

**THE ROLE OF RITUCHARYA IN HUMAN BODY ACCORDING TO DIFFERENT RITU'S****Dr. Chhaya Shree\*<sup>1</sup>, Dr. Gitanjali Sasmal<sup>2</sup>, Dr. Ashok Kumar<sup>3</sup>**<sup>1</sup>P.G. Scholar, Department of Kriya Sharir, Shri NPA Govt Ayurvedic College Raipur (CG).<sup>2</sup>Guide & Reader, Department of Kriya Sharir, Shri NPA Govt Ayurvedic College Raipur (CG).<sup>3</sup>Co Guide Lecturer, Department of Kriya Sharir, Shri NPA Govt Ayurvedic College Raipur (CG).**\*Corresponding Author: Dr. Chhaya Shree**

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Article Received on 12/03/2023

Article Revised on 02/04/2023

Article Accepted on 23/04/2023

**ABSTRACT**

Ritu, the season, expresses many impacts on the body as well as the surroundings and is categorised by several characteristics. Ayurveda has outlined a number of guidelines and routines (Charya) on diet and behaviour to help people adapt to seasonal changes without disrupting their body's balance. The primary goal of the Ayurvedic medical system is prevention, which may be accomplished by altering one's food and lifestyle in reaction to climatic changes. Lifestyle disorder are very common in present era, basically originating from lack of following seasonal regimen due to lack of concentration in seasonal characteristics. According to writings from the Ayurvedic tradition, this is a crucial element of preventative treatment. The main cause of lifestyle problems in the modern period is a lack of adherence to seasonal routines brought on by a lack of focus on seasonal features. The foundation is a solid scientific study that is still relevant today. The different food and lifestyle regimens stated in the classics of Ayurveda and their significance on lifestyle problems have been explored in this review article.

**KEYWORDS:** Ritucharya, Seasonal regimen, Life style, etc.**INTRODUCTION**

The ancient science of life known as Ayurveda has traditionally placed more emphasis on maintaining health and preventing illness than it has on treating and curing disease. Ritucharya is prominently discussed in the first chapter of most of the Samhitas of Ayurveda. The fundamental tenet of the Ayurvedic medical philosophy is Swasthyashya Swasthya Rakshanam, which translates as "maintaining the health of the healthy" as opposed to "curing the illnesses of the afflicted" (Aturrashya Vikara Prashamanancha).<sup>[1]</sup> The Ayurvedic texts have made reference to the Ritucharya (seasonal regimen) and Dinacharya (daily regimen) for this reason.

The environment in which we live has undergone significant alteration as a result of the season.<sup>[2]</sup> We see numerous changes in the bio-life around us, such as plants blooming in the spring and losing their leaves in the fall, many animals going into hibernation as winter approaches, and so on. As a member of the same ecosystem as humans, the external environment has a significant impact on the body.<sup>[3]</sup> Many external and endogenous rhythms interact and synchronise with one another because they have a specific phase connection with one another. Dosha Vaishamya may result if the body is unable to adapt to stresses as a result of changes

in certain seasonal features.<sup>[4]</sup>

Most of the Ayurvedic Samhitas' opening few chapters include a significant discussion on Ritucharya. The primary goal of the holistic science of Ayurveda is illness prevention in order to sustain health.<sup>[5]</sup> The Charaka Samhita's Tasyashitya chapter has the phrase "Tasya Shitadiya Ahaarbalam Varnascha Vardhate." **Tasyartusatmayam** **Vaditam Chestaharvyapasrayam**" which literally translates to "the strength and complexion of the individual understanding the right food and regimen for every season, and exercising accordingly," are improved.<sup>[6]</sup> Making people aware of how to live in harmony with the environment is the chapter's main focus. The Ritucharyas stated in the traditional texts of Ayurveda have been reviewed in this article, with emphasis placed on the potential effects of Ritucharya on lifestyle illnesses.<sup>[7]</sup>

