



Review article on the importance of Aahar w.s.r. to Kritann Kalpana in prevention of diseases

Suman^{1*}, Joshi NK², Mansi³, Jyoti⁴

DOI:10.21760/jaims.10.8.17

^{1*} Suman, Post Graduate Scholar, Department of Swasthivritta, Chaudhary Braham Prakash Ayurved Charak Sansthan, Khera Daber, Najafgarh, New Delhi, India.

² Neeraj Kumar Joshi, Assistant Professor, Department of Swasthivritta, Chaudhary Braham Prakash Ayurved Charak Sansthan, Khera Daber, Najafgarh, New Delhi, India.

³ Mansi, Post Graduate Scholar, Department of Swasthivritta, Chaudhary Braham Prakash Ayurved Charak Sansthan, Khera Daber, Najafgarh, New Delhi, India.

⁴ Jyoti, Post Graduate Scholar, Department of Swasthivritta, Chaudhary Braham Prakash Ayurved Charak Sansthan, Khera Daber, Najafgarh, New Delhi, India.

Background: Aahar (diet) plays a pivotal role in Ayurveda, as it directly influences health, wellness, and disease prevention. A specific aspect of Aahar, Kritann Kalpana, involves processed and medicinal food preparations aimed at enhancing the therapeutic value of meals. These preparations were designed to support digestion, balance dosing, and promote overall well-being.

Objectives: This article reviews the significance of Kritann Kalpana in Ayurvedic dietary practices, its role in disease prevention, and the mechanisms underlying its effects on health.

Methods: A comprehensive review of classical Ayurvedic texts along with recent clinical studies and research articles was conducted.

Results: The role of Kritann Kalpana in disease prevention is highlighted, with examples of specific food preparations of various rice-based dishes, such as Yavagu, Vilepi, Odana, and Krishra, each having distinct qualities and health benefits.

Conclusion: Kritann Kalpana has substantial potential for disease prevention owing to its medicinal properties and a holistic approach to nutrition. Further clinical research is required to validate these ancient practices within modern medical paradigms.

Keywords: Aahar, Kritann Kalpana, Ayurveda, Disease Prevention, Medicinal Preparations, Health Promotion

Corresponding Author

Suman, Post Graduate Scholar, Department of Swasthivritta, Chaudhary Braham Prakash Ayurved Charak Sansthan, Khera Daber, Najafgarh, New Delhi, India.
Email: suman.nilam78@gmail.com

How to Cite this Article

Suman, Joshi NK, Mansi, Jyoti, [Review article on the importance of Aahar w.s.r. to Kritann Kalpana in prevention of diseases](#). J Ayu Int Med Sci. 2025;10(8):92-99.
Available From
<https://jaims.in/jaims/article/view/4580/>

To Browse



Manuscript Received
2025-06-18

Review Round 1
2025-06-28

Review Round 2
2025-07-08

Review Round 3
2025-07-18

Accepted
2025-07-28

Conflict of Interest
None

Funding
Nil

Ethical Approval
Not required

Plagiarism X-checker
10.36

Note



© 2025 by Suman, Joshi NK, Mansi, Jyoti and Published by Maharshi Charaka Ayurveda Organization. This is an Open Access article licensed under a Creative Commons Attribution 4.0 International License <https://creativecommons.org/licenses/by/4.0/> unported [CC BY 4.0].



Introduction

In *Ayurveda* and *Aahar*, diet is regarded as one of the most important pillars of health (Muley & Shinde, 2021).[1] The influence of food on the body and mind is well documented, and its role in preventing disease is central to *Ayurvedic* principles.

One significant concept in *Ayurvedic* dietary practice is *Kritann Kalpana*, which refers to the preparation of food in a manner that enhances its therapeutic effects (Bhavsar, 2022).[2]

Kritann Kalpana involves modifying the preparation and consumption of food to optimize its benefits in disease prevention and health promotion. These processes include the use of specific spices, herbs, or cooking methods that transform ordinary food into potent therapeutic agents (Shukla et al., 2023) [3] Examples include special preparations designed to balance doshas, improve digestion, and strengthen immunity (Muley & Shinde, 2021).[4]

Importance of Aahar in Ayurveda

Along with *Nidra* (sleep) and *Brahmacharya* (self-control), *Aahar* is considered one of the primary factors contributing to physical and mental well-being.

According to *Ayurveda*, food influences the body through *Rasa* (taste), *Virya* (potency), and *Vipaka* (post-digestive effect). Correctly prepared foods can balance the doshas (*Vata*, *Pitta*, *Kapha*), which are responsible for health. An improper diet, on the other hand, is the root cause of many diseases.

