

**CRITICAL REVIEW OF AHAR IN DIFFERENT RUTUS FOR MAINTAINANCE OF
HEALTHY LIFE STYLE****Dr. Pooja B. Pawar*¹ and Dr. S. S. Sant²**¹PG Scholar, Department of Kriya Sharir, Government Ayurved College, Nanded.²H.O.D of Kriya Sharir Department, Government Ayurved College, Nanded.***Corresponding Author: Dr. Pooja B. Pawar**

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ABSTRACT

Main objectives of Ayurveda have been divided into two aspects namely *swasthya swasthya rakshanam*- To protect and maintain the health of healthy person (preventive and social medicine) *Aturasya vikar prashamanam*-To treat the disease and giving relief to sick persons (therapeutics).

Rutu means season and *charya* means following or discipline.

Ritucharya in simple words means seasonal routine.

Ayurveda divides the whole year into 2 *kalas* on the basis of position of sun;

A) Aadaan kaal (uttaraayan)

B) Viserga kaal (Dakshinayana).^[1]

A year consists of six seasons namely Shishir (winter), Vasanta (spring), and Grishma (summer) in utarayana.

Varsha (monsoon), Sharata (autumn) Hemanta (late autumn) in Dakshinayana.

Ahar plays important role for maintaining to good physical and mental health.

If we follow rules for consumption of food during six rutus it act as Amruta.

In this review various regimens in diet in different rutu as mentioned in the classics of ayurveda and their importance has been discussed.

This study was done to converse on proper way of consumption of food in different Rutus as it is one of the most important pillar of human life.

KEYWORDS: Rutu, Kaala, Charya, Uttaraayana, Dakshinayana.**INTRODUCTION**

Main objectives of Ayurveda have been divided into two aspects namely *swasthya swasthya rakshanam*- To protect and maintain the health of healthy person (preventive and social medicine) *Aturasya vikar prashamanam*-To treat the disease and giving relief to sick persons (therapeutics).

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Ahar plays important role for maintaining to good physical and mental health.

There are 6 Ritus

a) Shishira Ritu (winter) – Magha and Phalguna (mid January-mid March)

b) Vasanta Ritu (spring)- chaitra and Vaishakh (mid March and may)

c) Greeshma Ritu (summer)- Jeshta and Ashadha (mid May and mid july)

d) Varsha Ritu (Rainy season)- Shravana and Bhadrpada (mid july- mid September)

e) Sharad Ritu (Autumn season)-kartika and ashwin. (mid sept to mid nove)

f) Hemanta Ritu (winter season)- Margshisa and pausha (mid nov to mid jan).

Diet according to Ritus helps to maintain body physical and mental health. Vata dosha accumulates during heat of summer and rainy season makes it aggravated which causes indigestion, acidity, gases.

Pitta accumulates during the rainy season due indigestion and acidic atmosphere And aggravated in rainy aumn Kapha accumulates during the cold season and aggravated in spring.

AIM AND OBJECTIVES

1. To understand concept of Rutucharya.
2. To highlight importance of Diet in different Ritu.

MATERIALS AND METHODS

- a) Litreture search – Review of literature regarding to Ritu collected from Brihatrayi and available commentaries on it as well as related research articles were searched from various websites.
- b) Type of study- conceptual study.

Conconceptual Review

Shishir, Vasant, Greeshma these Ritus from Uttarayana – Northen solstice

It is called as Adana kala, where in the human strength is relatively low.

Here Agni (digestive fire) is dominant.

Varsha, Sharada, Hemanta these Ritus From Dakshinayana- Southern Solestic It is also called Visarga kala, where the human strength will be relatively high.

Uttarayana-Adan kala

Beacause of nature of the path, both the sun and wind become very strong,powerful and dry during this half of the year. it takes away all the cooling qualities of the earth.

Bitter,Astringent and pungent tastes (tikta, kashaya and Katu rasas) will be more powerful,respectively in successive Ritus. Hence Adana kala is dominated by fire.^[2]

Dakshinayana-Viserga Kala

During this period, the sun releases strength of the people.here moon is more powerful, earth is cooled down due to clouds, rain and cold wind.

