



ISSN 2349-7750

INDO AMERICAN JOURNAL OF PHARMACEUTICAL SCIENCES

Available online at: <http://www.iajps.com>

Research Article

CONCEPT OF CLIMATE ADAPTATION IN AYURVEDA

Saini Neera¹, Pal Pradeep Kumar², Byadgi P. S^{*3}

1. Ph.D scholar, Department of *Vikriti Vigyan*, Faculty of *Ayurveda*, Institute of Medical Sciences, Banaras Hindu University, Varanasi -221005, dr.neerasaini@gmail .com.
2. Junior Resident, Department of *Rachana Sharir*, Faculty of *Ayurveda*, IMS, BHU, Varanasi -221005 , palsaheb2@gmail.com
3. Assistant Professor, Department of *Vikriti Vigyan*, Faculty of *Ayurveda*, Institute of Medical Sciences, Banaras Hindu University, Varanasi -221005

Abstract:

There is two main purposes for the description of ayurveda as swasthya rakshan (to live healthy) and roga prashamana (to treat diseases) and the description of ritusandhi comes under swasthya rakshan (to live healthy) purpose. Ritusandhi is an environmental term as described in ayurveda. Basically it is numerical term which signifies about the total number of days before starting a season (ritu) and after starting a season. Ritusandhi has been described by approximately all ayurvedic acharyas under the concept of ritucharya (which lifestyle should be followed in various seasons). Ritusandhi kala is very sensitive in relation to health so ayurvedic acharyas have given maximum stress to follow regimens described under ritucharya in ritusandhi. Seasonable diseases are very effective in persons who do not follow ritusandhi ritucharya. Ritusandhi is a time period of fourteen days or two weeks. Acharya Sarangdhar has said yamadrashta instead of ritusandhi and the time period is of sixteen days. Ayurvedic acharyas have great knowledge about the effects of season variation over body that's why they described how we can live healthy life in seasonal variation.

Key Words: Ritu, Ritusandhi, Yamadrashta etc.

Corresponding author:*Byadgi P.S.,**

Assistant professor,

Department of *Vikriti Vigyan*,Faculty of *Ayurveda*,

Institute of Medical Sciences,

Banaras Hindu University, Varanasi -221005

dr.neerasaini@gmail .com.

QR code



Please cite this article in press as Byadgi et al. **Concept of Climate Adaptation in Ayurveda**, *Indo American J of Pharm Sci* 2015;2(2):618-620.

INTRODUCTION

Ayurveda is the Indian system of medicine dealing the mankind since time immemorial. Its unique approach to health and disease separates from the other systems of medicine; hence it is termed as holistic medicine. A lot of emphasis has been given to preventive measures as well as treatment modalities for effective disease management. *Ayurveda* mentions certain preventive regimens namely *dinacharya* (to follow daily regimens), *ritucharya* (to follow seasonal regimens), *sadvritta* (to adopt better social life and to build good character), *achara rasayana*, *matrashitiya* (to take food in balance amount according to type of kosta), *navegannadharaniya* (don't suppress natural urges), etc., if persons fail to adopt these dietary and lifestyle instructions may suffer from many disorders. Out of these *ritucharya* is related to follow regimens according to various seasons. In *ayurveda* total six number of *ritus* [1] (seasons) are described naming *shishira*, *basant*, *grishma*, *varsha*, *sharad* and *hemant* under the concept of *ritucharya* and according to these *ritus ahara* and *vihara* is described under *ritucharya* chapter. It is well known fact that different atmospheric changes take place due to changes in the atmosphere affect all living beings. Some changes are beneficial while others are detrimental. In order to achieve maximum benefits from good qualities of the atmosphere and protection from the bad effects, *ayurveda* has prescribed certain rules in regard to diet, behavior and medicines called seasonal regimen. *Ritu* is the synonym of time and *charya* is the regimens to be followed. *Acharyas* have described different diet and life style for every season. The changes in diet and practices in response to change in climatic conditions like heat, cold rain etc. is *ritucharya* [2]. Beside this one term *ritusandhi* [3], also has been described under the description of *ritucharya*. It is a time period between two seasons. Last seven days of one season and first seven days of next season is called *ritusandhi kala*. It is the time period in which person should get rid of regimens of going season and should adopt regimens of coming season but this process should be slowly. If anyone left regimens of going season and adopt regimens of coming season suddenly, may suffer various types of diseases occurring due to seasonal variation. *Acharya Sarangdhar* has said *yamadrashta* instead of *ritusandhi* and the time period is of sixteen days and it is specific to only two months *kartika* and *aghana*. *Acharya* has said last eight days of *kartik* month (approx last week of November) and first eight days of *margshirsha* or *aghana* month (approx fourth week of November) is called *yamadrashta*. During this time period person having light diet lives healthy and happy life [4].

