

RELATIONSHIP OF DOSHA AND RITU FOR GOOD HEALTH AND WELLBEING

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Article Received on 20/01/2021

Article Revised on 10/02/2021

Article Accepted on 03/03/2021

ABSTRACT

Ayurveda is the science of life or the knowledge of living addressing all the things that makes it worth living in its purest form. *Doshas* are the subtle energies which help in keeping the human body stable and promotes Health. These *doshas* continuously gets used up by the body and the change in seasons can bring a certain amount of distractions in their functions which is crucial to be kept care of on a regular basis. *Ayurveda* presents Daily Regimens as well as Seasonal Regimens for Positive health which needs to be followed accordingly for a continuous life journey without diseases. A Disease is the result of imbalance in body's chemistry, so a clear concept of *Dosha* and *Ritu* relationship is to be kept in mind for better health of individual as well as the community.

KEYWORDS: *Tridosha, Ritu, Ritucharya, Health.***INTRODUCTION**

Most important factor of a mortal's life is Time and to remain healthy one needs to live as per time of Nature. Health is a state of complete physical, mental and social wellbeing as per WHO and *Ayurveda* states the same with more impact on intellectual and spiritual health too. *Doshas* plays a key factor in body chemistry as their balanced situation in body maintains Health. Along with this Time passes and it brings seasonal changes which signifies the need of change in one's nature also so as to flourish and grow and get new experiences. Each *Ritu* season has particular signs and characteristics due to which they put impact on human body also. As the concept of "*purushoayamlokasamitama*" explains that whatever is in environment lies inside the human body too. So the harmony of nature with the body is necessary for Good Health and Wellbeing.

OBJECTIVE

To elaborate the relationship of *Dosha* and *Ritu* for good health and wellbeing

MATERIALS AND METHODS

Various *Ayurvedic* texts and information from various journals, books etc is taken & analysed for this Research paper.

TRIDOSHA

Dosha or humors is something that is not only capable of vitiation but also of vitiating other factors of body. They work from cellular to organ system level. And all three

humors *Vata, Pitta, Kapha* can be vitiated due to their particular cause and can initiate a disease process, so they are called *Tridoshas* and also Somatic Humors. These are made up of the combination of five gross elements called *Panchamahabhuta*. These humors are cause of production, preservation and destruction of body, so they need to be balanced always for a Good Health and well being. *Tridoshas* are seen in every phase of life: body, age, day, night, digestion, etc. They have special seats in *dhatu*s and *malas* of the body. The equilibrium of these somatic humors is Health, and their imbalance brings diseases.

Vata

Vata etymology by *Acharya Sushruta* "*Vagatigandhanyo*" suggests *Gati* means Motion and *Gandhanyo* means Information. Movement of body and information from the senses of body. It is the principle of kinetic energy in body. *Vata* is the primary motive force in the body, and influence other somatic humors also. It comprises of *Akasha* and *Vayu Mahabhuta*. Qualities of *Vata*: *Amurtatva* [Invisibility], *Anavasthitva* [Instability], *Swayambhu* [Self Existent], *Rukshtva* [Dry], *Shita* [Cold], *Laghu* [Light] *Daruna* [Mobile], *Khara* [Rough], *Vishada* [Clear], *Sukshma* [Penetrative], *Yogavahi*. Location of *Vata*: region below *Nabhi*. Types of *Vata*: *Prana, Udana Samana Vyana Apana*. Functions of *Vata*: All motor and sensory functions like motion to body, impulse conduction of sense organs, separation of essence of digested food, retention and evacuation of urine and semen, respiration, divisive factor for

development of all channels in body. controls mental and emotional functions.

Pitta

Pitta etymology "*Tapasantape*" suggesting to generate heat and "*tap dahe*" to burn. Basically it means to transform the respected fuels of body like food into energy. It controls the balance of kinetic and potential energies in body. *Pitta* comprises of *Agni Mahabhuta*. Qualities of *Pitta*: Colour: Blue in raw form and yellow in mature form according to *Acharya Dalhana*. Taste: *Katu* in ripe state and *Amla* in raw state, Consistency: fluid. *Snigdha* [Unctuous], *Ushna* [Hot], *Tikshna*, *Sara*, *Laghu*. Normal amount of *Pitta* in body is Five *Anjali*. Location of *Pitta*: Between *Hridya* and *Nabhi*. Types of *Pitta*: *Pachak Alochaka*, *Bhrajaka*, *Ranjak Sadhak*. Functions of *Pitta*: Impart colour and complexion, promote digestion and vision, produce heat, appetite, body lustre, knowledge, memory and also it is necessary for intellectual functions.

