

Gradual development of *Ahara Kalpana In Bhavaprakash* and *Astang hridaya*

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INTRODUCTION

History of *Ayurveda* is as ancient as history of the universe. It is mentioned in classical texts of *Ayurveda* that the stream of the knowledge of *Ayurveda* was started from the *Brahma* – the creator of the universe ^[1]. This stream reached to the present era through the *Samhitas* (classical ancient texts) which were created by the ancient *Rishis*. Around 1500 B.C two school of thoughts existed and those made *Ayurveda* a systematically provable and classified medical system. 1. **Atreya School**: The School of Physicians. 2. **Dhanwantari School**: The School of Surgery. Both school thoughts had their own philosophy, diagnostic patterns, treatments and medicines. They had different followers and the texts were written by the school accordingly. These texts are divided into two major categories namely **1.Brihatrayi** **2.Laghutrayi**. *Brihatrayi* includes *Charaka Samhita*, *Sushrut Samhita* and *Ashtanga Samgraha / Ashtanga Hridaya*. *Brihatrayi* means "the triad of the old/mature (classics or authors)"^[2]. These texts describe the basic principles and theories from which the treatment part of *Ayurveda* has evolved. They also include vast clinical information of many diseases and their management. *Brihatrayi* have been considered as the most important classical texts for treatment in *Ayurveda*. It is in use since long time for pursuing health among India and worldwide. Among these three books, *Charaka Samhita* and *Sushruta Samhita* have been developed by their original fundamental principles related to their subjects; while *Ashtanga Samgraha* and *Ashtanga Hridaya* are created with compilation of the principles and therapeutics of both *Charaka Samhita* and *Sushruta Samhita* with specific aim of describing entire knowledge of *Ayurveda* at one place^[3]. Apart from this, both of these *Ashtanga* texts have also described few newer drugs and treatment protocols according to their time period of creation. *Charaka Samhita* and *Sushruta Samhita* passed through different procedures like *Pratisamskara*, *Pathashuddhi* and *Sampurana*.

Key words: *Ahara Kalpana, Brihatrayi, Bhavaprakash*

One of such subject which has been grown up with time is the principle of *Ahara* and *Ahara Kalpana*. *Ayurveda* being a medical science, describes *Ahara* as an important factor for health and disease ^[4]. It is said by *Charaka* that body as well as diseases is born by the food ^[5]. Further he explains this by saying that the use of a wholesome diet is the only factor that promotes the healthy growth of man and the factor that for disease is the indulgence in unwholesome diet ^[6]. Because of this close relation of food with health, a well developed science of *Ahara* (dietetics) can be observed in classical texts of *Ayurveda* which includes detailed depiction of *Ahara Dravya* (food articles) with their properties and functions in human body, *Ahara Vidhi Vidhana* (methods, codes and conducts for taking food) and *Ahara Kalpana* (food preparations). Concept of *Ahara Kalpana* has not been dealt in depth by original authors of the classical texts as the chief purpose of formation of these texts was to explain the principles and practices for prevention of health and cure of diseases ^[7] and not to describe recipes for a cookery book. *Ahara Kalpanas* have been described with specific aims like 1) To change the inherent properties of *Aharadravya* with *Samskara*, i.e. *Shali dhanya* is *Laghu* (light) in nature but *Pishta* of it become *Guru* (Heavy) to digest. 2) To add palatability, i.e. *Panaka* from different fruits become more tasty than raw fruit and 3) To exclude the harmful / poisonous effects of *Aharadravya*. Apart from this, *Ayurveda* gives more importance to digestion in comparison to nutrition. It is believed that only the properly digested food can provide proper nutrition to the body ^[8]. Many of the *Ahara Kalpanas* have been formulated with keeping this view in mind. procedures for preparation of these *Kalpanas*. In this way *Ahara Kalpana* is a widely described and detailed topic of *Ayurveda* literature. All three classics of *Brihatrayi* explain around 60 *Ahara Kalpanas* in each. Some of them are common and some are different. Difference in use and preparation method is observed with time period in *Ahara Kalpana*. Development of food technology in Ayurvedic literature can be noted by observing different *Ahara Kalpana* of *Brihatrayi*.

OBSERVATION

Use of *Kalpana* with consideration of other elements makes the *Dravyas* suitable for human body. The *Ahara Vargas* like *Shooka Dhanya* (cereal grains), *ShamiDhanya* (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*. It consists of prepared foods, methods of preparing of different type of food items like *Lajamanda, Peya, Vilepi, Yusha, Yavaagu* etc. Properties of cooked food according to their cooking techniques and raw material are described in this *Vargas*. *Ashita, Peeta, Khadita* and *Leedha* are final forms of all the *Kalpanas*. It further explains the change in properties of *Dravya* when it undergoes specific process (*Kalpanas*); i.e. the *Manda, Peya* and *Vilepi* of similar *Dravya* differ in the properties and digestibility. *Manda* is easiest to digest than *Peya* and *Vilepi*^[9]. This is how *Kritanna Varga* or concept of *Ahara Kalpana* is very useful subject for practicing *Ayurveda*. *Dravyas* which are used in time of those *Samhitas* are different and there preparing methods are also changed. Many new *Dravyas* also are in practice today which hasn't described in classical *Samhitas*. Some classical *Dravyas* are not in practice today. Therefore it is a need to revive *Ahara Kalpanas* in today's context which should be on the basis of description available in classical texts. For e.g. cooking techniques and gazettes like baking, sautéing stewing, smoking, steaming, braising, microwave, induction cooker etc are not in use at that time. Hence any *Samhita* doesn't describe much about properties of cooked products with these techniques. Observation of gradual development lead to understand different utility of *Ahara Kalpana* and one can even get to know the effect of newer techniques of cooking to human body.

DISCUSSION

Life is impossible without food. It provides nutrition to the body to survive but it is not possible to take all the food articles in their raw form. Many of those cannot be digested by the human digestive system in raw form. It needs to be converted in such a form that can be used by the human tissues to get sufficient nutrition from it. This is the primary aim of food processing or *Ahara Kalpana*. Palatability is another aspect to be considered regarding making of various *Ahara Kalpanas*. Nutritious food if is in palatable form, it can serve its aim in better way. Apart from these two, *Ayurveda* describes one other most important objective for using various *Ahara Kalpanas* i.e. changing the natural attributes. Same *Dravya* can be used for different purpose by applying different Procedures. *Acharya Bhavaprakash* mentioned the idea behind development of the concept of *Ahara Kalpana* as 'the properties of substances, if are similar to properties of

process the total effect will multiply and if these both are opposite, the total effect decreases' ^[10]. Therefore to control and manage the effect of food articles, different types of *Ahara Kalpana* applies. These are all the aspect which *Ayurveda* ancestors keep in mind and described the concept of *Ahara Kalpana*. As *Bhavaprakash* –the first version of *Bhavaprakash* supposed to be the oldest book of *Ayurveda* it has been considered older than *Brihatrayi*^[11]. Recently available *Bhavaprakash* contains many concepts from original *Bhavaprakash* and some more editions have been done by *Bhava mishra*. The concept of *Ahara Kalpana* seems to be concluded from *Bhavaprakash* and therefore *Bhavaprakash* is considered here first for particular this subject.

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