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AYURVEDIC APPROACH OF RITUCHARYA

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Abstract: The aim and objectives of Ayurveda is of two fold i.e. prevention of health in healthy individual and cure of the disease in diseased person. To fulfill the first aim different Acharayas have described Dinacharya, Ritucharya, Sadvritta etc.. In Brihatrayi there is separate description / chapters for Ritucharya. Having second aim in mind Acharya's have mentioned relation of season and disease and different types of formulations are also advised according to season. Season is divided into six parts and each part consists of two months. Seasons also classified to eliminate the morbidity of Dosha in the respective seasons. Strength of the person is highest in Visarga kala in comparison to Adana kala. Different life style and dietetic regimen advised for each seasons. Time of seven days at the commencement of the season is known as ritusandhi. It is critical period in which previous regimen should be discontinued gradually and that of subsequent season should be adopted gradually. Seasons influences on body humors resulting into aggravation, accumulation and pacification. Hence one should prescribe appropriate biopurificatory procedures, collect drugs etc. to lead a healthy life.

Keywords: Life style, Disease, Adana kala, Visarga kala

Introduction: Given that the term *Prakriti* denotes both body constitution and nature, it is only expected that with the changing seasons of nature there will be corresponding effects on the *Bhutas* and thereby the *Doshas* of the constitution. Cold, dry weather for instance enhances *Vata*, hot humid climate increases *Pitta*, while cold, wet weather aggravates *Kapha*.

To avoid such continued aggravation leading to imbalance of the *Doshas*, Ayurveda prescribes a seasonal routine to preserve the doshic balance as the seasons change. For each season therefore, there is a unique diet (*Ahar*), a distinct mode of living (*Vihara*) and routine living (*Karya*). These keep your *Doshas* in a state of equilibrium and help you cope with the stresses and strains of changing seasons.

The season (*Ritu*) classified by different features expresses different effects on the body as well as the environment. *Ayurveda* has depicted various rules and regimens (*Charya*), regarding diet and behavior to acclimatize seasonal enforcement easily without altering body homeostasis. The prime principle of *Ayurvedic* system of medicine is preventive

aspect, can be achieved by the change in diet and practices in response to change in climatic condition. This is a very important aspect of preventive medicine as mentioned in Ayurvedic texts.^[1]

The basic principle followed in the Ayurvedic system of medicine is *Swasthyashya Swasthya Rakshanam*, which means to maintain the health of the healthy, rather than *Aturashya Vikara Prashamanancha*, means to cure the diseases of the diseased^[2]. For this purpose the *Dinacharya* (daily regimen) and *Ritucharya* (seasonal regimen) have been mentioned in the classics of Ayurveda^[3].

With the change in season, the change is very evident in the environment we live in. We see various changes in bio-life around us, such as flowering in spring and leaf-shedding in autumn in the plants, hibernation of many animals with the coming of winter, and so on. As human being is also part of the same ecology, the body is greatly influenced by external environment. Many of the exogenous and endogenous rhythm have specific phase relationship with each other; which means that they interact and synchronize

each other. If body is unable to adopt itself to stressors due to changes in specific traits of seasons, it may lead to *Dosha Vaishamya*, which in turn may render the body highly susceptible to one or other kinds of disorders^[4].

As adaptations according to the changes, is the key for survival, the knowledge of *Ritucharya* (regimen for various seasons) is thus important. People do not know or ignore the suitable types of food stuffs, dressing, and others regimen to be followed in particular season, this

Monsoon

Diet	Conduct
<ul style="list-style-type: none"> Digestive power weakens and bodily vata is aggravated. It is advisable therefore to be moderate in your diet. Come rains, tuck into astringent, bitter and pungent food along with wheat & rice. Never forget to boil & cool your water. And if possible, add a little honey. 	<ul style="list-style-type: none"> Go for oil massages and regular baths. Do not indulge in daytime sleeping. Avoid moving in the sun, and excessive physical exercise Do not indulge in excessive sex.

Autumn

Diet	Conduct
<ul style="list-style-type: none"> Yummy dishes with astringent, bitter or sweet tastes are for you to enjoy. Have lots of rice, barley, wheat, along with curd, cabbage, cheese, milk. Avoid meat, yoghurt. 	<ul style="list-style-type: none"> This is the right time to go through purgation & blood letting treatment. (for detail see Panchakarma) Avoid excessive sunbathing Do not expose yourself to easterly winds.

