

**Title: A Review Study on Relation between *Rutu* and *Roga*****Authors: Punjabi Mili Mahesh^{*1}, Shelke Dinbandhu², Shukla Deepnarayan³**

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Corresponding Author: Email --- milipunjabi90.com@gmail.com :8149197264*Abstract:**

Ayurveda is an ancient science which describes the secrets of healthy living. The knowledge of Ayurveda helps to cure diseases as well as it is helpful in preventing the occurrence of diseases. It advises us to understand how to keep our body, mind and soul healthy and free from diseases. Therefore, the knowledge of Ayurveda is being used worldwide, as Ayurveda is an upcoming branch of traditional medicine.

Ayurvedic classical texts have mentioned *dinacharya*, *rutucharya*, etc. which gives a clear idea about the dos and don'ts which every human being should follow in his daily regimen in order to lead a healthy life.

'*Rutu*' means seasons and '*Roga*' means disease. In Ayurveda there are different causes of diseases. One of the important cause of diseases is '*Rutuviparyaya*' that is, seasonal changes.

This article emphasizes on the subject that how seasonal changes are responsible for the occurrence of various diseases.

Keyword: *Rutu*, *Roga*, *Kaal*, *Parinaam*, Seasons.**Introduction:**

The word '*Rutu*' means seasons or it is also used as a synonym for '*Kaal*' which means time. The word '*Roga*' means :- 1) A disease, sickness, malady, distemper, infirmity.

2) A diseased spot.¹

'*Rutu*' or seasons play a very important role in our daily life. Our diet, exercise and way of living; everything changes according to *rutu* or season. Sometimes there occur some abnormal changes in these seasons; which is known as '*rutuviparyaya*'. Due to abnormal climatic conditions, that is, abnormalities in these *rutu* leads to the occurrence of various diseases in human body.

Aims and Objects:

AIM : To study the relation between *Rutu* and *Roga*.

OBJECTIVES : 1) To study the concept of '*Rutu*' from the literature.

2) To study the concept of 'Roga' from the literature.

The three main causes of Roga (Diseases):-

The following three types of causative factors are responsible for the occurrence of various diseases-

- 1) *Asaatmyaindriyarthasanyoga*
- 2) *Pradnyapradha*
- 3) *Parinaam*.

Again each of these above factors are further subdivided according to their *atiyoga*, *ayoga* and *mithyayoga*.

Parinaam:- 'Parinaam' is the synonym of 'kaal'. This *kaal* is of three types as follows- *Shita*(winter), *ushna* (summer) and *varsha* (rainy season). The presence of excessive heat in summer is an example of *atiyoga* of *kaal*. ; The absence of heat in summer is an example of *hinayoga* of *kaal* and the presence of opposite atmospheric conditions is an example of *mithyayoga* of *kaal*. These *ayoga*, *atiyoga* and *mithyayoga* are harmful for human body; and not protecting yourself from these is known as '*Pradnyapradha*'.²

Kaal:- The *kaalis* divided into six *Rutus* – *Shishir*, *Vasant*, *Grishma*, *Varsha*, *Sharad*, *Hemant*. Among these six, the first three *rutus*, that is, *Shishir*, *Vasant*, *Grishma*- these together constitute the *Uttarayan*. In *Uttarayan*, the Sun is very powerful. So *tikta*, *kashaya* and *katu rasa* are also powerful; and the *bala* (energy) of all humans starts deteriorating gradually.

In *Uttarayan*, the Sun is towards the north direction. *Uttarayan* is also known as '*Aadankala*', because by nature it is *aagneya*. Due to its *aagneya* (hot) nature,

there is loss of *balain* all humans during *aadankaal*.³

KaalPariksha :- *Kaal* (time) is the year as well as the status of the patient. The year is divided into two, three, six, twelve or even more parts according to the nature of action (to be taken). Dividing it into six, the action is said as follows- *Hemanta* (early winter), *Grishma* (summer) and *Varsha* (rainy season) these are the three seasons characterised by cold, heat and rains. In between them there are other three seasons having common characters such as- *Pravrut* (early rains), *Sharad* (autumn) and *Vasanta* (spring). *Pravrut* denotes early rains, *Varsha* is the continuation of rains. Thus these six divisions of seasons have been made for the purpose of evacuation therapy.⁴

