

## Importance of Pathya Kalpana (Dietary Regimen) in Different Diseases

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### ABSTRACT

Aim of Ayurveda is: “Prayojanam Chasya Swasthasya Swasthya Rakshanam! Aturasya Vikara Prashamanam Cha!” (Cha.Su.30/26). Maintaining the health of a healthy person and put a diseased person in to a healthy interms. In Ayurveda, Acharya's had described various Do's and Don't's for maintenance of health by following Dinacharya's, Ritucharya's, Ratricharya, Sadvritta, Achara Rasayana, Rasayana, Sadaachara, Ahara vidhi etc. As per Ayurvedic classics, the whole preparations are broadly classified in to two categories. a) Aoushadha (medical formulations). b) Ahara (dietetic preparations). In this importane must be given to Ahara (diet). These can be used by a healthy person as well as by a patient. So, the concept of Pathya (wholesome) and Apathya (unwholesome) are one of the best concepts in Ayurveda. It is the part of the treatment of disease. This indicates the importance of Pathya (wholesome) and Apathya (unwholesome) in Ayurveda.

**Key Words:** Pathya, Ahara, Yusha, Yavagu.

### INTRODUCTION

Ayurveda is the only medical science which has insisted more importance on prevention of diseases and maintenance of health rather than treating any disease. In Swasthavritta, Dinacharya (Daily regimens) and Ritucharya (Seasonal routines) have been described in detail.

One of the important parts is Ahara (Diet). It obviously insists on ideal food to be consumed to attain good health. In this way, the one which is calculated and well cooked recipe is there, that is called as Pathya.

Ayurveda is the most valuable knowledge of human health in Indian culture. It was developed from a human Vikas and was first used in a territorial differentiated manner and later became a Shastra.

Human started with meat as a first food and gradually adopted plant foods. The plant and meat foods were used in fusion (mixture). With the rise of civilization, meat was considered as unfavorable and it was banned.

*“Pathyam sa iti gadarthasya  
kimoushadhaha nishvanihi!!”*

*Pathya asati gadarthassya kimoushadhaha  
nishvanihi!!” (Khandala)*

Dieting becomes medicine. Food should be received in good quantity and in good times by the good mind. Many naturalists have proven that, good food should be eaten for good health, based on the quantity, digestible or indigestible qualities. Diseased person if he follows dietary rules and regulations, there is no need of medicine and he can benefit from

Pathya. Absence of Pathya Sevana, there is no use of medicine and doesn't give any effect on the body.

*“Pathyampathonapetayadya  
Choktammanasaha Priyam!  
Ychachaapriyampathyamchaniyata Tanna  
Lakshayet!!  
Matrakalakriyabhoomidehadoshagunantar  
am!  
Prapya tattaddi drushyante te te  
bhaavaasthatha tatha!!”  
(Cha.Su. 25/45-48)*

Diet that are not causing any harm in the body channels and likened for heart are known as Pathya Ahara and diets that are causing harm in the body channels and disliked for heart are known as Apathya Ahara. The food characteristic and properties will changes accordingly. Pathya not only advocates intake of wholesome food but also it directs to follow a certain regimen to fasten the process of recovery from the diseased state.

In Kashyapa Samhita, there was a description about food. Food is the condition of all animals. There is no substance without food and there is no life without food (su.su.46). There is no medicine equivalent to food, but without medicine we can achieve good health. That's why Ahara (food) must be called it as Mahoushadha (Great Meditation).

## **TYPES OF DIET**

**According to Ayurveda, mainly it is of two types:**

- 1) Ahara (Food)
- 2) Vihara (Exercise)

**Ahara once again it is of two types:**

- 1) Sthavara ahara (Plant based food)
  - 2) Jangama ahara (Animal based food)
- Sthavara (Plant) based food includes Vanaspati, Cereals, Millets, Fruits, Tubers

*etc.* Jangama (Animal) based food includes Goat, Sheep, Blood, Mamsa, Majja, *etc.*

**According to Dinacharya (daily regimens), Rutucharya (season), Pathya may be classified in to 4 types:**

- 1) Bhakshya (eatable snacks)
- 2) Bhojya (eatable food)
- 3) Peya (liquid food)
- 4) Vilepi(lickable)

*“Aharam Shadvidham Chushyam Peyam  
Lehyam Tathaiva Cha!  
Bhojyam Bhakshyam Tatha Charyam  
GuruVidhyadhyathottaram!!  
(Bha. Pra. 5/34)*

**Ahara (Food) is of Six Kinds**

- 1) Chushyam (suckable)
- 2) Peya (drinks)
- 3) Lehya (lickable)
- 4) Bhojyam (eatable)
- 5) Bhakshyam (eatable snacks)
- 6) Charvyam (chewable)

Each succeeding one harder for digestion than proceedings.

