



# International Journal of Ayurveda and Pharma Research

## Review Article

### RITU (SEASON), RITUCHARYA AND PRAKRITI- A CONCEPTUAL STUDY

Bakal Nilesh Ganeshrao<sup>1\*</sup>, Lode Dattatraya Somaji<sup>2</sup>, Patil Aparna Shrikrishna<sup>3</sup>

<sup>1</sup>Assistant Professor and H.O.D. Department of Kriya Sharir, G. S. Gune Ayurveda College, Ahmednagar, Maharashtra, India.

<sup>2</sup>Assistant Professor and H.O.D. Department of Kaumarbhritya, G. S. Gune Ayurveda College, Ahmednagar, Maharashtra, India.

<sup>3</sup>Postgraduate Scholar. Department of Ayurveda Samhita, C.S.M.S.S. Ayurveda College, Aurangabad, Maharashtra, India.

#### ABSTRACT

The *Prakriti* (genetic constitution) and *Kala* (season) are extra ordinarily related with each other from the origin of a *Prakriti* due to many common and mutual factors. Naturally the effect of *Kala* on the *Prakriti* is unavoidable. The off springs from the conjugation of same *Sukra* (sperm) and *Shonita* (ovum) are not alike by *Prakriti*, because the time of conception or fertilization of the ovum might be different. The prominent *Doshas* during the time of conception has got definite role in the formation of *Prakriti* during conception, as well as after birth also. If the time predominates the *Vata dosha*, there must be certain qualities of *Vata Dosha*, even though the conjugating *Sukra* and *Shonita* may be of different *Dosha*. In such cases the chances of mixed *Prakriti* is more. The *Charakacharya* said that, a chance of Sama prakriti find is very difficult or rare. Most of the *Prakrities* are *Vatala*, *Pittala* and *Sleshmala* with predominance of *Vata*, *Pitta* and *Kapha* respectively.

The season has great role in the genetic constitution because the fertilization of ovum also depends upon the time. *Sushruta* said, "after the cessation of the *Rajo darshana* (menstrual period) the 12 nights are useful for fertilization only". The modern physiology also states that the mature ovum get discharged through one of the two ovaries, every month, on or around the 14th day of cycle and so the period round about the 14th day is best for definite conception. This clearly shows the relation of *Kala* (season) and *Prakriti* (genetic constitution) since its origin and again ahead throughout the life time. Nowadays, the nature is changing its qualities due to various atmospheric changes like pollution, space experiments, heavy industrialization and population crisis. So while studying the effects of *Kala* (season) one has to face the hyper/ hypo and perverted faculties of *Kala* (season) which are affecting the generations. So the study of *Kala* (season) in respect of its various effects on *Prakriti* (genetic constitution), will be the essential thing in future. As per *Ayurveda*, *Ritucharya* (seasonal lifestyle) should be followed for prevention of diseases arising from variations in *Tridosha* due to *Kala* (season). In present study, we tried to advocate *Ritucharya* (seasonal lifestyle) with respect to *Prakriti* (genetic constitution).

**KEYWORDS:** *Prakriti, Ritu, Kala, Ritucharya.*

#### INTRODUCTION

*Ayurveda* is a science of life [1] developed by the ancient sagas based on philosophical speculations as well as intense clinical observations. The principal object of *Ayurveda* is not only to cure the disease, but also to prevent the individuals from all sorts of miseries of life,

which one has to face in day to day busy life. Also the *Ayurveda* advocates living long and healthy - sturdy life, to achieve the *Caturvidha purushartha*, i.e. *Dharma, Artha, Kama and Moksha*[2]. It shows significant evidences, elucidating the psychosomatic approach, towards the entire problems of health and

diseases. The life is a union of body (*Sharir*), senses (*Indriyas*), mind (*Satwa*) and spirit (*Atma*)<sup>[3]</sup> as if a trigon of mental, physical and spiritual factors, without any one of them, it can't exist. So to have a long and healthy life, one must be careful about the above three principles, which are inter-related and inter-dependent.

In *Ayurveda* the creation of living being is mainly considered as combination of five fundamental entities called *Panchamahabhutas* (five fundamental entities) and the soul<sup>[4]</sup>. The whole physical world is derived from these *Panchamahabhutas* (five fundamental entities) by their specific combinations. Thus the human body is also a combination of five *Mahabhutas* (fundamental entities). There are various external environmental forces like Sun, Moon, and Air etc., which are responsible for the control of external atmosphere. The same forces have various effects on the human body directly or indirectly.

These effects observed on various individuals are not same because, there is difference in genetic constitution, which is governed by *Tridoshas*. *Tridoshas* are supposed to be the basic elements of the body, derived from the *Panchamahabhutas* (five fundamental entities) or the purpose of physiological activities. They are responsible for the integrity of the human body and govern the entire systems. When these *Tridoshas* get vitiated by external forces, various types of somatic disorders start, giving rise to diseases<sup>[5]</sup>.

Thus the health of an individual depends upon the normal position of *Dosha*, *Dhatu* and *Mala*<sup>[6]</sup>. For which, the *Ayurveda* had prescribed specific regimen of life for longevity and health, such as *Dincharya* (daily lifestyle), *Ritucharya* (seasonal lifestyle) etc.