**THE CONCEPT OF AYURVEDA**

A thorough study is like having a 24-hour hotline for people to learn about their body types and how they work, preventing needless medical problems. It can also be referred to as the art of healthy living because it gives us complete awareness of our bodies and enables us to know what foods to eat and when, the kind of lifestyle we should pursue, how to prepare for sleep and

relaxation, how to doze off, what to stop doing to lower the risk factor related to our wellbeing, and other things.<sup>[8]</sup> And that is all that is necessary to maintain the body's hormone balance. Even now, we waste a lot of our hard-earned money on medications and chronic illnesses, as well as on very minor issues like acid reflux, internal stress, and restlessness that, if left untreated, might develop into serious issues.<sup>[9]</sup>

## METHOD AND MATERIAL

The Ritucharya material was gathered from a variety of publications, Ayurvedic and Modern Text Books, Reputable Newspapers, Authoritative Websites, Authoritative Literatures, Manuscripts, Sanskrit Dictionary, and other sources.

## IMPORTANCE OF RITUCHARYA

Charya represents continuation or order, whereas Ritu stands for season. In order to maintain hormonal balance

in our bodies, be healthy, and be strong, Ritucharya refers to daily exercise, a way of living, and diet that should be accompanied with a certain periodic requirement. Ayurveda divides the year into two Kaals based on the location of the sun:<sup>[10]</sup>

- a. Aadaan Kaal (Uttarayan)
- b. Visarga Kaal (Dakshinayaan).

The earth's special qualities and cooling powers are destroyed by the great sun and wind during Uttarayan. All around Dakshinayaan, the sun's output is released, the moon grows even more powerful, and mists, downpours, and frigid breezes bring back the world's coolness.<sup>[11]</sup> In addition, the summer, spring, and cold seasons influence the Uttarayan Kaal, while the rainy, fall, and winter seasons influence the Dakshinayaan Kaal. These two kaals have an equivalent impact on the Doshas within and around our anatomy.<sup>[12]</sup>

**Table 1: Seasonal Regimen.**

ritu <sup>[10-16]</sup>	INDICATIONS REGARDING DIET AND LIFESTYLE	CONTRAINDICTION
<b>Hemant</b>	Milk products and their preparations, cane juice products and their preparations, grains like black lentils ( <i>Phaseolus radiatus</i> ), marshy animal meat, sweet, sour, salty foods, lipids, butter, and lukewarm drinking water. A healthy lifestyle includes using aguru lepa ( <i>Aquilaria agallocha</i> ), abhayanga (oil massage), and jentaka sweda (hot sweating). Carry drenched, bulky clothing.	Avoid laghu (light) and ruksha (dry) meals and drinks, as well as strong breezes, since they vitiate vata.
<b>Shishira</b>	Regimen as advised in Hemant ritu	Pungent, bitter and vata provoking food and drinks
<b>Vasanta</b>	Yava is a simple-to-digest food ( <i>Hordeum vulgare</i> ). Godhuma, a recent addition to the diet ( <i>Triticum vulgare</i> ). The Body of Shashaka (the rabbit). It is suggested to consume water that has been boiled with mustak, vijayasara, or shunthi ( <i>Zingiber officinale</i> ) ( <i>Cyperus rotundus</i> ). Aside from dhoompana (smoking with medicinal cigarettes), udvartana (massage) with chandana ( <i>Santalum album</i> ), kesara ( <i>Crocus sativus</i> ), kavala (gargle), anjana (collyrium), and vamaana andnasya are also advised.	It is important to refrain from sleeping all day and from eating the typical madhura rasa lunch.
<b>Grishma</b>	It is advised to eat and drink things that are madhura (sweet), sheeta (cold), and snigdha (unctuous), as well as leaf mantha and jaggery, as well as ghee and milk with Sali rice. It is advised that you remain in serene areas, use sandalwood polish, adorn with flowers, and dress comfortably.	Avoid alcohol and the sour foods amla, katu, and ushana from your diet (warm). Overindulging in sexual activities and excessive exercise would be forbidden.
<b>Varsha</b>	They eat salt rice, old yava ( <i>Hordeum vulgare</i> ), godhuma ( <i>Triticum aestivum</i> ), and meat from desert animals in addition to vegetables ( <i>Oryza sativa</i> ). It is recommended to consume dietary components like amla, lavana, and snigdha. Use honey while preparing meals, it is advised.	Manta and sources of open water Overexertion and river bathing are to be avoided.
<b>Sharad</b>	It is advised to include sweet, sour, spicy, salty, and bitter foods and drinks in your diet. Godhuma is a wise pick for you, Yava. Virechana (purgation) and Raktamokshana (bloodletting) are recommended as treatments.	<b>Curd and meat of marsh and marine animals should be evitated.</b> In the afternoon, refrain from bothering animals that are sleeping and stop working in the sun.