Kapha

Kapha etymology "*Shlish Alinge*" meaning to keep together or coherence. *Kapha* is also known as *Shleshma*, *Bala*, *Soma*, *Balasaka*, *Ojas*. *Kapha* in normal state is *Ojas* which resists diseases and in abnormal stage it is *Mala*. It is the principle of potential energy in body. *Kapha* comprises of *Apa And Prthivi Mahabhuta*. Qualities of *Kapha*: White and transparent in colour, *Madhura rasa* when normal, *Lavana rasa* in abnormal state, *Shita*, *Mridu Snigdha Pichhila*, *Slakshan*, *Guru*, *Sara*, *Sthira Sandra*, *Manda*. Normal amount of *Kapha* in body is Six *Anjali*. Location of *Kapha*: region above *Hrudaya*. Types of *Kapha*: *Avlambaka*, *Kledaka*, *Tarpaka*, *Bodhak*, *Shleshaka*. Functions of *Kapha*: Binder of various structures of body, maintains unctuousness, stability and sturdiness of the body during life, entire bulk of body, physical strength and resistance against diseases, virility, patience courage, enthusiasm, capacity to reproduce, wisdom comprehensiveness, cognition.

All these *doshas* work in harmony with themselves as well as with nature to maintain a good health.

RELATIONSHIP WITH RITU

Doshas (vata pitta kapha) are the pillars of physical body and they need to be in a balanced condition within themselves as well as with environment, for which *Ritucharya* mentioned in age old *Ayurveda* texts play an important role. Summer is a period of replenishment and winter is of hibernation. When it is hot in external environment as in summer it is the time of regeneration, *Tejas* is used plentifully producing *Pitta* in excess. When it is cold in External environment, it means hibernation and stability of *ojas* is needed and excess of which produces *Kapha* imbalance. As one *ritu* changes there is a change in somatic humors or *doshas* conditions.

Ritu

Cycle of time starting from *Nimesha* to *Yuga* is considered as *Kaalchakra*. *Ritu* means time or season and *Charya* is regimen to be followed. The regimen which is wholesome to everyone with respect to diet and practices in response to change in climatic conditions like heat, cold, rain etc is *Ritucharya* or Seasonal Regimen. There are 6 *Ritus* each constituted by 2 months beginning from *Magha*. *Ritus* are formed due to the movement of Earth around the Sun and its own axis. The first 3 seasons constitutes the period of summer solstice and last three winter solstice. First three seasons are hot and depleting while last three are cold and strengthening in terms of temperature and physical strength. *Ritubheda* or six *ritus* are *Shishir*, *Vasant*, *Grishma Varsha*, *Sharada*, *Hemanta* in North and *Hemanta*, *Vasanta*, *Grishma*, *Pravrita*, *Varsha*, *Sharada*. Differences in season explained by *Acharya Dalhana* that due to excessive rain in southern part of *Ganga Pravrita* and *Varsha Ritu* is explained there and in northern part of *Ganga Hemanta* and *Shishira* is explained as there is extreme cold.

Solstics

Uttarayana/Northern Solstices starts from *Makar Sankranti* on 14 January for next six months upto *Karka Sankranti* and from there next six months up to next *Makar Sankranti* its *Dakshinayana/Southern Solstices*.

Uttarayana/Adanakaala/Northern Solstic

In this time the Sun starts to move in North Direction. *Adana* means to take away and the Sun is strong and days are longer so it consumes the cooling content or *Saumyata* of Earth and the strength of organisms making them weak also the digestive power is low. In this time *Katu*, *Tikta*, *Kashaya rasa* are prevalent which leads to lose of strength and weak digestion.

Dakshinayana/Visargakaala/Southern Solstic

In this time the Sun moves in South direction. *Visarga* means to give so the Moon provides its coolness to the Earth as the sunrays are weak and days are shorter due to increased distance. During this time strength of organisms starts to increase gradually and *Amla Lavana Madhura rasa* are prevalent. Clouds and rains brings humidity and cool breeze flows.

Acharaya Charaka says that in start of *Adaana kaala* and end of *Visarga kaala*, *bala* is maximum while in end of *Adana kaaal* and start of *Visarga kaala*, *bala* is minimum and in between *bala* is medium so according to this *shishir* and *hemanta ritu* have maximum strength, *grishma* and *varsha ritu* have minimum strength and *vasanat* and *sharada* have medium strength in organisms.