Though the equilibrium of *Tridoshas* is supposed to be essential factors for normal living, there is always a limited relative genetic variation of these *Tridoshas*, right from conception of ovum which leads to predominance of one of the *Doshas* in the body, on which genetic constitution is based upon. This is called "*Deha-prakriti*". The concept of *Deha* (body) is a psychosomatic approach in which the *Prakriti* has genetic and acquired aspects. The acquired constitution develops in relation to the environmental factors, like age, sex, familial and socio-economic atmosphere, and lastly climatic condition which top the list.

The genetic constitution has been described in relevance to the fundamental elements, i.e. *Tridoshas* which are supposed to be the origin of *Prakriti* (genetic constitution). According to the predominance of the *Doshas* in all seven types of *Prakrities* (genetic constitution) has been described in old texts.

The *Tridoshas* being the initiative active subjects in the formation of *Prakriti* (genetic constitution) as well as in nature, on which the existence of life as well as the nature depends. Likewise these *Tridoshas* when get affected by external forces as *Kala* (season) or *Parinama*<sup>[7]</sup>, it also reflects upon the corresponding *Doshaja* or genetic *Prakriti*.

The *Rituchakra* of six *Ritus* (season cycle) have different characters, responsible for increase in same qualities in nature, as well as in human being and depresses the opposite qualities also<sup>[8]</sup>. This is the reason for the *Chaya*, *Prakopa* and *Prashama* of *Tridoshas* in the human beings in corresponding *Ritus*<sup>[9]</sup> (season). This variation of *Tridoshas* is not of the same quality in every individual. If the *Doshas* (*Prakriti* genetic), corresponds with the natural vitiated *Doshas* in body, the chance of vitiation of *Doshas* in that *Prakriti* (genetic constitution) is more e.g. in *Vasanta ritu kala* (spring) the nature is in favour of *Kapha prakopa* due to sunshine heat of it. So the persons of *Kaphaja prakriti* will definitely show signs of *Kapha prakopa* with slightest *Kaphaja ahara -Vihara*. So the study of such effects in all six *Ritus* (season) in various *Prakrities* (genetic constitution) will be helpful for the prevention and cure of the vitiated *Tridoshas* and thereby further illnesses.

Nowadays, the nature is changing its qualities due to various atmospheric changes like pollution, space experiments, heavy industrialization and population crisis. So while studying the effects of *Kala* (season) one has to face the hyper/ hypo and perverted faculties of *Kala* (season) which are affecting the generations. So the study of *Kala* (season) in respect of its various effects will be the essential thing in future.

As one can't avoid *Kala* (season), its variations will definitely reflect upon the individual and if he knows about his *Prakriti* (genetic constitution) and relation with the *Kala* (season), he will try to guard himself.

Similarly the *Ritucharya* (seasonal lifestyle) described in the old texts must be modified according to the modern techniques

and the life shall be made more comfortable with all the amenities, bearing in mind the *Tridoshas* and their characters, which one has to keep in equilibrium.

## DISCUSSION

### PRAKRITI

The *Brihatrayee* (*Charaka, Sushruta, Vagbhata*) has wisely and minutely explained about the process of *Prakriti* [10-12].

As *Tridosha* are part of and parcel of every component i.e. *Dhatu*, the *Vata, Pitta, Kapha* are also present in *Shukra* (sperm) as well as in *Shonita* (ovum). When the union of these *Shukra* (sperm) and *Shonita* (ovum) takes place and *Jiwatma* (soul) enters; at that same time, the conception takes place. At that time one or other of the *Doshas* may be in preponderance. So the *Prakriti* (genetic constitution) is determined by the most dominant *Dosha* and thus the foetus and then the child becomes of *Vataja, Pittaja, Kaphaja Prakriti* or mixed also.

The period of conception, the season, position of the Uterus, the diet and behavior of the mother at that moment, and during pregnancy period, predominance of the *Panchamahabhutas* (five fundamental entities) in nature are the factors which are responsible for conception as well as development of foetus. They have definite influence according to their dominant *Doshas* in the process of *Prakriti* (genetic constitution) and qualities of dominant *Doshas* are established on which the original genetic constitution is based. Apart from these, few other factors also play some role in process of the formation of the *Prakriti* (genetic constitution). They are as follows:

- 1. Jati (Race):** Based on the occupation or the race of the parents. For example *Brahmin, Vaishya, Kshatriya, Kshudra*.
- 2. Desha (Region):** There are regional specificity for example in northern India the complexion is fair than southern India. In northern *Anupa Desha Kapha dosha* is prominent one.
- 3. Kala (season):** In each season, there is dominance of certain *Dosha* (described infra).
- 4. Vaya (Age):** Age factor of parents has importance in conception as well as development.

**5. Atma (Soul personal):** The *Jiwatma*, which enters at the time of conception with its own peculiarities.

Thus, the direct and indirect factors mentioned above are responsible, in the formation of *Prakriti* (genetic constitution) with their various different faculties. Hence the offsprings from the same parents are not always of the same *Prakriti* (genetic constitution).

### Types and Classification of Prakriti

The *Prakriti* (genetic constitution) is classified by various ways as:

- 1) *Doshaja*
- 2) *Panchabhautika*
- 3) According six basic factors like *Jati, Kula* etc
- 4) *Manasa*

Here we are not going in details of each *Prakriti* due to the possible expansion of the topic.

### KALA

*Atit* means past time (*Bhutakala*) so one who is responsible for past, future as well as present time and is *Vibhu* (all pervading) and *Nithya* (perpetual or eternal). It is the original cause of generation of *Purusha* (individual) as well as disease [13]. Apart from that, the whole universe is under the power of *Kala* (time) and it is an efficient cause for all the activities.

