



EFFECT OF RUTUCHARYA ON DIGESTIVE SYSTEM

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ABSTRACT

A long and healthy life is a wish of every being since antiquity. *Ayurveda* has depicted various guidelines and regimes in support of well beings and anticipation of the sickness such as *Dinacharya* (everyday routine) and *Rutucharya* (seasonal regimen). *Rutucharya* is an ancient Ayurvedic practice of following a seasonal regimen to maintain health. With the change in the season, the environment around us changes and humans being part of the same also get influenced. The change may be in terms of strength or change in mood or effect on digestion. There are mainly six seasons which are mentioned in classics, that are; *Hemanta*, *Sisira*, *Vasanta*, *Grishma*, *Varsha* and *Sarada*. Different seasons affect the body in different ways. Eating in synchronization with nature can lead to healthy digestion and healthy digestion means healthy or balanced body. This review article focuses on *Rutu* and *Rutucharya* mention in the classics along with its suitable diet and regimen. Emphasis has been given on the likely impact of *Rutucharya* on digestion and metabolism. The final outcome of this article suggests the readers that, with proper focus on seasonal features or seasonal routine and its regime mentioned in classics, one can maintain his digestion healthy and overall good health.

KEYWORDS: *Rutucharya*, Gut health, *Adanakala*, *Visargakala*, Digestion.**INTRODUCTION**

Rutucharya is an ancient Ayurvedic practice of following a seasonal regimen to maintain health and balance in the body. It involves following a specific lifestyle and diet for each season to help the body cope with seasonal changes. Our body is a wonderful natural gift, but can also be sensitive. It gets affected by all the things around it, whether it's the environment, what it comes into contact with, the food it consumes, or the things it observes. Similarly, our body also gets affected by various seasons.^[1] 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.^[2] If the body is unable to adopt itself to stressors due to change in season, it may lead to some diseases. As adaption according to the changes, is the key for survival, the knowledge of *Rutucharya* is thus important. In today's scenario, people do not know or they ignore the suitable lifestyle, diet, dressing according

to their environment, this results in a disruption of homeostasis and causes various diseases.^[3] Lifestyle diseases are a result of an inappropriate relationship of people with their environment and diet. Onset of these lifestyle diseases is insidious, delayed development and difficult to cure.^[4]

AYURVEDA

Ayurveda believes that the 'Excellence of Health' forms basis for *chaturvidhi purusartha* i.e. *dharma* (virtuous acts), *artha* (wealth), *kama* (means of worldly happiness) and *moksha* (detachment from bindings or emancipation): these incorporate the entire achievements of human life.^[5] *Ayurveda* mainly concentrates on two aspects of health i.e. "*Swasthasya swasthya raksanam*" – preserving and maintaining health "*Aaturasya vikara prasamanam*" – treatment of the sick. The first, naturally, gains importance over the latter.^[6] For this purpose *Dinacharya* (daily routine) and *Rutucharya* (seasonal routine) have been mentioned in *Ayurveda*.^[7] As adaptations according to the changes, is the key for survival, the knowledge of *Rutucharya* (regimen for various seasons) is thus important.

Tridosha i.e. *Vata*, *Pitta* and *Kapha* are the three structural and physiological principles of the body which are responsible for movement, metabolism and stability in an individual. *Vata* is responsible for every motion in the body and mind, *Pitta* takes care of transformations in an organism, and *Kapha* is in charge of stability and lubrication. Qualities of *Vata* are dry, cold, light, mobile, clear, rough and subtle. *Pitta* is oily, hot, intense, light, fluid, sour, and mobile. *Kapha* is oily, cold, heavy, stable, viscid, smooth and soft. For an easier understanding one could say that *Kapha* is the potential energy and *Vata* is the kinetic energy; and the one which transforms it is *Pitta*. These activities are interrelated with each *dosha* affecting the other.^[6]

MATERIAL AND METHOD

The *Rutucharya* material was collected from various classical literature such as *Charaka Samhita*, *Astanga Hridaya* and various Ayurvedic and modern text books. Various articles, authoritative websites, manuscripts, authoritative literatures and other sources were viewed.

DIGESTIVE MECHANISM

The digestive system is the process of breaking down of foods and liquids into smaller molecules which are then transformed into nutrients and absorbed by the body. The system includes the mouth, pharynx, oesophagus, stomach, intestines, accessory organs like, teeth, tongue, liver and gallbladder mainly. The digestive system breaks down food into smaller particles through various digestive enzymes. The body then absorbs the breakdown food into the bloodstream and carries it throughout the body for energy, growth and overall cell development.

