



Research Article

A CLINICAL STUDY ONMRIDVIKA RAAG (CHUTNEY/SAUCE): A PATHYA AHARA KALPANA (WHOLESOME FOOD PREPARATION) IN THE MANAGEMENT OF ARUCHI (ANOREXIA)

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ABSTRACT

Anorexia is the third most common chronic illness among adolescents and is associated with almost every disease as a first symptom to be reflected. *Aruchi* (anorexia) is recognized as separate disease and also as symptom of various diseases in Ayurveda. *Agnimandya* (decreased digestive fire) precedes *Aruchi*. One needs to correct *Agni* to treat *Aruchi*. Intake of *Pathya Ahara* (wholesome diet) as daily dietary item is must to provide day to day body needs in healthy and diseased both. *Raag-Shadav's* are one of the *Pathya Ahara* (wholesome food) described in *Aruchi* and *Agnimandya*. Acharya Charak has mentioned *Mridvika Raag* as *Rochana* (interest in food) and *Deepana* (increases hunger) which is taken as *Pathya-Ahara* in this study. Total thirty four volunteers were studied (of which 04 were dropouts) and on observation 72.72%, 70.58%, 35.71%, 80.00%, 51.06%, 62.50%, 69.23%, 76.78% and 89.09% improvement was observed in *Dantharsha* (sensitive tooth), *Karshavakrata* (astringent taste of mouth), *Pootivakrata* (foul smell), *Katu-Amla-Lavana Vakrata* (bitter-sour-salty taste of mouth), *Mukhmadhurya* (sweetness of mouth), *Mukhpaichilya* (sliminess in mouth), *Anekrasavakrata* (presence of different/mixed tastes in mouth), *Aagantuja Aruchi* (anorexia due to disease), *Agnimandhya* (decreased digestive fire) respectively which was statistically highly significant.

KEYWORDS: *Pathya Ahara, Aruchi, Anorexia, Raag Shadav, chutney, Mridvika Raag.*

INTRODUCTION

Aruchi (Anorexia) is the third most common chronic illness among adolescents. Anorexia statistics indicate that patient also experience anxiety, depression and other physiological problems as well. People with anorexia can suffer a number of potentially fatal medical conditions including heart disease, kidney and liver disease, and potassium and magnesium imbalances that can lead to heart failure. In addition, they often suffer from osteoporosis, low blood pressure, ulcers, dizziness and fainting, irregular heart rhythm, headaches, nausea and myriad of other physical problems.^[1] Anorexia is also associated with disorders of all systems. Anorexia represents a consistent clinical manifestation during acute and chronic patho-physiological process (infection, inflammation, injury, toxins, immunological reactions, malignancy etc). In Ayurvedic classics, *Aruchi* is described as symptom as well as a separate disease. A condition where patient is hungry but does not feel like eating, however food is delicious in nature.^[2] *Aruchi* is a *Tridoshaj Vyadi*

and is classified according to *Doshas* and some *Mansika* factors like *Chinta* (thoughts/tension/stress), *Bhaya* (grief), *Shoka* (sorrow), *Lobha* (greed), *Krodha* (anger) etc.^[3] Impaired *Vata* and *Pitta Dasha* leads to *Agnimandya* (depleted digestive fire), in turn leads to tastelessness in tongue and hatred towards food. *Prana, Udana* and *Samana Vayu* (type of *Vata* helps in digestion), in association with *Pachaka Pitta* (type of *Pitta* helps in digestion) and *Bodhaka Kapha* (type of *Kapha* helps in digestion) play vital role in bringing about hunger.^[4] Symptoms include *Kashaya Vakrata* (astringent taste of mouth), *Katu-Amla Vakrata* (bitter-sour taste in mouth), *Mukhmadhurya* (sweetness in mouth), *Parihrishta Danta* (hypersensitive teeth), *Puti Vakratam* (bad odour/foul smelling mouth), heaviness, nausea etc., along with psychological factors are described by *Acharya Charak*.^[5]

