

Nature in Ayurveda

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Editorial

Volume 1 Issue 2

Received Date: September 02, 2017

Published Date: September 19, 2017

Editorial

There are controversies on the creation of the universe and the nature. But, when we raise a question about these two, the spontaneous realization comes to the mind is that, the time of the creation of the universe is undetermined. But it is sure that, the universe is being governed by some unexplainable rules which can be considered as the nature. The universe consists of innumerable components but there is no conflict among them. Every component of the universe is doing its own work silently without causing any disturbance to the others.

The components of the nature like plants, animals etc. are enjoying their life and supporting the others in existence without any hesitation. Birth, growth, disease, cure, reproduction, death all are happening continuously even without our will or consent.

When we look to the nature it is observed that, there are certain components of it to maintain the equilibrium. The main three of them are the Sun, Moon and Air. The effect of the Sun keeps the earth warm whereas the moon has cooling effect and the air has spreading effect.

Our body comes from the nature. All the changes in it occur basing upon the 3 natural humors. Considering this fact and observation the ancient scholars working in the field of medical science (Ayurveda) identified 3 basic pillars of life – **Tridosha**. This Tridosha theory is applicable not only on the human beings but also on all the other living organisms. The Tridosha theory is based upon the theory of the Sun, Moon and the Air. To indicate the fact of relation between the nature and human body the great Ayurvedic scholar, the founder of Indian Surgery, Acharyya Susruta says that Kafa, Pitta and Vayu are holding the human body like the Moon, Sun and Air. These 3 natural elements are maintaining the 3 basic

functions viz. giving energy, absorbing strength and transfer of one substance from one place to another. The same functions are being done by the Tridosha – Kafa maintains strength, Pitta produces energy and produces the need of new fuel and Vayu spreads the energy, excreta etc. from their place of production (Susruta Samhita, Sutrashtana, Chapter 21, Sloka 8)

To make the normal and abnormal functions of Tridosha easily understandable an interesting description of the functions of Normal Sun, Moon and Air is also mentioned in Charaka Samhita. In this reference it is also stated that, as the abnormal activities of the Sun, Moon and Air the Tridosha also act on our body which reflect as the signs and symptoms of disease.

Hence our body is considered to be made with the natural elements and they are also responsible for maintenance of the functional integrity of our body we should always be cautious to keep a good relationship with the natural changes of the Sun, Moon and Air.

It is a known fact that, due to the rhythmic change of the effects of the Sun, Moon and Air the temperature, humidity and other characters of the surrounding environment also suffers from a regular change which also effects on the living organisms of the earth. This change occurs in correspondence with the day, night and season.

Considering the change in the environment during the day "**DINACHARYYA**" (The rules to be followed by a person during the daytime – from sunrise to sunset) is mentioned which include the time and procedures of leaving the bed, cleaning of teeth, mouth, breakfast, bath, prayer, lunch, moving out from home to duty etc.

Sunset begins the night when not only the human beings but also the birds, animals etc. return to their own residence to take rest. All the duties to be performed from the sunset to the next sunrise is vividly discussed under the heading “**RATRICHARYYA**” which includes the duties to be performed by the human beings like cleaning of the hands and feet, prayer, study to increase knowledge and personality, taking dinner, involvement in sexual act to procure quality progeny (only for the persons in garhasthya asrama – married people), sleep etc.

Depending upon the change of temperature, humidity and rain the whole year is divided into 6 seasons keeping 2 months in one season. As the environment is the sole determinant of the functions of the human body and mind so a vivid description of the food, dress, living style are described under the heading “**RITUCHARYYA**”. The great scholar Charaka nicely says that, food, when taken as per rule it gives strength, luster and longevity. So, every person should always follow the rules of food keeping the seasonal changes in mind. (Charaka Samhita, Sutrasthana, Chapter 6, Sloka 3)

A group of natural urges that should never be suppressed by a person having a desire to remain healthy (example – urges of defaecation, urination, sexual urge,

flatus, vomiting, sneezing, eructation, yawning, hunger, thirst, lacrimation, sleep and rapid breathing after exercise) (Charaka Samhita, Sutrasthana, Chapter 7, Sloka 3 & 4) and another group of natural urges that should always be suppressed as if they will be indulged and exercised can cause markable harm not only to the person concern but also to the society as a whole (example– anger, greed, jealousy etc.) (Charaka Samhita, Sutrasthana, Chapter 7, Sloka 26) a vivid description of “**ADHARANIYA VEGA**” and “**DHARANIYA VEGA**” is included in the Ayurvedic classics.

From the examples mentioned it becomes clear that, the Ayurvedic scholars observed and experienced the relation between the nature and the human body and accordingly advised the people to maintain a balance with the mother nature to remain healthy, any violation of these rules can lead to an imbalance in the structural and functional integrity and the tendency to become ill increases.

Hence let us study the behavior of the nature and try to maintain the relation with the natural rules.

LET US FOLLOW THE NATURE TO REMAIN HEALTHY.