

## A REVIEW ON PADANSHIKA KARMA AND ITS SIGNIFICANCE

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## ABSTRACT

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*Ayurveda* has a special concept called "*Padanshika Karma*" that must be respected during the transition from *Apathya* to *Pathya*. Both *Aahara* and *Vihara* can apply the progressive adopting and leaving strategy known as *Padanshika Karma*. Different *Acharyas* have different opinions on this concept. So, many health disorders that go unnoticed are caused by abrupt abandonment and transfer to new things. *Dosha* will become vitiated if you abruptly stop following a particular diet regimen. To prevent the negative effects of abruptly stopping a *Satmya* or addictive substances, "*Padanshika Karma*" is used. With the help of the *Padanshika Karma* technique, the medication dosage is gradually reduced, lowering the likelihood of withdrawal symptoms. Symptomatic treatment is used to address withdrawal symptoms if they manifest. *Padanshika Karma* is a

systematic and scientific method which when applied in any kind of addiction it can lead to de-addiction.

**KEYWORDS:** *Padanshika Karma, Ritucharya, Aahara, Vihara.*

## INTRODUCTION

The *Trayopastambha*, or "three pillars of health," as described in *Ayurveda*, place *Ahara* (food) at the top of the list. Both good health and sickness are caused by *Ahara*. Food is the thing that nourishes the body, makes it stronger, keeps the bodily tissues in place, lengthens life, improves color, complexion, memory, immunity, and digestive fire. As a result, the

significance of *Ahara* in *Trayopastambha* is elucidated first as *Acharyas* have done so precisely.

Concentrating on the concept of *Ahara* in the *Samhitas* there are many time-tested concepts like *Hitabhuk* (eating which is conducive), *Mitabhuk* (eating in proper quantity), *Rutubhuk* (eating according to season), *Satmya* (compatible), *Astavidha Aharavisheshayatana* (eight food factors), *Ahara Vidhi* (method of food intake) which are well known concepts and are in practice from thousands of years.

Food which is good, comfortable to the body and channels of the body which imparts the sense of satisfaction is known as *Pathya*. Food, that are not wholesome to the body and mind is considered as *Apathya*. *Satmya* is that which is convenient to person. *Satmya* is that which nourishes the *Atma* and that to which a person is accustomed to regular intake. *Okasatmya* (daily accustomed) is the one which is attained through practice. If *Apathya* is ceased and *Pathya* is started suddenly, it leads to the diseases related to *Satmya* and *Asatmya*. When a person wants to shift from one food habit to another direct shift leads to so many difficulties. *Padamshika Karma* is the method of gradual leaving and adaptation of *Ahara* and *Vihara* without causing any harm to the body.

The numerous terminology used to describe the relationship between *Ahara* and the individual who eats it and the effect of *Ahara* as well as *Vihara* (daily activity) on the individual include *Hita-Ahita* (conducive- non conducive), *Pathya- Apathya* (wholesome-unwholesome), *Satmya- Asatmya* (compatible- incompatible), and others. Always eat *Hita Ahara* and do *Hita Vihara* if you want to live a healthy life. The *Padanshika Karma* concept resembles a mathematical formula that makes it simple to embrace *Hita* and reject *Ahita*. The main benefit of this regimen is that, according to different *Acharya*, it may be finished in 7, 14, 16, 46, or 63 days.

### Concept of Padanshika Karma

*Pada* is considered as one by fourth part.

*Amsha* is considered as division or part.

The technique is named “*Ekantar*”, “*Dwantar*”, and “*Tryantar*” which refers to the consumption of one part ( $\text{Padansh} = 1/4^{\text{th}}$ ; this is why the technique is also known as *Padanshika Karma*) of beneficial, two part of beneficial and three parts of beneficial over the

course of a certain amount of time. The timetables for finishing the course have been offered by several commentators, including 10 days (*Acharya Yogendra Nath Sen* and *Acharya Gangadhar*) and 14 days (*Acharya Chakrapani*).

Concept of *Padamshika Karma* has been mentioned in *Charaka Navegandharaneeya Adhyaya* after the concept of *Vyayama*. In *Ashtanga Hridaya* this concept is found in *Annaraksha Adhyaya*, *Anagathabadha Pratishedha Adhyaya* of *Sushruta Samhita* has the concept of *Padamshika Karma*.

*Acharya Chakrapani* provided the most thorough explanation, which begins on the first day with  $\frac{1}{4}^{\text{th}}$  of beneficial and  $\frac{3}{4}^{\text{th}}$  of addiction and ends on the  $14^{\text{th}}$  day with the exact opposite state,  $\frac{1}{4}^{\text{th}}$  of addictive and  $\frac{3}{4}^{\text{th}}$  of beneficial. When a person is deemed free from addiction and permitted to consume the full amount of medication, this regimen concludes after day fifteen.