Sour, salt and sweet (Amla,Lavana and Madhura) tastes are dominant respectively during the three season of this period.^[3]

1. Hemanta (winter) Ritu and Diet.^[4]

In winter the heat of the body affected by the cold winds which enters in the body and stomach they accumulate and mix up with internal fire and strengthen the digestive fire.

Like fuel consumes the things comes into contact digestive fire may cause emaciation of body tissues. Hence, in this period one should consume food predominant with sweet sour and salt tastes.^[8]

Eat meat of bilesaya (animal living in burrows), Audaka (living in water)

Anupa (living in marshy regions),Prasaha (birds of prey), Bharta (animals kept and fed for their meat).

Since digestion power is high, heavy to digest food such as meat soup mixed with fats, meat of well nourished animals, wine prepared with jaggery, supernatant part of wine (sura) should be had more.

Food prepared with wheat flour, black gram product of sugarcane and of milk, food prepared from fleshy harvested corn, muscles, fat and edible oils should be part taken as food.

2) Shishir Ritu and Diet^[5]

In shishir ritu the same regimen as described in Hemanta rutucharya should be adopted with increased measures.

During this period cold is severe and dryness is more.

Avoid barely, masur dal, muttor, garlic, red chillis, mustard.

3) Vasanta Ritu and Diet

In spring or vasanta season southern winds blow; sun shines with rays red like copper; Kapha which has undergone increase in Shishira. it becomes liquefied by the heat of the sun in vasanta.

If kapha increases it decreases the digestive fire (agni) and gives rise to many diseases.hence kapha should be controlled quickly by restoring to strong emesis therapy.

FOOD= Food should be easily digestible and dry means moisture,oil free or fat free.

Which is helpful for mitigate kapha.

Wheat and barely have one year old, meat of animals of desert like land (jangam desh prani). Meat roasted in fire as food, drink the juices of mango fruit mixed with fragrant substances.

Beverages= Asava (fermented infusion)

Arishta (fermented decoction)

Shidhu (fermented infusion)

Mardvika (fermented grape juice)

Sarambu (extract of tress such as asana etc)

Avoid foods that are hard to digest and cold, foods which are fatty, sour and sweet because all these will increases Kapha.

4) Greeshma Ritu and Diet^[6]

In greeshma (summer) the sun rays become powerful and has rays like the colour of atasi flower. Kapha decreases day by day and Vata increases consequently hence avoid use of salt, pungent and sour foods.

FOOD= Food which are sweet,light, fatty,cold and liquid should be taken, take cornflour mixed with cold water and sugar after taking bath in cold water.

Indication for limited quantity use of wine during summer= Madya should be not be taken if very necessary taken in very little quantity or diluted with more quantity of water if wine is taken in large doses it will cause inflammatory conditions, it will make body

fragile and weak increases burning sensations and causes delusion.

During summer boiled rice which is white in colour like full moon should be eaten along with meat of animals which are living in deserts.

Mamsrasa (meat juices) which is not very thick, Rasala (curds mixed with pepper powder and sugar) Raga (syrup which is sweet, sour and salty) Khandava (syrup which has all tastes and prepared with many substances) Panaka pancharasa (syrup prepared with draksha (raisins), madhuka, kharjura (dates)

Kashmarya and parushaka fruits all in equal quantities cooled and added with powder of cinnamon leaves and kept inside mud pot, along with leaves of plantain and coconut trees and made sour should be drunk in mugs of mud or shell.

Very cool water kept in mud pot along with flowers of patala and karpura (camphor) should be used for drinking.

Buffalo milk mixed with sugar and cooled by moonlight and the stars should be used for drinking.

5) Varsha Ritu and Diet

In rainy season the Agni (digestive fire) is weak. In such conditions of season the body becomes very weak due to effect of Adanakala. It is already debilitated by summer it undergoes further decreases and gets vitiated by Doshas. The poor strength of digestive fire the Doshas start vitiating one another cause many diseases hence all general measures to mitigate imbalanced Doshas and to improve digestive activity should be adopted.

