


**Yoga and Positive Psychology for Managing Career and Life**  
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**Food as the First Intervention for Managing Self**  
**Lecture - 65**  
**Seasons with Revolving Sun and Impact on Physiology**

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**पथ्य-अपथ्य विचारः ॥ ऋतुसात्म्य आहारः ॥ दिनचर्यायाम् भोजनस्य कालः ॥**  
Pathya- Apathya ॥ Ritusamya Aharaah ॥ Dincharyam Bhojanasya Kalah  
Discretion on diet ॥ Seasonal diet ॥ Diet as per the cycle of the day



- Do's and don'ts related to diet are termed as Pathya (पथ्यम् | Do's) and Apathya (अपथ्यम् | Dont's).
- Although Pathya changes as per the individual's **Prakriti (प्रकृति: Iconstitution)**, diseases (रोगः), region (देशः), season (ऋतुः), **balam (बलम् | strength)** and multiple other factors, there are few food articles that are considered as 'Pathya' in general for any individual healthy or diseased.
- Ahara parinaman kala means the time required for complete digestion and transformation of the food.
- In order to acquire all the benefits from ahara i.e. longevity, strength, lusture, nourishment, growth, **ojas**, health and well-being, it is necessary that ahara gets completely digested (**Prapaka Digestion**) and transformed properly into rasa dhatu (**Vipaka Digestion**).
- Routine and diet to be according to the season (Ritu).
- Dinacharya refers to the ideal daily regime of the person which can maintain his health and wellness.

So, dos and don'ts related to diet are termed as I mentioned Pathya dos and Apathya. Although Pathya changes as per the individual's Prakriti that is nature or constitution disease if person is suffering a particular kind of disease region, season and bal the strength of the person and multiple other factors there are few four articles that are considered as Pathya in general for many for any individual healthy or disease.


Like very popular food in our in India is khichdi and different regions prepare those with their peculiarity or specialty, but that is like universal food. Ahara parinaman kala means the time required to complete the digestion and transformation of the food. Sufficient time must be given for food to get digested to get assimilated before we take up the next round of diet.

In order to acquire all the benefits from ahar those benefits are longevity strength lusture, nourishment growth health and well-being it is necessary that ahar gets completely digested that is called Prapak digestion and transform properly into rasa dhatu that is called Vipak digestion. So, Prapak digestion is ahar gets completely digested by the intestine of the stomach and properly transformed into rasa dhatu what are the dhatus you remember the asthi majja rakt etcetera we discussed about 6 type of dhatus sorry 7.


So, we discussed about 7 dhatus which are the basic constituents of the body how that food which is absorbed by the digestive system is transformed is converted into different dhatu that is called Vipak digestion. Routine and diet to be according to the season we are going to have more detail on this and it should be also according to the dinacharya the particular time of the day.

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**अग्निरक्षणे आहारः || In agni palanam**  
(Oja, Tej, Prana)



Prana  
(Vata)



Tejas  
(Pitta)



Ojas  
(Kapha)

Ayurveda shastra gives immense importance to the status of **Agni (अग्निः)** in a person. Agni is believed to be the moola (मूलम् base/root) of the life like that of Ahara.



Ahara taken from outside is converted in the form of energy by Agni and this energy is responsible for all vital functions of our body.

Thus Agni is critical for one's life. It is the cause of health, nourishment, strength, lusture, **ojas, (ओजः) teja (तेजम् | energy) and prana (प्राणः | life energy)**

Therefore it is clear that Agni and Ahara both impact the life equally in every aspect.

Balanced		
Creative	Confident	Relaxed
Adaptable	Motivated	Content
Inspired	Content	Joyful
Enthusiastic	Passionate	Stable
Unbalanced		
Lethargic	Angry	Restless
Unmotivated	Critical	Spacey
Possessive	Judgemental	Anxious
Clingy	Aggressive	Disorganised

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We mentioned about role of food and Agni in the form of oj, tej and pran. So, ayurveda gives immense important to the status of Agni. Agni is believed to be the moolam the base the root of the life like that of ahar. Ahar taken from outside is converted in the form of energy by Agni and this energy is responsible for all vital functions of our body.

