



**CONSIDERATIONS OF AHARA & VIHARA AS PER RITUCHARYA; AN AYURVEDA
APPROACH OF HEALTHY LIVING**

Dr. Ravi Prakash Sharma*¹ and Dr. Lokesh Chandra Sharma²

¹Professor & HOD, Kriya Sharir, Govt. Akhandanand Ayurveda College, Ahmedabad, Gujarat, India.

²Professor & HOD, Samhita Siddhant, Govt. Akhandanand Ayurveda College, Ahmedabad, Gujarat, India.

***Corresponding Author: Dr. Ravi Prakash sharma**

Professor & HOD, Kriya Sharir, Govt. Akhandanand Ayurveda College, Ahmedabad, Gujarat, India.

Article Received on 07/07/2020

Article Revised on 27/07/2020

Article Accepted on 17/08/2020

ABSTRACT

Ayurveda the science of longevity and vitality suggest ways of healthy living, it offers principles which help to prevent disease conditions and maintain normal health status. *Ritucharya* is one such concept of ayurveda which described rules of seasonal regimen and concept of *Ritucharya* suggests rules to be followed according to seasonal variation. *Swasthyashya Swasthya Rakshanam* is basic principle of Ayurveda which encompasses principles of *Ritucharya* and *Dinacharya*. The avoidance of these concepts can leads *Dosha Vaishmya* which further resulted pathological manifestations. Therefore it is very important to obey rules of *Ritucharya* and *Dinacharya* for maintaining optimum health status. Considering these aspects present article emphasizes ayurveda view on *Ritucharya*.

KEYWORDS: *Ayurveda, Health, Ritucharya, Dinacharya.*

INTRODUCTION

Ritucharya is one of the most vital aspects of Ayurveda *Samhitas* which help to prevent diseases thus help to maintain health. Ayurveda strongly recommended that suitable diet and consideration of seasonal regimen prevent pathological progression of disease. Therefore it is important not only to follow dietary rules but also seasonal regimen. Consideration of seasonal regimen (*Ritucharyas*) especially provides relief in case of lifestyle disorders. It is believed that awful conduction of *Ritucharya* can affects *Sanchaya, Prakopa* and *Prashamana* of *Dosha*.

Ayurveda classics described different seasonal duration based on the predominance of climatic conditions as follows:

❖ <i>Shishira</i>	Mid Jan. to Mid March
❖ <i>Vasanta</i>	Mid March to Mid May
❖ <i>Grishma</i>	Mid May to Mid July
❖ <i>Varsha</i>	Mid July to Mid Sept.
❖ <i>Sharad</i>	Mid Sept. to Mid Nov
❖ <i>Hemanta</i>	Mid Nov. to Mid Jan.

The predominance of *Dosha* differs in these *Ritus* and physiological functioning varied as per the metabolic activities of body. Therefore it is recommended to follow specified daily and dietary routine depending upon seasonal variations. *Ritucharya* helps to preserve equilibrium of *Doshas* through *Samanya* and *Vishesha*. Ayurveda suggested specific *Ahara* and *Vihara* for different seasons; however this regimen may varies from healthy to diseased person.

With regards to *Ritucharya* ayurveda also emphasizes terms *Ritusandhi* and *Yamdanshtra* which resembles time period of 14 days and 16 days respectively. *Ritusandhi* includes seven days of previous *Ritu* along with initial seven days of upcoming *Ritu*. This period can be used to discontinue current regimen gradually and regimen for upcoming season should be adopted gradually to prevent any pathological consequences. *Yamdanshtra* includes last eight days of *Kartika* and first eight days of *Aghana*. The aggravation of *Pitta* during this period causes pathological manifestations. *Ahara & Vihara* which are to be followed in specific seasons are mentioned in **Table 1**.

Table 1: Ahara & Vihara recommended for specific seasons.