Pathya Ahara (wholesome food) is considered to be the main cause of growth of the living beings, while the unwholesome food for the

causation of the diseases.^[6] *Dravyas* (edible materials) are broadly classified into two categories viz. *Aushadha* (Medicinal formulations having different dosage forms like *Svarasa*- juices, *Kalka*-paste, *Kvatha*-decoctions and *Snehakalpana*- oil and ghee preparations etc.) and *Aahara* (Dietetic preparations like *Yavagu*- using rice), *Yusha*- using pulses) and *Raag Shadav*- chutney or sauce) etc. Intake of *Pathya Ahara* (compatible diet) as daily diet must be provided for *Aruchi* and *Agnimandya*. *Raag-Shadav's* are *Ahara Kalpana* (prepared food item) described in *Aruchi* and *Agnimandya*. Various *Raaga-Shadava* has been mentioned under *Vividhakalpana Adhyaya* (chapter for different prepared food items) in *Bhaishjaya-Kalpna Vigyana* (book name).^[7] *Acharya Charak* has mentioned *Mridvika Raag* as *Rochana* and *Deepana* which is taken as *Pathya-Ahara* in this study.^[8]

AIMS AND OBJECTIVES

1. To study the Ayurvedic and modern literature related to *Aruchi* (Anorexia).
2. To study the effect of *Mridvika Raag* as *Pathya Kalpana* in *Aruchi*.
3. To establish *Raag Shadava* as an important *Pathya Ahara Kalpana*.

MATERIAL AND METHODS

Study was conducted under following headings:

1. **Conceptual Study:** Detailed study of available description on *Aruchi* (Anorexia) in various diseases, *Mridvika Raag* was studied from various sources of Ayurveda and modern medical science.
2. **Clinical study:** Study was done on OPD and IPD patients of department of *Swasthavritta* (Preventive and social medicine), Uttaranchal Ayurvedic Hospital, Dehradun, year 2015-16. Patients were selected on the basis of inclusion and exclusion criteria. Patient information sheet

was prepared and the patient informed consent was taken before starting the treatment.

Inclusion criteria

- a. Patients willing for trial.
- b. Patients of 17-40 years of age group of either sex.
- c. Patients having classical signs and symptoms of *Aruchi*.

Exclusion criteria

- a. Patients not willing for trial.
- b. Patients below age of 17 years and above 40 years of age.
- c. Patients having any associated chronic ailments like D.M., renal disorder and alcoholic liver disease, chronic hemolytic anemia.
- d. Pregnant and lactating mother.

A single group comprising 34 patients (04 patients were dropouts) were selected and treatment was provided for 15 days for each patient. A freshly prepared *Mridvika Raag* was provided to the patients as *Pathya Ahara Kalpana* in the dose of 20ml thrice a day along with meals (breakfast, lunch, dinner) as supplement.

After completion of 15 days of course for trial the subject was asked to report for the follow up. Assessment was done before and after the study period.

Statistical method and analysis

The information gathered on the basis of above observations was subjected to statistical analysis. Student paired 't' test was carried out for all non-parametric data (i.e. for subjective criteria) to analyze the effect of therapy in the group. The obtained results were interpreted as, insignificant at $p > 0.05$, Significant at $p < 0.05$ and highly significant at $p < 0.01$.

Table 1: Scoring/ assessment for subjective criteria

S.No.	Signs/Symptoms		Score
1.	<i>Danta Harsha</i>	No sensitivity observed	0
		Teeth sensitive to one of the stimuli viz. <i>Sheeta/ Ushna/ Sparsha</i>	1
		Teeth sensitive to two of the stimuli viz. <i>Sheeta/ Ushna/ Sparsha</i>	2
		Teeth sensitive to all three stimuli viz. <i>Sheeta, Ushna</i> and <i>Sparsha</i>	3
2.	<i>Kashaya Vakraata</i>	No feeling of Astringent taste in mouth	0
		Often complaints Astringent taste in mouth	1
		Continuous presence of Astringent taste in mouth	2
		Continuous presence of Astringent taste and often skips meals	3
3.	<i>Pooti Vakraata</i>	No foul breath through the day i.e. 12 hours after cleansing	0
		Gets foul breath usually 6 hours after cleansing	1
		Gets foul breath usually 3 hours after cleansing	2

