

## CLINICAL CONSIDERATION OF 'PATHYA KALPANA' (AYURVEDIC DITETICS)

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### ABSTRACT

*Pathya Kalpana* (Ayurvedic Dietetics) is a *sui generis* meaning exclusive concept mentioned only in Ayurveda than other medical sciences. Main objective of describing this is to highlight the role of diet in maintaining health as well as treating various ailments in any individual. '*Pathya Kalpana*' comprises of the ways of preparations which will maintain the '*Patha*' i.e. channels or systems of *Dhatus* (basic elements of body) healthy and will also be comfortable to mind. The things opposite to these are considered are "*Apathya*" (non healthy). The properties of any type of food are dependent on its dose, efficacy and time. All these three are variables and change everywhere. So while considering properties of any food article, one should consider it at its specific level. The yield of "*Pathya Kalpana*" can be achieved through the means of various preparations like *Manda-Peya-Vilepi-Yavagu* (rice gruel with different consistencies) etc. Clinically, after considering individual variations, specific diet formulation can be prescribed. While suggesting specific diet preparation to any individual, some points shall be kept in mind. The ingredients suggested should be easily available and the preparation must be easy to cook. One must be able to prepare food articles by using some simple ingredients like *Tandula* (*Oryza sativa* Linn.), *Mudga* (*Phaseolus mungo* Linn.) etc. This article gives glimpses of utility & practicability of *Pathya Kalpana* in a clinical practice. In the present article few important formulations are discussed from disease point of view which will help the clinician to suggest in various conditions.

**Key Words:** *Pathya, Agni, Aahara, Oryza Sativa* Linn.

### INTRODUCTION

Ayurveda is the only medical science which has insisted more importance on prevention of diseases & maintenance of health rather than treating any disease<sup>1</sup>. In this reference, in *Swasthavritta* (Rules to maintain a healthy life style), detailed description of

*Dinacharya* (daily routines) & *Ritucharya* (Seasonal routines) have been described in detail<sup>2</sup>. One of the important parts is *Aaahara* i.e. diet. Each and every detail like ingredients-preparative method- properties and Quantity of prepared formulation has been

carefully mentioned in *Ayurveda*. It obviously insists on the ideal food to be consumed to attain & sustain good health.

In this way, the precisely constituted, calculated and cooked food is known as *Pathya*. It is said to be *Mahabheshaja* (supreme medicine) by Acharya kashyapa.<sup>3</sup>

It is also quoted that “No amount of medication can do any good to patient who does not observe *Pathya* (proper regime of diet), likewise no amount of medication is needed to a patient if he follows *Pathya*”<sup>4</sup>.

#### DEFINITION

The root term for *Pathya* is '*Patha*' means various channels in body & '*Anepetam*'<sup>5,6</sup> means not causing any harm to human body. So, any food which is not harmful for body channels and on the contrary which is wholesome - soothing for body can be labeled as *Pathya*.

#### Need of *Pathya Kalpana* (Diet Regime) –

*Pathya Kalpana* is suggested in various places in *Ayurveda*. It is suggested in the *Swasthavrutta* (routines to maintain the proper health). *Pathya Kalpana* must be used in *Dinacharya* (daily routines), *Rutucharya*<sup>7</sup> (seasonal routines). It is very much necessary for the patients to have the food which will keep their Dhatus (basic elements) in a healthy state and will not let them get vitiated more from *Doshas* (Provoked humours). So the patients must follow the “healthy way of consumption of food” i.e. “*Pathya*”. *Pathya Kalpana* is also used in *Panchakarma* to boost the fatigued *Annavaha Srotas* (Digestive system) and *Purishavaha Srotas* (Excretory system) to regain the healthy stage from weakened one (which happened during the process of purification)<sup>8</sup>.

#### Approach of both modern and Ayurveda towards suggesting the ‘Food-design’ to all:

Instead of specifying the nature of diet, indications and contraindications of the specific preparations are mentioned as per the condition of the disease & their effects over the provoked humours in *Ayurveda*. In modern dietetics, the nature of food is analyzed by weighing the dominance of one of the following three broad types of the basic contents of the food as - carbohydrates, Fats & Proteins. But *Ayurveda* weighs the properties of food on its individual basis depending upon both the nature of the food and the nature of digestive capability of the patient who is going to consume that food<sup>9</sup>. This obviously changes from person to person. Even it also changes as per the age-area of stay-adaptability-habit-status of mind- volume of the body- dominance of humours in the particular patient.

So, modern dietetics are keener on choosing the types of food articles based on dominance of basic constituents in the food which will complete the daily fixed quota of calories. They choose the food articles in terms like protein diet-carbohydrate diet. On the contrary, an *Ayurveda* physician never stresses on specific quantity of diet to all. But he advises to vary the quantity as per the appetite of the patient (strength of digestive capability)<sup>10</sup>. He generally advises to have the food which will comprise all the six taste thus balancing the *Panchabhautika* (Penta elemental) constitution of the body.

