

ROLE OF PADANSHIK KRAMA IN PATHYA APTHYA W.S.R. TO RITU-SANDHI-A CONCEPTUAL STUDY

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ABSTRACT

Aahar is the main source of health and root cause of *Doshaj Vyadhi*. *Acharya's* described detail description about *Aahar* like *Hithkar*, *Aahitkar*, *Pathya*, *Apthya* for maintain the health and prevention of disease. Nowadays, people consume flavour enhanced food for different type of taste that is *Apthya* for body. Because of *Apthya*, destruction of *Dathu* takes place and causes different type of diseases. *Aacharya's* mention *Padanshik Krama* to overcome from *Apthya* to *Pathya*. By following this rule, adverse effects will be reduced by gradual discontinuation of *Apthya Aahar* and affirmative consequences will be increased by gradual intake of *Pathya Aahar* during *Ritu*

-Sandhi. In course of time, both become stable and do not revert back to their original state. A wise person should not give scope to the vitiation of *Dosha* by indulging in *Apthya*, incompatible foods and habits, which have become very close and vitiate the body to a great extent.

KEYWORDS: *Apthya*, *Ritu-Sandhi*, *Paadaanshik Krama*.

INTRODUCTION

The word *Ayurveda* can be understood in three different ways 'knowledge of life, science of longevity and art of living. This implies that *Ayurveda* concentrates its activity on the health. *Ayurveda* aims to aware individual to take care of their health instead of waiting for illness to develop and become untreatable. The *Ayurvedic* paradigm shows us how body, mind and soul interactions can be predicted, balanced and also improved to enable us to live gracefully,

harmoniously and vigorously. Food is one of the basic need for the survival of beings. *Kashyap* consider food as Mahabhaishajya.^[1] Nutrition may be defined as the science of food and its relationship to health. It is expected to nourish people and hold the life.^[2] The things that are engulf with the help of mouth and provide nourishment to the body. *Aahar* is the root cause of *Purush* and disease.^[3] In *Samhitas*, there are many diseases described which is dependent on food. Nowadays people use lots of street food, Chinese food, smoking, alcohol, sedentary lifestyle and not follow the *Ritucharya* these things are *Apthya* for body and causes many diseases. In the treatment of such type of diseases, *Pathya Aahar* and *Vihar* is playing an important role. The *Pathya Aahar* can be effective by *Desh, Kaal, Matra* etc.^[4] So if *Kaal* or *Ritu* changes, *Pathya* gets *Apthya* for next the *Ritu*. It creates abnormal state of *Dhatu* in the body. So the regimen of the preceding season should be discontinued gradually and that of the succeeding season should be adopted gradually but it is not easy to direct convert it, because it becomes *Satmya* to our body. Therefore *Acharya Vagbhatta* described the *Ritu Sandhi* and mentioned the disturbance of *Dosha* in body during *Ritu Sandhi*. The equilibrium in *Dosha* can be maintain by following the *Padanshik Krama*. This goal or *Proyojan* is achieved by adopting *Aahar* of preceding *Ritu* and withdrawal of *Aahar* from going season. The *Ritu-Sandhi* which has the last week of the succeeding *Ritu* and 1st week of preceding *Ritu* (seasons) i.e. the total period of 14 days. So in this reference *Acharya's* describe *Padanshik Krama* to cure from this type of seasonal problems and helpful in adopt the good thing. Hence this concept can be used in *Ritu Sandhi*.

AIM AND OBJECTIVES

- Conceptual study of *Padanshik Krama* in reference to *Ritu-Sandhi* and *Ritu Satmya*.

Need of study

Nowadays peoples are highly susceptible to consumption of unsafe food and unhealthy life style. According to WHO 76 million cases each year are reported, 3.5 lakhs are hospitalised and 5000 death are noted. To prevent diseases one should adopt the measures like daily regimen, seasonal regimen, proper diet, exercise, hygiene, and codes of conduct mentioned in *Ayurveda*. In reference of *Ritu Sandhi* withdrawal of seasonal regimen of old and adopt new thing according to new season so reference of *Padanshik Krama* helpful in *Ritu-Sandhi*.

