



PREPARATION OF PATHYA KALPANA W.S.R TO SAMSAJANA KRAMA

Dr. Mary Thabitha E.T¹, Dr. Vijay B Negalur², Dr. Srinidhi Dhanya B S³

1. 1st Year P.G Scholar, Department of PG studies in Swasthavritta, Sri Dharmasthala Manjunatheshwara College of Ayurveda, Udupi
2. Professor and Head of Department of PG studies in Swasthavritta, Sri Dharmasthala Manjunatheshwara College of Ayurveda, Udupi
3. Assistant Professor, Department of PG studies in Swasthavritta, Sri Dharmasthala Manjunatheshwara College of Ayurveda, Udupi

ABSTRACT

Ayurveda mainly concentrate on the prevention rather than the treatment of the disease. *Ahara* is consider as the one among the sub pillar because it increases the vitality of a person. *Agni* should be maintained for a disease free life. *Samsarjana krama* is to bring back the diminished *agni* to normalcy. After *shodanadi karma*, *agni* will be in diminished state and the person will be having less energy. Here comes the role of *Pathya ahara Kalpana* which will maintain the physical as well as mental status of the body because of which it is truly known as *Mahabheshaja*.

Key words : *Ahara, Samsarjana krama, Agni, Shoditha purusha, Shodhana*

INTRODUCTION

In Ayurveda, *Ahara* is consider as the one among the *Trayopasthambha*, because it is having a vital role in maintaining the life in living being. *Agni* is the very sole cause for maintaining the health, *Ahara Kalpana* also serve the same purpose. After *shodhanadi karma* there will be diminished *agni* and *bala*, so to bring back the *Agni* to normalcy a sequential diet regimen is followed known as *Samsarjana krama*.

Pathya Kalpana are the food preparations which helps to maintain the *agni* and health. According to *Acharya Caraka* in *Sutrasthana* mentioned substances which is wholesome and soothing to our body and which maintains health, helps in getting rid of disease is called as *pathya*¹. Person who had underwent *Shodanadi karma* becomes *Durbala, Krusha* and with *Alpagni*. Person will feel like emptiness in the *Ashaya* because of evacuation of *Vata, Pitta, Kapha, Pureesha, Mutra*. Body becomes free from all the *prakupita dosha*, person cannot tolerate any other type of therapeutic measures. Hence the patient has to be protected like a fresh hatched egg, a brimfull pot of oil. The physician should carefully protect the patient from unwholesome *Ahara* and *vihara*². The sequential order of *pathya Kalpana* has been mentioned by *Acharya caraka* in *Siddhi Sthana* as *peya, vilepi, yusha* and *mamsa rasa*. *Samsarjana krama* is starting on the day of *shodanadi karma* in the evening, in the form of liquid diet. Gradually the diet is converted to semi solid, solid and at last ending with *mamsa rasa*. The sequence is to maintained to bring back the *mandagni* to normalcy. Sudden administration of normal diet can lead to the formation of *Ama*, *Ajirna* hence the *Peyadi samsarjana krama* is advised.

TYPES

1. *Peyadi samsarjana krama*
2. *Tarpanadi samsarjana krama*
3. *Rasa samsarjana krama*

Peyadi samsarjana krama is advised to patients after the *shodanadi* procedure. If the *dosha* are not completely expelled out then one should follow *Tarpanadi samsarjana krama*³. *Rasa samsarjana krama* is adopting particular *rasa* after completion of *basti karma* to bring back the *dosha* to normal state.

PEYADI KALPANA

1.Manda

2.Peya

3.Vilepi

4.Yusha

5.Mamsarasa

MATERIALS AND METHODS

MANDAKALPANA

According to the opinion of Acharya *Susruta* ,

Without adding the solid part only the watery portion of the preparation has administered to the patient and is known as *Manda Kalpana*⁴.

According to the view of Acharya *Sharangdhara*

1Part of the *Ahara dravya* is taken



14 Parts of the water is added in to it and cooked over the *mandagni*

Until rice cooks properly⁵.



