



A CONCEPTUAL REVIEW ON SIDDHANNA VARGA

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ABSTRACT:

Ayurvedic system of medicine not only concentrates on curative aspect but also preventive and promotive health. In this regard various classics have described regimens for maintenance of health. Among these *Pathya kalpana* play a major role. *Yogaratanakara* has mentioned a class of preparations for maintenance of health known as *Siddhanna varga* which comprises of various preparations which can be used on regular basis and the present article explains the details of *Siddhanna varga*.

Keywords: *Ayurveda, Yogaratanakara, Siddhanna varga, Pathya kalpana*

INTRODUCTION:

Ayurveda being a holistic science of approach concentrates on curative, preventive as well as promotive aspects of health. Our body is comprised of various channels known as *Srotas* which facilitates easy circulation, distribution of nutrients and excretion of waste products from our body. As they are the route in which the food or *Aahara rasa* is distributed in the body they are termed as *Patha*.^[1] *Srotas* are main pathways of body and the substances which help in maintaining their good health is known as *Pathya*^[2] and preparations are known as *Pathya Kalpanas*. *Yogaratanakara* a unique text of Pathogenesis and Therapeutics has explained a class of preparations known as *Siddhanna Varga*.

IMPORTANCE OF AAHARA:

Basis of all organisms is *Aahara* “देहो ह्याहारसम्भवः”^[3]. *Aahara* is basis for both sustaining of living systems as well as diseases “आहारसम्भवं वस्तु रोगाश्चाहारसम्भवाः”^[4]. Hence consumption of right food prepared in a right way/well processed results in *Arogya*. The processing of food is known as आहारसंस्कार. By virtue of the *Samskara*, the properties of *Dravyas* alter thereby enhancing its therapeutic value.

Food is important part of life but many of those cannot be digested by the human digestive system in raw form. It needs to be converted in such a form that can be used by the human tissues to get sufficient nutrition from it. The *Aahara Varga* like *Shooka Dhanya, Mamsa and Shaaka* cannot be used without processing and hence *Kalpana* is necessary. *Acharyas* have mentioned *Siddhanna, Kritanna Varga* to explain the different *Kalpana* made by *Dravyas* of other *Aahara Vargas*.

MATERIALS AND METHODS:

Extensive review on *Brihatrayee* and the text *Yogaratanakara* was carried out with respect to *Aahara Varga* and *Siddhanna Varga*.

SIDDHANNA VARGA:

The term “सिद्धान्न वर्ग” means the *Varga/ Group* which comprises of preparations or processed food. According to *Yogaratanakara, Siddhanna varga* includes

Table 01- List of *Kalpanas* explained under *Siddhanna Varga* ^[5]

BHAKTA	YOOSHA	ANGARIKA	PAANAKA
YAVAGU	SOOPA	VATAKA	RAAGASHADAVA
VILEPI	PARPATA	POORIKA	RASAALA
PEYA	KRUSHARA	GHEVARA	BHARITTHA
SAARA	PAAYASA	PISHTABHAKSHYA	VESHAVARA
MANDA	POLIKA	SNEHAPACHITABHAKSHYA	

OBSERVATION AND RESULTS: ^[5]

1) BHAKTA KALPANA

1 part of Tandula (4 pala/192g) is added with 14 parts (56 pala/7488g) Jala added and Paaka is done-cooked well and Manda, the supernatant liquid is filtered. The solid part that remains is said to be Bhakta.

- ❖ **ATYUSHNA BHAKTA SEVANA (Too hot)** leads to Balahani / diminishing of strength.
- ❖ **SHEETA-SHUSHKA BHAKTA SEVANA (Too cold and dry)** is Durjara- difficult for digestion.
- ❖ **ATIKLINNA BHAKTA SEVANA (Too watery if liquid is not filtered well or not cooked properly)** is Glaanikara, Durjara –causes fatigue and improper digestion.
- ❖ **ATIDRAVA BHAKTA SEVANA (Prepared with more amount of water i.e., more than 14 parts water)** causes Harana of Shwaasa-Kaasa- Agni-Peenasa-Varna- Bala-Shakrud-Vatanirodhaka.

If Bhakta is prepared with Takra- Buttermilk it is called as **TAKRASIDDHA BHAKTA**. This is indicated in Grahani-Arshas-Shrama, Vataghna, Balya and Sleshmapittarakta vardhaka.

