

INTERNATIONAL JOURNAL OF UNANI AND INTEGRATIVE MEDICINE



E-ISSN: 2616-4558
P-ISSN: 2616-454X
IJUIM 2019; 3(4): 33-39
Received: 21-09-2019
Accepted: 25-10-2019

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Prevalence of indigestion (Ajīrṇa) from the mirror of Ayurveda: A classical review

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Abstract

Food is very important for life and said- *Annam vai brahma*. It is the base of life of living beings. Purity of food purifies the mind and purity of mind results in the perseverance of memory. Perseverance of memory means that the person in higher consciousness lives with awareness. At every moment he is aware of his duties. There is a context in '*Caraka Samhitā*' (A famous treatise of *Āyurveda*) that a great council of sages in Himalayan valley strongly pondered over the causes of disease and health. At the end they concluded that food is the chief cause of health and diseases. There, in conclusion, it stabilized the theory that balanced diet promotes health where as an imbalanced diet causes disorders. In this way, *Āyurveda* which is merely not a medical system but an overall philosophy of life says that the proper and salutary diet regimen, fair deal, proper sleeping, awakening and proper daily routine makes the humans healthy and happy.

Keywords: Ajīrṇa, Āyurveda, Bhojan, Āmaya, Nirāmaya

Introduction

Indigestion is considered to be at the basis of all ailments. When food is partaken in the state of indigestion, it creates different types of troubles leading to several illnesses. The maxim '*Ajīrṇe bhojanam viṣam*' (indigestive food is like poison) is quite popular which tells that eating during an indigestive state is like a poison. Therefore, indigestion has been called the basis of all ailments. In Sanskrit, the synonym for 'illness' is '*Āmaya*', and the word used for a healthy person is '*Nirāmaya*' (devoid of *āmaya* or illness), and the prayer goes thus: *Sarve santu nirāmayaḥ* (Let all be healthy). The term '*Āmaya*' signifies what is made from '*Āma*' that is immature or indigestive food. It explains that '*Āma*' or immature food juice is at the basis of all ailments, which is not digested. Therefore, the *Āyurveda* states: *Jīrṇe hitam mitam cādyāt*. That is, good and limited food should be taken only when the previous food has been digested. This remains the basic mantra for health.

Major causes of indigestion

Āyaśana (Excessive eating) and *Adhyaśana* (Indigestive eating)

A major cause of indigestion is eating excessive food out of taste. It has been said:

Anātmavantaḥ paśuvad bhuñjate ye, pramāṇataḥ
Rogānikasya te mūlamajīrṇam prapnuvanti. hi. (Mādhava. Ajīrṇa-13)

That is, a person who partakes more food than he should, like an animal out of taste, suffer from indigestion, the basic cause of several ailments. When excessive food is taken to tickle taste buds, different types of diseases are contacted. It may be kept in mind that taste resides in hunger or appetite, and not in foods^[1]. In this context, this statement from *Vidura* is worth mentioning:

Sampannataramevānnaṁ daridrā bhuñjate sadā,
Kṣut svādutām janayati sā caivā dhyeṣu durlabhā. (Viduranīti 2.51)

That is, the poor, earning their livelihood from hard labour, always eat tasty food, because hunger produces taste, and taste often eludes the rich^[2]. The *Caraka-samhitā* says

Yathāgniabhyavahāro, gnisandhuḥṣaṇānām. (Ca. Saṁ. Sū. 25-40)

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That is, the greatest measure of all that arouse appetite and increase appetite is that eat to appetite, and no more [3]. The *Manusmṛti* criticizes excessive eating and says:

Anārrogyamanāyusyamasvagryaṁ cātibhojanam.
Apuṅyaṁ lokavidviṣṭaṁ tasmāttat parivarjayet. (Manu. 2.57)

That is, excessive eating is pathogenic, reduces age and gives suffering in form of illnesses. It is the source of sin, as an excessive eater becomes a subject of criticism by the society as he tends to eat others' share too. Therefore, excessive eating should always be avoided [4]. *Vaidyārāja Suṣeṇa* too has stated:

Yaḥ kṣudhā laulyabhāvena kuryādākanthabhojanam
suptavyālāniva vyādhīn so, narthāya prabodhayet. (Su.Ni. Bhojanavidhi)

That is, a person who eats upto his throat, that is, eats very excessively; he awakes the dormant disease like serpents in his body for his own bad [5].