So, Agni is critical for one's life it is the cause of health, nourishment, strength and lusture and that is reflected in ojas, tejas and prana these are the three dimension three aspect three types rather

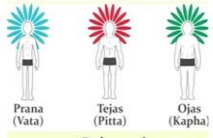
of life energy. These are the subtle aspect of vat pit kaph therefore, it is clear that Agni and ahar both impact the life equally in every aspect. So, what are these Agni, how it is reflected?

It is reflected in prana that is the subtle aspect of vat it is also reflected in the tej, which is such subtle aspect of pit it is reflected in ojas which is subtle aspect of kaph. In the balance form these life energies are reflected in our day-to-day life as well. So, when pran is well balanced we have creativity adaptability we are inspired and we are enthusiastic about some idea or some ideals when tej is balanced we are confident, motivated content and passionate about things.

When oj is balanced we are relaxed content joyful and stable when pran is unstable when the pran is out of balance we experience a lethargy we remain unmotivated we are possessive about things and more like clingy. When the tejas is out of balance we are more angry we are more critical we are judgmental and we are aggressive when ojas is unbalanced we are restless, spacey, anxious and disorganized.

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**अग्निरक्षणे आहारः** || In agni palanam  
(Oja, Tej, Prana)




Prana (Vata)    Tejas (Pitta)    Ojas (Kapha)

Balanced		
Creative	Confident	Relaxed
Adaptable	Motivated	Content
Inspired	Content	Joyful
Enthusiastic	Passionate	Stable

**Unbalanced**

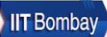

Lethargic	Angry	Restless
Unmotivated	Critical	Spacey
Possessive	Judgemental	Anxious
Clingy	Aggressive	Disorganised

### Time for Reflection



<https://www.healthline.com/health/mental-health/time-for-some-self-reflection>

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So, there is a time for reflection look at these qualities and reflect what are the things which you are experiencing in your day-to-day life what the balance aspect of these life energies are experienced by you which are mostly defining your waking experience. And then also reflect what kind of restlessness what kind of unbalance you are experiencing in the life.

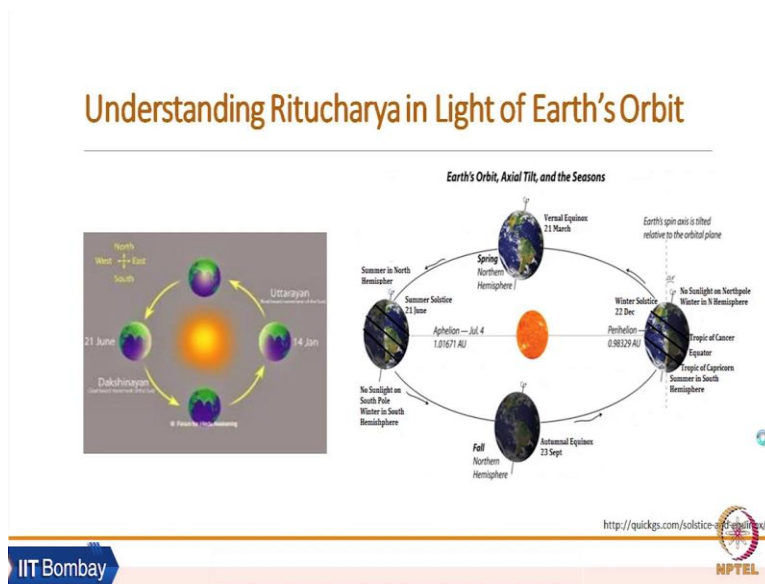
You need to look at both we some aspect must be balanced in our life. So, you might be experiencing some of these things and some aspects might be out of balance or unbalanced in the life what is balanced aspect of your life. That is reflecting that quality of energy is very is well established in your personality.