If Bhakta is prepared with Bhrustatandula- Roasted rice it is called as **BHRUSTATANDULAJA BHAKTA**. This is Kaphahara-Laghu- Ruchikara-Vatapittahara- Grahi and indicated in Jwara, Yakshma, and Atisara.

ANOTHER VARIETY OF BHAKTA-

Yathochita Jala (Required quantity of water) added with Dhouta Tandula (Rice that is washed properly) and cooked well and supernatant liquid is filtered. Later is added with little quantity of Ghrita (Ghee) and Jwalanta Angaara- Burning charcoal is dipped into the prepared Bhakta and removed after 1 Ghatika (24 minutes) and Upper layer formed due to heat of charcoal is removed and remaining portion is consumed as Bhakta.

2) YAVAGU

1 part Tandula cooked in 6 parts of Jala and the remaining Drava (Liquid portion) is filtered- **VIRALADRAVA**. This is indicated in Grahani, Trishna, Jwara and is Bastishodhaka.

3) VILEPI

1 part Tandula cooked in 4 parts Jala – **GHANASIKTHAKA**. It is Deepaka, Balya, Hridya, Sangrahi, Laghu Pathya, Tarpaka, Swadu, Ruchikara, Pushtikara; it is indicated in Vrana, Netraroga, Trishna, Jwara, and Amashoola.

4) PEYA

1 part of Tandula cooked in 14 parts Jala till it is **SIKTHAANWITA** (Rice along with water). This is indicated in Kukshiroga- Klama- Jwara- Stambha-Atisara and is Ruchikara, Agnikara/Agnivardhaka, Laghu, Dosha-Mala-Sweda-Vatanulomaka

5) MANDA

1 part of Tandula is cooked in 14 parts Jala such that it is **ASIKTHAKA** and the excess Jaleeya bhaga is filtered and is consumed as Manda (Filtered Liquid portion). This is Grahi, Laghu, Sheeta, Deepaka, Dhatusamyakara, Srotoshodhaka and indicated in Pittajwara, Kapharoga and Bhrama

VAATYA MANDA→ Manda prepared using Vaatya is given along with Patola and Pippali is used as Pathya in Navajwara. This is Laghu, Grahi, Shoola, Daha and Tridosahara

LAJA MANDA→Manda prepared using Laja/ Puffed rice. This is Laghu, Grahi, Hridya, Pachaka, Deepaka and indicated in Atisara, Grahani, Arshas, Arochaka, Ruk and Tridosahara

ASTAGUNA MANDA →1 part Tandula added with ½ part Mudga and Kichit Bhrushta- fried for some time and cooked to prepare Manda. Later Hingu, Saindhava, Dhaanyaka (*Coriandrum sativum* seeds), Tilataila, Trikatu (Shunti –*Zinziber officinalis*, Maricha- *Piper nigrum*, Pippali- *Piper longum*) are added and mixed well. It is indicated in Jwara and is Tridosahara, Raktavardhaka, Kshutvardhaka, Pranaprada and Bastivishodhaka.

Table 02- Concepts explained by Brihatrayee

RATIO OF WATER (IN PARTS) TO BE ADDED FOR PREPARATION	MANDA	PEYA	VILEPI	YAVAGU
CHARAKA SAMHITA ^[6]	-	पेया बहुद्रवा यवागूः	विलेपी विरलद्रवा यवागूः	-
SUSHRUTA SAMHITA ^[7]	14 PARTS	14 PARTS	4 PARTS	6 PARTS
ASTANGA HRIDAYA ^[8]	असिक्थ द्रव	अल्पसिक्था	बहुसिक्था	ससिक्थ
YOGARATNAKARA ^[5]	14 PARTS	14PARTS	4 PARTS	6 PARTS

Table 03- Concepts explained by Brihatrayee

RATIO OF WATER (IN PARTS) TO BE ADDED FOR PREPARATIONS	ANNA/ ODANA	BHAKTA
CHARAKA SAMHITA ^[6]	-	-
SUSHRUTA SAMHITA ^[7]	5 PARTS	-
ASTANGA HRIDAYA ^[8]	अद्रव सिक्थ	-
YOGARATNAKARA ^[5]	-	14 PARTS

6) SAARA

Pakwa Amleeka phala- 1 Pala (48g)

