



HABITS SHOULD BE CHANGE, JUST LIKE SEASON CHANGES:

VASANT RITU REGIMEN

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ABSTRACT

The preservation of health is easier than the cure of the disease. The objective of *Ayurveda*, is to protect health of the healthy and to alleviate disorders in the diseased. To fulfill the first objective *i.e.*, to keep the body away from the disease, many regimen like the *dincharya* (daily regimen), *ratricharya* (night regimen), *ritucharya* (seasonal regimen), *sadvritta* (code of conduct), have been mentioned in the classics of *Ayurveda*. The change in *ahara* (diet) and *vihara* (lifestyle) in response to change in climatic condition is *Ritucharya*. The year is divided into two *ayana* (solstices) depending upon the direction of movement of sun; *Uttarayana* (northern solstice) and *Dakshinayana* (southern solstice). Each *ayana* is divided into three *ritu*. In this manner there are total six *ritu*- *shishira*, *vasant*, *grishma*, *varsha*, *sharada* and *hemanta*. *Vasant ritu* (spring season) comes under *uttarayana*, when sun is very powerful than moon, among three *dashers* (*vata*, *pitta*, *kapha*), *kapha* gets aggravated during *vasant ritu*, strength of person is taken away day by day in *vasant ritu*. Here in this article emphasis is given in this particular season and preventions to be taken to avoid equilibrium from health.

Keywords : *Vasant ritu*, seasonal regimen, *uttarayana*.

INTRODUCTION: Disease free condition is the best source of virtue, prosperity, pleasure and liberation, while the diseases are destroyers of this welfare and life itself. Now this has appeared barrier for human beings. *Ayurvedic* system of medicine is preventive aspect, can be achieved by the change in diet and practices in response to change in climatic condition. One's diet leads to promotion of strength and complexion only if he knows the wholesomeness according to different seasons dependent on behavior and diet.

AIMS AND OBJECTIVES:

To highlight the importance of *vasant ritu* regimen for preservation of health.

MATERIALS AND METHODS :

The whole article is based on literary review collected from classical *Ayurvedic* textbooks and Journals. *Charak Samhita*, *Sushruta Samhita*, *Ashtang Hridayam* and their respective

Commentaries have been referred for this literary work.

Division of Year ^[1]:

The year is divided into two, three, six and twelve divisions. Depending upon the *ayana* (solstice) it is divided into two. Depending upon the rain, cold and heat, it has three divisions. On the basis of seasons, it is divided into six. On the basis of months, it has twelve divisions.

To facilitate the comprehension of *sanchaya* (accumulations of *dosha*) etc.

and administration of *shodhana* (elimination) therapies, the six divisions of the year on the basis of seasons is the best.

Effects of Uttarayana (Northern solstice)-

Sishira (late winter), *Vasant* (spring) and *Grishma* (summer) - these three seasons constitute the *uttarayana* (northern solstice). During this period, the strength of the human being is taken away day by day. Because of the characteristic features of *marga* (northern solstice), the sun and the wind become exceedingly sharp, hot and unctuous during this period. They take away the *soumya* (cooling) attributes from the earth. During these seasons, bitter, astringent and pungent tastes become more prominent gradually. Therefore, the *adana kala* (northern solstice or the period of absorption) is *agneya* (heating by nature) [2].

Characteristics of Vasant Ritu:

The approximate time is from mid-march to mid-may. The *vasant ritu* is characterized by the beautiful trees like *kakubha*, *kimshuka*, *ashoka* etc. get fresh buds, bark and leaves with the *koojing* sound of excited *koel* birds. The atmosphere is full of the fragrance of flowers and the earth is gracefully covered with the colored flowers. The intoxicated black bees roam round the flowers in search of honey. The entire earth appears as if in a jubilant mood. This is multiplied by the effect of the wind coming from the *Malaya Mountains* [3].

Condition of Doshas:

Kapha dosha gets aggravated during spring season and produces disease like *hrillasa* (nausea) and *agni vadha* (suppression of the power of digestion). These *kapha dosha* gets alleviated immediately after the onset of summer season [4].

Do's and Don'ts in Vasant Ritu-

Do's :

Ahara [5]:

1. During spring season, one should take old barely, wheat, honey, the meat of animals dwelling in the arid forests and *salya* type of meat preparation.
2. *Asava*, *arishta*, *sidhu*, *mardvika* and *madhava* types of alcoholic drinks which are well fermented should be taken during this season.
3. Water boiled with ginger, water mixed with honey and water collected from rain is useful in spring.

Vihara [6]:

1. After taking bath, the body should be smeared with the paste of *karpura*, *chandana*, *aguru* and *kumkuma*.
2. One should spend happily mid-day in gardens with variegated flowers and trees emitting fragrance while hearing interesting stories along with friends.
3. To overcome the aggravated *kapha dosha*, one should resort to the following;
 - Emesis with drugs which are sharp in quality (*vamana*).
 - Strong inhalation therapy.
 - Exercise, unction and kneading.

Don't:

Ahara and Vihara:

During spring season, heavy and cold things, sleep during day time and unctuous, sour as well as sweet things should be avoided [7].

DISCUSSION:

Seasonal variation of *doshas* occurs in respective seasons like accumulations of *doshas* (*chaya*), agitation of *doshas* (*prakopa*) and alleviation of *doshas* takes place in subsequent *ritu*.

Kapha dosha accumulates in excess in *shishira ritu* due to the consumption of foods and drinks which are *snigdha* and

sheeta in nature, but kapha does not get prakupita due to solidification.

The kapha retained in shishira ritu get liquefied in vasant ritu by heat of sunlight and it diminishes agni, causing various disorders in the body; thus this aggravated kapha should be controlled rapidly by doing tikshana vamana (strong emesis), nasya (nasal therapies) etc. and taking light and easily digestible food like old barley, wheat, dry (fat and oil free) meal, doing exercise, udvartana and walking.

In this way if the person is having the knowledge of season and following the diet and lifestyle according to ritu, he can get long and healthy life.

CONCLUSION:

According to the science of Ayurveda, tridoshas i.e., vata, pitta, kapha, are tryasthambha (three pillars) of body. Conditions of tridoshas are different according every ritu. And imbalance in the tridoshas results in rogas (disease). To balance the doshas and for prevention from disease one should follow seasonal regimen.

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