Winter

Diet	Conduct
<ul style="list-style-type: none"> Dig into piping hot, oily, sour & salty food along with rice. Also plenty of cow's milk & cane juice. Drink warm water and it will improve your life span. Avoid light food to pacify vata. 	<ul style="list-style-type: none"> Don't expose yourself to cold. Go for an invigorating oil massage followed by tepid water bath. Cover your body with sufficient warm wraps Indulge in intense sexual pleasure.

Spring

Diet	Conduct
<ul style="list-style-type: none"> Kapha that has already accumulated is liquidified by the heat and disturbs your digestive system. Avoid heavy, oily, sour & sweet food & drinks that may aggravate kapha. Take in barley, wheat, rice, scrup, & bitter vegetables. 	<ul style="list-style-type: none"> Go for vigorous exercises, and oil massages. Cut down your smoking habit. Avoid day-time naps.

Summer

Diet	Conduct
<ul style="list-style-type: none"> Take in plenty of fluids. Avoid dehydration. Avoid food with pungent, acid & salt tastes. Tuck into sweet, cold & oily foods. Meat of birds & animals are good for you. 	<ul style="list-style-type: none"> Avoid excessive physical exercises & excessive sex. Avoid sunlight and harmful UV rays. Enjoy the cool breeze of your garden & fragrance of flowers. Try to take a short nap.

In *Ayurveda* season is referred as '*RITU*' and year as '*SAMVATSAR*'. One year (*Samvatsar*) consists of six Seasons (*Ritu*) i.e. each *Ritu* consists of two months. The Ancient seers of ayurveda highlighted the relation between season and health and have recommended proper seasonal regimens. The Season affects the physiology of human being, so

leads to derangement of homeostasis and causes various diseases, such as obesity, diabetes, hypertension, cancer, and so on.

In *Ayurvedic* literature the year is divided into six *Ritus* (seasons)—*varsha* (monsoon), *sharada* (autumn), *hemanta* (winter), *shishira* (late winter), *girshma* (summer) and *vasanta* (spring)^[4]. The effects of these *ritus* on the three *doshas* and the suggested lifestyle for each is as indicated below:

if appropriate regimen is not followed then one may not cope up with the seasonal changes and fall ill. So to attain the maximum benefits from the good qualities of the Season and protection from its bad effects, *Ayurveda* prescribes certain rules in regard to diet, behaviour and medicines which is called seasonal regimen or *Ritucharya* (Seasonal regimen).

S N.	Name of Ritu (Season)	Month	Recommended		Restricted	
			Diet	Regimen	Diet	Regimen
1.	Shishir ^[5]	Maagh and Phalgun (About Mid January to Mid March)	Unctuous, Sweet, sour taste diet. Meat of animals of damp region Wine, honey, Milk, milk products, sugarcane products, New Cereals, edible oils, hot water.	Massage Sudation	Much Spicy, Bitter, Astringent taste diet Light and cold food	Much travelling
2.	Vasant ^[6]	Chaitra and Baishakh	Barley, old wheat, honey, roasted meat,	Emesis (Vaman) Physical exercise.	Heavy, sour, sweet, unctuous	Sleeping in day time.

	(About Mid March-Mid May)	Beverages such as asava (fermented infusion), sidhu (fermented sugarcane juice),	Dry massage. Medicated smoke inhalation Keeping medicated liquid in mouth APPLY camphor or sandalwood Intercourse.	food		
3.	Grishma ^[7]	Jyasth and Aasadha (About Mid-May to Mid July)	Sweet, cold, unctuous, light, liquid food Beverages with sugar. Meat of birds, quadrupeds, cold water milk	Sleep in day time at a cool place Apply sandalwood paste on body.	sour , salty and spicy food	Exercise, intercourse
4.	Varsha ^[8]	Shraavan and Bhadrapad (Mid July to Mid September)	Food and drinks should be taken with honey Sour, salty, fatty food Old cereals Like barley, wheat, rice Meat of Arid animals Vegetable soup For drinking use boiled cool water	Rub the body Take bath Wear aromatic garlands Wear light and clean apparels Live in a place devoid of humidity	Groat diluted in excess Water of rivers	Sleeping in day Excessive exercises Moving in Sun Sexual intercourse
5.	Sharad ^[9]	Ashvin and Kaartik (About Mid September to Mid November)	Sweet, light, cold and bitter food and drinks Meat of Common quail, antelope, sheep, rabbit etc Cereals like wheat, rice, barley Ghee medicated with bitter herbs Water exposed to the sunlight for whole day and to the moonlight in night in this season is called as 'HANSODAK' and this water should for drinking, Bathing and swimming	Purgation Blood letting Clean cloths for wearing Garlands made of seasonal flowers Staying in moonlight in evening	Oil meat of aquatic and marshy animals alkaline salt preparations curd	Sun bath Sleeping during day time Exposure to easterly wind and frost
6.	Hemant ^[10]	Margshirsh and Pausha (Mid November - Mid January)	Unctuous, sour and salty taste food Meat of borrow dwelling animals and aquatic animals and animals who eat food by snatching Wine with honey Milk and milk products Sugarcane and its products Oil New rice Hot water	Massage Apply hair oil Fomentation Live in basement or inner heated house The vehicles, seat and bed should be properly covered by silk cloth or blanket etc Wear heavy and warm cloths May indulge in sexual intercourse	Light food and drinks Intake of gruel starvation	Exposure to cold wave