Jala-1 Prastha (768mL)

Maricha – ½ Pala (24g)

Saindhava, Jeeraka, Hingu- Yatha Yogya (Quantity sufficient)

Kalakashaaka, Kustumbari, Shunti

Pakwa Amleekaphala is added with Jala and boiled till Ardhavashista Jala- till water content reduces to half. It is then filtered, added with Maricha, Saindhava, and Jeeraka, Hingu followed by Kalakashaakadi dravya (seasonal vegetables), Kustumbari, Shunti and boiled well for few minutes. Thus Amleeka Saara is obtained. This is Vatanashaka, Pittakaphakara, Kinchit Ruchya and Agnideepaka.

7) YOOSHA

1 part Drug with which Yoosha is to be prepared is added with 18 parts of water and cooked well

Table 04-Various Yoosha mentioned depending on the drug used

YOOSHA	GUNA-KARMA	ACTION ON DOSHA
VAIDALA YOOSHA (Dicotyledons grains)	Balya, Laghupaka, Ruchya, Kantya	Kaphapaha
MUDGA YOOSHA (Green gram)	Deepana,Sheetala,Vrana-Urdhwajatru-Ruk-Dahajit	Kapha-Pitta-Jwara-Asrajit
DAADIMA-AMALAKAYUKTA MUDGAYOOSHA (Green gram cooked along with Daadima/ Pomegranate and Amalaka/Gooseberry)	Pathya, Laghu ,Agniprada, Sara	Pitta-Vatahara
MUDGAAMALAKA YOOSHA (Green gram cooked along with Amalaka)	Sheeta ,Moorcha-Bhrama-Madapaha, Bhedana ,Trutdhashamana	Kapha-Pittajit
KULITTHA YOOSHA (Horse gram)	Sara,Gulmarshaahara,Ashmasharkara, Toonipratoonimedohara, Mehahara, Agnikrit	Kapha-Vatahara
CHANAKA YOOSHA (Bengal gram)	Anushna ,Tugaraka, Laghu, Raktapitta, Pratishtyaya, Kasaahara	Pitta-Kaphapaha
MAKUSHTA YOOSHA	Laghu, Santarpana, Pathya, Hridya, Peenasakasajit, Sangrahi, Jwarapaha	Pitta-Shleshmapaha
MASOORA-AADHAKI YOOSHA	Sangrahi, Brihmana, Swadu-Kashaya-Madhura, Pramehajit, Vishoshaka, Jwara, Krimihara, Daruna Gudarogaahara	Vatahrit, Pittapaha Shleshmahara

8) AGASTISAARA

AGASTISAARA → Agasta flower (50g) is boiled in 1 kg of water and reduced to half. It is then filtered and added with Maricha churna 20g, Saindhava lavana, Jeeraka, Hingu, Mosambi (Sweet lemon), Ardraka and Dhaniya ad boiled again. The product thus formed is known as Agastisaara. This is Swadista and Tiktarasapradhana; Vataahara and Kaphaahara. It is indicated in Pandu, Shotha, Aruchi, Pleehavridhi, Gulma and Shoola

9) SOOPA

Drugs/ Dhanya are soaked in water and later de-husked and boiled with sufficient quantity of water. The boiled drug/ Dhanya is then crushed well and later cooked with liquid part (water) and required amount of spices or Saindhava/oil/Ghrita are added and used as Soopa.

Table 05-Various Soopa mentioned depending on the drug used

SOOPA	GUNA-KARMA	ACTION ON DOSHA
MUDGA SOOPA	Laghu, Hima(Sheeta), Grahi	Kaphapittahara
KULMASHA SOOPA	Swadu, Netrya, Shukravardhana	Anilahara
MASHA SOOPA	Suswadu, Snigdha, Ushna, Santarpana, Balya, Vrishya, Ruchikaraka	Anilapaha
AADHAKI SOOPA	Kinchit ,Kashayahima, Ruchikrit	Shleshmapittaahara; Along with Ghrita-Doshatrayapranut
CHANAKA SOOPA	Rochana, Pachana, Balya	Balasapittanut, Raktajit Nativatala
MAKUSHTA SOOPA	Alpabala, Pachana, Deepana, Laghu, Chakshushya, Brihmana, Vrishya	Pitta-Shleshma-Asraroganut
MASOORA SOOPA	Sangrahi, Sheetala, Madhura, Laghu, Varnya, Vishamajwaranashaka	Kapha-Pitta-Asrajit
RAAJAMASHA SOOPA	Swadu, Ruksha, Kashayaka, Grahi, Guru, Stanyakrit, Ruchikaraka	Vatakara
NISHVAAPA SOOPA	Mutrastanyaprada, Vidahi, Ushna, Guru, Shophakrit, Shukrala, Sara	Pittasra-Anilaprada, Kaphakrit
KULATTHA SOOPA	Ushna, Katupaka, Kashaya, Shwasakanut	Kapha Avirodhi, Vataghna, Pittasrakara

