अन्न): (Hot rice bath)

Hot rice if consumed, it causes Bhrama, Madatyaya, Raktapittanashaka, Produces Prameha, Kriminashaka, and Kasahara. It is Admana, Gulma, Ksatakshaya, Kasa, Hikka, Swasahara, Vatakaraka, Laghu, and Agnideepaka [4].

शीतोदन- (ठंडा अन्न) (COLD BATH): Sheetala, Agnideepaka, Swasa, Kamala, Malabandhakara, Pittanashaka, Prameha, Moorcha, Bhrama, Vamana and Madatyayahara [4].

अत्यधिक गरम ओदन (VERY HOT ANNA): Balakaraka, and Atyanta sheetala.

(VERY COLD ANNA): Hard to digest [4].

अत्यन्त क्लिन्न चावल का बना हुआ अन्न: Glani utpannakaraka, Hard to digest.

द्रवयुक्त अन्न (LIQUIFIED ANNA): Mala, Mootra vibhandakara and easy to digest.

अत्यद्रवं मूत्रशकृविबन्ध- मृतृप्तिमव्याप्तिमशीघ्रपतिम् ।
अतिद्रवं पीनसकासमेह- श्वासान्करोत्यग्निबलं निहन्ति ॥ ३४ ॥

करोति रूक्षं बलवर्णनाशं त्वक्षतां वातशकृन्निरोधम् ।
स्निग्धं त्वतिश्लेष्मचयप्रसेक- हृद्गौरवालस्यरुचि करोति ॥ ३५ ॥
सौमनस्यं बलं पुष्टिमुत्साहं हर्षणं रुचिम् ।
अभीष्टजनयत्यन्नमनभीष्टं विपर्ययम् ॥ ३६ ॥ ⁴

अत्यन्त कम द्रव के साथ भात (Anna prepared with less quantity of water): Mutra purisha vibandhakara, Atruptikara and produces Ajeerna.

अत्यधिक द्रवयुक्त अन्न (Anna prepared with more quantity of water): Increases Peenasa, Kasa, Prameha, Swasa, and Agnimandiyakara.

रूक्ष अन्न (DRY ANNA): Diminishes color of the skin and decreases strength and vata and Mala vibhandhaka.

अतिस्निग्ध अन्न: Kapha sanchaya, Lalapraseka, Heaviness in the Heart, Alasy utpannakara, and Ruchikaraka.

अभीष्ट अन्न (DESIRABLE): Prasadajanana. Balakaraka, Pustikaraka, Utsaha vardhaka, Harshavardhaka, and Ruchikaraka.

अनभीष्ट (इच्छा के विरुद्ध) (UNWANTED): Anabhist anna gives opposite results of Abhista anna [4].

ओदनभेदा (TYPES OF ODANA) [4]

रक्तधौतानुसश्वेतसुस्विन्नाशेषतण्डुलम् ॥३॥
अन्योन्यासक्तसुरभिमनोजसितसिक्थकम्
निजोष्मवल्लघु प्रोक्तं विपरीतगुणं गुरु ॥ ४ ॥
भृष्टतण्डुलज कण्ठरोगारुचिकफप्रणुत् ।
वान्तास्थापितमंदाग्निविरिक्तानां प्रशस्यते ॥५॥
लघ्वत्यर्थं सुसुरभि यच्चाग्नेयौषधैः शृतम् ।
सुतमेकद्वित्रिवारं लघु भक्तं यथोत्तरम् ॥६॥
मेहाशमरीमारुतघ्नं रुच्य तर्पणमूत्रलम् । ⁴

After washing the rice firstly it looks reddish, next it become white. When rice boiled properly, smell it spreads around us and it looks beautiful and white and hot, that must be laghu (light) [4].

Fried rice bhaat Kantharoga, Aruchi, and kaphanashaka. Useful after Vamana, Virechana, Asthapana karma and in Mandagni person [4].

Bhaat prepared with Sughandita or Agneya oushadha, is very light. One time, two times and three times washed पसाया rice laghu (light) one after other [4].

वाट्यौदन (VATYODANA): Odana prepared with fried yava (wheat) without husk is called as Vatyoudana [4].

मिश्रकौदन (MISHRAKODANA): Odana prepared with Shookadhanya and Shimbhidhanya is called as Mishrakodana [4].

भूतोदन (BHOOTODANA): Odana prepared with mixture of Dadhi, Haldi, Sattu, Laja, and Tila is called as Bhootodana [4].

त्रिधौनतण्डुलाम्भोभिस्त्रिगणैः साधु पाचितः ॥ ७ ॥
निश्चोतितांबुः सुस्विन्नः कवोष्णश्चोदनो लघुः ।
अधौतोऽप्रसृतोऽस्विनः शीतश्चाप्योदनो गरुः ॥ ८ ॥
अप्रतद्रवं ग्राहि स्वादुपाकं कफात्मकम् ।
तर्पणं क्षयरोगघ्नं शुक्रवृद्धिकरं परम् ॥ ६ ॥

सद्योम्बुपाचितं भक्तं शीघ्रपाकप्रदं लघु ।
स्वेदमेदःकफोक्लेदि निशामध्युषिते जले ॥ १० ॥
त्रिदोषकोपनं रुक्षं मलकृन्मूत्रलं परम् । ⁴

Rice washed with water for three times and Rice prepared with three parts of water, and Susiddha, Hot (Ushna) is laghu [4].

