



Review Article

www.ijrap.net

(ISSN Online:2229-3566, ISSN Print:2277-4343)



GREESHMA RITUCHARYA: A REVIEW

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Received on: 29/07/21 Accepted on: 18/10/21

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DOI: 10.7897/2277-4343.1206171

ABSTRACT

Ritu means season, and Charya is ritual. Ayurveda tells about following the practices mentioned by our Acharyas to balance the health in each Ritu. Ritucharya gives us knowledge about apt diet regimens to cope with the influences caused by seasonal changes. To keep the nutritional status of both body and mind, we need to follow the regimens told in Ayurveda. The objective is to gather information about the Hitakara and Ahitakara Ahara and Vihara mentioned in Greeshma Ritu by our Acharya's and its application for a healthier lifestyle. In Greeshma ritu, Sunrays become more powerful, which dries up the Sneha Guna of Bhoomi as well as Shareera, Kapha slowly decreases and gradually Vata starts increasing, Bala of the person will be significantly less in this Ritu; therefore, one should avoid Ahita Ahara Vihara sevana and adopt Hitakara Ahara Vihara sevana. The body's adjustment to cope with seasonal changes by following the rituals mentioned in Ritucharya is very important; thus, we can maintain the Equilibrium state of health.

Keywords: Ritu, Greeshma Ritu, Charya, Ahara, Vihara

INTRODUCTION

The ancient science of life, Ayurveda, has always stressed maintaining health and preventing the disease by following a proper diet and lifestyle regimen rather than treating and curing the diseases. The aim of Ayurveda is Swasthyashya Swasthya Rakshanam, which means to maintain the health of the healthy individual¹. For this purpose, the Dinacharya (daily regimen), Ritucharya (seasonal regimen), Sadvritta and Trayopasthamba etc. have been mentioned in our classics.²

We all know that Health is Wealth, so it is necessary to maintain health. Every human being strives to get healthy by following various methods; still, people suffer from ill-health. The reason for being ill-health may be many, but one reason is Kala. Kala referred to Ritu (season) in Ayurveda (Ritu Kala Paryaya)³. With the change in season, the difference in the environment is undeniable. Even birds and animals modify their body to protect themselves from these changes. As humans are also part of the same ecology, we can readily adapt to any environment. If the body cannot adapt itself, it may lead to Dosha Vaishmya, which makes the body highly susceptible to many disorders⁴. Thus, Ritucharya talks about Ahara and Vihara according to seasons to maintain the equilibrium state of health.

Classification of season

The year is divided into two Ayana according to Ayurveda depending on the direction of movement of Sun that is Uttarayana and Dakshinayana. Each Ayana is formed of three Ritus (seasons). Uttarayana is also called as Adanakala. Adanakala consists of 3 Ritus that is Shshira, Vasanta, Greeshma. In this Ritu Sun and Wind become very strong and dry, due to this it will take the Soumya Guna of earth⁵ and strength of the person is also becoming significantly less. Dakshinayana is also called

Visargakala, and it consists of Varsha, Sharad and Hemantha Ritu. In this Ritu moon is more powerful than Sun, and the Earth is cooled off because of the influence of the Ritu. In Dakshinayana strength of the person gradually becomes more.

As per modern science, the four seasons happen because of the tilt of the Earth's axis. Different parts of Earth receive the Sun's direct rays throughout the year. So, when the North Pole tilts toward the Sun, it's summer in the Northern Hemisphere. And when the South Pole tilts toward the Sun, it's winter in the Northern Hemisphere.

GREESHMA RITU: (SUMMER – MAY 15 TO JULY 15)

Ritu Lakshana: Greeshma Ritu is last among Adanakala, and in this ritu, the sun rays become more powerful, and the wind becomes very dry. And Sun appears like Atasi Pushpa (red) and dries up the water reservoir. Trees shed their leaves, and there is no greenery around. All living creatures will search for water bodies to quench their thirst.

Shareera Lakshana: Because of excessive heat from the Sun, it will dry up the moisture present in the environment. It dries up the jaleeya tatva in the body, which leads to depletion of the Kapha and an increase of Vata in the body. As Shleshma (Kapha) is considered Bala⁶, lack of Kapha leads to the decrease in the Deha Bala (strength). Agni of the person will remain in mild state.

Hitakara Ahara: Food predominantly having Madhura rasa should be consumed as it pacifies the Vata and normalizes the Kapha, should consume Laghu Ahara which is easily digestible, Sheethala Ahara should be taken. Consumption of Snigdha ahara again pacifies the Vata and enhances the Kapha. Due to the Prabhava of Ritu body lost its sneha or snigdha guna, so by the intake of snigdha, ahara Snehatva to the body can be provided.

There is a loss of Jaleeya amsha in the body, so in this ritu, more Drava yukta ahara should be consumed ⁷.

Dhanya varga: Shali Dhanya, Godhuma, Mudga

Shaka varga: Patola (snake gourd), Kooshmanda (pumpkin), Bottle Gourd

Ksheera Varga: Dugda, Ghrita

Paniya: Sheethala Panaka, Panchasara Panaka, Sattu Preparation, Tender Coconut water, Fresh Takra (not sour)

Mantha: Kharjuradi Mantha ⁸

Fruits: Seasonal fruits like Watermelon, Mango, Grapes (sweet) etc

Ahitakara Ahara: Ayurveda also explains Ahara, which is not to be consumed, i.e., Ahita to the body. According to the season, we will get the reference for both Pathya and Apathya. We should not consume the food which is having Katu (spicy), Lavana (salt) and Amla (sour) Rasa ⁹. Even though Ayurveda explains the consumption of Shadrasayukta (all the 6 Rasa) Ahara, but according to ritu, we have to balance the intake of Rasa. The intake of sour curd is to be avoided as it is Guru and Abhishyandi; it will delay the digestion process and block the Rasavaha Strotas. In Greeshma ritu, an indication for limited use of Madhya (alcohol) is told by our Acharyas. If necessary, it should be taken in little quantity or diluted with more water ¹⁰.

