

A conceptual study about *Vasant Ritucharya* from *Brahtriye*

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Abstract

Ayurveda deals with health and health problems and suggests the preventive methods for health problems and the methods that helps in boost immunity. *Ayurveda* strongly recommends the prevention is better than cure is an age old saying, holding good for good. It is the science that can assure positive health including physical, mental, spiritual well-being and preventing/combating diseases. The concept of *Ritucharya* is helpful to understand the regimen according to particular season. *Ayurvedic* lifestyle promotes physical, mental as well as social health and ultimately leads to symptomatic improvement as well as the improvement in the quality of life and thus helps in the prevention and management of diseases. The present article aims to elaborate the concept of *Vasant Ritucharya* in *Ayurvedic* classics.

Keywords: *Ayurveda, Ritu, Vasant, Dincharya, Ritucharya, Charyatrya* etc.

Introduction

It is described that *Pitta* and *Kapha* are produced as excretory product of body nourishing fluid and blood respectively while *Vata* is produced whenever there is perishing the body elements. Under the normal physiological condition of normal *Vata*, *Pitta* and *Kapha* are moving continuously from cavity (*Koshtha*) to branches (*Shakha*) and vice versa. Where these three endogenous are moving continuously in this way they are carrying out of their normal functions which are scattered in many texts. *Ayurveda* called all the *Dhatu*s as branches except body nourishing fluid because only this body elements being in the liquid form circulates through various spaces and cavities in the body and nourishes all the remaining six body elements. Sometimes these endogenous factors are increased and provoked then their movements become temporarily unidirectional. This happens separately for each *Dosha*, once in a year or twice in 24 hours as *Vata* provoked in rainy season, evening and dawn. *Pitta* provoked in autumn, afternoon and mid night. *Kapha* provoked in spring, morning and after the sunset.

Accumulation, Aggravation & Pacification of *Tridosha* according to *Ritu*'s (seasons)¹

S. N.	Stages	<i>Vata</i>	<i>Pitta</i>	<i>Kapha</i>
1.	Accumulation	<i>Garisma</i> (<i>Vaishakha-Jeshtha</i>)	<i>Varsha</i> (<i>Bhadrapad-Ashvin</i>)	<i>Hemant</i> (<i>Posha-Magha</i>)
2.	Aggravation	<i>Pravrtta</i> (<i>Assad-Sravana</i>)	<i>Sharada</i> (<i>Kartika-Margshirsha</i>)	<i>Vasant</i> (<i>Phalguna-Chaitra</i>)
3.	Pacification	<i>Sharada</i> (<i>Kartika-Margshirsha</i>)	<i>Vasant</i> (<i>Phalguna-Chaitra</i>)	<i>Pravrtta</i> (<i>Assad-Sravana</i>)

Tridosha each one can separately get accumulated in excess at their respective sites the excessive accumulation leads to their provocation and movements towards the branches which are made up of body *Dosha* when get combined with toxic '*Aam*' they become viscous and heavy. Hence, they cannot move freely through the various cavities or space as they previously move in the body. While circulating, if they find one or more weak site/s, they get attached there and create pathogenesis.

These three basic elements are not constant but keep on fluctuating from time to time even in the individual with a balanced constitution i.e., a person in whom *Tridosha* are in appropriate quantity and of ideal quality. Some conditions are mentioned for the support of this topic.

- ✓ *Vata* dominates in old age, *Pitta* in adult and *Kapha* in childhood.
- ✓ *Vata* dominates in *Varsha Ritu* (monsoon), *Pitta* in *Sharad Ritu*, *Kapha* in *Vasanta Ritu*.
- ✓ *Vata* dominant *Rashis* are *Mithun* and *Karka*, in *Pitta* are *Tula* and *Vrischika* and in *Kapha* are *Kumbha* and *Meen*.
- ✓ The period of maximum activity of *Kapha* is in the morning (6 am to 10 am), early part in the night (5 pm to 10 pm), that of *Pitta* is during afternoon (10 am to 2 pm) and mid night (10 pm to 2 pm) and that of *Vata* is in the evening (2 pm to 6 pm); late at night (12 am to 6 am).
- ✓ After eating food *Kapha*, during digestion *Pitta* and *Vata Dosha* remains dominant after digestion.