In *Mahabharata* much importance had been given to *Kala* (time) and had praised its power and efficiency regarding the various stages of life and nature. Thus, the greatness of *Kala* (time) given an opportunity to call it as "*Swayambhu Bhagawan*" (a self existent God).

The *Kala* (time) is one, and is free from generation, existence and destruction. The life and death of all the living things are controlled by it. It is so active and fast that, it can't remain static for a fraction of a second, and is having very strong revolutionary power.

The *Kala* (time) though one, is subdivided into various stages, due to movement of Sun, as a day, night, seasons etc. So it appears different. In day to day practice the *Kala* (time) is divided according to the relation between Sun, Moon and Earth and so it acquires multiple different characters during the said period.

### Division of Kala (season)

A self revolving Earth moves around the Sun all the while. The time limit for one such

circumvention around the Sun is called a *Samvatsara* i.e. one year or 365 days.

This one year is mainly divided into two equal parts due to motion of Sun and is called *Ayana*. When the Sun starts moving from South i.e. from *Makaravritta* (Tropic of Capricorn) to reach the North i.e. *Karkavritta* (Tropic of Cancer), this six month period (22nd of December to 23rd June) is called *Uttarayana*.

<b>Ayana</b>	<b>Ritu</b>	<b>Indian Months</b>	<b>English Months</b>
<i>Uttarayana</i> Or <i>Adana Kala</i> (summer solstice)	<i>Shishira</i> (winter)	<i>Margashirsha</i> and <i>Pousha</i>	23rd Dec. to first half of Feb.
	<i>Vasanta</i> (spring)	<i>Magha</i> and <i>Phalgun</i>	02nd half of Feb. to first half of Apr.
	<i>Grishma</i> (summer)	<i>Chaitra</i> and <i>Vaishakha</i>	02nd half of Apr. to first half of June.
<i>Dakshinayana</i> Or <i>Visargakala</i> (winter solstice)	<i>Varsha</i> (monsoon)	<i>Jestha</i> and <i>Ashadha</i>	23rd June to first half of Aug
	<i>Sharad</i> (autumn)	<i>Shravana</i> and <i>Bhadrapada</i>	02nd half of Aug. to first half of Oct.
	<i>Hemanta</i> (fall winter)	<i>Ashwina</i> and <i>Kartika</i>	02nd half of Oct. to 22nd of Dec.

As quoted in *Charaka*, *Sushruta* and *Vagbhata* there is slight difference in *Ritu* (season) and corresponding Indian months. But it is natural, that after a period of thousands years, this deviation is ought to be. Today the definite days of solar movements are definite, and so it is easy to define the months also. But it is more specific to accept the *Ritus* (season) according to the seasonal characters in that particular *Ritu* (season).

India is a very big country with different climates and geographical conditions. It has maximum coldest region like *Himalaya* and hottest region like *Vidarbha*. The rainfall is also ranging from dry desert to 500 inches in a year. Naturally there is seasonal variation in different parts of the country.

The seasons are also changing in the region wise. The *Pravrutta* season described in old texts i.e. *Sushruta* had supposed to be, pre monsoon *Ritu* and is common in Southern India, where *Shishira* is not encountered. While in Northern India, cold seasons being dominant the *Shishira* had described than the *Pravrutta*.

The miraculous power (*Prabhava*) of *Ritukala* (season) has various effects on all living and non-living things of the Universe. Specifically the effect upon the animal and vegetable kingdom is more obvious and sensational. These all revolutionary changes are due to Sun, Moon, Earth and Air. All these are having their own specific motions, but still related to each other. So the various qualities and characters of these universal factors are

(summer solstice) Again from North- *Karkavritta* to reach South-*Makaravritta*, this six month period (23rd June to 22nd December) is called *Dakshinayana* (winter solstice). Then each *Ayana* is again subdivided into three *Ritus* (season) each of two months duration only. Thus the whole *Samvatsara* i.e. year is divided into six *Ritus* <sup>[14]</sup> (season) as follows:

responsible for the various changes in the atmosphere. These changes are cyclical according to the cyclical motion of Sun and Earth which resulted into the formation of *Ritu* (season) and *Rituchakra* (season cycle).

Each *Ritu* (season) has its own peculiarity regarding its atmospheric characters, resulting into an increase in particular *rasa* (taste) which are responsible for the increase of same qualities. Hence the same *Dosha* may have influence on the *Prakriti* (genetic constitution), showing different changes in different individuals, in the same *Ritu* (season), which can be established, by observation and inspection of them in the six different *Ritus* (season). Before that it will be practical to know about specificity of two *Ayanas* (solstice) and the *Ritus* (season) in them.

#### **Uttarayana or Adana Kala**

The *Kala* (season) in which the mild and liquids or juicy faculties are absorbed by the opposite qualities of atmosphere, resulting into loss of strength and power, thereby emaciation in animals and vegetables is called the *Adana Kala* (summer solstice)

The *Adana Kala* or *Uttarayana* (summer solstice) is composed of *Shishir*, *Vasanta* and *Grishma ritus* (winter, spring, summer). In this period the Sun and Air are *Tikshna*, *Ushna* and *Ruksha* (i.e. Penetrating, Hot and without humidity) as the Sun is nearer to the *Prithvi* (earth). Also the Sun rays are short and very hot, and penetrating in nature; resulting into absorption of softness, cold, oily and juicy

qualities. The properties of Sun are enhanced by the *Vayu*, (air), making the atmosphere more dry i.e. *Ruksha*. All these changes are useful to increase the *Tikta* (bitter), *Kashaya* (astringent) and *Katu* (pungent) *rasa*, which by virtue of their similarity increase the power of *Vata Dosha* in the body and is responsible for losing weight and power.

