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यन्कल्पे हारको समकल्पयन् ॥१॥ विश्वकर्मो एमा ह्युपुरे हाडकनि
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 स्तेरु नमस्ते वेदरा चिद्यो ॥ वेदत्रय नमस्तेरु सर्व देव नमो स्तुते ॥१९॥ प्रदी द
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 निष्ठाभी भीरम परं सक जित मया जे ॥ नरं व हि प्रसन्नो जित मये मने



Rutucharya and its Importance in daily life for good health

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Abstract: The ancient science of life, Ayurveda, has always placed more emphasis on maintaining good health and preventing illness than it has on treating and curing illnesses. Rutucharya, this one word is made up with two words, them being as follows. Rutu+ charya , where rutu basically means seasons i.e. the 6 seasons namely- 1.Shishir 2. Vasant 3. Grishma 4. Varsha 5. Sharad 6. Hemant. These 6 seasons are basically divided in 12 months and each season has a period of 2 months. The environment in which we live has undergone significant alteration because of the season. We observe many changes in the bio-life around us. If the body is unable to adapt to pressures brought on by variations in certain seasonal features, it may develop Dosha Vaishamya, which may make the body particularly vulnerable to certain illnesses. Rutucharya it is a set of basic rules that are needed to be followed by all in today's world with the purpose of staying healthy and disease free and lead a long and healthy life.

Keywords: Rutucharya, Shishir, Vasant, Grishma, Varsha, Sharad , Hemant.

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Introduction:

Rutucharya, this one word is made up with two words, them being as follows. Rutu+ charya , where rutu basically means seasons i.e. the 6 seasons and the word charya means 'to practice' so the definition of rutucharya becomes as follows, "to follow the dietary and behavioral rules and regulations as per season with the purpose of keeping our body healthy and disease free for a long time is said to be rutucharya." Now, when we dive into the concept of rutucharya, first it is extremely important to know that what all factors are present that basically decides the rules and regulations that are to be followed as per seasons, these are as follows-

The temperature- The atmospheric temperature definitely effects the rutucharya as these temperatures the cold and hotness of atmosphere affects the condition of doshas inside body and organs, their contraction and relaxation etc. Ex- in cold seasons, all the objects have a tendency to contract, the same applies on the body, thus all the organs of body are comparatively contracted as compared to normal, this affects doshas as in such a condition the doshas they all are much stickier due to coldness and roughness present in atmosphere and thus clings to the surroundings much more strongly and gets difficult to detach and vis-e-versa.

The condition of soil/ground in general- The condition of soil partially depends on the air, water and other environmental factors. Now based on seasons, the air quality and its properties vary greatly and in such a condition then in some seasons the soil is drier than normal, in rainy conditions the same soil contains comparatively higher water content, porosity and nutrient levels thus resulting in differences in the quality of dravya produced from the soil. The rasa and virya of various dravya according to seasons- This is one of the most important factors that affect the rules to be followed in different seasons, now as we have already understood the quality of can lead to pitta sanchiti in body, so all the contents consumed in this season should be consumed in a limited quantity so as not to aggravate much of pitta. The strength of body according to season- This again is one of the most important factors for deciding the rutucharya as, in all the seasons, there are three seasons where body strength is good while others in which this body strength is reduced now, this nature of season that decides body strength again depends on basic of nature that means the air, water, temperature, and land. These two ayan are- uttarayan(aadankala) and dakshinayan(visargakala). Aadan kala is the kala in which the strength of body is less mainly due to hot atmosphere etc reasons, while visargakala is the kala where body

strength is good. The quality of air of the area- In Ayurveda, the contents present in air, its direction, its density, its color, its temperature, all these factors deeply affect the condition, and it is known that season wise various changes in air does happen and depending on that the rules to be followed can be affected. The dosha condition according to seasons- The condition of doshas does vary according to different seasons, this factor again depends on the earlier said factors like, temperature, air, water ,land etc as for example- in shishir rutu, the kapha is collected in body(sanchiti of kapha) and the main reason being the cold atmosphere present, this way and after that hen vasant season comes, in this season the sunrays that comes they lead to liquefying of kapha that has been collected in body leading to the prakop of kapha (aggravation) in body that then leads to various types of kaphaj disorders. After understanding the various features that affects the rules that has been said to follow. Now we move on to understand what are the different seasons and in which month they come according to hindu calendar and modern seasons. The six rutu(s) that are seen are as follows-

