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**COMPARATIVE ENUMERATION OF DISEASES IN VASANTA (SPRING)
AND VARSHA (RAINY) SEASON****Prashant R. Shirke¹, Parag N. Deshmukhe², Milind C. Kirte³**

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RESEARCH ARTICLE

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COMPARATIVE ENUMERATION OF DISEASES IN VASANTA
(SPRING) AND VARSHA (RAINY) SEASON

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ABSTRACT:

Ayurveda is ancient science which deals with life. One out of two aims of *Ayurveda* is Maintenance of health out of that one is the *swasthya rakshana* with the help of seasonal Regimen for maintaining the digestive fire. For that purpose compandias said regimen of season. According to *Lok-Purush samyaa siddhant* each element in environment is also present in human body. Change in environment affects directly on basic elements of human body. What we eat/consume is digested by digestive fire and converted into body element which gives strength to body. But in *Adana* and *Visarga kala* digestive fire gets affected which gives rise to diseases. In *spring season* melting *kapha dosha* affects the digestive fire to reduce its power naturally. *Kapha dosha* predominant disease occurred in spring season and *vata dosha* predominant disease occurred in rainy season. A Survey was done in hospital to compare admission of patients in spring and rainy season diagnosing the need of cleansing procedures and also to assess status of digestive fire in them.

Key Words: Spring Season, Rainy Season, Digestive fire, *Dosha*

INTRODUCTION

One out of two aims of *Ayurveda* is 'Swasthyarakshana' i.e. maintenance of health. For this exclusive purpose, *Charaka-Samhita* devoted a set of four chapters, 'Swasthyachatushka', in which is described the prevention of diseases by various means. These can be considered as principles of Ayurvedic preventive medicine or principles of *Swasthyarakshana* and they include – *Dinacharya* i.e. daily regimen^[1]; *Rutucharya* i.e. seasonal regimen^[2]; *Ratricharya* -night regimen; *sadvrutta* and *achararasayana* -ethical and moral activities^[3]; *ahara* - rules and regulations about food intake^[4]; *nidra* - rules and regulations about sleeping; *brahmacharya* i.e. dealing with sex life etc^[5]. In spite of mentioning all these important aspects for keeping human life healthy, *Ayurveda* always had a big emphasis on maintenance of digestive fire. Rather it can be said that directly or indirectly all these tools ultimately goal the homeostasis of digestive fire. *Ayurveda* is so particular about digestive fire that it claims in a verse – human will have to face death in case he fails to maintain his digestive fire.^[6]

According to *Lok-Purushsamyaa siddhant* each element in environment is also present in human body. Change in environment affects directly on basic elements of human body. Human is unable to control environmental changes due to season. He has no capacity to control the motion of celestial bodies like Sun, Moon etc. They make tremendous impact on human physiology. Considering this, *Charaka-Samhita* prescribed regimen of every season.

The central idea is to identify the motion of Sun; heat or cold environment generated by the motion of Sun, which acts on water, herbs, food material and all earthly things within the range of effect of motion of Sun and to maintain his health accordingly. This is worked through motion of Sun making a *mahabhautic* component predominant. *Rasa* and *Dosha* are affected by this predominance of *Mahabhuta*. Since all *sharirabhava* are composed of *panchamahabhuta*, predominance of any of them in food and water changes the entire physiology as all *sharira bhava* because they are replenished from the food and food is affected by predominance of *Mahabhuta*. *Rasa* generated from predominant *Mahabhuta* also affect *dosha* and *vrudhhi* of that particular *dosha* may be responsible for losing the health maintenance.

Six seasons proposed by *Ayurveda* exhibit six climates with predominance of diverse *Mahabhuta*. These are realized by environmental manifestation. Like in *Shishira season*, due to predominance of 'Vayu' and 'Akasha' *Rasa* observed in plants, water etc. is 'Tikta'. In 'Spring' season, due to predominance of 'Vayu' and 'Pruthvi' *Rasa* observed in plants, water etc. is 'Kashaya'. In 'Grishma' Season, due to predominance of 'Vayu' and 'Agni' *Rasa* observed in plants, water etc. is 'Katu'. In 'Rainy' season, due to predominance of 'Pruthvi' and 'Agni' *Rasa* observed in plants, water etc. is 'Amla'. In 'Sharada' season, due to predominance of 'Agni' and 'Apa' *Rasa* observed in plants, water etc. is 'Lavana'. In 'Hemanta' season, due to predominance of 'Pruthvi' and 'Apa' *Rasa* observed in plants, water etc. is 'Madhura'.

Not only *dosha* but *digestive fire* also gets vitiated due to aforementioned situation especially in two seasons namely *spring* and *rainy*. The *digestive fire* undergoes patho-genetic changes due to ecological effects of *season*. The situation is completely out of control of human. In *spring season* this happens due to heat of Sun, melting *shleshma* covers *digestive fire*. This causes the Digestive fire to lose its ability to digest food properly. In *rainy season* due to vitiation of *dosha vata* and other ones, *digestive fire* also is vitiated^[7].