FEATURES OF ALL RITU AND RITUCHARYA

Hemanta Ritu

The cold and snowy winds in north direction with dust and smoke is present in *Hemanta Ritu*. The sun is

covered with mist for 8 quarters of day and lakes, tanks etc are covered with ice, the birds like crow, animals, like rhino serous, buffalos, horse and monkey etc indulges in mating. In this season *lodhra*, *priyangu*, *nagakesara* blooms. Medicines have good potency and are heavy, sweet *vipaka*, cold, unctuous.

Ritucharya

During this *ritu* due to atmospheric cold breeze *Vata* becomes stronger and the heat of the body is conserved inside resulting in increase of *Jatharagni*. So proper heavy food is to be consumed lest it will burn away the *rasadi dhatus* due to non availability of fuel in form of food for body. *Kapha* gets accumulated in *Hemanta Ritu* and *Pitta* gets pacified as a natural rule. One should consume *Haritaki* along with Ginger during this season. Sesame oil application on whole body as well as Sun bathing is advised. Paste of *Kumkuma kasturi* should be applied on body. One should wear heavy clothing and live in warm house fumigated with *Aguru*. One should eat sweet salt and unctuous food items.

Shishir Ritu

This season is more cold along with rains and cold breeze, sky is hidden from view. Rest is similar to *Hemanta Ritu*. Regimen to be followed is similar to *hemanta ritu* and dryness and loss of strength increases gradually due to *Adana kaala*.

Ritucharya

One should eat *Haritaki* with *Pippali* [Long pepper]. one should eat *vadas* and flour mixed with ginger and root of *Sooranakanda*.

Vasanta Ritu

Southern breeze blows and atmosphere is pure, forest and gardens appear beautiful due to flowering of *Palasa*, *Kamala*, *Bakula*, *Amra*, *And Asoka*. it is considered as Queen of Seasons. Nightingale and bees are heard humming. The trees are full of tender leaves. *Kapha* is vitiated in this *Ritu* due to increase in intensity of sunrays and it obstructs the digestive fire and giving rise to various diseases.

Ritucharya

One should eat *Haritaki* mixed with honey and should exercise as per one's physical capacity. One should eat old wheat, green gram, rice, barley etc, with sharp *guna*, dry, light etc endowed with all six tastes and well cooked with condiments. One should do *udwartanam* and apply *Karpoora*, *Chandana*, *Kumkuma* paste and should not sleep during day. Food that is heavy, sweet, oily, cold and sour should be avoided. Excessive *Kapha* should be expelled out through *Vamana* [Emesis] and *Nasya* [Nasal Instillation].

Grishma Ritu

The sunrays are intense and blazing, it dries up trees, creepers, grass and water one Earth due to excessive heat. Speedy Northern wind is unhealthy. *Cakravaka*

birds and animals roam lifelessly in need of water while trees shed their leaves, grass and climbers appear lifeless. The scorching sunrays dry unctuousness and moisture in the body and surroundings which leads to reduction of *Kapha* and accumulation of *Vata*.

Ritucharya

Eat *Pathya* mixed with mollasses [*gud*]. Sweet cold unctuous and liquid foods are good. Avoid sour, salty pungent food and excess exercise. Cold water from earthen pot, mango, churned curds, grapes and seasonal cool fruits. Rest in cold homes and use leaves of lotus flower and banana for cooling effect and apply camphour and *Chandana* paste. Day sleep is allowed only in this season for replenishment of consumed *Kapha* due to excessive heat and dryness. Avoid alcohol and sunrays in day but expose oneself to moon rays at night in this season.

Varsha Ritu

In this season sky is masked with clouds, and sun and stars are covered. The rivers are filled with water and floods takes place leading to uprootment of trees on banks. The Earth is covered with fresh grasslands, lakes looks beautiful. The rain showers with muffled sound without thunderbolts. Medicines becomes less potent due to excessive rain. Land is moist, so moistness and coldness also gets enhanced in body which results in *Mandagni* leading to improper digestion which causes *Kapha Pitta Doshakopa* resulting into improper nourishment to *dhatus* causing vitiation of *Vata*.