In addition to excessive eating, another major cause of indigestion is eating when the earlier food is yet not digested; that is, to keep eating out of time. It is a very harmful and perilous tendency for health. The *Caraka-saṁhitā* [6] has accepted this as the greatest cause of deforming the digestive system:

Ajīrṇādhyāsaṇaṁ grahaṇīdūṣaṇānām. (Ca.Saṁ.Sū. 25.40)

That is, we should make our children and other family members understand well that eating frequently is the most harmful habit for health. The children in particular should be inculcated with the habit of eating to the prescribed times, so that they can abide by this golden rule and lead a happy life throughout.

The malady of eating indigestive food has been explained in the *Kāśyapa-saṁhitā*, a famous treatise on *Āyurveda*, thus:

Viruddhādhyāsaṇājīrṇādāme cāme ca pūraṇāt.
Yatkiñcīdaṣītaṁ pītaṁ dehinastadvidahyati.
Vidagdhaṁ śuktatām yāti śuktamāmāśāye sthitam
Tadamlapittamityāhurbhūyīṣṭhāmpittadūṣaṇāt.
(Kā.Saṁ.Khīla. 16.7-9)

That is, the contradictory food (not in conformance with quantity, not matching with one another), the indigestive food and the food eaten when indigested food is still in the stomach turns sour. It becomes acidic and remains in the stomach [7]. This is the state of acidity (*Amlapitta*).

Aviśuṣke yathā kṣīraṁ prakṣiptaṁ dadhibhājane.
Kṣīpramevāmlatāmeti kūrcībhāvaṁ ca gacchati.
(Kā.Saṁ.Khīla. 16.10)

That is, still a foolish greedy-glutton keeps eating in indigestion. As milk poured in an unclean curd's pot turns sour immediately and becomes curd; in the same way, any food eaten during acidity turns sour, and this state leads to hyperacidity. This type of indigestive eating is the greatest cause of degrading the digestive system. When this type of acidity starts, the benefit of eating cannot be availed; it weakens the body and makes it vigourless. Therefore, this

harmful addiction to indigestive eating should be avoided [8]. The *Caraka-saṁhitā* describes indigestion as the most prominent of all defects that need to be eliminated consciously. It should not be neglected [3]:

Ajīrṇamuddhāryānām. (Ca.Saṁ.Sū. 25.40)

Besides, this, the *Suśruta-saṁhitā* has described digestive eating in chemical blending as the most beneficial:

Āyusyaṁ bhojaṁ jīrṇe vegānām cāvadhāraṇam.
Brahmacaryamahimsā ca sāhasānām ca varjanam.
(Su.Saṁ.Sū. 28.28)

That is, the causes of long life are: not eating until the previous food has been digested; not obstructing the flow of urine and faeces; abiding by the *Brahmacarya* (celibacy); adopting violence and giving up enterprise, that is, not working more than one's capability; and not doing anything amounting to angry adventurous tasks. Of all causes, indigestive eating has been given prominence here; it signifies its specific importance [9].

We express our good wishes to all our readers that they keep healthy by adopting these vital instructions from our learned sages who propounded *Āyurveda* with a spirit of welfare of the mankind, and not be subjected to others' will in this regard. They should become capable of protecting their health by following the aforesaid statements of our sages and adopting the adequate eating regime.

Causes, characteristics and types of Ajīrṇa (Indigestion) as per *Āyurveda*-

Characteristics of *Ajīrṇa*-

Avipaḥva, gñimāndyena yo rasaḥ sa nigadyate.
Rogaṇām prathamō hetuḥ sarveṣāmāmasaṁjñayā.
(Yogarātnākara, Ajīrṇanidānam-1)
Weak *Jaṭharāgni* (digestive fire) that causes improper digestion of the ingested food which remains as it is, this undigested *rasa* of the ingested food is called '*Āma*', which is located in the stomach. This '*Āma*' is the first cause of all illnesses [10].

Causes of *Ajīrṇa*

Atyambupānādviṣamāśānācca
sandhāraṇātsvapnaviparyayācca.
Kāle, pi sātmyaṁ laghu cāpi
bhuktamannaṁ na pākāṁ bhajate narasya. (Su.Saṁ.Sū. 46.500)

That is, drinking excessive water; eating unequal food (less or more food); eating sometimes on time and sometimes off time; eating foods that don't go together well and eating harmful foods; obstructing the force of nature's call; not sleeping properly; if food is taken adequately and in small quantity under these conditions, it cannot be digested well, that is, it leads to indigestion [11].

