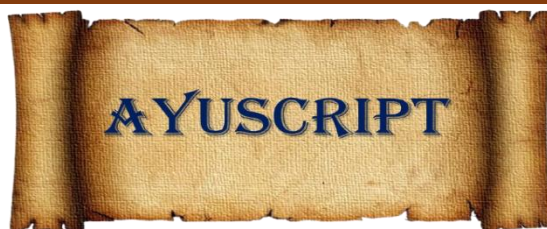


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यन्मूल्यं द्वावकासमकल्पयत् ॥ १० ॥ विश्वकर्मा एमादुष्टपुरीहाटकनि
र्मेत ॥ तत्र योऽशसाहस्रस्त्रीणां वैवराधिकम् ॥ ११ ॥ भवानिमनोज्ञा
सीमधिव्यकल्पयत् ॥ पारिजातनरैर्वेवतासामोगायकल्पयत् ॥ १२ ॥ या
यानां गृहास्तत्र यद्रूपे जातकोटयः ॥ अन्येष्विव ह्येतानां कावसे निविगत
राः ॥ १३ ॥ यन्नित्तं विविधैः केशु सुंदरं न च दृश्यते ॥ स वाजिनप्रस्थेनाप्यो
नुद्युष्यथ युते ॥ १४ ॥ अमीष्वपीतरमाकाशं न मनस्कृतयाचसे ॥ सनाति
स्तपस्ते परस्परं मुदिष्टं बुद्धिमान् ॥ १५ ॥ अनिरत्यने मलसूर्यसंवदलाव
तः प्रसन्नो भगवान्सनाजितपुरं स्थितः ॥ १६ ॥ सनाजितापि तुष्टावदृष्टादेवेह
कारयन्ति ज्ञाराशनमस्तैस्तनमस्तैर्यतो मुखः ॥ १७ ॥ विश्व्याप्तिरामस्तै
मस्तैश्चिभुरूपणः ॥ करपेयनमस्तैस्तै हरिद्वनमोक्तैः ॥ १८ ॥ शुक्राजनम
स्तैस्तनमस्तैश्चरित्रियः ॥ वेदत्रयनमस्तैस्तै सर्वद्वनमोक्तैः ॥ १९ ॥ प्रसीद
हि देव वा सुदृष्ट्या मादिवाकरः ॥ इत्यसंकल्पमानो स्तोत्रं वदेवादिवाकरः ॥ २०





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Diet and Seasonal changes according to Ayurveda.

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ABSTRACT:

Ayurveda, the ancient Indian science of life, emphasizes preventive health through the regulation of daily and seasonal routines. One of its key contributions is Rutucharya, the practice of aligning one's diet and lifestyle with the seasonal changes that occur due to the sun's movement (Aadaan Kaal and Visarga Kaal). Ayurveda divides the year into six seasons—Shishir, Vasant, Grishma, Varsha, Sharad, and Hemant—each characterized by specific climatic conditions, doshic influences, and dominant tastes (Rasa). based on their Rasa (taste), Guna (qualities), and their effects on bodily humors. For example, sweet and unctuous foods are recommended during Hemant Ritu to nourish the body, while bitter and light foods are advised in Sharad to pacify aggravated Pitta. The discussion highlights how Ayurveda's dietary wisdom offers a preventive approach to seasonal health hazards, supporting digestion, immunity, and overall well-being. Integrating Rutucharya into modern nutritional practices can offer personalized, climate-sensitive, and dosha-specific dietary models. This paper encourages adopting Ayurvedic nutritional principles not only as tradition but as scientifically relevant, sustainable strategies for modern health management in varying climatic conditions.

Keywords: Rutucharya, Ayurvedic Nutrition, Seasonal Diet, Dosha Balance, Preventive

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Introduction

Ayurveda, the age old science of life, has always emphasized to maintain the health and prevent the diseases by following proper diet and lifestyle regimen. Life according to Ayurveda is a combination of senses, mind, body and soul. The perfect balance of this by adopting appropriate dincharya, ritucharya, sadavritta, ahar and vihar in daily life style. According to Ayurveda and Hindu calendar there are six seasons in a year. Each season comprised of 2 months. Shishir, Vasant, Grishma, Varsha, Sharad, Hemant are the six seasons. The cycle of seasonal change goes on throughout the year. This seasonal change affects the human health.

According to Ayurveda one year has two spheres-

1. Aadaan kaal (Uttarayan) : Shishir, Vasant, Grishma
2. Visarga kaal (Dakshinayaan): Varsha, Sharad, Hemant

This separation is done on the basis of the position of the sun. Aadaan means taking away and visarga means giving. In Aadaan kaal, the sun and wind are influential. The sun grosses away the

1. strength of the persons and the cooling qualities of the earth. It is the depilating period.