And those aspect of unbalanced life which are which you can relate to are reflection of lack of that particular kind of energy say am I feeling more angry, am I more critical, more judgmental, more than what is required to be aggressive. Or am I the restless person, am I more anxious and disorganized person, am I more lethargic, bit unmotivated, possessive and clingy person these are the points of reflection.

Based on the reflection of the balance aspect and unbalanced aspect we can think about what aspect of energy has to be strengthened in our personality; whether it pran, tej or oj. And according to that you can choose your food in the dharma wiki pages it is very clearly explained what are the kind of food which enhances ojas. What is the kind of food which enhances tejas, what is the kind of food which enhances a pran?

Please have a look at it and you take up you set up that experiment by changing diet a bit and then notice that notice your experience and with the conscious experience you can actually manage your life energies and reach to the highest level of potential possible.

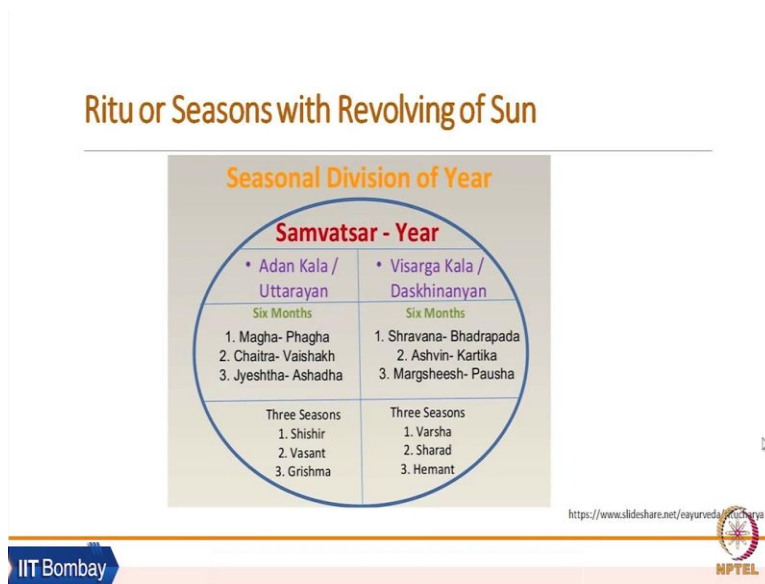
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Let us look at another aspect of food which is deeply connected to the seasonality and to understand the ritucharya that is our activities according to season we need to understand the moment of earth around the sun in 1 year in 1 revolution. So, there are two paths uttarayan and dakshinayan. Uttarayan is generally starts with fourteenth of Jan and it reaches to the 21st of June. So, that part is called uttarayan energy of sun is felt more in India and many parts of the world.

Then comes dakshinayan that dakshinayan means the energy keep reducing and keep reducing till the time we reach to 14th Jan. Pinnacle of uttarayan is summer solstice and a pinnacle of the dakshinayan is winter solstice, but earth orbit also has axial tilt that is why the uniqueness of the seasons happen in different parts of the earth.

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So, in 1 year we have one uttarayan and one dakshinayan uttarayan is also called adan kal and dakshinayan is called visarg kal 6 month of the uttarayan are divided into 6 ritus that is why the term ritucharya has come. What are those ritus magh, phagun, chaitra, vaishakh, jyesht, ashadh these are the 6 months which are in the uttarayan kal and uttarayan kal is of 6 months and all this whole period of 6 months is divided into 2 months each and that is why 6 ritus are identified during this time period.

