

# A Review Article on Grishma Ritu

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**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

Ayurveda, the age old science of life, has always emphasized to maintain the health and prevent the diseases by following proper diet and lifestyle regimen rather than treatment and cure of the diseases. With the change in season, the change is very evident in the environment we live in. We see various changes in bio-life around us, such as flowering in spring and leaf-shedding in autumn in the plants, hibernation of many animals with the coming of winter, and so on. Human being is also part of the same ecology, the body is greatly influenced by external environment. Many of the exogenous and endogenous rhythm have specific phase relationship with each other; which means that they interact and synchronize each other. If body is unable to adopt itself to stressors due to changes in specific traits of seasons, it may lead to Dosha Vaishmya (disturbed equilibrium), which in turn may render the body highly susceptible to one or other kinds of disorders.[1] As adaptations according to the changes, is the key for survival, the knowledge of Ritucharya (regimen for various seasons) is thus

important. Kala (Time) referred to Ritu (season) in Ayurveda with the change in season, the difference in the environment is undeniable.[2] Thus, Ritucharya talks about Ahara and Vihara according to seasons to maintain the equilibrium state of health.

### Uttarayana and its effect

Uttarayana indicates the ascent of the sun or northward movement of the sun. In this period the sun and the wind are powerful. 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). It is also called Adana Kala.

According to modern science, this can be compared with the gradual movement of earth around the sun to the position, in which the rays of the sun fall 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.

During Uttarayana the seasonal changes in Indian subcontinent is from Shishira (winter) to Vasanta (spring) and to Grishma (summer). The period can be compared to mid-January to mid-July, when warmth and dryness in weather increases. It has an overall debilitating effect on environment, to which human being is also a part.

### Dakshinayana and its effect

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. 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. It is also called Visarga Kala.

According to modern science, this can be compared with the 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.

During Dakshinayana, the seasonal changes occur in the Indian subcontinent from Varsha (monsoon) to Sarata (autumn) and to Hemanta (late autumn). This period can be compared to mid-July to mid-January, when cool sets, and due to which anabolic activity dominates over the catabolic activity in the environment.

#### GREESHMA RITU

“Charya” is derived from the verb root “Cara” which means movements and eating i.e. diet and movements. Ritucharya means “Mode of living in different seasons” General conditions of the body include: 1. Predominant Rasa- Katu. 2. Predominant Guna- Ruksha, Laghu and Ushna. 3. Effect on Dosha- Kapha Prashamana and Vata Chaya. 4. Deha Bala- Avara (Minimum) 5. Agni Bala- Avara (Minimum).

#### GENERAL FEATURES

- Sun is intense.
- Wind blows south-westerly and Asukaha (unpleasant).
- Earth is heated.
- Rivers are Tanu (light) with little streams.
- The pairs of Cakravakas bewildered and moving here and there for the search of water.
- Shrubs, grasses and climbers are getting dried and fallen down.
- Leafless trees.[3]

#### AHARAS

- Cereals which are of Madhura (sweet) Rasa and Laghu(light) Guna.
- Snigdha (unctuous) Guna
- Sheeta (cool) Guna
- Drava Padartha (Liquid preparations)
- Sakthu- After bathing with excessive cold water, taking mixture of Sakthu (roasted barley flour) and sugar in the form of Lehya (paste like preparation).
- Sali Dhanya (variety of rice) should be taken along with Jangala Mamsa (meat of desert animals).
- Mamsa Rasa (meat soup) which is Na Athi Khana (Not much concentrated).
- Rasala (well shaken curd mixed with sugar and pepper).
- Raaga (sweet, sour and salty syrup)
- Shadava or Khadava (juice prepared with various fruits).
- Panchasara Panaka- stored in fresh earthen pot after making them sour and should be taken using earthen spoon.
- Sheetala Ambu (cold water) should be taken mixed

with Karpoora (camphor).

- During night time, Shashanka Kirana (Talisa Choorna Vataka) should be taken along with Mahisha Kshira (buffalo milk) mixed with Sita(sugar) and made Sheetala (cold) by Chandra (moon) and Nakshatra(stars).[4]

#### VIHARAS

- Divaswapna (daysleep)
- Days should be spent in forests having Ruddha Ushna Rashmi (obstructed sunrays) with very tall trees acting as barrier for hot rays of the sun.
- At night, should sleep in the Saudhprshhta(terrace of the house) with plenty of moonlight.
- Body anointed with Chandana (sandal).
- Wearing Maala(garlands) of Karpura (sandal) and Mallika (jasmine flower).
- Clothing which are Su-Sukshma Tanu (extremely thin).[5]

#### APATHYA AHARAS

- Lavana(salt), Amla(sour) and Katu(Pungent) Rasa.
- Madhya- If needed should drink less quantity of Madhya added with more quantity of water. [6]

#### APATHYA VIHARAS

- Vyayama
- Vyavaya
- Exposure to sunrays.

#### DISCUSSION

In Ayurveda, the knowledge of Ritucharyais a firsthand guide to the concept of Kriya-Kala, which describes the modes and stages of the development of diseases, with regard to the state of different Doshas -Vata, Pitta, and Kaphain accordance with the changes of time. A good understanding of it is very much essential for early diagnosis and prognosis for adopting preventive and curative measures. It is to be known that disharmony in the Doshas -Vata, Pitta andKapharesults in Roga(disease). With changes in diet and lifestyle, there are changes in the state of Tridosha, which is bound to affect us, resulting disharmony, causing lifestyle diseases. Rituacts as Vyanjakaor Nimittakaranain the aggravation and manifestation of disease.Madhura Rasa, and Snigda Pradhana Ahara Sevanais mentioned as it is Vatahara,and it enhances the Kapha Dosa. Sheeta Guna Ahara Sevanahelps combat the extreme heat, as in this Ritu Jataragni(digestive fire) is mild Laghu Ahara(light for digestion) should be consumed. Even though Ayurvedatalks about Shadrassa Yukta Ahara Sevanabut by Yukti, we must balance the Doshaby consuming suitable Rasa. It is mentioned that Vyayama(exercise) is to be done half of the strength, as Bala (strength) of person is

significantly less; Vyayamais not indicated in this Ritu. Diwaswapna(day sleep) is indicated in Greeshma Rituas it helps to retain the Balain this Ritu. Manidharanaor Ratnadharanahelps to give a coolant effect to the body due to its Prabhava (effect). Fragrant flowers and Chandanadi Lepawill avoid the foul odour due to sweat and benefits skin ailment during this season. Peoples' diet changed substantially in the second half of 20thcentury, generally with increased consumption of meat, dairy products, vegetable oils, fruit juice, and alcoholic beverages, and decreased consumption of starchy staple foods, such as bread, potatoes, rice, and maize flour. Already considered the diabetescapital of the world, India now appears headed towards gaining another dubious distinction of becoming the lifestyle-related disease capital as well. With global warming and variation in the advent of season, it can surely be a query, of the importance of Ritucharyain the present scenario.

#### 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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