Rutusandhi (Interseasonal Period) :-

The seven days at the end and the seven days at the commencement of *Rutus* (Seasons) is known as '*Rutusandhi*' (Interseasonal Period). During that period, the regimen of the preceding season should be discontinued gradually and that of the succeeding season should be adopted (gradually); sudden discontinuance or sudden adoption gives rise to diseases caused by *asaatmya* (non – habituation).⁵

How does a disease occur? –

Intellectual error, unbalanced use of senses and consequences of time – these three are the causes of all the disorders. Similarly, the remedy of all disorders consists of the balanced use of intellect, senses and time.⁶

Bala and KaalSamprapti :- The time of aggravation of diseases is ascertained on



the basis of seasons, day and night, time and method of intake of food.⁷

Causes of *Kshudha – Maandya*:-

On consumption of *katu, ajirnakarak, vidahi, amla, kshar*, etc. substances, the *pitta dosha* increases beyond the normal limits and it ceases the *paachakagn* in a similar way just as the hot water ceases the fire.

From the point of view of the *chaya, prakopa* and *prasham* of *doshas*, only changes in *rutu* is not important but the disappearance of symptoms of previous *rutu* and the appearance of symptoms of the upcoming *rutu* is important.⁸

Rutuvaishmya and *doshaprakopa* :-

In *Shishir*, etc. three *rutus* due to hotness in atmosphere, due to loss of *satva* or energy from human body, the *agni* becomes *manda*. In *Varsha rutu* (rainy season), due to *doshaprakopa* the *agni* becomes *manda*.

Due to cloudy atmosphere, and due to cold winds blowing in the air, and due to the evaporation of vapours from the wet soil, due to the turbid water and *agnimandya*, there occurs *dosha prakopa*.⁹

Relation between *dosha* and *roga* :-

Those *vaat, pitta* and *kaphadoshas* get aggravated in particular organs in human body and thereby they lead to the formation of different *rogas*/ diseases in human body.¹⁰

Roga–Aarogya Karana (Causes of disease and health) :-

Hinayog (inadequate, poor), *mithyayoga* (improper, perverse) and *atiyoga* (excess) of *kaal* (season), *artha* (objects of senses) and

karma (activities or functions) are the chief causes of diseases; whereas their *samyogyog* (proper association or contact) is the chief cause of health.¹¹

Evidences in literature supporting the concept of seasonal changes as a cause of diseases:-

There are various examples which state that seasonal changes are the causes of occurrence of

certain diseases –

- 1) Causes of *Atisaar* (Diarrhoea) – Amongst various causes of *Atisaar*, one of the cause of *Atisaar* is seasonal change.¹²
- 2) Causes of *Sheetapitta / Udarda* – When a person comes in contact with cold wind, then it aggravates the *vata* and *kaphadoshas* and these *doshas* then along with *pitta dosha* they spread into the blood stream and then they also spread externally on the skin giving rise to *Sheetapitta* or *Udarda*.¹³
- 3) Causes of *Netra-Roga* – In the *hetu* (causes) of various *netrarogas*, one of the cause is '*Rutuviparyaya*' which leads to various *netrarogas* or ophthalmic diseases.¹⁴

Discussions:

The abnormal changes in these *rutu* or seasons lead to the disturbances in hot, humid, cold and rains. Because of these reasons, the medicinal plants as well as water also get polluted. The consumption of these polluted medicinal plants and polluted water gives rise to the different types of diseases or the occurrence of various epidemic diseases.¹⁵



The *atiyoga* (exaggeration), *viparityoga* (reversion) or *vishamyoga* (irregularity) in normal properties or *gunas* of these *rutu* causes vitiation of *vata* *doshas* in the human body.¹⁶

The union of vitiated *doshas* with the *dushyas* lead to the occurrence of diseases.

Conclusion:

Now-a-days it has been found that the occurrence of a number of diseases in humans has increased tremendously. There are many reasons or causative factors responsible for the occurrence of disease.

After my study, I have arrived to the conclusion that ‘Rutuvaishamya’ or ‘Rutuviparyaya’ (which means irregularity of seasons) is the main cause which leads to dosha prakopa (exaggeration) in human body. These exaggerated doshas after getting united with the visham (abnormal) dhatus, they give rise to various diseases.

The ‘Rutuviparyaya’ also causes pollution of the soil, water and air. These polluted natural resources when consumed by humans; it leads to the occurrence of various diseases.

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