



# CRITICAL ANALYSIS TO PATHYA AHARA KALPANA IN ASTANG HARIDAYA AND BHAVPARKASH

**Dr. Suruchi<sup>1</sup>, Dr. Smita Zambare<sup>2</sup>**

**1. Assistant Professor, Dept. of Swasthavritta, Quadra Institute of Ayurveda Roorkee,  
Uttarakhand.**

**2. Associate Professor, Uttaranchal Ayurvedic College Dehradun, Uttarakhand.**

**Corresponding Author – Dr. Suruchi, Assistant Professor, Dept. of Swasthavritta, Quadra Institute  
of Ayurveda Roorkee, Uttarakhand.**

**Email. Id. Suruchihooda@gmail.com**

**Mob. 9813744589**

## ABSTRACT

Ayurveda's history is as old as the cosmos itself. The phrase "the trio of the old/mature (classics or authors)" is known as Brihatrayi. These works outline the fundamental ideas and theories from which the Ayurvedic medical system has developed. The Charaka and Sushruta Samhitas underwent many processes, including Pratisamskara, Pathashuddhi, and Sampurana. Keeping this in mind, careful inspection of these ancient writings might help one comprehend the gradual evolution of Ayurvedic concepts and practices. The concept of Ahara and Ahara Kalpana is one such topic that has matured through time. Sutrasthana, one of all the books of Brihatrayi, contains descriptions of the majority of the Ahara Kalpanas. They are characterized as Kritanna with the naming of many categories of culinary items (Ahara Varga). The original authors of the literature only briefly discussed a few number of Kalpanas along with their preparation techniques. Later commentators outlined the steps involved in creating these Kalpanas. From Charaka to Sushruta and Vagbhata, successive Acharyas made several modifications. Sushruta and Charaka have been combined by Vagbhata in this situation. Bhavaprakash created a brand-new idea for the description of ahara kalpanas and also provided descriptions of a few brand-new ahara kalpanas. Thus, understanding the entire process of food preparation methods and culinary skills for therapeutic and preventative measures results from reviewing the progressive growth of Ahara Kalpana.

**Keywords:** Pathya, Ahara, Kalpana, Brihatrayi etc.

## INTRODUCTION

Aahara (diet) and Vihaar are the main pillars of Arogya (health), in accordance with Ayurveda (work out, exercise etc). Arogya is described as a condition in which there is no ailment about which the doctor is most

worried. Daily rituals in Swasthavritta (a lifestyle that promotes physical and mental health) have been thoroughly discussed.<sup>1</sup>

The Ausadh (medicine), Aahara (food), and Vihaar (healthy living) are the three key components of Ayurveda science (work out, exercise etc). Aahara Kalpana is a crucial component. In Ayurveda, every detail, including materials and preparation techniques, is thoroughly described. Food that is perfectly calculated, prepared, and known as Pathya (ideal food) is said to be beneficial for good health.<sup>2</sup>

According to Acharya Kashyapa, diet (Aahara) is referred to as Mahabheshaja (supreme medicine) in Ayurveda. A patient who does not follow the pathya cannot benefit from any medicine. Because they preserve the important elements of health status, sapta-dhatu and tri-dosha, in a balanced state, aahara and pathya are necessary for preserving good health. According to Ayurveda, a person's diet has an impact on their voice, lifespan, happiness, strength, development (physical health), intellect, and complexion (mental health). The main purpose of talking about Aahara Kalpana is to emphasise how crucial nutrition is for maintaining health and treating various diseases like Dosh, Dhatu, Mala, and Agni in anybody.<sup>3</sup>

Agni is the body's dhatwagni (metabolic fire) and jatharagni (digestive fire). Life only exists because of agni, and when agni disappears, death results. Its appropriate upkeep promotes a long life, and its deterioration results in the emergence of several disorders. Colon vigour, health, zeal, plumpness, complexion, Ojas, and Teja are all attributes of Agni. Jatharagni is divided into four states: Vishamagni, Tikshanagni, Samagni, and Mandagni.<sup>4</sup>

Samagni is among them, while the rest are all aberrant states of Agni. Samagni is necessary for a life free from sickness. and keep up excellent health. Numerous gastrointestinal disorders and metabolic abnormalities result from Agni's improper operation.<sup>5</sup>