#### Importance of *Samskara* (Processing) -

Raw food is converted into a complete different form from its original nature<sup>11</sup>. This is done to make changes in its properties to make it suitable for the acceptance inside the circulation from the body<sup>12</sup>. These

processing are done as per the need of an individual based on a lot of variables as discussed above (like season changes-disease-psychological status-habit-adaptability etc). "It is said that "Samskara (processing)" brings the changes in the properties"<sup>13</sup>. The change in a process makes the food of completely of opposite properties from the same resource raw food material.

E.g. – *Laja*<sup>14</sup> (popped rice grain) & *Pruthuka*<sup>15</sup> (poha) both are prepared by rice but *Pruthuka* are very heavy to digest as compared to *Laja* just because of the difference in their preparations.

#### **Difference between modern and Ayurveda point of views towards the properties of the food material –**

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 & Milk Products)
9. *Ikshuvikara* (Products of Sugar Cane Juice)
10. *Madya* (Wines)
11. *Krutanna Verga* (Food Formulations)
12. *Aaharayogi* (Accessory Food Articles)

#### **SIGNIFICANCE OF AHAARA (DIET):**

*Shadrasayukta aahara* ( wholesome food with six rasa) if consumed in proper quantity keeping in mind appropriate season and digestion capacity provides *tush-ti* (satisfaction), *pushti* (nourishment), *dhruti* (firmness of body), *buddhi* (intellectual skills), *Paurusha* (valour), *Bala* (strength), *Swara* (appealing voice), *Oja* (immunity), *Teja* (sharpness), *Jivana* (sustains life), *Pratibha* (cleverness), *Prabha* (radiance)<sup>19</sup>.

Modern dietetics counts everything on the dominance of basic constituents of diet. So they stress more over the nature of the food article (*Dravya*) whereas Ayurveda considers both the things important – the properties of food article and the strength of the digestive capacity (*Dravya and Agni*)<sup>16</sup>.

E.g. - Pulses are considered as good source of proteins in modern science and all pulses are seen as holding the more or less equal quantity of proteins. But in Ayurveda, *Masha* (*Phaseolus radiatus Linn.*) is considered as more difficult to digest than *Mudga* (*Phaseolus mungo Linn.*)<sup>17</sup>.

#### **Classification of Raw Food material as per Ayurveda –**

Ingredients used for food and drinks have been classified into 12 groups<sup>18</sup> as follows:

Some important formulations of *Pathya Kalpana* are namely as follows - *Manda*, *Peya*, *Vilepi*, *Yavagu*, *Yusha*, *Krushara*.<sup>20</sup> etc. These preparations are described in Ayurvedic Doctrine as follows -

#### **❖ FORMULATION PREPARED FROM RICE IN PATHYA KALPANA :**

A] *Manda/Peya/Vilepi/Yavagu*:

The first four formulations namely *Manda*<sup>21</sup>, *Peya*<sup>22</sup>, *Yavagu*<sup>23</sup> & *Vilepi*<sup>24</sup> are prepared by using just two ingredients that is rice & water. Here the ratio of rice : wa-

ter varies resulting in difference in consistencies as well as properties of prepared formulations.(Table 1.1)

**Table 1.1 Anna Prakriya (Preparatory Method) Of Formulations Prepared From Rice (*Oryza sativa* Linn.)**

Name of the formulation	Proportion of rice	Proportion of water	Chief desired characteristics of prepared formulation	Final constitution of prepared formulation
<b>Manda</b>	1 part	14 parts	Till the rice is completely cooked.	Only supernatant liquid
<b>Peya</b>	1 part	14 parts	Till the rice is completely cooked.	Solid rice and liquid portion are taken in equal proportion
<b>Vilepi</b>	1 part	4 parts	Till the rice is completely cooked.	Maximum solid portion with little liquid is taken.
<b>Yavagu</b>	1 part	6 parts	Till the rice is completely cooked.	Only solid rice part is taken.

**Manda Kalpana<sup>21</sup>:**

This Kalpana is prepared by using rice and water in 1:14 proportion. The rice is cooked in said proportion of water and then only water content of the prepared formulation is collected as *Manda* ( *watery portion of rice gruel*).

Biological properties: *Laghu* (light in digestion),*Sheeta*( cold)

Biological actions: *Deepana* (increase in appetite) ,*Pachana* (increase in digestive capacity),*Grahi*( reduces water content in faeces) ,*Vatanulomaka* ( maintains normal

functioning of vata humour),*Kaphaghna*( pacify kapha humour).