Ayurvedic concept

Ayurveda classified process of digestion of food materials into three phases of *Avastha paka*, i.e., *Madhura Avastha paka*, *Amla Avastha paka* and *Katu Avastha paka*. The first stage is related with the digestion of carbohydrates. The second stage involves digestion of *vidagdha* form of food, due to secretion of acidic HCL in stomach. The third stage reaches *pakvasay* and the

residue undergoes fermentation process under the influence of intestinal bacteria. The Ayurvedic concept of *Avastha paka* can be correlated with the modern concept of physiological process of digestion and metabolism.^[8]

Ayurveda offers a unique and comprehensive understanding of the physiology of the digestive system. According to Ayurvedic principle, the digestive system known by *Agni* is of 13 types. It highlights the individuality of digestion and the importance of balanced *Agni* for optimal health.^[9] The *Agni* that digests food (*jatharagni*) is regarded as the master of all *Agnis*. Impairment of *Agni* takes place in three different ways, 1. *Mandagni* (mild/feeble), 2. *Vismaggni* (irregular), 3. *Tikshnagni* (sharp). The *Tridosha* also plays a significant role in digestion. *Pitta* acts as the main burning power, which divides foods into useful and waste part. *Pitta* is the main component of *Agni*. *Vata* helps in maintaining proper *Pitta*, also responsible for the movement of food. *Kapha* helps in lubrication of the food. Therefore, one should maintain the digestive fire carefully through proper intake of wholesome food and drinks. Hypo-functional state of *Agni* is the root cause for all disease. A healthy digestion comes from balanced *Doshas*, balanced *Agni* (digestive fire), balanced *Dhatus*, and balanced *Malas*.^[10]

RUTUCHARYA

Rutu is synonym of time and *charya* is regimen to be followed. The changes in diet and practices in response to change in climatic conditions like heat, cold, rain etc is '*Rutucharya*'. There are 6 seasons in a year and these are divided into two *Ayanas* (solistics) depending upon the direction of movement of sun. The northward movement (*uttarayana*) of the sun is called *Adanakala*, which consists of seasons from *Sisira* to *Grishma*. The southward movement (*daksinayana*) of sun is known as *Visargakala*, having season from *Varsha* to *Hemanta*.^[11] In the period of *Visargakala*, winds are not very rough and thus this season is *Saumya* (predominance of *soma*). On the other hand, *Adanakala* is *Agneya* (predominance of *Agni*).^[12]

Table 01: The six seasons along with their properties

<i>Kala</i>	Name of <i>Rutu</i>	Hindu month	English month	<i>Rasa</i>	<i>Panchamahabhuta</i>
<i>Adanakala</i>	<i>Sisira</i>	<i>Magha, Phalguna</i>	December 21, 2024- February 18, 2025	<i>Tikta</i>	<i>Akasha</i>
	<i>Vasanta</i>	<i>Chaitra, Vaisaka</i>	February 19, 2024- April 19, 2024	<i>Kashaya</i>	<i>Prithvi, Agni</i>
	<i>Grishma</i>	<i>Jyestha, Asodha</i>	April 19, 2024- June 21, 2024	<i>Katu</i>	<i>Agni, Vayu</i>
<i>Visargakala</i>	<i>Varsha</i>	<i>Sravana, Bhadrava</i>	June 21, 2024- August 22, 2024	<i>Amla</i>	<i>Prithvi, Agni</i>
	<i>Sarada</i>	<i>Asvina, Kartika</i>	August 22, 2024- October 23, 2024	<i>Lavana</i>	<i>Jala, Agni</i>
	<i>Hemanta</i>	<i>Mrgasirsa, Pausa</i>	October 23, 2024- December 21, 2024	<i>Madhura</i>	<i>Prithvi, Jala</i>

Adanakala

The movement of the sun in the northern direction is called *Adanakala*. This *Ayana* reduces the *Saumya* or mild qualities from the earth and takes away the strength of human beings. The intensity of sun is more and the wind is dry.^[13] The absorbing effect of the sun and winds goes on increasing progressively during this period. Simultaneously the tastes like *Tikta*, *Kashaya* and *Katu* are predominant as they all have absorbing effect.^[14] The period of *Adanakala* comprises of three seasons, viz. *Sisira*, *Vasanta* and *Grishma*.