Since the beginning of *Adana kala* i.e. *Shishira* (winter) the body starts emaciating and becoming dry which goes to its maximum at the end of *Adana* (summer solstice) i.e. *Grishma* and so the dominance of *Vata dosha* is also active during the whole *Adana Kala* (summer solstice).

### **Dakshinayana or Visargakala**

The *Kala* (season) which nourishes the animals and vegetables by increasing their juicy or water contents, and thereby the strength and power is called *Visarga - kala*. (winter solstice) It is composed of *Varsha*, *Sharada* and *Hemanta ritus* (monsoon, autumn, fall winter) in which there is gradual fall of the power of Sun and *Vayu* (air) and rising of the Moon power. In addition to the Moon, the rains and clouds also helps to keep the atmosphere cold and mild. The *Snigdha guna* (oiliness) starts increasing in all the things, resulting into well nourishment and strength of individual. All these changes act to increase *Amla*, *Madhura*, *Lavana rasa* (Sour, Sweet, Salty tastes) in the nature. So there is dominance of *Pitta* and *Kapha dosha* respectively. It is observed that the end of *Adana Kala* (summer

### **Effect of Ritukala on Tridoshas**

<b>Dosha</b>	<b>Chaya</b>	<b>Prakopa</b>	<b>Prashama</b>
<i>Vata</i>	<i>Grishma</i> (summer)	<i>Varsha</i> (monsoon)	<i>Sharada</i> (autum)
<i>Pitta</i>	<i>Varsha</i> (monsoon)	<i>Sharada</i> (autum)	<i>Hemanta</i> (fall winter)
<i>Kapha</i>	<i>Shishira</i> (winter)	<i>Vasanta</i> (spring)	<i>Grishma</i> (summer)

### **Relation between Rasa Ritu (season) Dosha**

The six *Rasas* (taste) are produced due to increase of same qualities in the six different season which are responsible for generation of *Doshas* of same characters as well as cessation of (*Prashama*) opposite one [16].

The particulars are as follows:

### **Ritus with their relation with Mahabhutas, Doshas and Rasas**

<b>Ritu</b>	<b>Predominant elements in nature</b>	<b>Prominent rasa</b>	<b>Dosha Generation kala (Janana)</b>	<b>Dosha regression kala (Shamana)</b>
<i>Shishira</i> (winter)	<i>Vayu &amp; Akasha</i>	<i>Tikta</i> (bitter)	<i>Vata</i>	<i>Pitta &amp; Kapha</i>
<i>Vasanta</i> (spring)	<i>Vayu &amp; Prithvi</i>	<i>Kashaya</i> (astringent)	<i>Vata</i>	<i>Pitta &amp; Kapha</i>
<i>Grishma</i> (summer)	<i>Vayu &amp; Teja</i>	<i>Katu</i> (pungent)	<i>Vata &amp; Pitta</i>	<i>Kapha</i>
<i>Varsha</i> (monsoon)	<i>Prithvi &amp; Teja</i>	<i>Amla</i> (sour)	<i>Kapha &amp; Pitta</i>	<i>Vata</i>
<i>Sharada</i> (autum)	<i>Apa &amp; Teja</i>	<i>Lavana</i> (salty)	<i>Kapha &amp; Pitta</i>	<i>Vata</i>
<i>Hemanta</i> (fall winter)	<i>Prithvi &amp; Apa</i>	<i>Madhura</i> (sweet)	<i>Kapha</i>	<i>Pitta, Vata</i>

solstice) and beginning of *Visarga kala* (winter solstice) the individual is having less power and energy. In mid time of both the *Ayanas* (*Vasant* and *Sharada*) the power and energy is also in between, while at the end of *Visarga* and beginning of *Adana* it is maximum one [15].

Above discussion clearly established that universal factors like *Jala* (water), *Surya* (Sun), *Soma* (Moon), *Vayu* (Air) has got inter relation by which they all affect the atmosphere resulting into different *Ritus* (season) and thereby *Rituchakra* i.e. cyclical order of six *Rasas* (tastes) and their qualities. All these factors finally act on *Prakriti* (genetic constitution) through *Tridoshas*. The equilibrium of *Tridoshas* is depending upon the normal stages of different *Ritus* (season) with their qualities. If they are disturbed by a *Atiyog* (increase in qualities) or *Mithya yoga* (perversion in qualities) the *Tridoshas* also disturbed accordingly and so there might be *Dosha -Vridhi* (predominance) or *Dosha-kshaya* which effects particular *Doshaja deha prakriti* with changes in characters accordingly, as the rules previously states i.e. "Equality increases the same factors and inequality decreases".

These characters of the *Ritukala* (season) are responsible for Vitiation of *Tridoshas* in same *Dosha prakriti* (genetic constitution) and the *Ahara vihara* (lifestyle) of same quality. The table given below will explain the seasonal changes of *Tridoshas* and thereby the *Prakrities* also.

Thus in every *Ritu* (season) the atmosphere is changed, according to the changes in the qualities of Universal affecting subjects mentioned before. These changes are responsible for the changes in characters of *Prakriti* (genetic constitution) normally as well as responsible to create imbalance or abnormal changes in *Doshas* resulting into disease. So the particular diseases of that prominent *Dosha* are common in that season only.