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As a result, the major goal of all Ayurvedic treatments is to enhance and restore Agni. The similar objective is served by Aahara Kalpana. Additionally, it strengthens and maintains Agni and aids in both healthy and pathological states. The result is healthier food. As a result, there are two categories of aahara kalpana that should be included in dietetic preparations for both patients and healthy people: pathya kalpana, which is recommended for patients, and kritanna varga (Aahara Kalpana), which is advised for healthy humans.<sup>8</sup>

Similar fundamental dishes like manda, peya, vilepi, yavagu, and mamsa rasa are present in each of these groupings. Certain specialised dietary supplements, such as Manda (liquid gruel), Peya (thin gruel), Yavagu (gruel), and Vilepi (gruel), are known as aahara kalpana (thick gruel). It has been mentioned that Peya (thin gruel), Yavagu (thick gruel), Vilepi (thick paste gruel), Krisara (thick paste gruel), Yusha (soup), mamsa rasa (meat soup), etc. are readily digested to rising orders and also have therapeutic effects. But while making pathya kalpana, the liquid medium used is often a decoction of the necessary medicinal plants.<sup>9</sup>

## AIMS AND OBJECTIVES

- Descriptive analytical study of different Aharakalpana mentioned in Astanghridaya, Charaksamhita and Bhavaprakash was done on behalf of following parameters
  - i. Kalpana prepared by Toyasannikarsha
  - ii. Kalpana prepared by Agni sannikarsa
  - iii. Kalpana prepared by Toya and Agni sannikarsa
- Study of Aharakalpana on behalf of their different preparation will be done
- Study of Aharakalpana on behalf of their action wsr to Rasa, Guna, Virya, and Prabhava (Sthanik and Samasthanik) was done.

## MATERIAL & METHOD

- Literature search: For this review research, the two foundational Ayurvedic textbooks, Brihatrayi and Laghutrayi, were primarily studied. The ingredients of meals have been discussed in several groups of the old classic Charaka Samhita, Brihatrayi, and Laghutrayi.
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## STUDY TYPE

Aahara Kalpana's fundamental study-literary study is utilized across several Ayurvedic practices. Swasthavritta, Dinacharya, and Ritucharya all make use of it. Acharyas had mentioned a number of Aahara Kalpana, including Manda, Peya, Sattu, Vilepi, Yavagu, Anna (Bhata), Krushara Yusha, and Mansarasa. These Kalpana support Jatharagni's stimulation.

## AHARA KALPANA

- Manda, Peya, Veelepi, etc. are examples of Samsarjana/Pathya.
- Shodhana: a delivery system for purifying drugs like Modaka, Madanaphala Leha, etc.
- Shamana: to send drugs to a specific location, such as Vishaghna or Yavaagoos.
- Aahara Kalpana is employed in Panchkarma's Samsarjana Karma as a paschat karma to strengthen Jatharagni and help the body return to a healthy state.<sup>10</sup>

**Food and drinks material have been classified**

S. No.	Ayurveda Classification	In Modern
1.	Shooka Dhanya	Corns with Bristles
2.	Shami Dhanya	Pulses
3.	Shaka	Vegetables
4.	Mamsa	Meat
5.	Phala	Fruits
6.	Harita	Salads
7.	Ambu	Water
8.	Gorasa	Milk and Milk Products
9.	Ikshuvikara	Products of Sugar Cane Juice
10.	Madya	Wines
11.	Krutanna	Food Formulation
12.	Aaharaayogi	Accessory Food Articles

(Ref- 26.Rajendra Garg et. al., Pathya Aahara Kalpana: Review, International Journal of Ayurveda, Feb. 2021, Vol. 06, Issue 02-33-41, ISSN: 2456-6640.)

