



## “Conceptual review study of *Rutucharya* according to *Sushrut Samhita*”

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### Abstract:

Ayurveda is a science which gives detail knowledge about maintenance of *Swastha Avastha* and giving *Chikitsa* for diseases. It gives healthy lifestyle to human being and prevents the formation of any misery in the daily life. One, who strictly follows this is capable of long and healthy life. Also it gives the most important four prime objectives to us like *Dharma, Artha Kama* and *Moksha*. It gives us psychosomatic approach towards the entire problem of health and disease. Ayurveda has many concepts like *Dinacharya, Rutucharya, Ahar vidhividhan, Ahar Vidhi visheshayatana, Ahar Parinamkar bhava* etc. to give healthy life to us. *Dinacharya* gives the lifestyles to be followed during each day. *Rutucharya* gives the guidelines to be applied during each respective season. *Acharya Sushruta* has given six rutus namely *Shishir, Vasant, Greeshma, Varsha, Sharad* and *Hemant*. He has given changes happens during each *Rutu* rather than *ahara, vihara* which should be strictly viewed. *Rutucharya* helps us to understand guidelines to be followed and to prevent formation of diseases, which may

arise due to improper application of seasonal rules.

**Keywords:** *Ayurveda, Rutu, Ritucharya, Sushruta,*

### Introduction:

Ayurveda is a branch of science which deals with maintaining the health of the body and preventing the formation of any disease. The principal object of the Ayurveda is not only to cure disease, but also to prevent the individuals from any disease. Ayurveda gives advice to live healthy and long life by using principles mentioned in it. It contains *Dinacharya, Rutuchary, Ahar vidhividhan, Ahar Vidhivisheshayatan, Ahar parinamkarbhava*. It is helpful to gain the main four *purusharthas* namely *Dharma, Artha, kama* and *Moksha*.<sup>1</sup> It gives the valuable insight, describing the psychosomatic approach towards the entire life.

*Rutucharya* is application of healthy measures according to six seasons mentioned in Ayurveda. It is well explained by all the classical *Ayurvedic* texts, namely *Charak Samhita, Sushrut Samhita* and

*Ashtang Hrudya Rutucharya* generally meant as 'mode of living in different seasons' and *Charaka* has described in the same way but, though *acharya Sushruta* has described in a different way. He has described *Rutucharya Adhyaya* for elucidating the nature and features of seasons rather than prescribing the code of conduct.

In today's modern developing world, the atmosphere is changing constantly due to pollution, industrialisation, various space missions and population crisis. So there are possibilities of hypo or hyper and adverse effects of *rutus*. So this study is an attempt to review the six *rutus* mentioned in *Sushrut Samhita* and give proper healthy diet and lifestyle.

#### Aims and Objectives:

1. To understand the concept of *Rutu*.
2. To understand the concept of *Charya*.
3. To understand the concept of *ahara* in six different *rutu*.
4. To understand the concept of *vihara* in six different *rutu*.

#### Material and Methods:

1. Compilation of different reference form texts, dictionary and *Sushrut Samhita* related to topic.
2. Exploring *Rutucharya* in six *rutus* from *Sushrut Samhita*.

#### Review of Literature

##### *Rutu-*

*Rutu* means a specific season period. It is of two months in Ayurveda. Time taken in pronunciation of a short letter is *Akshinimesha* means blinking of eyes. 15 *akshinimesha* make one *kashtha*, 30 *kashtha* constitute one *kala*, *muhurta* is 20 1/10 *kalas*, 30 *muhurtas* make one *ahoratra* (day and night = 24 hours), 15 *ahoratras* constitute a fortnight which has two divisions bright and dark; both these together form a month. Such two months constitute a season.<sup>2</sup>

##### *Charya:*

Our ancient sagas have detailed information regarding astronomy. It was very rich science in that period. It explains that the Sun, moon, stars, wind, rainfall have many effects on human body. Seasons are formed due to combined effect of all this factors. *Charya* means practice or performance to be followed. *Acharya Sushruta* has defined word '*Charya*' as transformation taking place in *doshas* etc. In different seasons or the rotation seasons in the cyclic manner.

##### **Total *Rutus*:**

*Sushrut Samhita* gives description of six *rutus* as follows:

<i>Rutu</i>	Indian months	English months	<i>Dosha</i>		
			<i>Sanchay</i>	<i>Prakop</i>	<i>Prasham</i>
<i>Shishir</i> (late winter)	<i>Magha-Falguna</i>	Mid January – Mid March	<i>Kapha</i>		
<i>Vasant</i> (spring)	<i>Chaitra - Vaishakh</i>	Mid March – Mid May		<i>Kapha</i>	

<i>Greeshma</i> (summer)	<i>Jyeshtha - Aashadha</i>	Mid May – Mid July	<i>Vata</i>		<i>Kapha</i>
<i>Varsha</i> (rain)	<i>Shravan- bhadrapada</i>	Mid July – Mid September	<i>Pitta</i>	<i>Vata</i>	
<i>Sharad</i> (autumn)	<i>Ashwini- kartika</i>	Mid September- Mid November		<i>Pitta</i>	<i>Vata</i>
<i>Hemant</i> (early winter)	<i>Margasheersha - poousha</i>	Mid November- Mid January			<i>Pitta</i>