So all these changes are the nature's adjustment, and the treatment, to keep the *Doshas* as well as the body healthy. But for that, one must know the effects of *Ritu* (season) on *Prakriti* (genetic constitution), and to adjust his day to day behavior according to the changes in *Ritus* (season) to keep the body healthy.

In the present days a man is so involved in the various busy activities, that he is not able to grasp the changes, and their natural remedy. So he has to face many health problems throughout the year.

To get out of this vicious circle, one must know his own *Prakriti* (genetic constitution) and its relation with the different *ritus*, (season) and behave accordingly. The ancient *Ayurveda* had given more trace on the daily routine (*Dinacharya*) in each and every season (*ritucharya*). Now a days it may not be possible to behave as per *Dinacharya* (daily routine) or *Ritucharya* (seasonal lifestyle) due to vast change in the mode of life, and ignore the principles stated in it and alter it accordingly. So the study of *Ritucharya* will be the most useful path towards healthy and happy life.

### **RITUCHARYA**

It is observed that the *Doshas* which are there since origin of the *Prakriti*, (genetic constitution) are liable to be vitiated in the *Ritus* (season) of same origin by simple aggravating causes. Hence *Charaka* called all the *Prakrities* (genetic constitution), except *Sama* as "*Sada-Atura*" i.e. always diseased<sup>[17]</sup>. So to prevent that, it is necessary to practice the opposite characters and qualities of the original *Deha Prakriti dosha*. 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.

These things made to think us the various *Ritucharya*, according to *Dosha*, *Rasa*

(taste) and *Prakriti*. This preventive aspect of the science is more realistic and practical.

The *Ahara* (diet) *Desha* (region), *JALA* (water), *Vayu* (Air) and *Kala* (time) are the factors which are common and responsible for atmospheric changes. Out of them, the *Kala* (time) has much more importance, as it cannot be avoided and it not under the control of the individual, like other factors, which can be avoided or controlled, if an individual thinks. The excess or deficient or false manifestation or *Ritu kala* (season) are going to affect the *Prakriti* (genetic constitution) and so one must follow the specific *Ritucharya* (seasonal lifestyle).

### **Hemanta Ritucharya**

In *Hemanta* (fall winter), the atmosphere is very cold, so the air, water and other subjects become very cool and cold. The nights are longer than day. This coldness affects the skin. The blood vessels, which get constricted, to prevent heat loss of the body. So the internal body heat increases, due to which the *Agni* (fire) is increased, resulting into increased appetite-digestion and thereby strength and power of the body. As the nights are longer, the man gets hungry early in the morning. So in *Hemanta* (fall winter) one should practice to take food in the morning containing *Madhura*, *Amla*, *Lavana rasas* (sweet, sour, salty) and *Guru* (heavy), *Snigdha* (oily) diet, otherwise there are more chances of increase in *Vata Dosha*<sup>[18]</sup>.

### **Diet in Hemanta**

**Cereal:** Rice, Wheat, *Jawar*

**Pulses:** *Udid* (black gram) *Kulitha* (horse gram), *Watana* (pea)

**Oils:** *Til*, Groundnuts, Animal fats, Coconut

**Milk Products:** Milk, Curds, Buttermilk, Butter, Ghee, Cheese

**Vegetables:** Potato, Sweet Potato, Onion, Cabbage, Flower, *Dudhi Bhopala* (bottle gourd), *Tondali* (ivy gourd), Drum Sticks etc.

**Fruits:** All sweet fruits, Mango, Banana, Grapes, Figs etc.

**Drinks:** Hot water, wine (*sura* made from cereals) fruit juice and its preparations.

**Vihara;**

**Abhyanga:** To massage the oil into the hair and body before bath.

**Exercise:** Like various games, *Yogasana* and gymnastics.

**Bath:** Before bathing application of *Keshara* (saffron), *Lodhra* (*Symlocos vacemosa*), *Kasturi* (musk) and *Shikekai* (*Acacia concinna*) powder to vanish oiliness of skin.

**Rest:** Should stay in warm and close houses, Sunbath is appreciated.

**Clothing:** Cloths made up of warm wool and animal leather.

**Sex:** Enjoy more lustful sex as the nights are cold and long.

In *Hemanta* (fall winter) especially the *Vata prakriti* person should observe about *Dinacharya* (daily lifestyle) as there is more chance of *Vata Prakopa*. This *Kala* (season) is beneficial for increase in *Kapha Dosha* (*Kapha Sanchaya*) which is going to affect in *Vasanta ritu* (*Kapha Prakopa*). So the *Kapha prakriti* individual must be cautious during this *Ritu* for the increase in *Kapha* i.e. he should not enjoy sweeter, oily and heavy food and more rest. *Pitta Prakriti* person can enjoy except excess of *Amla* (sour) and *Lavana rasas* (salty).

#### **Shishira Ritucharya-**

Generally the atmosphere in the *Shishira ritu* (winter) is just same as that of *Hemanta* (fall winter) one. The only difference is the *Adana Kala* (summer solstice) begins from *Shishira* and so the *Ruksha* (dryness) *guna* is increased due to cold. The *Vayu* (air) and *Megha* (clouds) of the *Adana* (summer solstice) are supported by dense mist and rains and so the atmosphere is more cold and shivering. This helps to increase *Vata* and *Kapha* (*Prakopa*) *doshas*. So the *Ritucharya* (seasonal lifestyle) is like that of *Hemanta ritu* (fall winter) only. But one must practice warm and without air-breezy. He should eat sumptuous hot food and drink hot water and other drinks too. The *Tikta* (bitter) *rasa* is produced in this *Ritu* (season) and so *Vata dosha* start increasing. The *Tikta*, *Kashaya rasas* (bitter, astringent) along with cold and *Laghu* (light) diet should be omitted.