10) PARPATA

Saindhava Lavana, Jeeraka, Hingu/Balheeka, Swarjika/ Sarjakshara, Maricha and mixed well. This is added to either Masha flour or Mudga flour and papads (Thin papery circular pieces and dried well) are prepared. They are good appetizers

Depending on the base / flour used the properties of papad vary and so is its usage

MASHASIDDHA PARPATA→ Balya, Rochana, Pachana, Sara, Guru, Increases Rakta-Pitta -Agni and Kapha and Bulk of stools

MUDGASIDDHA PARPATA→ They are good Pathya, Beneficial in case of Jwara, Netraroga and Karnaroga. They are also very good appetizers, Snigdha, Laghu and Doshanashaka

11) MUDGATANDULA KRUSHARA

Kichidi prepared out of Black gram→ Alpabalakara, Laghu, Durjara (Difficult for digestion), Balya, Pushtikrut, Tarpani, Sheetaveerya

MASHATANDULAJA KRUSHARA→ Mouktikara Tandula- Rice granules which resembles pearl are selected, pounded such that they are not broken. It is mixed with 4 parts of Masha and Kichidi is prepared by adding sufficient quantity of water after adding Hingu, Saindhava Lavana, and Ardraka. Krushara thus prepared is added with Ghrita and consumed. It is said to be the best food in Shishira ritu.

It is Durjara, Balya, Guru, Vataahara, Bala-Pushti-Mala-Shleshma-Pitta-Retaprada and Sara

12) PAAYASA

TANDULAPAAYASA→Dugdha/Milk boiled and reduced to half (Ardhavashista) is added with 1/8th part of Tandula and cooked till it becomes semisolid (Natidravaghana). Such a Paayasa is termed as Paramaananda. It is Durjara, Balya, Dhatupushtiprada, Guru, Shukrala, Madhurapaka, Pittaghna, Brihmana, Sara

GODHUMAPAAYASA→Balya, Medya, Kaphakara, Guru, Sheetala, Pittashamaka, Vatakara, Shukravardhaka

13) POLIKA-ANGARAKARKATI-MANDAKA

POLIKA→ Godhooma Churna is added with 1/8th part of Chanaka/ Besan flour and mixed well. To this, a little quantity of Yavani, Hingu, Lavana and Ghrita are added and dough is prepared. This dough is made into Chakrika such that the edges are thick, elevated and fried over Nirdhooma Angara (charcoal). The Roti thus prepared is called as Polika

ANGARKAKARI → The Roti made on Angara/ charcoal is termed as Angarakarkari. These are also known as Pooranapolika as the Poorana / Filling is done within Poorika

14) ANGARIKA

Dough is added with Sharkara, Ghrita and kneaded with Drudapani (Hands). It is then cooked or baked over Angara/ Burning charcoal. Such Angarika/ Phullka is Mahavrushya, Vatapittaahara, Guru

15) VATAKA

MASHAVATAKA→Lavana, Maricha, Hingu and Shringavera/Ardraka are added to Masha/ Black Gram flour and mixed well. Later it is fried in Taila/ Ghrita. It is also known as Bhataka.Vataka or Vada so prepared reduces Vata, Aruchi, Dainya and beneficial in Ardita, Kampa and Vatavyadhi Treatment.