Īrṣyābhayakrodhāpariplutena
lubdhena śugdānyanipīḍiten.
Pradveṣyuktena ca sevyamānamannaṁ
na pākāṁ bhajate narasya. (Su.Saṁ.Sū. 46.501)

That is, the food partaken by a person suffering from jealousy (or intolerance towards others' possessions), fear,

anger, greed, sorrow, pity and enmity is not digested well^[12].

Lack of exercise and sleep is a major cause of indigestion, as was said by *Vaidyarāja Suṣeṇa*:

Sthālyām yathā,nāvarānānāyām
na ghaṭṭitāyām na ca sādhipākāḥ.
Anāptanidrasya tathā narendra
vyāyāmahīnasyanacānapākāḥ.

(Su.Ni.Vyāyāmodvarttanābhyaṅgaṇavargaḥ-7)

That is, as the grain being boiled in an open pot is not well cooked without being stirred, O King, much in the same manner, the food partaken by a person who does not sleep well and exercise well is not digested well^[13].

Types of *Ajīrṇa*-

*Ajīrṇa*prabhavā rogāstada*jīrṇa*m caturvidham.
Āmaṁ vidagdham viṣṭabdhām rasaśeṣām caturthakam^[14].

That is, often all ailments arise from indigestion. Indigestion is considered to be of four types: *āmājīrṇa*, *vidagdhājīrṇa*, *viṣṭabdhājīrṇa* and *rasaśeṣājīrṇa*.

Āmājīrṇa signifies lack of *jaṭharāgni* (*agnimāndya*) owing to excess of *Kapha*. The food eaten during it remains '*āma*' (indigested), so it is called *āmājīrṇa*. *Vidagdhājīrṇa* causes lack of *jaṭharāgni* owing to excess of *Pitta*; in it, the food partaken is turned into acid. *Viṣṭabdhājīrṇa* causes lack of *jaṭharāgni* owing to excess of *Vāta*; the food partaken during this period continues to remain in the stomach and causes indigestion. *Rasaśeṣājīrṇa* signifies the food that remains indigested until the next meal is taken, and there is no desire for eating.

Symptoms of *Āmājīrṇa*-

Tatrāme gurutokledaḥ śopha gaṇḍāksikūṭajāḥ.
Udgāraśca yathābhuktamavidagdhāḥ pravartate. (Mādha.
Ajīrṇa. 9)

That is, in *āmājīrṇa*, heaviness is felt in the body, there is desire to vomit, there is swelling on cheeks and edges of eyes, and one belches without sourness. It means that owing to troublesome *Kapha* in the stomach, the acid juice does not affect the food eaten in the beginning, and as there is juice (Sweetness in the food), it does not cause sour belching^[15].

Symptoms of *Vidagdhājīrṇa*-

Vidagdhe bhramatṛṇmūrccāḥ pittācca vividhā rujaḥ.
Udgāraśca sadhūmāmlaḥ svedo dāhsaśca jāyate.
(Mādha.*Ajīrṇa*. 10)

That is, *vidagdhājīrṇa* arises from *Pitta* or bile. It has several *Pitta* associated disorders like delirium, hyperthirst, syncope, etc. Something like smoke is felt with sour belches emerging from the mouth. There are sweating and burning sensation^[16].

Symptoms of *Viṣṭabdhājīrṇa*-

Viṣṭabdhe śūlamādhmānam vividhā vātavedanāḥ.
Malavātāpravṛttiśca stambha moho,ṅgapīdanam.
(Mādha.*Ajīrṇa*-11)

That is, *viṣṭabdhājīrṇa* arises from *Vāta*. It causes several

types of *Vāta* associated disorders like pain, flatulence, pricking pain, etc. Absolute constipation, hardness of stomach, syncope and pain in limbs, etc. are caused^[17].

