



# A REVIEW ARTICLE ON THE RITUCHARYA IN SWASTHVRITTA W.S.R. SEASONAL DISEASES

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## **ABSTRACT: -**

Ritu implies the season, characterized by different attributes convey modified impacts on the body along with the climate. Ayurveda has depicted various guidelines and regimens (Charya), in regards to eat less and conduct to adjust occasional varieties effectively without changing the body homeostasis. Ayurveda stressed to save the wellbeing and forestall the infections by following proper eating regimen and way of life routine instead of fix of the sicknesses. The essential hypothesis continued in the Ayurveda is Swasthyashya Swasthya Rakshanam, and that means to keep up with the wellbeing of the sound, as opposed to Aturashya Vikara Prashamanancha, means to fix the sicknesses of the unhealthy. For the support of the wellbeing and anticipation of the sicknesses the Dinacharya (everyday routine), Ritucharya (occasional routine), achara rasayan (Appropriate conduct), rasayan treatment (rejuvenative methodology) and so on have been referenced in the works of art of Ayurveda. Stricter consistence of Ritucharya can forestall the improvement of sicknesses as well as its compounding.

**KEY WORDS: -** Ritu, Ayurveda, homeostasis, Dinacharya, Ritucharya, rasayan.

## **INTRODUCTION: -**

Ayurveda, the well established study of life, has consistently accentuated to keep up with the wellbeing and forestall the illnesses by following appropriate eating routine and way of life routine as opposed to treatment and fix of the sicknesses. The essential hypothesis continued in the Ayurvedic arrangement of medication is Swasthyashya Swasthya Rakshanam, and that means to keep up with the soundness of the solid, as opposed to Aturashya Vikara Prashamanancha, means to fix the illnesses of the unhealthy. For this reason the Dinacharya (everyday routine) and Ritucharya (occasional routine) have been referenced in the works of art of Ayurveda. Ritu implies seasons and charya implies rules and regulations (routine). Ayurveda has portrayed different standards and regimens (Charya), in regards to eat less and conduct to adapt occasional requirement effectively without changing body homeostasis in various seasons. As individual is additionally essential for the climate, the body is incredibly impacted by outside climate. Large numbers of the exogenous and endogenous beat have explicit stage relationship with one another; and that implies that they communicate and synchronize one another. Assuming that body can't embrace itself to stressors because of changes in unambiguous attributes of seasons, it might prompt Dosha Vaishmya (adjustments in body humors/crucial substantial bio-components), which thus might deliver the body exceptionally vulnerable to one or different sorts of problems. Way of life infections are a consequence of an unseemly relationship of individuals with their current circumstance. Beginning of these way of life infections is treacherous, deferred advancement, and hard to fix. Individuals don't have any idea or disregard the reasonable kinds of food stuffs, dressing, and others routine to be continued specifically season, this prompts insanity of homeostasis and causes different infections, like stoutness, diabetes hypertension, malignant growth, etc.

**MATERIAL AND METHODS: -****SEASONS: -**

The year as indicated by Ayurveda is separated into two periods Ayana (solstice/development) contingent upon the heading of development of sun that is Uttarayana (northern solstice) and Dakshinayana (southern solstice). Each is shaped of three Ritus (seasons). A year comprises of six seasons specifically Shishira (winter), Vasanta (spring) and Grishma (summer) in Uttarayan and Varsha (rainstorm), Sharad (autumn) and Hemanta (late pre-winter) in Dakshinayana. As Ayurveda has its starting point in India, the above occasional changes are noticed prevalently in Indian subcontinent. Uttarayana demonstrates the rising of the sun or toward the north development of the sun. In this period the sun and the breeze are strong. As per current science, this can measure up to the progressive development of earth around the sun to the position, in which the beams of the sun falls oppositely at 30 degree meridian of the North Pole on June 21st consistently, called as summer solstice. The toward the north excursion of the Sun from Jungle of Capricorn to Jungle of Disease occurs. During Uttarayana the occasional changes in Indian subcontinent is from Shishira (winter) to Vasanta (spring) and to Grishma (summer). The period can measure up to mid-January to mid-July, when warmness and dryness in weather conditions increments. It affects climate, to which individual is likewise a section. Dakshinayana demonstrates the plunge of the sun or development of the sun in southern course. In this period, the breeze isn't exceptionally dry; the moon is more remarkable than sun. The earth becomes cool because of the mists, downpour, and cold breezes. As per current science, this can measure up to the progressive development of the earth around the sun to the position, in which the beams of the sun fall more than 30 degree meridian of the South Pole oppositely on December 21st consistently, is called as winter solstice. The toward the south development of the Sun happens from Jungle of Malignant growth to Jungle of Capricorn. During Dakshinayana, the occasional changes happen in the Indian subcontinent from Varsha (rainstorm) to Sharad (fall) and to Hemanta (late harvest time). This period can measure up to mid-July to mid-January, when cool sets, and because of which anabolic movement rules over the catabolic action in the climate.