Visargakala

The southward movement of the sun and the *Ayana* which gives strength is *Visargakala*. *Rutus* in *Visargakala* are *Varsha*, *Sarada* and *Hemanta*. The winds are not very dry and fierce, moon is more powerful than the sun, the heat of the earth is taken away by clouds, rain and cold wind.^[15] The sun moves towards the south, it does not lose its power all of the sudden but the loss is gradual and slow.^[16] Unctuousness sets in the atmosphere and *Amla*, *Lavana* and *Madhura rasa* are predominant, so the strength of the person progressively enhances during this period.^[15]

HEMANTA RUTU

In the view of the season described in *Ayurveda*, the winter as a whole will be divided into early winter (*Hemanta*) and late winter (*Sisira*). *Hemanta* is the last season of *Visargakala* and according to Hindu calendar, it incorporates the months of *Mrgasira* and *Pausa*, while based on English calendar, the months of November-January happens to fall in this particular period.^[16] The cold wind in the northern direction with dust and smoke all around. The sun is covered with mist. This is the season for flowering of *lodhra*, *priyangu* and *nagakesara*. It is the period when mankind attains optimum strength and vigor. The predominant *rasa* during this season is *Madhura* and the predominant *Mahabhutas* are *Prithvi* and *Jala*. The strength of a person remains on highest grade and vitiated *Pitta dosha* gets pacified and *Kapha dosha* accumulates.

Digestion and metabolism

During cold *Hemanta*, in strong persons, the *Agni* (digestion), as checked by the contact of cold wind, becomes stronger and capable of consuming even the articles heavy in quantity as well as nature. Hence, when *Agni* does not get proper diet and fuel, it absorbs the bodily *rasa*, that is why the cold *Vayu* is vitiated during the cold season. As the *Vata* is *Sheeta* in nature and contact with cold increases it. To balance this, intake of heavy food is suggested which provides sufficient heat and nutrition to the body.^[17] *Maharshi Charaka* has dealt both the *Hemanta* and *Sisira* jointly while narrating the dietetic and regimen of cold winter. *Hemanta* is the period when mankind attains optimum strength and vigor and

then subsequently follows a course of gradual fall reaching to maximum in *Grishma*.^[16]

Diet and drinks

During *Hemanta*, the unctuous, sour, sweet and salted foods should be used. New rice, flour preparations, green gram and other cereals and pulses are mentioned as being used at the same time.^[18] As the nights are longer, people feel hungry in the early morning. Meal should be taken only after proper purification and getting the body massages with medicated oils after physical exertion by exercises.^[19] Exposure to strong winds, as well as habits of day sleep, is all mentioned as things to avoid.^[18]

SISIRA RUTU

Sisira Rutu is the first season under *Adanakala*. It covers the month of January – February. Based on the Hindu calendar, the *Sisira* season includes the months of *Magha* and *Phalguna*.^[20] During this season, environment remains cold, along with cold wind. The predominant *rasa* and *Mahabhuta* during this season are *Tikta* (bitter) and *Akasha* respectively.^[21] *Hemanta* and *Sisira* are similar with the slight difference that the later has more roughness due to beginning of *Adanakala* and cold due to clouds, winds and rains. Hence the entire routine of living prescribed for *Hemanta* is applicable to *Sisira* as well.^[22] The same regimen should be adopted more intensely for during this period cold is severe and dryness more, being the effect of *Adanakala*.^[23]

Digestion and metabolism

As the *Vata* is *Sheeta* in nature and contact with the external cold wind during the winter season renders it liable to get vitiated. This can be balanced only by the intake of heavy food which provides sufficient heat and also adequate nutrition to the tissues. During the cold winter, the digestive power of human beings is more enhanced due to the influence by the cold and stormy winds on the body surface heat which in turn restrains the inner heat and enhances the digestion. As the digestive fire is increased, adequate fuel is suggested to be consumed or the fire may burn the *Dhatus* of the body which vitiates the *Vata dosha*.^[24]

