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**Published paper's title : Effect of
season (ritus) on health &
physiological entities described in
ayurveda**

**Authors : Sunil Kumar Chaudhary¹ and NS Tripathi² Junior
Resident, Dept. of Kriya Sharir, Faculty of Ayurveda, IMS BHU²
Asst. Prof., Dept. of Kriya Sharir, Faculty of Ayurveda, IMS BHU
Address of Correspondence- Dr. Sunil Kumar Chaudhary, Junior
Resident, Dept. of Kriya Sharir, Faculty of Ayurveda, IMS BHU
Email- chaudhary.sunil20@gmail.com**

Research Paper

EFFECT OF SEASON (RITUS) ON HEALTH & PHYSIOLOGICAL ENTITIES DESCRIBED IN AYURVEDA

Sunil Kumar Chaudhary¹ and NS Tripathi²

Declaration

The Declaration of the authors for publication of Research Paper in Asian Journal of Modern and Ayurvedic Medical Science (ISSN 2279-0772) Sunil Kumar Chaudhary¹ and NS Tripathi², the authors of the research paper entitled Effect of season (ritus) on health & physiological entities described in ayurveda declare that, We take the responsibility of the content and material of our paper as we ourselves have written it and also have read the manuscript of our paper carefully. Also, We hereby give our consent to publish our paper in ajmams, This research paper is our original work and no part of it or its similar version is published or has been sent for publication anywhere else. We authorise the Editorial Board of the Journal to modify and edit the manuscript. We also give our consent to the publisher of ajmams to own the copyright of our research paper.

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ABSTRACT: Ayurveda is the knowledge for healthy long life. It is the system of traditional medicine native to India. In Sanskrit word Ayu means "longevity" and Veda means "science". The earliest literature of Indian medical practice appeared during the Vedic Period. Charak Samhita and Sushruta Samhita are the foundational work of Ayurveda. Prevention and Cure of the diseases, these are the two major aim of Ayurveda. Ritucharya (seasonal regimen) is described for accomplish the first aim of Ayurveda. Seasons are the natural global earth clock and the rhythm of the world. Equinox and solstice make the two main divisions of the seasons, which further divide into four seasons (spring, summer, autumn, winter) & these four again divided into six. The same seasonal phenomenon is found inside the body of each living being in this world. The external seasons exist because of the air, solar and lunar systems. Similarly, the internal air, solar and lunar channels known as vata, pitta and kapha respectively, reflect the phenomenon and give the internal seasons (Homeostasis) in the body.



INTRODUCTION

In this universe everyone wants a long life. Ayurveda is the Science, which gives the knowledge about life along with the definition of life, explanation of joyful and miserable life, constructive and destructive life, long and short spans of life as well as their qualities and actions that prop up or move down its durability¹. For the longevity of healthy life, maintenance of equilibrium state is necessary. In ayurveda equilibrium state is known as *Dhatu samya* while the imbalance state is known as *Vikara* or *Dhatu vaishmya*. Here the term *dhatu* is not only refers to *Dhatu* but also for *Doshas* and *Malas*, because all these are the basic of our body². This equilibrium state may be affected by the seasons (*Ritus*) and unbalancing state may causes diseases. For the prevention of this unhealthy state certain seasonal regimen known as *Ritucharya*, also described in ayurveda.