Indications: *Jwara*<sup>22</sup>(Fever),*Atisara*<sup>23</sup>(Diarrhea),*Trishna*<sup>24</sup> ( Excess Thirst)

Indicated conditions: After *Vamana/Virechana*, after exertion, after fasting .

Along with this few more *Manda* preparations are mentioned as follows

**Table 1.2 Compilations of References of Manda Preparation with Its Clinical Utility**

Name of the formulation	Main ingredients	Biological properties
<b>Laja Manda<sup>25</sup></b> Su.su.46/441	Laja (Puffed rice)	<i>Deepana</i> , <i>Pachana</i> , <i>Grahi</i> , <i>Useful in treatment of Jwara</i> (fever) <i>Atisara</i> (diarrhea).
<b>Vaatya Manda<sup>26</sup></b> Su.su.46/410	Roasted and pondered <i>Godhooma</i> (Wheat)and <i>Yava</i> (Barley)	<i>Laghu</i> , <i>Grahi</i> , <i>Shoola</i> , <i>Aanaaha</i> , <i>Kanthya</i> ( soothing for throat) <i>Rakta Prasadaka</i> (purifies blood)
<b>Ashtaguna<sup>27</sup></b>	<i>Mudga</i> ( <i>phaseolus mungo</i> Linn.),	<i>Deepana</i> , <i>Pachana</i> ,

<b>Manda Sha.sa .m.kha.2/171-172</b>	<i>Tandula</i> ( <i>Oryza sativa</i> linn.), <i>Dhanyaka</i> (coriander seeds), <i>Shunthi</i> (zinziber officinale), <i>Marich</i> ( <i>Piper nigrum</i> ), <i>Pippali</i> ( <i>Piper longum</i> ), <i>Saindhava</i> (Rock salt), <i>Hingu</i> (asafoetida), <i>Taila</i> (vegetable oil)	<i>Tridoshaghna</i> (balance all three ho- mours).
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**Peya Kalpna:**

This Kalpana is prepared by using rice and water in 1:14 proportion. The rice is cooked in said proportion of water and then maximum watery content of the prepared formulation is collected with few grains of cooked rice is known as *Peya* (rice gruel) .

Biological properties: *Laghu*

Biological actions: *Deepana*, *Pachana*, *Vatanulomaka*, *Dhatupushtikara* (nourishes basic elements)

Indications: *Jwara*<sup>25</sup>, *Atisara*<sup>25</sup>.

*Peya* was prescribed in the treatment different clinical conditions with different ingredients as follows;

**Table 1.3 Compilations of References of *Peya* Preparation with Its Clinical Utility.**

Expected Use/Indication	Ingredients	Classical Reference
<b>Aamatisara</b> <sup>28</sup> <b>(Diarrhoea)</b>	<i>Ativisha</i> ( <i>Aconitum heterophyllum</i> ) <i>Shunthi</i> ( <i>Zinziber officinale</i> ) <i>Dadima</i> ( <i>Punica granetum</i> )	Ch.Su.2/22
<b>Atisara</b> ( <b>Diarrhoea</b> ) <sup>29</sup>	<i>Haritaki</i> ,( <i>Terminalia chebula</i> ) <i>Bilva</i> ( <i>Agel marmelos</i> )	A.H.Chi 9/14
<b>Shwasa (asthama )Kasa</b> <sup>30</sup> <b>(cough)</b>	<i>Pippali</i> ( <i>Piper longum</i> ) <i>Ajamoda</i> ( <i>Carum roxburghinum</i> ) <i>Bilva</i> ( <i>Agel marmelos</i> )	A.H.Chi.3/20,21
<b>Kaphodara</b> ( <b>Ascites</b> ) <sup>31</sup>	<i>Shunthi</i> ( <i>Zinziber officinale</i> ) <i>Maricha</i> , ( <i>Piper nigrum</i> ), <i>Pippali</i> ( <i>Piper longum</i> ) <i>Yavakshara</i> ( <i>Potasii carbonas</i> )	A.S.Chi17/58
<b>Jwara</b> ( <b>fever</b> ), <b>Trushna</b> ( <b>excess thirst</b> ) <sup>32</sup>	<i>Shunthi</i> ( <i>Zinziber officinale</i> ) <i>Dhanyaka</i> (coriander seeds)	A.S.Chi1/24-25

**Vilepi ( Thick Rice Gruel) :**

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

Biological properties: *Madhur* (sweet) *Laghu* (light in digestion).

Biological action: *Deepana*, *Rochaka* ( Enhances taste), *Grahi*, *Vrushya* (Aprodiasiac).