Ritu means Season and *Charya* means moving or following. *Ritucharya* is the observance of diet and regimen according to the seasonal changes. In *Ayurveda*, a year is divided into 2 kaala or periods based on the apparent position of the sun in the north and southern directions. They are ^[11]

1. *Uttaraayana*-north and
2. *Dakshinaayana*-south

Ayana means journeying. *Uttaraayana* is also called *Aadaana kaala* or the taking away period. The sun and wind are powerful during this period. The sun takes away the energy of the people. Due to the heat, air becomes hot and drains the cooling effect of earth. Due to this,

people get dehydrated and weakened and the atmosphere becomes hot and dry.

Dakshinaayana is also called *Visarga kaala*^[12] or the giving away period. The moon becomes powerful during this period. The sun releases its energy to the people; the earth cools down due to cold winds and rain. People regain their strength and nourishment that was lost in the *Aadaana kaala*. Each year consists of six Ritus or seasons. Each *Ritu* comprises two Maasas or months and three such ritus constitute one kaala. Hence *Aadaana* and *Visarga kaalas* each consist of six months and three ritus. The six Ritus and their characteristics can be summarized in the following table:

Kaala (Semester)	Ritu (Season)	Maasa (Month)	Characteristics of the Season
Aadaana	Sisira	Magha and Phalgun (mid January to mid march)	Cold and dewy

(Uttaraayana)	Vasanta	Chaitra and Vaisakha (mid March to mid May)	Spring
(Northern Solastice)	Greeshma	Jyeshthaa and Aashaadha (mid May to mid July)	Summer
Visarga	Varsha	Shravana and Bhadrapada (mid July to mid September)	Rainy
(Dakshinaayana)	Sharat	Aashvina and Kartika (mid Sept. to mid November)	Autumn
(Southern Solastice)	Hemanta	Margshirsha and Pausha (mid Nov. to mid January)	Winter

Ritu, Rasa and Bala

S.N.	Season	Rasa ^[13]	Bala ^[14]
1.	Shishir (late winter)	Tiktta	Uttam bala
2.	Vasanta (Spring)	Kashaya	Madhayam bala
3.	Grishama (Summar)	Katu	Hina bala
4.	Varsha (rainy season)	Amla	Hina bala
5.	Sharat (autumn)	Lavana	Madhayam bala
6.	Hemanta (early winter)	Madhur	Uttam bala

Utrayan Kaal (Northern Solstice): It is the phase of the earth when sun rays are falling directly on northern hemisphere. The countries above the equator faces summers. In Indian context it is the phase that progress to wards the summer season which falls during the months of January to June. This phase is also known as aadan kaal and is *agneye* i.e. extremely hot in nature. This phase faces intense rays and heat of the sun. Due to its property rays from the sun makes the air dry and heated and takes away all the coolness present in air. This character of air makes all the moisture in air to dry and air becomes rough. This makes all the animals and plants gain the *Ruksh* (dry) and filled with *Katu* (pungent), *Tickt* (bitter) and *Kashaya* (astringent) rasa (taste). These factors diminishes strength of an individual. More over environment around him also contributes to this factor. His food is also influenced by these factors. You might have noticed that people get tired during summers easily and also loses their weight. There energy levels also decreases and the stamina fades away. According to *Ayurveda* it includes three *Ritus* (seasons) these are *Shishir*, *Basant* and *Hemant*^[15].

