

# Desha Satmya: Integrating Regional Dietary and Lifestyle Adaptations to Mitigate Migration Challenges

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**Abstract:** *Ayurveda aims to maintain health and cure disease. Through Satmya, individuals can maintain their health. Ayurveda describes Rutasatmya, Deshasatmya, Okasatmya, and Rogasatmya to prevent future illness. DeshaSatmya refers to the concept of adopting a diet and lifestyle that contrasts with the unique characteristics of the Desha (region). Ayurveda mentions three types of Desha (regions): AanoopDesha, JangalaDesha, and SadharanDesha. Ayurveda considers diets and lifestyles that are opposite qualities of a region are beneficial for maintaining the health of its inhabitants. Generally, each person has their own unique DeshaSatmya (habitual adaptation to a specific region). However, when a person migrates from one Desha to another, the new Desha, which is not Satmya (habitual/wholesome), can affect the body and cause various types of diseases. This study aims to demonstrate methods for preventing this effect and achieving Satmya in the new Desha*

**Keywords:** Desha, Aanoop Desha, Jangala Desha, Sadharan Desha, Satmya, Desha Satmya Okasatmya, Rogasatmya. Padanshik Krama, Migration, Wholesome

## I. INTRODUCTION

The aim of *Ayurveda* is to maintain the health of a healthy individual and cure the disease of the patient. As per *Ayurveda* the concept of “Desha” significantly influences lifestyle and diet. The word Desha is equivalent to the word ‘Region.’ *Ayurveda* classifies Desha into two types: *Bhumi Desha* and *Deha Desha*, also known as *Atura Desha*. Here, we are dealing only with *Bhumi Desha*. The natural and environmental factors in each Desha (region) greatly influence the physical and mental constitution of people. Understanding Desha is required for a complete assessment of the diet and the medication<sup>1</sup>. Desha is one of the *Satmya. Satmya* (habitual) refers to the behavior and diet that are in opposition to the qualities of the region (habitat) and disease<sup>2</sup>. *Desha Satmya* refers to the concept of adopting a diet and lifestyle that are opposite with the unique qualities and characteristics of the Desha (region). In the current era of modernization, migration between two regions has become increasingly common. Migration, whether within the same state, across the nation, or to a different country, can have negative impacts on health, often due to abrupt changes in the diet and lifestyle. Therefore, *Ayurveda* suggests that one should gradually embrace new habits and give up old ones. This approach allows the body to adapt more comfortably, reducing the risk of imbalance and vitiation of *Dosha*. By taking small steps towards better health, individuals can create lasting habits that support their overall state of health. *Ayurveda* suggests rules for adopting new diets and lifestyle specific to the region to mitigate these effects. Therefore, it is necessary to understand and practice *Desha Satmya*. By aligning with the specific dietary practices and lifestyles of each region, individuals can better maintain their health during such transitions.

## AIMS AND OBJECTIVE

To understand the significance of *Desha Satmya* in migration.

## II. MATERIALS AND METHODS

Ayurvedic classics, compendia & related websites were reviewed for the present work.

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**III. REVIEW OF LITERATURE**

**Classification of Desha:** *Bhumi Desha* is classified mainly into three categories:<sup>3</sup>

a) *Jangala Desha* (Arid Region)

b) *Aanoopa Desha* (Marshy Region)

c) *Sadharan Desha* (Moderate Region)

**a) Jangala** - The region that has little water, less trees, strong winds and intense heat is known as *Jangala* (arid). In this area a smaller number of disease manifest.

**b) Aanoop** - The area having abundance of water, sizeable number of trees, scarce heat (sun) is *Aanoop* (marshy). In this large number of diseases manifest.

**c) Sadharan** - *Sadharan*(moderate) type of region has all moderate level. (water, trees, sun and diseases are all moderate levels)

