

A REVIEW ARTICLE ON *PATHYA KALPANA* W.S.R. TO *ASHTAGUNA MANDA*

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ABSTRACT

Ayurveda is a science which stresses both on “prevention” as well as treatment of diseases.^[1] It emphasizes on the ideal food to be consumed to attain and sustain good health. Food is most essential to sustain a good life and the same food if consumed inappropriately becomes the root cause of many diseases. So, proper knowledge about food and its importance should be known by all human beings to have better benefits from it. *Ayurveda* is a health science which treats diseases by both medicines and diet (*aushadh* and *aahar*). Just like medicines, diet is also used for treating disease and maintaining health. Food items which are used for treatment in *Ayurveda* are named as *pathya kalpana*. In this article *pathya kalpana* has been reviewed along with *ashtaguna manda*.

KEYWORDS: *Aahar, aushadh, Pathya kalpana, Ashtaguna manda.*

INTRODUCTION

The root meaning of *Pathya* is “*Patha*” which means various channels in the body & *Anapetam* means not causing any harm to the human body.^[2,3] 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*. In *Charaka Samhita* while explaining about *Chikitsa*, Charaka has used *Pathya* as a synonym for *chikitsa*. *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 *Shabdakalpdruma*, it is said that *pathya* is beneficial for patients while *apathya*

harms them. The food characteristics and properties will change according to season, place and person hence *pathya* also changes accordingly. A good number of preparations are included under *pathya kalpana* such as *Anna Kalpana/Aodana Kalpana, Manda Kalpana, Krisara Kalpana, Takra Kalpana, Rasala, Visyandana, Pruthuka, Mamsa Rasa, Veshavara*.

It is said to be “***Mahabheshaja***”^[4] (Supreme medicine) by ***Acharya Kashyapa***. 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*”^[5]”

SYNONYMS

Pathya: *Satmya, Swasth-hitakara, Upshaya, Swastha-paripaalaka, HitaAhara, Swasthaaurjaskara, Sukhaparinaamkara, Dhatu Saamyakara.*

Apathya: *Asatmya, SwasthaAhitkara, Anupashaya, Ahitkara, Asukha-Parinaamakara, Dhatuasamyakara.*

Why is *Pathya* so important?

All the *samhitas*, classical treaties explain of some *pathya kalpana* like *manda, peya, vilepi, yavagu* etc. These *kalpanas* are generally used in different diseases according to state of disease and capacity to digest the food in that disease. It also helps to maintain proper *Agni* so as to digest food properly and give needed nutrition to tissues of body. It will also help to avoid formation of *Ama* which is often triggered when *Agni* becomes *mandya*.

According to *acharya kashyap pathya* provides

Tushti (Satisfaction)

Pushti (Nourishment)

Dhriti (steadiness of the body)

Buddhi (intellectual) *Paurush* (courage) *Bala* (strength) *Swara* (voice)

Oja (immunity) *Teja* (charisma) *Jeevan* (life)

Pratibha (cleverness)

Prabha (radiance)

It is very much necessary for the patients to have the food which will keep their *dhatu*s (basic elements) in a healthy state and will not let them get vitiated more from *Doshas*. So the patient must follow the “healthy way of consumption of food”. i.e. “*Pathya*”. *Pathya*

Kalpana must be used in *Dinacharya* (daily routines), *Ritucharya* (6 seasonal routines).^[6] It is also used in *Panchkarma* as *samsarjana krama*.

Importance of *Samskara* (Processing)

Raw food is converted into a complete different form from its original nature.^[7] This is done to make changes in its properties to make it suitable for the acceptance inside the circulation form of the body.^[8] 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 change in the properties”.^[9] The change in a process makes the food completely of opposite properties from the same resource raw food material e.g.- *Laja*^[10] & *Pruthuka*^[11] both are prepared by rice but *Pruthuka* are very heavy to digest as compared to *Laja* just because of the difference in their preparation.

