

The Significance of the Pathya Kalpana in Various Diseases

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Abstract

Ayurveda's goal is "Prayojanam Chasya Swasthasya Swasthya Rakshanam!" Cha Aturasya Vikara Prashamanam!!" (Cha.Su.30/26). Maintaining a healthy person's health and returning an ill one to health. Acharyas in Ayurveda outlined different Do's and Don'ts for maintaining health by following Dinacharya's, Ritucharya's, Ratricharya's, Sadvritta, Achara Rasayana, Rasayana, Sadaachara, Ahara vidhi, and so on. According to Ayurvedic traditions, the entire preparation is divided into two divisions. a) Aoushadha (medical formulations). b) Ahara (natural remedies) (dietetic preparations). Ahara must be given priority in this matter (diet). These can be utilised by both healthy people and patients. As a result, the notion of Pathya (wholesome) and Apathya (unwholesome) is one of the greatest in Ayurveda. It is a component of illness therapy. This demonstrates the significance of Pathya (wholesome) and Apathya (unwholesome) in Ayurvedic medicine.

Keywords: *Pathya, Ahara, Yusha, Yavagu.*

INTRODUCTION

Ayurveda is the only medical science that places a greater emphasis on illness prevention and health maintenance rather than disease treatment. Dinacharya (daily regimens) and Ritucharya (seasonal routines) are detailed in Swasthavritta.

Ahara is a key component (Diet). It definitely emphasises the need of eating healthy foods. Pathya is a well-calculated and well-prepared dish. In Indian culture, Ayurveda is the most significant knowledge of human health. It evolved from a human Vikas and was initially

employed in a territorially distinct manner before becoming a Shastra. Humans began with meat as their primary meal and gradually transitioned to plant foods. The plant and animal foods were combined (mixture). Meat was regarded unfavourable as civilization advanced, and it was outlawed.

“*Pathyam sa iti gadarthasya kimoushadhaha nishevanihi!!*” *Pathya asati gadarthasya kimoushadhaha nishevanihi!!*” (Khandala)

Dieting has evolved into medicine. The excellent mind should receive food in sufficient quantity and at appropriate times. Many naturalists have demonstrated that healthy food should be consumed for optimal health, regardless of amount, digestible or indigestible properties. A diseased individual who observes dietary rules and restrictions does not require medicine and can profit from Pathya. In the absence of Pathya Sevana, medication has no function and has no effect on the body.

“*Pathyampathonapetayadya Choktammanasaha Priyam!*
Ychachaapriyam pathyam chaniyata Tanna Lakshayet!!”

Matrakalakriyabhoomideha dosha gunantar am!

Prapya tattaddi drushyante te te bhaavaasthatha tatha!!”

(*Cha.Su. 25/45-48*)

Pathya Ahara refers to meals that are not harmful to the body channels and are preferred by the heart, whereas Apathya Ahara refers to diets that are harmful to the body channels and are despised by the heart.

Food characteristics and qualities will alter as a result. Pathya not only encourages the consumption of nutritious foods, but it also instructs on how to follow a certain regimen in order to speed up the process of recovery from sickness. There was a cuisine description in Kashyapa Samhita. All creatures are in need of food. There is no substance without food, and no life exists without food (su.su.46). There is no medicine equal to food, yet we may obtain excellent health without it. As a result, Ahara (food) must be referred to 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.

Pathya may be categorised into four categories according to Dinacharya (daily routines) and Rutucharya (season):

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)*

Yavagu is made by cooking one (1) part grain tandula (rice) with six (6) parts water over a low heat until the rice particles are cooked and a thick paste of rice is formed.

Three forms of Yavagu are documented in Ayurvedic literature:

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 yushastu shimbhijaihi!!" 5/62 (Kai. Ni. Krutanna varga) Shimbhi dhanya, such as mudga, masha, masura, and so on, is

placed in a vessel and eighteen (18) parts water is added to it. Yusha is a vessel that is set over a gentle fire and roasted until the grains are fairly cooked.

2. Yusha is made from jala, kwatha, swarasa, hima or takradi drava, and aoushadhi dravya. Yusha Kalpa is created by combining mudga, masoora, batana, and other ingredients. Its foundation is liquid. (From the 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 of the following components are combined in a clean stainless vessel and cooked over mandagni until a thin gruel is formed. If Yuaha is made with teekshna dravyas, the kalka dravya should be 1 tola. 2 tola kalka dravya for madhyama veerya. 4 tola kalka is required for mrudu veerya.

Characters of Yusha

Deepana, Rushya, Swarya, Varnya, Agnivardhaka, Sweda vardhaka (Diaphoretic), Thushti, Pushti, Sukhakar, Snigdha, Ushana Yusha is used to treat Vataja vyadhi, Snigdha, Kashaya, rasa yusha is used to treat Pittaja vikara, Kinchit ushna, and samskara yukata yusha is used to treat Kaphaja vikara. According to the authors, it is used for Dravikaran (Liquidation), paka karma, and food addition.

TYPES OF YUSHA

25 Types of 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 (Bhrugukul ot panna 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.

75 yushas due to Yapanas etc.

50 types due to Sadya and asadya. 50 types due to rasas.

On the bases of Veerya 3 Types- (Sheeta, Ushna and Mishra):

2 types Agni sweda and niragni sweda.

Ex: Raga, Shadava and Panaka.

1. Pachana, 2. Karshana, 3. Brumhana. 75

types due to Doshas.

Table 1 Different Preparation and their Uses

S.No.	Preparation	Uses
1	Old Mudhga with husk + Deepana dravya --- liquid form – Mudhga yusha	Used in Panchakarma
2	Mudhaga + Takramla – VerasikaAnara + Takra – Rochaka yusha Ex Mudhga + Anara – Dadima yushaMudhaga + 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 + Ajashruni + Pushkara mula + Dhataki + Kapitta + Dadima + Changeri + Manjista – Panchakola yusha	Sangrahi, Deepaka.
5	Unbreakable dhanya equal quantity+Tila+ Nishpava+ without Sarshapa qwatha + Chitraka + Dadima – Dhanya Yusha Dadhi manda or takra sidda 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, Udhara,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.reducing 1\4 th 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 quantityand 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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