1.Shishir 2. Vasant 3. Grishma 4. Varsha 5. Sharad 6. Hemant

Now these 6 seasons are basically divided in 12 months and each season has a period of 2 months. This division is as follows-

1. Shishir rutu- it's time period is magha and falgun months according to hindu calendar.
2. Vasant rutu- it's time period is Chaitra and vaishakha months according to hindu calendar.
3. Girshma rutu- it's time period is jyeshtha and aashana months according to hindu calender.
4. Varsha rutu- it's time period is shravan and bhadrapad months according to hindu calendar.
5. Sharad rutu- it's time period is ashwin and kartik months according to hindu calendar.
6. Hemant rutu- its time period is margashisha and posha month according to hindu calendar.

If we look over the seasons according to modern calendar, then whole season is divided into 4 main seasons being-

1. Winter
2. Spring
3. Summer
4. Autumn

and the division of these seasons are based on the rotation and revolution of earth along with the tilt that is of 23.8 degrees, on the basis of all these parameters the seasons are decided and even these seasons are divided in a time of 3 months/season. That is,

1. Winter- it's time period is from 1 December to 28 of February.
2. Spring- it's time period is from 1 march to 31 may.
3. Summer- it's time period is from 1 June to 31 august.
4. Autumn- it's time period is from 1 September to 30 November.

Now all these 6 rutu(s) are basically divided into two kala(s), now basically these kala(s) are divided on the basis of the body strength in the seasons and on the position, bala and properties of air, sun and moon in these seasons respectively, so these two kala are as follows-

Aadankala- aadankala is the kal in which the body strength is reduced or as can be said that the body strength is given out to the atmosphere , in other words, this season is basically tiring for the person as in this part, the sun is hot and the air that blows is ruksha and these lead to more usage of body energy than normal and thus leads to the feeling of tiredness, another important point regarding the name “aadankala” here the word “aadan” literally means “to give” and since the heat and the dryness of air gives the impression that it is kind of sucking the energy out of bod, thus the name. seasons included- shishir, vasant, grishma.

Visargakala- visargakala is that kala in which the body strength is retained or increased as in this kala the sun is not that hot and along with that the air is not that dry or ruksha as compared to aadankala, thus the body energy is not used to that extent and this leads to the feeling of more energy in body and is capable of working more than normal. Now, as for the name, “visargakala” the word “visarga” literally implies that “to throw” now here this throw means that the surroundings and nature is giving us the energy and this way our body has more energy to work. Seasons included- varsha, sharad, Hemant.

After seeing the various divisions of seasons, now the different seasons has a few set of rules that is needed to be followed by all with the purpose of staying healthy for a long time and to be disease less. In every season the rules are made on three parameters i.e. dietary rules, behavioral rules and seasonal treatments.

1. Hemant rutucharya:

This season is a part of visargakala, and is kala where the body strength is good. Body's jatharagni is also good, this being the reason that if in season a person consumes heavy food even after that the person is able to digest the food easily due to pradipt agni.

Dietary rules-

- ❖ The fatty and nutritious mansarasa that includes snigdhta, amla and lavana and is from anoopa desh should be consumed.
- ❖ Madira, seedhu and madhu should be consumed.
- ❖ Gorasa, ikshuvikruti, vasa, taila, nava-odana and warm water should be consumed.

Now the main reason for suggestion of such a diet in this season is as said earlier the agni in this season is pradipt and thus is very much capable to digest heavy foods and thus such heavy foods can be consumed so that the agni gets sufficient fuel that leads to proper management and prevent dushti of agni. Also, this leads to proper heat and temperature management throughout the body.

- Behavioral rules-

Basically, the need of body here is to be warm and to maintain the body temperature along with agni, this needs proper covering of body so that body does not loose much heat thus it is instructed to cover body up with thick coverings.

- Seasonal treatment-

Abhyanga, utsadhana, shira-abhyanga, jentaksweda, atapsevan, ushna garbhagraha residence. Such practices are advised again all of them being with the purpose of proper management of body temperature.

2. Shishir rutucharya-

Shishir rutu this season is a part of aadankala, that basically implies that in this season the body is strength is not good as the aadankala leads to dryness in air, and this air along with rain caused cold, this leads to the dryness in skin and thus the feeling of tiredness.

Now in this season due to much involvement of cold and air, the agni of body is not in a good condition i.e. the person suffers from mandagni, so in such a condition our main purpose becomes to keep body agni pradipt and to prevent dryness of body. this way their body feels properly nourished and is able to perform activities properly.