**HEMANT RITU**

Hemanta (late autumn) Ritu is defined as the period from mid-November until mid-January. The beginning of a chilly wind blow is chilling. Madhura is the predominate Rasa while Prithivi and Apa are the predominate Mahabhutas during this season. A person's strength stays at its peak, and a vitiated Pitta Dosha is calmed. Agni's activity has risen.<sup>[13]</sup>

**FOOD REGIMEN**

Use hearty, sweet, sour, and salty meals whenever possible. New rice, flour preparations, green gramme, Masha, and other cereals and pulses are among those cited as being employed. The diet should also contain a variety of meats, fats, milk and milk products, sugarcane products, Shidhu (fermented preparations), Tila (sesame), and other foods.

**SISIRA RITU**

Shishira Ritu is observed from around mid-January to mid-March (winter). The weather stays chilly during this season, and the wind is also chilly. Tikta (bitter) and Akasha are this season's predominate Rasa and Mahabhuta, respectively. The person's strength declines, the Kapha Dosha deposits, and Agni (catabolism) continues to be elevated.

**FOOD REGIMEN**

Foods with a strong amla (sour) flavour are recommended. Cereals and pulses, items made with wheat or gramme flour, new rice, corn, and other foods are recommended. The diet should contain milk and milk products, ginger, garlic, Haritaki (fruits of Terminalia chebula), and Pippali (fruits of Piper longum).

**VASANTA RITU**

It takes place roughly between mid-March and mid-May. This time of year is regarded as the blooming and leaf-formation season. During this season, Kashaya (an astringent) and Prithvi and Vayu, respectively, are the predominant Rasa and Mahabhuta. The person's strength stays moderate, the Kapha Dosha becomes vitiated, and Agni remains in the Manda condition.<sup>[13]</sup>

**FOOD REGIMEN**

Eat meals that are simple to digest. Old barley, wheat, rice, and other grains are favourites. Lentil, Mugda, and other pulses can be consumed. It is advised to consume foods that taste tikta (bitter), katu (pungent), and kashaya (astringent). In addition to those, honey should be consumed. You can consume meats that are simple to digest, such shahsa (rabbit). Foods that are difficult to digest should be avoided. It is not advisable to consume anything that is Sheeta (cold), Snigdha (viscous), Guru (heavy), Amla (sour), or Madhura (sweet). Additionally forbidden are fresh cereals, curd, cold beverages, and similar items.

**GRISHMA RITUCHARYA**

About mid-May to mid-July is regarded as the Grishma

(summer) season. There is a lot of hazardous wind and extreme heat. The riverbeds have dried up, and the vegetation appears to be dead. Agni and Vayu make up the Mahabhuta, and the main Rasa is the pungent Katu. During this season, the vitiated Kapha Dosha is calmed while the person's vigour decreases and Vata Dosha deposits. The person's agni will continue to be in a modest stage.<sup>[14]</sup>

**FOOD REGIMEN**

You should eat foods that are easy to digest, such as rice, lentils, and other foods with the Gunas Madhura (sweet), Snigdha (unctuous), Sheeta (cool), and Drava (liquid). It is important to practise drinking lots of water and various liquids, including cold water, buttermilk, fruit juices, meat soups, mango juice, and churned curd with pepper. Milk and sugary candies should be consumed before night.

**NIGHT REGIMEN**

While it is recommended to sleep in a comfortable, cool atmosphere at night, it is not recommended to remain in the air conditioning since it is hazardous to one's health. People should refrain from sexual activity and wear really light, soft clothing so they can unwind and have a good night's sleep.