REVIEW OF LITERATURE

Acharya Charak mentioned *Padanshik Krama* in *Navegandharniya* chapter in reference method of gradual acquirement of wholesome and withdrawal of unwholesome habits. Many

Acharyas describe different duration for this *Krama*, *Acharya Charak* mentioned to withdrawal for 7days, withdrawal for 15 days according to *Acharya Chakrapani* and *Acharya Vagbhata*. The food enhances vitality, strength and makes the body sturdy. It increases enthusiasm, memory, *Agni*, life span, *Lusture*, and *Ojas*. Consumption of pure food makes the mind healthy. When mind is devoid of blemishes, memory enhances but *Apathya* and *Asatmya* food diminishes all these. *Acharyas* described the *Satmya* in *Dashvidh Pariksha*. *Satmya* is a regular intake of food article (*Apathya*) not good for being but due to long duration of consumption, detection of the harmful effects is not sudden and does not creates abnormality in *Dathus*. *Acharya Charak* describe *Ritu-Satmya* in which *Ahaar-Vihaar* of that *Ritu* get *Satmya* and *pathya* in present *Ritu* but *Asatmya* and *Apathya* for upcoming *Ritu*. In this reference, there is mentioned *Padanshik Krama* to accept new routine, because sudden withdrawal of old routine and follow the new routine causes *Asatmyajanya Roga*. Six *Ritu* are mentioned in *Ayurveda* i.e. *Shishir*, *Vasant*, *Greeshma*, *Varsha*, *Sharad* and *Hemant*. In all these seasons same *Krama* will be applied for becoming healthy throughout the year. Therefore, *Ahaar Vihaar* of different *Ritu* are described as-*Shishira* (winter) *Ritu* is consider from mid-January to mid-March (approximately). During this season the environment remains cold, along with cold wind. The predominant *Rasa* and *Mahabhuta* during this season are *Tikta Rasa* (bitter) and *Akasha Mahabhutta*, respectively. The strength of the person becomes less, deposition of the *Kapha Dosha* occurs and *Agni* (catabolism) remains in a higher state. Diet regimen Foods having *Amla* (sour) as the predominant taste are preferred. Cereals and pulses, wheat/gram flour products, new rice, corn etc are advised. Ginger, garlic, *Haritaki* (fruits of *Terminalia chebula*), *Pippali* (fruits of *Piper longum*), sugarcane products, and milk and milk products are to be included in the diet. Foods having *Katu* (pungent), *Tikta* (bitter), *Kashaya* (astringent) predominant *Rasa* are to be avoided. *Laghu* (light) and *Shita* (cold) foods are advised to be prohibited. Lifestyle, Massage with oil/powder/paste, bathing with lukewarm water, exposure to sunlight, wearing warm clothes are mentioned to follow. *Vata* aggravating lifestyle like exposure to cold wind, excessive walking, sleep at late night, are to be avoided.

Hemant and *Shishir* are similar with the slight difference that the latter has more roughness due to Adan and cold due to clouds, winds rains. Hence the entire routine of living prescribed for *Hemanta* is applicable to *Shishir* as well. During *Shishir*, one should reside in a house which is more wind free and heated. During *Shishir*, one should avoid pungent, bitter, astringent, light, cold and *Vata* increasing food and drinks.