#### **Uttar Kala –**

It is comprised of *Shishir*, *Vasant* and *Greeshma Ritu*. In this period, sun and wind are very powerful. The sun wards of all the energy and strength from human body. So it reduces the strength of humans.<sup>3</sup>

#### **Dakshin kala-**

it is comprised of *Varsha*, *Sharada* and *Hemant ritu*. During this, the sun releases energy . Moon is also very powerful. So man gets strengthened during this period.<sup>4</sup>

#### **Accumulation and Aggravation of Doshas:**

In rainy season, the herbs are young and with little potency, water is immature having mostly dirt of the earth. On being used in cloudy weather and land full of water, they produce *vidaha* (acidity and burning) in persons with moistened bodies and digestive fire being dampened by cold wind and thus cause accumulation of *Pitta* which, in autumn with clouds being dispersed in sky and mud being dried up. It gets liquefied by the intense sun rays causing disorders of *Pitta*. But in early winter, herbs become matured and potent due to clean, unctuous and too heavy water. After ingestion, it do not causes burning (acidity) due to mild rays

of the sun. There is cold wind, unctuousness, cold, heaviness and silliness in atmosphere, which causes person affected. This accumulated *Kapha* gets liquefied in spring by sun rays in persons with slightly stiffened bodies. They results in formation of *Kaphaj Vyadhi*. Herbs in summer becomes sapless, rough and extremely light along with water which being used by the persons having physique dried up by the intense sun rays and due to roughness and lightness causes accumulation of *Vayu*. It results in formation of *Vataj Vyadhi* in body in early rains when the earth gets moistened and also the bodies of persons is aggravated by cold wind and rains. In this way, mechanism of accumulation and aggravation of *doshas* is elaborated.<sup>5</sup>

*Doshas* accumulated in rainy season, early winter and summer and aggravated in autumn, spring and early rains should be eliminated.<sup>6</sup>

Pacification of the disorders of *Pitta* takes place in early winter, that of *Vata* disorders in autumn and disorders of *Kapha* in Summer.<sup>7</sup>

#### **Hemant Ritu (Early winter):**

In *Hemant ritu*, northerly cool air blows, the quarters are full of dust and smoke. The

sun is covered with mist, ponds are frosty, crows, rhinoceros, buffalo and sheep are in high spirits and *rodhra*, *priyangu* and *punnaga* are decked with flowers.<sup>8</sup>

#### **Shishir Ritu (late winter):**

In *Shishir ritu*, cold is severe and the quarters are covered with winds and rains, the remaining features are as in *hemanta ritu*.<sup>9</sup>

#### **Vasant Ritu (Spring):**

The quarters are clear, charming with beautiful grooves having flowered trees such as lotus, *bakula*, *amra*, *ashoka* etc. Good looking, decorated with tender leaves, chanted by cuckoos and bees and permeated by southerly wind. It stimulates sexual desire, breaking amorous resistance of couple and thus pleasant for lustful persons.<sup>10</sup>

#### **Greeshma Ritu (Summer)**

In summer, the sun is intense, wind blows south westerly and unpleasant, the earth is heated and rivers are thin, the quarters are as under fire with bewildered pair of *cakravakas* and antelope restless in search of water, dried shrubs, grasses and climbers and leafless trees.<sup>11</sup>

#### **Varsha Ritu (Rainy seasons)**

In early rains, the sky is full of clouds driven by westerly wind and dropped with flashes of lightening and thunderous sound while the earth bears numerous soft, green grasses, the glow of *indragopa* and flowering trees like *kadamba*, *kutaja*, *Sarja* and *ketaki*.<sup>12</sup>

In late rainy season, rivers overflows with water uprooting the trees on the banks, lakes adorned with blossomed water-lily-white and blue. The earth with hidden ground and ditch and enriched with numerous herbs and the sky with the sun and other planets covered by raining and hot much thundering clouds.<sup>13</sup>

#### **Sharad Ritu (Autumn):**

In *Sharad ritu*, the sun is reddish brown and hot, the sky clear having stay white clouds, lakes, graced with lotus flowers surround by flock swans, the earth having mud, dried surface and ants in lower, higher and plain grounds respectively and also adorned with flowers like *bana*, *saptaparna*, *bandhuka*, *kasa* and *asana*.<sup>14</sup>

#### **Discussion and Conclusion-**

Our Ayurveda has greatly described each *Ritu*, its period, its features, the aggravation of *doshas*. Some *doshas* may get predominance and it may affect the human health. In *Varsha ritu*, there is predominance of *Vata dosha*. So our lifestyle has been such which prevents further aggravation of *Vata dosha* and prevention of disease formation. It is possible by proper application of *Ahara* and *vihara* mentioned in *Varsha ritucharya*. So *doshas* are kept in their normal level. So the susceptibility of body towards disease is decreased. It can be done by clearly understanding the features of each *Ritu* and it has been beautifully explained by *Acharya Sushruta*. He has explained transformation of universe during six *ritus* rather than *Ahara*, *Vihara* as mentioned by *Acharay Charaka*.

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*Conflict of Interest: Non*

*Source of funding: Nil*

*Cite this article:*

*“Conceptual review study of Rutucharya according to Sushrut Samhita”*

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*Ayurlog: National Journal of Research in Ayurved Science- 2023; (11) (02): 01-05*