Some way in *Shishira ritu* (winter) the *Kapha prakriti* person should not practice *Kaphaja Ahara* and *Vihara* to prevent *Kaphachaya*. He must take *Katu, Tikta* and *Kashaya rasas* (pungent, bitter, astringent) in diet. The *Pittaja* person should behave as the body demands according to the atmospheric changes.

#### **Vasanta Ritucharya-**

This *ritu* (season) is supposed to be the most charming, due to natural beauty in the surrounding nature. All the nature is full of

beautiful flowers, fruits, and green leaves. Even the birds are happy and singing e.g. *Kokila*, which enhances the charming atmosphere. Even the air is clean. The Sun shines bright making the atmosphere hot. This hotness is a causative factor for melting of the *Kapha dosha*, which was increased in the body due to misbehavior in *Hemanta ritu*. So in *Vasanta ritu*, *Kapha Prakopa* is prominent causing various *Kaphaja* diseases.

In *Kapha Prakriti* person these changes are more remarkable. The *Drava guna* (liquid) of *Kapha* increases in this period which results into loss of appetite and poor digestion (*Agnimandya*). So this season is mainly for *Kapha dosha* only, which should be controlled by *Ritu charya* (seasonal lifestyle).

#### **The Diet:**

**Cereals:** *Yava, Vari, Old Wheat, Jawar*

**Pulses:** *Masura* (lentils), *Chana* (chickpeas), *Moog*, (mung beans), *Matki* (dew beans)

**Oils:** Mustard, *Karadi* oil, *Til* oil

**Milk Products:** Only Buttermilk

**Vegetables:** *Karela* (bitter melon), *Brinjal*, *Raddish*, *Pumpkin*, *Drum Stick* and dry vegetables, *Suran* etc.

**Non-vegetarian:** Roasted Mutton of goat, Chicken.

**Fruits:** Lemon, Betel nut, Pomegranate, Jambul.

**Drinks:** Oil, wine and Hot drinks, *Asava* and *Arista*.

**Miscellaneous:** Plenty of honey - the *Katu Tikta* and *Kashaya rasas* (pungent, bitter, astringent) should be accepted freely.

#### **Behavior:**

**Smoking:** After meals smoking is advised.

**Exercises:** Gymnastics and hard work.

**Massage:** Before bath massage the body with dry powder (*Utane*) of *Chandan* (sandalwood), *Ushira* (*Vetiveria zizanioides*) etc.

**Hot bath:** Hot water bath followed by application of scented plaster (*Lepa*) to the skin.

In the afternoon one must spend the time with his wife in the gardens surrounded by flowers.

The day time sleep is strictly prohibited.

**Sex:** Can enjoy sex at night.

**Miscellaneous:** To control the *Kapha dosha*, *Shodhana Karma* like *Vamana* (vomiting) is

advised under supervision of specialist, especially in *Kapha Prakriti*.

*Nasya* (nasal drops) and smoking also help for melting the *Kapha*, *Anjan Kawal* etc. should be practised during this *ritukala* (season).

### **Grishma Ritucharya**

This is the hottest season, as the Sun is nearer to the *Prithvi*, and so the rays are short and sharp, giving more heat. There is tremendous loss of sweat, as well as energy and power. The person gets easily exhausted after a light work also. The *Kapha dosha* decreases and the *Vata dosha* increases. The atmosphere becomes very stagnant and dry (*Ruksha*) producing *Katu rasa* (Pungent). The *Pitta Prakriti* persons are more affected due to *Ushna* (hot) and *Tikshna* (penetrating) *guna*.

#### **The Diet:**

**Cereals:** Wheat, *Jawar*, *Sathe sali* Rice.

**Pulses:** *Masura* (lentils) *Moog* (mung beans), *Matara* (pea)

**Milk Products:** Curd, Ghee, Buttermilk and milk.

**Vegetables:** *Karela* (bitter melon), Cucumber, *Chuka* (green sorrel), *Methi* (fenugreek), white onion, *Tondali* (ivy gourd) etc.

**Non-vegetarian:** *Jangal Mansa rasa* without spices, meat of Goat, Deer, Rabbit.

**Fruits:** Watermelon (unripe), *Kharbuja* (sweet melon), *Jambhul*, Grapes, Bananas, *Amalaki* (*emblica officinalis*), Pomegranate, Lemon.

**Drinks:** All cold drinks prepared from fruit juices (*Panhe* and *Panake*), added with sugar and lemon, Sugarcane juice, Cold water stored in earthen pots added *wala*, *Musta*. No alcoholic drinks are advised. If at all, add more water and take very dilute and small quantity.

**Miscellaneous:** Honey, Cow's urine (*Gomutra*)

**Behavior:** One should adopt such a behavior that the heating process will be minimized.

**Bath:** Bathing with cold water and swimming, after baths apply the paste or plaster of *Chandan* (sandalwood), *Agaru* (*aquillaria agallocha*), *Ushira* (*vertiveria zizanioides*) etc. the cold substances.