Manda

Table No 1 : Types & Properties of manda kalpana

Kalpana	Types	Properties & Indication
<i>Manda</i>	<i>Vatya manda</i>	<i>Laghu, Tridoshaprakopa, Tapa</i>
	<i>Laja manda</i>	<i>Sleshmapittahara, Grahi, jwara</i>

PEYA KALPANA

Watery content of the prepared formulation is collected. With few grains of cooked rice.⁶

One part of *Ahara dravya* is boiled with 14 parts of water in a vessel over mild fire, until the rice particles are properly cooked⁷. *Peya* prepared with different drug decoction will have different effects.

Table No 2 : Properties of different peya kalpana

Decoction of drug used	Properties & Indication
<i>Shunti, Dadima, Ativisha</i>	<i>Amatisara</i>
<i>Atisara</i>	<i>Haritaki, Bilwa</i>
<i>Swasa, Kasa</i>	<i>Pippali, Ajamoda, Bilwa</i>

VILEPI KALPANA

Vilepi is having more solid part rather than the liquid⁸.

Boiling one part of *Aharadravya* with 4 parts of water in a clean vessel over mild fire until all the rice particles properly cooked .it will be thicker in consistency⁹.

Table No 3: Properties & indications of vilepi kalpana

Properties	Indication
<i>Basti shodhana, Hrudyā</i>	<i>Rochaka, Tarpana, Brumhana</i>
<i>Pitta shamaka</i>	<i>Grahi</i>

YUSHA KALPANA

Yusha is prepared by taking 1 *pala* of *Aushada dravya kalka*, half *pala* of *shunti churna*, *pippali churna*, and 1 *prastha* water in a clean vessel. Cooked over mild fire until a thin gruel is obtained. *Yusha* is of two types¹⁰.

1. *Krta Yusha* – Preparation is subjected to *samskarana* with *sneha*, or selected spices.

2. *Akrta Yusha* -Preparation is not subjected to *Samskarana* with *Sneha*, or with fine powders of spices.

Properties of *Yusha* will change according to the drug selected for the preparation

Table No 4 : Types & Properties of different yusha kalpana

Different types of <i>Yusha</i>	Properties
<i>Mudga yusha</i>	<i>Pitta-Kaphahara</i>
<i>Kulatha yusha</i>	<i>Kasahara, Arshohara, Swasahara, Ashmari</i>
<i>Mudgamalaka yusha</i>	<i>Trushna, Murcha, Brahma</i>
<i>Chanaka yusha</i>	<i>Pacifies Rakta pitta, Sheetaveerya</i>

MAMSA RASA

Two, four, eight parts of water is taken according to the nature of the meat and boiled over the moderate heat until the meat is fairly cooked. When the liquid portion attains soupy consistency cooking is stopped. *Mamsa rasa* is of 2 types¹¹.

1. *Krta mamsarasa* – Preparation is subjected to *samskarana* with *sneha*, or selected spices.

2. *Akrta mamsarasa* -Preparation is not subjected to *Samskarana* with *Sneha*, or with fine powders of spices.

DISCUSSION

Samsarjana krama should never be correlated with *karma*. Because *karma* is any procedure and *Krama* is the numbering sequence which mainly mandated to be followed¹².

Manda and *Peya Kalpana* is of more watery in nature. It is very easy to digest, provide instantaneous energy to the *shodhitha purusha*. *Manda* is mainly having *Kaphagna* properties.

As this preparation is more of watery consistency it is indicated in *Atisara* and *Trishna*¹³. *Vilepi* is having *Pittanasaka*, *Basti shodhaka* property. also can be used as *vrishya*¹⁴. *Yusha* is 2 types based on the *samskarana* used, according to the drug used in the *yusha* the properties also can be altered. *Mudga yusha* is *kaphapittahara*, *Sapthamushatika Yusha* is having *Kapha Vatahara*, *Amavatahara* property¹⁵. *Mamsa rasa* is of 2 types based on the *samskarana* same as *yusha*. It is *hridya*, indicated for those who are having *ksheena retas* and consider as *Amrutha*¹⁶.

