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### Review Article

#### CRITICAL ANALYSIS OF *PATHYA AHARA KALPANA* IN *CHARAK SAMHITA*: A REVIEW

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#### ABSTRACT

**Introduction:** *Pathya Ahara Kalpana* (Ayurvedic Dietetics) is a unique concept of Ayurveda. Acharya Charaka has described *Ahara Kalpana* for fulfilling both the aims of Ayurveda i.e. for *Swastha* (Healthy person) as well as for *Atura* (patient). The primary goal of describing *Pathya Aahara Kalpana* is to emphasize the importance of diet in preserving physical health as well as in the treatment of a variety of illnesses like *Dosh*, *Dhatu*, *Mala*, and *Agni* in any individual. **Material and Methods:** Data and information pertaining to *Pathya Ahara Kalpana* were searched from *Charak Samhita* text books, text books, journals, web-based search engines source were referred for research data and presented in systemic manner. **Result:** According to Charaka Samhita, there are about 68 *Ahara Kalpanas*. Study of *Ahara Kalpana* in the Charaka Samhita and its placement in relation to particular *Adhyaya* and *Sthana* provides insight into *Ahara Kalpana's* mode of action. **Conclusion:** *Pathya Aahara Kalpana*” makes our food healthy, suitable, helpful in both the conditions viz *Swastha* (Healthy) and *Aatur* (Diseased), covers all the nutritive values.

**Keywords:** *Ahara*, *Charaka Samhita*, *Kalpana*, *Pathya*

#### INTRODUCTION

Ayurveda is the ancient medical system of India, it provides one of the safest paths to health. According to Ayurveda, *Arogya* (health) is mainly based on *Ahara* (diet regime) and *Vihara* (work out, exercise etc). *Arogya*

is defined as-a state of no disease with which the physician is primarily concerned. Daily activities (Dinacharya) in the Swasthavritta (Physical and Mental Healthy Life Style) have been thoroughly described<sup>1</sup>.

*Ausadha* (medicine), *Ahara* (diet), and *Vihara* (workout, exercise, etc.) are the three crucial pillars of Ayurveda science. *Ahara Kalpana* is one of the important parts. *Ahara Kalpana* is a unique concept of Ayurveda. All detail like ingredients-preparative method Quantity of prepared formulation has been carefully mentioned in Ayurveda. *Ahara Kalpana* entails choosing and preparing food items from specific *Dravyas* in accordance with individual need and custom.

Food that is precisely calculated, prepared, and known as *Pathya* (ideal food) is said to be beneficial for good health. *Ahara Kalpanas* are essential in treatment for considering *Pathya Ahara*. To make the patient's diet easily digestible and appetizing, the diet items that are designated as *Pathya* in any diseased condition should be used with the appropriate *Ahara Kalpanas* in the long-term course of the disease<sup>2</sup>.

*Kritanna Varga* or concept of *Ahara Kalpana* is very useful subject for practicing Ayurveda; but in present era many scholars of Ayurveda are facing difficulties while using *Kritanna Varga*. The reason for this is the lack of or controversy surrounding *Dravyas*, disputed references for preparation techniques, and the absence of such ancient texts that describe the common practice of cooking at that time. The *Dravyas* used in those *Samhitas* are different, and their preparation techniques have also changed. A lot of modern *Dravyas* that weren't covered in the classical *Samhitas* are also in use today. Some traditional *Dravyas* are no longer in use. Hence, review study on *Pathya Ahara Kalpanas* in today's context which should be on the basis of description available in classical texts is the main aim of this article.

## **MATERIALS AND METHODS**

Data and information pertaining to *Pathya Ahara Kalpana* were searched from *Charak Samhita* text books, journals, web-based search engines source were referred for research data and presented in systemic manner.

## **OBSERVATION AND RESULT:**

### **Definition**

According to Acharya Charak, the word "*Pathya*" is derived from the words "*Patha*," which refers to the body's various channels, and "*Anapetam*," which means "not harmful to the human body." As a result, any food that does not harm the body's channels but, rather, soothes them can be referred to as *Pathya*<sup>3</sup>.