**Yavagu (Rice Gruel):**

*Yavagu* is a type of gruel prepared with 6 times water to nearly thick or semisolid consistency. There are different opinions regarding basic ingredients of *Yavagu* which are described as follows

**Table 1.4 Compilations of References of *Yavagu* Preparation with Its Clinical Utility**<sup>33,34</sup>.

Classical Reference	Basic Ingredients	Properties
Su.utt.40/156	Tandula(Oryza sativa linn.)	Laghu, Grahi, Bastishodhani( Capable Of Removing Provoked Humors In Basti)
Sha.sam.ma.kh.2/164-165	Tandul(Oryza sativa linn.) Mudga (phaseolus mungo Linn.) Tila (sesamum indicum) Masha ( Phaseolus radiatus Linn.)	Balya,( Tonic) Vaataushaka( Pacifying Vata Humour)

Indicated conditions: Before *Siravedha, Garbhin, Unmaada, Mandagni, Trushna* .

In Ayurveda literature 3 types of *Yavagu* are described –

- *Kalka Siddha Yavagu*(Gruel Prepared With Paste Of Medicines)

- *Kwatha Siddha Yavagu*( Gruel Prepared In Decoction Of Medicines)

- *Mamsarasiddha Yavagu* (Gruel Prepared In Meat Soup)

**Table 1.5 Depicting Different Types Of *Yavagu* With Clinical Utility<sup>35,36,37,38,39,40,41,</sup>**

Classical Reference	Type Of Yavagu	Basic Ingredients	Properties
Cha.su 2/18	Kalka Siddha Yavagu	Pippali,( <i>Piper longum</i> ) chitrak( <i>Plumbago zeylanica</i> ), shunthi ( <i>Zinziber officinale</i> )	Deepana, Udarashoola (pain in abdomen)
A.H.chi20/25		<i>Vidanga (Embelica ribes), shigru(Moringa olifera), takra(Buttermilk), maricha(Piper nigrum), swarjika Kshara (SODIUM CARBONATE )</i>	<i>Krumighna (anti helmentic) ,Deepana</i>
Cha,su.2/29	Kwatha Siddha Yavagu	<i>Haritaki,(Terminalia chebula) shunthi (Zinziber officinale)</i>	<i>Vatanulomaka (Carminative)</i>
Cha.su.2/30		takra(Buttermilk),	<i>Ghrita Ajeerna (indigestion of Ghrita)</i>
A.H.chi1/32		<i>,Amlaki(Embelica officinalis) Shunthi (Zinziber officinale) Khandasharkara(Sugar)</i>	<i>Asweda, (absence of sweating) Anidra ( In- somnia)</i>
Cha.su.2/33	Mamsarasa	<i>Dugdha, (Milk)</i>	<i>Bhasmaka (Bu-</i>

	<i>Siddha Ya-</i>	<i>Apamarga Beeja</i> (seed of <i>Achyranthus aspera</i> )	limia)
<b>A.H. chi13/47</b>	<i>vagu</i>	Kukkuta mamsarasa ( chicken soup)	<i>Mutrala</i> ( Di-uretic)

## DISCUSSION

*Pathya Kalpana* is basic but most important concept in Ayurveda which seems to be practical and must be practiced clinically in today's era. The preparations made by *Samskara* various methods of processing make the diet – more fruitful in terms of health. Importance of understanding “*Pathya Kalpana*” can be seen from the following points -

- These preparations are made up from minimum & easily available ingredients
- These are Simple methods of preparation.
- These are very Cost effective methods.

Concept of *Pathya* changes at every moment and with every individual. What is *Pathya* to one person may not be *Pathya* to another person. Even it changes in the same person depending upon various components like – Age-psychological condition- condition of provoked *Dosha*-condition of *Dhatu*-condition of raw material- area of the patient-habits of the patient etc. So considering and elaborating the diet plan need a lot of attention from the physician.

Practically *Pathya Kalpana* is advised as a diet plan ‘in healthy individuals’ to let them stay fit, ‘to the patients’ to keep their channels in a healthy stage and in ‘patients getting treated with *Panchakarma*’ to help their *Mahasrotas* coming back to normal.

## CONCLUSION

So “*Pathya Kalpana*” makes our food healthy and pleasurable. It is helpful in both the conditions viz Healthy and Diseased. It stresses Ayurveda's approach that the diges-

sive capability of the patients is equally important to that of the properties of the drugs. It covers all the nutritive values as it provides food having all the six tastes thus help in maintaining the penta elemental nature of the body. It also makes the food pleasurable thus acting over both body and mind. So *Pathya Kalpana* should be incorporated in our daily diet regime to achieve the basic objectives of Ayurveda.

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HS,editors.7<sup>th</sup>  
Edi.Varanasi:Chaukhamba      Orienta-  
lia;1982. Chikitsasthana13/47.

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*Source of support: Nil*  
*Conflict of interest: None Declared*