Nourishment and Growth

"*Annam Vritikaranam Shrestham*" emphasizes that food is the supreme factor for the nourishment and growth of the body.[5]

Chakrapani Dutta defined it as an essential element for sustaining the body, declaring food as the best among all necessities for living beings.

Cause of Diseases and Health

"*Ahara Sambhavam Vastu Rogashchahara Sambhava*" highlights that food is both the origin of health and diseases.[6]

Understanding the beneficial and harmful aspects of food is crucial for maintaining health and preventing ailments.

Bhagavad Gita's Insight on Aahar

"*Yuktahara Viharasya Yukta Cheshtasya Karmasu, Yuktaswapnavabodhasya Yogo Bhavati Duhkhaha*" (*Bhagavad Gita* 6.17)[7] underscores importance of regulated food intake, lifestyle, actions, sleep, & wakefulness to achieve liberation from suffering.

Comprehensive Ayurvedic Verses on the Importance of Aahar

"*Pranah Pranabhritam Annam Lokobhidhavati*" (*Charak Samhita Sutra* 27/349–350)[8] asserts that food is the sustainer of life for all beings. It is essential for:

- Clear complexion (*Varna Prasad*)
- Melodious voice (*Sausvarya*)
- Longevity (*Jivitam*)
- Intelligence (*Pratibha*)
- Contentment (*Tushti*)
- Strength (*Pushti*) and vitality

1. Longevity and Balanced Diet

- "*Shattrimshat Sahastrani Ratranam Hitabha-janah Jeevati Anature Jantu Jitama Sammatah Satam*" mentions that a person consuming balanced and wholesome food can live healthily for 36,000 nights (approximately 100 years) with a disciplined and virtuous lifestyle.[9]

2. Supremacy of Aahar in Treatment[10]

- "*Atascha Sarva Bhutanam Aaharah Sthitikaranam. Na Tv Aaharad Rite Anyat Praninam Pranadharanam*" explains that food is the basis for the sustenance of all beings.
- "*Na Cha Aharasamam Kinchit Vaishajyam Upalabhyate, Shakyate Apy Annamatrena Narah Kartu Niramayah*" indicates that no other remedy equals food, as diseases can be treated solely through appropriate dietary interventions.
- "*Bhesajonopapannau'pi Nirahaaro Na Shakyate, Tasmad Bhishagbhi Aahaaro Mahabhaishajyam Uchyate*" emphasizes that even the best medications are ineffective without food; hence, food is regarded as the supreme medicine by *Ayurvedic* physicians.

After understanding the importance of *Aahar* in maintaining health and preventing diseases, it is essential to explore the role of *Kritann Kalpana* in enhancing the therapeutic potential of *Aahar*.

Krutanna Varga is a category within *Ahara Varga* that encompasses cooked food preparations consumed daily and used therapeutically in *Samsarjana Krama* (post-therapeutic diet). The earliest documentation of *Krutanna Varga* can be traced back to the *Charaka Samhita* dating from 1500 BC to the 5th century AD. Over time, the number of documented preparations steadily increased from the *Samhita* period to the *Nighantu* period. This expansion reflects the evolution of culinary techniques influenced by cultural exchanges and foreign invasion. Many of these traditional preparations continue to be relevant today. Additionally, *Acharya Sushruta* categorized various cooked food preparations under *Bakshya Varga*, in addition to *Krutanna Varga*.

Contributions of Classical Ayurvedic Texts in Food Preparations

Various classical *Ayurvedic* texts have documented processed food preparation in different categories. The table below presents a timeline of these contributions, highlighting the authors, *Vargas* (categories), and number of preparations recorded in each text.[11]

Time Period	Author & Varga	No. of Preparations
2nd Century	CharakaKrutanna Varga	64
5th Century	SushrutaKrutanna Varga (43) + Bakshya Varga (30)	43 + 30
7th Century	VagbhataKrutanna Varga	32
14th Century	Madanapala NighantuDhanyakrutannadi Varga	83
15th Century	Kaiyadeva NighantuKrutanna Varga	122
16th Century	Bhava PrakashaKrutanna Varga	97

Common Preparations in Kritann Kalpana

1. Peya Kalpana

While describing *peya Kalpana* *Acharya Charak* says "Kshut-Trishna-Glanidaurbalya-Kukshi-Roga-Jvara-Apaha | Sweda-Agni-Janani Peya Vata-Varcho-Anulomani ||"

It helps in relieving *Kshut*, *Trishna*, *Glanidaurbalya*, *Kukshi Roga*, & *Jvara*. It promotes *Sweda* & enhances *Agni*, which is also beneficial for regulating *Vata* & ensuring smooth elimination of *Varcha*, thus aiding digestion & bowel movements.[12] *Peya* was prepared at 1:14 ratio of rice to water. Rice was cooked in specified amount of water, & resulting liquid, along with softened rice grains, was collected.