Symptoms of *Rasaśeṣājīrṇa*-

Āmaṁ vidagdham viṣṭandham kaphapittānilaistribhiḥ
*Ajīrṇa*m kecicchanti caturam rasaśeṣataḥ. (Su.Saṁ.Sū.
46.499)

That is, *āmājīrṇa*, *vidagdhājīrṇa* and *viṣṭabdhājīrṇa* are caused by *Kapha*, *Pitta* and *Vāta* respectively. Some scholars suggest a fourth type called *rasaśeṣājīrṇa*. It is different from *āmājīrṇa*. In *āmājīrṇa*, the indigested food with sweetness lies in the stomach, while in *rasaśeṣājīrṇa*, the juice of the digested food remains in the stomach in an indigested state^[18].

Rasaśeṣe, nnavidveṣohṛdayāśuddhigaurave.
(Mādha.*Ajīrṇa*-12)

That is, when *rasaśeṣājīrṇa* is caused, the heaviness in heart and anorexia^[19].

Complications of *Ajīrṇa*

Mūrccā pralāpo vamathuḥ prasekaḥ sadanam bhramāḥ.
Upadravā bhavatyete maraṇam cāpyajīrṇataḥ.
(Su.Saṁ.Sū.46.504)

That is, the complications of indigestion are unconsciousness, bewailing, vomiting, nausea, bodyache, weakness and delirium. When indigestion goes extreme, it can cause death even^[20].

Remedies for indigestion-

Prāyeṇāhāravaśamyādajīrṇam jāyate nṛṇām.
Tanmūlo rogasaṅghātastadvinaśadvinaśyati.
(Vṛndamādha.6.26)

That is, man suffers from indigestion owing to incoordination of meals, that is, owing to excessive eating, untimely eating, indigestive eating and improper eating, etc. It is the source of several ailments. When it is cured, the ailments arising from it are also cured. Therefore, a person should be especially conscious of good eating and limited eating in order to remedy indigestion^[21].

Anātmavantaḥ paśuvad bhuñjateye, pramāṇataḥ.
Rogānikasya te mūlamajīrṇam prapnuvanti hi.
(Mādha.*Ajīrṇa*-13)

That is, a person who eats more than necessary, like an animal, out of taste, he suffers from indigestion, which is the source of a number of ailments. Therefore, restraint in eating is very important remedy of indigestion^[22].

Tatrāme laṅghanam kāryam vidagdhe vamanam hitam.
Viṣṭambhe svedanam pathyam rasaśeṣe śayīta ca.
(Su.Saṁ.Sū.46.507)

That is, fasting (*Laṅghana*) is good in *āmājīrṇa*, emetic therapy (*Vamana*) is good in *vidagdhājīrṇa* and sudation (*Swedana*) is good in *viṣṭabdhājīrṇa*. A person should fast (*Laṅghana*) and sleep when suffering from *rasaśeṣājīrṇa*^[23]. A fine trick to eradicate *āmājīrṇa* is:

Dhānyanāgarasiddham vā toyam dadyāt vicakṣaṇaḥ.
 Āmājīrṇaprasāmanam śūlaghnam vastiśodhanam.
 (Cikitsātilakam.18.27)

That is, water mixed with coriander (*Dhānyaka*) and dry ginger root (*Śuṅṭhī*) pacifies *āmājīrṇa*. It also removes pain and acts as *Vastiśodhaka* [24].

A fine remedy to cure *vidagdhājīrṇa* has been suggested by *Ācārya Suśruta* as follows:

Annām vidagdhām hi narasya śighram
 Śītāmbunā vai paripākameti.
 Tadvyasya śāityena nihanti pitta
 mākledibhāvācca nayatyadhastāt. (Su.Saṁ.Sū.46.510)

That is, on taking cool water, the food changed into acid is soon digested, as *Pitta* is pacified by coolness of water and its moisture leads to digestion in the stomach [25].

The simple measure to eradicate *viṣṭabdhājīrṇa* and *rasaśeṣājīrṇa* is as follows:

Svedaṁ kuryācca viṣṭabdhe pibedvā lavaṇodakam.
 Rasaseṣe divānidrām laṅghanam vātavarjanam.
 (Āyurvedābhisarāh.1.1014)

That is, a person should take sudation therapy (*Swedana*) during *viṣṭabdhājīrṇa* and drink water mixed with rock salt (*Saindhava lavaṇa*). In *rasaśeṣājīrṇa*, a person should observe fasting and sleep during the day at a windless place [26].