Rice without washing with jala (water), Asiddha, and Sheeta (cold), become Guru (heavy) [4].

Rice boiled with fresh water, easily digestible and light [4].

Rice prepared with overnight preserved water, it increases Sweda, Meda and Kapha, Tridoshakopaka, Rooksha, and best Malamootrakaraka [4].

§ASTIKA (rice) is cold, unctuous, non-heavy, and sweet, promotes stability and alleviates three dosas. (Among the varieties of sastika), gaura (white) is the best one and krsnagaura (blackish white) comes after that. Varaka, uddalaka, cina, Sarada, ujjwala, dardura, gāndhāra, kuruvinda are slightly inferior to sastika in properties [2].

तण्डुल (TANDULA) (RICE) [3]

Tandula (Rice) alleviate glycosuria and worm infestation. If used Nava (immediately after harvest) they are difficult to digest [3].

शाककन्द फलस्नेहक्षीरमांसाम्लवैदलैः ॥ ११
सिद्धं भक्तं बल्यहृद्यं गुरु तर्पणबृहणम् ।
धान्याम्लसाधितं वह्निदीपनं लघु रोचनम् ॥ १२ ॥
रसौदनो ज्वरहरो ज्वरहरी बल्यो वातनिर्बहणः ।
घोलभक्तं हिमं स्वादु हृद्यं दीपनपाचनम् ॥ १३ ॥
आमशूलग्रहण्यर्शोहरं पुष्टिकचिप्रदम् ।
तक्रभक्तं श्रमार्शोघ्नं रुच्यं तर्पणदीपनम् ॥ १४ ॥
मुद्गयूषोदनो ज्ञेयो ज्वरे कफसमुत्थिते ।
स एव सितया युक्तः शीतः पित्तज्वरे हितः ॥ १५ ॥
लाजौदनो लघुः शीतः कफघ्नो दीपनः परम् ।
निद्रारुचिकरो वृष्यो मधुरः पित्तनाशनः ॥ १६ ॥ [4]

गुणकर्म (PROPERTIES): Rice prepared with Shaka, Kanda, Phala, Sneha (oil – ghee), Dugdha, Mamsa, Amla padarth, and Daal, Balakaraka, Hridhya, Guru, Tarpaka and Bhrihana [4].

Rice prepared with Dhanyamla (Kanji), Agnideepaka, Laghu and Rochaka (tasty).
Rice prepared with Mamsa rasa (meat soup) is Balakaraka and Vaathara [4].

घोलसहित भात (GHOLASAMHETA BHAT): is Sheetaveerya, Madhura, Hrudhya, Agnideepaka, Pachaka .It is Aama, Shoola, Grahani, Arshanashaka, Prustikaraka and Ruchiprada. Rice prepared with buttermilk is Shramahara, Arshoghna, Ruchikaraka, Tarpakam and Agnideepaka [4].

मुद्गयूष के साथ भात (MUDGAYUSHA BHAT): Beneficial in Kaphaja jwara and along with sugar it is Sheeta and Pittajwaranashaka [4].

धान के लावा का भात : Laghu, Sheetaveerya, Kaphanashaka, Agnideepaka, Nidrajanaka, Ruchikaraka, Madhura, and Pittanashaka [4].

मिश्रौदन (MISHROUDANA): Guru, Balakaraka, Hrudhya, Tarpaka, Agnideepaka [4].

यौगन्धर (YOUGANDHARA): Sandra, Guru, Kasa and Swasa utpannakara. Rice with चने is Laghu. Swedakara, Kaphakara [4].

उद्दालक (वनकोदो) तथा यव का भात - Madhura, Ruchikaraka, Prameha, Mootravikara, Vatahara, vamanahara and Trishna, Vidaha, Amadosha, Kapharoganashaka, and Vranashodhaka [4].

श्यामा (साँवा) भात- Laghu, Agnideepaka, Vatakaraka, Rooksha, Ruchikaraka, Prameha, Mootrakrichchahara, Guda vikara nashaka, and Balakaraka [4].

तृणधान्यौदनम् (Trunadhanyaoudanam):
तृणधान्यकृतौदनं गरिष्ठं श्वसनप्लीहयकृद्गुदामयनम् ।
रुचिकृल्लघु दीपनञ्च वातानखिलांस्तु प्रकरोति तद् व्रणनम्॥२१॥ [4]

गुणकर्म (PROPERTIES): Rice prepared with Trinadhanya is Garista, Swasa, Pleaha, Yakrit, and irratates anal diseases, Ruchikaraka, Laghu, Agni deepaka, Vranaghna, and Vatakaraka [4].

मुद्गौदन (MUDGOUDANA)

मुद्गौदनः कषायश्च मधुरः पित्तनाशनः ।
श्रेष्ठः शोणितपित्तानामरोचकविनाशनः ॥ २२ ॥
(मुद्गौदनं इति मुद्गयूषसाधितौदनः एवं सर्वत्र ज्ञेयम्) [4]

गुणकर्म (PROPERTIES): मुद्गौदन (मुद्गयूष से सिद्ध भात) is Kashaya and Madhura, Pittanashaka, Raktapittahara, and Aruchinashaka [4].