Basanta (spring) *Ritu*, the approximate time is from mid-March to mid-May. This season is considered as season of flowering and origin of new leaves. Predominant *Rasa* and *Mahabhuta* during this season are *Kashaya Rasa* (astringent), and *Prithvi* and *Vayu Mahabhuta*, respectively. Strength of the person remains in medium degree, vitiation of *Kapha Dosha* occurs and *Agni* remains in *Manda* state. Diet regimen one should take easily digestible foods. Among cereals, old barley, wheat, rice, and others are preferred. Among pulses, lentil, *Mugda*, and others, can be taken. Food items tasting *Tikta* (bitter), *Katu* (pungent), and *Kashaya* (astringent) are to be taken. Besides those, honey is to be included in the diet. Meats like that of *Shahsa* (rabbit), which are easy to digest can be taken. Foods which are hard to digest are to be avoided. Those which are *Sheeta* (cold), *Snigdha* (viscous), *Guru* (heavy), *Amla* (sour), *Madhura* (sweet) are not preferred. New grains, curd, cold drinks, and so on, are also to be prohibited. Lifestyle, One should use warm water for bathing purpose, may do exercise during *Vasant Ritu*. *Udvaartana* (massage) with powder of *Chandana* (*Santalum album*), *Kesara* (*Crocus sativus*), *Agaru*, and others, *Kavala* (gargle), *Dhooma* (smoking), *Anjana* (collyrium), and evacuative measures, such as *Vamana* and *Nasya* are advised. Day-sleep is strictly contraindicated during this season.

Grishma Ritu the approximate time is from mid-May to mid-July. food which are light to digest those having *Madhura*, *Snigdha*, *Sheeta* and *Drava Guna* such as rice lentil etc are to be taken. Drinking plenty of water and other liquids such as cold water, butter milk fruit juices, meat-shoups mango juices churned curd with pepper, is to be practised at bed time milk with sugar candy is to be taken. *Lavana* and food with *Katu* and *Amla* taste and *Ushna* foods are to be avoided. Lifestyle, staying in cool places, applying sandal wood and other aromatic pastes over the body, adorning with flowers, wearing light dresses and sleeping at day time are helpful. During night one can enjoy the cooled moon rays with breeze. Excessive exercise or hardwork is to be avoided; too much sexual indulgence and alcoholic preparations are prohibited.

Varsha Ritu the approximate time is from mid July to mid September in the body weakened during *Adana* (period), the digestion becomes poor which is further disturbed of etc. during rainy season. Due to earth vapour, humidity of clouds and sour (transformation) of water, the power of digestion is weakened and *Vata* etc. are aggravated during the rainy season. Hence, moderate living is recommended for this season. During this period, one should avoid cold drinks, day sleep, dews, river water, physical exercise, the sun and sexual intercourse. He

should use food and drinks often mixed with honey. During rainy season, when the day is filled with winds and rains and is much cooler, diet having predominance of sour, salted and fatty articles should be taken should be taken for pacification of *Vayu*. The person, cautiously protecting his Agni, should eat old barley, wheat and rice along with wild meats and prepared soups. For drinks, wine or other types of fermented liquor mixed with honey and in a little quantity, rain water or water from the well or tank, boiled and cooled, should be used. One should use regularly rubbing and anointing of body, bath fragrance and garlands, light and clean clothes and should reside in a place which is free from humidity and fit for the rainy season.

Sharad Ritu the approximate time is from mid September to mid November. During autumn, the persons having adjusted to rains and cold are suddenly exposed to the heat of the sunrays which leads to aggravation of the accumulated pitta. In that season, sweet, light, cold, slightly bitter and pitta pacifying food and drinks should be taken in proper quantity and with good appetite. During autumn one should take regularly the meats of *Lava* (common quail), *Kapinjala* (grey partridge), *Sasa* (wapiti), rice, barley, and wheat. One should prescribe use of bitter ghee, purgatives and blood letting and avoidance of the sun during autumn. One should avoid fat, oil, dews, meat of aquatic and marshy animal, curd, day sleep and easterly wind. The water, heated with the sunrays during day and cooled with moon rays during night cooked by time, free from the defects and detoxicated by Agastya is known as *Hansodaka* which is obtained during autumn and is clean and pure. This water is beneficial like nectar if used in bath, drink and plunging. Garland of seasonal flowers, clean apparel and also the moon rays in early nights are recommended during the autumn season.

