

A Review Article on Ahar Vihar According to Ritus in Ayurveda

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Abstract

In general there are mainly three seasons: winter, summer, rainy season. According to Ayurveda, six seasons are considered: Vasant, Grishma, Varsha, Sharad, Hemant and Shishir. Acharya Sushrut has divided the 12 months of the year into these seasons. There are two parts of the year in which the sun moves towards north in the first part and in the second part, the sun moves towards the south in Visarga. These are termed as adanakala and visargakala. There are winter, spring and summer seasons in the input period and varsha and Hemant seasons in the Visarga period. At the time of exchange, the Sun remains strong and the moon weak. The peak season is strong, spring is medium and summer is beautiful. During the Visarga period, the Moon is strong and the Sun is weak. Lunar is nutritious. The rainy season is of great strength, the autumn season is of medium strength and the spring season is of great strength.

Keywords: Ritu, Ahar, Vihar, Pathya, Apathya

Introduction

Ayurveda is the ancient life science in this period of life on earth. In Ayurveda there are many ways to cure disorders by following certain regimen. As Ayurveda has mentioned in the text that it has two main aims that are “Swasthya Swasthya Rakshana and Aaturasya Vikara Prashman” that means Ayurveda has said that maintain the longevity of a person and provide shelter from the disease^{1,2}. Thus by following these proper regimen, it is possible to avoid disorders which further leads to a healthy lifestyle as well. So according to ayurveda, the proper diet and regimen according to various ritus can be elaborated here³.

Vasant Ritu

Winter and summer season is spring season. At this time there is neither too much winter nor too much heat. In this season, the air filled with the aroma of mango mangoes blossoms everywhere. Spring season is also called Rituraj. On the auspicious festival of Vasant Panchami, nature starts to dress by wearing mustard

yellow flowers. In Vasant Ritu, blood circulation becomes intense due to which the body is energized^{4,5}.

Vasant Ritu has neither the heat of the heat nor the flood of rain, nor the cold wind of the winter, snow and fog. For these reasons Vasant Ritu has been called ‘Rituraja’. According to Charaka Samhita, Kapha, which is collected in Hemant Ritu, is fueled by the rays of the Sun in Vasant Ritu (fluidized) due to which the spring is in the morning, cold, swelling in tonsils, sore throat, lethargy and heaviness in the body etc. persists^{6,7}.

Diet in the Varsha Ritu:

In the last days of the rainy season and before the onset of Sharadrutu, it starts to get strong sunshine and the accumulated bile starts to fade. Therefore, one should not consume bile acids in these days.

In these days water causes many diseases due to getting dirty and containing bacteria. Therefore, in this season one should boil and drink water or rotate alum piece in water which will reduce the dirt.

Vihara: In these days to avoid malaria etc. diseases put a net and sleep. Take care of the cleanliness of the body to avoid skin diseases. Avoid Consumption of impure and contaminated water which causes skin diseases like jaundice, cholera, diarrhea etc.

Sleeping during the day, bathing in rivers and getting more wet in rain is harmful.

In the rainy season, a small amount of churna and a pinch of rock salt should be consumed with fresh water^{8,9}.

Sharad ritu:

From September to November in the view of the whole of India, sharad or autumn can be considered. Autumn comes after the rainy season. Naturally accumulated pitta in the rainy season - the outbreak of dosha increases in the autumn. Due to this, the digestive nature of bile gets removed during this season and it becomes ingenious. This may results in fever, dysentery, vomiting, diarrhea, malaria etc. In all the seasons in Ayurveda, autumn is called 'Mother of diseases'. In this season, Pitta-dosha and grow naturally^{10,11}. The heat of the sun also seems particularly strong. Therefore, Pitta - Dosha, and heat should be used to mitigate these three. Such as, Tikta and Kashay rasas should be used specially. Increase of Pitta dosha, such sour and pungent items should be discarded. For the relief of the outbreak of Pitta, take special items of sweet, cold, heavy, bitter and astringent. Vegetables are plenty in this season, but due to the new water in the rainy season, they are defective. They contain a lot of salt (saline) juice. So, as far as possible, take less vegetables in the autumn and consider them in the month of Bhad (Bhadrapada)¹². Ghee - Milk is the antidote to Pitta-dosha, so our ancestors must have organized Shradha Paksha in the Bhads. Wheat, barley, jowar, paddy, sama (a type of grain) should be taken in grains during this season! Take gram, tur, mung, mutt, lentils, peas in pulses. Vegetables can include cabbage, kakoda, (khekhasa), carrot, maize corn, turai, chaulai, gourd, spinach, pumpkin, spring beans, potatoes, etc. In fruits, ripe bananas, jamfal (Bihi), berries, watermelon, pomegranate, grapes, coconut, ripe papaya, moussmi, lemon, sugarcane etc. can be taken. Walnuts, potato bukhara, cashew nuts, dates, charoli, almonds, water chestnuts, pistachios etc. can be taken in dry fruits! Cumin, amla, coriander, turmeric, poppy seeds, cinnamon, black pepper, fennel etc. can be taken in spices! Apart from this, coconut oil, castor oil,

ghee, milk, butter, sugar candy, rice etc. are good to take. Eating kheer, rabri etc. in the autumn is beneficial for health. Eating ghee and cardamom in ripe banana is beneficial. Sugarcane juice and coconut water are very beneficial¹³.