In Visarga kaal, the sun discharges the strength to the people. The moon is added influential, the earth becomes cooled due to the clouds, rain and cold wind.

Six Seasons of India

A season (Ritu) is comprised of two months (two Masa).

1. Shishira Ritu (winter, dewy season) – Magha and Phalguna (Mid January – Mid March)
2. Vasant Ritu (Spring season) – Chaitra and Vaishakha (Mid March – Mid May)
3. Greeshma Ritu (Summer season) – Jyeshtha and Ashadha (Mid May to Mid July)
4. Varsha Ritu (Rainy Season) – Shravana and Bhadrapada – Mid July – mid September
5. Sharad Ritu (Autumn season) – Ashvayuja and Kartika – Mid September to Mid November
6. Hemanta Ritu (Winter season) – Margashira and Pushya – Mid November to Mid January

Table 1 Seasons and Tastes:

Ritu	Seasons	Dominant Taste
Shishir	Cold and dewy season	Tikta (bitter)
Vaasant	Spring season	Kashaya (astringent)

Grishma	Summer season	Katu (Pungent)
Varsha	Rainy season	Amala (sour)
Sharat	Autumn season	Lavan (salty)
Hemanta	Winter season	Madhura (sweet)

Prakruti , Dosha and Ahar:

The term prakriti represents 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 composition. Cold, dry weather for instance enhances Vata dosha, hot humid climate increases pitta dosha, while cold, wet weather aggravates kapha dosha. In order to avoid such continued aggravation leading to disproportion of the doshas, Ayurveda recommends 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. Ayurveda has potential to prevent these types of health hazards. Ayurveda suggested Rutucharya i.e. a good seasonal routine to avoid the changing stress of the seasons and associated disorders. Also it will help in achieving good benefits of the atmosphere. Rutucharya is the one of the preventive method in Ayurveda. It includes the good routine of diet and lifestyle as

well. As the conference is regarding the topic food and nutrition, I prefer the topic of only changes in diet patterns according to a seasonal change.

Rituwise Diet regimen:

Shishir Ritu:

Foods having Amla (sour) as the principal taste are preferred. Cereals and pulses, wheat/gram flour products, corn, new rice, and others, are advised. Haritaki (fruits of Terminalia chebula), Ginger, garlic, Pippali (fruits of Piper longum), sugarcane products, and milk and milk products are to be included in the diet. Foods having Katu (pungent), Tikta (bitter), Kashaya (astringent) predominant Rasa are to be avoided. Laghu (light) and Shita (cold) foods are advised to be prohibited.

Vasanta Ritu (spring):

In this ritu one should take light and easily digestible food. Among cereals, old barley, wheat, rice, and others are preferred. Among pulses, lentil, Mugda, and others, can be taken. Food items tasting Tikta (bitter), Katu (pungent), and Kashaya (astringent) are to be taken. Meats like that of Shahsa (rabbit), which are easy to digest can be taken. Foods which are

hard to digest are to be avoided. Those which are Sheeta (cold), Snigdha (viscous), Guru (heavy), Amla (sour), Madhura (sweet) are not preferred. New grains, curd, cold drinks, and so on, are also to be prohibited.

Grishma (summer):

Foods which are light to digest—those having Madhura (sweet), Snigdha (unctuous), Sheeta (cold), and Drava (liquid) Guna, such as rice, lentil, etc., are to be taken. Drinking plenty of water and other liquids, such as cold water, buttermilk, fruit juices, meat soups, mango, juice, churned curd with pepper, is to be practiced. Lavana and food with Katu (pungent) and Amla (sour) taste and Ushna (warm) foods are to be avoided.

Varsha (monsoon):

Foods having Amla (sour) and Lavana (salty) taste and of Sneha (unctuous) qualities are to be taken. Among cereals, old barley, rice, wheat, etc., are advised. Besides meat soup, Yusha (soup), etc. are to be included in the diet. It is mentioned that one should take medicated water or boiled water. Intake of river water, churned preparations having

more water, excessive liquid and wine are to be avoided. The foods, which are heavy and hard to digest, like meat, etc., are prohibited.

Sharad (autumn):

Foods are having Madhura (sweet) and Tikta (bitter) taste, and of Laghu (light to digest) and cold properties are advised. Foods having the properties to pacify vitiated Pitta are advised. Wheat, green gram, sugar candy, honey, flesh of animals of dry land (Jangala Mamsa) are to be included in the diet. Hot, bitter, sweet, and astringent foods are to be avoided. The food items, such as fat, oils, meat of aquatic animals, curds, etc., are also to be not included in the diet during this season.