कुलत्थान्नं तु रुक्षं स्यात् कषायं मधुरं च तत् ।
उष्णपित्तकरं तच्च कफवातहरं लघु ॥ २३ ॥
(कृमिघ्नं कटुकं पाके श्वासघ्नं दीपनं परम् ।
माषौदनं मांसविवर्द्धनं च वृष्यं गुरु स्यादनिनापहारि।)
शिम्बान्नं मधुरं रुक्षं वातपित्तप्रकोपनम् ।
यथाद्रव्यगुणं रुच्यं गरिष्ठं वैदलोदनम् ॥ २४ ॥
आढं क्यन्नं विशेषेण कफपित्तहरं गुरुः
अत्यर्थं बृहणः स्निग्धो मांससिद्धोदनो गुरुः ॥ २५ ॥ [4]

गुणकर्म (PROPERTIES): कुलत्थसिद्धभात (Kulattha siddha bath): Rooksha, Kashaya and Madhura, Ushna, Pittakaraka, Kaphavatanashaka, Laghu, Kriminashaka, Katuvipaka, Swasahara and Agnideepaka [4].

माष (उड़द) सिद्ध ओदन (MASHA SIDDHA ODANA): Mamsavardhaka, Shukravardhaka, Guru and Vatanashaka [4].

शिम्बान्न (शिम्बीधान्यसिद्ध अन्न) (SIMBHIDHANYA SIDDHA ANNA): Madhura, Rooksha, Vatapittavardhaka [4].

वैदलोदन (दाल के साथ-साथ सिद्ध भात) (VAIDALOUDANA): Ruchikaraka, Garistha [4].

आढ़की (अरहर) सिद्ध भात - Kaphapittanashaka, Guru [4].

मांसरस से सिद्ध अन् (Anna Prepared with Meat Juice): Bhrihana, Snigdha, and Guru [4]

मत्स्योदनभिष्यन्दि दोषलं वह्निनाशनम् ।
रूक्षाणो लेखनीयश्च शाकसंसिद्ध ओदनः ॥२६॥
रुच्यं गुरु फलान्नं च यथाफलगुणं भवेत् ।
मांसशाकवसातैलघृतमज्जफलोदनः ॥ २७ ॥
बल्याः सन्तपर्णाः हृद्या गुरवो बृहयन्ति च ।
तद्वन्माषतिलक्षीरमुद्गसंयोगसाधिताः ॥२८॥
षष्टिकानं च शाल्यन्नमोदनादौ परं स्मृतम् ।
दीपनं पाचनं बल्यं चक्षुष्यं दोषनाशनम् ॥ २९ ॥
विशेषेण विषघ्नं च क्षयक्षयकरं परम् ।
नवान्नं मधुरं स्निग्धं वातहृत् कफवर्द्धनम् ॥ ३०॥
रक्तपित्तहरं चैव गुरु विष्टम्भि च स्मृतम् । [4]

गुणकर्म (PROPERTIES): (मछली सहित ओदन): Anna prepared with fish: Abhishyandhi, Doshavardhaka, and Agninashaka. ⁴

शाकसिद्ध ओदन- Anna prepared with shaka: Rooksha, Ushnaveerya, and Lekhana [4].

फलान (Anna prepared with fruits): Ruchikaraka, Guru, and character of anna it becomes that of fruit [4].

Anna along with Mamsa, Shaka, Vasa, Tail, Ghrita, Majja and Phala, becomes Balakaraka, Santarpana, Hridhya, Guru, and Bhrihana [4].

Like that, Anna also prepared with Udad, Tila, Dugdha, and Mudga [4].

Anna prepared with Shaali and Shastikashali, are shresta (best). It is Agnideepaka, Pachaka, and Balakaraka, useful for eyes, Vatadi dosha nashaka, Vishanashaka, and Kshayaroganashaka [4].

सुधौतः प्रवृत्तः स्विन्नोऽत्यक्तोष्मा चौदनो लघुः ॥३०॥
gruchtereferat yaugat: 1
विपरीतो गुरुः क्षीरमांसाधैर्यश्च साधितः ॥३१॥

Odana prepared with grains which have been washed well, in which the entire water has evaporated and which is devoid of hot fumes is easily digestable; likewise that prepared

along with addition of decoction of medicinal sub stances of hot potency or that prepared with fried grains are also easily digestable; the opposite of these, what prepared with addition of milk, mutton etc., are not easily digestable.

इति द्रव्यक्रियायोगमानाद्यैः सर्वमादिशेत्।

In this manner, the effects of the grain, kind of process ing, admixtures, quantity and other aspects should all be determined (by experiance) 30-31.

बृंहणः प्रीणनो वृष्यश्चक्षुष्यो व्रणहो रसः ॥ ३२॥

Mamsa rasa (meat soup) is stoutening the body. Gives satisfaction (nourishment), aphrodisiac, and good for the eye (vision) and cures ulecers [6].

Flour of fried paddy is astringent-sweet, cold and light [2]

सुधौतः प्रसुतः स्विन्नः संतप्तश्चौदनो लघुः ॥२५७॥

भृष्टतण्डुलमिच्छन्ति गरश्लेष्मामयेष्वपि । अधौतोऽप्रसुतोऽस्विनः शीतश्चाप्योदनो गुरुः
॥२५८॥

मांसशाकवसातैलघृतमज्जफलौदनाः । बल्याः संतर्पणा हृद्या गुरवो बृंहयन्ति च ॥ २५९॥
तद्वन्माषतिलक्षीरमुदगसंयोगसाधिताः । [2]

PRTHUKA (FLATTENED RICE): पृथुका गुरवो भृष्टा न् भक्षयेदल्पशस्तु तान् । यावा विष्टभ्य जीर्यन्ति सरसा मित्रवर्चसः ॥ २७३॥. [2]

PRTHUKA (FLATTENED RICE) is heavy and health-promoting; it should be taken in a little quantity [2].