**Table 1: Padanshika Karma according to Chakrapani - 7 days.**

Days	Composition of Food	
1	$\frac{3}{4}$ Apathya	$\frac{1}{4}$ Pathya
2	$\frac{1}{2}$ Apathya	$\frac{1}{4}$ Pathya
3	$\frac{1}{2}$ Apathya	$\frac{1}{2}$ Pathya
4	$\frac{1}{4}$ Apathya	$\frac{3}{4}$ Pathya
5	$\frac{1}{4}$ Apathya	$\frac{3}{4}$ Pathya
6	$\frac{1}{4}$ Apathya	$\frac{3}{4}$ Pathya
7	Only Pathya	

First day one should leave  $\frac{1}{4}^{\text{th}}$  part of *Ahitakara Ahara* and should take  $\frac{1}{4}^{\text{th}}$  part of *Hitakara Ahara*. Second and third day one should leave  $\frac{1}{2}^{\text{nd}}$  part of *Apathya* and take  $\frac{1}{2}^{\text{nd}}$  parts of *Pathya*.  $4^{\text{th}}$ ,  $5^{\text{th}}$  and  $6^{\text{th}}$  day one should leave  $\frac{3}{4}^{\text{th}}$  part of *Ahitakara Anna* and take  $\frac{3}{4}^{\text{th}}$  part of *Hitakara Anna*.  $7^{\text{th}}$  day one should completely leave *Apathya* and take complete *Pathya Ahara*. *Yavakadi* (barley etc.) which are in practice are considered as *Apathya* and *Raktashalyadi* (Red rice) which are not in practice are considered as *Pathya*.

**Table 2: Padanshika Karma according to Chakrapani - 15 days.**

Days	Constitution of Food	
1	$\frac{3}{4}$ Apathya	$\frac{1}{4}$ Pathya
2	Poorna Apathya	
3, 4	2 parts Pathya	2 parts Apathya
5	$\frac{3}{4}$ Apathya	$\frac{1}{4}$ Pathya
6, 7, 8	1 part Apathya	3 parts Pathya

9	2 parts Pathya	2 parts Apathya
10, 11, 12, 13	Poorna Pathya	
14	1 part Apathya	3 parts Pathya
15 days onwards	Pathyahara	

First day one should take 3 parts of *Apathya* and 1 part of *Pathya*. Second day complete *Satmya Apathya* should be taken. 3<sup>rd</sup> and 4<sup>th</sup> day 2 parts of *Pathya* and 2 parts of *Apathya* should be taken. 5<sup>th</sup> day one should follow the rule of first day, i.e., 3 parts of *Apathya* and 1 part of *Pathya* should be taken. 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> day 1 part of *Apathya* and 3 parts of *Pathya* should be taken. 9<sup>th</sup> day 2 parts of *Apathya* and 2 parts of *Pathya* should be taken. 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> day complete *Pathya Ahara* should be followed. 14<sup>th</sup> day 1 part of *Apathya* and 3 parts of *Pathya* should be taken. 15<sup>th</sup> day he should take complete *Pathya Ahara*. In the context of *Ritucharya*, *Padanshika Karma* has been mentioned. *Ritusandhi Kala* is the very sensitive time period and one has to take care about the food intake in this time. *Ritusandhi* is the time period of 14 days which contain 7 days of previous season and 7 days of subsequent season. There will be a change in the climatic condition. *Ahara* and *Vihara* should be given due importance during this time since same diet cannot be followed in all season. It is said that disease manifest due to the sudden withdrawal of current practice. *Ritusandhi* is the time where one should start parting the food of previous season and start adopting food of next season since the sudden withdrawal will lead to health issues. In the same way, one has to start taking the food of next season and leave food of previous month in a format explained in table no 3.

**Table 3: Padanshika Karma according to Ayurveda Rasayana.**

Annakala (Food Interval)	Food Composition	
1	3 parts Poorvaritu Ahara	1 part of Uttararitu Ahara
2	Poorvaritu Ahara	
3	3 parts Poorvaritu Ahara	1 part of Uttararitu Ahara
4	2 parts Poorvaritu Ahara	2 parts of Uttararitu Ahara
5, 6	3 parts Poorvaritu Ahara	1 part of Uttararitu Ahara
7	2 parts Poorvaritu Ahara	2 parts of Uttararitu Ahara
8	1 part Poorvaritu Ahara	3 parts of Uttararitu Ahara
9, 10, 11	2 parts Poorvaritu Ahara	2 parts of Uttararitu Ahara
12	1 part Poorvaritu Ahara	3 parts of Uttararitu Ahara
13	Uttararitu Ahara	
14	1 part Poorvaritu Ahara	3 parts of Uttararitu Ahara
15	Uttararitu Ahara	

