

HEMANT RUTUCHARYA -A SEASONAL REGIMENPatil Sweta^{1*} and E. E. Mojes²¹PG Scholar, Kriya Sharir Department, Government Ayurvedic College Nagpur.²HOD & Guide Kriya Sharir Department, Government Ayurvedic College Nagpur.Article Received on
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Corresponding Author*Dr. Patil Sweta**PG Scholar, Kriya Sharir
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Ayurvedic College Nagpur.**ABSTRACT**

A healthy life is a wish of every being since antiquity *Ayurveda* is the science of life with the aim of attaining health and curing diseases of ill. *Ayurveda* describes seasonal regimen for maintenance of health. In every *Ritu*, climate is different so the condition of *Dosha* is also different. So, to maintain the equation of *Dosha*, one should follow the regimen, which are explained in *Ayurveda* so that one can prevent disease *Hemanta Ritu* is a very pleasant *Ritu*, coming in *Dakshinayana*, moon is very powerful than sun, sweet taste is predominant in *Ritu*, so the strength of person enhances during the period. As per *Ayurveda*, to maintain *Swasthya Avastha* (Healthy state) of both *Shareera* and

Manas, we should have to follow dietary and behavioural regimens according to different *Ritus* which is defined as *Ritucharya*. It is widely explained in different classics of *Ayurveda*. The Change of season will affect the external environment where we are living which in turn will affect our body. Therefore, our body should adapt to this changing environment without disturbing the Homeostasis of the body. The important principle of *Ayurveda* deals with the preventive aspects which can be achieved by properly following regimens which are mentioned in our classics. Dietary and behavioural regimens of *Hemanta* and *Shishira Ritus* are highlighted here along with its modern aspects.

KEYWORDS: *Hemanta Ritu*, *Ritucharya*, Seasonal Regimen.**INTRODUCTION**

In the present era, various types of diseases are newly originating and some other diseases are getting disappeared. Then also the *Ayurvedic* approach towards diseases and health remains the same. *Ayurveda* gave more emphasis on how to maintain health and how to prevent the diseases by properly following healthy *Aharas* and *Viharas* according to different *Ritus*. By

following these principles, we can avoid all types of life style disorders. In Swastha Chatushka of *Charaka Samhita*, *Acharya* clearly mentions about the *Pathya Aharas* and *Viharas* that everyone should follow for attaining healthy state of both *Shareera* and *Manas*. And also explains about its importance in preventing the diseases that can occur in future. These should be followed by considering the *Ritus*. Therefore, for maintaining the healthy state, *Dinacharya* and *Ritucharya* have been explained by different *Acharyas*. At present time, we don't have enough time to think about our health and other things as we all are behind our life goals. Changes in season will affect the environment in which we are living. As we human beings are also a part of this environment, any change in it will affect our body also. So, our body should have to get familiar with this changing environment. If we are not doing so, it will affect our *Doshas* and will lead to *Dosha Vaishamya* and finally to diseases. The main key for the survival in this changing environment is to adapt quickly to these changes. In the 6th chapter of *Charaka Sutrasthana*, *Tasyashitiya Adhyaya* it is told like "If a person understands and follows diet and regimens in accordance with different seasons will help *Ritu* means time *Charya* means regimen to be followed.^[1] *Ritucharya* is defined as the dietary and behavioral regimens that we should follow in different seasons for the maintenance of health and also for preventing the diseases.^[2] The changes in diet and practices in response to change in climatic conditions like heat, cold, rain etc. is *Ritucharya*.^[3]

The year is divided into six *ritus* or seasons; they are *Varsha*, *Sharad*, *Hemant*, *Shishir*, *Vasant*, *Grishma* depending on the changes in the climate.^[4] These six *Ritus* are broadly divided into two *Ayans* (or solistics) depending on the direction of movement of sun that is *Uttarayana*. *Shishira*, *Vasant* and *Grishma* comes in *Uttarayana* (northern solstice) also known as *Adanakala* because sun takes away the strength of people daily.^[5] *Varsha*, *Sharad* and *Hemanta Ritu* from *Dakshinayana* (southern solstice) also known as *Visargakala* because power of moon is more in these three *Ritu*. So, moon gives strength to the people.^[6] During *Hemant Ritu*, due to atmospheric cold, the heat of the body is conserved inside by constriction that leads to increase of *Jatharagni*^[8] (digestive fire). The winds are not very dry or fierce. Moon is more powerful than sun, the heat of the earth is taken away by clouds, rain and coldwind. Unctuousness sets in the atmosphere and sour, salt and sweet tastes are predominant so, the strength of person enhances during the period.^[9] In the beginning of the *Visargakala* and ending of *Adanakala*, weakness occurs, in the beings. In the middle,

moderate strength and in the end of *Visargakala* maximum strength is seen.^[10] So in the *Hemanta Ritu* strength is maximum as it is in the end of *Visargakala*.