S. No.	Ritu	Recommended Ahara	Recommended Vihara
1	Hemanta Ritu	Lavana, Guru & Snidha Dravya, Wheat, Black Gram and Honey, etc.	Warm cloths, protection from cold, Abhyanga, Vyayama and Atapa Sevana, etc.
2	Basanta Ritu	Tikta, Kashaya, Ruksha & Ushna dravya, Khadira, Musta & Jangal Mansa, etc.	Anjana, Vyayama, Udvartana, Dhumpna and Nasya, etc.
3	Grishma Ritu	Madhura, Sheeta and Laghu Dravya, Rice, Milk and meat of terrestrial animals.	Diwaswapna, protection from heat, Chandan lepa, wearing light clothes and cold water bathing.
4	Varsha Ritu	Amla, Snigdha & Ushna dravya, Yusa, Honey and cooled water, etc.	Stay in dry place, light clothes, Udvartana and Pragharshan, etc.
5	Sharad Ritu	Tikta & Kasaya dravya, Sheeta dravya, Wheat, Barley and Sugarcane, etc.	Virechana and Raktamokshana, etc.

Dosha and Ritu

- ✚ Vata Dosha predominates in summer season and aggravates in rainy season.
- ✚ Pitha Dosha predominates in rainy season and aggravates in autumn.
- ✚ Kapha Dosha predominates in cold season and aggravates in spring.

As per ayurveda there are two Kaals of a year; Aadaan (Uttarayan) & Viserga (Dakshinayaan) Kaal (Figure 1). Uttarayan involves powerful influence of sun & wind which affects strength of person. On other hand during Dakshinayaan, sun provides strength, moon becomes more powerful & earth restores its coolness. Summer, spring & cold seasons are considered as part of Uttarayan Kaal while Dakshinayaan Kaal associated with rainy, autumn & winter season.

As per ayurveda these Kaals affects Tastes (Rasa) as follows:

Aadaan Kaal

- 1) Sishira Ritu Tikta Rasa
is powerful
- 2) Vasanta Ritu Kashaya
Rasa is powerful
- 3) Grishma Ritu Kattu Rasa
is powerful

Viserga Kaal

- 1) Varsha Ritu Amala Rasa
is powerful
- 2) Sharad Ritu Lavan Rasa
is powerful
- 3) Hemant Ritu Madhura
Rasa is powerful

**Figure 1: Major periodical division of a year.****The pathological conditions associated with specific seasons predominantly****Summer Season**

- ✚ Dehydration, Diarrhea, Dysentery, Fatigue, Vertigo, etc.

Rainy Season

- ✚ Flu, infections, Abdominal Problems, Amebiasis, Hepatitis.

Winter Season

- ✚ Cough, Cold, Allergy, Asthma, etc.

CONCLUSION

Ritucharya is one of the important aspects which not only promote health but also helps to prevent disease pathogenesis. Avoidance of concept of Ritucharya can leads diseases like; diarrhea, dysentery, flu, infections, amebiasis, hepatitis and allergy, etc. Therefore it is very important to obey rules of Ritucharya for maintaining good health status.

REFERENCES

1. Yogaratnakara by Dr. Madham Shetty Suresh Babu, Chaukambha Sanskrit Series office, Varanasi, 2nd edition, 2000; pp-119.
2. Acharya Yadvaji Trikamj, Charaka Samhita with Ayurveda Dipika commentary by Chakrapanidatta, Reprint. Chaukambha Surbharati Prakashana, Varanasi, Sutra Stana 5/90-93, 1994; pp-44.
3. Pt. Hari Sadasiva Sastri Paradakara, Astangahrdaya with Sarvangasundara of Arunadatta and Ayurvedarasayana of Hemadri, reprint, Chaukambha Sanskrit Sansthana, Varanasi, 2011; pp-39.
4. Bhavaprakasha by Bhavamisra Ed., BrahmashankaraMisra, Chaukambha Sanskrit Bhawan, Varanasi, 7th edition, purvakhanda, 2000; pp-153.
5. Kushwaha HC, editor. Pratham Bhag. Varanasi: Chowkhamba Orientalia. Acharya Charaks' Charak Samhita.
6. Tripathi B, editor. Acharya Charaks' Charak Samhita. Varanasi: Chowkhamba Surbharati Prakashan, 2007.
7. Rao Mangalagowri V, editor. Text Book of Svasthavritta. Varanasi: Chaukhamba Orientalia, 2007.

8. Srikanthamurthy KR, editor. Acharya Vagbhatas' Ashtanga Samgraha. Varanasi: Chaukhamba Orientalia, 2005.