Diet and Drinks

One should take the unctuous, sour and saltish meat of aquatic and marshy animals which are fatty. Cereals and pulses, wheat/gram flour products, new rice, corn, and others, are advised.^[25] These diets are likely to aggravate *Kapha* and thereby serve as an antidote to the vitiated *Vata*. Drinks like *madira* and *sidhu*, a type of wine and honey should be taken. Avoid taking cold diets and drinks during *Sisira Rutu*. Ginger, garlic, *haritaki*, *pippali*, sugarcane products and milk and its products are to be included in the diet.^[10] Massage with oil/powder/paste, bathing with lukewarm water, exposure to sunlight, wearing warm clothes are mentioned to be followed. *Vata* aggravating lifestyle like exposure to cold

wind, excessive walking, sleep at late night, are to be avoided.^[25]

VASANTA RUTU

This is the second season falling under the period of *Adanakala* and as per month of Hindu calendar it incorporates the *Chaitra* and *Vaishaka*, while based on the English months, it runs in March-May. All atmosphere is pure, forests and gardens appear beautiful. The trees are full of tender leaves. Predominant *rasa* and *Mahabhutas* during this season are *Kashaya* (astringent), and *Prithvi* and *Vayu* respectively. Strength of the person remains in medium degree, vitiation of *Kapha Dosha* occurs and *Agni* remains in *manda* state.^[3]

Digestion and metabolism

Kapha which was increased in *Sisira Rutu* gets liquified in this season as the body is now exposed to the increasing sun heat. Thus, the liquifies *Kapha* diminishes the digestive fire or we can say *Agni* becomes *manda* in nature. This affects both the digestion and metabolism of our body. So, in order to balance the situation, the *Kapha* should be controlled quickly as it may precipitates many diseases.^[1]

Diet and drinks

One should take easily digestible foods. Among cereals, old barley, wheat, rice, and others are preferred. Among pulses, Lentil, green gram and others can be taken. Food items tasting *Tikta* (bitter), *Katu* (pungent), and *Kashaya* (astringent) are to be taken. Besides these, honey is to be included in the diet.^[27] One should also take mango juice along with them. Alcoholic preparation like *asava*, *arista*, *sidhu*, *madhana* can be taken. Avoid heavy, cold, unctuous, sour and sweet foods. The aggravated *Kapha* has to be pacified by proper exercise, *udvartana* (dry massage), hard massage and besmearing the body with *chandana* (*Santalum album*), *agaru* (*Aquilaria agallocha*). During this season, one should spend afternoon hearing stories, songs, interesting talks in the forest or gardens cooled by wind flowing from the south. Avoid sleeping during the day in this season.^[28] The aggravated *Kapha* should be expelled out by treatment like emesis, purgation, '*niruha*' and '*anuvasana*' and *sirovasana* (elimination of *doshas* from the head).^[29]

GRISHMA RUTU

The third and the last season of *Adanakala*. Months like *Jyestha* and *Asadha* comes under this season and according to English calendar months like May-July. The sun rays are intense and scorching and earth gets heated, water bodies dry out and plants appear lifeless.^[30] Fragrant garlands, cool air of fans, moon light, flower pollens, big lakes, grape juice, clean balconies, wearing of light clean clothes - one in thousand will be able to enjoy all these in summer.^[6] In this season people generally feels exhausted and fall of strength. The predominant *rasa* is *Katu* and *Mahabhutas* are *Agni* and *Vayu*. The strength of the person becomes less,

deposition of *Vata* dosha occurs, but the vitiated *Kapha* is pacified during this season. *Agni* of the person will remain in the mild state.

Digestion and metabolism

Kapha slowly decrease and *Vata* starts increasing while the *Agni* is in mild state. Wrong thing which people do during this period is the poor diet and intake of more cold water in its place which not just weakens the body but also lowers the digestive *Agni* which in turn causes digestion related disorders. Water should be taken in room temperature.^[1]

Diets and Drinks

Foods which are sweet, cold, unctuous, and liquid foods are to be taken. Cold *mantha* preparation with sugar is advised to consume. One should drink mango juice, churned curd medicated with pepper.^[30] Alcoholic preparation should be avoided and even if you are taking, dilute it with large quantity of water. Eating boiled rice, along with moong dal, seasonal green vegetables are advised that are easy to digest. One should avoid salty, sour and pungent food and excess of exercise. Staying in cool places, applying sandal wood and other aromatic pastes over the body, adorning with flowers, wearing light dresses and sleeping at day time are helpful. During night one can enjoy the cooled moon rays with breeze.^[31]

VARSHA RUTU

The first season that comes under *Visargakala*, where the sun moves towards the south and the absorption effect is gradually weakened. According to Hindu calendar, this period is constituted by *Sravana* and *Bhadra*, while based on English calendar, the months of July – September falls in this period. The nature starts pouring vigor and strength into the surroundings, the plants which were once lifeless now starts growing. Human beings who have attended weakness from the previous season begins to act reversely. The rivers are filled with water, earth is covered with green grasses and the sky is covered with clouds.^[32] The predominant *rasa* and *Mahabhutas* during this season are *Amla*, and *Prithvi* and *Agni*, respectively. Vitiation of *Tridosha* due to lack of digestive fire.