Amongst these two seasons, *shodhana karma* i.e. Cleansing procedures, are carried out in *spring season*; but just maintenance of *digestive fire* with *digestive fire*-stimulating herbs is indicated in *rainy season* along with *ahara* and *vihara*^[8].

Aim

To Study The Comparative Enumeration Of Diseases in *Vasanta (Spring)* and *Varsha (Rainy)* Season

Objectives

The objectives of this research project were

- To compare the entry of patients in *spring season* and in *rainy season* in hospital records.
- To calculate the need of cleansing procedures in *Spring season* and in *rainy season*.
- To assess status of digestive fire in *Spring season* and in *rainy season*.

MATERIALS & METHOD

MATERIAL:

Informed permission of observing hospital records was obtained from the Principal of College and Dean of affiliated Hospital of D.Y. Patil College of Ayurveda, Pimpri, Pune.

Vasant rutu i.e. spring season was considered as *Phalguna –Chaitra* months [March-April] as per directions of *Charaka-Samhita* and dates of beginning and end of this month were decided through *Marathi Panchanga* published from Sholapur by the recognized honourable Mr. Date. *Rainy season* was considered in consistency to above mentioned references *Ashadha – Shravana* [June-July] in similar way.

METHOD

After ethical clearance and consent from Dean to observe hospital records and permission to discuss with the physicians about their diagnosis, research

project was initiated. Primarily all references about *Spring season* and *rainy season* were collected from *Charaka-Samhita*. These references were further elaborated and discussed. Hospital observations were made for these two seasons. Number of diseases, types of diseases etc. was tabulated with the help of statistician. Conclusion was drawn about statistical frequency of diseases, *Pradhana Dosha* responsible for diseases and such other factors. Data of these two seasons was later compared with each other to know the significance.

SAMPLE SIZE:

100 patients each in Spring season and Rainy season with the help of records of hospital attached to college.

INCLUSION CRITERIA:

Patients of either gender & all ages were included in study.

EXCLUSION CRITERIA:

Diseases during *Rutusandhi* [Ayurveda has postulated concept of *Rutu-Sandhi*, which is the period of 14 days between ending *rutu* and commencing *rutu* seven days on either side.] were excluded

OBSERVATIONS & RESULTS

Observation is made in context to aims of the project. Hence following items are given importance while observing the data

1. Comparative observation between *spring season* and *rainy season* for selected number of patients
2. Comparative observation between *spring season* and *rainy season* for cleansing procedures
3. Comparative observation between *spring season* and *rainy season* for status of digestive fire
4. Comparative observation between *spring season* and *rainy season* for predominant *dosha* of diseases.

Charaka-Samhita shows no need for patients in *rainy season*^[9] for undergoing cleansing procedure. He makes a rule almost that such procedures should be carried out in *Spring season*^[10]. His emphasis is clinically very important. Basic significance of this statement with '*karya-karana-bhava*' is the result of this project after observing the data.

Table no 1: Comparative table of patients between *spring season* and in *rainy season*

Sr. No.	Observation	Spring season	Rainy season
1	No. of patients	100	100
2	Digestive fire status		
	Sam digestive fire	18	16
	Mand digestive fire	77	76
	Visham digestive fire	05	08
3	Dosha predominance		
	Vata	07	97
	Pitta	01	03
	Kapha	92	00
	Sannipatika	00	00
4	Total no of cleansing procedures	45	26

RESULT

Since, calculated value of X^2 is greater than tabled value of X^2 , so it implies there is no evidence to accept H_0 and we conclude that the variables Dosha and Season are depend on each other. Number of patients are not in fractions while X^2 test is applied with Yates corrections so the frequencies comes into fractions because some of frequencies are below 5 but total no. of patients are not infractions.

Table No.2 Observed frequencies ($O_{i,j}$) with Yate's correction are tabulated in the following table.

Dosha	Season		Total
	Rainy	Spring	
Vata	96	7	103
Pitta	3.5	1.5	5
Kapha	0.5	91.5	92
Total	100	100	200

Then, expected frequencies ($E_{i,j}$) are calculated for all cells. For example, the expected frequency of *rutu varsha* and *dosha vata* is calculated by using the formula

$$E_{11} = (103 \times 100 / 200) = 51.5$$

$$E_{21} = (5 \times 100 / 200) = 2.5$$

$$E_{31} = (92 \times 100 / 200) = 46$$

$$E_{12} = (103 \times 100 / 200) = 51.5$$

$$E_{22} = (5 \times 100 / 200) = 2.5$$

$$E_{32} = (92 \times 100 / 200) = 46.$$

Table No.3: Expected frequencies of rainy season and Spring season and dosha are tabulated in the following table.