Hemanta ritu

Hemanta Ritu is considered as Mid- November to Mid-January. During *Hemanta Ritu*, sweet taste should be consumed and unctuous and hot food should be used.^[11] The cold wind in the northern direction with dust and smoke all around is present in the *Hemanta Ritu*. The sun is covered with mist, lakes, tanks, etc. are covers with ice, the birds like crow, animals, get wild as it is the season for mating. This is the season for flowering of *Lodhra*, *Priyangu* and *Nagakesara*.^[12] Effect of *Hemanta Ritu* on body in this *Ritu* due to atmospheric cold, the heat of the body is covered inside by constriction. This leads to increase of *Jatharagni*. So, if proper heavy food is not consumed, it will burn away the *Rasadidhatusas* the food is in the form of fuel is not available.^[13]

Condition of dosha

The medicines have good potency due to the effect of time. The water is clean, unctuous and heavy. Sun rays are mild due to ice and mist in the atmosphere. The water and medicines have *Madhura Vipaka*, *Guru*, *Sheeta* and *Snigdha*, so, accumulation of *Kapha* takes place.^[14] General conditions of the body include.

1. Predominant *Rasa- Madhura*.
2. Predominant *Mahabhoota- Prithvi* and *Aap Mahabhoota*.
3. Predominant *Guna- Snigdha, Sheeta* and *Guru*.
4. Effect on *Dosha- Pitta Prashamana*.
5. *Deha Bala- Pravara* (Maximum).
6. *Agni Bala- Pravara* (Maximum).

Aharas (Diet regimens)^[15]

- In *Hemanta Ritu*, the duration of night is long when compared to other *Ritus*. Due to this, feeling of hunger starts from the early morning.
- *Snigdha, Amla* and *Lavana Aahara*.
- *Anoopa Mamsa - Mamsa Rasa* prepared by adding *Ghrita*.
- *Sura* prepared with Molasses and rice flour.
- Pastries prepared with *Godhuma* (Wheat).
- *Masha*
- *Ikshu Rasa* (Sugarcane juice).

- *sheera* and *Ksheera Dravyas* (Milk and Milk products).
- *Navamannam* (Newly harvested grains).
- *Tila Tailam* (Gingili oil). → *Vasa* (Bone Marrow).

Viharas (Lifestyle regimens)

- *Vyayama* (Exercise)
- *Snana* with *Kashaya Dravya* prepared *Jala*.
- *Lepana* (application) of *kukuma Kalka* (paste of Saffron).
- *Agaru Dhupana* (Fumigation with Agar)
- For *Shaucha* (Toiletry purposes) *Sukhodaka* (Hot water) should be used.
- Covering the body with *Ushna* and *Laghu Praavarana* (Blankets).
- *Agaru Lepana*.
- *Yukyarkakiranaan* (Exposing to the sun judiciously).
- *Padatranam* (Wearing Shoes).
- *Vyavaya* (indulging in Sexual pleasure).
- Residing in underground cellar,
- Taking rest on bed covered with *Ajina* (Hide of Antelope), *Kousheya* (Cloth prepared with silk). *Niyuddha* (Wrestling)

Other viharas (including treatment procedures)

- *Abhyanga*
- *Murdha Taila* application (Oil application on head).
- *Vimardana* (Body massage using palms) with *Taila* which are *Vatahara*.
- *Jentaka Sweda*.

Apathya aharas^[15]

- *Vata Prakopa Aharas* like *Laghu*, *Sheeta* and *Ruksha Guna* predominant.
- Consuming *Sheeta Jala* (Cold Drinks).

Apathya viharas

- Exposing itself to direct and strong wind.
- *Divaswapna* (Day sleep).

MATERIALS AND METHODS

Ritucharya which has been explained in *Brihatrayees* with its commentaries.

DISCUSSION

Acharya Charkas mentions that if we follow *Pathya Aharas* and *Pathya Viharas* daily, it is the best way to attain *Swasthya Avastha* (Healthy state) and to prevent *Ajathanam Vikaranaam* (those diseases that can occur in future. The forthcoming diseases can be compared to life style disorders. So, for preventing these, *Ritucharya* plays a vital role as for the above mentioned we have to take in account about the different seasons also. In *Hemanta Ritu* due to its *Sheeta Guna* the air in the atmosphere is cold. Due to the *Yogavahi* quality of *Vata*, the *Sheeta Guna* will do *Agni Avarodha* in humans. By the coldness in the environment, it obstructs the normal flow of the *Agni* to the outside. A potter who is making earthen vessels by placing them in a pit and covering them after keeping the fire will produce more heat. Same is happening in our body like *Sheeta Vata* will cover our whole body which has already *Agni* inside. Due to these more heats will be produced in our body i.e. *Agni* (Digestive fire) will become more. This enhanced *Agni* is capable of digesting large quantities of food. Therefore, *Guru Aharas* are to be properly given during this *Ritu* which includes Newly Harvested grains etc. If not giving proper *Aharas* at proper time, *Agni* will start to attack the *Rasa Dhatu* and will finally lead to *Vata Prakopa*. Therefore, we should provide *Guru Aharas* and proper food at proper time inured to prevent this *Vata Prakop*.

CONCLUSION

Ayurveda makes the people understand about their body types and insist them to live according to this. As changes in the environment affect our body also, it is very important for our body to get familiar with these changes. If we are not doing so it will affect our body and mind leading to *Dosha Vaishamya*. In the latter stages, these imbalances will lead to various types of life style disorders. So, for preventing these disorders, the best way is to understand *Ritucarya* which explains about the various dietary and behavioural regimens according to different seasons. By proper understanding and following these regimens, we can easily achieve our primary goal “*Swasthasya Rakshanam*”. It also brings about Strength, Complexion and longevity without disturbing the equilibrium of the body and mind.

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