Concept of Kala according to different classical texts

S. N.	Classical Texts	Aadaan Kala	Visarga Kala
	<i>Charaka Samhita</i> ²	<ul style="list-style-type: none"> • <i>Shisira</i> (<i>Magh-Falgun</i>), <i>Vasant</i> (<i>Chaitra-Vaishakh</i>) <i>Garisma</i> (<i>Jeyshtha-Aashad</i>) <i>Ritu</i> • <i>Surya</i> is <i>Uttaranyana</i> in this time phase • <i>Agneya Guna</i> dominance • Air become very much dry • <i>Chandrama</i> (Moon) is very much weakened • <i>Surya</i> (Sun) is very much strong • <i>Surya & Vaya</i> (Sun & Air) become the reason for the nutrition absorption of world. • People feel powerless, weak, during this time period. 	<ul style="list-style-type: none"> • <i>Varsha</i> (<i>Shravana-Bhadrapad</i>), <i>Sharda</i> (<i>Kavara-Kartika</i>), <i>Hemant</i> (<i>Aghanahan-Posh</i>) <i>Ritu</i> • <i>Surya</i> is <i>Dakshinayana</i> in this time phase • <i>Soumya Guna</i> dominance • Air is not so much dry • <i>Chandrama</i> (Moon) is very much strong • <i>Surya</i> (Sun) is very much weakened • <i>Chandrama</i> (moon) is responsible for the providing nutrition to the world • People found their lost powers and strength.
	<i>Sushruta Samhita</i> ³	<ul style="list-style-type: none"> • <i>Shisira</i> (<i>Magh-tapsya</i>), <i>Vasant</i> (<i>Madhu-Madhav</i>) <i>Garisma</i> (<i>Suchi-Sukra</i>) <i>Ritu</i> • <i>Surya</i> is <i>Uttaranyana</i> in this time phase • <i>Chandrama</i> (Moon) is very much weakened • <i>Surya</i> (Sun) is very much strong 	<ul style="list-style-type: none"> • <i>Varsha</i> (<i>Nabh-Nabhasya</i>), <i>Sharda</i> (<i>Ish-Urj</i>), <i>Hemant</i> (<i>Sah-Sahsya</i>) <i>Ritu</i> • <i>Surya</i> is <i>Dakshinayana</i> in this time phase • <i>Chandrama</i> (Moon) is very much strong • <i>Surya</i> (Sun) is very much weakened
	<i>Astang Hridaya</i> ⁴	<ul style="list-style-type: none"> • <i>Shisira</i> (<i>Magh-Falgun</i>), <i>Vasant</i> (<i>Chaitra-Vaishakh</i>) <i>Garisma</i> (<i>Jeyshtha-Aashad</i>) <i>Ritu</i> • <i>Vayu</i> (Air) is very acute and dry • <i>Agneya Guna</i> dominance 	<ul style="list-style-type: none"> • <i>Varsha</i> (<i>Shravana-Bhadrapad</i>), <i>Sharda</i> (<i>Ashvin-Kartika</i>), <i>Hemant</i> (<i>Maghshirsh-Posh</i>) <i>Ritu</i> • <i>Vayu</i> (Air) is not so dry • <i>Soumya Guna</i> dominance

Concept of Vasant Ritu according to different classical texts

S. N.	Classical Texts	Concept
	<i>Charaka Samhita</i> ⁵	<ul style="list-style-type: none"> • <i>Jatharagni</i> (digestive fire) become weak due to <i>Kapha</i> • <i>Guru-Amla-Snigdha-Madhura Ahaar</i>, <i>Divasvapna</i> (day sleeping), must be avoided. • Exercises, <i>Ubtana</i>, <i>Dhumpana</i>, <i>Kavalgrha</i>, <i>Anjana</i>, <i>Agar-Chandana Lepa</i> on body must be done • <i>Jo-Gehun</i>, <i>Sharabha-Khaegosh-Lava-Bateradi Mamas</i>, <i>Sidhu</i>, <i>Madhivika paan</i>, <i>Upvana Vihara</i> must be done only for balancing <i>Kapha</i>.
	<i>Sushruta Samhita</i> ⁶	<ul style="list-style-type: none"> • In the spring, due to the presence of the brothers of <i>Siddha</i> and <i>Vidyadharas</i>, engraved on the feet of <i>Alaktak</i> (<i>Mahor or Ladharas</i>) on top of it, flavoured with the embrace (extreme contact) of vines like <i>jasmine-Malti</i>, etc., mounted on sandalwood. The southern wind of <i>Malaygiri</i> blows, which gives light to <i>Anang</i> (<i>Kama-Dev</i>) and brings about mutual respect between men and women.