शीतः स्निग्धोऽगुरुः स्वादुस्त्रिदोषघ्नः स्थिरात्मकः ।

षष्टिकः प्रवरो गौरः कृष्णगौरस्ततोऽनु च ॥१३॥

वरकोद्दालको चीनशारदोज्ज्वलदर्दुराः ।

गन्धनाः कुरुविन्दाश्च षष्टिकाल्पान्तरा गुणैः ॥१४॥

मधुरश्चाम्लपाकश्च व्रीहिः पित्तकरो गुरुः ।

बहुमूत्रपुरीषोष्मा त्रिदोषस्त्वेव पाटलाः ॥१५॥. [2]

PRTHUKĀ FAFUET (CIPITĀ) [3]

शालयः सतुषा आर्द्रा भृष्टा अस्फुटितास्ततः ।

कुट्टिताश्चिपिताः प्रोक्तास्ते स्मृताः पृथुका अपि ॥ १७६॥

पृथुका गुरवो वातनाशनाः श्लेष्मला अपि ।

सक्षीरा बृंहणा वृष्या बल्या भिन्नमलाश्च ते ॥१७७॥.

Husked rice, moistened, fried and stroked till they become flattened. They are known as Cipitā and Prthukā. Prthukā are heavy to digest, pacify Vāta and enhance Kapha. Along with milk, they are nutritious, aphrodisiac, tonic and expel hard faeces [3].

PRTHUKA [1]

पृथुका गुरवः स्निग्धा बृंहणाः कफवर्धनाः ।
बल्याः सक्षीरभावात्तु वातघ्ना भिन्नवर्चसः ॥

Prthukas are heavy, demulcent, nourishing and increase kapha. The same when taken with milk are strengthening, allay vāta and are purgatives [1].

यावक (YAAVAKA) [4]

पिच्छलो वृष्यः स्वादुर्गुरुतरो जयेत् ।
गुल्मज्वरप्रतिश्यायकासमेहगलामयान् ॥ १७ ॥
मिश्रौदनो गुरुर्बल्यो हृद्यस्तर्पणदीपनः ।
यौगन्धरं सांद्रगुरु कासश्वासप्रवर्तकम् ॥ १८ ॥
उद्दालकानं मधुरं च रुच्यं प्रमेहमूत्रानिलवान्तिनाशि ।
तृष्णाविदाहाम कफामयनं तथा यवान्नं व्रणशोधनश्च ॥ १९ ॥
श्यामाकमन्नं लघु दीपनं च वातप्रदं रौक्ष्यकरं च रुच्यम् ।
मेहापहं कृच्छहरंविशेषाद् गुदोत्थरोगापहमाशु बल्यम् ॥ २० ॥ [4]

गुणकर्म (PROPERTIES): Rice prepared with Yava is Pichchila, Shukrajanaka, Madhura, and Guru. Cures Gulma, Jwara, Pratishya, Kaasa, Prameha and Kantarogas [4].

यवागू (YAVAGU) [4]

पङ्गुणेऽभसिसंमिद्धा यवागूविरलद्रवा ।
यवागू ज्वरतृष्णातीसारनीवस्तिशोधनी ॥ ३७ ॥

Yavagu is prepared with one part of rice and other grains by adding 6 parts of water. In this liquid quantity is less [4].

गुण कर्म (PROPERTIES): Jwara, Trishna, and Atisaranashaka and also Basti samshodhaka [4].

यवागू (YAVAGU) [5]

यवागू का गुण (Properties of Yavagu) [5]

सन्दीपनी स्वेदकरा यवागूः सम्पाचनी दोषमलामयानाम् ।
सन्तर्पणी धातुबलेन्द्रियाणां शस्ता भवेत्स्याज्ज्वररोगिणाञ्च ॥५॥

Agnipradeepaka, Produces sweat, Does samyag paachana of Dosha, Mala and Roga. does santarpana of Dhatus and Indriyas. Shrestha for Jwara peedita person [5].

यवागू का लक्षणः ⁵

भागैकञ्च भवेत्तत्र द्विभागेन जलं क्षिपेत् ।
चित्रकं पिप्पलीमूलं एव पिप्पलीचव्यनागरम् ॥६॥ [5]
धान्यकस्य समांशानि पिष्ट्वा श्वेतांश्च तण्डुलान् ।
संशुद्धा शिथिला किञ्चित्सा यवागूर्निगद्यते ॥७॥ [5]
यवागूमुपभुञ्जानो जनो नारुचिमाचरेत् ।
शाकमाषफलैर्युक्ता यवागूः स्याच्च दुर्जरा ॥८॥

1 part of drug (dravya), 2 parts of water mixed with equal quantity of Chitraka, Pippalimoola, Pippali, Chavya, Nagara, Dhaniya, boiled it when it becomes paste form then it is called as Yavagu. (६ - ८) [5].

कृशरा (KRUSHARA) [4]

यवागूः कृशरा ज्ञेया तिलतण्डुलमाषजा ।
तिलतण्डुलजा वापि यवागूः कृशरा मता ॥ ३८ ॥
कृशरा दुर्जरा बल्या गुरुर्वातविनाशिनी ।
बलपुष्टिमलश्लेष्मपित्तविष्टम्भशुक्रकृत् ॥ ३६ ॥

Yavagu prepared with Tila, Rice and Udad (Black gram) is also known as Krishara.