If a person adopts digestive eating at all times, he does not succumb to indigestion. Therefore, the next meal should be taken only when the previous meal has been digested, else fasting should be undertaken. If sluggishness is exercised, indigestion and other ailments arising from it find an

opportunity to take root. It has been said:
 Prābhukte tvavivikte,gnau dvirannaṁ na samācāret.
 Pūrvabhukte vidagdhe,nne bhuñjāno hanta pāvakam.
 (Su.Saṁ.Sū.46.492)

That is, one should eat only when the previously eaten food has been digested fully. If it is not done so, the remaining indigested and acidified food weakens the stomach-fire (appetite). Following are the signs to know that the previously eaten food has been digested [27]:

Udgārasūddhirutsāho vegotsargo yathocitaḥ.
 Laghutā kṣutpipāsā ca jīrṇāhārasya lakṣaṇam.
 (Mādhava.Ajīrṇa.13)

That is, belching (*Udgāra*) nicely, feeling vitality in the heart, excreting urine and faeces well, the body feeling light and feeling appetite and thirst are all the signs of digestive eating. Meals should be taken only when these signs are present [28].

Thus, we have explained indigestion (*Ajīrṇa*) as described in the scriptures. The writer of the *Ajīrṇāmṛtamañjarī* has highlighted specific points to describe the digestive faculties of the objects that can be taken in the indigestion of different meals. The chief bases of this description are *Dravya Guṇa Vigyāna* and *Āyurveda*. For example:

Uṣṇena śītam śīsureṇa coṣṇa mamlena cakṣāraguṇo
 guṇādhyah.
 Snehena tikṣṇam vamanātiyoge sitā hitā syāditi kāsīrajah.
 (Ajīrṇāmṛtamañjarī.40)

The maxims of this type are available here which can pacify indigestion. If we follow them and adopt the proper eating habits, we can keep indigestion at bay [29].

Table 1: Remedy to treat indigestion [29]

Indigestion Caused by Specific Foods	Their Pacifying Digestive Agents
Alābu (Bottle gourd)	Siddhārthaka (White mustard), Brahmataru (Parrot tree) kṣāra-vāri
All fruits	Kaṭu tinduka (Bitter gaub)
All oils like that of sesame	Kāñjī
Āluka (Potato)	Taṇḍula-vāri (Uncooked rice water)
Āmajanya vikāra	Sukta (Vinegar)
Āmalaka (Indian gooseberry)	Sarjataru (Sal tree) seed, Bakula
Āmra (Mango)	Kṣīra (Milk), Warm water
Āmra (Mango) fruit	Paryuṣita jala (Stale water)
Āmrātaka (Wild mango)	Paryuṣita jala (Stale water)
Apūpa (Pua)	Water-mixed Yavānī (bishop's weed); Kaṇāmūla (Root of long pepper)
Āranāla (Kāñjī)	Sāmudra lavaṇa (Sea salt)
Aśwattha (Holy fig)	Paryuṣita jala (Stale water)
Atasī (Linseed)	Mantha (Water-mixed curd)
Ativyavaayajanya ajīrṇa (Indigestion caused due to excessive sex)	Sleeping in open place
Bakula	juice of its own root, Jiraka (Cumin seed)
Bījapūra (Citron)	Siddhārthaka(White mustard), Bakula
Bilva (Bengal quince)	Śuṅṭhī (Dry ginger)
Buffalo milk	Saindhava lavaṇa (Rock salt), Refined Sindhuja (borax)
Cañcu (White jute)	Khadira (Catechu) decoction
Chīnātaka	Karañja (Pongama tree) seeds
Ciñcā (Tamarind)	Tila taila (Sesame oil)
Cipiṭa (Flattened rice)	Pippalī (Long pepper) and Yavānī (Celery)
Dāḍima (Pomegranate)	Bakula (Bullet wood)
Dwidala (Pulses)	Dhānyāmla/ Tuṣāmbu (A sour preparation)
Gau-dugdha (Cow milk)	Warm cooked rice water
Ghee	Jambīra swarasa (Lemon juice); Kāñjī (a sour drink) made from Yava