		Foul breath throughout the day, not diminished even after cleansing	3
4.	<i>Katu-Amla-Lavana Vakra</i>	No <i>Katu-Amla-Lavana Vakra</i>	0
		Mouth tastes one of them viz. <i>Katu/ Amla/ Lavana</i>	1
		Mouth tastes two of them viz. <i>Katu/ Amla/ Lavana</i>	2
		Mouth tastes all three of them viz. <i>Katu, Amla and Lavana</i>	3
5.	<i>Mukha Madhurya</i>	No feeling of sweetness in mouth	0
		Occasional feeling of sweetness in mouth	1
		Continuous but mild sweetness in mouth	2
		Continuous but excessive sweetness in mouth	3
6.	<i>Mukha Paichilya</i>	No sliminess felt in mouth	0
		Occasional sliminess felt in mouth	1
		Continuous but mild sliminess in mouth	2
		Continuous but excessive sliminess in mouth	3
7.	<i>Anekarasa Vakra</i>	No <i>Rasa Vakra</i> (no peculiar taste)	0
		Feeling 2-3 <i>Rasa</i> in mouth	1
		Feeling 3-5 <i>Rasa</i> in mouth	2
		All 6 <i>Rasa</i> are felt in mouth	3
8.	<i>Agantuja Aruchi</i>	<i>Swasbhavika Vakra</i> (natural taste) and no <i>Aruchi</i> (anorexia)	0
		<i>Swabhavika Vakra</i> and mild <i>Aruchi</i> but takes food time to time	1
		<i>Swabhika Vakra</i> and moderate <i>Aruchi</i> where patient sometime avoids meals	2
		<i>Swabhika Vakra</i> and severe <i>Aruchi</i> where patient often avoids meals	3
9	<i>Agnmandya</i>	Normal digestion	0
		Unable to digest excess quantity of meals	1
		Unable to digest adequate quantity of meals	2
		Unable to digest small quantity of meals	3

Literary Review

Raag- Shadava: Literary meaning of *Raag* is the act of coloring or dyeing, red color/ redness. Whereas *Shadava* is usually taken as *Raagshadava* which is a part of *Ahara*. '*Shadava*' is a kind of sweat meal or syrup or chutney or sauce compounded of grapes, pomegranates and the juice of *Phaseols mungo* (or half ripe mango fruit with ginger, cardamom and oil or butter etc).

'*Mudgayusa*' is also taken as soup known as *Ragasadava* (which is another name for *Mudga* soup prepared with grapes and expressed pomegranate-juice) which is light or *Laghu* (easily digestible) and imparts a relish to food. It is not hostile to the deranged *Dosha* (humors) of the body (but slightly subdues their action).^[9] *Acharya Sushruta* said that the soups and gruels are known respectively as *Khadayusa*, the *Khadayavagu* the *Shadava* and the *Panaka* should be prepared and advice of a physician. The varieties of soups known as the *Raga* and *Shadava* are *Laghu* (light/easy to digest), *Bringhna* (tissue-building/nourishing), *Vrisya* (aphrodisiac), *Hridya* (nourishes circulatory system), *Rochana* (tasty/ develops interest in food), *Deepana* (appetizer/ increases hunger). *Raag-Shadava* alleviate *Trishna* (excessive), *Murccha* (unconsciousness), *Mada* (delirious effect), *Chardi* (nausea/ vomiting) and *Shrama* (fatigue/ tiredness/ weakness)^[10]. *Mridvika Raag* mentioned in the management of *Madataya* (effects of using excessive alcoholic substances) and its symptoms (*Aruchi* and *Agnimandya*) is taken as *Pathya Kalpana* in the management of *Aruchi* (anorexia).

Preparation of Mridvika Raag: Ingredients mentioned below were taken fresh and washed properly to remove dust. All ingredients were taken in equal quantity and was put in a grinder and grinded until paste was formed. Add little amount of water if needed. *Mridvika Raag* can be served as chutney/sauce to the patient before or along with meals.