### **Synonyms**

*Hita Ahara*, *Satmya*, *Swasthitakara*, *Upshaya*, *Swasthaparipalaka*, *Swasthaaurjaskara*, *Dhatu Avirodhi*, *Sukhparinamkara*, *Chikitsa*<sup>4</sup>

*Ahara* and *Pathya* are crucial for maintaining good health because they keep the primary components of health status—*sapta-dhatu* and *tri-dosha*—in a balanced state. According to Ayurveda, the types of *Ahara* (food materials) a person consumes determine their complexion, voice, longevity, happiness, strength, growth (physical health), and intelligence (mental health). Main objective of describing *Pathya Aahara Kalpana* is to highlight the role of diet in maintaining health as well as treating various ailments like *Dosh*, *Dhatu*, *Mala*, and *Agni* in any individual and considered very importance in Ayurveda.

Numerous gastrointestinal disorders and metabolic disturbances result from *Agni's* improper operation. As a result, the main goal of all Ayurvedic treatments is to strengthen and restore *Agni*. The same purpose is served by *Aahara Kalpana*. Additionally, it strengthens and maintains *Agni* and aids in both healthy and diseased states. It makes food healthy. *Ahara Kalpana* should therefore be used in dietetic preparations for both patients and healthy people, who are again divided into two categories:

- ✓ *Kritanna varga (Aahara Kalpana)*, which are prescribed for healthy beings and
- ✓ *Pathya kalpana*, which are prescribed for patients.

Both of these groups contain same basic preparations like, *manda*, *peya*, *vilepi*, *yavagu* and *mamsa rasa*. There are some specific dietetic preparations (*Ahara kalpana*) that have been described that are both easily digestible to increasing orders and have curative effects. These preparations include *Manda* (liquid gruel), *Peya* (thin gruel), *Yavagu* (gruel), *Vilepi* (thick gruel), *Krisara* (thick paste gruel), *Yusha* (soup), and *mamsa rasa* (meat soup). But when making *Pathya kalpana*, the liquid medium used is typically a decoction of the necessary medicinal herbs.

Classification of Raw Food Material as Per *Ayurveda* and Compare with Modern. Ingredients used for food and drinks material have been classified into 12 groups<sup>5</sup> as follows: (Table 1)

**Table 1:** Food and drinks material have been classified into 12 groups

Sr. No.	Ayurveda classification	In modern
1.	<i>Shuka Dhanya</i>	Corns with Bristles
2.	<i>Shami Dhanya</i>	Pulses
3.	<i>Shaaka</i>	Vegetables
4.	<i>Mamsa</i>	Meat
5.	<i>Phala</i>	Fruits
6.	<i>Harita</i>	Salads
7.	<i>Ambu</i>	Water
8.	<i>Gorasa</i>	Milk and Milk Products
9.	<i>Ikshuvikara</i>	Products of Sugar Cane Juice

10.	<i>Madya</i>	Wines
11.	<i>Krutanna</i>	Food Formulation
12.	<i>Aaharaayogi</i>	Accessory Food Articles

Use of *Kalpana* with consideration of other elements makes the *Dravyas* suitable for human body. The *Aahara Vargas* like *Shuka Dhanya* (cereal grains), *Shami Dhanya* (legumes), *Mamsa* (meat) and *Shaka* (vegetables) cannot be used without applying *Kalpana*.

So that in *Brihatrayi* all three *Acharyas* have mentioned *Kritanna Vargas* to explain the different *Kalpanas* made by *Dravyas* of other *Ahara Vargas*. In other words *Kritanna Varga/ Ahara Kalpana* are applied aspect of described *Ahara Vargas*.