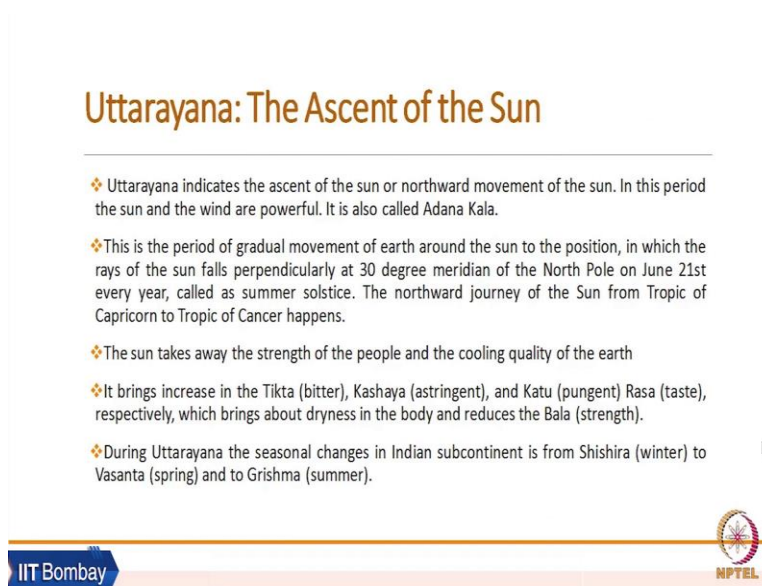
Similarly, during the dakshinayan also 6 ritus are identify and naturally each ritu is of 2 months. So, ritus during dakshinayan kal are shravan, bhadrapad, ashwin, kartik, margashirsh and paush. So, 3 seasons in the first part of the year during the uttarayan is called shishir, vasant, grishm. 3 seasons during the dakshinayan are varsha, sharad, hemant.

The shishir is winter, vasant is similar to spring, grishm is summers varsha is monsoon time, the sharad is the time between the more cold period and after the monsoon period and hemant is again the coldest period of time. So, these 6 ritus are there in a year these ritus are connected to the moment of earth around the sun. Naturally the amount of light being received by earth and all the organism varies and systematically varies across these ritus.

So, the that amount of light which is different differently available to the different organism at different point of time. Naturally have impact on their anatomy and physiology their physiological activities are deeply governed by the intensity of the light or availability of the sun duration of the day and night all these things govern the physiological activities.

So, this body the human beings their physiology is affected by ritu and what all vanaspatis what all organisms and food grow during this time is also governed by ritus and the moment of earth and resultant availability of the sunlight and the duration of the day etcetera. So, based on this our tendencies change.

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### Uttarayana: The Ascent of the Sun

- ❖ Uttarayana indicates the ascent of the sun or northward movement of the sun. In this period the sun and the wind are powerful. It is also called Adana Kala.
- ❖ This is the period of gradual movement of earth around the sun to the position, in which the rays of the sun falls perpendicularly at 30 degree meridian of the North Pole on June 21st every year, called as summer solstice. The northward journey of the Sun from Tropic of Capricorn to Tropic of Cancer happens.
- ❖ The sun takes away the strength of the people and the cooling quality of the earth
- ❖ It brings increase in the Tikta (bitter), Kashaya (astringent), and Katu (pungent) Rasa (taste), respectively, which brings about dryness in the body and reduces the Bala (strength).
- ❖ During Uttarayana the seasonal changes in Indian subcontinent is from Shishira (winter) to Vasanta (spring) and to Grishma (summer).

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So, uttarayan indicates the ascent of sun or northward movement of the sun in this period sun and wind are powerful that is why it is called Adan Kal. This is the period of gradual moment of earth around sun to the position in which the rays of sun fall perpendicularly at 30 degree meridian of North Pole on 21st every year and that is why it is called summer solstice.

The northward journey of the sun from Tropic of Capricorn to Tropic of The Cancer happens during this time. The sun takes away since the amount of heat gradually increases during this time it takes away the strength of people and cooling quality of earth. It brings increase in the tikt which is bitter kashaya, which is astringent and katu that is pungent rasas taste respectively which brings

about dryness in body and reduces the strength. During uttarayan season as I mentioned these winter spring and summer occur.