	(barley)
Godhā (Goh) meat	Yavkṣāra
Godhūma (Wheat)	Karkaṭī (Cucumber)
Godhūma (Wheat)	Karkaṭī (Cucumber)
Hārahūrā (Currant)	Bhadramustaka (Nutgrass)
Harimantha (Gram)	Kitava (Granthiparṇa)
Ikṣu (Sugarcane) juice	Ārdraka (Wet ginger) juice
Indigestion caused due to excessive intake of water (Verse-32)	Water quenched with gold and silver
Irā (Wine)	Gairika (Red ochre) and sandalwood
Jala (Water)	Brahmataru (Parrot tree) kṣāra-vāri
Jambīra (Citron)	Kodrava (Kodo millet)
Jambīra swarasa	Lavaṇa (Salt)
Jamun (Black plum)	Sunṭhī (Dry ginger)
Jātikōśa (Nutmeg aril)	Samudraphena
Jātiphala (Nutmeg)	Samudraphena
Kadalī (Banana)	Ghee
Kaṅgu (Foxtail millet)	Mantha (Water-mixed curd)
Kapiñjala (Partridge) meat	Kāsa (Kans grass) root pounded in water
Kapittha (Wood apple)	Picumanda (Margosa) seeds, Madhurikā (Fennel)
Kāravallī (Bitter gourd)	Siddhārthaka (White mustard), Brahmataru (Parrot tree) kṣāra-vāri
Karkāru (Pumpkin)	Karañja (Pongama tree) seeds
Karpūra (Camphor)	Samudraphena
Kaseru (Bulrush)	Bhadramustaka (Nutgrass)
Kāsmīra (Gamhar) fruit	Samudraphena
Kastūrī (Musk)	Samudraphena
Kemuk (Costus)	Siddhārthaka (White mustard)
Kharjūra (Date)	Picumanda (Margosa) seeds, Bhadramustaka (Nutgrass), Nṛpādana (Ceylon wood)
Kodrava (Kodo millet)	Piṇḍāluka (Yam); Kūṣmāṇḍa (wax gourd) juice with jaggery
Kolāmra (a type of mango)	Koṣṇa jala (Warm water)
Kṛsarā (Porridge)	Sanidhava lavaṇa (Rock salt)
Kṣīra (Milk)	Takra (Buttermilk)
Kulattha (Horsegram)	Tila taila (Sesame oil)
Kūrma (tortoise) meat	Yavkṣāra
Kūṣmāṇḍaka (Wax gourd) (Verse-33)	Karañja (Pongama tree) seeds
Lavalī (Star gooseberry)	Bakula
Madhūka (Butter tree)	Picumanda (Margosa) seeds
Madhu-vāri (Honey water)	Pathyā (Chebulic myrobalan)
Madya (Wine)	Honey water
Mālūra (Bengal quince)	Picumanda (Margosa) seeds
Maṇḍa (Boiled rice water)	Kaṇāmūla (Root of long pepper)
Māṣa (Black gram)	Khāṇḍa (Unrefined sugar)
Māṣeṇḍarī (Foods prepared from black gram flour)	Nimba (Margosa tree) root decoction
Matsya (Fish) meat	Āmra (Mango); Sukta (Vinegar) and roasted
Mātuluṅga (Lemon)	Lavaṇa (Salt)
Meat	Kāñjī (a sour drink)
Megharava (Amarantha)	Siddhārthaka (White mustard)
Mocā phala (Banana)	Ghṛta (Ghee)
Modaka (Laddu)	Kaṇāmūla (Root of long pepper)
Mṛṅgāla (Lotus stem)	Bhadramustaka (Nutgrass)
Mudga (Green gram)	Kitava (Granthiparṇa)
Mūlaka (Radish)	Siddhārthaka (White mustard)
Nāgaraṅga (Orange)	Guḍa (Jaggery), Kodrava (Kodo millet); Guḍa (Jaggery)
Nāgavallī (Betel leaf)	Samudraphena
Nārikela	Taṇḍula (Rice)
Nārikela (Coconut)	Taṇḍula jala (Uncooked rice water)
Niṣpāva (Lablab-bean)	Mantha (Water-mixed curd)
Nivāra (Asian watergrass)	Mantha (Water-mixed curd)
Nṛpādan (Ceylon wood)	Picumanda (Margosa) seeds
Pālakya (Spinach)	Siddhārthaka (White mustard)
Panasa (Jackfruit)	Kadalī (Banana); Sarjataru (Sal tree) seed; Mango seed (undried); Āmra bīja (Mango seed) (Verse-4)
Parpaṭa (Papad)	Śigru (Drumstick tree) seed
Paruṣa (Phalsa)	Picumanda (Margosa) seeds; Kṣīrī (Ceylon wood)
Paṭola (Pointed gourd)	Siddhārthaka (White mustard); Brahmataru (Parrot tree) kṣāra-vāri
Pauṣkara (Lotus seed)	Sarṣapa taila (Mustard oil)
Pāyasa (Rice pudding)	Mudga yūsa (soup prepared from green gram)