Table 2: Contents, part used and proportion of ingredients of Mridvika Raag^[11]:

S. No.	Sanskrit Name	Botanical Name	Family	Part used	Quantity
1.	<i>Mridvika</i>	<i>Vitis vinifera</i> Linn.	Vitiaceae	Fruit	1 part
2.	<i>Maricha</i>	<i>Pipper nigrum</i> Linn.	Piperaceae	Fruit	1 part
3.	<i>Saindhav Lavana</i>	Rock Salt	-	-	1 part
4.	<i>Sukshma Ela</i>	<i>Elettearia cardamomum</i> Maton.	Zingiberaceae	Fruit	1 part
5.	<i>Jeera</i>	<i>Cummimum cyminum</i> Linn.	Umbelliferae	Seed	1 part
6.	<i>Dalchini</i>	<i>Cinnamomum Zeylanicum</i> Breyn.	Lauraceae	Stem bark	1 part
7.	<i>Ajwayana</i>	<i>Trachyspermum ammi</i> Linn.	Umbelliferae	Fruit	1 part
8.	<i>Matulunga</i>	<i>Citrus medica</i> Linn.	Rutaceae	Fruit Juice	1 part

Table 3: Properties of ingredients in Mridvika Raag^[12]

S.No	Ingredient	Rasa	Guna	Virya	Vipaka	Dosha Karma
1.	<i>Mridvika</i>	<i>Madhura</i>	<i>Snigdha, Guru, Mridu</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vata- Pitta Shamak</i>
2.	<i>Maricha</i>	<i>Katu</i>	<i>Laghu, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata-Kapha Shamak</i>
3.	<i>Saindhav Lavana</i>	<i>Madhura</i>	<i>Laghu, Mridu, Snigdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Tridosha Shamak</i>
4.	<i>Sukshmaela</i>	<i>Katu, Madhura</i>	<i>Laghu, Ruksha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Tridoshara</i>
5.	<i>Jeera</i>	<i>Katu</i>	<i>Laghu, Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha-Vata Shamak, Pitta Vardhaka</i>
6.	<i>Dalchini</i>	<i>Katu, Tikta, Madhura</i>	<i>Laghu, Ruksha, Tikskna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha-Vata Shamak, Pitta Vardhak</i>
7.	<i>Ajwayana</i>	<i>Katu, Tikta</i>	<i>Laghu, Ruksha, Tikskna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha, Vata Shamak, Pitta Vardhak</i>
8.	<i>Matulunga</i>	<i>Amla</i>	<i>Laghu, Snigdha, Tikshna</i>	<i>Ushna</i>	<i>Amla</i>	<i>Kapha- Vata Shamaka</i>

RESULTS**Table 4: Symptom wise distribution in 30 patients of Aruchi**

S.No.	Lakshanas	No. of patients	%
1.	<i>Dantharsha</i>	09	30.00
2.	<i>Karshavakrata</i>	25	83.33
3.	<i>Pootivakrata</i>	12	40.00
4.	<i>Katuamlavakrata</i>	22	73.33
5.	<i>Mukhmadhurya</i>	27	90.00
6.	<i>Mukhpaichilya</i>	19	63.33
7.	<i>Anekrasavakrata</i>	12	40.00
8.	<i>Agantuja Aruchi</i>	30	100.00
9.	<i>Agnimandhya</i>	30	100.00

The majority of volunteers reported *Agantuja Aruchi* (100.00%), *Agnimandhya* (100.00%), *Mukhmadhurya* (80.00%), *Karshavakrata* (83.33%), *Katuamlavakrata* (73.33%), *Mukhpaichilya* (63.33%), *Pootivakrata* (40.00%), *Anekrasavakrata* in (40.00%) and *Mukhmadhurya* (90.00%).