According to “*Acharya Susruta*” there are mainly four major preparations of *Pathya Kalpana*:

Table 1: *Pathya kalpana*.^[12]

<i>Pathya Kalpana</i>	Ratio of <i>Kalpana</i> For Preparation	Ratio of <i>Kalpana</i> For Administration	Action
<i>Manda</i>	01 part of rice and 14 parts of water	Only supernatant part taken, no solids	<i>Deepan, laghu, srotomrudukara, vatanuloman, swedakaraka</i>
<i>Peya</i>	01 part of rice and 14 parts of water	Solids + liquid portion in Equal ratio	<i>Swedajanak, trishnashamak, glani, dourbalya, jwara</i>
<i>Yavagu</i>	01 part of rice and 06 parts of water	More solid rice portion and less liquid part taken together	<i>Tarpan, Preenana, Hrudya, Mutral</i>
<i>Vilepi</i>	01 part of rice and 04 parts of water	Only solid rice part taken	<i>Balya, hrudya, grahi</i>

Manda^[13]

Manda is one of the *pathya kalpana* mentioned in the *Ayurveda*. This *Kalpana* is prepared 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). *Manda* is appetizer, treats gastritis^[14], thirst^[15] and obesity.

Biological properties

Laghu, Sheetal

Biological actions^[16]

Deepana, Panchana, Grahi, Vatanulomaka.

Examples for Manda

Ashtaguna manda, Laaja manda, vatya manda etc.

According to Ashtang Hridaya^[17], “Manda” is referred as “Shiv” that is it promotes well being.

It vitiates *vata dosha*, relieves thirst and fatigue. It removes remaining *doshas* in body left after *vaman-virechana panchkarma* purification process. It increases digestion process and balances all the seven *dhatu*s. It smooth-ens all the channels of the body, increases perspiration and ignites the digestive fire. As per *Ashtang hridaya*, *Saindhava namak* and *shunthi* powder can be added to *Manda* which acts as a good *dipana-pachana*.

It is of two types as per Ashtang Hridaya

Yava Manda Laaja Manda.

According to Sarngadhara Samhita^[18]

To 1 part of rice, 14 parts of water is added and boiled until all the rice particles are fairly cooked. Later the liquid portion is filtered and the rice portion is taken as *bhakta* or *anna*. It is supposed to have *madhura rasa* and *laghu guna*. The fluid is mixed with powder of *shunthi* and *saindhava*.

In *Sarngadhara* below *manda* preparation are mentioned:

Vatya Manda^[19]: *Manda* prepared with broken and fried *yava* (barley) grain. It is *kaphapittahara*, *Kanthya*, *rakta prasada*na.

Laja Manda^[20]: *Manda* prepared with *laja* (Parched rice). It is *slesmapittahara*, *grahi*, *pipasashamak* and *Jwarhara*.

“*Acharaya Charak*” has mentioned the properties of *Laja Manda* as *Sramaghni* for *ksama kantha* and *deha*, *Trisnahara*, *Atisara samana*, *dhatu satmya kara*, *Agni janana*, *Daha-Murccha nivarana*.

It is indicated for persons having *Mandagni*, *visamagni* and for *bala*, *sthavira*, *yosita* and *sukumara*. According to “*Acharaya Sushruta*”, *Laja Manda* can be given by adding *shunthi* (ginger) and *pippali* (piper longum) *churna* (powder) as *prakshepa Dravya* (adjuvant) to

patients undergone *vaman- virechana* purification process. It acts as a *Paachaka*(for digestion), *Deepana* (to increase digestive fire), *Vataanulomana*(balances bodily air in right direction) and *hrudya*(good for heart).

Ashtaguna Manda^[21]: *Manda* prepared with *dhanya*(coriander), *trikatu* (ginger, piper longum, piper nigrum), *saindhav*(rock salt), *mudga*(pulses) and *tandula*(rice),- and added with fried *hingu*(asafoetida)is *ashtaguna manda*.

It has eight properties i.e. *Dipana* (carminative), *Pranada* (restorative), *Bastishodhana* (clears the urinary bladder), *Rakta vardhana* (improves blood), *Sarvadoshahara*, *Vata jwara shamak*, *Pitta jwarashamak*, *Kapha jwara shamak* (relieves all types of fever).

Ashtaguna Manda has above eight properties as well as eight ingredients. Hence the name given as *Ashtaguna Manda*.

Table 2: Ashtaguna Manda.