According to *Acharya Sharangdhara*, *Peya* consists of a minimal solid portion and a predominantly liquid part, whereas *Acharya Sushruta* includes both boiled grains and an equal amount of distinct fluid. *Acharya Sharangdhara* further describes *Peya* as the lightest among all *Ahara Kalpanas*, referring to it as '*Laghutara*.'[13,14]

Therapeutic Indications of Peya[15]

Peya, as described by *Charaka Samhita*, is utilized under various conditions for its therapeutic benefits. In *Jwara Chikitsa*, *Peya* is used as a *Pathya* after *Langhana*, and is recommended for patients with fever and poor digestion. Variants such as *Lajapeya* with *Pippali* and *nagara* act as *Jwarahara*, while *Sheeta Lajapeya* with honey is indicated for *Pittaja Jwara* with *Sruthavrit*. *Shvadanshtra* and *Kantakari Siddha Rakta Shilajit Peya* benefit from conditions involving *Parshva*, *Basti*, and *Shiroruja* in *Jwara*. For *Kasa Chikitsa*, *Peya* prepared with *Yavani*, *Pippali*, and *Bilvamadhya* is useful for *Vataja Kasa*, relieving pain in the *Kati*, *Hridaya*, *Parshva*, and *Koshtha*, as well as for treating *Hikka* and *Shwasa*. *Dashamula Rasa Siddha Peya* with *Panchakola* and *Guda* is another effective remedy. Variants using *Tila* and *milk*, or *Mansarasa* of *Matsya*, *Kukkuta*, *Varaha* with *Ghrta*, and *Saindhava* are also beneficial in *Kasa*. In *Atisara Chikitsa*, *Peya* serves as an *Anupana*, particularly in *Raktaja Atisara* with *Indrayava Kalka* and *Yavagu*, while *Daruharidradi Ghrta Anupana* is recommended for *Tridoshaja Atisara*. Similarly, in *Udara Chikitsa*, it is advised post-*Virechana*, either with *Patoladi Churna* or *Vairechanik Ghrta* like *Snuhiksheera Ghrta*. Different *Peya* formulations were beneficial for *Arsha Chikitsa*. *Takrapeya* is indicated in the cases of *Atyarthar Mrudu Kayagni*, where it follows the digestion of *Takralavaleha*. Another variation includes *Peya* prepared with *Kalka* of *Pippali*, *Pippalimula*, and *Chitraka*, along with *Ghee*, *Taila*, and *Dadimamla*, which are suitable for *Shushkarsha*. *Kutajadi Rasakriya Anupana* benefits *Raktaja Arsha*, *Rakta Atisara*, and *Raktapitta*. In *Grahani Chikitsa*, *Panchakoladi Kwath*-based *peya* is recommended for post-*Aamashaya Shuddhi* in *Aamavastha*. For *Trishna Chikitsa*, *Shali* or *Kordusham Peya* acts as an *Annapana* in *Trishna Vyadhi*. Additionally, in *Raktapitta Chikitsa*, *Padmakadi Peya* is considered *Pathya*.

Therapeutic Indications of Mand Kalpana

Manda Kalpana is a form of *Kritanna Kalpana*, where the watery portion of rice gruel is extracted.

It has several *Guṇa* and *karma* that are beneficial for digestion and overall health. According to *Acharya Charak*.^[16]

1. Dīpana - *Manda Dīpayatyagnim*, meaning it enhances *Agni* (digestive fire), aiding in proper digestion.

2. Anulomana - It helps in the *Anulomana* of *Vāta*, ensuring the smooth movement of *Vāta Dosha* and preventing disturbances.

3. Srotomṛdutva - *Manda Mṛdūkaroti Srotāmsi*, meaning it softens the *Srotas* (body channels), aiding in their proper function.

4. Swedajanana - It also induces *Sweda* (*Sveda Sañjanayatyapi*), which helps maintain body warmth and circulation.

5. Laghutva & Prāṇadhāraṇa - Due to its *Dīpana* & *Laghutva* properties, it is beneficial for individuals who have undergone *Langhana*, *Virechana*, or *Snehapāna*, & are experiencing *Trṣṇā* (excessive thirst). *Manda* acts as *Prāṇadhāraṇa*, helping sustain life energy during recovery.