SEASONS/RITUS ACCORDING TO AYURVEDA

In *Ayurveda* the term *Ritu* used in many places for various meanings, but here the term *Ritu* mainly refers to Season. Year divided into six *Ritu/Seasons* (*Shishira, Vasant, Grishma, Varsha, Sharad, Hemanta*). Each season has two months, So that the whole year divided into six seasons or twelve months³. *Acharya Chakrapani* and Some other scholars has explained *Samvatsara* (year) being a combination of the two *Ayana* (solstice) and six *Ritu* (seasons) is presumable by the mention *Ritu*

(seasons) itself, hence considering *kala* (time) is especially of *Ritu* (seasons) only, the term *ritu* here is confined specially to periods of time and excludes the periods of menstruation in women. The two *ayana* i.e. *Uttarayana* and *Dakshinayana* are also called as *Adana Kala* and *Visarga Kala* respectively⁴. Season affects the healthy state, physiological entities like *doshas, agni, bala, rasa* etc., daily routine activities and much more. Season also an important factor during the formation of *Prakriti*. *Prakriti* of an individual also represents the *doshik* state of an individual^{5,6,7}. *Ayurveda* is actually aimed for maintenance/restoration of *Prakriti* (Homeostasis). Season also affects the homeostasis⁸ or the internal environment of human being by affecting or changing the composition of blood and other relevant entities i.e. blood cholesterol etc. in physiological limits⁹.

EFFECT OF SEASON ON TRIDOSHA

In ayurveda *Tridoshas* (*Vata, Pitta and Kapha*) are described as functional triad of the body. These *doshas* are responsible for the origin, development and maintenance of the human body during their normal state. During abnormal state they become the main cause of demolish the human body. The seasonal variation affects the normal state of *tridoshas*. The accumulation, vitiation and pacification of *vata, pitta* and *kapha* occur in different season^{10,11,12}. The relation between Seasons (*ritus*) and *doshas* are as follows:

DOSHAS	SANCHAYA	PRAKOPA	PRASHAMANA
<i>Vata</i>	<i>Greeshma</i> (May-June)	<i>Varsha</i> (July-Aug)	<i>Sharad</i> (Sep-Oct)
<i>Pitta</i>	<i>Varsha</i> (July-Aug)	<i>Sharad</i> (Sep-Oct)	<i>Hemanta</i> (Nov-Dec)
<i>Kapha</i>	<i>Hemanta</i> (Nov-Dec)	<i>Basanta</i> (Mar-April)	<i>Greeshma</i> (May-June)

EFFECT OF SEASON ON STRENGTH (BALA)

In the beginning and the end of the sun's period of liberation and absorption



respectively, the bodily vigour of men is at its lowest, in the middle of these periods it is moderate, while it is well known that at the end of the former and the beginning of the latter period the bodily vigour is at its highest¹³. It is considered that men having good strength during *visarga kala*, though loss of strength is slightly during *shishira ritu*

which is beginning of *Adana kala* still will remain strong, just like nights at the end of *pausha* which be long during *maagha* and *falguna* though tend to decrease in length gradually still remain longer than the day. On this analogy debility of men during *Grishma* & *Varsha ritu* and moderate strength during *Vasanta* & *Sharad ritu* are to be understood.

Ayana	Ritu	Month	Hindi Month	Bala
Uttarayana Or Adana Kala	<i>Shishira</i>	Jan-Feb	<i>Magha-Falguna</i>	<i>Uttama</i> (Maximum)
	<i>Vasanta</i>	Mar-April	<i>Chaitra-Vaishakh</i>	<i>Madhyama</i> (Medium)
	<i>Grishma</i>	May-June	<i>Jyeshtha-Ashadha</i>	<i>Heena</i> (Minimum)
Dakshinayana Or Visharga Kala	<i>Varsha</i>	July-Aug	<i>Sravan-Bhadrapada</i>	<i>Heena</i> (Minimum)
	<i>Sharada</i>	Sep-Oct	<i>Ashwina-Kartika</i>	<i>Madhyama</i> (Medium)
	<i>Hemanta</i>	Nov-Dec	<i>Margashisha-Pausha</i>	<i>Uttama</i> (Maximum)

EFFECT OF SEASON ON RASA

Each season consists of two month, in this way year is divided into six seasons. These divisions have been made for normal condition and origin of *rasas*. These six *ritu*/seasons are divided into two *ayana* i.e. *Dakshinayan* (southern) and *Uttarayana* (northern), on the basis of predominance of effect of the sun and moon. During *dakshinayana* (*Varsha*,