Dakshiyayan Kaal (Southern Solstice): This the phase when sun rays fall directly on the southern hemisphere therefore has great heating effects on that phase but in northern hemisphere rays of the sun falls in slanting way. This phase comes between July to December. In this phase northern hemisphere approaches winters as the rays of the sun are falls slanting. During this phase there is good moisture in air and vegetation is also juicy and pulpy. This phase represent growth of body. In this phase there is good amount of growth. Energy levels in individual are high and stamina is at its peak. This phase is also known as *Visarg kaal*. Due to increase in *Madhur* (sweet), *Amal* (sour) and *Lavan* (salt) rasa. Body is provided with good nourishment and is important for good growth in the body. In this phase there is also increase in strength in the body. Dryness also disappears from body and the environment.

According to *Ayurveda* it included three ritus. These are *Varsha*, *Sharad* and *Hemant*^[16].

Hemant Ritu and Shishir Ritu: Referred to as the season that is the beginning of winters. Indian calendar months are *Magha-Phagun-Chaitra-Vaishakha* According to *Ayurveda* in this season, there is quite dusty environment. Visibility is less, due to fog. There is flow of cold breeze coming from northern direction. Due to cold environment rivers start freezing and thus water level decreases. Birds and reptiles start hibernating. Seasonal plants like (*Priyangu*) *callicarpa macrophylla*, *Lodhra* (*symphlocos racemosa*), and *Lavly* (*cicca acidc Merrih*) starts flowering. According to modern calendar it falls in month of November and December as of *Hemant Ritu* and January and February as of *Shishir Ritu*.

Effect of Hemant Ritu and Shishir Ritu on Body: Jatharagni (digestive fire) get ignited and appetite increases. Due to this capacity body easily digest *Guru Aahar* (heavy food). As this lies in *Dakshiyayan* phase hence body grows due to increased appetite. Heavy food is not consumed accordingly then this increased metabolism of the body start consuming bodies *Dhatus* therefore leading to weaknesses body.

Lifestyle to be Lead in Hemant Ritu and Shishir Ritu

1. Food rich in *Madhur*, *Amal* and *Lavan* rasa should be consumed to satisfy bodies metabolic desires
2. *Snigdha* food should be consumed so as *Jatharagni* does not start consuming bodies own stored energy.
3. People should exercise regularly. Regular body massage with oil according to individuals *Prakruti* should be done.
4. Stream bath (*Swedan*) should regularly be taken.
5. Person should reside in warm and cozy place and should not directly be exposed to outer cold environment.
6. Body should be properly covered and wrapped with proper warm clothes.

7. *Kesar* (crocus stavis) and *Aguru* (aquilaria agallocha) should be applied on body Indulge in sexual activities.

Diet: People who are non vegetarian should eat meat preferably of rat, *Audak* like fish and tortoise, *Anoop* like ox and goat, *Prasar* like vultures, animals flesh which helps in providing good energy. Sweet products made from sugarcane extracts like *Jaggery* etc. Milk and dairy products should be consumed like cheese, butter, ghee etc. *Pithi* (made from pulses) products should be taken regularly New rice is beneficial for body. Hot drinks should be preferred.

Basant Ritu: This season is commonly known as spring season in common language. In this season, breeze flows from south to north direction. Sun is not having intense heat. Hence sun appears reddish in colour. New leaves originate from trees. Old bark of trees gets replaced by new one. Environment is clear and non dusty. Flowers blossoms on trees and there is fragrance in environment. In this Ritu, shlesham (mucous) which had got accumulated in winter season melts off due initiation of increase in temperature. According to modern day calendar it falls in the season of March and April.

Lifestyle

1. Person should exercise regularly during this season.
2. Sleeping in day time is strictly prohibited in this *Ritu*.
3. Body should regularly be cleaned by following *Panchkarma* procedures like *Tikshan* (strong) *Vaman*, *Tikshan Dhumapanam*, *Tikshan Gandusha*, and *Tikshan Nasya*.
4. One should bathe regularly and should apply some natural fragrance on body.
5. Avoid exposure to direct air.
6. Oils massage should be done.
7. *Chandan* (santanam album) and *Aguru* (aquilaria agallocha) should be applied on the body.
8. *Uptan* (facial) should be done

Diet

1. Honey should be consumed daily as it helps in avoiding diseases caused by *Kapha*.
2. *Yav* (hordeum vulgare) should be taken during *Basant Ritu*
3. Godhum (triticum vulgare) should be taken
4. Non vegetarian people should have flesh
5. *Asavs*, *Sidhu*, *Mardik*, *Mardvik*, *Madhav* and *Arishtas* should be consumed on the regular basis.