Vihara: In Greeshma, Ritu as strength is significantly less Vyayama is not indicated, but it can be done occasionally, and one should not expose much to the sunlight ¹¹. Divaswapna is indicated in Greeshma ritu as the day is long and night is short, and one should sleep in a house cooled by a water fountain. At night one should rest on the terrace having good moonlight. The body should be anointed with lepa of Chandana; one should wear garlands with aromatic flowers and should do Manidharana. ¹²

Preparations in Greeshma Ritu

Kharjuradi Manta

Ingredients and Preparations

- Chinch (tamarind), Vrikshamla (kokum), Munakka (prunes), Kharjura (dates), Amalaki (Indian gooseberry), Dadima (pomegranate)
- To all the above ingredients, add four times water and soak it for 4 hours, then it should be macerated until the juice is extracted and then filtered. To this filtrate can add more water to dilute it.
- It is suitable for Daha (burning sensation), Trushna (thirst), enhancement of Rasa Dhatu and Rakta Dhatu, Sadhyo Santarpaka, and beneficial in Soothika Paricharya.

Sattu

Ingredients and Preparations

- Godhuma (wheat)/ Bengal Gram (chanaka)/ Jowar/ or altogether
- Should Powder the above mentioned Dhanya after cleaning and frying
- Sattu is mixed with the required water and made into a paste consistency. To this add Guda (jiggery) or Matsyandika (candy sugar).
- Sattu Panaka (sweet and sour) can also be prepared
- it is Laghu (light for digestion), Good appetizer, Shramahara, Truptikara, Kantaroga, Netraroga

Panchasara Panaka

Ingredients and Preparations

- Draksha (raisins), Madhuka, Karjura (dates), Kashmarya, Parushaka

All these drugs are soaked in water for 2 hours, then macerated and filtered. Then Guda/Sharkara can be added as per requirement (optional). At last, Karpooora is added.

RAGA

Ingredients and Preparations

- Diluted syrup of following is recommended-
- Ananta (*Hemidesmus indicus*), Kamala (Lotus), Gulab(rose), Amra (Mango), Draksha (Grapes),
- Chandana (Sandal), Ushira, Jambhira (Lemon)
- The above are some herbs and fruits that can be used during summer. These can be made into syrup and diluted with water to be served when needed.

DISCUSSION

It is known that disharmony in the tridosha results in disease. And Ayurveda aims to maintain the equilibrium between the dosha with the changes in diet and lifestyle. There are changes in the state of tridosha, which tend to affect us, causing lifestyle diseases. It has been observed that occurrence of many diseases by the influence of seasonal changes. Thus, in Ayurveda, we get the knowledge of Ritucharya; by practising this regimen according to the ritu, we can surely avoid the occurrence of many diseases and stay healthy forever.

In Greeshma Ritu, there will be intense heat and arid wind. The river bodies dried up, and the plants appeared lifeless. The predominant Rasa is Katu (pungent), and Mahabhuta is Agni and Vayu. The person's strength becomes less, deposition of Vata Dosh occurs, and the vitiated Kapha Dosh is pacified during this season. Agni of the person will remain in mild state. So, to maintain the equilibrium of dosha, we must follow the regimen mentioned under Greeshma Ritucharya.

Let's analyze the regimen of this ritu Madhura rasa, and Snigda pradhana ahara sevana is mentioned as it is Vatahara, and it enhances the kapha dosa. Sheeta guna ahara sevana helps combat the extreme heat, as in this ritu Jataragni (digestive fire) is mild laghu ahara (light for digestion) should be consumed. Even though Ayurveda talks about Shadrasa yukta Ahara sevana but by yukti, we must balance the dosha by consuming suitable Rasa. Ahara dravyas mentioned in this Ritu are predominantly of the Guna discussed above.

We get the reference in our classic that Vyayama to be done half of the strength, as Bala of person is significantly less Vyayama is not indicated in this Ritu. Divaswapna is indicated in Greeshma Ritu as it helps to retain the bala in this ritu. Manidharana or Ratnadarhana helps to give a coolant effect to the body due to its Prabhava. Fragrant flowers and Chandanadi lepa will avoid the foul odour due to sweat and benefits skin ailment during this season.

CONCLUSION

Acharya mentions that following Pathya Aharas under the Ritus is easy to attain Swasthya Avastha. The diseases which will occur in the future will be due to the Apathya Aharas. These will result in disharmony among dosha and ultimately produce conditions that can become tough to cure. Thus, for preventing this understanding, Ritucharya and diet play a crucial role. Therefore, one should analyze their Prakriti and adopt a regimen under Ritu. As changes occurring within the atmosphere affect our body conjointly successively, resulting in diseases, our body needs to urge accustomed to these changes. Thus, it becomes vital to adopt these regimens mentioned under each Ritucharya. We can simply

attain our primary and most significant goal, “Swasthasya Rakshanam.” To be Swasthya both physically and mentally.

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Cite this article as:

Shubhasri B and Yagyik Mishra. Greeshma Ritucharya: A Review. Int. J. Res. Ayurveda Pharm. 2021;12(6):61-63 <http://dx.doi.org/10.7897/2277-4343.1206171>

Source of support: Nil, Conflict of interest: None Declared

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