**1. SHISHIRA (LATE WINTER) RITU: -**

General Condition-Mid-January to mid-March (roughly) is considered as Shishira Ritu (winter). During this season, the climate stays cold, alongside chilly breeze. The strength of the individual turns out to be less, testimony of the Kapha Dosha happens and Agni (catabolism) stays in a higher state.

Diet Routine- Food sources having Amla (sharp) as the overwhelming taste are liked. Oats and heartbeats, wheat/gram flour items, new rice and corn are encouraged. Ginger, garlic, Haritaki (products of Terminalia chebula), Pippali (products of Flute player longum), sugarcane items, and endlessly milk items are to be remembered for the eating routine.

Food sources- Food substances having Katu (sharp), Tikta (harsh), Kashaya (astringent) predominant taste are to be stayed away from. Laghu (light) and Shita (cold) food varieties are encouraged to be precluded.

Way of life- Back rub with oil/powder/glue, washing with tepid water, openness to daylight, it is referenced to wear comfortable garments. Vata exasperating way of life like openness to cold breeze, unreasonable strolling, rest at late evening, are to be stayed away from.

**2. VASANT (SPRING) RITU: -**

General Condition-The surmised time is from mid-March to mid-May. This season is considered as time of blossoming and beginning of new leaves. Strength of the individual remaining parts in medium degree, vitiation of Kapha Dosha happens and Agni stays in Manda (low) state.

Diet Routine- One ought to take effectively edible food sources. Among oats, old grain, wheat, rice, and others are liked. Among heartbeats, lentil and Mudga (green gram) can be taken. Food things tasting Tikta (unpleasant), Katu (impactful), and Kashaya (astringent) are to be taken. Other than those, honey is to be remembered for the eating regimen. Meats like that of Shahsa (bunny), which are not difficult to process can be taken. Food sources which are difficult to process are to be stayed away from. Those which are Sheeta (cold), Snigdha (thick), Madhura (weighty), Amla (sharp), Madhura (sweet) are not liked. New grains, curd, cold beverages are precluded.

Way of life- One ought to involve warm water for washing reason, may do practice during Vasant Ritu. Udvartana (rub) with powder of Chandana (Santalum collection), Kesara (Crocus sativus), Agar (Eagle Wood), Kavala (swish), Dhooma (sedated smoking), Anjana (collyrium), and panchakarma gauges primarily Vamana (medicated emesis) and Nasya (nasal prescriptions) are encouraged. Presenting to sun, Ghee, Slick food sources, Cold food sources, Weighty, Sweet, harsh, pungent food things and day-rest are completely contraindicated during this season.

### 3. GRISHMA (SUMMER) RITU: -

General Condition-Mid-May to mid-July (around) is considered as Grishma (summer) season. Climate is common with serious intensity and undesirable breeze. The stream bodies dried and the plants seem dormant. The strength of the individual become less, testimony of Vata Dosha happens, however the vitiated Kapha Dosha is assuaged during this season. Agni of the individual will stay in gentle state.

Diet Routine- Food varieties which are light to process — those having Madhura (sweet), Snigdha (unctuous), Sheet a (cold), and Drava (fluid) Guna, like rice, lentil, and so on, are to be taken. Drinking a lot of water and different fluids, for example, chilly water, buttermilk, natural product juices, meat soups, mango juice, stirred curd with pepper, is to be drilled. At sleep time milk with sugar candy is to be taken. Cocktails, Actual activity, Sex, Openness to sun, Curd, Sharp, harsh, pungent warm food varieties are to be kept away from.

Way of life- Remaining in cool spots, applying shoe wood and other sweet-smelling glues over the body, embellishing with blossoms, wearing light dresses and dozing at day time are useful. During night one can partake in the cooled moon beams with breeze. Unnecessary activity or difficult work is to be stayed away from; an excess of sexual guilty pleasure and alcoholic arrangements are denied.

### 4. VARSHA (RAINY) RITU: -

General Condition-Mid-July to mid-September (around) is considered as Varsha Ritu. During this season the sky is covered by mists and rains happen without tempest. The lakes, streams, and so on, are loaded up with water. The strength of the individual again turns out to be less, vitiation of Vata Dosha and testimony of Pitta Dosha, Agni additionally gets vitiated.

Diet Routine- Food varieties having Amla (harsh) and Lavana (pungent) taste and of Sneha (unctuous) characteristics are to be taken. Among grains, old grain, rice, wheat are encouraged. Other than meat soup, Yusha (soup), and so on are to be remembered for the eating routine. It is referenced that one ought to take cured water or bubbled water. Admission of stream water, agitated arrangements having more water, extreme fluid and wine are to be stayed away from. The food sources, which are weighty and difficult to process, similar to meat, and so forth, are precluded.

Way of life- Utilization of bubbled water for shower and scouring the body with oil appropriately after shower is encouraged. Sedated Basti (douche) is endorsed as an evacuative measure to remove vitiated Doshas. Getting wet in downpour, day-rest, openness to sun, sattu (powdered Bengal gram/Broiled gram flour) blended in with water, cold fluid eating regimen, work out, difficult work, sexual guilty pleasure, wind, remaining at stream bank, and so on, are to be precluded.