## **Preparation from Rice in Pathya Kalpana**

According to Shushruta, in his Sutrasthana 46/344 major preparations of Pathya are mentioned below –

- 1) Manda
- 2) Peya
- 3) Yavagu
- 4) Vilepi

## **Yavagu**

*“Yavagurbahusikththa syaat yavagum  
shadgune pachet !!” (Su,Su 46/344)*

It is prepared by boiling One (1) part of grain tandula (rice) with six (6) parts of water over mild fire until the rice particles are cooked and thick paste of rice is called

as Yavagu. In Ayurveda literature 3 types of Yavagu are described:

- 1) Kalka siddha yavagu (gruel prepared with paste of medicines)
- 2) Kwatha siddha yavagu (gruel prepared in decoction of medication)
- 3) Mamsa siddha yavagu (gruel prepared in meat soup)

## **Yusha**

Definition

- 1) *"Asthadashagune toye shruto yushastu shimbhijaihi !!*  
(*Kai. Ni. Krutanna varga 5/62*)

Shimbhi dhanya like mudga, masha, masura etc. is taken in a vessel and eighteen (18) parts of water is added to it. The vessel is placed over mild fire and cooked until the grains are fairly cooked is called as Yusha.

- 2) Yusha is prepared by jala, kwatha, swarasa, hima or takradi drava and aoushadhi dravya. Along with these mudga, masoora, batana etc. should be added and it is called as Yusha Kalpa. Its base is in liquid form. (Kashyapa Samhita).

*Ex: "Kalkadravyapalam shunti pippalichardhakaarshiki !*  
*Variprasthena vipachet sa dravo yusha uchchate!! (Sha.M. 2/154)*

- Aushadha Dravya Kalka – 1 pala
- Shunti Churna – ½ pala
- Pippali Churna – ½ pala
- Jala – 1 Prastha

All the above said ingredients are taken in a clean stainless vessel and placed over mandagni and cooked until a thin gruel is obtained. If Yuaha is prepared with teekshna dravyas, kalka dravya must be 1 tola. For madhyama veerya , 2 tola kalka

dravya. For mrudu veerya, 4 tola kalka must be taken.

## **Charecters of Yusha**

Ruchi karaka, Deepana, Rushya, Swarya, Varnya, Agnivardhaka, Sweda vardhaka, (Diaphoratic), Thushti, Pushti, Sukhakara, Snigdha, Ushana Yusha use for Vataja vyadhi, Snigdha, Kashaya, rasa yusha use for Pittaja vikara, Kinchit ushna, and samskara yukata yusha use for Kaphaja vikara. Authors said that it is use for Dravikaran (Liquidation), paka karma, adding in food,

## **TYPES OF YUSHA**

### **25 Types of Yusha**

Mudhga yusha, Veerasika, Anara, Chitraka Amalaki, Pancha kola, Sangrahi, Deepana yusha, Dhanya, Kulatta yusha, Pala, Pushpa, Patra, Valka yusha, Pallava, Maha yusha, Rasna, Changeri, Muli, Punarnava, Atibala, Guda kambalika, Trikatu, Lashuna, Bhathue.

### **According to Bhargava**

(Bhrugukulotpanna ruddajivaka)--- Mainly 2 types –  
1) Kashaya and Madhura 2) Kashya and Amla.

### **According to Dosha**

#### **3 Types-**

1) Kruta 2) Akruta 3) Akruta Kruta.  
Kruta Yusha – It is content by sneha, lavana, maricha etc.  
Akruta Yusha – It is without content of sneha, lavana, maricha etc.

### **On the bases of Veerya**

#### **3 Types- (Sheeta, Ushna and Mishra):**

1. Pachana, 2. Karshana, 3. Brumhana.  
75 types due to Doshas.  
75 yushas due to Yapanas etc.  
50 types due to Sadya and asadya.  
50 types due to rasas.  
2 types Agni sweda and niragni sweda.  
Ex: Raga, Shadava and Panaka.