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**Dakshinayana: The Descent of the Sun**

- ❖ Dakshinayana indicates the descent of the sun or movement of the sun in southern direction. In this period, the wind is not very dry; the moon is more powerful than sun. It is also called Visarga Kala.
- ❖ This is the period of gradual movement of the earth around the sun to the position, in which the rays of the sun fall over 30 degree meridian of the South Pole perpendicularly on December 21st every year, is called as winter solstice. The southward movement of the Sun occurs from Tropic of Cancer to Tropic of Capricorn
- ❖ The earth becomes cool due to the clouds, rain, and cold winds. Unctuousness sets in the atmosphere and Amla (sour), Lavana (salty), and Madhura (sweet) Rasa are predominant, so the strength of person enhances during this period.
- ❖ During Dakshinayana, the seasonal changes occur in the Indian subcontinent from Varsha (monsoon) to Sarata (autumn) and to Hemanta (late autumn).

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Similarly, dakshinayan indicates the descent of the sun or moment of sun in southern direction. In this period the wind is not very dry moon is more powerful than sun and it is called a visarga kal this is the period of gradual moment of earth around the sun to the position in which the rays of sun fall over 30 degree meridian of the South Pole perpendicularly on December 21st every year and that is why it is called winter solstice.

The southward moment of sun occurs from Tropic of Cancer to Tropic of Capricorn earth becomes cool due to clouds rains and cold winds unctuousness sets in the atmosphere and the amla the sour the lavan, the salt, the madhur, the sweet, ras they become prominent. So, the strength of person enhances during this period and as I mentioned during the dakshinayan we have a monsoon autumn and late autumn.



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Table 1: Table summarizes the seasonal Do's and Don'ts