		<ul style="list-style-type: none"> • In the spring all the directions are pure, beautified with the <i>Groves, Palash, Lotus, Bakul (Mauldhi), Mango</i> and <i>Ashoka</i> etc. • All around are enchanted by the hum (song) of Nightingale and the group of <i>Bhramars</i>, pervaded by the south wind and adorned with many new light-red soft plates.
	<i>Astang Hridaya</i> ⁷	<ul style="list-style-type: none"> • In the spring, the mucus accumulated in the winter season melts with the rays of the sun and destroys the fire, causing many diseases. Therefore, in this season, try to remove that phlegm as soon as possible. Strong vomit and sharp <i>Nasya</i> etc. should be used. Eat small and hard meals. • Do exercise, <i>Ubtan</i> and trauma (<i>Mardan</i> with the feet), so that the increased <i>Kapha Dosha</i> gets pacified. After taking bath, apply camphor (<i>Cinnamomum camphor</i>), <i>Agar (Aquilaria agallocha Roxb)</i>, sandalwood (<i>Santalum album Linn</i>) and <i>Kukum (Crontation Linn)</i> on the body. • In food, eat old yew (<i>Hordeum pulgare</i> Lion), wheat (<i>Triticum raigare</i> Linn), honey and the meat of the animals of <i>Jangal</i> country (cook it in an iron rod). • Mixed with ripe <i>Sahakar (Mango/Magnifera indica Linn)</i>, Aromatic from the mouth of <i>Priya</i>, inscribed with the lotus eyes of <i>Priya</i>, Pleasant to the mind, Energizing the heart, Defect free infusion, <i>Arishta, Sidhu</i> (liquor made from <i>Ikshuras</i>), <i>Mardik (Vraksha-Sura)</i> and <i>Madhava (Mahua)</i> should be consumed while sitting with friends. Cooked Ginger (<i>Zingiber officinale Rosc.</i>), <i>Sarambu (Vijayasar/Pterocarpus marsupium Roxb)</i> water, honey mixed water or <i>Jalad (Musta/Cyperus) rotundus Linn.</i> drink cooked water. • The <i>Kanan</i> (forest) which is cool in the south wind, the water is everywhere, they are so dense that wherever the sun is visible and nowhere to be seen and it looks like a beautiful grove of gems. Floor) has been made, (<i>Paripushta Vighushteshu</i>) <i>Paripushta Kokil</i> is cooking, (<i>Kaamkarmantbhoomishu</i>) <i>Kama (Maithun)</i> Where there is a land where there are different types of flowers and trees and fragrance is spreading everywhere, with such symptoms, there is a seminar in <i>Kanan</i> in the mid-day, Story and spend with friends. • In this season, consumption of guru and cold substances, sleeping, aliphatic, acid and sweet juices should not be taken during the day.

Discussion

As we said *Ayurveda* aims to cure the disease condition and to maintain the health of an individual. *Ayurveda* gives equal importance to *Ahara* (food) and *Aushadha* (medicine); both of these plays an important role in fulfilling the aim of *Ayurveda*. The concept of regimen is very well defined in *Ayurvedic* classical texts i.e., *Dincharya, Ratricharya, Ritucharya*. There are two times in a day morning and evening. The regimen which should be followed from sun rise to sun set is comes under *Dincharya* and the regimen which should be followed from sun set to sun rise is comes under *Ratricharya*. There are two types of *Kala* defined in ancient *Ayurvedic* classical texts *Adaan Kala (Uttaryana)* & *Visarga Kala (Dakshinayana)* each of the having three *Ritu's* i.e., *Shisira (Magh-Falgun)*, *Vasant (Chaitra-Vaishakh)* *Garisma (Jeyshtha-Aashad)* *Ritu {Adaan Kala} & Varsha (Shravana-Bhadrapad), Sharda (Kavara-Kartika), Hemant (Aghanahan-Posh) Ritu {Visaraga Kala}*. *Vasant Ritu* can be considered as first *Ritu* of the year because the first month of the year is *Chaitra* according to *Hindu* calendar. *Vasant Ritu* is very lively *Ritu*. There are flower blossoms all around birds and animals feels very happy due to climatic change; winters had just gone. There is happiness all around in the nature. But because it's a time of *Ritu Sandhi* also, and climatic change there are more chances to get infected from diseases. Cough, cold, respiratory illness, fever, allergies are common unhealthy condition during *Ritu Sandhi Kala*. Ancient *Ayurveda* have solution for this also, our great *Ayurvedic Acharya's* suggested some rituals or some tasks by following them one should be healthy in all the *Ritu's*. As we discussed above in *Vasant Ritu Jatharagni* (digestive fire) become weak due to *Kapha* one must avoid *Guru-Amla-Snigdha-Madhura Ahaar, Divasvapna* (day sleeping). Regular Exercises, *Ubtana, Dhumpna, Kavalgrha, Anjana, Agar-Chandana Lepa* on body must be done. One must add *Jo-Gehun, Sharabha-Khaegosh-Lava-Bateradi Mamas, Sidhu, Madhivika paan, Upvana Vihara* in the regular diet only for balancing *Kapha*. By following the above details, one should can get rid from diseases during *Vasant Ritu*.

Conclusion

For a healthy life one must follow the rules directed or suggested by ancient Ayurvedic Acharya. They were great research scholar and give efficient and authenticated data to resolve our problems.

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