KANJIKAVATAKA→ Vessel/Kumbha is cleaned, dried well and fumigated with Hingu Dhoopa. This vessel is filled with water which is added with Saindhava Lavana and Rajika. The Vada prepared is dipped in this jala. This Vataka is Ruchya, Vataghna, and Kaphapittakara

MUDGAVATAKA→ Vataka prepared using Mudga flour is Guru, Ruchya, Vatapittarakta, Kaphakara, Pushtibalakara and Shukrala

16) VAIDALAPOORIKA

Vaidala/ Chanaka flour is added with Guda/ Jaggery and kneaded well. Within each bolus of this dough, a little quantity of Lavana, Ajamoda, and Hingu are filled and cooked well. This preparation is known as Vaidalapoorika as filling or poorana is done in Vidala flour

17) SHAALIGHEWARA

Shaalipishta/ Rice flour is added with thick milk and Sharkara/ Sugar and filtered through clean cloth for multiple times. Later it is fried in Ghrita

18) PISHTABHAKSYA

Bhakshya/ Eatables prepared using Mudga/ Masha flour added with Lavana, Hingu, Jeeraka, and Ardraka. This is mixed well and made into dough and rolled into small balls of Mushti size. It is then steamed in Trunambugarbhita patra. This preparation is known as Pishtabhaksya as it is prepared from Pishta or Dough

It can be prepared using flour of various Dhanya such as Masha, Mudga, Shaali, Godhuma and Vaidala/Dicotyledons

19) SNEHAPAACHITA BHAKSHYA

Bhakshya/ Eatables prepared using Sneha either Oil/ Ghrita i.e. Sweets that are prepared by frying it in Taila/Ghrita

GHRITAPACHITA BHAKSHYA → Balya, Pittavataahara

TAILAJA BHAKSHYA → Ushna, Pittarakadooshaka, Achakshushya and Vataahara

DUGHALODITA GODHUMA-SHAALIPISHTASIDHA BHAKSHYA → The Bhakshya prepared with dough prepared with Godhuma/ Shaali which has been soaked or added with Milk and then fried in Sneha is Vatapittahara, Hridya, Shukrala, and Balya

20) PAANAKA

Draksha, Amleeka, Parushaka etc fruits are added with water, sugar candy and churned well. To this Maricha, Ardraka, Karpooora, Chaturjata (Twak, Ela, Patra, Nagakesara) are added.

Paanaka are of 2 types- Amla and Anamla, depending on the Rasa of drug and addition of Sugar candy.

Paanaka is Mootrala, Hridya, Preenana, Trit-Shramapaha and is Guru- Laghu according to the drug used.

Table 06-Variou s Paanaka mentioned depending on the drug used

PAANAKA	GUNA- KARMA	ACTION ON DOSHA
DRAKSHA PAANAKA	Hridya, Mootrala, Trit-Shramapaha, Klamahara, Chhardighna, Daha-Moha-Madahara	Pitta-Vatahara
PARUSHAKA-KOLA PAANAKA	Hridya, Vishtambi	
APAKWA AMRA PAANAKA		Vatanashaka, Kapha-Pittakara
PAKWA AMRA PANAKA	Katu, Ushna, Guru, Ruchya, Balya, Varnya, Vrishya	Pittakara, Kaphakara, Vatanut
DHANYA PAANAKA (Dhanyakalka added with Sita and Karpooora)	Sheetala, Mootrakrichranashaka	Uttama Pittashamaka
NIMBU PAANAKA (1 part Nimbursa added with 6 parts of Sharkarodaka/ Sugar solution, Lavanga, Mareecha. All these are mixed well. This is known as Paanakottama)	Atyamla, Vahnideepaka, Ruchya, Samasta Aaharapachaka	Vatanashaka

21) RAGAKHANDAVA

Ama Amra- Unripe mango is collected and the outer covering is removed. It is cut into small pieces and fried in Ghrita. It is added with Khandasharkara/ Sugar candy and Paka is done. Once Paka is attained, it is added with Maricha, Ela, Karpooora and kept in the Snigdha Mrit Bhandha. This

preparation is known as RagaKhandava. This is Pushtikara, Balya, Pitta-Vata-Rakta-Aruchinashaka, Snigdha, Guru, Tarpana, and Swadu

Sita, Ruchaka Lavana, Saindhava Lavana are added to Vrukshamla, Parushaka and Jambuphalarasa. To this Rajika is added and Khandava is prepared which is Madhura Amlarasayukta, Deepaka, Brihmana, Ruchya, Teekshna, Hrudya, Shramapaha