**KRITANNA VARGA**

The Dravyas are suited for the human body when Kalpana is used while taking other factors into account. The Aahara Vargas, such as Shaka (vegetables), Mamsa (meat), ShamiDhanya (legumes), and Shooka Dhanya (cereal grains), cannot be utilized without Kalpana.<sup>11</sup>

In order to explain the various Kalpanas created by Dravyas of other Aahara Vargas in Brihatrayi, all three Acharyas mentioned Kritanna Vargas. In other words, Kritanna Varga and Ahara Kalpana are aspects of the Aahara Vargas that are applied. It includes prepared meals, ways for making various food items, such as Manda, Peya, Yavagu, Anna, Vilepi, Yusha, Krisara, and Sattu (floor of roasted paddy), along with those products' preparation techniques and nutritional characteristics.<sup>12</sup>

**Formulation and Properties of Different Aahara Kalpana**

The first five formulas, namely Manda, Peya, Yavagu, Anna, and Vilepi, may be made using just two ingredients: rice and water. Here, the ratio of rice to water fluctuates, causing differences in the formulations' characteristics and consistencies.<sup>13</sup>

**Preparatory method of formulations prepared from rice (*Oryza sativa* Linn.)**

Name of the formulation	Proportion of Rice and water (ratio)	Prepared formulation.	Final constitution of prepared formulation
Manda	1:14	the rice is completely cooked.	Only supernatant liquid.
Peya	1:14	the rice is completely cooked.	Solid rice and liquid portion are taken in equal proportion
Yavagu	1:06	the rice is completely cooked.	Only solid rice part is taken.
Odana (Bhat)	1:05	the rice is completely cooked.	Only solid rice part is taken.
Vilepi	1:04	the rice is completely cooked.	Maximum solid portion with little liquid is taken.
Krisara	5(Rice+Mudag : water)	all the rice and Mudag is completely cooked.	Only solid rice and Mudag part is taken.
Yusha	1:16 (Mudag : water)	Mudag is completely cooked	Maximum liquid portion with little solid is taken.
Mamsarasa	04 (Meat and water)	the meat is completely cooked	Maximum liquid portion with little solid is taken.

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**MAND KALPANA**

Rice and water are combined in a ratio of 1:14 to make this Kalpana. The rice is boiled in the specified amount of water, and then just the produced formulation's water content is collected as Manda (watery portion of rice gruel).<sup>14</sup>

According to various Acharyas, there are several different kinds of Manda-

S. No.	Name of the formulation	Row materials	Properties
1.	Vaatya Manda	Roasted and pounded Godhooma (Wheat) and Yava (Barley)	Laghu, Grahi, Shoola, Aanaaha, Kanthya (soothing for throat) Rakta Prasadaka (purifies blood)
2.	Laja Manda	Laja (puffed rice)	Deepana, Pachana, Grahi, Useful in treatment of Jwara (fever) Atisara (diarrhea)
3.	Manda	Tandula (Oryza sativa linn.), Dhanyaka (coriander seeds), Shunthi (zinziberofficinale), Marich (Pipernigrum), Pippali (Piperlongum), Saindhava (Rocksalt), Hingu (asafoetida), Taila (vegetable oil)	doshaghna (balance all three humours).
4.	Ashtaguna [34]	Mudga (phaseolus mungo Linn.),	Deepana, Pachana.

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## INDICATION

Rice and water are combined in a ratio of 1:14 to make this Kalpana. The rice is cooked in the specified amount of water, and the produced formulation's wateriest component is then collected with a small amount of cooked rice to create Peya (rice gruel).<sup>15</sup>

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S. No.	Basic Ingredients	Properties
1.	Tandul (Oryza sativa linn.) Mudga (phaseolus mungo Linn.) Tila (sesamum indicum) Masha (Phaseolus radiatus Linn.)	Balya, (Tonic) Vaatnashaka (Pacifying Vata Humour)
2.	Tandula (Oryza sativa linn.)	rahi, Bastishodhani (Capable of Removing Provoked Humors in Basti)

S. No.	Disease	Decoction of drugs (in place of water)
1.	Aamatisara (Amoebic Dysentery)	Ativisha (Aconitum heterophyllum) Shunthi (Zinziber officinale) Dadima (Punica granatum)
2.	Atisara (Diarrhoea)	Haritaki, (Terminalia chebula) Bilva (Agel marmelos)
3.	Shwasa (asthma) Kasa (cough)	Pippali (Piper longum) Ajamoda (Carum roxburghinum), Bilva (Agel marmelos)
4.	dara Yavakshara (Potasii carbonas)	nthi (Zinziber officinale) Maricha, (Piper nigrum), Pippali (Piper longum)

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## VILEPI KALPANA

Vilepi is thick paste rice gruel prepared by cooking rice with 4 times of water.

