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Ayurvediya Kshira-Vichara: Go-Dugdha Evam Mahisha-Dugdha Tulnatmak Adhyayan

Dr. Aasma Isamuddin Shaikh[1] and Dr. Ranibala Nemade[2]
PG Scholar, Department of Samhita and Sidhhanta [1]
Professor, Department of Samhita and Sidhhanta [2]
BSDT's Ayurved Mahavidyalaya, Wagholi, Pune
Corresponding Author: Dr. Aasma Isamuddin Shaikh*
aasmashaikh7875@gmail.com

Abstract: *D*ugdha (milk) *is revered in Ayurveda as a complete, wholesome, and life-sustaining food, endowed with profound* Balya, Bruhaṇa, *and* Rasayana *properties. Among the various types of milk described in the classical texts,* Go-dugdha *(cow milk) and* Mahisha-dugdha *(buffalo milk) are most prominently utilised in both dietary and therapeutic contexts. The* Charaka Saṃhita, Sushrut Saṃhita, Ashtanga Hṛidaya, *and later* Nighaṇṭus *delineate their distinct Guṇa, Rasa, Virya, Vipaka, and Karma, along with specific indications, contraindications, and Dugdhapana-vidhi - guidelines essential for ensuring proper assimilation and therapeutic efficacy. This review offers a systematic comparison of Go-dugdha and Mahisha-dugdha by integrating classical references and textual interpretations. The analysis highlights their differential effects on doṣha, dhatu, agni, nourishment, digestion, and overall physiological functioning. Through this classical evidence-based discussion, the article aims to support accurate selection and safe utilization of these milk varieties across diverse domains of Ayurvedic practice.*

Keywords: Go-dugdha, Mahisha-dugdha, Dugdhapana, Ayurveda, Kṣhirapana, Rasayana

I. INTRODUCTION

"Dugdhaṃ nāma jīvanīyaṃ balyaṃ bṛṃhaṇam"[1] As per *Acharyas*, Milk is fundamentally *Jivaniya* (life-promoting), *Balya* (strength-enhancing), and *Bruhaniya* (deeply nutritive).

Milk holds a prime and irreplaceable position in Ayurvedic nutrition and therapeutics, being repeatedly praised in the classical literature for its *Sattvika, Ojovardhaka, Bṛuhaṇa*, and *Rasayana* qualities. As a naturally complete food, milk nourishes all seven *dhatus*, supports cognitive and physical development, and promotes longevity.

Acharya Sushruta states milk as inherently wholesome, **"Sarva pranbhootam tasmat satmyam ksheeram eha uchyate"**[2] Milk is congenial and suitable for all beings when used appropriately.

Similarly, in *Aṣhtanga Hṛidaya* emphasizes its inherent ability to promote strength and complexion, **"Kṣīraṃ śītalaṃ rucyaṃ balyaṃ bṛṃhaṇaṃ rasāyanam"**[3]

This classical characterization underscores milk's multidimensional role in promoting *Bala*, *Varṇa*, *Ojas*, *Meda* and *Ayuḥ*, establishing it as an important component of daily dietary regimens as well as numerous therapeutic preparations. The Ayurvedic compendia classify milk, with each type exhibiting unique *guṇa–rasa–virya–vipaka–karma*. *Charaka* describes a detailed about milk in *Kṣhira Varga*, highlighting differential effects on *doṣhas*, *dhatus*, *agni*, and *strotas*. *Bhavaprakasha Nighaṇṭu* also elaborates distinct qualities of *Go-dugdh* and *Mahish -dugdh*. *Acharya Vagbhata* described various milks under the title *Ksheerashtak, with their properties*[4].

Although both milk types share a foundational nourishing action, they differ significantly in terms of digestibility, heaviness, *doṣha*-modulation, and suitability for particular physiological states. *Go-dugdha* is traditionally described as *mṛudu, snigdha, ojovardhaka,* and more easily digestible, whereas *Mahisha-dugdha* is noted for its *tarpana, bṛuhaṇa,*

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nidrakara properties[5]. This article therefore, undertakes a detailed classical and evidence-informed comparison including therapeutic application and safety guidelines of *Go-dugdha* and *Mahisha-dugdha.*

METHODS

This review is based on textual analysis from *Bṛihattrayi*, *Laghutrayi*, relevant *Nighaṇṭus* and contemporary Ayurvedic commentaries. Classical *shlokas* were extracted, translated, and compared. The discussion emphasizes *guṇa-karma*, doṣha interaction, indications, contraindications, and *dugdhapana* guidelines.