Manda Kalpana is preparation made using rice & water in 1:14 ratio. Rice is cooked in specified amount of water, & only liquid portion from the resulting formulation is collected, leaving the solid part. Essentially, *Manda* refers to a thin watery extract of rice gruel.^[17]

Manda, as described by *Charak Samhita*, is indicated under various conditions with specific therapeutic applications. In *Jwara Chikitsa*, it serves as a *Vamanaottar Pathya* based on *Doshanubandha*. *Rajyakshma Chikitsa* is used as an *Anupana* with *Jambu-Aamramadhyadi Churna* and is also mentioned in *Atisara Chikitsa*. Within *Udara Chikitsa*, it is advised as *Pathya* after *Virechana*, especially with *Patoladi Churna*. In *Arsha Chikitsa*, it acts as an *Anupana* for *Kutajadi Rasakriya* & is beneficial for *Raktaja Arsha*, *Raktaja Atisara*, & *Raktapitta*. Multiple therapeutic applications of *Manda* have been highlighted in *Atisara Chikitsa*. It serves as a *Pathya* after *Langhana* in *Pittaja Atisara*. It acts as an *Anupana* for *Indrayava Kalka*, Followed by *Yavagu* & *Peya* in management of *Raktaja Atisara*. Additionally, it is used as an *Anupana* with *Daruharidradi Ghrita* for *Tridoshaja Atisara*. Lastly, it is also recommended as an *Anupana* for various *Ghritas* like *Changeri Ghrita*, *Shatapala Ghrita*, & *Purana Ghrita*, specifically in treatment of *Kaphaja Atisara*.^[18]

Therapeutic Indications of Yavagu Kalpana

Yavagu Kalpana is prepared using six times the quantity of water, resulting in a thick or semi-solid consistency.^[19] According to *Acharya Dalhana*, *Yavagu* is synonymous with *Peya*.^[20] *Ayurvedic* texts describe three variations of *Yavagu*:^[21]

1. Kalka Siddha Yavagu - was prepared using a paste of medicinal herbs.

2. Kwath Siddha Yavagu - Made with a decoction of herbs.

3. Mānsarasa Siddha Yavagu - Cooked using meat soup as the base.

Acharya Charaka has dedicated a special *Adhyaya* in *Sutrasthana* that enumerates various types of *Peya* and *Yavagu*. Several examples of *Peya* and *Yavagu*, as mentioned in *Apamargatanduliya Adhyaya*, are listed.^[22]

1. *Pachani* and *Grahi Peya* - Digestive stimulant, improves absorption, manages diarrhoea.
2. *Vataatisaraghna Peya* - Treats diarrhea due to *Vata Imbalance*.
3. *Pitta-Shleshma Atisaraghna Peya* - Treats diarrhea due to *Pitta-Kapha Imbalance*.
4. *Raktaatisaraghna Peya* - Manages bloody diarrhea (*Raktatisara*).
5. *Aamatisaragha Peya* - Treats *Ama* (toxic, undigested material)-related diarrhoea.
6. *Mutrakruchra Nashaka Peya* - Relieves painful urination (*Mutrakrichra*).
7. *Shulanasaka Yavagu* - Alleviates colicky pain (*Shoola*).
8. *Krimighna Yavagu* - Anthelmintic, useful in worm infestations.
9. *Pipasaghamni Yavagu* - Reduces excessive thirst (*Pipasa*).
10. *Vishanashaka Yavagu* - Detoxifying, counters poisoning effects.
11. *Bruhaniya Yavagu* - Nourishing, strength-promoting.
12. *Karshaniya Yavagu* - Helps in weight reduction (*Karshana*).
13. *Snehanīya Yavagu* - Lubricating, beneficial for *Vata disorders*.
14. *Rukshaniya Yavagu* - Drying, counters excessive unctuousness (*Snigdhatva*).
15. *Shwas-Kasa Nashaka Yavagu* - Treats cough and breathlessness (*Shwasa-Kasa*).
16. *Pakvashayagata Vataghna Yavagu* - Treats *Vata disorders* in the colon (*Pakvashaya*).