Hence *Acharya's* instructed that accustomed incompatible food substances should be discarded gradually in the following manner:

1. Acharya Charaka: diet is to be given with $1/4^{\text{th}}$ part by taking interval of 1, 2, 3 days.
2. Acharya Vagbhata: *Pathya* diet is to be given with $1/4^{\text{th}}$ or $1/16^{\text{th}}$ part by taking interval of 1, 2, 3 days. In this way *Apathya* should be discarded and completely *Pathya* diet is to be given. This concept applies to prevent from harmful effects in *Ritu Sandhi*.

DISCUSSION

Diet and life style of succeeding and preceding *Ritu* are different. The *Purush* as well as *Vyadhi* are formed by *Aahaar* mentioned in *Samhitas*. *Pathya* and *Apathya* food are responsible for happiness and misery respectively. The diseases can be cured without any

medicine by just following wholesome regimen, whereas even hundreds of medicines cannot cure a disease in absence of wholesome regimen, no medicine is equivalent to food. It is possible to make a person diseased free with just proper diet. Most of the incurable diseases are produced due to improper food, improper quantity, improper time which produces death or dreadful diseases. Everything changes in body and environment in every season. So, adaptation of new thing suddenly is difficult to body that's why *Acharyas* describe *Ritu-Sandhi*. The *Guru Ahaar-Vihaar* of *Sheet Ritu* is to be taken which is responsible for *Sanchaya* of *Kapha Dosha*. If this Diet is taken continuously in *Vasantritu*, *Kapha* will be aggravated and cause many *Kaphaj Vikar*. Therefore regimen of *Sheetritu* should be changed for *Shaman* of *Kapha Dosha* by *Padanshik-Krama* otherwise it created *Asatmyaj Rogas*. Principles of homologation considers it desirable to acquire homologation regarding food and behaviour to things which are antagonistic to the characteristics of the country and the causative factor of the diseases prevalent there. A wise person should alienate himself from the habitual malpractices gradually. Adoption of good practices should also be in similar way. The gradual order should be like this. Method of discard unwholesome diet in *Ritu-Sandhi* and order of adopt succeeding regimen for 15 days is following:

Ritu-sandhi days	Taking parts in End Ritu (seasonal regimen) act as Apathya	Starting parts of new (succeeding Ritu) diet act as Pathya
1 st	3/4 th	1/4 th part
2 nd	Complete taking of <i>PurvaRitu</i> diet	-----
3 rd	Diet Same as 1 st day	
4 th	1/2 th part	1/2 th part
5 th , 6 th	Diet Same as 1 st day	
7 th	Diet Same as 4 th day	
8 th	1/4 th	3/4 th
9 th , 10 th , 11 th	Diet Same as 4 th day	
12 th	Diet Same as 8 th day	
13 th	Complete withdrawal	Complete <i>Pathya</i> diet
14 th	Diet Same as 8 th day	
15 th to onwards		Complete <i>Pathya</i> diet or seasonal food

In reference of *Madatyā*, there is also mentioned if suddenly runout from alcohol, two type of diseases are produced such as *Vikshya* and *Dhawankshya*. So, it is necessary to withdrawal step by step in particular order. *Apathya* should be discarded by pregnant women also instructed in *Samhitas*.

CONCLUSION

With changes in diet and life style there are changes in the states of *Dosha* which is bound to affect us resulting healthy life or disharmony and causing lifestyle diseases. *Ritu* act as *Vyanjaka* or *Nimmittkaran* in the aggravation and manifestation of diseases. It can be concluded that *Padanshik Krama* should be followed in *Ritu Sandhi* for 15 days to prevent these diseases. *Padanshik Krama* helpful to withdrawal from *Apthya* without causing distraction in *Dhatus* and adoption of *Pathya* in that particular season.

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