गुणकर्म (PROPERTIES): Slow digestable, Balakara, Guru, Vatanashaka, Pustikara, Malasaraka, Kaphapittakaraka, Vistambhaka, and Sukrajanaka [4].

कृशरा (KRÍSHARĀ) (KHICHADI) [1]

Krisarā (gruel prepared with rice, māsā and sesame) increases kapha and pitta; it is strengthening and pacifies vāta [1].

कृशरा (PREPARATION OF RICE AND PULSES- KRĪFARĀ) [3]

तण्डुला दालिसंमिश्रा लवणार्द्रकहिङ्गुभिः ।
संयुक्ताः सलिले सिद्धाः कृशरा कथिता बुधैः ॥९॥
कृशरा शुक्रला वल्या गुरुः पित्तकफप्रदा ।
दुर्जरा बुद्धिविष्टम्भमलमूत्रकरी स्मृता ॥१०॥३

When rice and parted pulses together are boiled in water, by adding salt, gin-ger and asafoetida, that preparation is known as Krīsarā. Krīsarā promotes semen, strengthening, heavy to digest, promotes Pitta and Kapha, digests of late and enhances intellect, forms bulk and increases the tity of faeces and urine [3].

खिच्चा (खिचड़ी) (KHICHADI) [4]

खिच्चाख्या तु यवागूः स्यात् कृता तण्डुलशिम्बजैः ।
तद्वत् खिच्चा गुणैः किञ्चित् स्वधान्यगुणमावहेत् ॥ ४० ॥

Yavagu prepared with rice and pulses etc. is called as Khichadi.

Properties are same as Yavagu [4]

खिचड़ी का गुण [5]

गुरुर्विष्टम्भजननो वातश्लेष्मकरः स्मृतः ।
पित्तसंशमनो बल्यो वृष्यश्चैव बलप्रदः ॥१०॥ [5]
मुद्गतण्डुलसंयुक्तो माषतण्डुलवान्युनः ।
अन्यथा धान्यगुणवान् लक्ष्यते च भिषग्वर ॥११॥ [5]
तिलाना संयुतो हृद्यो धातुपुष्टिविवर्धनः ।
गुरुर्विष्टाम्भमलकृददुर्जरः श्लेष्मकोपनः ॥१२॥ [5]

Khichadi is Guru, Vistambhakaraka, Vata, Kaphakaraka, Pittashamaka, Balya, Vrushya and Balaprada. Character of Khichadi with Moong and Khichadi with Udad same as above said character. Other types of Khichadi they have dhanya character. Khichadi with Tila it makes Bone strong, Dhatuprustikara, vridhdhikara, Guru, Vistambhakaraka, Malakaraka, and Shleshma prakopaka. (१० - १२) [5].

पायसम् (PAYASAM) (KHEER) [4]

पायसं परमान्नं स्यात् क्षैरेयीतक्षीरतंडुलैः ।
झरेयी वातपित्तासहरा गुर्वी रसायनम् ॥४१॥
कुर्यादिष्टंभमरुचिं मेदः शुक्रं बलं कफम् । [4]

पर्याय (Synonyms): Payasa, Pramaanna, Kshaireyi, these are the synonyms of payasa. Rice boiled in Milk is called as kheer [4].

गुणकर्म (PROPERTIES): Eradicates Vata, Raktapitta, Guru, Rasayana, Vistambhaka, Ruchikaraka, Meddoverdhaka, Shukrajanaka, Balakaraka and Kaphaverdhaka [4].

PAYASA: Payasa (rice cooked with milk and sweetened) causes painful distension with gurgling during digestion, is strengthening, increases fat kapha and is heavy (to digest) [1].

खीर का गुण [5]

पायस गुरुर्विष्टम्भजननं श्लेष्मवातलम् ।
पित्तसंशमने बल्यं वृष्यं श्रेष्ठं रसायनम् ॥९॥

Properties of Kheer: Guru, Vistambhakaraka, Kapha – Vatakaraka, Pitta shamaka, Balya, Vrushya and Shrestha rasayana [5].

विलेपी (VILEPI) [4]

विलेपी घनसिक्था स्यात् सिद्धा तोये चतुर्गुणे ॥ ४२ ॥
विलेपी दीपनी हृद्या ग्राहिणी क्षत्तृषापहा ।
लघ्वी स्वादुरसा नित्यं स्नेहनायोपयोगिनी ॥ ४३ ॥
बल्या संतर्पणी पथ्या व्रणशुक्राक्षिरोगिणे । ⁴

विलेपी (VILEPI): It is prepared with 4 parts of jala. It contains more solid part and less part of liquid [4].

गुणकर्म-(PROPERTIES): Agnideepaka, Hrudhya, Grahi, Kshudha Trusha hara, Laghu, Madhura, Bakakaraka, Santarpana, Vruna nashaka, Shukranashaka, beneficial in eye diseases [4].

Vilepi (thick gruel) is satiating, cardiotonic, costive and strengthen ing; it is salutary and is sweet in taste. It is light and is an appetiser; a removes hunger and thirst, cleanses the urinary bladder, is spermatoge hic and is beneficial for fever and diarrhoea. Vilpi which is prepared fom vegetable, meat and fruits and is sour is difficult to digest [1].