**Table 1. Different Preparations and their Uses**

S.No.	Preparation	Uses
1	Old Mudhga with husk + Deepana dravya --- liquid form – Mudhga yusha	Used in Panchakarma
2	Mudhaga + Takramla – Verasika Anara + Takra – Rochaka yusha Ex Mudhga + Anara – Dadima yusha Mudhaga + Amalaki -- Dhatri yusha	Used in Panchakarma
3	Mula + Skandha + Patra + Chitraka qwtha – Chitrak a Yusha or mulaka yusha.	Grahani, Shula, Pleeha, arsha, Gulma, Kushta, Hrudroga, kapha and vataja vikara
4	Shati + Karkataka shrungi + Bilva + Aja shrungi + Pushkara mula + Dhataki + Kapitta + Dadima + Changeri + Manjista – Pancha kola yusha	Sangrahi, Deepaka.
5	Unbreakable dhanya equal quantity+Tila+Nishpava+ without Sarshapa qwatha + Chitraka + Dadima – Dhanya Yusha Dadhi manda or takra sidha yusha.	Shira ,karna, akshi roga,hrudroga, Ardhava bhedaka, Aruchi, Atisara,
6	Kulatta qwatha – kulatta yusha	Sannipata ,Vata and kapha roga nashaka and rukshata
7	Kapitta bilwa + badara dwaya + Anara + Amra ( Kaccha phala ) – Phala yusha	Ajeerna , Atisara
8	Shana +Shalmali + Dhataki+ kamala +Ushira + Kanchanara + Karbudara Pushpa --- -- Yusha ( thaila and Amla rahita )	Pradara, rakta pitta, Daha, Udghara, and chakshu, roga
9	Bilva + Shigru + erenda + Balaa + Rasna + + Amra patra --- Yusha (Patra yusha)	Vata nashaka
10	Anara + Amra taka+ Jambu + Chira bilava + Twak + Dahi manda –qwatha – Kalaka yusha	Atisara
11	Vatha ,Udumber, Pipal, Ashwat, Trirutta, Pallava,kamala, patra ,gruta, anara, -- yusha – Pallava yusha.	Pittaja roga, Garbha pata, Daha, graham roga nashaka,
12	Punarnava ,Rasna, Changeri, and bala dahi, Gruta—yusha	Vatanashaka
13	Rohita fish, boilin water, + Shukta, kanji, and dadhi mastu, and kutaja beeja, 5 pala guda--- boil it – add the katu taila, -- kambalika yusha.	Vata roga nashaka, brunhana, ballya, nidra janaka, ruchikaraka.
14	Deepaka, panchamula, madhura, varga phala, all cearals, dhaniya, maricha, kakoli, ksheera kakoli, gambari, palasha, badara, kulatta, rasna, erenda, punarnava, 2-2 pala, gokshura, taruna, shigru, palasha, + 1 drona jala--- prepare qwatha. redusing 1\4 <sup>th</sup> then add dahdi, kanji, shukta, taila, gruta, -2-2 prasta patra yukta taruni 100 + trikatu --- Maha yusha,	Sarva roga, agni ruddi, anidra, stabdanga, and akshi roga nashaka.

15	Above mentioned qwata and mansa qwatha equal quantity and add tila kalka	Jeerna atisara.
16	Lashuna kalka – Lashuna yusha	Vatanashaka
17	Taruni + jala + mulaka—boil it then make the kalka then fry with grutha and oil ,then add praksepa dravya—yusha	Sarva roga nashaka
18	Amla rahita lavaka mansa rasa + grutha and oil --	Pittaja vikara nashaka.

#### NOTE

According to Charaka Gruta ,Taila, and Yamaka Sneha Yushas are mentioned. These are used in Vatajavikara, varcha shosha, (Mala shushka), abhighata rogas, agnimandhya, anidra, guruta, marga dharshana, shrama, mithuna tired person. Niryuha qwatha – Preparation from dahi,kanji and deepana dravyas etc, Yuaha is used in all diseases, except panchakarma. Synonyms for Niryuha quatha are kwatha, niryuha, adhana, kashaya, garma, kalka, awapa, paka, and samskara etc.

#### DISCUSSION

- 1) Pathya kalpana is basically most important concept in Ayurveda.
- 2) Practiced clinically in today's era.
- 3) Preparations made by Samskaara are more fruitful and benefited for diseases to cure immediately.
- 4) Simple methods of preparations with minimum and easily available ingredients.
- 5) Pathya kalpana is advised as a diet plan. On the bases of Dosha, Dushya, Dhatu, and Agni bala, physician must plan the diet to a particular disease of a person.
- 6) Pathya kalpana keeps the "Mahasrotas" healthy.

#### CONCLUSION

- 1) Pathya kalpana is basic most important concept in Ayurveda.
- 2) Preparations made by Samskara make the diet more fruitful and cures the diseases quick.

- 3) Preparations are made with minimum and easily available ingredients.
- 4) Increases digestive capacity.
- 5) Gives nutritive values.
- 6) Makes the food tasty and pleasurable, thus acting over both body and mind.

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