CONCLUSION

Samsarjana krama is very essential to follow by the *Samshoditha Purusha*. *Samshoditha purusha* is having diminished *Agni*, to maintain the *Agni* or to enhance it one has to follow the *Samsarjana krama*. Without following the *Pathya krama* no medicines can do wonder in disease condition¹⁷.

Pathya Ahara Kalpana makes our food healthy and suitable. It is helpful in both the conditions viz *Swastha* and *Atura*. *Pathyakalpana* will cover all the nutritive values as it provides food having all the *Shat rasa's*, thus help in maintaining the *Panchabhauthik* constitution of the body¹⁸. Hence it should be incorporated to achieve the aims of *Swasthapurusha lakshana*.

REFERENCES

1. Acharya YT. Charaka Samhitha by Agnivesha with Ayurveda Deepika teeka of Chakrapanidatta. Varanasi:Chaukambha Orientalia reprint 2011:pg.437
2. Panchakarma pradeepika by dr.snehali gaonkar EMMESS Medical Publishers first edition 2022
3. Acharya YT. Charaka Samhitha by Agnivesha with Ayurveda Deepika teeka of Chakrapanidatta. Varanasi:Chaukambha Orientalia reprint2019:pg.268-9

4. Acharya Sushrut, Sushrut Samhitha, Ambika Dutt (2010) Shastri editor, Reprint. Sutrasthana 46/344
5. Acharya Sharangadhara, Sharangadhara Samhitha Varanasi: Chaukhambha Orientalia Reprint edition 2017 pg 201
6. Acharya Sharangadhara, Sharangadhara Samhitha Varanasi: Chaukhambha Orientalia Reprint edition 2017 pg 201
7. Acharya Sharangadhara, Sharangadhara Samhitha Varanasi: Chaukhambha Orientalia Reprint edition 2017 pg 201
8. Acharya Sharangadhara, Sharangadhara Samhitha Varanasi: Chaukhambha Orientalia Reprint edition 2017 pg 201
9. Acharya Sharangadhara, Sharangadhara Samhitha Varanasi: Chaukhambha Orientalia Reprint edition 2017 pg 201
10. Acharya Sharangadhara, Sharangadhara Samhitha Varanasi: Chaukhambha Orientalia Reprint edition 2017 pg 196
11. Shrivastva Shailja, Sharangdhar Samhitha, Madhyama khanda (2-174)
12. Rajendra Garg, Gopesh Mangal, Gunjan Garg, Jatinder Verma. Peyadi samsarjana krama : A Review World journal of pharmaceutical and life sciences. 2020 vol.6, 202
13. Vagbhata, Ashtang Hridayam (1982) (Sarvanga sundara & Ayurveda Rasayana Commentary) .Kunte, Navare, Paradkar HS ,editors .7thEdn. Varanasi Chaukhambha Orientalia; Chikitsasthana 9-14
14. Acharya Sushrut, Sushrut Samhitha, Ambika Dutt (2010) Shastri editor, Reprint. Uttaraasthana 40/156
15. Acharya Sharangadhara, Sharangadhara Samhitha Varanasi: Chaukhambha Orientalia Reprint edition 2017 pg 196
16. Acharya YT. Charaka Samhitha by Agnivesha with Ayurveda Deepika Teeka Of Chakrapanidatta. Varanasi: Chaukhambha Orientalia edition 2014: pg. 556
17. Raja Lolimba, Vaidya jeevanam 1st chapter, 10th verse. page no :4
18. Rajendra Garg, Gopesh Mangal, Gunjan Garg, Jatinder Verma. Peyadi samsarjana krama : A Review World journal of pharmaceutical and life sciences. 2020 vol.6, 39