6. *Shunti* (zingiber officinale), *Nagarmotha* (*Cyperus rotundus*) should be boiled in water and then should be consumed with honey.

7. All cold stuff should be avoided.
8. *Snigdh* (oily) food stuff should be avoided.
9. Stuff that contains *Madhur* and *Amal* rasa should be avoided.

Grisham Ritu: This season is commonly known as summer season. In Indian calendar it is *Jyeshtha–Ashadha*. Sun is hot and penetrating, sun heat is maximum, environment is hot and sky remains clear. Wind is in direct North West direction Air is dry, light, hot, unpleasant day. Moonlight is pleasant. Atmosphere is bright and hot. Effect of moon is negligible. Land becomes hot and dry especially during day time. Water becomes hot and light, very little water in rivers. They are always muddy and meshy, and do not have any current.

Life Style

1. People should not do over exertion and excess of physical work
2. Avoid exercise.
3. Should make arrangements to keep one self cool
4. Should avoid outside work during day time
5. Should fan your self with taadh (borasus flabellifer) feather
6. To keep your self cool one should wear ornaments made of *Utpal* (*Nyphaea stellata*) and lotus
7. Should apply a mixture of *Chandan* and *Kapur* on the body to protect one self from heat.
8. Avoid sexual intercourse everyday.
9. Try to wear soft, light colored and thin clothes made out of cotton

Diet

1. Avoid usage of *Katu*, *Amal* and *Lavan* rasa and products containing these rasa.
2. Drinking of alcohol should be avoided as it has properties which dries up the bodies fluids and makes it weak.
3. Consume plenty of fluids which help in combating lost fluid of the body by sweat.
4. Also should consume chilled sweet tasting liquids like *Panna* (extracts of juicy fruits especially of ripe mango) and *Manth* (commonly known as *Sattu*)
5. Consume *Draksha* (*vitis vinifera*), *Nariyal* (*cocos nucifera*) should be consumed with water
6. Avoid heavy food stuff and oily food
7. Start taking dairy products.

Varsha Ritu: In this season *Varun* (synonym of rain) and *Vayu* (considered to be as monsoon)

starts flowing, this is very essential for agriculture purpose. In this whole sky gets filled with clouds. Western winds blow. Air is damp and chilled. Rivers are flooded with water. Lotus (*Nelumbo nucifera*) flowers bloom in rainy season. There is lightening in sky. Thunder sound is quite common in rainy season. Peacock (*pavao cristasus*) and an insect named indragopa (*mutella occidentalis*) appears in this season. Rainbow appears in sky after rain. Land is muddy and wet and there is vegetation all over the earth due to enough supply of water. In this season the digestive fire which got decreased in summers gets ignited again. Indian calendar marks this season as *Shravan-Bhadrapada*

Life style

1. Should protect yourself from getting wet in rainy season
2. *Pragharshan* (cleaning body with piece of clothes), *Udvartanam*, *Snanam* and *Dhumapanam* should be regularly done.
3. Apply *Aguru* (*aquilaria agallocha*) on your body.
4. Protect your self from insects like mosquitoes and drum stick insect and animals like snakes, scorpion and rats that might come out of burrows during rainy season.
5. One should perform *Panchkarma* procedure especially *Vaman* and *Virechan*.

Diet

1. Avoid heavy and oily foods as digestive fire is just better than that of summer season but not at its best
2. Avoid water directly from the well. First one should boil water and then consume it.
3. It has been said to consume all types of *Anna* (wheat etc.) mixed with honey as honey protects *Vata* to get aggravated which is predominant in this season
4. Old rice, *Kanak* (*triticum vulgare*) and *Yav* (*hordeum vulgare*) should be consumed with *Krityush* (processed in oils or ghee)
5. Should avoid consumption of alcohol
6. On the day of rain one should avoid oily food and *Vata* suppressant food should be consumed.
7. In *Varsha Ritu* (rainy season) one should take food full of *Amal* and *Lavan Rasa*.