**Clothing:** Thin soft cotton clothes with garlands of scented flowers, pearls and jewellery.

**Exercise:** Minimum exercise.

**Sex:** Omitted or rarely.

**Residence:** It should be cold, apply curtains of Mango leaves and *Ushira*.

Spend the time in the gardens where there is a thick dense forest without Sun rays.

**Sleep:** Outside the house or on the terrace in the calm and cold moonlight, on the bed which is very smooth and light and perfumed with flowers.

**During Hotness:** Fans can be used in olden days prepared from feathers of Peacock and *Ushira* (*vertiveria zizanioides*).

In short to protect from heat and Sunlight the various methods to be adopted from time to time. The *Grishma* (summer) being *Vata chaya kala*, the *Vata* persons should take care about the *Vata dosha*. He should not practise *Vataja Ahara* and *Vihara*. Bowels should be kept normal with *Sneham* (ointing) or *Basti* (enema) *Shodhana*. The *Kaphaja* persons should behave according to *Ritucharya*. (seasonal lifestyle)

### **Varsha Ritucharya-**

Due to the rain, the rivers, tanks, wells are full of water. The whole surroundings become green due to development of grass and trees. The flowers are blooming. The atmosphere is cold and damp. There are no thundering clouds, but the rain is more. Whole sky is cloudy and there is a gloomy atmosphere. Due to *Adana Kala* (summer solstice) the strength and power is diminished. The damp and cloudy atmosphere, make the appetite and digestion power poor. So the cloudy weather is responsible for increase in *Vata* due to *Shita guna*.

The new rain water is fresh, cold and muddy and so is *Amla Vipaki* which is reason for accumulation of *Pitta dosha* (*Sanchay*). So during this season the chances of diseases are more and hence one must keep his *Agni* normal.

#### **The Diet**

**Cereals:** Old Wheat and rice, *Jawar*, *Yava*.

**Pulses:** *Masura*, *Moog*.

**Oils:** Coconut oil or Groundnut oil.

**Milk Products:** Fresh Buttermilk, Butter Ghee and milk- Goat milk.

**Vegetables:** *Karela* (bitter melon), White onion, *Methi* (fenugreek), *Padwal* (snake gourd), *Ghevada* (broad beans), Sweet Potato, Cucumber etc.

**Non-vegetarian:** Meat of goat, Deer, Rabbit.



**Fruits:** Mango, Ber, Pomegranate, *Amalaki* (*emblica officinalis*), Grapes, Sugarcane.

**Drinks:** Well water, Lemon juice and *Yusha* (soups) made up from meat.

**Miscellaneous:** Honey.

### Behavior

One should not be in the Sunshine for longer period.

**Exercise:** No extra exercise.

**Bath:** With warm water. Massage perfumes and scented powders with the cloth; after bath.

**Clothing:** The clothes must be dried and with fumes of scented wood. Flower garlands are used.

**Residence and Sleep:** Stay in dry place. Day time sleep as well as sleeping outside the house or open air is avoided.

**Sex:** Minimum enjoyment.

**Shodhana Karma:** *Vamana* (vomiting), *Virechana* (purgation) and *Basti* (enema) as required.

### Sharada Ritucharya

In *Sharada* (autum), the Sun is very hot so the atmosphere is also very hot and penetrating. Somehow the night is clear and cold. The *Pitta dosha* which aggravates in *Varsha ritu* (*Pitta Sanchay*) is provoked by the hot and penetrating Sun leading to *Pitta Prakopa*. The blood is also vitiated due to *Pitta dosha* as both are having same faculties. The *Agni* is also deficient (*Agnimandya*) due to vitiated *Pitta dosha*.

In *Sharada* (autum) the wind from Eastern side is in motion, which being damp in nature may aggravate the *Vata Vyadhi* and so is not advisable. So in *Sharada ritu* (autum) one should practice sweet, light, astringent and bitter diet which will not increase *Pitta dosha*.

### Diet

**Cereals:** Rice, Wheat, *Jawar*, *Java* of more than one year old.

**Pulses:** *Moog*, *Tur* (yellow pigeon peas), *Chana* (chickpeas), *Masura* (lentils), Beans.

**Meat:** *Jangal* meat of Goat, Rabbit, Chicken, Pigeon, Peacock.

**Fishes:** From stream.

**Oils:** Ghee medicated with bitter medicines.

**Milk Products:** Buttermilk, Plain milk, Sugar, Curds contra indicated.

**Fruits:** Grapes, *Amalaki*, *Kismis*, *Kushmanda* (white gourd melon), Banana, Apple, Chiku.

**Vegetables:** *Methi* (fenugreek), *Chakavata* (goosefoot), *Dudhi* (bottle gourd), Sweet Potato, *Karela* (bitter melon), Cucumber, Cabbage, *Tandulja*.

**Drinks:** Water in Moonlight when *Agasti* shinning in the sky (*Hansodaka*), Wine of Sugarcane-*Sidhu*-Honey-Cold drinks.

**Vihara:** Omit Sun heat as well as eastern wind. Night should be spent in moonlight, with lite white clothing and flower garlands. Cold water bath with *Ushira* is advised. Enjoy sex once after 3, 4, 5 days. Mild exercise advised.

**Shodhana:** *Rakta mokshana* (blood letting) is advised to keep the *Pitta* and *Rakta Dhatu* normal. *Virechana* (purgation) is advised to keep the *Pitta* and *Agni* normal especially in *Pittaja Prakriti*.