Hemanta (late autumn):

One should use unctuous, sweet, sour, and salty foods. Among cereals and pulses, new rice, flour preparations, green gram, Masha, etc., are mentioned to be used. Various fats, meats, milk and milk products, sugarcane products, Shidhu (fermented preparations), Tila (sesame), and so on, are also to be included in the diet. Vata aggravating foods, such as Laghu (light), cold, and dry foods are to be avoided.

Table no 2 Effect of the seasons on body, what to eat and what should not to eat, is all mentioned below in the following table-

Seasons	Effects on body	What to eat	What not to eat
Hemant (mid November - mid January)	Digestive power is in increased level Dryness in body increases Strength of body increases Deposition Kapha Dosha	Food which are heavy to digest Food having sweet, sour and salty taste Oil, ghee, butter, nuts, dry fruits, etc. Warm spices like pippali, ginger, garlic, cinnamome and clove. Hot water to drink.	Food having pungent, bitter and astringent taste Very light food Dry food Cold water and other beverages.
Shishir (mid January- mid April)	Same like Hemant	Same like Hemant	Same like Hemant
Vasant (mid March- mid May)	Due to increase in heat Kapha Dosha aggravates	Bitter, Pungent and Astringent taste, Food with less oil Food light to digest Barley, wheat, honey	Food hard to digest Fatty and fried food Sweet and sour taste
Grishma (mid may- mid july)	Extremely hot seasons with dryness Dehydration Body strength decreased	Water intake should be increased, Cold water kept in mud pot, Food sweet in taste Fruit juices and watery fruits, Panak, Cold and sweet gruel Cow ghee and milk	Salt and salty product Sour and bitter taste Hot in taste and potency, Dry food Spicy food
Varsha (Mid July – mid September)	Digestive fire weak Tridosha prakop Body strength decreased	Light food, Hot food Honey should be added in food and drinks Digestive soup Digestive spices like ginger pepper, Boiled and cooled water	Juices Juicy gruel Leafy vegetables
Sharad	Pitta gets aggravated	Food having sweet and bitter taste Barley, rice, wheat, Drink warm water	Heavy food Oily food Curd, Spicy food.

This is a very brief idea as a full description of all the food items can't be explained here. But the properties and the tastes of the food items are mentioned so as to anyone can elaborate it as per own diet habits and follow it accordingly. But these changes should not be done suddenly, as it

can also be harmful to the body. Follow the next seasonal changes slowly so that body should be prepared for changes and accept it properly. 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. For this purpose the Dinacharya (daily regimen) and Ritucharya (seasonal regimen) have been mentioned in the classics of Ayurveda.

Discussion:

The Ayurvedic concept of Rutucharya, or seasonal regimen, is a profound and time-tested preventive approach that links human health to the rhythms of nature. Unlike modern dietary models that often promote uniform guidelines, Ayurveda emphasizes season-specific dietary and lifestyle practices to maintain internal harmony with external environmental changes. Each season influences the three doshas (Vata, Pitta, Kapha) in a specific way, and if not managed through appropriate Ahar (diet) and Vihar (lifestyle), can lead to doshic imbalances and related disorders. For instance, Grishma Ritu (summer) aggravates Pitta due to heat, demanding a diet that is sweet, cooling, and hydrating, while Varsha Ritu (monsoon) vitiates Vata and Agni (digestive fire), calling for warm, unctuous, and easily digestible foods. Sharad Ritu (autumn), being Pitta-dominant, necessitates bitter and light foods to balance the heat accumulated during summer. In contrast, Hemant and Shishir Ritu (winter) are Vata-predominant, and hence, nourishing and heavy foods like ghee, milk, sesame, and

meats are advised to support bodily strength. Ayurveda also links specific tastes (Rasa) to each season—like bitter in Shishir or astringent in Vasant—to guide dietary choices that help balance seasonal doshic tendencies. These guidelines are rooted not only in observation but also in the body’s natural response to seasonal changes in temperature, humidity, and daylight.

By integrating Rutucharya-based dietetic practices, individuals can build resilience against seasonal ailments, enhance immunity, and maintain metabolic balance. This ancient wisdom, if adapted into modern nutritional science, offers a personalized and sustainable dietary model. Therefore, Rutucharya is not merely a traditional practice but a scientifically relevant lifestyle strategy for preventive and promotive health, aligning individual well-being with the cycles of nature.

Conclusion:

Every Season (Ritu) has its own environmental feature. Ritu has substantial effects on various elements like Jala (water), air, foods and it also act on Doshic balance and also on Prakruti. Nature indicates the human being timely for its health promotion as well as health protection. As like Biological clock there is similar phenomenon with Ritu also in terms of Ahar and Vihar. Ritucharya

should be followed to promote the health and longevity as given in Ayurveda.

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