**Qualities and Characteristics of Desha**<sup>4,5,6,7,8,9,10,11</sup>

Sr. No	Feature	<i>Jangala</i>	<i>Aanoop</i>	<i>Sadharan</i>
1	Land	A thin, dry, and hard layer of sand and gravel creates a mirage	Mountains, different kinds of thick forests	Intermediate features
2	Mountains	Sparse and few mountains	Numerous big hills and trees	Intermediate
3	Water source	Lake being water-less drying up, scanty water of rains, stream and wells;	abundance rains, many attractive rivers, Lake	Intermediate
4	Water	Scanty	Abundance	Moderate
5	Air	Hot and harsh wind	Cold breeze	Intermediate
6	Forest	Thin forest	Dense forest, ample grass lands	Intermediate
7	Temperature	High	Low	Moderate
8	Rainfall	Less and rare rainfall	High rainfall	Moderate
9	Plants predominant	<i>Kadara, Khadira, Asana, Ashwakarna, Dhava, Tinisha, Shalaki, Sala, Somavalka, Badari, Tinduka, Ashvatha, Vata and Amalaki</i> , with predominance of usually <i>Shami, Kakubha</i> and <i>Simshapa</i>	<i>Tala, Tamala, Narikela</i> and <i>Kadali</i>	Both types
10	Birds	<i>Lava</i> (common quail), <i>Tittira</i> (partridge) and <i>Chakora</i>	<i>Hamsa, Cakravaka, Balaka, Nandimukha, Pundarika, Kadamba, Madgu, Koyasti, Bhrngaraja, Satapatra</i> and <i>Mattakokila</i> .	Both types
11	Animals	<i>Harina, Aen, Richa, Pruchat, Gokarna, Khar</i> (donkey)	<i>Varaha, mahisha</i> (buffalo), <i>Ruru, Rohi</i>	Both types
12	Cultivation	<i>Mudga, Brihi</i>	Rice, wheat, sugarcanes	<i>Godhuma, Masha</i>
13	Producer of substances	<i>Katu</i>	Madhur	<i>Amla, Lavan, Tikta and Kashay</i>
14	Person characteristic	Firm or sturdy, hard or tough and lean physique	Delicate body	Firm, delicate, endowed with good strength and complexion.
15	<i>Guna</i> predominant	<i>Laghu</i>	<i>Guru</i>	Both types

16	Dosha predominant	Vata and Pitta Dosha	Vata and Kapha Dosha	Balance in Dosha
17	Diseases	Smaller number of disease manifest	Shlipad (filariasis), diseases of the throat, Apachi and Jwar (fever)	Intermediate
18	Satmya	Cold and unctuous	Hot, non-unctuous or rough	Intermediate

**Table No-1: Qualities and Characteristics of Desha According to different Samhita**

### Satmya<sup>2</sup>

Satmya (wholesome) refers to the behavior and diet that are in opposition to the qualities of the region (habitat) and disease.

### Desha Satmya<sup>13</sup>

**Acharaya Chakrapani:** Opposite to *Desha Guna (properties)*, that is place of living (habitat), such as *Aanoop*, possesses *Snigdha (unctuous)* and *Guru (heavy)* properties; its opposite is *Ruksha (rough)* and *Laghu (light)*; the meat of wild animals and birds and honey, etc.; diet and exercise, etc.; mode life; being opposite in properties of region are *Desha Satmya* (habitual adaptation to a specific region or environment).

### Examples of Desha Satmya<sup>14</sup>

- For those who reside in *Bhalhik, Pahalva, China, Shulik, Yavana, and Shak*, it is beneficial to consume meat, *Godhuma, Madhvika* (wine made with honey), and to carry arms and fire.
- For those living in *Prachya* (the eastern region), the fish is considered *Satmya*.
- For those living in the *Sindhu* regions, milk is *Satmya*.
- People from *Asmanka* and *Avantika* refer to oil and sour substances as *Satmya*.
- For those residing in the *Malaya* region, tubers, leafy vegetables, rhizomes, and fruits are considered *Satmya*.
- For those living in the southern regions, *Peya* (soups) is *Satmya*.
- For those living in the Northwestern regions, *Mantha* (churned drink) is *Satmya*.
- For those residing in the middle (central) region, *Yava, Godhuma*, and milk products are considered *Satmya*.

To all these people, the medicine should be given along with wholesome or suitable items, as these suitable substances provide or increase strength or energy quickly, and even if used in excess, do not cause any harm.

### What happens in migration?

When someone with one *Desha Satmya* (habitual to region) migrates to a new *Desha* without thinking about the qualities of the new *Desha*, if they don't change their diet and lifestyle according to the opposite qualities of the new *Desha*, it can be bad for their body because their *Dosha* gets vitiated and may cause disease. In the current context, the majority of individuals who migrate from one region to another persist in adhering to their previous diet and lifestyle habits. If the quality of the region remains unchanged like the old region was *Aanoop* (Marshy Region) and new region also like *Aanoop* (Marshy Region) then no impact will occur. However, if the quality of the region changes like, old region was *Aanoop* (Marshy Region) and new region is *Jangala* (Arid Region) then the individual's previous diet and lifestyle will no longer be beneficial. This could result in vitiated *Doshas* and potentially lead to diseases. *Acharya* also suggests that a food or regimen, despite being unsuitable or *Asatmya* (unwholesome), has become *Satmya* or suitable to the person (*okasatmya*) due to constant prolonged use and should never be withdrawn suddenly as it will cause trouble (rather should be given up gradually).<sup>14</sup>

*Ayurveda* suggested that *Satmya* (habitual/wholesome) would not change abruptly. It may create other problems. To change the *Satmya Ayurveda*, mention one protocol, which is known as *Padanshik Kram*.<sup>15</sup> In *Ayurveda*, *Padanshik Kram* refers to a structured, sequential methodology or protocol designed to dietary changes, lifestyle adjustments, implement treatments, and other therapeutic measures in a phased and orderly manner.