Dietary rules-

- ❖ The person is advised to avoid katu, tikta, Kashaya rasa and the food that has cold nature to itself.
- ❖ The advised diet consists of madhur, amla, lavana rasa, with the properties of snigdhta, dravta etc. so as to reduce the dryness of skin and these foods in adequate quantity will have the agni in right condition so that the body does not feel tired and is able to perform functions properly.

Behavioural rules-

- ❖ Much contact with air should be avoided.
- ❖ So the person should live in a place where there is no direct contact with air and the place is comparatively hot, i.e. the temperature of the place is maintained.

3. Vasanta rutu-

This season again is a part of aadankala, and in this season the strength of body is not too low, or not too high, the reason being this season comes at the stage where the cold atmosphere is transited into hot atmosphere, but in this season the jatharagni of body is not in a good condition i.e. the person is suffering from mandagni. So, from here the main purpose of the vasant rutucharya becomes to keep the agni in check and to keep body strength in check. Another important factor that needs to be noted is that here in this season it is kapha prakop that is in body the kapha is prakopit the main reason for this being that the previous cold atmosphere and consumption of madhur and other rasa that are a reason of kapha increment finally leads to kapha sanchiti in body and after this sanchiti, the sun in this season is hotter and the body is now exposed to heat thus the kapha that has been collected in body is now melting due to excess heat and thus leads to kapha prakop in body. So along with maintenance of agni and strength another important factor is to take this prakopit kapha out of body so that the chances of upcoming kapha related disorders can be eliminated and the person can live a healthy life.

• Dietary rules-

- ❖ Consumption of yava and gehun is recommended.
- ❖ Mamsa of lava and Shweta teetar is recommended.
- ❖ For drinks- madhvika and seedhu are recommended.
- ❖ In this season, the guru, amla, snigdha, madhur annapan is strictly restricted as this may lead to further aggravation of kapha in our body.

- Behavioral rules-
 - ❖ Vyayam, ubtan, dhoomrapana, kavalgraha, anjan and snana from ko-ushna jala is advised.
 - ❖ A lepa of chandan and agaru and other similar kaphashamak dravya is to be used on body.

- **Seasonal treatment-**

Vaman is advised in this season for proper shodhan of prakupit kapha out of body so as to prevent any kind of kapha related disorders.

4. **Grishma rutu-**

Grishma rutu, it is the hottest season of all and comes under aadankala, this is the last season under the aadan kala as after this the visargakala starts. Again as expected the bala of body in this season is not good, the person is dur-bala. The strength of agni in this condition

But the reason of durbalata in this season varies from other seasons as in this season the reason for rukshata is the heat from sun is so strong that it absorbs the moisture from human body and surroundings at a much faster pace as compared to other seasons.

- Dietary rules-
 - ❖ In this season, madhur, sheeta sucha quality containing foods are much recommended, guru and snigdha aahar can be consumed in this season.
 - ❖ As for drinks, different types of sharbat, sharkara containing drinks, sattu etc can be consumed as these are of sheeta guna, guru and nourishing.
 - ❖ mamsa can be consumed of the animals that are from jangal desha.
 - ❖ Consumption of ghruta and dugdha in this period is very much recommended to maintain the strength of body and to prevent the rukshata from being too much in body.
 - ❖ Madapaana should not be done in excess quantity in this season as the atmosphere already have much heat and then this mada will also increase the heat of the body.
 - ❖ Amla, lavan. Katu rasatmak substance and ushna virya dravya are not much advised in this season.
- **Behavioural rules-**
 - ❖ Residence should be cool.

- ❖ Diwaswapan is advised in this season to some extent in this season alone, in anyother season this should not be done as it leads to kapha prakop in body.
- ❖ Any kind of activity that gives body rest and the feeling of coolness and strength can be done in this season such as application of chandanadi lepa.
- ❖ Ati-vyayam should be avoided
- ❖ Ati-maithoon should be avoided.

5. Varsha rutu-

Varsha rutu, this season is the starting of visargakala, but in this season the body strength of the person is not good as this acts kind of the transition between the two kala, and after heat when the rain beings then the humidity in atmosphere is too much that gives the body a feeling of less strength. The condition of agni in this situation is also mandagni. In varsha rutu the prithvi releases all the heat that has been there overall the adankala, the water becomes amla vipaki and thus all of these reasons together leads to vata prakop in this season. So the main purpose of varsha rutucharya becomes- management of agni, management of body strength along with the shodhan of prakoopit vata from body as to prevent vata prakopjanya issues in our body.