S. No.	Type of Yavagu	Ingredients	Properties
1.	Kwatha Siddha Yavagu	inalia chebula) shunthi (Zinziber officinale)	Vatanulomaka (Carminative)
2.	Kwatha Siddha Yavagu	Takra (Buttermilk),	Ghrita Ajeerna (Indigestion of Ghrita)
3.	Kwatha Siddha Yavagu	Aamlaki (Embelica officinalis) Shunthi (Zinziber officinale) Khandasharkara (a type of Sugar)	Asweda, (absence of sweating) Anidra (Insomnia)
4.	Kalka Siddha Yavagu	Pippali, (Piper longum) chitrak (Plumbago zeylanica), shunthi (Zinziber officinale)	Deepana, Udarashoola (pain in abdomen)
5.	Kalka Siddha Yavagu	Vidanga (Embelica ribes), shigru (Moringa olifera), takra (Buttermilk), maricha(Piper nigrum), swarjika Kshara (Sodium Carbonate )	Krumighna (anti helmentic), Deepana
6.	Mamsarasa Siddha Yavagu	Dugdha, (Milk) Apamarga Beeja (seed of Achyranthus aspera)	Bhasmaka (Bulimia)
7.	Mamsarasa Siddha Yavagu	Kukkuta mamsarasa (chicken soup)	Mutrala (Diuretic)

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## DIFFERENT TYPES OF YAVAGU WITH INGREDIENTS AND ITS PROPERTIES

- Kalka Siddha Yavagu (Gruel Prepared with Paste of Medicines).
- Mamsarasa Siddha Yavagu (Gruel Prepared in Meat Soup).
- Kwatha Siddha Yavagu (Gruel Prepared in Decoction of Medicines)

## YUSHA KALPANA

Water, Kwatha, Swarasa, Hima, Takra, etc. Simbi Dhanya (other than rice) and Drava Dravya are combined and thoroughly cooked. The liquid component obtained is known as Yusha Kalpana. Yusha Mridu Virya Dravya Kalka is made using 1 Pal (48gm), Shunthi, Pippali, and other ingredients.<sup>16</sup>



Tikshna Virya Dravya should be taken in 1 Karsha (12 gm) and combined with 1 Prastha (1024 gm) of water before being cooked till the contents are reduced to 12 of the original quantity or as needed. Then, the contents should be filtered through cloth to yield Yusha. According to Acharya Sharangdhara, the same ratio of one part Dravya to fourteen parts water may also be employed to make Yusha, although Yusha is made in a thicker consistency.<sup>17</sup>

## MANSARASA

Mansa is taken twice as much as the medication to prepare Mansarasa, and Mansa is taken twice as much as the water. It is cooked until just one-fourth of it is left, after which the contents are sifted. There are two sorts of mansaras.<sup>18</sup>

### YUSHA TYPES BASED ON ADDITION OF SNEHA

(Ref- 26.Rajendra Garg et. al., Pathya Aahara Kalpana: Review, International Journal of Ayurveda, Feb. 2021, Vol. 06, Issue 02-33-41, ISSN: 2456-6640.)

- Krita Mansarasa - Maricha, Pippali, and other suitable Sneha and Katu Dravya are blended and roasted.
- Akrita Mansarasa: This dish is made without Sneha or Katu Dravya. Guna Prinana, Hridya, Bal Vardhanam, Shukravardhan, Shwas- KaasKshayapaha, Vaat-Pitta-Bhramahar, and Vrishya are examples of nutritious foods.