Table 5: Results showing distribution of patients

S.No.	Distribution of patients		Number of patients	Percentage
1.	Age wise	<20	01	3.33
		20-29	17	56.67
		30-39	09	30
		40-49	03	10
		50-59	00	0
2.	Religion wise	Hindu	29	96.67
		Muslim	01	3.33
3.	Sex wise	Male	13	43.33
		Female	17	56.67
4.	Marital status wise	Married	14	46.67
		Unmarried	16	53.33
5.	Education wise	Educated	28	93.33
		Uneducated	02	6.67
6.	Socio-economic status wise	Poor	02	06.67
		Lower middle	21	70
		Upper Middle	07	23.33
		Rich	00	0.00
7.	Dietary habit wise	Vegetarian	09	30.00
		Mixed	21	70.00
8.	Occupation wise	Employed	08	26.67
		Unemployed	22	73.33
9.	Addiction wise	Smoking	02	6.67
		Alcohol	00	0
		Smoking and Alcohol	06	20.00
		Non -alcoholic	22	73.33
10.	Agni(digestive fire) wise	<i>Manda</i>	30	100.00
		<i>Vishama</i>	-	-
		<i>Tikshana</i>	-	-
		<i>sama</i>	-	-
11.	Deha Prakriti (bodily nature) wise	<i>Vata- kapha</i>	13	43.33
		<i>Vata- pitta</i>	3	10
		<i>Kapha-Pitta</i>	2	6.67
		<i>Sama</i>	12	36.67
12.	Sara wise	<i>Pravara</i>	1	3.33
		<i>Madhyama</i>	24	80.00

		<i>Avara</i>	5	16.67
13.	<i>Samhanana</i> wise	<i>Susamhata</i>	02	6.67
		<i>Madhyama</i>	28	93.33
		<i>Heena</i>	00	-
14.	<i>Sattva</i> wise	<i>Pravara</i>	01	3.33
		<i>Madhyama</i>	29	96.67
		<i>Avara</i>	00	-
15.	<i>Koshtha</i> wise	<i>Krura</i>	12	40.00
		<i>Madhyama</i>	17	56.67
		<i>Mridu</i>	01	3.33
16.	<i>Vyayama Shakti</i> wise	<i>Pravara</i>	02	6.67
		<i>Madhyama</i>	19	63.33
		<i>Avara</i>	09	30.00
17.	<i>Satmaya</i> wise	<i>Pravara</i>	00	-
		<i>Madhyama</i>	28	93.33
		<i>Avara</i>	02	6.67
18.	<i>Ahara Shakti</i> wise	<i>Pravara</i>	00	-
		<i>Madhyama</i>	03	10.00
		<i>Avara</i>	27	90.00

Table 6: Results showing improvements in subjective and objective parameters after treatment

S. No.	Symptoms	Mean B.T.	Mean A.T.	Mean Dif.	Mean %	S.D.	S.E.	T	P
1.	<i>Dantharsha</i> (sensitive tooth)	1.22	0.33	0.88	72.72	0.60	0.20	4.43	<0.01
2.	<i>Karshavakrata</i> (astringent taste of mouth)	1.36	0.40	0.96	70.58	0.35	0.07	13.66	<0.01
3.	<i>Pootivakrata</i> (foul smell)	1.16	0.75	0.41	35.71	0.51	0.14	2.80	<0.01
4.	<i>Katu-Amla-Lavana Vakrata</i> (bitter-sour-salty taste of mouth)	1.13	0.22	0.90	80.00	0.29	0.06	14.49	<0.01
5.	<i>Mukhmadhurya</i> (sweetness of mouth),	1.74	0.85	0.88	51.06	0.42	0.08	10.90	<0.01
6.	<i>Mukhpaichilya</i> (sliminess in mouth)	1.26	0.47	0.78	62.50	0.63	0.14	5.45	<0.01
7.	<i>Anekrasavakrata</i> (presence of different/ mixed tastes in mouth)	1.08	0.33	0.75	69.23	0.45	0.13	5.74	<0.01
8.	<i>Agantuja Aruchi</i> (anorexia due to disease),	1.86	0.43	1.43	76.78	0.62	0.11	12.53	<0.01
9.	<i>Agnimandhya</i> (decreased digestive fire)	1.83	0.20	1.63	89.09	0.71	0.13	12.45	<0.01

