PATHOLOGICAL ROLE OF DESHA VIRUDDHA, PRAKRITI AND RITUCHARYA: A REVIEW

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ABSTRACT

Ayurveda is the ancient science of medical system. The basic principle of ayurveda is to maintain normal health for which it has suggested some siddhantas. The ayurveda believe not only to cure the disease, but also to prevent the pathogenesis of disease. There are various features described in traditional text of ayurveda; which affects or maintain health. This article described three important features of ayurveda as contributing factors towards the disease pathogenesis i.e; Desha Viruddha, Prakriti and Ritucharya.

KEYWORDS: ayurveda, Desha Viruddha, Prakriti, Ritucharya.

INTRODUCTION

Ayurveda has described various external forces (environmental, climatic conditions) and internal factors (characteristics of an individual) which affect the health directly or indirectly. These effects observed differently on various individuals due to the difference in genetic constitution, which is governed by Tridoshas. When Tridoshas get vitiated by these internal and external forces then physiological functions may also get affected. The equilibrium of tridoshas is essential conditions for maintaining normal health. These internal and external factors affect balance of tridoshas and thus affect health also; desha viruddha is an external while prakriti is an internal factor play important role in disease pathogenesis. ritucharya is an association of life style with season. This article summarized physiological role of desha viruddha, prakriti and ritucharya as an external and internal factors and their contributory role in predominate dosha imbalance.
DESHA VIRUDDHA

Viruddahara is one of the most important Siddhant of ayurveda. Change in the life style and food habits affects health of individual greatly. Change in climate and food intake may influence physiological function of human body and can be included in Desha-viruddha. Since regions having their own diversity and food habits each and every individual grown up in some specific environmental conditions as per their native places, change in such conditions may disturb normal physiology of body. Ayurveda have mentioned detail explanation of Viruddahara, their different types and various examples. Desha Viruddha is the one of them which deals with the fact that specific type of food substances respective to particular region may produce disease conditions depending upon nature of food material. Desha can be divided as Bhumi and Deha Desha. Bhumi Desha is an important factor which influences Doshas dominancy.

Table 1: Predominant Doshas as per various Bhumi Desha

<table>
<thead>
<tr>
<th>Desha</th>
<th>Doshas</th>
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</thead>
<tbody>
<tr>
<td>Jangal (Arid land)</td>
<td>Vata and Pitta Doshas</td>
</tr>
<tr>
<td>Anupa (Wetland)</td>
<td>Vata and Kapha Dosha</td>
</tr>
<tr>
<td>Sadharana (Ordinary land)</td>
<td>Equal proportion of Dosha</td>
</tr>
</tbody>
</table>

When food materials which are to be taken and bhumi desha represents similar type of doshas predominance; then this can be considered as incompatibility of diet with reference to clime i.e. Desha Viruddha. The medicinal values and unique doshas properties of food material have been described in various ancient text of ayurveda. Ayurveda also suggests about the complimentary food materials with respect to the climate and prakriti. Ayurveda also described Satmya which nullifies the effect created by Viruddahara.[3]

PRAKRITI

It is described as physical & mental status of individual. Sharir Prakriti means physical status of body and Manas Prakriti means mental status of body. The physiological and pathological responses greatly affected by prakriti of an individual. Prakriti also need to be considered while framing treatment protocol of any disease. The doshas that ultimately emerge as dominant factors actually determine the prakriti. There are various factors which affect prakriti of an individual like; doshas, genetic constitutions; jati, desha, kala, vaya and atma. Different prakriti possess different physiological role thus ayurveda classified prakriti are as follows.[4]
Classification of Prakriti

- Doshaja
- Panchabhautika
- According six basic factors like Jati, Kula etc
- Manasa

Ayurveda also described association of prakriti with normal and abnormal physiology of human body there specific prakriti represents physiological condition of body such as; Vata Prakriti, Pitta Prakriti and Kapha Prakriti.

Vata Prakriti
vata prakriti represents inferior physical and psychological qualities due to depletion in dhatu.

Pitta Prakriti
The imbalance of pitta affects catabolism of dhatu. Also disturb agni and leads abnormal intellect characteristics like; anger, egoism, etc.

Kapha Prakriti
kapha imbalance affects anabolic function in the body; resulting purusha is firm, compact, plump.

As per ancient text of ayurveda doshic Prakriti possess some dominant pathological conditions and sama dhatu prakriti has been considered as ideal prakriti which represent balanced constitution of tridosha.\(^5\)

RITUCHARYA
As per ayurveda, ritucharya (seasonal lifestyle) affects physiological functions and disturb ritucharya leads various diseases due to the imbalance tridosha. Ayurveda also suggested some rules of ritucharya (seasonal lifestyle) are to be followed with respect to prakriti for maintaining normal health. The health of an individual depends upon the normal position of Dosha, Dhatu and Mala; and ayurveda has described specific regimen of life for sustaining normal health; such as Ritucharya (seasonal lifestyle) etc. Anciely It has been believed that doshas can be vitiated as per ritus (season). The ritu (season) in which the original deha prakriti dosha is going to be increased more as a natural law, it is necessary that the individual must practice rasas (tastes) of opposite qualities and also other activities to keep
the dosha in equilibrium state. There are change in environmental conditions as per various kala (time) thus deh-prakriti need to be synchronize with such changes and these all can be brought up following specific ritucharya as per season such as; Shishira Ritucharya, Grishma Ritucharya and Varsha Ritucharya.

**Shishira Ritucharya**
Shishira Ritucharya means life style and food habits of winter season. It was suggested that morning food stuff should contains Madhura, Amla, Lavana rasas (sweet, sour, salty) and Snigdha (oily) diet; these all prevent any consequences related of Vata Dosha.

**Grishma Ritucharya**
This resembles life style are to be followed in summer season. There may be chances of imbalance of Kapha and Vata dosha. The Pitta Prakriti persons are affected more due to Ushna guna. The ideal ritucharya involves intake of high fluid diet, continuous consumption of water along with high carbohydrate diet.

**Varsha Ritucharya**
Varsha ritucharya means ritucharya of rainy season; in this time strength and power are diminished. The damp and cloudy atmosphere, make the appetite and digestion power poor. Vata imbalance may occur due to Shita guna. Ideal ritucharya involves intake of shudh ahara to keep normal agni. Sleeping in open air also should be avoided.\[6\]

![Diagram of the three ritu: Shishira, Grishma, Varsha, with their respective doshas: Vata, Kapha and Vata, Vata Dosha, Kapha and Vata dosha, Vata Dosha.](image)

*Figure 1. Predominate Dosha Imbalances Related to Different Ritu*
REFERENCES