In the Autumn, curd, sour buttermilk, salt-sour rasas are notable. Especially do not take sour buttermilk, ladyfinger and cucumber. Use of ghee in place of oil is best in this season. Those who have bile disorder should use bitter things like Mahasudarshan churna, neem etc. By taking laxatives in this season, the bile-defect is removed from the body and thus protects from biliary disorders. Applying camphor and sandal on the body during this season, sitting in the moonlight in the open, wandering, is beneficial. The sleep of the day, the intake of sunny snow, the extreme obstruction, and the wind coming from the east are harmful in this season. In the autumn, it is beneficial to play such a game of sweating at night by performing Havan, performing Deepmala purifies the atmosphere.

Season of Hemant and Shishir

Their properties can be taken advantage of due to the coming of both the winter season and the immersion period, because the nutritive power of the Visargakaal period supports us in the hemant season. At the same time the exchange starts in the peak season, but the rays of the sun are not so intense that we can exploit us by drying the ras, but the beginning of the interchange makes the sun's light and primal rays look pleasant.

Man gets natural strength naturally during winters. Due to the coldness of the body of naturally formed humans due to cold, the pores of the body get protected in the stomach, and due to this, it becomes more powerful. This strong gastrointestinal cold causes more air to flare up. If this jatharagni suffers less dietary fuel then it burns the dhatus of the body. Therefore, one should drink pure, sour and sweet foods including season. To make the body strong in this season, nutritious, powerful and beneficial dishes should be consumed¹⁴.

In this season, delicious and nutritious dishes made from wheat, oil, wheat, urad, milk, dry ginger, peppers, gooseberry, etc. should be eaten. If the diet is not taken according to the Jatharagni in this season, there is a possibility of outbreak of diseases. Those who are not financially economical, should eat soaked desi gram in the morning as a snack and chew it. Those who do more physical work, it is highly beneficial to eat banana, til,

jaggery, coconut, dates etc.

One thing is like keeping in mind that nights are long and cold in this season. Therefore, only in this ritual, Ayurveda texts have asked to have early breakfast in the morning such as guru ahar etc.

For the people who have become weak due to consumption of more laghu ahar, various drug such as Vardhman Pippali, Bhallatak, Shilajit, Triphala, Chitra can be used by consulting vaidyas. Those who are suffering from constipation should eat empty stomach Hara and jaggery or Yashtimadhu and Triphala in the morning etc¹⁵.

Vihara: It is necessary to be careful with the diet as well as in the Vihara and the living! In this season, one should massage oil to make the body stronger. Use of gram flour, Lodhra or Amla boiled is beneficial. Exercising means punishing- sitting, kusti, running, swimming, etc. and should practice pranayam and yogasanas, suryanamaskar, sun bath and sun exposure are beneficial in this season. Apply agar on the body. Due to normal hot water bath but do not put hot water on the head. No matter how cold it is, you should wake up early in the morning and take a bath. The excessive heat generated in our body by sleeping at night goes out by taking a bath, which gives the body an enthusiasm. Sleeping till late in the morning causes the loss of increased body heat, which affects the head, eyes, stomach, gall bladder, bladder, rectum, etc. organs, causing different types of diseases. In this way, by taking a bath early in the morning, these can be kept healthy by protecting them from diseases. Wearing warm clothes in sufficient quantity, wearing warm blankets at night to avoid excessive cold, using quilts, etc., sleeping in hot rooms and warming bonfire is beneficial. **Weakness:** Extreme cold in this season, cold water, cold air, earthquake, fasting, dryness, bitter, astringent, cold and stale substances, daytime sleepiness, keeping the mind from work, anger etc occur.

Shishira Ritu: Indications: Massage with oil. Udvartan with fine paste/powder of kumkum (kesar). Exercise (vyama). Clothing-leather, silk and wool. Exposure to sunlight and fire to keep yourself warm.

Grishma ritu: In this season, Sunrays become powerful. Kapha decreases vata increases day by day

Indications: Anoint body with chandan paste and take bath with cold water. Stay in cool places. Wear light

dresses.

Varsha ritu: The agni (digestive activity) weakens further and gets vitiated by doshas. Hence all methods to mitigate doshas and measures to enhance digestive activity can be adopted.

Indications: Panchkarma can be done. Perfumes can be used. Avoid sleeping at daytime, exposure to sunlight.

Sharad ritu: Sudden exposed to sunlight after cold season aggravates pita.

Indications: Udvartan with chandan. Bath with warm water. Pearls give soothing effect from aggravated pita.

Conclusion

Today's society is so alienated from Nature. Who knows what day of the cycle the nature is in. To really heal one must return to balance and know our place in the Universe. One way to describe the daily cycle is in terms of the doshas, Vata, Pitta, and Kapha. Vata is dominant from 2 to 6 in the morning and afternoon. Kapha is dominant from 6 to 10 in the morning and evening, and Pitta is dominant during mid day and midnight. Keep in touch with these energies during the day and move with them, not against them. In ayurveda hygiene, ahar and vihar are crucial to good health. To attain good health, Ayurveda prescribes the specific daily routine dinacharya and the seasonal regime ritucharya. Before going any further, it is important to make clear what considers to be health. For healthy life, the lifestyle should also be considered along with the diet. We can control the diet to a considerable extent. But we cannot control much of the lifestyle. It does depend on others, but whatever lifestyle is under our control, if we try to control it properly, we can become more and healthier. Ayurveda has given a deep thought to the daily routine also. Maintaining good health and treatment of disease are two sides of the same coin. The food, drugs and regimen that prescribe for both are similar. The components are the same, they are all found in nature. Equal importance is given to the kind of food to be taken as to the drugs prescribed. Each reinforces the other and both act in similar ways to maintain the equilibrium of the doshas in the body which is the ultimate key to a sound health.

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