DUGDHA PROPERTIES –

Kṣīraṃ sātmyam kṣīram āhuḥ pavitram
Kṣīraṃ maṅgalyaṃ kṣīram āyuṣyam uktam |
Kṣīraṃ varṇyaṃ kṣīram āhuś ca keśyam
Kṣīraṃ sandhānaṃ kṣīram āhur vayasyam
Kṣīraṃ sarveṣāṃ dehināṃ cānuśete
Kṣīraṃ pibantaṃ ca na roga eti ||[6]

As per *Acharya Sushrut, Dugdha is Sarvasatmya,* it is not mentioned as contraindicated to anyone or in any conditions[7] *Balya, Vrushya, Rasayana, Vajeekar, Medhya, Vayasthapak, Sandhankar, Ojovardhak, Ayuvardhak, Pushtikar, Jeevaniya, Kshaya, Vruddha & Baal - hitkar, Truptikar, Vatahar, Pittahar, Raktapittahar, Garbhapushtikar*[8]*, Vatanulomak, Laghavkara,* etc. are the properties of *Dugdh.*

GO-DUGDHA

Go-dugdh is rich in *Guna, Karma,* thus considered the ideal type of milk among all others.

Acharya mentioned *Godugdh* under *Ksheer varga, Ksheerashtaka.* All *Acharyas* mentioned *Godugdh* as *Satmya, Saumya, Laghu*, and *Sattvika*

1. *Sushrut Samhita*[9]*:*

Alpābhiṣyandi gokṣīraṃ snigdhaṃ guru rasāyanam |
Raktapittaharaṃ śītaṃ madhuraṃ rasapākayoḥ ||
Jīvanīyaṃ tathā vāta-pittaghnaṃ paramaṃ smṛtam ||

2. *Charak Samhita:*

- **Gokṣīraṃ kṣīrāṇāṃ, iti prakṛtyaiva hitatamānām āhāra-vikārāṇāṃ prādhānyato dravyāṇi vyākhyātāni bhavanti||**[10]
- ***Svādu śītaṃ mṛdu snigdhaṃ bahalaṃ ślakṣṇa-picchilam |***
  Guru mandaṃ prasannaṃ ca gavyaṃ daśaguṇaṃ payaḥ ||
  Tad evaṃ-guṇam eva ojaḥ sāmānyād abhivardhayet |
  Pravaraṃ jīvanīyānāṃ kṣīram uktaṃ rasāyanam ||[11]

3. *Bhavprakash*[12]*:*

Go dugdhaṃ saumyaṃ śītaṃ laghu puṇyaṃ rasāyanam

Guna & Karma

- *Rasa: Madhura*
- *Virya: Sheeta*
- *Vipaka: Madhura*
- *Guṇa: Snigdha, Mṛudu, Guru, Sheeta, Bahal, Manda, Shlakshna, Pichhila,*
- *Doshaghnata*: *Vata -Pitta nashak*
- *Karma*: *Rasayana, Balya, Ojovardhaka, Medhya, Vrushya, Jeevaniya*

Indications

- *Vataj, Pittaj vyadhi*
- *Raktapitta*

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- *Kṣhaya*
- *Nidra-nasha*
- Infertility due to *Pittaj or Vataj* causes
- Pregnancy & postpartum nutrition
- Gastritis, hyperacidity
- Ayurvedic formulations such as *kṣheerapaka*, *ghṛita-siddhi*

Contraindications

- *Ama* state, indigestion
- *Kapha-vikara*: asthma, allergic rhinitis
- Obesity
- Lactose intolerance

MAHISHA-DUGDHA

Go-dugdh is rich in *Guna, Karma,* thus considered the ideal type of milk among all others.

Acharya mentioned *Godugdh* under *Ksheer varga, Ksheerashtaka.* All *Acharyas* mentioned *Godugdh* as is *guru, tarpaka*, and *nidrakara*.