### 5. SHARAD (AUTUMN) RITU: -

General Condition-The period between mid-September to mid-November is Sharad Ritu (fall). During this time the Sun turns out to be brilliant, the sky stays clear and once in a while with white cloud, and the earth is covered with wet mud. The strength of the individual remaining parts medium, placation of vitiated Vata Dosha and vitiation of Pitta Dosha happen, and movement of Agni increments during this season.

Diet Routine- Food sources are having Madhura (sweet) and Tikta (harsh) taste, and of Laghu (light to process) and cold properties are encouraged. Food varieties having the properties to mollify vitiated Pitta are encouraged. Wheat, green gram, sugar sweets, honey, Patola (Trichosanthes dioica), tissue of creatures of dry land (Jangala Mamsa) are to be remembered for the eating routine. Hot, harsh, sweet, and astringent food varieties are to be stayed away from. The food things, like fat, oils, meat of amphibian creatures, curds, and so forth, are additionally to be excluded from the eating regimen during this season.

Way of life- Propensity for eating food, just when there is a sensation of craving is suggested. One ought to take water decontaminated by the beams of sun in day time and beams of moon at evening for drinking, washing, and so on. It is encouraged to wear bloom festoons, and to apply glue of Chandana (Santalum collection) on the body. It is said that moon beams in the initial 3 hour of night is helpful for wellbeing. Operations, like Virechana (cured purgation), Rakta-Mokshana (phlebotomy), and so forth, ought to be finished during this season. Day-rest, extreme eating, unreasonable openness to daylight, and so on, are to be kept away from.

## 6. HEMANT (EARLY WINTER) RITU: -

General Condition-Mid-November to mid-January is considered as Hemanta (late pre-winter) Ritu. Blow of cold breeze begins and chilled weather conditions is felt. Transcendent Rasa during this season is Madhura and the strength of an individual remaining parts on most elevated grade and vitiated Pitta Dosha gets mollified. Movement of Agni is expanded.

Diet Routine- One ought to utilize unctuous, sweet, harsh, and pungent food varieties. Among grains and heartbeats, new rice, flour arrangements, green gram, Masha (dark gram), and so on, are referenced to be utilized. Different meats, fats, endlessly milk items, sugarcane items, Shidhu (matured arrangements) and Tila (sesame) are remembered for the eating regimen. Vata irritating food varieties, like Laghu (light), cold, and dry food sources are to be kept away from. Admission of cold beverages is additionally contraindicated.

Way of life- Exercise, body and head rub, utilization of warm water, Atapa-sevana (sunbath), use of Agaru (Bird Wood) on body, weighty dress, sexual extravagance with one accomplice, it is prescribed to live in warm places. Light food, Sherbet (a juice of squashed natural product, spices, or blossoms), sattu (powdered Bengal gram/Cooked gram flour) blended in water, eating a restricted amount of food, Impactful, Harsh and Astringent taste, openness to solid and cold breeze, propensity for day rest are referenced to be kept away from. The ecological variables incorporate the idea of the land, water, and different climatic peculiarities, including temperature, moistness, mists, environmental tension breeze, and downpour. This large number of natural variables go through a ceaseless change and at a time, no two minutes are precisely similar in a given spot. Hence with the climbing Sun the temperature continues to rise and step by step drops around evening time. The greatest and least temperature changes day to day yet it is most elevated in summer and most minimal in winter. Essentially, this large number of elements show diurnal as well as occasional varieties and these varieties for a specific time frame are known as season. The point of the study of Ayurveda is to keep up with the agreement. In Ayurveda, the information on Ritucharya gives essential data to Kriya-Kala (figuring out the phases of illness), which depicts the modes and phases of the improvement of sicknesses, as to the condition of various Doshas — Vata, Pitta, and Kapha as per the progressions of season. Ritu gives information about the irritation and decrease of body humors in separate season. Thus its comprehension is fundamental for early finding and guess for embracing preventive and therapeutic measures.

## DISCUSSION: -

Grasp the idea of wellbeing and health. Comprehend the significance of occasional changes The information on 'Variation and Acclimatization' Have a cheerful and solid existence in legitimate transformation with the nature/climate To forestall occasionally influencing contaminations, sicknesses (in which month the hypersensitive problems, loose bowels, jungle fever and so on.

## CONCLUSION: -

A significant number of the exogenous and endogenous cadence have explicit stage relationship with one another; and that implies that they intermix and fit one another. In the event that body is unfit to take on itself to stressors because of modification in unambiguous person of seasons, it might prompt Dosha Vaishmya, which thus might deliver the body exceptionally powerless to one or different sorts of problems. As variations as per the changes, is the key for endurance, the information on Ritucharya (routine for different seasons) is in this way significant. With an Earth-wide temperature boost and dissimilarity in the appearance of season, securing information about Ritucharya in the current scenario is vital. Severe dietary regimens and customary activity can go quite far in avoidance the Non transferable sicknesses. The information on Ritucharya and its severe consistence as per the Ritu assists with keeping up with the concordance of the Tridosha, agni, dhatu and srotas and to lead sickness free life.

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