17. *Rechaniya Yavagu* - Laxative, relieves constipation (*Rechana*).
18. *Sangrahini Yavagu* - Astringent, helps in malabsorption syndromes (*Sangrahani*).
19. *Bhedaniya Yavagu* - Purgative, helpful in constipation (*Bhedana*).
20. *Vatanulomaka Yavagu* - Corrects *Vata* movement, treats bloating and gas.
21. *Ghrityavapada Nashaka Yavagu* - Counters disorders caused by excessive ghee intake.
22. *Tailavyapada Nashaka Yavagu* - Counters disorders due to excessive oil consumption.
23. *Vishamajwara Nashaka Yavagu* - Treats irregular fevers (*Vishama Jwara*).
24. *Kanthy Yavagu* - Improves voice quality (*Kanthy*).
25. *Retomarga Rujapaha Yavagu* - Relieves reproductive and urinary tract pain.
26. *Vrushya Yavagu* - Aphrodisiac, enhances reproductive health.
27. *Madanashaka Yavagu* - Emetic, induces vomiting for detoxification (*Vamana*).
28. *Kshudhanashaka Yavagu* - Appetite suppressant (*Kshudhanashaka*).

Therapeutic Indications of *Yush Kalpana*

Yusha Kalpana is a preparation made using the *Kalka* of various legumes from the *Shimbi Varga*, such as *Mudga* (green gram), *masur* (lentil), and *Chanaka* (chickpea), which are cooked in one *Prastha* of water. To enhance its properties, additional ingredients (*Prakshepa Dravyas*), such as *Sunthi* (dry ginger) and *Pippali* (long pepper), are often included. This formulation had high consistency.[23] Acharya Kashyapa classifies *Yusha* into two types:[24] *Krita Yusha*, prepared with ingredients like oil or *ghee* (*Sneha*), salt (*Lavana*), and black pepper (*Maricha*); and *Akrita Yusha*, which is made without these additives. Additionally, *Akritakrita Yusha* is known to strengthen the body, support throat health, aid digestion, and help alleviate aggravated *Kapha Dosha*. Various references to the *Yusha* can be found in *Charak Samhita*, highlighting its significance in *Ayurveda*. *Yusha*, a formulation prepared using *Shimbi Varga Dravyas*, such as *Mudga*, *Masur*, and *Chanaka*, plays a significant role in *Ayurvedic* dietary therapy. They are classified as *Krita Yusha* (prepared with *Sneha*, *Lavana*, and *Maricha*) and *Akrita Yusha* (without these ingredients). *Yusha* is beneficial for various conditions, particularly digestive and metabolic disorders.

It is indicated in *Grahani Roga*, where variants like *Panchakola Yusha*, *Mulaka Yusha*, and *Mudgadi Yusha* help in strengthening digestion and managing *Vataj Grahani*. It is useful in *Pandu* and *Kamala*, where preparations involving *Mudga*, *Adhaki*, *Masura*, and *Kulattha Yusha* aid in blood purification and liver function. *Yusha* is also mentioned in *Kasa* (cough) and *Shwasa* (respiratory disorders), where formulations like *Kulattha Yusha* and *Masha Yusha* help in expectoration and *Kapha* elimination. In *Atisara* (diarrhoea), *Deepana* and *Grahi Dravyas* are used in *Yusha* preparations to improve digestion and control excessive bowel movements, while *Dhanya Yusha* is particularly useful for *Malakshaya* (dehydration and weakness due to diarrhoea). Similarly, in *Arsha* (piles), *Yusha* made from *Mudga*, *Masura*, *Adhaki*, and *Palandu* (onions) is beneficial for controlling bleeding and reducing inflammation. In *Udara Roga* (abdominal disorders), *Yusha* prepared with *Deepaniya Dravyas* helps in conditions such as *Yakrutodara* (liver disorders) and *Pleehodara* (splenomegaly). In cases of *Visarpa* (erysipelas) and *Visha Chikitsa* (toxicity management), *Yusha* made from *Mudga* and *Harenu*, as well as *Shaliparnyadi Gana Dravyas*, are helpful in detoxification. *Madatyaya* (alcoholism-related disorders) is managed using *Yusha* prepared with *Dravyas*, such as *Patola*, *Amalaki*, *Kulattha*, and *Kharjura*, which aid in liver detoxification and digestive restoration. For *Vatavyadhi* (neuromuscular disorders), *Yusha* prepared with *Sneha* helps in lubrication and reduces the aggravated *Vata*.