• Dietary rules-

- ❖ Tridoshagna aahar vihar is recommended.
- ❖ Amla, lavan rasatmak and snigdha guna containing aahar is recommended.
- ❖ For proper management of jathragni yava, godhuma, jangal pradeshi mamsa etc are advised.
- ❖ Madhu sevan is advised.
- ❖ Shrita sheeta jala is to be consumed.

• Behavioural rules-

- ❖ To wear clean and light clothes.
- ❖ Pragharshan
- ❖ Udvartan
- ❖ In this season things like diwaswapan, vyayam, atap sevan, maithun all these activities are restricted as may lead to vata prakop in body.

• Seasonal treatment-

For proper shodhan of vata from body basti is advised to patients as a part of nitya shodhan.

6. Sharad rutu-

This rutu is a part of visrgakala, and the bala of person in this season is madhyam bala, in this season the sunrays are comparatively strong as compared to the varsha rutu and the amla vipaka that has dominated in the previous season leads to aggravation of pitta in last season and the addition of strong sunrays leads to prakop of pitta in this season. The agnibala in this season is comparatively higher. This brings us to main purpose of sharad rutucharya that turns out to be check on the agni, shodhan of pitta and check of sharir bala.

- **Dietary rules-**

- ❖ Madhur, laghu, sheeta, tikta and pitta shamak aahar vihar are advised.
- ❖ Amla, lavan, katu rasa and ushna viryatmak dravya should be avoided.

- **Behavioural rules-**

Again consumption of atap, taking much stress, any kind of overwork etc should be avoided in this season Ati-vyayam, langhan etc should be avoided.

- **Seasonal treatment-**

For proper shodhan of pitta from body virechan, raktamokshan such procedures are advised.

This way all the rutucharya and their importance has been seen thoroughly. Now, an important time in between of all the rutus is transition of one season to other and this period is called as rutu sandhi. this period is of importance as in this period as there is a transition between the seasons similarly a transition is to be made from rutucharya of one season to the rutucharya of the next season. This rutu sandhi has a time period of 15 days. now the transition from one charya to other charya is as that in the 15 day's period we have to gradually leave the previous rutucharya in the ratio of 4:0, 1:3, 2:2, 3:1, 0:4 where the one side of ratio represents the rutucharya of previous season and other side represents other rutucharya of upcoming season. this way, without much difficulty and body becoming habitual to the change in a gradual manner the person moves from one rutucharya to the other rutucharya easily.

DISCUSSION:

As till now we have seen the different rutucharyas that needs to be followed as per season for proper maintenance of health so that the person can lead healthy and disease-free lives, here per season has different environmental conditions that affects the internal balance of human body and thus leading to various conditions that then needs to be balanced with the use of various external dietary, behavioral and medical

conditions. If we compare these situations to today., modern seasons and the different rules that are needed to be followed, then first of all the modern sciences believe the existence of only 4 seasons that are based on the rotation, revolution and tilt of the axis of earth. othese four seasons being summer, autumn, winter and spring. Now as for the rules to be followed per season in order to lead a healthy life, so not much can be seen on that aspect except for that the use of seasonal fruits and vegetables are indicated with some rules about consumption of water, but nothing more than that. Some rules regarding the common seasonal disorders. Nothing much with the purpose to excrete the issue from its core though. So this deep insight of rutu, their effect on our body and its treatment from the core of issue is something that is unique to Ayurveda. Even in Ayurveda all the different aacharyas do not have the same view on rutucharya for each season this may vary greatly according to different views and still knowing each different view is important because all the different facts are valid due to various reasons thus sticking to just one will not be entirely sufficient.

CONCLUSION:

Rutucharya it is a set of basic rules that are needed to be followed by all in today's world with the purpose of staying healthy and disease free and lead a long and healthy life. These rules are decided on various factors that are seen in different seasons on the basis of which the condition of body is assessed and after this assessing the rules are setup that are needed to be followed to fix the situation and to excrete the impurities out of body, and this basic set of rules are basically an answer to all kind of different season al and lifestyle disorders as here the rules instructs just the way the lifestyle of a person should be thus if the Rutucharya is followed properly this leads to disease-free and healthy life eventually.

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