1. *Sushrut Samhita*[13]*:*

Mahābhiṣyandi madhuraṃ māhiṣaṃ vahnināśanam |
Nidrākaraṃ śītataram gavyāt snigdhataraṃ guru ||

2. *Charak Samhita:*

- ***Mahiṣīṇāṃ gurutaraṃ gavyāc chītatarāṃ payaḥ |***
  Snehānyūnam anidrāya hitam atyagnaye ca tat ||[14]
- ***Mahiṣī-kṣīraṃ svapna-jananānām ||***[15]

3. *Ashtang Hridaya*[16]*:*

Mahīṣasya guru śītaṃ śleṣma-pitta-karaṃ bahu |
Tarpayaty ati-nidrā-kṛd dṛḍhaṃ ceti vidur budhāḥ ||

Guna & Karma

- *Guṇa: Guru, Snigdha*
- *Rasa: Madhura*
- *Virya: Sheeta*
- *Vipaka: Madhura*
- *Dosha*: *Kaphavardhak*, *Vatashamak*
- *Karma: Tarpaka, Bṛṃhaṇiya, Nidrakara, Balya, Tikshnagni*

Indications

- *Vataj vyadhi*
- *Nidranasha*
- Excessive physical activity, muscle wasting
- Burning sensations
- High-stress
- Promotes weight gain

Contraindications

- *Kaphaj vyadhi*
- Obesity
- Poor digestive strength

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- Lactose intolerance

Dugdhapana

- *Prabhatik Ksheer- Guru, Vishtambhkarak, sheetal*
- *Prabhatkaleen Ksheer- Vatanulomak*, Beneficial for eyes, Help to get rid of tiredness
- Raw milk- *Abhishyandi, Guru*
- Boiled milk- *Laghu*

So, it is stated that, Cow or buffalo milk should always consume after boiling them. Freshly extracted milk act as *Amrit* & if it boiled for a while to get thickened it acts as *Bruhaniya*

Guidelines

1. Take milk warm, never cold directly from refrigeration.
2. Avoid taking milk with salty, sour, and fermented foods (viruddha-ahara)
3. Best time:
    - Evening for calming effect (Nidrakar)
    - Morning for nourishment (Bruhan)
4. Additives:
    - With turmeric: for immunity
    - With ghee: for infertility & vata disorders
    - With sharkara: for Pitta balancing
5. Avoid with fruits**.**
6. Do not drink milk immediately after meals—causes Ama.
7. Ideal preparation:
    - *Kṣhirapaka* with herbs (e.g., Shatavari, Ashvagandha).
8. For insomnia:
    - Prefer Mahisha-dugdha
9. For pregnancy & postpartum:
    - Prefer Go-dugdha (Laghu, Ojavardhak)

RESULTS

Parameter	*Go-Dugdha*	*Mahisha-Dugdha*
Guna	*Sheeta, Snigdha, Mṛudu*	*Guru, Snigdha*
Dosha	*↓Vata, ↓Pitta, ↑Kapha*	*↑Kapha, ↓Vāta*
Digestibility	*Laghu*	*Guru*
Effect on *Oja*	Strongly enhances	Enhances but increases *Kapha*
Sleep	Promotes calmness	Strongly induces sleep
Best for	Children, pregnant, elderly	High-metabolism, *Vata Prakruti*
Risk	*Kapha* aggravation	*Kaphavyadhi*, obesity

DISCUSSION

Both types of milk hold therapeutic importance in Ayurveda but are mean for different clinical circumstances. *Go-dugdha* is *Sattvika, Laghu*, and *Ojovardhaka* nature aligns with rejuvenation, child health, pregnancy care, and long-term consumption. *Mahisha-dugdha*, being *a combination of Guru and Nidrakar, is ideal for Vataj patients requiring grounding and nourishment, but is* unsuitable for *Kapha*-prone individuals.

Understanding the interactions between the *Guna* and *Dosha,* as well as the digestive capacity of patients, is essential to avoid complications such as *Ama* formation, indigestion, and metabolic disturbances.

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II. CONCLUSION

Go-dugdha and *Mahisha-dugdha* are both valuable Ayurvedic dietary substances, each with distinct *guṇa-karma*. *Go-dugdha* is ideal for daily use, rejuvenation, and balancing *Vata-Pitta*, whereas *Mahisha-dugdha* is more nourishing and sedative but must be used cautiously, especially in *Kapha* disorders. Following classical *dugdhapana* guidelines ensures proper assimilation and avoids incompatibilities.

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