### CONCLUSION

*Prakriti* (genetic constitution) is basic genetic constitution of the body. The *Kala* (season) has definite impact on *Doshas* predominant during formation of *Prakriti* (genetic constitution). Also the individuals of different *Prakrities* (genetic constitution) shows varied reactions towards six *Ritu Kalas* (season). The changes are mainly in physiological rather than physical.

According to climatic conditions, in different *Ritus* one has to follow *Ritucharya* (*seasonal lifestyle*) according to *Prakriti* (genetic constitution) e.g. *Varsha ritucharya* (monsoon lifestyle) for *Vataj prakriti*, *Sharad ritucharya* (autum lifestyle) for *Pittaj prakriti* and *Vasant ritucharya* (spring lifestyle) in *Kaphaja prakriti*.

In other *Ritus*, *Ritucharya* (seasonal lifestyle) should be followed according to *Dosha* state. *Panchakarma* should be done to cleans the body due to different stages of *Doshas* e.g. *Chaya*, *Prakopa*, *Prasara*. Thus, *Kala* (season) is a major contributory factor in the various changes in the nature as well as in human body also.

### REFERENCES

1. Dr. Brahmanand Tripathi. *Charak Samhita*. 7th Edition (*Sutrasthana* Chp. 1-41). Varanasi, Chaukhamba Surbharti Prakashan, 2000. p.13.

2. Dr. Brahmanand Tripathi. Charak Samhita. 7th Edition (Sutrasthana Chp. 1-15). Varanasi, Chaukhamba Surbharti Prakashan, 2000. p.06.
3. Dr. Brahmanand Tripathi. Charak Samhita. 7th Edition (Sutrasthana Chp. 1-42). Varanasi, Chaukhamba Surbharti Prakashan, 2000. p.14.
4. Dr. Brahmanand Tripathi. Charak Samhita. 7th Edition (Sharirasthana Chp. 1-16). Varanasi, Chaukhamba Surbharti Prakashan, 2000. p. 791.
5. Kaviraja Atrideva Gupta. Ashtanga Hridayam. 13th Edition. (Sutrasthana Chp. 1-19). Varanasi, Chaukhamba Sanskrit Sansthan, 2000. p. 10.
6. Kaviraja Ambikadutta Shashtri. Sushruta Samhita. 12th Edition. (Sutrasthana Chp. 15-48). Varanasi, Chaukhamba Sanskrit Sansthan, 2001. p. 64.
7. Dr. Brahmanand Tripathi. Charak Samhita. 7th Edition (Vimanasthana Chp. 8-76). Varanasi, Chaukhamba Surbharti Prakashan, 2000. p.752.
8. Dr. Brahmanand Tripathi. Charak Samhita. 7th Edition (Sutrasthana Chp. 1-45). Varanasi, Chaukhamba Surbharti Prakashan, 2000. p.16.
9. Kaviraja Atrideva Gupta. Ashtanga Hridayam. 13th Edition. (Sutrasthana Chp. 12-24/25). Varanasi, Chaukhamba Sanskrit Sansthan, 2000. p. 92.
10. Dr. Brahmanand Tripathi. Charak Samhita. 7th Edition (Vimanasthana Chp. 8-95). Varanasi, Chaukhamba Surbharti Prakashan, 2000. p.758.
11. Kaviraja Ambikadutta Shashtri. Sushruta Samhita. 12th Edition. (Sharirasthana Chp. 4-62). Varanasi, Chaukhamba Sanskrit Sansthan, 2001. p. 37.
12. Kaviraja Atrideva Gupta. Ashtanga Hridayam. 13th Edition. (Sharirasthana Chp. 3-82/83). Varanasi, Chaukhamba Sanskrit Sansthan, 2000. p. 192
13. Dr. Brahmanand Tripathi. Charak Samhita. 7th Edition (Sutrasthana Chp. 25-25). Varanasi, Chaukhamba Surbharti Prakashan, 2000. p. 446.
14. Kaviraja Atrideva Gupta. Ashtanga Hridayam. 13th Edition. (Sutrasthana Chp. 3-1). Varanasi, Chaukhamba Sanskrit Sansthan, 2000. p. 26.
15. Dr. Brahmanand Tripathi. Charak Samhita. 7th Edition (Sutrasthana Chp. 6-8). Varanasi, Chaukhamba Surbharti Prakashan, 2000. p.149.
16. Dr. Brahmanand Tripathi. Charak Samhita. 7th Edition (Vimanasthana Chp. 1-6). Varanasi, Chaukhamba Surbharti Prakashan, 2000. p.656.
17. Dr. Brahmanand Tripathi. Charak Samhita. 7th Edition (Sutrasthana Chp. 7-40). Varanasi, Chaukhamba Surbharti Prakashan, 2000. p.180.
18. Dr. Brahmanand Tripathi. Charak Samhita. 7th Edition (Sutrasthana Chp. 6-10). Varanasi, Chaukhamba Surbharti Prakashan, 2000. p.150.

**Cite this article as:**

Bakal Nilesh Ganeshrao, Lode Dattatraya Somaji, Patil Aparna Shrikrishna. Ritu (Season), Ritucharya and Prakriti- A Conceptual Study. Int. J. Ayur. Pharma Research 2014;2(2):101-110.

**Source of support: Nil, Conflict of interest: None Declared**

**Address for correspondence:**

**Dr. Bakal Nilesh Ganeshrao**

Assistant Professor and H.O.D.

Department of Kriya Sharir

G. S. Gune Ayurveda College, Ahmednagar-414001

Email: [nbakal@rediffmail.com](mailto:nbakal@rediffmail.com)

Phone: +919423417057