**Padanshik kram.**<sup>16</sup>

*Padanshik krama* is a process whereby one gives up gradually *Apathya* (bad for health) and gradually acquires *Pathya* (good for health) to balance their *Doshas*. Like this, if the *Apathya* is transformed gradually to *Pathya*, this *Pathya* remains for long duration and makes balance of *Dosha*.

**Acharya Chakrapani Mentioned 15 days of Padanshik kram**<sup>17</sup>

On the 1<sup>st</sup> day one should take 3 parts of *Apathya* and 1 part of *Pathya*.

On the 2<sup>nd</sup> day complete *Satmya Apathya* should be taken.

On the 3<sup>rd</sup> and 4<sup>th</sup> days 2 parts of *Pathya* and 2 parts of *Apathya* should be taken.

On the 5<sup>th</sup> day one should take 3 parts of *Apathya* and 1 part of *Pathya*.

On 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> days 1 part of *Apathya* and 3 parts of *Pathya* should be taken.

On the 9<sup>th</sup> day 2 parts of *Apathya* and 2 parts of *Pathya* should be taken.

On the 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> days complete *Pathya Ahara* should be followed.

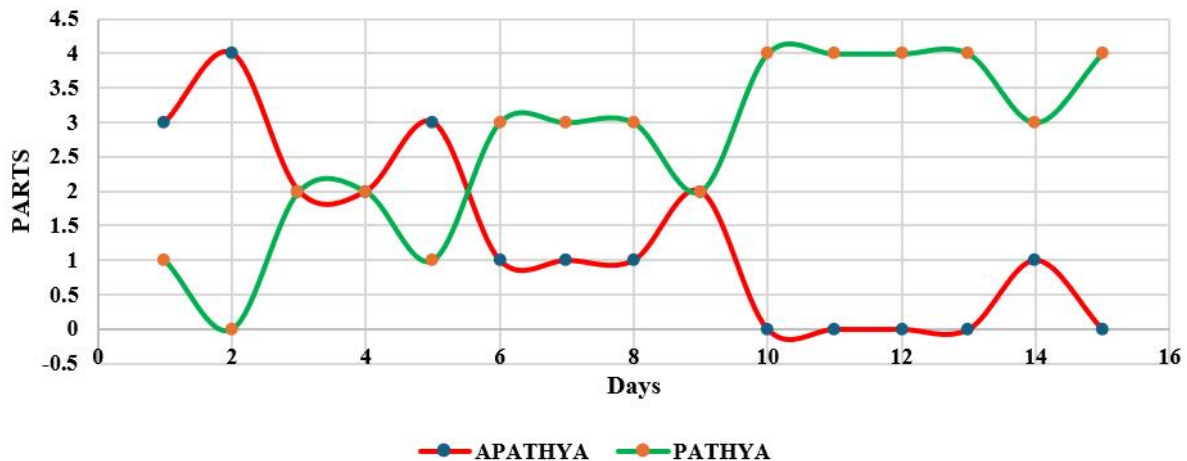
On 14<sup>th</sup> day 1 part of *Apathya* and 3 parts of *Pathya* should be taken.

On the 15<sup>th</sup> day one should take *Pathya Ahara*. After that one should continue *Pathya* only.

DAY	APATHYA	PATHYA
1	3	1
2	4	0
3	2	2
4	2	2
5	3	1
6	1	3
7	1	3
8	1	3
9	2	2
10	0	4
11	0	4
12	0	4
13	0	4
14	1	3
15	0	4

**Table 2: Padanshik kram according to Chakrapani**

**Padanshik Kram**



**Graph No-1: Graphical representation of Padanshik kram according to chakrapani**

**IV. DISCUSSION**

**Applying Padanshik Kram to adapt new Desha Satmya during migration.**

we can apply the principle of *Padanshik Kram* to alter *Desha Satmya* (habitual adaptation to a specific region). When a person migrates from one region to another, particularly when the new region exhibits significant dissimilarities from the previous one. Consequently, dietary and lifestyle practices from the previous region will be considered *Apathyakar* in the new region. He should adhere to the new diet and lifestyle that are appropriate for the new region and discontinue

the old region diet and lifestyle with *Padanshik Kram*. This incremental adaptation helps ensure that changes are more sustainable over the long term.

***Padanshik Kram* to adapt new *Desha Satmya* during migration is as follows.**

On the 1<sup>st</sup> day one should follow a diet and lifestyle, 3 parts of the old Region and 1 part of New Region.

On the 2<sup>nd</sup> day diet and lifestyle should follow as with the old region.