DISCUSSION

Agnimandya precedes *Aruchi*. One has to treat *Agnimandya* to cure *Aruchi*. Majority of the ingredients of *Mridvika Raag* have *Katu- Tikta Rasa*. However, *Amla*, *Lavana* and *Madhura Rasa* are also present. *Deepana* and *Pachana Guna* are possessed by *Lavana Rasa* and *Tikta Rasa*, whereas *Deepana Guna* is possessed by *Amla*, *Lavana*, *Katu* and *Tikta Rasa* which are present in abundance in *Mridvika Raag*.^[13] All the ingredients have *Laghu*, *Ruksha* and *Tikshna Guna* in common which are anti *Kapha* (main *Dosha* causing *Mandagni*) and maintains *Pitta Dosha*, however, *Sinigdha Guna* and *Mridu Guna* are also present. *Mridvika Raag* has *Ushna Virya* (hot potency) for maximum of its ingredients which increases *Agni*, however, *Mridvika* and *Sukshma Ela* has *Sheeta Virya*. Similarly, corresponding *Vipaka* is *Katu* for maximum ingredients, however, *Madhura Vipaka* is there for *Mridvika* and *Sukshma Ela*. All ingredients are *Vata-Pitta* or *Kapha- Vata* pacifying. Psychological problems like *Chinta* (thoughts/tension/stress), *Bhaya* (grief), *Shoka* (sorrow), *Lobha* (greed), *Krodha* (anger) etc, are due to aggravated *Vata Dosha*^[14] and *Mridvika Raag* ingredients pacifies *Vata Dosha* mainly. *Aruchi* is a *Tridoshaj Vyadhi* and *Mridvika Raag* is pacifying all most all *Doshas*.

Considering *Rasa*, *Guna*, *Vipaka*, *Virya* and *Karma*, synergistic effect of properties of ingredients in *Mridvika Raag* is able to increase and maintain *Agni* through its pacifying effects on *Tridosha's*. *Mridvika*, however is acting antagonists to other ingredients to maintain balance. This basic principle of *Prakritisam Samveta Sidhanta* and *Vikritivisham Samvaya Sidhanta* [principle of combination of *Rasa* or *Dosha* without suppressing the natural qualities and principle of combination of *Rasa* or *Dosha* with suppression of natural qualities may be in the form of *Vikriti* (abnormality) or *Vishamta* (disproportion)] explains action of *Mridvika Raag* on *Agnimandya* and *Aruchi*.^[15]

Symptoms mentioned in table no. 3 viz. astringent taste of mouth, bitter-sour-salty taste of mouth, sweetness of mouth, presence of different/mixed tastes in mouth, sliminess in mouth, foul smell, anorexia due to disease, decreased digestive fire are improved mostly and statistically highly significant results are observed. *Mridvika Raag* proved to be effective in all types of *Aruchi* viz. *Vataja*, *Pittaja*, *Kaphaja*, *Sanipataja* and *Agantujaor Mansantapa Janya* (due to psychological problems) as the symptoms challenged were of different types.

Raag Kalpana (chutney) is also well accepted in Indian culture, if promoted will prevent and cure many diseases. This *Raag Kalpana* could be

a major food item as *Pathya Ahara* in hospital diet as anorexia is the first and major complaint in wide range of patients even from simple OPD patients like fever, operated IPD patients etc., to cancer patients.

CONCLUSION

Total 34 volunteers were registered for the study out of which 4 patients dropped out and only 30 volunteers completed the trial. Hence clinical study was done on 30 volunteers. Incidence of *Aruchi* was observed more in females (56.67%), unmarried persons (53.33%), people taking mixed diet (70.00%), educated (93.33) and unemployed (73.33%), having Socio-Economic Status as upper middle class (23.33%) and (43.33%) were having *Vata-Kapha Prakirti* and having *Mandagni* (100.00%).

Maximum number of volunteers registered having *Aruchi* were between age 20-29 years, having *Madhyama sara* (80.00%), *Madhyama samhanana* (93.33%), *Madhyama Sattva* (96.67%) and *Madhyama Kostha* (56.67%) with *Avara Ahara Shakti* (90.00%) and *Madhyama Vyayama Shakti* (63.33%).

Mridvikaraaga has shown highly significant results in improving symptoms viz. *Danta Harsha*, *Karshavakrata*, *Putivakraat*, *Katuamlavakrata*, *Mukhamadhurya*, *Mukhapaichilya*, *Aagantuja*, *Aruchi* and *Agnimandya*. *Raaga Shadava's* should be considered as supplementary *Pathya Ahara*.

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