**Table 2:** Classification of *Ahara Kalpanas* of *Charaka Samhita*

Sr. No.	Sthana	Adhyaya	Ahara Kalpana
1.	<i>Sutrasthana</i>	2	<i>Yavagu</i>
		3	<i>Tushodaka , Veshavara</i>
		5	<i>Kurchika, Kilata</i>
		6	<i>Udamantha, Sidhu, Madhvika, Mantha</i>
		7	<i>Madira</i>
		8	<i>Saktu</i>
		13	<i>Yusha, Odana, Vilepi, Rasa, Mamsa, Supa, Shaka, Kambalika, Khada, Leha, Payasa, Krishara, Peya</i>
		25	<i>Sashkuli</i>
		27	<i>Lajamla, Manda, Kulmasha, Apupa, Yavaka, Vatya, Dhana, Madhukroda, Pindaka, Pupa, Pupalika, Gaudhumika, parpata, Prithuka, Yava, Sarasa, Vimardaka, Rasala, Panaka, Raga, Shadava, Shukta, Aasuta, Shindaki, Kalamla</i>
	<i>Nidana</i>	4	<i>Dadhimanda, Udashvita, Katvara, Khadayusha, Upadamsha</i>
		8	<i>Modaka</i>
	<i>Chikitsa</i>	2	<i>Utakarika, Andarasa, Vartika</i>
		6	<i>Apupa</i>
		15	<i>Tandulambu</i>
		20	<i>Grinjja</i>

		21	<i>Avalehika</i>
		22	<i>Madyambu, Gudambu</i>
		24	<i>Rasapralepi, Khanishka (Chakra.), Pupavarti, Shuktodaka</i>

**Table 3:** Classification of *Ahara Kalpana* according to *Ahara Varga*

<b>Sr. No.</b>	<b>Ahara Varga</b>	<b>Ahara Kalpana</b>
1	<i>Shuka Dhanya</i> (Cereals)	<i>Yavagu, Peya, Mantha, Shaktu, Odana, Vilepi, Krushara, Shashkuli, Kulmasha, Pupavarti, Yavaka, Vatya, Dhana, Madhukroda, Pindaka, Pupa, Pupalika, Gaudhumika, Prituka, Yava, Sarasaa, Modaka, Utkarika, Vartika, Tarpana, Tandulambu, Yavaudana, Apupa, Grinjja</i>
2	<i>Shami Dhanya</i> (Pulses)	<i>Yusha, Supa, Parpata, Paayasa, Khadayusha</i>
3	<i>Mamsa</i> (Meat)	<i>Veshavara, Mamsha, Rasa, Drikalavanika, Khaanishka</i>
4	<i>Shaaka</i> (Vegetables)	<i>Shaaka, Khada</i>
5	<i>Phala</i> (Fruits)	<i>Vimardaka, Panaka, Raga, Shadava</i>
6	<i>Harita</i> (Green Vegetables)	<i>Upadamsha, Aasuta, Kaambalika</i>
7	<i>Madya</i> (Alcohol)	<i>Shidhu, Madvika, Madira, Shukta, Shindaki, Kaalamla</i>
8	<i>Gorasa</i> (Milk and milk products)	<i>Koorchika, Kilata, Rasaalaa, Dadhimanda, Udshvit, Katvaram</i>
9	<i>Ikshu Vikara</i> (Sugarcane Products)	<i>Leha, Rasapraleha, Rasa Pralepi</i>

**Table 4:** Classification of *Ahara Kalpana* as per form

<b>Sr. No.</b>	<b>Formulation</b>	<b>Ahara Kalpana</b>
1.	<i>Ashita</i> (eatable)	<i>Yavagu, Odana, Vilepi, Krushara, Shashkuli, Kulmasha, Pupavarti, Yavaka, Vatya, Dhana, Madhukroda, Pindaka, Pupa, Pupalika, Gaudhumika, Prithuka, Yava, Sarasaa,</i>