On the 3<sup>rd</sup> and 4<sup>th</sup> days diet and lifestyle should follow 2 parts of the old region and 2 parts of the new region.

On the 5<sup>th</sup> day diet and lifestyle should follow as, 3 parts of the old region and 1 part of the new region.

On the 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> days diet and lifestyle should follow as, 1 part of old region and 3 parts of new region.

On the 9<sup>th</sup> day diet and lifestyle should follow as, 2 parts of old region and 2 parts of new region.

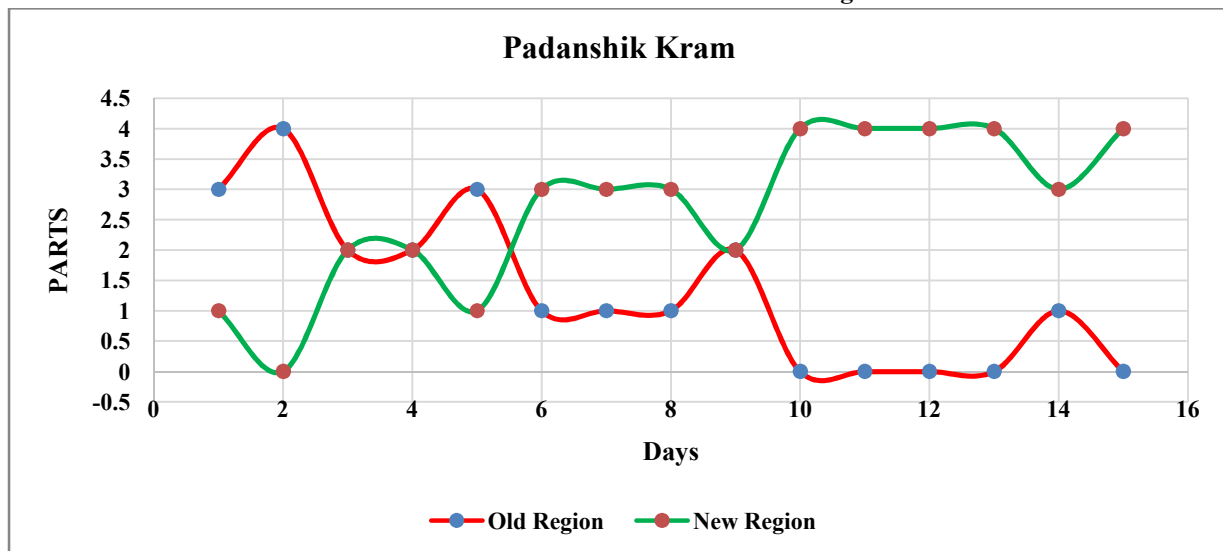
On 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> days diet and lifestyle should follow as per new region only.

On the 14<sup>th</sup> day diet and lifestyle should follow as, 1 part of old region and 3 parts of new region.

On the 15<sup>th</sup> day diet and lifestyle should follow as per the new region only. After that one should continue the New Region's diet and lifestyle only.

DAY	Old Region	New Region
1	3	1
2	4	0
3	2	2
4	2	2
5	3	1
6	1	3
7	1	3
8	1	3
9	2	2
10	0	4
11	0	4
12	0	4
13	0	4
14	1	3
15	0	4

**Table No-3: *Padanshik Kram* to adapt new *Desha Satmya* during migration.**



**Graph 2: Graphical representation of *Padanshik Kram* to adapt new *Desha Satmya* during migration.**

To ensure a smooth transition, it is essential to carefully plan and follow the *Padanshik Kram* before migrating to a new region. For optimal protection, it is advisable to begin practicing *Padanshik Kram* in one's old region. If a person wants to follow the 15-day *Padanshik Kram*, then he should divide the *Padanshik Kram* into two parts. The first part is 7 days and the second 8 days. A person who wishes to migrate from an old region to a new region should follow *Padanshik Kram* for 7 days before entering the new region and continue to follow it for the next 8 days. It is crucial to consider the

Tara-Tama of the *Desha*, which signifies the intensity of the two distinct regions. Accordingly, in *Tara-Tama* of that region, one should decide how many days *Padanshik Kram* requires, whether it is 7 days, 15 days, 40 days<sup>18</sup>, etc. This strategic approach will help in maintaining balance between *Doshas* during the migration process.

#### V. CONCLUSION

*Desha Satmya* is vital for maintaining health during migration by adapting diet and lifestyle to the new region's characteristics. Abrupt changes can disrupt *Doshas*, leading to health issues, especially when regions differ significantly. The structured approach of *Padanshik Kram* ensures a gradual transition, allowing the body to adjust smoothly. Practicing *Padanshik Kram* before and after migration helps maintain *Dosha* balance and overall well-being. Understanding and following this gradual adaptation process is crucial for preventing health complications and ensuring a healthy adjustment to the new environment.

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