विलेपी ग्राहिणी हृद्या तृष्णानी दीपनी हिता ॥ २९ ॥ [6]
व्रणाक्षिरोगसंशुद्धदुर्बलस्नेहपायिनाम् ।

Vilepi withholds discharge of fluids from the body, good for the heart, relieves thirst, kindles appetite, ideal for all, especially for those suffering from ulcers, eye diseases. Those who have been administered purifactory therapies, who are weak and who have been given fats for drinking as part of oleation therapy [6].

पेया (PEYAA) [4]

पेया सिक्थयुता सिद्धा चतुर्दशगणेऽम्भसि ॥ ४४ ॥
पेया लघ्वी हिता ग्लानिपिपासाक्षुच्छ्रमप्रणुत् ।
स्तम्भातिसारदौर्बल्यकुक्षिरोगज्वरापहा ॥ ४५ ॥
दीपनी पाचनी दोषमलस्वेदानुलोमनी
लाघवात्तण्डुलीयायाः लाजपेया विशिष्यते ॥ ४६ ॥ ⁴

पेया (PEYAA): Rice prepared with adding 14 parts of water is Peya, more liquid part and solid part also there is called as peyaa [4].

गुणकर्म (PROPERTIES): Laghu, Hitakara, irradiates Glani Pipasa Kshudha, and tiredness. Irradicates Atisara, durbalata, Udara roga, and Jwara. Agnideepaka, Pachaka, Mala Sweda and Vatadi dosha anulomaka [4].

लाजपेया- Peya prepared with Laaja is Laghu [4].

PEYA (SEMISOLID GRUEL): is a diaphoretic, increases the digestive power and is light; it is an appetizer, cleanses the urinary bladder, removes hunger, thirst, fatigue and lethargy and is a carminative [1].

The gruel prepared from fried paddy along with pippali and nāgara is salutary to those who have undergone eliminative therapy; it is a digestive, an appetizer, a carminative and a cardio tonic [1].

MANDA (मण्ड) [4]

सामान्यमण्डगुणा [4]

मण्डश्चतुर्गुणे तोये यस्तु सिद्धोऽपसिक्थकः ।
वाट्यमण्डो यवैभृष्टै जमण्डस्तु शालिभिः ॥ ४७ ॥
मण्डः सर्वकृतान्नेषु शिवोऽग्निजननो लघुः ।
वातानुलोमनो ग्राही पाचनो धातुसाम्यकृत् ॥ ४८ ॥
स्रोतसां मादेवं स्वेदं कुर्याद्वन्ति श्रमं तृषाम् ।
दोषं शोषं कर्फं पित्तमतीसाराश्मरीज्वरान् ॥ ४९ ॥
केचिदाहुस्त्रिदोषघ्नं हारीतस्त्वाह वातलम् । [4]

Rice boiled with 14 parts of water and then taken only liquid part without solid part is called as Manda [4].

Manda prepared with fried Yava dhanya is called as Vatyamanda and Manda prepared with Dhanya lava is Laaja Manda.

गुणकर्म (PROPERTIES): Manda is best among kritanna. It is Agnivardhaka, Laghu, Vatanulomaka, Grahi, Pachaka, Dhatusatmyakara, Shrotomrudukara, and Sweda utpannakara, Shramahara, Trishna nashaka, Dosha, Shosha, Kaphapitta, Atisara, Ashmari and Jwara nastakara. Some says it is tridoshanashaka but according to hareeta it is Vatavardhaka.

मण्ड का गुण (PROPERTIES OF MANDA) [5]

मण्डः परिस्रवो भक्तस्तर्पणो वातनाशनः ।
मूत्रमेहसमीरघ्नो रुचिकृन्मूत्रलो मतः ॥१॥ [5]

आशु मण्डो भवेद्ग्राही मधुरो वा कफात्मकः ।
तर्पणः क्षयदोषघ्नः शुक्रवृद्धिकरः परः ॥२॥ [5]

Manda extracted from the rice is Triptikaraka, Vatanashaka, Mootrameha and Vatika Pramehanashaka, Ruchikaraka, evam Mootrala. Fast prepared Manda is Grahi, Madhura, and Kaphakaraka. Tarpaka, Kshaya dosha naashaka, Shukra vardhaka and shrestha.⁵

पञ्चकोलकधान्याकैर्युक्तो रास्नान्वितः मण्डस्त्रिदोषशमनो ज्वराणां पाचनः परः ॥३॥

Manda prepared with Panchakola (Pippali, Pippalimoola, Chavya, Chitraka, and Shunti), Dhaniya, and Rasna is Tridosha nashaka and Jwaranashaka.⁵

भात का गुण [5]

अप्रसाधितभक्तो युगन्धराणां भक्ताश्च घनो विशदमधुरश्च ।
कफे त्रिदोषशमनश्च कथ्यते कासघ्न श्वासात्मक एव स स्मृतः ॥४॥ [5]

अप्रसाधित भात(Aprasadita anna) तथा युगन्धर चावलों (ज्वार) का भात(Yughandhara bhaat) is घन (कठिन) Hard, विशद (सुन्दर, फैला हुआ, उज्ज्वल) vishada और मधुर Madhura, Hitakara in Kapha and Tridoshashamaka [5].