Sharad, Hemanta), Lord Soma (Moon) is predominant and because of this *Amla, Lavana* and *Madhur rasa* are more powerful. During *Uttarayana* (*Shishira, Vasanta, Grishma*), Lord Arka (Sun) is predominant and because of this *Tikta, Kashaya* and *Katu rasa* are more powerful¹⁴. The relation between seasons (*ritus*) and the predominant *rasa* are as follows:

Ayana	Ritu	Month	Hindi Month	Predominant Rasa
Uttarayana Or Adana	<i>Shishira</i>	Jan-Feb	<i>Magha-Falguna</i>	<i>Tikta</i> (Bitter)
	<i>Vasanta</i>	Mar-April	<i>Chaitra-Vaishakh</i>	<i>Kashaya</i> (Astringent)
	<i>Grishma</i>	May-June	<i>Jyeshtha-Ashadha</i>	<i>Katu</i> (Pungent)
Dakshinayana Or Visharga	<i>Varsha</i>	July-Aug	<i>Sravan-Bhadrapada</i>	<i>Amla</i> (Sour)
	<i>Sharada</i>	Sep-Oct	<i>Ashwina-Kartika</i>	<i>Lavana</i> (Salt)
	<i>Hemanta</i>	Nov-Dec	<i>Margashisha-Pausha</i>	<i>Madhur</i> (Sweet)

EFFECT OF SEASON ON AGNI

According to ayurveda, at the beginning and end of *Visharga* and *Adana* periods respectively, the *Agni* of the individual

will be weak. During middle of *adana kala* and middle of *visharga kala* *agni* will be moderate/medium. During the end and beginning respectively the *agni* of individual will be best.

Ayana	Ritu	Month	Hindi Month	Agni
	<i>Shishira</i>	Jan-Feb	<i>Magha-Falguna</i>	<i>Teekshnagni</i>



Uttarayana/Adana	<i>Vasanta</i>	Mar-April	<i>Chaitra-Vaishakh</i>	<i>Madhyamagni</i>
	<i>Grishma</i>	May-June	<i>Jyeshtha-Ashadha</i>	<i>Mandagni</i>
Dakshinayana/Visharga	<i>Varsha</i>	July-Aug	<i>Sravan-Bhadrapada</i>	<i>Mandagni</i>
	<i>Sharada</i>	Sep-Oct	<i>Ashwina-Kartika</i>	<i>Madhyamagni</i>
	<i>Hemanta</i>	Nov-Dec	<i>Margashisha-Pausha</i>	<i>Teekshnagni</i>

CONCLUSION

On the basis of above mentioned literature we can say that the sun, the wind and the moon are respectively for appearance of time, season, *rasa*, *dosha* and bodily strength according to the nature and course of time they follow. Two seasons (*Dakshinayan* & *Utaarayana*) have opposite forces and energy. Summer should be hot in general, and winter should be cold. This is the natural phenomenon that is reflected in the internal body temperature changes and which could bring a better health by expelling or concentrating the body energies and toxic products. Spring is the waking up from the deep winter sleeping and the increasing of heat that melts the frozen *Kapha*. Autumn begins to increase the external cold and concentrates the heat by expelling the bile energy (*Pitta*). These seasonal changes make then heat and cold cycle, and maintain a balance of energy and humours, as well as the sustainment of the psychic equilibrium. *Vata*, *Pitta* and *Kapha doshas* are also vitiated naturally in different *Ritus* (seasons) & leads to different types of diseases. But these vitiated *doshas* again become pacified naturally in next seasons. Seasonal changes also affect the strength of individuals, digestive power of individuals, taste etc. If we take proper *Aahara* & *Vihaar* according to that particular season (*ritu*), then we can prevent the occurrence of many diseases & maintain our healthy state.

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