22) RASALA SHIKHARI

Amla and Jalarahita Baddha Dadhi (Curd which is been kept in cloth and tied well and kept for a day) is added with equal quantity of Sugar (Tulyasita) and half part of Milk (Ardhapaya) and filtered repeatedly after maceration and mixed well. Later Maricha, Ela, Karpoora are added to it consumed. Apart from this, Rasala can be prepared by adding Sita, Dadhi, and Madhu. Ghrita, Maricha, Ela and blended well by churning it. It is also known as Maarjika, Maarjaari. It is Shukrala, Balya, Rochaka, Vatapittaahara, Snigdha, Guru and extremely beneficial in treating Pratishtyaya

23) BHARITTHA

Lavana, Maricha, Hingu are added to water along with Nimbursa. Vegetables (Usually Brinjal, Potato and Tomato) are added and cooked well. This preparation is known as Bharitta and also termed as Chaarubhojya (very good for consumption) and acts upon Vata and Kaphadosha.

24) ARDRAKA

Khandita Ardraka Saliladhouta- Ardraka /Ginger is collected and washed well in water. Later is cut into small pieces and fried in Ghrita and later added with Churna of Saindhava, Maricha, Jeerakadwaya and Vitusha Bhrusta Chana(Bengal gram) is added and fried along with Hingu and Ghrita. This Ardraka is Doshaviheena and Suswadu

25) PRUTHUKA- HOLAKA- LAAJA

PRUTHUKA → Flatted rice/ beaten rice

Rice that has been parboiled, rolled, flattened and dried to produce flake or compressed chips/Non de-husked paddy cooked and slightly fried and flattened. This is Guru for digestion, Balya, Kaphakara and Vatanashaka; it is Shukrala and Ama-Vishtambhakaraka

LAAJA → Puffed rice. This is Laghutara, Sheetala, Balya, Pittakaphahara and indicated in Chhardi, Atisara, Daha, Raktadushti, Medoroga, Meha and Trushna

HOLA → Ardhapakwa Shimbidhanya → Subhrusta is known as Hola. This Alpakaphakara, Meda-Kaphada.

26) VESAVAARA

Spices used in the preparations which are generally termed as Masala. The drugs are used in powder form **SHUNTI, MARICHA, PIPPALI, DHANYAKA, AJAAJI, DAADIMA, and PIPPALIMOOLA**. Vesavaara is Guru, Snigdha, Balya, Vatarujapaha, Sarvadhatushtikara and specially Malanashaka

DISCUSSION:**SIDDHANNA VARGA/ KRITANNA VARGA ACCORDING TO DIFFERENT SAMHITAS^[9]**

Table 07- No of Vargas mentioned by Brihatrayee in Aahara Varga

SL NO	AUTHOR	NO OF VARGAS
1	Acharya Charaka	12
2	Acharya Sushruta	10 (Liquids) + 8 (Solids) = 18
3	Acharya Vagbhata	5 (Liquids) + 7 (Solids) = 12

COMPARISON OF PREPARATIONS MENTIONED UNDER KRITANNA VARGA BY VARIOUS AUTHORS^[9]

Table 08- Name of Varga and number of preparations mentioned by various authors

NAME OF AUTHOR	NAME OF VARGA	TIME PERIOD	NO. OF PREPARATIONS
CHARAKA ACHARYA	Kritanna varga	2 nd century	68
SUSHRUTA ACHARYA	Kritanna varga + Bakshya varga	5 th century	43 + 30
VAGBHATAACHARYA	Kritanna varga	7 th century	32
MADANAPALA NIGHANTU	Dhanyakrutannadi varga	14 th century	83
KAIYADEVA NIGHANTU	Kritanna varga	15 th century	122
BHAVAPRAKASHA	Kritanna varga	16 th century	97

COMPARISON OF DIFFERENT PREPARATIONS EXPLAINED BY YOGARATNAKARA AND BRIHATRAYEE

Table 08- Comparison of Different Preparations Explained By Yogaratnakara and Brihatrayee

SL NO	KALPANA	CHARAKA ^[6]	SUSHRUTA ^[7]	VAGBHATA ^[8]	YOGARATNAKARA ^[5]
1	BHAKTA/ ODANA	-	+	+	+
2	YAVAGU	+	+	+	+
3	VILEPI	+	+	+	+
4	PEYA	+	+	+	+
5	MANDA	+	+	+	+
6	SAARA	-	+	+	+