In *Prameha* (diabetes and metabolic disorders), *Mudgadi Yusha* is prescribed as a *Pathya* (wholesome diet) owing to its *Kapha*-reducing properties. Additionally, *Raktapitta* (bleeding disorders) benefits from the *Chhataka Yusha*, which helps in haemostasis. Finally, *Yusha* is also recommended in post-*Panchakarma* regimens and conditions of debilitation to restore digestion and metabolism.[25]

Therapeutic Indications of *Vilepi Kalpana*

Vilepi Kalpana is dietary preparation made by cooking rice in four times amount of water. Once cooked, thick mass of boiled grains is collected along with some residual liquid, making it semi-solid, easily consumable dish. According to Acharya Sharangadhara, *Vilepi* has sweet taste (*Madhura Rasa*) & is particularly beneficial for pacifying *Pitta Dosha*.[26]

It helps retain bodily fluids, supports heart health, alleviates thirst, stimulates appetite, and provides light, yet nourishing, sustenance. *Vagbhatacharya* emphasizes its suitability for all individuals, especially those suffering from ulcers, eye diseases, post-purification therapy, the weak, and those undergoing oleation therapy (*Snehana*).^[27,28] *Vilepi*, made from *Deepaniya* and *Grahi Dravyas*, was beneficial after the elimination of *Aama Dosha* in *Atisara*.^[29]

Properties of *Vilepi*

- *Laghu* (Light for digestion)
- *Madhura* (Sweet)

Physiological actions of *Vilepi*

- *Dipan* (Appetite booster)
- *Rochak* (Enhances taste)
- *Grahi* (Helps to bind stools)
- *Vrushya* (Aphrodisiac)

Vilepi possesses properties such as *Tarpani* (satiating), *Brumhani* (nourishing), *Hrudya* (heart-friendly), *Madhura Vipaka* (undergoes sweet metabolic transformation), and *Pitta Nashini* (balances *Pitta Dosha*).^[30]

Materials and Methods

A thorough literature review was performed using classical *Ayurvedic* texts including *Charak Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*, along with modern clinical research studies.

Databases such as PubMed, Google Scholar, and *Ayurvedic* journals were consulted for articles discussing the effects of *Kritann Kalpana* on the prevention and management of diseases. Articles were selected based on their relevance and methodological rigor. Studies that involved the use of *Ayurvedic* dietary preparations.

Results

The comprehensive review of classical *Ayurvedic* texts and contemporary literature highlights the significant role of *Kritann Kalpana* in disease prevention and health maintenance. Various preparations under this category - such as *Peya*, *Manda*, *Yavagu*, *Yusha*, and *Vilepi* - demonstrate distinct therapeutic effects depending on their composition and method of preparation.

- ***Peya* and *Manda*** are cited extensively in *Jwara*, *Atisara*, and *Arsha* *chikitsa* for their *Laghu*, *Deepana*, and *Anulomana*. These preparations aid digestion, regulate bowel movements, and restore vitality post-therapy.
- ***Yavagu Kalpana***, especially its variants like *Pachani*, *Shwas-Kasa Nashaka*, and *Bruhaniya Yavagu*, are mentioned for their utility in digestive disorders, respiratory conditions, and general debility. The use of medicated decoctions or meat soup bases enhances their disease-specific efficacy.
- ***Yusha* preparations**, such as *Mudgadi Yusha*, *Kulatha Yusha*, and *Mulaka Yusha*, are valuable in managing conditions like *Grahani*, *Prameha*, *Raktapitta*, and *Udara Roga*. Their classification into *Krita* and *Akrita Yusha* allows flexibility in preparation based on the patient's strength and digestive status.
- ***Vilepi***, due to its *Madhura*, *Deepana*, and *Grahi* qualities, is particularly beneficial in *Pitta*-predominant conditions and during convalescence, offering nourishment while maintaining digestive ease.

From a mechanistic perspective, these preparations:

- Stimulate *Agni* (digestive fire), improving digestion and nutrient assimilation.
- Help balance *Doshas*, especially during acute and chronic imbalances.
- Facilitate the elimination of *Ama* (toxins), contributing to internal detoxification.
- Enhance *Ojas* and immunity, especially through regular consumption of balanced, *Dosha* - specific meals.

Though clinical trials are limited, preliminary evidence suggests that rice-based light diets and legume-based soups may support gut health, metabolism, and immune modulation - paralleling the *Ayurvedic* understanding.

Discussion

Kritann Kalpana, as described in classical *Ayurvedic* literature, reflects sophisticated understanding of food as primary tool for healing & prevention. Unlike modern dietetics, which often isolates nutrients, *Kritann Kalpana* focuses on holistic integration of food, digestion, *Doshic* balance & seasonal needs.

The preparations discussed—*Peya*, *Manda*, *Yavagu*, *Yusha*, and *Vilepi* - are not merely nutritional; they act as tailored interventions. Their composition is adapted to the patient's strength, digestive capacity, and disease state, offering an early model of personalized nutrition. For example, the *Lajapeya* for fever, *Takrapeya* in *Arsha*, and *Mudgadi Yusha* in *Prameha* illustrate this precision. This approach aligns with emerging trends in integrative and functional medicine, where dietary regimens are used to treat inflammatory, metabolic, and gastrointestinal disorders. The emphasis on enhancing *Agni* and preventing *Ama* accumulation resonates with contemporary insights into the gut-brain axis, microbiome, and metabolic health.