Drugs	Rasa	Guna		Virya	Vipaka	Dosa karma	Therapeutic action	
<i>Dhanya</i>	<i>Kasaya, Tikta, Katu</i>	<i>Laghu, Snigdha</i>		<i>Ushna</i>	<i>Madhura</i>	<i>Tridoshara</i>	<i>Pacana, Mutrala</i>	<i>Dipana,</i>
<i>Nagara</i>	<i>Katu</i>	<i>Ruksham, Tiksnam, guru</i>		<i>Ushna</i>	<i>Madhura</i>	<i>Vatakaphahara</i>	<i>Agnidipana, Jwarahara, Kasaswasahara</i>	
<i>Maricha</i>	<i>Katu</i>	<i>Laghu, Tiksnam</i>		<i>Ushna</i>	<i>Katu</i>	<i>KaphaVatahara</i>	<i>Dipana, Jwarahara, Arsogna</i>	
<i>Pippali</i>	<i>Katu</i>	<i>Laghu, Tikshna</i>	<i>Snigdha,</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vatakaphahara</i>	<i>Dipana, Jwaragna, Rasayana</i>	
<i>Saindhava</i>	<i>Lavana, Madura</i>	<i>Laghu, Snigdha, Sookshma</i>		<i>Sheeta</i>	<i>Madhura</i>	<i>Tridoshahara</i>	<i>Dipana, Pacana, Ruchya, Chakshusya</i>	
<i>Mudga</i>	<i>Maduram</i>	<i>Laghu, Ruksha</i>		<i>Sheeta</i>	<i>Madhura</i>	<i>Tridoshara</i>	<i>Jwaragna, Shukrala, Jeevaniya, Chakshusya</i>	
<i>Tandula</i>	<i>Madura, Kasaya</i>	<i>Laghu, Snigdha</i>		<i>Sheeta</i>	<i>Madhura</i>	<i>Tridoshahara</i>	<i>Dipana, Brimhana, Mutrala, Balya, Jwarapaha</i>	
<i>Hingu</i>	<i>Tikta, Katu</i>	<i>Laghu, Snigdha</i>	<i>Tikshna,</i>	<i>Ushna</i>	<i>Katu</i>	<i>VataKaphahara, Pittakara</i>	<i>Pachanam, Anulomaniya, Rucya.</i>	

Pharmacological action of Ashtaguna Manda

Deepana: Improves digestion, can be given in *ama* condition and also prevent the formation of *ama*.

Pranada: Improves strength by normalizing the electrolyte imbalance produced after the *panchkarmatherapy*, through *Samsarjana Karma*.

Basti Shodhan: Cleanses and detoxifies kidney and bladder.

Raktavardhana: *Dhatu parinama* happens by *jatharagni deepana*.

Sarvadoshagna: Balances all the three *doshas* **Jwarahara** : relieves all kind of fever.

Nutritional Value of Ginger

Ginger (<i>Shunthi</i>) root	
Amount per 100 grams	
Calories	80
Total Fat	0.8 g
Saturated Fat	0.2 g
Polyunsaturated Fat	0.2 g
Monounsaturated Fat	0.2 g
Cholesterol	0 mg

Sodium	13 mg
Potassium	415 mg
Total Carbohydrate	18 g
Dietary fiber	2 g
Sugar	1.7 g
Protein	1.8 g
Vitamin A	0%

Calcium	1 %
Vitamin D	0%
Cobalamin	0%
Vitamin C	8 %
Iron	3 %
Vitamin B-6	10 %
Magnesium	10 %

Nutritional Value of Black Pepper

Black Pepper (<i>maricha</i>)	
Amount per 100 grams	
Calories	251
Total Fat	3.3 g
Saturated Fat	1.4 g
Polyunsaturated Fat	1 g
Monounsaturated Fat	0.7 g
Cholesterol	0 mg
Sodium	20 mg
Potassium	1329 mg
Total Carbohydrate	64 g
Dietary fiber	25 g

Sugar	0.6 g
Protein	10 g
Vitamin A	10%

Calcium	44%
Vitamin D	0%
Cobalamin	0%
Vitamin C	0 %
Iron	53 %
Vitamin B-6	15%
Magnesium	42 %

Nutritional Value of Green gram

Green gram (<i>Mugda</i>)	
Amount per 100 grams	
Calories	347
Total Fat	1.2 g
Saturated Fat	0.3 g
Polyunsaturated Fat	0.4 g
Monounsaturated Fat	0.2 g
Cholesterol	0 mg

Sodium	15 mg
Potassium	1246 mg
Total Carbohydrate	63 g
Dietary fiber	16 g
Sugar	7 g
Protein	24 g
Vitamin A	2%