		<i>Modaka, Utkarika, Vartika, Tarpana, Yavaudana, Apupa, Grinjja, Parpata, Veshavara, Khaanishka, Kaambalika</i>
2.	<i>Khadita</i> (chewable)	<i>Shaktu, Shaaka, Khada, Vimardaka, Raga, Shadava</i> <i>Upadamsha, Kurchika, Kilata</i>
3.	<i>Pita</i> (drinkable)	<i>Peya, Mantha, Tandulambu, Yusha, Supa, Payasa, Khadayusha, Mamsha, Rasa, Drikalavanika, Panaka, Aasuta, Shidhu, Madvika, Madira, Shukta, Shindaki, Kaalamla, Dadhimanda, Udshvita, Katvaram</i>
4.	<i>Lidha</i> (lickable)	<i>Rasala, Leha</i>

## DISCUSSION:

*Ahara Kalpana* is recommended throughout Ayurveda. The *Swasthavrutta* (daily life routines) recommends maintaining good health. *Dinacharya* (daily routines) and *Rutucharya*<sup>6</sup> (seasonal routines) both require the use of *Ahara Kalpana*. The patients must consume foods that will maintain the health of their *Dhatus* (body tissue) and prevent them from becoming more vitiated by *Doshas* (provoked humours).

*Samskara* is defined by *Maharshi Charak* in the first chapter of *Vimansthana* under the heading of *Aharavidhi Vishesha Ayatana*<sup>7</sup>, and the text as a whole discusses how to put this principle into practice. Charak mentioned various *Kalpanas* using various *Samskaras* at various locations and for various purposes. As was previously mentioned, the entire *Charaka Samhita* contains descriptions of 68 *Ahara Kalpana* (Table 2). The largest number of them (51 *Kalpana*) are in *Sutrasthana*, followed by 12 (+01 by *Chakrapani*) in *Chikitsasthana* (Table 2). *Sutrasthana* is the base to understand the entire *Samhita*. It is the most important part of text and maximum fundamental knowledge has been given in *Sutra* form in this part.

*Shuka Dhanya Varga*, or grains or cereals, are used to make the majority of *Ahara Kalpana* found in *Charaka Samhita*, followed by *Shamidhanya Varga*, or pulses, and *Mamsa Varga*, or meat (Table 3). Cereals were the main food source at the time of the *Charaka Samhita*, which explains<sup>8</sup> even today cereals are the chief part of Indian food. It may be rice or wheat.

In the southern and eastern regions of India, rice makes up the majority of the daily diet, while wheat dominates the western region. Although not the main food, pulses are a regular part of the diet across the entire nation. It is used as a supplemental food item with rice or chapatti. Very less number of non-vegetarian *Ahara Kalpana* (Table 4) indicates that since the era of *Charaka Samhita Mamsa* (meat) is not the routine diet in India. *Mamsa Varga* (meats) are described in great detail in nearly every classical Ayurvedic text. Just after cereals and pulses in *Sutrasthana* Ch. 27, *Maharshi Charak* gave a thorough description of *Mamsa Varga*<sup>9</sup>.

Patients must therefore adhere to the "healthy food consumption," or *Pathya*. *Ahara kalpana* is also employed in *Panchakarma* as *samsarjana krama* to strengthen *Jatharagni*, the worn-out *Annavaha Srotas* (Digestive

System), and the *Purishavaha Srotas* (Excretory System) and restore them to their previous healthy stages from the weakened ones (occurred during the purification process)<sup>10,11,12</sup>.

## CONCLUSION

*Charak Samhita*, an authentic treasure of knowledge for Ayurveda described 68 *Ahara Kalpanas* that can be used both therapeutically and to maintain health. According to various classifications, *Sutrasthana* is the first *Sthana* to include all of the principles together, so it is obvious that the most *Kalpanas* are described there. The use of *Kalpanas* is also evident in *Chikitsa* and *Kalpa Sthana*. *Shooka Dhanya*, the main food item, is used to make the majority of *Kalpanas*. “*Pathya Aahara Kalpana*” makes our food healthy and Suitable. It is helpful in both the conditions viz *Swastha* (Healthy) and *Aatur* (Diseased). It covers all the nutritive values. So *Pathya Ahara Kalpana* should be incorporated in our daily diet regime to achieve the basic aims of Ayurveda.

## CONSENT

It is not applicable.

## COMPETING INTEREST

Authors have declared that no competing interest exist.

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