However, challenges remain in the broader acceptance and application of these preparations:

- **Standardization:** Classical texts provide broad frameworks, but standard recipes and dosages are rarely defined in measurable units.
- **Clinical Evidence:** There is a scarcity of large-scale, peer-reviewed clinical studies validating the efficacy of *Kritann Kalpana* in specific diseases.
- **Modern Integration:** Adapting these preparations into modern lifestyle and hospital settings requires innovation in formulation and patient education.

Despite these limitations, *Kritann Kalpana* holds promise as a preventive strategy for chronic diseases, especially those involving digestive dysfunction, inflammation, and lifestyle imbalance. Future research should focus on pharmacological profiling of these preparations, clinical trials, and development of easy-to-use dietary protocols based on *Prakriti* and disease stages.

References

1. Muley RA, Shinde RV. Pathya Aahara Kalpana: A Review [Internet]. Int Ayur Med J. 2021 [cited 2025 May 25]. Available from: [Article][Crossref][PubMed][Google Scholar]
2. Bhavsar S. Analysis of Ayurvedokta Kritanna Aahara Kalpana [Internet]. OAJI Journal. 2022 [cited 2025 May 25]. Available from: [Article][Crossref][PubMed][Google Scholar]
3. Shukla P, Sharma S, Rajput A. Preparatory Methods of Yusha Kalpana: A Review of Ayurvedic Textual Insights and Their Therapeutic Implications [Internet]. Afr J Biomed Res. 2023 [cited 2025 May 25]. Available from: [Article][Crossref][PubMed][Google Scholar]
4. Muley RA, Shinde RV. Pathya Aahara Kalpana: A Review [Internet]. Int Ayur Med J. 2021 [cited 2025 May 25]. Available from: [Article][Crossref][PubMed][Google Scholar]
5. Agnivesha. Charaka Samhita. Sutra Sthana, Chapter 25, Verse 40. In: Kushwaha H, editor. Ayurved Dipika Hindi commentary. Varanasi: Chaukhambha Oriental Prakashan; 2016 [Crossref][PubMed][Google Scholar]
6. Agnivesha. Charaka Samhita. Sutra Sthana, Chapter 28, Verse 45. In: Kushwaha H, editor. Ayurved Dipika Hindi commentary. Varanasi: Chaukhambha Orientalia; 2016 [Crossref][PubMed][Google Scholar]
7. Prabhupada AC Bhaktivedanta Swami. Shrimad Bhagavad Gita Yatharoop. Hindi ed. Chapter 6, Verse 17. Mumbai: The Bhaktivedanta Book Trust; 2019 [Crossref][PubMed][Google Scholar]
8. Agnivesha. Charaka Samhita. Sutra Sthana, Chapter 27, Verses 349–350. In: Kushwaha H, editor. Ayurved Dipika Hindi commentary. Varanasi: Chaukhambha Oriental Prakashan; 2016 [Crossref][PubMed][Google Scholar]
9. Agnivesha. Charaka Samhita. Sutra Sthana, Chapter 27, Verse 348. In: Kushwaha H, editor. Ayurved Dipika Hindi commentary. Varanasi: Chaukhambha Orientalia; 2016 [Crossref][PubMed][Google Scholar]
10. Kashyapa. Kashyapa Samhita. Khilasthana, Chapter 4, Verses 4–6. In: Satyapal Bhishagacharya, editor. 1st ed. Varanasi: Chaukhambha Orientalia; 2018 [Crossref][PubMed][Google Scholar]
11. Gokavarapu YSB, Varma MB, Swaroop R. A review on concept of Samskara in understanding Krutanna Varga. Int Ayur Med J [Internet]. 2018 [cited 2025 May 25]. [Crossref][PubMed][Google Scholar]