चावलों के मण्ड का गुण (Manda prepared with rice) [5]

धान्यमण्डं पित्तहरं श्रमघ्नञ्चाश्मरीहरम् ।
वातलं रक्तशमनं ग्राहि सन्दीपनं परम् ॥१॥ [5]

Manda prepared by rice is Pittahara, Shramahara, and Ashmarihara. It is Vatakaraka, Raktashamaka, Grahi and Shrestha in Deepaka [5].

युगन्धराणां मण्डन्तु श्लेष्मकृद्वातलं श्लेष्मकृद्वातलं मतम् ॥
पित्तसंशमनीयञ्च मूत्रलं ग्राहणञ्च तत् ॥२॥ [5]

ज्वार (युगन्धर) चावल का मण्ड is Vatakaraka, Pittanashaka, Grahi and Mutrala [5].

लाल चावल के माड़ (Red rice Manda): Characters are Madhura, Grahi, Sheetala.

प्रमेहानश्मरी हन्ति वातलं पित्तहृद्वरम् ॥३॥

लाल चावल से बना हुआ माड़ Manda prepared with red rice become मधुर, ग्राही एवं शीतल, प्रमेह और अश्मरी (पथरी) nashaka, वात कारक (VATAKARAKA) एवं पित्त शामक (PITTASHAMAKA), Shrestha in dravya. (3) [5].

सफेद चावलों के माड़ का गुण (Manda prepared with white rice) [5]
मधुरं शीतलं किञ्चिच्छ्लेष्मलं शोषनाशनम् । अश्मरीमेहसञ्छर्दि वातलं श्वेततण्डुलम् ॥४॥

सफेद चावलों का माड़ (Manda prepared with white rice) is मधुर (Madhura), शीतल (Sheetala), kinchit Kaohakaraka, शोष (Shoshanashaka) [4]. Produces Meha, Vamana, Vatakaraka [5].

जौ के माड़ का गुण [5]

यवमण्डं कषायं स्याद्ग्राहि चोष्णं विपाकि च।
Kashayarasa, Grahi, and Ushna in Vipaka.

गेहूं के माड़ का गुण (Manda prepared with wheat)[5]
तद्वद्गोधूमसम्भूतं मधुरं पित्तवारणम् ॥५॥

Characters are same as wheat manda, Madhura, and Pittashamaka.

कोद्रव अन्न के माड़ का गुण (Kodrava Manda Guna) [5]
ग्लानिमूर्च्छाकरं सद्यः कोद्रवं न हितं मतम् ।
Sadhyaglani and Moorcha utpannakara. So, it is not suitable.

क्षुद्र अन्न के माड़ का गुण [5]

अन्येषां क्षुद्रधान्यानां मण्डं वातहरं स्मृतम् ॥६॥

अन्य क्षुद्र धान्यों का माड़ वात को हरता है अर्थात् वात नाशक होता है। (६.२) [5]

क्षुद्र अन्न के कांजी का गुण तद्वच्च वातलं पित्तकारकम् ।

करोति श्लीपदं गुल्मं प्रतिश्यायादिकोपनम् ॥७॥ [5]

क्षुद्र अन्न की कांजी वात और पित्त कारक, गुल्म एवं श्लीपद को उत्पन्न करने वाली
और प्रतिश्याय का कोप करती है। (७) [5]

शालिमण्ड (SHALIMANDA) [4]

रक्तशाल्युद्भवो मण्डो ग्राही मधुरशीतलः ॥ ५० ॥

प्रमेहमशमरी हन्ति वातलः पित्तवारणः ।

श्वेतशाल्युद्भवो मण्डः शीतलः शोषनाशनः ॥ ५१ ॥

अशमरीमेहसंछेदी वातलः श्लेष्मलो मनाक् । [4]

गुणकर्म (PROPERTIES): Manda prepared with red rice is Grahi, Madhura, Sheetala, Vatavardhaka, Pittanashaka, Prameha, and Ashmari nashaka [4]. Manda prepared with white rice is Sheeta veerya, Shoshanashaka, Ashmaghna, Prameha nashaka, Vatanashaka, and kinchit Kaphakaraka [4].

वाट्यमण्ड (VATYAMANDA)

वाट्यमण्डः कषायोष्णो विबन्धानाहशूलजित् ॥ ५२ ॥

पाचनो दीपनो ग्राही पित्तश्लेष्मानिलापहः ।

वाले वा संकफे पित्ते सामे च तरुणज्वरे ॥ ५३ ॥

वाट्यमण्डं प्रशसन्ति पटोलमगधान्वित । ⁴

गुणकर्म (PROPERTIES): वाट्यमण्डः Kashaya, Ushnaveerya, Vibhanda Anaaha, and Shoolahara, Pachana, Agnideepaka, Grahi, Pitta Kapha and Vatanashaka. Vatyamanda along with Patola and Pippali have most useful in Vatapittakapha and Sama jwara [4].

गोधूमः शीघ्रपाक्युष्णो मधुरो प्राही पित्तहा ॥ ५४ ॥
जोर्णाहवो वातकफकृत् पित्तहा ग्राहिमूत्रलः ।
लाजमण्डो विशुद्धानां पथ्यः पाचनदीपनः ॥ ५५ ॥
वातानुलोमनो पिप्पलीनागरायुतः।
अन्येषां क्षुद्रधान्यानां मण्डो वातकरः परम् ॥ ५५ ॥
ग्लानिमूर्च्छाकरः सद्यः कोद्रवाणां हितो न सः । [4]

गुणकर्म (PROPERTIES): Manda Prepared with Godhuma (Wheat) is Madhura, Ushna, Grahi, and Pittahara [4].