7	YOOSHA	+	+	+	+
8	AGASTISAARA	-	+	+	+
9	SOOPA	+	+	+	+
10	PARPATA	+	+	+	+
11	KRUSHARA	-	+	+	+
12	PAAYASA	-	+	+	+
13	POLIKA	-	+	+	+
14	ANGAARIKA	-	+	+	+
15	VATAKA	+	+	+	+
16	VAIDALA POORIKA	-	+	+	+
17	SHAALIGHEVARA	-	+	+	+
18	PISHTABHAKSYA	+	+	+	+
19	SNEHAPAACHITA BHAKSHYA	+	+	+	+
20	PANAKA	+	+	+	+
21	RAGA KHAADAVA	+	+	+	+
22	RASAALA-SHIKHARI	+	+	+	+
23	BHARITTHA	-	+	+	+
24	AARDRAKA	-	+	+	+
25	PRUTHUKA-LAAJA- HOLA	+	+	+	+
26	VESAVAARA (SPICES)	+	+	+	+

PREPARATIONS COMMONLY PRACTICED IN CURRENT ERA

Table 08- Preparations Commonly Practiced In Current Era

NAME OF PREPARATION	COMMON NAME
BHAKTA/ODANA	Cooked rice
PEYA	Rice gruel
VILEPI	Thick Rice Gruel
MANDA	Watery portion of rice gruel
YAVAGU	Rice Gruel
SAARA	Rasam/Sambar
YOOSHA	Porridge /Soup
SOOPA	Soups
PARPATA	Papad
KRUSHARA	Kichidi
PAAYASA	Kheer
POLIKA	Roti/ Chapati
ANGARIKA	Roti prepared over charcoal/ Phullka
VATAKA	Vada
VAIDALA PURIKA	Puri / Kachori
SHAALIGHEVARA	Ghewar
PISHTABHAKSYA	Dough Preparations
SNEHAPAACHITA BHAKSHYA	Preparations done using sneha/Ghrita/Oil
PAANAKA	Juices
RAGA KHANDAVA	Pickle/Jam

RASALA	Shrikhand
BHARITTHA	Sambar/ Curry
AARDRAKA	Processed Ginger
PRUTHUKA	Poha/Avalakki
LAAJA	Fried Paddy/ puffed rice
HOLA	Roasted gram
VESHAARA	Spices/Masala

a) Differences between Siddhanna Varga-Kritanna Varga-Pathya Kalpana

Pathya Kalpana is section of Bhaishajya Kalpana which explains all the preparations which are beneficial for maintenance of health and proper functioning of Patha/Srotas

Kritanna Varga includes all the processing done to the food for easy consumption and absorption

Siddhanna Varga is special contribution of Yogaratnakara which explains preparations of varied classes which are beneficial to cure diseases as well as maintain health. The main highlight of this Varga is there are no preparations which include Mamsa Varga

b) Use of these preparations

Samsarjana Krama – Post Panchakrama therapies the Bala of Srotas and Purusha are diminished and in order to strengthen both these preparations are used (Peya, Vilepi, Yavagu, Yoosha, Manda etc)

Anupana - Sahapana – As an Adjuvant for various medicines (Yoosha, Manda etc)

Vyadhipratyaneeka- Certain preparations target certain Srotas and treat the diseases

Rasayana-Balya- As a Rejuvenative therapy

CONCLUSION:

In the present era, people seek health and cure for diseases by consumption of various medicines in the form of hormonal therapy, Obesity reduction treatment etc. while Ayurveda Shastra recommends Food as Pradhana Aushadha for all the ailments.

Instead of consumption of Aushadha / Drugs/ Medicines in the quantity of food, Food can be consumed as Aushadha and Health can be maintained. All the food preparations which are regularly consumed by every individual have been explained in our classics right from the method of collection of drugs to their processing and preparation. It is the dire need of the hour to look upon the preventive and promotive aspects of health and Siddhanna varga / Pathya kalpana plays a major role in it.

आहारशुद्धौ सत्त्व शुद्धिः सत्त्व शुद्धौ ध्रुवा स्मृतिः।

ध्रुवा स्मृति लम्बे सर्वग्रन्थीनां विप्र मोक्षः।^[10]

[Chandogya Upanishad 7.26.2]

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