Digestion and metabolism

The human body which has already weakened during the period of *Adanakala*, the digestion power of such person is also weakened. During the *Varsha Rutu*, the rainfall, increased acidity of the water and water vapour coming out of the earth vitiates *Vata dosha* and deposition of *Pitta dosha*, *Agni* also gets vitiated. So, during this period, power of digestion is affected. The vitiation of *dosha* is caused by lack of digestive fire. In *Varsha*, the *Agni* is weak in person, debilitated by the *Adanakala* undergoes further decrease and gets vitiated by the *dosha*. The *dosha* get aggravated by the effect of hanging thick clouds full of water, cold wind blowing suddenly, water getting dirty because of rain and the poor strength of digestive activity.^[33] Hence, all general measure to

mitigate imbalanced *doshas* and to improve digestive activity should be adopted.^[1]

Diet and Drinks

Due to heavy rain and cold environment food having *Amla* and *Lavana rasa* are recommended. To maintain, normal power of digestion, one should take old barley, wheat, rice and meat of arid animals and vegetable soups. Clean water and boiled water mixed with little honey is advisable. It is advisable to rub the body with oils, wear flower garlands. Avoid day sleep and exposure to rain. One should wear light clothes and stay in humid free home. Avoid rain water, beverages prepared with flour of corns, daytime sleeping, exertion and exposure to sun.^[1] After undergoing purification therapies (*vamana*, *virechana*) the person should also be administered *asthapana* (decoction enema therapy).^[34]

SARADA RUTU

After *Varsha*, this is the second season that comes under *Visargakala*. Based on Hindu calendar *Asnina* and *Kartika* months comes under *Sarada Ritu*, while according to English calendar, September – November constitutes this season. During this time, sun shines with copper colour and hotness, the sky stays clear with white clouds once in a while. Humans gains moderate strength and vigor in their body. Earth is filled with wet mud and hills. Plants of *arjuna*, *saptaparni*, *Kasha* and *asana* flowers during this *Rutu*.^[35] The predominant *rasa* is *Lavana* and predominant *Mahabhutas* are *Jala* and *Agni*. The strength of the person remains medium. The cooling effects of rainy season is suddenly exposed to sun heat and makes the body hot and aggravates the *Pitta*, which was accumulated in *Varsha Ritu*.^[31]

Digestion and metabolism

In this season only light food is to be taken. The lighter the food, the greater is the power of digestion. Even though the *Pitta* has been identified with the digestive fire itself, it brings about loss of appetite, due to an increase in its liquid fraction. Taking these facts in view, *Charaka* has said that in this season, sweet, light, cold and bitter food and drinks which have potentialities to alleviate *Pitta* are to be taken in proper quantity when there is good appetite.^[36]

Diet and drinks

It is recommended to eat foods with a *Madhura* (sweet) or *Tikta* (bitter) flavour as well as those with *Laghu* (light to digest) and cool qualities. Foods with the ability to calm vitiated *Pitta* are suggested. The diet should contain wheat, green gramme, sugary treats, honey, *patola* (*Trichosanthes dioica*), and dry-land animal meat (*jangala mamsa*).^[37] Hot, bitter, sweet and astringent foods are to be avoided. The food items, such as fat, oils, meat of aquatic animals, curds, etc, are to be included in the diet. Habit of eating food, only when there is a feeling of hunger is recommended. The garlands made of flowers of *Sarada Ritu* should be worn. It is advised to apply paste of *chandana* (*Santalum album*) on the body. It is said that moon rays in the first 3 hours of night is conducive for health.^[31] Expulsion of aggravated *Pitta* should be done by *virechana* (purgation), *rakta mokshana* (bloodletting) after *sneha pana* with bitter ghee at the end of *Varsha Ritu*.^[38]

Table 02: Rutus and their regimens.