Sharad Ritu: In Indian calendar months for *Sharad Ritu* is *Ashwin- Kartik*. In this season sky is filled with scanty white clouds and earth is damped with water. Though the sun is hot, the heat effect is normal. *Air* is damp and hot. Atmosphere is clear. Effect of moon is moderate. Land emanates water vapors remains slightly

wet-muddy and covered with lush green grass, water is clear and pure (*Hansodaka*) due to rays of rising star *Agasti*. In this *Sekaash* (*saccharum spontaneum*), *Saptahv* (*alstonia scholaris*) and *Kumud* (*Nymphaea alba*) start blooming. Lotus also blooms in lakes. *Kraunch* birds are seen flying in air. *Hans* (*anser indicus*) are seen in lakes and ponds creating ripples in water. In this season dominant rasa (taste) is *Lavana* (salty).

Life style

- One should avoid heavy food as *Jathar Agni* (digestive fire) is just moderate. One should apply *Usher* (*veteriveria zizanioides*) on the body and then sit in moon light.
- Person should save himself from direct sun light and eastern winds
- Never sleep in day time.
- Clothes should loose and of light colored.
- One should purify his body by *Virechan* and *Raktmokshan*

Diet

- Person should use *Kashaya*, *Madhur* and *Tickt Rasa* in this season.
- One should eat *Shali Rice*, *Sathi Rice*, *Gehun* (*triticum vulgare*), *Yav* (*hordeum vulgare*), *Mung* (*phaseolus mungo*)
- Person should consume sugar products, *Honey*, *Parval* (*trichosanthes cucmerina*). *Amlaki* (*Embllica officinale*) and *Draksha* (*vitis vimifera*)
- One should avoid heavy foods, curd, oils and alcohol
- *Ritu Sandhi* and its regimen

It is very obvious thing that a *Ritu* (season) would not change suddenly. In between two *Ritus* there is a transitional period which is called *Ritu Sandhi Kaalam*. In this phase there is a combined effect of both the *Ritus* i.e. one previous one and other which have to come. It is of 14 days duration and consists of last week of the outgoing season and first week of in coming season. In this phase the seasonal regimen of previous season should be gradually omitted and regimen of the forthcoming season gradually introduced. If one does not follow this regimen properly then one can get affected by *Asatmya Janaya Roga*

Ritu Viparyaya (Perverted Season): When we get the unnatural and unexpected seasonal symptoms, i.e. different symptoms in a season, it is called *Ritu Viparyaya*, e.g. in the month on May-June (*Grisham Ritu*), we are expecting clear sky with a sharp rays of sun and hot temperature

or in the month of January and February (*Shishir Ritu*) we get the hot climate. But if we experience, cloudy sky and rains in that month then this is perverted season.

Ritu Viparyaya is one of the cause in which bodies *Doshas* gets imbalanced thus leads to cause of disease. More over due environmental changes it cause huge damage to human resources like agriculture etc thus ultimately plays part in disturbing human body physiology.

Ritu Satmyam: Man is epitome of the universe. Environmental changes always affect the human being. But man responds to the seasonal changes in variety of ways. As an example few people sweat profusely, as of *Pitta Prakruti*, in summers then in other people.

Hence it becomes essential to understand that of what *Prakruti* a person is and what effect it has on his health.

Ritusandhi: Time of seven days at the end and commencement season is known as ritusandhi.

Dosha	Chaya	Prakopa	Prasamana
Vata	Greeshma	Varsha	Sharad
Pitta	Varsha	Sharad	Hemanta
Kapha	Shishira	Vasanta	Greeshma

Conclusion: Season influences greatly on body humors resulting into aggravation, accumulation and pacification in respective seasons. Hence wise man should adopt strict seasonal regimen to regain perfect and sound health. These are certain purification measures mentioned in respective seasons to eliminate the unwanted toxins. Ayurveda greatly believes in adopting the daily regimen, seasonal regimen etc. to lead a healthy life.

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During this period regimen of previous season should be discontinued gradually and that of subsequent season should be adopted gradually^[17,18].

Yamdantra: Sharangadhara has mentioned that movement of sun from one stellar constellation to other makes for the six seasons during which tridosha undergo accumulation, aggravation and pacification. The last eight days of kartika and the first eight days of agahana is described as yamdantra kala, during this period it is advised to strictly follow seasonal regimen and should take small quantities of food^[19].

Tridosha and Season: Tridosha (vata, pitta, kapha) are described as tristambha (basic humors) of body, but accumulation, vitiation and pacification of vata, pitta and kapha occurs in different season.^[20,21] This conditioning is expected by effect of season. In brief these three dosha destroy, sustain and maintain the body when they are abnormal and normal respectively.^[22]

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