In the time period of 14 days gradual shift from the food practice is explained. 1<sup>st</sup> day 3 parts of food of previous season and 1 part of subsequent season should be taken. 2<sup>nd</sup> day food of

previous season should be taken. 3<sup>rd</sup> day 3 parts of previous season food and 1 part of subsequent season food should be taken. 4<sup>th</sup> day 2 parts of food of previous season and 2 parts of subsequent season food should be taken. 5<sup>th</sup> and 6<sup>th</sup> day 3 parts of food of previous season and 1 part of subsequent season should be taken. 7<sup>th</sup> day 2 parts of food of previous season and 2 parts of subsequent season food should be taken. 8<sup>th</sup> day 1 part of food of previous season and 3 parts of subsequent season food should be taken. 9<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup> day 2 parts of food of previous season and 2 parts of subsequent season food should be taken. 12<sup>th</sup> day 2 part of food of previous season and 3 parts of subsequent season food should be taken. 13<sup>th</sup> day completely one should shift to food of subsequent season. 14<sup>th</sup> day 1 part of food of previous season and 3 parts of subsequent season food should be taken. 15<sup>th</sup> day onwards person should shift to completely to the food of present season. This pattern of reduction by *Pada* follows one cycle of one, two and three day's interval respectively. Reduction by *Padansha* i.e.,  $1/16^{\text{th}}$  part will have 5 cycles of one two and three day interval which will take 63 days in total.

**Table 4: *Padanshika Karma* according to *Arunadatta*.**

Annakala (Time of Food intake)	Aharakarma	
1	$\frac{3}{4}$ Apathya	$\frac{1}{4}$ Pathya
2	Complete Apathya	
3	$\frac{1}{2}$ Apathya	$\frac{1}{2}$ Pathya
4, 5	Complete Apathya	
6	$\frac{1}{4}$ Apathya	$\frac{3}{4}$ Pathya
7, 8, 9	Complete Apathya	
10	Complete Pathya	

*Arunadatta* follows *Annakala* rather than days as shown in table no 4. It takes 10 *Annakala* to abandon *Apathya* completely and adopt *Pathya* when leaving takes place by  $1/4^{\text{th}}$  part. It takes 46 days when parting is done gradually by  $1/16^{\text{th}}$  part to reach complete *Pathya* as shown in table no 5.

**Table 5: Reduction by *Padansha* according to *Arunadatta*.**

Annakala	Aharakarma	
1	$1/16$ Pathya	$15/16$ Apathya
2	Complete Apathya	
3	$2/16$ Pathya	$14/16$ Apathya
4	Complete Apathya	
5	Complete Apathya	
6	$3/16$ Pathya	$13/16$ Apathya
7	Complete Apathya	

8	Complete Apathya	
9	Complete Apathya	
10	4/16 Pathya	12/16 Apathya
11	Complete Apathya	
12	5/16 Pathya	11/16 Apathya
13	Complete Apathya	
14	Complete Apathya	
15	6/16 Pathya	10/16 Apathya
16	Complete Apathya	
17	Complete Apathya	
18	Complete Apathya	
19	7/16 Pathya	9/16 Apathya
20	Complete Apathya	
21	8/16 Pathya	8/16 Apathya
22	Complete Apathya	
23	Complete Apathya	
24	9/16 Pathya	7/16 Apathya
25	Complete Apathya	
26	Complete Apathya	
27	Complete Apathya	
28	10/16 Pathya	6/16 Apathya
29	Complete Apathya	
30	11/16 Pathya	5/16 Apathya
31	Complete Apathya	
32	Complete Apathya	
33	12/16 Pathya	4/16 Apathya
34	Complete Apathya	
35	Complete Apathya	
36	Complete Apathya	
37	13/16 Pathya	3/16 Apathya
38	Complete Apathya	
39	14/16 Pathya	2/16 Apathya
40	Complete Apathya	
41	Complete Apathya	
42	15/16 Pathya	1/16 Apathya
43	Complete Apathya	
44	Complete Apathya	
45	Complete Apathya	
46	Complete Pathya	