Phenī	Lanaṅga (Clove)
Pinḍāluka (Yam)	Kodrava (Kodo millet)
Piśita (Meat)	Āmra bīja (Mango seed); Koṣṇa-vāri (Warm water); Śukta (Vinegar)
Piṣṭāna (Foods made from flour)(Verse-3)	Water; Kāñjī boiled with salt
Plakṣa (Java fig)	Paryuṣita jala (Stale water)
Prācīnāmālaka (Coffee plum)	Rājika (Black mustard)
Priyāla (Chironji)	Harītakī (Chebulic myrobalan); Kṣīrī (Ceylon wood); Koṣṇa-vāri (Lukewarm water)
Prṭhuka (Flattened rice)	Water-mixed Yavānī (bishop's weed)
Pūga (Betel nut)	Samudraphena
Rasājīrṇa	Araṇimūla (Headache tree root)
Rasāla (Mango)	Ghanarāva mūla (Amarantha root)
Rasona (Garlic)	Kṣīra (Milk)
Rice	Kṣīra-vāri (Water mixed in boiled milk)
Śāka (all flowers, roots, leaves etc.)	Tilakṣāra (Alkaline preparation of sesame)
Salt	Taṇḍula jala (Uncooked rice water)
Śarkarā (Sugar)	Bhadramustaka (Nutgrass)
Sarpi (Ghee)	Lemon/black pepper/buttermilk
Śaṣkulī (Puri)	Kaṇāmūla (Root of long pepper)
Śaṣṭika (type of rice)	Mantha (Water-mixed curd)
Safina (Pea)	Śunṭhī (Dry ginger)
Saṭṭaka (a curd dish)	Kaṇāmūla (Root of long pepper)
Sauvīra (Jujube)	Koṣṇa jala (Warm water)
Siddhārthaka	Khadira (Catechu) decoction
Silhaka (Liquidambar)	Samudraphena
Snehajanya ajīrṇa	Mudga-cūrṇa
Śrīngāṭaka (Water chestnut)	Bhadramustaka (Nutgrass)
Sūraṇa (Elephant foot yam)	Gūḍa (Jaggery)
Śyāmāka (Japanese millet)	Mantha (Water-mixed curd)
Tāḍa (Palmyra palm seed)	Taṇḍula (Rice), Marica (Black pepper); Bakula
Tila (Sesame)	Mantha (Water-mixed curd)
Tinduka (Gaub)	Śarkarā (Sugar)
Trapuṣa (Cucumber)	Karaṅja (Pongama tree) seeds
Udumbara (Fig)	Paryuṣita jala (Stale water)
Upodikā (Malabar spinach)	Siddhārthaka (White mustard)
Vaṅśāṅkura	Brahmataru (Parrot tree) kṣāra-vāri
Vaṅśāṅkura (Bamboo leaf bud)	Siddhārthaka (White mustard)
Vārtaka (Egg plant)	Siddhārthaka (White mustard)
Vāstūka (White goosefoot)	Khadira (Catechu) decoction
Vaṭa (Banyan) fruit	Paryuṣita jala (Stale water)
Vaṭaka (Bada/ fried cakes)(Verse-30)	Vesavāra (Mixture of spices)
Vidalāna (Pulse)	Kāñjī
Yava (Barley)	Mantha (Water-mixed curd)

Conclusion

According to the Sage *Ātreya*, the proponent of *Āyurveda*, food should be partaken only when the previous food has been digested. If indigestion is contacted owing to laziness, its remedy is fasting. A person who partakes good food, limited food (measured, no more, no less) and sometimes little or no food are not treated by the doctor, that is, they are their own doctor. It signifies that whenever indigestion is caused owing to oversight, they immediately overcome it by fasting. Thus, they are able to treat themselves, and are not inflicted by ailments in their life.

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