Dosha	Season		Total
	Rainy	Spring	
Vata	51.5	51.5	103
Pitta	2.5	2.5	5
Kapha	46	46	92
Total	100	100	200

DISCUSSION

Aim of *Ayurveda* is 'Swasthyarakshana' i.e. maintenance of health for whole life. For this purpose *dinacharya*, *Rutucharya*, *Ratricharya*, *sadvrutta* and *achararasayana*, *ahara brahmacharya*, *digestive fire*, *Lok-Purush samyaa siddhant* etc concepts are explained in *samhitas*. Depending upon position of Sun; group of three seasons called *Uttaraayana* and group of three seasons called *Dakshinaayana* are formed. In *Uttaraayana* to cold whether *Vata* gets vitiated and is supposed to lock Digestive fire inside the body. This is the reason of 'Vivrudha or Balawan Digestive fire'. As this season facilitates strength of entire body, as a part of body entities, Digestive fire also gets nourished.

In *Dakshinaayana* Sun and is at the beginning of *Adanakala*. In *Adanakala* intensity of sunrays is highest. Cloudy atmosphere triggers vitiation of *Vata*. Rain falling on hot ground gives water vapor, which is responsible for vitiation of three *Dosha*. *Vata* is especially vitiated due to less strength of Digestive fire, which keeps *Rasa* and other *Dhatu* ill-nourished and vitiates *Vata*. In this time of year, due to *Ruksha* property of atmosphere human body is already weak. Digestive fire is part and parcel of body hence it is also weak. It also explains in *Veda* also.

To be aware of effect of season on humans and on plants, seasons, their predominant *Mahabhuta* and resulting 'Rasa' were well explained in *samhitas*. This was uniqueness in *ayurveda*. For 'Swasthyarakshana' out of all six seasons digestive fire is weak in Spring and Rainy season. During spring the accumulated *kapha* irritated by the strong rays of the Sun disturbs the body heat and thus causes many diseases. In rainy season, due to Earth vapour, humidity of clouds and *amla paka* of water, the power of digestion is weakened and *vata* etc. are aggravated during the rainy season.

The regimen during this season was told in *samhitas* for maintain digestive fire.

Digestive fire is the root cause of Life span, complexion, strength, health, enthusiasm, corpulence, lustre, immunity, energy, heat processes and vital breath. So maintaining the digestive fire in proper state is prime important by *Shodhana-karma* or *shaman karma*. For survey form each spring and rainy season 100 patients were randomly selected. Data was collected according to number of diseases, types of diseases etc, and *karmas* (*Shodhana* or *shaman karma*) they had taken. For avoid bias, diseases during *Rutсандhi* were excluded.

In spring season 77 patients having *Mand digestive* fire, 18 were *sam digestive* fire, 05 were *visham digestive* fire. Out of that 92 were *kapha* predominance *dosha* and 45 patients were under gone through of cleansing procedures. 76 patients having *Mand digestive* fire in rainy season. 16 were *sam digestive* fire, 08 were *visham digestive* fire. Out of that 97 were *vata* predominance *dosha* and only 26 patients were under gone through of cleansing procedures.

In spring season more cleansing procedures were found in case paper format than rainy season. It means as per *Charaka-Samhita* there was no need for patients in rainy season for undergoing cleansing procedure. But in spring season cleansing procedures should be carried out. His emphasis is clinically very important. Many teams can be prepared for the project and large sample size can be taken to conclude about the points of research intention. Such research projects are necessary for there is no numerical data available in field of *Ayurveda*. *Revalidation and interpretation of Charaka-Samhita seem to be needful factors if Ayurveda is to reach global level and is to prove a clinically novel medical science.*

CONCLUSION

This study shows interpretation of *Charaka-Samhita* in *Ayurveda* proven clinically novel medical sciences that are following.

In spring season *pitta* loses its *sasneha quality*. *Ruksha pitta* is not capable of sustaining Digestive fire. Due to *kapha*, digestive fire was non sustenance. This becomes grave enough to generate many diseases. In rainy season due to *vata prakopa*, *pitta* was not capable of sustaining the Digestive fire. Digestive fire also becomes weak.

Shodhana-karma in spring season is the best for treatment on many diseases, and also maintains the *dosha* and digestive fire in its normal state for *swasthya rakshna*. And in rainy season *shaman karma* with digestive fire *vardhana* management

maintains the *dosha* and digestive fire in its normal state for *swasthya rakshna*. In spring season *Shodhana-karma* important for *swasthya rakshna*, in rainy season *swasthya rakshna* maintains by *shaman karma*.

Project was carried out on survey base; 200 sample sizes is too small to draw conclusion in such study. Many samples from different hospitals should be observed for precision. Also there is scope to observe Hospitals for number of patients, number of diseases, types of diseases etc. and *karmas* (*Shodhana* or *shamanakarma*) in all season.

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