S. No.	Food item	Preparation From	Properties
1.	Laaja	Bhrishtha Tandula (Baked Rice/Puff Rice)	Kapha - Pitahara, Grahi, Pipasa, Jwarahara
2.	Saktu	Roasted Barley/ Gram flour	Laghu, Santrapana, Balya
3.	Mamsarasa with Audana	1 (Rice):14 (water) Suswinna (Well cooked), Nisruta (Filtered)Rice.	Laghu, Visada, Usana

## MODERN REVIEW

The major carbohydrate constituent of rice is starch which is 72-78%. The amylase content of the starch varies according to grain types. The long grained and superior types are containing up to 17.5% amylase. The detail composition of rice is mentioned in Table 8. This aspect may also have been considered by our Acharyas while indicating that maha tandula, dirghasuka (long grains), Shashtik Sali and Rakt Sali tandul are having good digestive property.<sup>19</sup>

S. No.	Constituent	Part
1.	Moisture (%)	9.7
2.	Carbohydrate (%)	78.1

3.	Protein (%)	7.7
4.	Fat (%)	1.8
5.	Crude Fiber (%)	1.1
6.	Mineral matter (%)	1.6
7.	Calcium (mg/100g)	15.6
8.	Phosphorous (mg/100g)	386
9.	Iron (mg/100g)	4.0
10.	Thiamine (mg/100g)	360
11.	Nicotinic acid (mg/100g)	8.5

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## DISCUSSION

Shadrasayukta aahara (wholesome food with six rasa), when consumed in the right amounts while taking into account the right season and digestion capacity, provides tushti (satisfaction), pushti (nourishment), buddhi (intellectual skills), dhruti (firmness of body), Paurusha (valor), Bala (strength), Swara (appealing voice), Oja (immunity), Teja.<sup>20</sup>

Aahara Kalpana is recommended throughout Ayurveda. The Swasthavrutta (daily living routines) recommends maintaining good health. Rutucharya and Dinacharya (daily rituals) both need the usage of Aahara Kalpana. (Seasonal routines). The sufferers must consume foods that will preserve their Dhatus (body tissue) in good condition and prevent them from being increasingly vitiated by the Doshas (Provoked humours).<sup>21</sup>

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Patients must thus adhere to the "healthy food consumption," or Pathya. In Panchakarma, aahara kalpana is also employed as samsarjana krama to strengthen Jatharagni, the worn-out Annavaha Srotas (Digestive System), and the Purishavaha Srotas (Excretory System) and restore them to their healthy stages from weakened ones (which happened during the process of purification)<sup>23</sup>

## IMPORTANCE OF AHARA KALPANA

In Ayurveda, indications and contraindications of certain remedies are listed according to the condition of the ailment and their impact on the Doshas rather than identifying the type of Aahara (diet). In current dietetics, the dominance of one of the three main categories of a food's basic components—carbohydrates, proteins, and fats—is used to analyze the composition of the food. However, Ayurveda evaluates each food's characteristics individually based on the type of patient who will eat it as well as the food's nature and their capacity for digestion.<sup>24</sup>

Instead of describing the type of Aahara, Ayurveda lists the indications and contraindications of certain treatments based on the nature of the illness and how they affect the Doshas (diet). Carbohydrates, proteins, and fats are the three primary categories of a food's fundamental components. In modern dietetics, the dominance of one of these categories is utilized to examine the composition of the food. Ayurveda, on the other hand, assesses the features of each item separately depending on the patient's type, the food's nature, and their level of digestion.<sup>25</sup>

They choose their dietary selections based on things like their protein and carbohydrate intake. An Ayurvedic doctor, on the other hand, never emphasizes a precise diet quantity to everyone. But he suggests adjusting the dosage in accordance with the patient's appetite (and digestive capacity). He often suggests eating foods that have all six tastes (shadras), which will balance the body's Pancshabhautika (Penta elemental) constitution.<sup>26</sup>

## CONCLUSION

Our food is made wholesome and appropriate by "Pathya Aahara Kalpana." It is beneficial in both Swastha (Healthy) and Aatur situations (Diseased). According to the Ayurvedic philosophy, the patients' Jatharagni (digestive capability) is just as significant as the characteristics of the Aushadha. It gives meals with all six tastes (shadras), which meets all the nutritional needs and aids in preserving the body's Pancshabhautika (Penta elemental) character. Additionally, it makes eating enjoyable, influencing both physical (body) and mental health (mind). In order to accomplish the fundamental goals of Ayurveda, Pathya Aahara Kalpana should be integrated into our regular eating regimen.

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