Ritucharya

One should consume *Pathya* along with *Saindhava Lavana*. One should drink boiled medicated water and eat unctuous, sour and salty food, boiled rice with *Madhu*, old barley, wheat, *Yusha* etc mixed with salt and *Dadhi Mastu* and *Panchakola*. Live in a home that is not damp, is well lit, beautiful and fumigated with *Aguru*. One should go out only on a vehicle and wear clothes that are dry and fumigated. avoid using river water for drinking and other purposes. Day sleep, excessive exercise and mist exposure is contraindicated. For *Vata* pacification *Asthapana Vasti* is indicated.

Pravrita Ritu

West wind blows, sky is full of clouds. Lightning and thunderbolts appear. excessive rain increase bodily moisture and cause diseases like pain in abdomen and flatulence are more in this *ritu*. *Ritucharya* is similar to that of *Varsha Ritu*.

Sharada Ritu

The sun shines with copper colour and utter hotness, the sky is clear. the ponds are filled with lotus leaves, lilies, white kasha flowers and swans with clear water. Wet mud and ant hills appear and this is the flowering season of plants like *Arjuna*, *Bana*, *Saptaparni*, *Bandhuka*, *Kasa*, *And Asana*. The *Pitta* accumulated during *Varsha*

Ritu is vitiated in sharad *ritu* due to the reduction of clouds and increased intensity of sunrays.

Ritucharya

Haritaki should be eaten mixed with *Sharkara* during this season. One should savour food which is sweet, pungent, bitter, cold and pacifies *Pitta*. Cooked rice with green gram and milk with sugar should be taken. Rice wheat barley can be taken. *Amalaki*, *Patola*, Sugarcane products, *ghee* derived from cow milk should be in diet. *Hamsodaka* [water purified by Sun in day and cooled by Moon at night] should be used for drinking and other purposes. Avoid sour, salty, fatty, alkalised food, curds, alcoholic preparations, *sesame* oil, day sleep, East wind. Apply *Chandana*, *Ushira* paste, and enjoy exposure of Moon in first three hours. *Virechana* [purgation] and *Raktamokshana* [bloodletting] after *Sneha Pana* with bitter *ghee*.

RITU SANDHI

One *Ritu* comprises of 2 Months so last week of preceding *ritu* and first week of the succeeding *ritu* together is known as *Ritusandhi*. Regimens of present *ritu* should be discontinued gradually and adaptation of regimen of coming *ritu* should be done so as to avoid sudden imbalance of *doshas* resulting in diseases.

YAMADRASHTA

According to *Acharaya Sharangdhara* last 8 days of *Kartika* month and first 8 days of *Margashira* month are the teeth of *Yama* [God of Death] and one will be healthy who consumes light food. It is also the *Ritusandhi* of *Sharada* and *Hemanta Ritu*.

Each Day of *Samvatsara* represents the symptoms of all *Ritus* explained above and these help in understanding of the daily life practises to be followed on a regular basis. Representation of seasons in Day seems like this Early Morning- *Hemanta*, Morning-*Vasanta*, Afternoon-*Grishma*, Mid Day- *Pravrita*, Evening- *Vasanta*, Mid Night- *Sharada*. Seasonal and daily regimens described ages ago are scientific understanding of our body and environment to remain in harmony. Whenever there is a change in outer environment there will always be a change inside human body.

PRESENT SCENARIO

In past few decades we have harmed the nature badly in the name of development and civilisation and still are doing the same causing *Jnapadodhvansa*. Today with various advancements there are a lot of climatic changes, global warming a leading to disturbances in seasons management and impacting nature and human health badly. *Ayurveda* principles remain same in every era just few modifications are needed accordingly. So the base or pillars *Doshas* and *Ritu* has the same relationship as it was centuries back. Once we understood how to live in balance with nature most of the diseases can be reduced to great extent leading to a positive health. Pandemic Covid-19 has actually made us ponder over what we

have done to environment and ourselves. and we now need to mend our ways to protect the Earth. The main aim of life is to attain *Moksha* which can be only possible with *Arogya* and it is possible by maintaining equilibrium with nature in each aspect of life.

CONCLUSION

Health is the physiological maintenance of functions of living body and disease is the disturbance in physiology. *Ritu* and *Doshas* relationship teaches us harmony. *Vata Pita Kapha* are together essential to life and can cause great harm if they are allowed to fall out harmony with one another. *Ritucharya* suggests appropriate modifications or change in daily routine of life specially the diet and behaviour to suit different seasons. So it can be concluded that for Good Health and Wellbeing one must get along with Nature and understand one's own body.

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