Calcium	13 %
Vitamin D	0%
Cobalamin	0%
Vitamin C	8 %
Iron	37 %
Vitamin B-6	20 %
Magnesium	47 %

Nutritional Value of Rice

Rice (<i>tandula</i>)	
Amount per 100 grams	
Calories	130
Total Fat	0.3 g
Saturated Fat	0.1 g
Polyunsaturated Fat	0.1 g
Monounsaturated Fat	0.1 g
Cholesterol	0 mg

Sodium	1 mg
Potassium	35 mg
Total Carbohydrate	28 g
Dietary fiber	0.4 g
Sugar	0.1 g
Protein	2.7 g
Vitamin A	0 %

Calcium	1 %
Vitamin D	0%
Cobalamin	0%
Vitamin C	0 %
Iron	1 %
Vitamin B-6	5 %
Magnesium	3 %

Nutritional Value of Salt

Salt	
Amount per 100 grams	
Calories	0
Total Fat	0 g
Saturated Fat	0 g
Polyunsaturated Fat	0 g
Monounsaturated Fat	0 g
Cholesterol	0 mg

Sodium	38758 mg
Potassium	8 mg
Total Carbohydrate	0 g
Dietary fiber	0 g
Sugar	0 g
Protein	0 g
Vitamin A	0 %

Calcium	2 %
Vitamin D	0%
Cobalamin	0%
Vitamin C	0 %
Iron	1 %
Vitamin B-6	0 %
Magnesium	0 %

According to **Harita Samhita**, Manda of rice (*Dhanya*) is *Pittahara*, relieves fatigue, *ashmirihara* (cures calculus), *Vatakarak*, *Grahi*, *deepana* (carminative), *Rakt Shaamak*.

Manda of *Rakt Shaali* is madhur (sweet), *Grahi*, *Sheetal* (cold), *Prameha* and *Ashmari Naashak* (cures diabetes and calculi), *Vaat kaarak* and *Pitta Shaamak*.

Manda of *Shweta Tandula* (sweet rice) is *madhur* (sweet), slight *kapha karak*, *sheetal*, *shosh naashak*, *Ashamri*, *Prameha*, *Vamana* and *Vata karak* *Manda* of *Yava* (barley) is *grahi*, *ushna* (hot potency), *k ashaya Rasa* (astringent).

Practical Problems

But Now-a-days the rice we obtain will be polished or ultra polished, and may not require more ratio of water to get properly cooked. Pressure cookers are frequently used for rice preparations where only double ratio of water is added. Moreover the quality of the rice grown with pesticides is debatable. All the above said points are to be borne in mind while going for this preparation. Perhaps practical and rational changes may be adopted as per today's requirements and limitations.

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 method of preparation and are very cost effective methods. Concepts 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 status 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.

Pathya Kalpana is also used in modern science, on the name of rice water. Modern science is using *pathya kalpana* in the field of pediatrics and on the patients of obesity etc. Many websites recommend using rice water to lighten the skin or reduce dark patches. Infact, a lot of commercial products — including soaps, toners, and creams — contain rice water.

A 2013 study showed that rice wine (fermented rice water) can help improve skin damage from the sun. Rice water increases the collagen in the skin, which keeps your skin supple and helps prevent wrinkling. Rice water also appears to have natural sunscreen properties. Rice

water is known to help with skin irritation caused by sodium laurel sulfate (SLS), an ingredient found in many personal care products. Anecdotal evidence has shown that using rice water twice a day helps skin that has been dried and damaged by SLS. Plenty of people claim that applying rice water topically can soothe the skin, clear up blemishes caused by skin conditions like eczema, and help it to heal.

CONCLUSION

So in a nutshell we can conclude “*Pathya Kalpana*” is helpful in both the conditions i.e. Healthy and diseased. It stresses Ayurveda’s approach that the digestive capability of the patients is equally important to that of the properties of the drugs. So *pathya kalpana* should be incorporated in our daily diet regime to achieve the basic objectives of *Ayurveda*. *Ashtaguna manda* is a good *pathya kalpana* in *ayurveda* as rice and *mudga* which are the main ingredients in this preparation are rich in carbohydrates and proteins and its easily digestive property with high nutritive value make it the appropriate food for patients as well as healthy persons.

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