MATERIAL AND METHOD

Various *Ayurvedics samhitas*, journals, text books and literature are concerned.

DISCUSSION

Sudden change in the regimens according to seasons may produce diseases of *asatmya* [5]. *Satmya* means suitability. *Satmya* (homologation) means suitable for body or causing no distress to the body. Even that being naturally contrary (opposite in nature) in relation of *ahara & vihara* (place, season, exercise, day sleep, etc) do not cause any affliction to the body [6]. Diet, behavior or medicine that becomes wholesome to ones nature or constitution may be regarded as congenial or agreeable to that individual and it may become natural to person [7]. Acquired suitability due to habituation may vary depending on various factors namely the nature of land one resides in, the time of the day, the species one belongs to, the season, the disease one suffer from, exposure to physical and mental exertion for the sake of his livelihood, the properties of water one regularly drinks, sleep during day time and the taste one is used to. Some kinds of *satmya* are place habitation (*desha satmya*), physique of individual (*oka satmya*), wholesome to the disease (*vyadhi satmya*) & wholesome to season (*ritu satmya*) [8]. Understanding of concept of *satmya* is necessary in reference to treatment & to remain healthy. *Satmya* can be in terms of *desha*, *kala*, *ahara* and *vihara*. *Asatmya* is the just apposite condition to *satmya*. In relation of *ritu satmya* it can be understood as during a season we adopt ourselves but when there is change in environmental condition and we consume drink and diet according to change in environment may produce diseases due to *asatmya* (unsuitability). For example during the winter season we adopt according to winter, use warm or luke warm water, avoid cold things, wear warm clothes. When *basant ritu* comes and sun becomes bright we use suddenly cold things, withdraw warm clothes as a result *asatmyaja vyadhi* (diseases) develops as cold, cough, pharyngitis, fever etc. On the other hand if we adopt cold things slowly we can live healthy. Latest researches also clear that weather has a profound effect on human health and well-being. It has been demonstrated that weather is associated with changes in birth rates, and sperm counts, with outbreaks of pneumonia, influenza and bronchitis, and is related to other morbidity effects linked to pollen concentrations and high pollution levels [9].

CONCLUSION

The strength and luster of the person knowing the suitable diet and regimen for every season and practicing accordingly are enhanced [10]. Most of the times diseases caused by seasonal variation are due to not following *ritucharya* as described by *acharyas*. That's why it is very important to have knowledge about *ritusandhi kala* to be healthy. There is a large body of literature devoted to the impact of variable climate on human well-being. Adaptation of suitable diet & regimen as per season causes strength and luster; if we follow *ritucharya* related *ritusandhi* will be away from all types of seasonal disorders. The observance of *ritucharya* is prime duty which have important role in the context of prevention of diseases.

REFERENCES

1. Kashinath shastri, Gorakhnath chaturvedi (2004). Charaka samhita, Sutra sthana. Varanasi: Chaukhambha Bharat academy, (Chapter- 6/4, Tashyashitiyadhaya).
2. Mangalagowri V. Rao. (2007). Svasthavritta. (1st edition). Varanasi: Chaukhambha Orientalia, (Chapter 3). Page 34.
3. Atridev gupt (2009). Astanga Hridayam. Sutra sthana. Varanasi: Chaukhambha prakkashan (Chapter-3/58, Ritucharyadhaya).
4. Shailja Srivastava. (2009). Sarangdhar samhita. Varanasi: Chaukhambha Orientalia, (Chapter 2).
5. Atridev gupt (2009). Astanga Hridayam. Sutra sthana. Varanasi: Chaukhambha prakkashan (Chapter-3, Ritucharyadhaya).
6. Ambika Dutt (2008). Susruta Samhita. Sutra sthana. Varanasi: Chaukhambha publication (Chapter- 35, Aturoprakraminiyadhya).
7. Neera Saini, P.S .Byadgi. (2014). CRITICAL EVALUATION OF SATMYA. World Journal of Pharmaceutical Research. Vol.3, Issue.3, 3854-3862.
8. Kashinath shastri, Gorakhnath chaturvedi (2004). Charaka samhita, Sutra sthana. Varanasi: Chaukhambha Bharat academy, (Chapter- 6/41, Tashyashitiyadhaya).
9. <http://www.ciesin.org/docs/001-338/001-338.html>
10. Kashinath shastri, Gorakhnath chaturvedi (2004). Charaka samhita, Sutra sthana. Varanasi: Chaukhambha Bharat academy, (Chapter- 6/13, Tashyashitiyadhaya).