FOOD = Persons should use old grains for food, meat juices processed with spices etc Meat animals of desert like lands, soup of various pulses, wine prepared from grapes and fermented decoctions Decoction which are old or mastu (thin watery curd) processed with more of sochal salt and powder of panchkola, should be used.

Water from deep wells and rain water used after boiling. On days of no sunlight at all, the should predominantly sour, salty, dry, mixed with honey and easily digestible. Avoid= River water, undmantha (beverage prepared with flour of corn mixed with ghee)

6) Sharatha Ritu and Diet

The person becomes used to the cold of rainy season. When he gets suddenly exposed to the warm rays of sun, the pitta dosha, which has undergone in varsha (rainy season) becomes greatly aggravated during sharatha.

For getting over of it Tikta ghrita, purgation therapy (virechana) and blood letting should be resorted.

FOOD= In Sharatha ritu when persons feel hungry the person should take food are of bitter, sweet and astringent tastes and easily digestible such as rice, green gram, sugar, amla, patola, honey and meat of animals of desert like land.

Hansodaka

Taptam taptamsukiranai:sitam sitamsu rasmibhi : |
Samantat apyahoratram agastyodya nirvisam ||
Suci hamsodakam nama nirmalam malajijalam |
nabhisyandi na va ruksham panadishu amrtopanam ||^[7]
The water which gets heated by the hot rays of sun during day cooled by cool rays of moon during night for many days continuously which has been detoxicated by the rise of star Agastya which is pure uncontaminated and capable of mitigating dosha is known as hansodaka.

DISCUSSION

Prevention is better than cure therefore taking precaution before onset disease is helps to us for maintaining healthy lifestyle.

We see that some disease are seen in some particular season called seasonal diseases.

Summer = In summer temperature is very high and which helps in bacteria to spread and multiply.

Such as diarrhea, food poisoning, flu, water borne diseases like typhoid, chicken pox, heatstroke And sunburn.

Avoid these summer diseases by following precautions= .one should take sweet drinks which are liked by oneself, sun in this season takes out the essence of strength from this world hence person should give up exercise, avoid alcoholic drinks, avoid katu (bitter), salt and sour tastes.

Rainy = In rainy season winds blow, all the crops grow up and sky is full of clouds moving slowly in clusters.

In such conditions stomach infections, viral diseases such as viral fever, conjunctivitis, malaria, dengue and chikungunya are spreads easily.

Avoid these rainy diseases by following precautions= One should undergo purificatory methods and then basti (enema) should be administered.

Old nice, wheat and barely along with soups, pure drinks like madira, arishta.

Water collected from rain, wells, lakes, from wells in rocks or stones should be boiled and then used.

The place of stay should be devoid of snakes, earthy vapour, cold wind. It should have fire place, free from bitings of mosquitoes, rats.

Winter = In winter heat of body affected by cold winds.

Common seasonal diseases of winter are cold, cough, flu, bronchitis, dry and itchy skin.

Avoid these winter diseases by following precautions=
One should follow Exercise, massage, oil bath, pleasantly hot water for cleaning, washing and bath. wear cloths which are light but warm. one should eat sweet, sour and salty food predominantly. eat meat.

CONCLUSION

By studying rules of Diet in different ritus we can conclude that with the help of proper diet we can maintain healthy lifestyle in present era.

In hemanta ritu digestive fire is very high therefore Like fuel consumes the things comes into contact digestive fire may cause emaciation of body tissues. Hence, in this period one should consume food predominant with sweet sour and salt tastes.

In vasanta ritu kapha is increases therefore Food should be easily digestible and dry means moisture free, fat free.

In summer rutu sunrays are very powerful therefore Food which are sweet,light, fatty,cold and liquid should be taken, take cornflour mixed with cold water and sugar after taking bath in cold water.

In varsha Agni (digestive fire) is weak therefore Persons should use old grains for food, meat juices processed with spices.Meat animals of desert like lands, soup of various pulses, wine prepared from grapes and fermented decoctions In Sharatha ritu when persons feel hungry the person should take food are of bitter,sweet and astringent tastes and easily digestible such as rice,green gram,sugar,amla, patola,honey and meat of animals of desert like land.

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