## DISCUSSION

The *Charaka Samhita's* explanation of the notion of *Padanshika Karma* following *Vyayama* makes it abundantly obvious that it is not just applicable to *Ahara* but also to *Vihara*. Another view is that, just as improper and excessive *Vyayama* causes so many negative consequences, abruptly quitting one practice and starting another would cause so many illnesses. The same idea is presented in the *Vimana Sthana* of the *Charaka Samhita* when discussing the decline

in the consumption of *Kshara*, *Lavana*, and *Pippali* when the aforementioned substances have become *Satmya* to the individual. The views expressed by *Charaka Samhita* and *Sushruta Samhita* are identical. In *Ashtanga Hridaya*, a thorough discussion of this subject is provided in *Annaraksha Adhyaya*, and *Ritucharya Adhyaya* discusses how it applies. For the sake of *Swasthya Rakshana* (maintaining health), one must adhere to the *Ahara* and *Vihara* of the current season, but abrupt abandonment and adoption in a single day are hazardous to health. Since *Ritusandhi* is 14 days long, it is appropriate to gradually discontinue seasonal *Ahara* and *Vihara* by  $1/4^{\text{th}}$  of a unit and adopt them for the upcoming season. One can fully transition to the current season's *Ahara Vihara* by the conclusion of *Ritusandhi*.

The terms *Prakshepa* and *Apachaya* describe a qualitative examination of dietary consumption based on the *Hita* and *Ahita* parameters. *Hitakara Anna's* intake is *Prakshepa*, and *Ahitakara Anna's* scarifies are *Apachaya*. It is a person-specific observation as opposed to a general one. *Acharya* has provided a nomenclature, *Kramena*, to support the aforementioned argument. It denotes that the intervention follows a certain procedure that is methodical and scientific. When *Padanshika Karma* is thoroughly studied in the literature, it becomes clear that the *Samanya Vishesha* idea is being extended. Because *Pathya* is enduring *Vridhi* and *Apathya* is undergoing *Kshaya*, *Padanshika Karma* adheres to the *Vishesha* idea. Because a reduction by  $1/4^{\text{th}}$  ratio will impair the system when the quantity of *Apathya* is greater, both perspectives on the *Padanshika Karma* technique are realistically possible. A systematic decrease of 16 to 63 days, or a progressive decline, will not lead to an imbalance in the body's constitution; as a result, it stabilizes healthy parameters without endangering the system. If the concentration of *Apathya* is lower, it can be lowered by one-fourth without inflicting any sickness. According to *Ayurveda*, good health is the result of all the *Doshas*, *Dhatus*, and *Malas* being in harmony. This balance is *Dhatumaya*. An imbalance of any of these leads to disease. It is called a *Dhatuvaishamya* or *Vikara* imbalance. A person must eat for at least seven days in order to nurture the *Shukra Dhātu*. If there is more *Apathya*, *Padanshika Karma* can be practised for 15, 46, or 63 days. As a result, *Acharya* provided the two opinions above depending on the quantity of *Apathya* consumed without endangering the body or system. The symptoms that appear when a heavy drinker abruptly ceases or dramatically lowers their alcohol intake are known as alcohol withdrawal syndrome. *Asatmyaja Roga* is connected to this. There are similarities between the tapering dosage idea and *Padanshika Karma*. A quick transition from *Asatmya* to *Satmya* is referred to as *Satmya Viruddha*, and it causes *Viruddha Ahara Sevanajanya Roga*.



Tapering is the process of gradually stopping or lowering a patient's therapeutic dose of a certain medication over an extended period of time. The main association of doctors and other addiction specialists in the United States, the American Association of Addiction Medicine (ASAM), has created official recommendations for the management of withdrawal from a variety of narcotics. The application of a tapering technique is frequently included in these guidelines. In addition to employing tapering techniques to directly help with drug withdrawal, replacement medications like methadone, Suboxone, or benzodiazepines may also be given in place of the original substance the user was abusing to help with withdrawal. Weaning someone off a drug or narcotic gradually is known as tapering, and it's done to lessen withdrawal symptoms. At certain intervals, the patient receives decreasing amounts of the medication. A tapering method provides the body time to become used to gradually lowering drug or medicine dosages. In other circumstances, such as with alcohol withdrawal, patients are given a different drug. For example, benzodiazepines are given to patients to treat alcohol withdrawal. The next step is to begin a tapering approach to lessen withdrawal symptoms, limit risks, and aid the patient in gradually adjusting as they move towards full medication cessation.

## CONCLUSION

In a nutshell, *Padanshika Karma* appears to be a straight forward mathematical regression. Here, the undesirable elements will be removed from practice in a methodical manner while adding healthy items. Based on the frequency and severity of the apathy, the length and manner will be chosen. A tried-and-true technique, *Padanshika Karma* creates the body's homeostasis. This concept's mode of operation is very straight forward, practical, and based on a sound methodology. It might be seen of as a method for someone to change their way of life. It is possible to think of *Padanshika Karma* as a preventative measure.

Treatment at centers for drug addiction follows the same principle.

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