Rutu	Indication regarding diet and lifestyle (Rutycharya)	Containdication (Virudhahar)
<i>Hemanta</i>	Foods having sour, sweet and salty tastes should be taken. Green gram, flour preparation, new rice and other cereals and pulses are to be consumed. It is advised to do physical exercise and get the body massaged afterwards.	Avoid strong winds and day sleep.
<i>Sisira</i>	Ginger, garlic, <i>haritaki</i> , <i>pippali</i> , sugarcane products and milk products are to be included in diet. It is advised to eat things that are unctuous, sour and saltish as well as drinks like <i>madira</i> and <i>sidhu</i> . Meat of aquatic and marshy animals which are fatty are advised to consume. Massage with oil, bath with warm water, expose to sunlight and wear warm clothes.	Cold diet and drinks are not to be taken. Avoid exposure to cold winds, excessive walking and late-night sleep.
<i>Vasanta</i>	Easily digestible foods like old barley, wheat, rice, lentil and green gram along with mango juice is recommended. Foods having pungent, astringent and bitter tastes are to be taken in diet. Alcoholic preparation like <i>asava</i> , <i>arista</i> , <i>sidhu</i> and <i>madhana</i> can be taken. Afternoons should be spent in garden or forest with cold winds, hearing stories and singing songs.	Avoid heavy, cold, unctuous, sour and sweet foods. Day sleep is not advisable.
<i>Grishma</i>	Foods that are sweet, cold and unctuous are to be taken. Cold <i>mantha</i> along with mango juice and churned curd is advisable to drink. Seasonal green vegetables and foods that are easy to digest can be taken.	Avoid salty, sour and pungent food and excess of exercise. Alcoholic preparation should be avoided.

	Stay in cool place, apply <i>chandan</i> pastes over the body and wear light dresses. Sleeping in daytime can also be helpful.	
<i>Varsha</i>	Old barley, wheat, rice and vegetable soups along with astringent and salty foods are recommended. Clean and boiled water should be taken. Wear light clothes and stay in humid free home. Purification therapies like <i>vamana</i> and <i>virechana</i> can be performed.	Rain water, beverages prepared with flour of corns, daytime sleeping and exposure to sun is to be avoided.
<i>Sarada</i>	Foods that are light to digest like wheat, green gram, pointed guard and honey are advised. Meat of aquatic animals, fats, oils and curds are to be included in the diet. Food should be taken only when there is a feeling of hunger. Apply paste of <i>chandan</i> on the body and wear garlands made of flowers found in this season. Exposure to moon rays in the first 3 hours of the night is beneficial.	Hot, bitter, sweet and astringent foods are avoided.

RUTU SANDHI

The last seven days of a season and the first seven days of the next season is considered to be *Rutu sandhi* (period of climatic transition). During this period, the regimen of the preceding season should be discontinued gradually and the succeeding season should be adopted gradually. Sudden discontinuance or sudden adoption gives rise to disease caused by *asatmya* (non-habitation).^[39]

DISCUSSION

This is the way our classics set up the various regimens for various seasons on analytical reasoning to obtain *swastha* (health) and prevent the diseases. The environmental factors include the nature of the land, water, and various atmospheric phenomena, including temperature, humidity, wind, rain, clouds. All these environmental factors undergo a continuous change and at a time no two moments are exactly alike in a given place. Thus, with the rising sun and the temperature keeps on rising and gradual drops at night. The maximum and minimum temperature fluctuates daily but it is highest in summer and lowest in winter. Similarly, all these factors show diurnal as well as seasonal variations and these variations for a particular time are known as season.^[40] All six *Rutus* have got their own specified dietetics and regimen of life. While passing through the *Adanakala* and *Visargakala* of the year the body is bound to face the six different variations and accordingly it is likely to get affected if an identical routine is followed in all seasons. The main cause of lifestyle problems in the modern period is a lack of adherence to seasonal routines brought on by a lack of focus on seasonal features.^[11] In order to keep the homeostasis one has to take care of his dietetics and other regimen of life during the change of seasons.^[40]

CONCLUSION

Rutu, the season has its impact on the body as well as the surroundings. *Rutucharya* can help people adjust to seasonal changes without disrupting their body's homeostasis. *Ayurveda* believes that no disease ever arises without the disturbance of *Agni* (digestive fire).

Prevention of disease to maintain health is the aim of the science of *Ayurveda*. A good understanding of *Rutucharya* is much essential for preventive and curative measure, as the saying goes 'Prevention is better than cure'.

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