12. Agnivesha. Charaka Samhita. Sutra Sthana, Chapter 27, Verse 250. In: Kushwaha H, editor. *Ayurved Dipika Hindi commentary. Varanasi: Chaukhambha Orientalia; 2016 [Crossref][PubMed][Google Scholar]*
 13. Shastri P. Sharangdhara Samhita. Madhyama Khanda, Chapter 2, Verse 167. In: Sanskrit commentary. *Varanasi: Chaukhambha Surbharati Prakashana; 2006. p.168 [Crossref][PubMed][Google Scholar]*
 14. Sharma P. Sushruta Samhita. Sutrasthana 46/341. Varanasi: Chaukhambha Bharati Academy; 2004. p.525 [Crossref][PubMed][Google Scholar]
 15. Momin JB, Gogate VE, Kulkarni PV. Analysis of Ayurvedokta Kritanna Aahara Kalpana [Internet]. Int J Ayu Pharm Chem. 2020 Jul 10 [cited 2025 May 27];13(1):326–347. [Crossref][PubMed][Google Scholar]
 16. Agnivesha. Charaka Samhita. Sutra Sthana, Chapter 27, Verse 251. In: Kushwaha H, editor. *Ayurved Dipika Hindi commentary. Varanasi: Chaukhambha Orientalia; 2016 [Crossref][PubMed][Google Scholar]*
 17. Shastri P. Sharangdhara Samhita. Madhyama Khanda 2/170. In: Sanskrit commentary. *Varanasi: Chaukhambha Surbharati Prakashana; 2006. p.168 [Crossref][PubMed][Google Scholar]*
 18. Momin JB, Gogate VE, Kulkarni PV. Analysis of Ayurvedokta Kritanna Aahara Kalpana [Internet]. Int J Ayu Pharm Chem. 2020 Jul 10 [cited 2025 May 27];13(1):326–347. [Crossref][PubMed][Google Scholar]
 19. Shastri P. Sharangdhara Samhita. Madhyama Khanda 2/164. In: Sanskrit commentary. *Varanasi: Chaukhambha Surbharati Prakashana; 2006. p.167 [Crossref][PubMed][Google Scholar]*
 20. Sharma P. Sushruta Samhita. Sutrasthana 46/344. Varanasi: Chaukhambha Bharati Academy; 2004. p.527 [Crossref][PubMed][Google Scholar]
 21. Momin JB, Gogate VE, Kulkarni PV. Analysis of Ayurvedokta Kritanna Aahara Kalpana [Internet]. Int J Ayu Pharm Chem. 2020 Jul 10 [cited 2025 May 27];13(1):326–347. [Crossref][PubMed][Google Scholar]
 22. Agnivesha. Charaka Samhita. Sutra Sthana, Chapter 2, Verses 18–33. In: Kushwaha H, editor. *Ayurved Dipika Hindi commentary. Varanasi: Chaukhambha Orientalia; 2016 [Crossref][PubMed][Google Scholar]*
 23. Shastri P. Sharangdhara Samhita. Madhyama Khanda 2/154. In: Sanskrit commentary. *Varanasi: Chaukhambha Surbharati Prakashana; 2006. p.165 [Crossref][PubMed][Google Scholar]*
 24. Sharma PH. Kashyapa Samhita. Khilasthana 4/25. Varanasi: Chaukhambha Sanskrita Sansthana; 2019. p.380 [Crossref][PubMed][Google Scholar]
 25. Momin JB, Gogate VE, Kulkarni PV. Analysis of Ayurvedokta Kritanna Aahara Kalpana [Internet]. Int J Ayu Pharm Chem. 2020 Jul 10 [cited 2025 May 27];13(1):326–347. [Crossref][PubMed][Google Scholar]
 26. Shastri P. Sharangdhara Samhita. Madhyama Khanda 2/166. In: Sanskrit commentary. *Varanasi: Chaukhambha Surbharati Prakashana; 2006. p.168 [Crossref][PubMed][Google Scholar]*
 27. Murty KR. Ashtanga Hridayam. Sutrasthana 5/29. 5th ed. *Varanasi: Chaukhambha Krishnadas Academy; 2009. p.80 [Crossref][PubMed][Google Scholar]*
 28. Sharma P. Sushruta Samhita. Sutrasthana 46/342. Varanasi: Chaukhambha Bharati Academy; 2004. p.526 [Crossref][PubMed][Google Scholar]
 29. Yadavji T. Charaka Samhita of Agnivesha. Chikitsasthana 19/25. 3rd ed. *Varanasi: Chaukhambha Surbharati Prakashana; 2017. p.550 [Crossref][PubMed][Google Scholar]*
 30. Yadavji Trikamji Acharya. Commentary: Nibandha Sangraha of Dalhana on Sushruta Samhita. Sutra Sthana, Chapter 46, Verse 343. 1st ed. *Mumbai: Tukaram Javaji, Nirnaya Sagar Press; 1915. p.201 [Crossref][PubMed][Google Scholar]*
- Disclaimer / Publisher's Note: The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of Journals and/or the editor(s). Journals and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.