DOI: 10.56511/JIPBS.2016.v3.i02.pp63-65

Journal of Innovations in Pharmaceuticals and Biological Sciences
www.jipbs.com

JIPBS

ISSN: 2349-2759

Review article

Review of *Panak kalpana* in *Grishma ritu*

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Abstract

Ayurveda mentioned that happiness; health and longitivity may be acquired by following *swasthya-rakshana karmas* like; *dinacharya, ritu-charya, sadvruta, rasayana* etc. *Ritucharya* is the considered diet and regimen according to the seasonal changes. Ayurveda divides a year into two *kala*; *uttarayana* and *dakshinayana*, each is formed of three *ritus* and a year consisted of six *ritus* which are; *shishira*, *vasanta* and *grishma* in *uttarayan* and varsha, *sharada* and *hemanta* in *dakshinayana*. *Grishma ritus* is considered in *uttarayana*. In *grishma ritu* sun rays becomes powerful day after day and appears destructive, *shleshma* decreases and *vat* increases consequently which leads *daha, trushna, klama lakshanas,* hence the food consumed in these *ritus* should be *madhur, laghu, shit* and *drava gunatmak*. *Kruttan varga panak kalpana* is explained by traditional text of ayurveda, which are *pittashamak, trushanahar, shit, klamhar, prinan, mutral, hrudya* in *gunas*. Ayurveda *samhitas* signifies importance and suggested consumption of *panak kalpana* as *pathyapatya* in *grishma ritucharya*. This article reviewed aspect of *panak kalpana* as *pathyapatya* in *grishma ritu.*

Key words: *Ritucharya, Uttarayana, Dakshinayana, Grishma Ritu, Panak Kalpana*.

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1. Introduction

Ayurveda is the science of traditional medicinal system, which mentioned treatment protocol of disease along with maintenance of the healthy condition and rejuvenator therapies. Ayurveda not only mentioned treatment of disease but also emphasizes significant of *swasthya-rakshana karmas* like; *dinacharya, ritu-charya, sadvruta, rasayana* etc. to maintain happiness, health and longitivity. *Ritucharya* is the traditional concept of ayurveda which deals with the consideration of diet and regimen according to the seasonal changes. *Ritucharya* is prominently discussed in the first of most of the *samhitas* of ayurveda [1-3]. The year according to ayurveda is divided into two periods called *ayana* depending on the direction and movement of sun these *ayana* are *uttarayana* and *dakshinayana*, each is formed of three *ritus*. As per ayurveda the diet regimen of an individual must involve consideration of *ritus* variation which are; *shishira*, *vasanta, grishma, varsha*, *sharada* and *hemanta ritu*.

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Uttarayana indicates the ascent of the sun or northward movement of the sun and termed as *aadan kal,* in this period the sun and the wind are powerful, heat and dryness in the environment increased, which causes dryness in the body and thus reduces *bala*. *Dakshinayana* indicates the descent of the sun or movement of the sun in southern direction. In this period, the wind is not very dry; the moon is more powerful than sun. The earth becomes cool due to the clouds, rain and cold winds. The strength of person enhances during this period. It is also called *visarga kala* [2-4].

Grishma Ritu and Panak kalapana

Grishma ritu is considered in the *uttarayana*. In *grishma ritu* the intensity of sun-rays increases as day becomes powerful which decreases *shleshma*, increases *vat* and leads *daha, trushna, klama* and *lakshanas*, hence in these season *madhur, laghu, shit* and *drava gunatmak* food need to be consumed. *Kruttan varga panak kalpana* is expaind by *acharyas*; these are the *pittashamak, trushanahar, shit, klamhar, prinan, mutral, hrudya* in *gunas*. *Ashtang Hruday* also mentioned use of *panak kalpana* in *grishm ritucharya* [5,6].

Definition of *Panak kalpana*

क्षुण्णं द्रव्य पलं साध्यं---------- पाने भक्तादिसंविधौ ॥

(Sh.S.ma.2/158)

One part of fine powder of *dravya* and sixty four parts of water boiled up until only half part of the total mixture is remaining. The liquid obtained as a result is known as *panak kalpana*. This mixture should be used for purpose of drinking and cooking. Ayurveda mentioned use of this *panak kalpana* in *grishm ritu*.

पानकं पच्चसार -------- साम्ल मृन्मयशुक्तिभि ॥

(A.H.su. 3/31)

Ayurveda also suggest that *panchasar panak* is kept inside a fresh mud pot, along with leaves of coconut trees and made sour should be drunk.

Drakshapanak

द्राक्षापरुषकखर्जुरसार --------क्षुत्तृट्श्रमक्लमहरं यथाद्रव्यगुणच्च तत् ॥

(Ka.ni.5/117)

Ingredients

Draksha, parushak, khajursar, kol, gud, chaturjat, karpur, marich.

Benefits

Kshudha, trusha, shramhar, santarpanjanya, hrudyakar, mutral, vishtanmbhi.

Mrudvikapanak

मार्द्वीकाम्बु श्रमहरं मुच्छर्दाहतृष्णापहम् ॥	(Ka.ni.5/118)
मार्दीकं तु श्रमहरं मुच्छर्दाहतृष्णापहम् ॥	(Su.sa.su.48/390)

Ingedients: *Madhuk*.

Benefits: *Shramhar, murcha, daha, trushnahar*.

Pancchasarpanak:

द्राक्षामधुककाश्मर्यखर्जुरै :----------दाहतृषापहम् ॥

(Ka.ni.5/119)

Ingredient

Draksha,madhuk,gambhari,khajur,karpur.

Benefits

Shukravardhak, dahahar, trushnahar.

Dhanyakpanak

शिलायां साधु साम्पिष्टं धान्याक ---------- पित्तहर परम् ॥
(Bh.ni.6/157)

Ingredient
Dhanyak, sharkara, karpur.

Benefits
Shigrhapittahar.

Aamrapanak

आम्रमानं जले स्विन्नं ---------- बल्यं क्षीघ्रामिन्द्रियतर्पणम् ॥
(Bh.ni.6/157)

Ingredient
Aam, sita, karpur or *marich churna.*

Benefits
Ruchikar, balakarak, indriyatarpan.

Conclusion

In *grishma ritu*, due to the heat, air becomes hot and drains the coolness of earth. Due to this, people get dehydrated and weakened. From the above review, it can be said that, *panak kalpana* behaves as a *dahahara, trushnahara* and *balya* for human body. Also *agnimandya* occurs in *grishma ritu* and some of the above mentioned *panak kalpana* are referred as *ruchikar, agnidipan* and *pachan*. Hence it can be concluded that, consumption of *panak kalpana* in *grishma ritu* is beneficial for promotion of healthy life.

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