Season	Wholesome diet	Unwholesome diet
Sieira Ritu (winter)	Rice ( <i>Oryza sativa</i> ), wheat ( <i>Triticum aestivum</i> ), Tila ( <i>Sesamum indicum</i> ), etc., Milk and milk products, sugarcane ( <i>Saccharum officinarum</i> ) and its products— <b>jaggery, etc., fats, edible oil</b> , flour products, green vegetables, <b>Sunthi</b> ( <i>Zingiber officinale</i> ), <b>Lashuna</b> ( <i>Allium sativum</i> ), <b>Hantaki</b> ( <i>Terminalia chebula</i> ), <b>Pippali</b> ( <i>Piper longum</i> ), etc.	Cold drinks, Vata aggravating foods like Bengal gram/Chana ( <i>Cicer arietinum</i> ), etc. Too much of foods having sour, bitter, and astringent taste. Light foods like puffed rice, etc.
Vasanta Ritu (spring)	Rice ( <i>Oryza sativa</i> ), wheat ( <i>Triticum aestivum</i> ), <b>maize</b> ( <i>Zea mays</i> ), <b>barley</b> ( <i>Hordium vulgare</i> ), <b>green gram</b> ( <i>Vigna radiata</i> ), <b>lentil</b> ( <i>Lens culinaris</i> ), <b>red gram</b> ( <i>Cajanus cajan</i> ), etc. Honey, <b>Khadi</b> ( <i>Acacia catechu</i> ), <b>Musta</b> ( <i>Ocimum rotundifolium</i> ), <b>ginger</b> ( <i>Zingiber officinale</i> ), <b>Haldi</b> ( <i>Curcuma longa</i> ), <b>Tulsi</b> ( <i>Ocimum sanctum</i> ), <b>Neem</b> ( <i>Azadirachta indica</i> ) leaves, etc.	Cold drinks, too much of sweet foods like sweets prepared from milk. Sour foods like curd, etc. Fatty and oily foods. Heavy foods like meats (in excess), new grains, black gram ( <i>Vigna mungo</i> ), etc.
Grishma Ritu (summer)	Rice ( <i>Oryza sativa</i> ), green gram ( <i>Vigna radiata</i> ), etc. Fruits such as mango ( <i>Mangifera indica</i> ), <b>water melon</b> ( <i>Citrullus vulgaris</i> ), <b>fruit juices</b> , coconut water, <b>Takra</b> (buttermilk), curd with pepper ( <i>Piper nigrum</i> ), meat juices, <b>Jaggery</b> ( <i>Gur</i> ), fennel ( <i>Foeniculum vulgare</i> ), etc.	Heavy and warm foods like <b>Urad/black gram</b> ( <i>Vigna mungo</i> ), mustard ( <i>Brassica compressis</i> ), etc. Excess of meat, salt, chilli, etc.
Varsha Ritu (monsoon)	<b>Old barley</b> ( <i>Hordium vulgare</i> ), rice ( <i>Oryza sativa</i> ), wheat ( <i>Triticum aestivum</i> ), etc. Meat soup, <b>Yasa</b> (soup), <b>Panchakola</b> ( <i>Piper longum</i> , <i>Piper chaba</i> , <i>Plumbago zeylanicum</i> , <i>Zingiber officinale</i> ), <b>Saindhav</b> ( <b>Lavana</b> (rock salt), etc.	Excessive liquid and wine, river water, churned and fermented preparations, etc. Heavy diet, excess of salts, etc.
Sharat Ritu (autumn)	Easily digestible cereals and <b>whole pulses</b> , <b>green gram</b> ( <i>Vigna radiata</i> ), etc. <b>Sarkara</b> (sugar-candy), flesh ( <i>Jangala mamsa</i> ), vegetables like <b>Patola</b> ( <i>Trichosanthes dioica</i> ), <b>fenugreek</b> ( <i>Trigonella foenum</i> ), etc., fruits, such as <b>Amlaki</b> ( <i>Phyllanthus emblica</i> ), <b>dates</b> ( <i>Phoenix sylvestris</i> ), <b>grapes</b> ( <i>Vitis vinifera</i> ), etc.	Sour and fermented foods, such as curd, etc. Fats and oils, meat of aquatic animals, etc.
Hemanta Ritu (late autumn)	Rice ( <i>Oryza sativa</i> ), wheat ( <i>Triticum aestivum</i> ), black gram ( <i>Vigna mungo</i> ), etc. <b>Milk and milk products</b> , <b>sugar-cane</b> ( <i>Saccharum officinarum</i> ) <b>juice and its products</b> , <b>fats and oils</b> , fermented preparations, <b>Sunthi</b> ( <i>Zingiber officinale</i> ), <b>Lashuna</b> ( <i>Allium sativum</i> ), <b>Hantaki</b> ( <i>Terminalia chebula</i> ), <b>Pippali</b> ( <i>Piper longum</i> ), <b>fenugreek</b> ( <i>Trigonella foenum</i> ), <b>Tila</b> ( <i>Sesamum indicum</i> ), etc.	Cold drinks. Vata aggravating foods, such as Bengal gram/Chana ( <i>Cicer arietinum</i> ), etc. Light foods, such as puffed rice, etc.

Thakkar, J., Chaudhari, S., & Sarkar, P. K. (2011). Ritucharya: Answer to the lifestyle disorders. *Ayu*, 32(4), 466.

Because of this seasonality and their deep association with the plant physiology and the animal physiology and human physiology we need to take care of our diet according to the season and this paper of thakkar chaudhari and sarkar. They have elaborated very in great detail, what should be taken what should be the ahar during a particular season and what should be avoided in the particular season.

For example, the shishir ritu the winter time jiggery, fats, edible oil, flour product, green vegetable lashun haritaka meaning turmeric pipali these are good food, but during this time the cold drink and vat aggravating drinks like gram Bengal gram or too much food having sour and bitter that must be avoided puffed rice etcetera also should be avoided.

But then come back to the monsoon season and there you can enjoy the old barley, rice, meat soup, saindhav, lavan these things and different from this season is hemant where milk and milk product can be enjoyable and the vat aggravating food like Bengal gram etcetera must be avoided again.

So, like this we need to take care of the ritucharya ritu is the first point of reference about food what should be taken as food edible things are so many, but anything edible is not food not the appropriate food and that consciousness and that understanding must be inculcated.