ज्वार का मण्डः Vatakaphakaraka, Pittanashaka, Grahi and Mutrala [4].

After samshodhana of Laajamanda it becomes Pathya, Pachaka and Agnideepaka. If it is taken along with Pippali and Shunti, it becomes Vatanulomaka, Hridhya and Hitakara. Other Kshrudra dhanya mandas are Vatakaraka.⁴

कोद्रवमण्डः Sadhyaglani, and Moorcha utpannakara. So, it is not suitable [4].

अष्टगुणमण्ड (ASTAGUNAMANDA) [4]

सतण्डुलैः सार्द्धमुद्गैः किञ्चिद् भृष्टैश्च साधितः ॥ ५७ ॥
धनिकासिंधुसंयुक्तः कटुत्रयसुसंस्कृतः ।
सहिङ्गुतैलभृष्टो यः स मण्डोऽष्टगुणः स्मृतः ॥ ५८ ॥
मण्डश्चाष्टगुणो हन्ति ज्वरपित्तकफनिलान् ।
क्षुद्रबोधी प्राणदो वस्तिशोधनोऽमृग्विवर्द्धनः ॥ ५९ ॥

अष्टगुण मण्डः Astaguna manda is prepared with 1 part of rice and ½ part of fried green gram, Dhaniya, Saindhava lavana Trikatu (Shunti, Maricha and Pippali), then Hingu Bharjana must be done.

गुणकर्म (PROPERTIES): अष्टगुण मण्डः Jwara, Pitta, Kapha, Vata dosha nashaka, Kshudha vardhaka, Jeevaniya, Bastishodhaka, and Raktavardhaka [4].

मण्डभेदा (MANDA BHEDA) [4]

पञ्चकोलकृतस्तेषां धान्यकेन च साधितः!
मण्डस्त्रिदोषशमनः परमं ज्वरनाशनः ॥ ६० ॥

अन्नमण्डं पिबेदुष्णं हिंसुसौर्वचलान्वितम् ।
विषमोऽपि समस्तेन मन्दो दीप्येत पावकः ॥ ६१॥ [4]

गुणकर्म (PROPERTIES)

Manda prepared with Panchakola (Pippali, Pippalimoola, Chavya, Chitraka, and Shunthi) and Dhanyaka is Tridosha shamaka and best Jwaranashaka. Manda prepared with Anna mixed with Hingu and Souvarchala lavana should be consumed in the hot manner. It converts Vishamagni to Sama Agni as well it increases the Mandagni [4].

MANDA is that part (of the gruel) which is devoid of grains (of rice etc) peya contains grains whereas vilepi contains lots of grains of rice etc) Yavagu peya contains less liquid (as compared to vilepi) [1].

शालि सक्तवः (SALI SAKTU) [3]

सक्तवः शालिसम्भूता वह्निदा लघवो हिमाः ।
मधुरा ग्राहिणो रुच्याः पथ्याश्च बलशुक्रदाः ॥ १७० ॥

Saktu made of sali enhance appetite, light to digest. Cooling, sweet in taste, absorbent, promotes taste, forms wholesome diet and enhance strength and semen. Restrictions for consumption of Saktu [3].

न भुक्त्वा न रदैश्छित्वा न निशायां न वा बहून् ।
न जलान्तरितानद्धिः सक्तूनद्यान्न केवलान् ॥ १७१॥
पृथक्पानं पुनर्दानं सामिषं पयसा निशि ।
दन्तच्छेदनमुष्णञ्च सप्त सक्तुषु वर्जयेत् ॥१७२॥ [3]

Saktu should not be consumed after food, shouldn't be chewed, better avoid eating at night or in larger quantities. Water is not to be consumed while eating and plain saktu to be avoided. There are seven things to be avoided and they are,

- 1) Drinking water while eating saktu
- 2) Eating saktu immediately after eating it.
- 3) Eating along with meat.
- 4) Eating alone with water
- 5) Eating at night
- 6) Chewing and consuming and
- 7) Eating after heating it.³

SAKTU [1]

शक्तवो बृंहणा वृष्यास्तृष्णापित्तकफापहाः ।
पीताः सद्योबलकरा भेदिनः पवनापहाः ॥४११॥
गुर्वी पिण्डी खराऽत्यर्थं लघ्वी सैव विपर्ययात् ।
शक्तूनामाशु जीर्येत मृदुत्वादवलेहिका॥

Saktu nourishing, spermatogenic, allay thirst, pitta and kapha, give strength immediately after having been drunk (in a potable form), are purgatives and pacify vāta. Its hard ball-like preparation is very heavy and dry, and the same is light if it is soft. Lickable preparation of saktu, being soft is easily digested¹

सक्तवो लपवः सचदशमनेत्राययवणान् ॥ ३८॥ [6]

पन्ति सन्तर्पणाः पानात्सद्य एव बलप्रदाः।

नोदकान्तरितात्र द्विनं निशायां न केवलान्॥३९॥ [6]

न भुक्त्वा न द्विजैश्छित्त्वा सकूनद्यात्र वा बहन्।

Saktu (corn flour) is easily digestible, relieves hunger, thirst, fatigue, eye diseases and wounds, and is nutritious and taken as a drink gives strength immediately. They should not be taken without drinking water in between, not twice in a day, not at nights, not solely (without other kinds of foods) not after meals, not by hard chewing and not too much in quantity [6].

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