**VARSHA RITU**

Approximately from mid-July to mid-September is known as Varsha Ritu. The sky is cloudy during this time of year, and rain falls without thunderstorms. There is water in the ponds, rivers, etc. Amla (sour), Prithvi, and Agni are this season's predominate Rasa and Mahabhuta, respectively. The vitiation of Vata Dosha, the deposition of Pitta Dosha, and the vitiation of Agni all result in the person's power decreasing once again.<sup>[15]</sup>

**FOOD REGIMEN**

You should eat foods with Amla (sour), Lavana (salty), and Sneha (unctuous) flavours. Old barley, rice, wheat, and other grains are recommended. In addition to beef soup, Yusha (soup), etc., should be consumed. It is advised to drink boiling water or water that has been medicated.

**AVOID**

It is advised to drink rain tea, make coffee with maize flour and ghee, sleep all day, engage in romance, work out, and get some sun.

**SHARAD RITU**

Sharat Ritu is the period between mid-September to mid-November (autumn). The Sun gets brighter at this period, the sky is clear and occasionally covered in white clouds, and the soil is covered in moist muck. The prominent Mahabhutas are Apa and Agni, while the dominating Rasa is Lavana (salty). During this season, Agni activity increases, vitiated Vata and Pitta doshas are pacified, and the person's strength stays moderate.<sup>[16]</sup>

## FOOD REGIMEN

It is recommended to eat foods with a Madhura (sweet) or Tikta (bitter) flavour as well as those with Laghu (light to digest) and cool qualities. Foods with the ability to calm vitiated Pitta are suggested. The diet should contain wheat, green gramme, sugary treats, honey, Patola (*Trichosanthes dioica*), and dry-land animal meat (Jangala Mamsa).

## DISCUSSION

The characteristics of the land, the water, and different atmospheric phenomena, such as temperature, humidity, wind, rain, clouds, and air pressure, are considered environmental elements. No two moments are precisely comparable in a given location since all these environmental elements are always changing. As a result, as the Sun rises, the temperature continues to rise and eventually declines at night. Although the maximum and minimum temperatures vary every day, summer and winter are the warmest and lowest times respectively. Similar to how all these components exhibit both diurnal and seasonal fluctuations, season refers to these variations during a certain period of time.<sup>[15]</sup>

According to a study by Jangid *et al.* on the concept of Ritus and their impact on Bala, Hemanta Ritu had the greatest overall impact on the Bala of healthy volunteers, Vasanta Ritu had a moderate impact, and Varsha Ritu had the least significant impact. The study came to the conclusion that Hemanta is the Ritu of Pravara Bala, Vasanta is the Ritu of Madhyama Bala, and Varsha is the Rit The study's findings provide credibility to Ayurvedic concepts.<sup>[16]</sup>

The relevance of Ritucharya in the current situation may undoubtedly be questioned given climate change and seasonal variations. It is important to comprehend the theoretical underpinnings of Ritucharya, namely the Dosha and Panchamahabhuta theories. The amount of Dosha and Panchamahabhuta can be assessed properly to determine the regimen, to which this knowledge of Ayurveda holds as a pathfinder, even though Ritus nowadays do not follow consistency. For clarity, these ideas unquestionably call for closer inspection.<sup>[17]</sup>

## CONCLUSION

Ritu, the season, expresses many impacts on the body as well as the surroundings and is categorised by several characteristics. Ayurveda has outlined a number of guidelines and routines (Charya) on diet and behaviour to help people adapt to seasonal changes without disrupting their body's balance. The primary goal of the Ayurvedic medical system is prevention, which may be accomplished by altering one's food and lifestyle in reaction to climatic changes. According to writings from the Ayurvedic tradition, this is a crucial element of preventative treatment. The main cause of lifestyle problems in the modern period is a lack of adherence to seasonal routines brought on by a lack of focus on

seasonal features. The foundation is a solid scientific study that is still relevant today. This technical evaluation will direct future study in the right direction.

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