

“Importance Of *Varsha Ritucharya* :- A Review”.

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Abstract: -

Ayurveda, often known as the science of life, attempts to both prevent and treat disease as well as maintain and safeguard the health of a healthy person. Because *Ayurveda* places a high focus on prevention as a means of protecting and preserving health, it referred to preventative principles as *Swasth rakshan*, *Dinacharya*, *Nishacharya*, and *Ritucharya* and without repressing their natural inclinations (such as their desire for gambling, *sadrutta palan*, etc. If correctly practiced, these *Charyas* bring the *Tridosha* (*Vata*, *Pitta*, and *Kapha*) into balance and sustain the *Samadoshavastha* (Homeostasis of Humors/Health). *Tridoshas* are always changing, especially as the seasons change. Humans find it difficult to adapt to each *Ritu*, especially in the present period when individuals are living mechanized lives and being exposed to harmful substances around them. The *Ritucharya* prescription, which is to be followed to restore balance to *Tridoshavastha* and also avoid the formation of diseased matter, was wonderfully explained by *Ayurveda*. *Shisira*, *Vasanta*, *Grishma*, *Varsha*, *Sharad*, and *Hemanta* are the six *Ritus*.

Varsha Ritu a season of rain, which lasts from mid-July to mid-September, falls under the *Visargakala* of *ritu* chakra and is made up of *Shravan* and *Bhadrapad Masa*. the *vaata* will get vitiated and lead to disorders connected to *vaataj*, if the *Ritucharya* is not correctly followed, In this *Ritu*, *vata* travels through *prakopavasta*. In this article, a sincere effort has been made to compile details on *varsha ritucharya* from our *Ayurvedic* classics from *bruhatrayi* and *laghutrayi*, with a focus on practical issues.

Keyword: *Swasth Rakshan*, *Ritucharya*, *Tridosha*, *prakopavasta*

Introduction: -

“*Ayurvedo amrutanam*”⁽¹⁾ describe the greatness of *ayurveda* regarding not only for health (*Swasthyashya Swasthya Rakshanam*) but also for disease person to get rid from this diseases (*Aturrashya Vikara Prashamanancha*)⁽²⁾. Modern technology and computerized controls have, on the one hand, decreased human effort but, on the other, have slowed down man's physical activities. Additionally, the availability of processed and junk food is destroying the originality of Indian cuisine. As a result, new lifestyle issues are always being found. People don't comprehend the seasons or the many behaviours that must be used in reaction to climate change, which is the basic cause of this. For this reason, the *Ritucharya* (seasonal regimen) and *Dinacharya* (daily regimen) have been mentioned in *Ayurvedic* scriptures. which is presented in almost all of the traditional literature of the science.

Respecting the true laws controlling *Ahara* and *Vihara* in line with the ebb and flow of the seasons is required by the *Ritucharya*.

To prevent diseases from arising, it is crucial to adhere to certain dietary and lifestyle advice. Today's increased use of processed foods has resulted in a serious *dosha* imbalance, which is the cause of all illnesses. Each *Ritu* has unique features, thus it's important to adjust to the way that each *Ritu's Ahara* and *Vihara* are changing. The northern and

southern solstices correspond to the *Uttarayana* and *Dakshinayana* periods of the *Ayurvedic* calendar, respectively. Each is made up of three *Ritus*, or seasons. That corresponds to six *Ritus* in a year. *Varsha* (monsoon), *Sharada* (autumn), and *Hemanta* (late autumn) are the seasons in *Dakshinayana*;⁽³⁾ *Shishira*, *Vasanta*, and *Grishma* are the seasons in *Uttarayan*.⁽³⁾ also in the monsoon, autumn, and late fall during *Dakshinayana* i.e. *Varsha*, *Sharada*, and *Hemanta*. Weakness occurs throughout *Varsha* and *Grishma*, the first and last days of *Visarga Kala*, respectively. Near the end of *Visarga Kala* and the start of *Adana Kala*, or during *Hemanta* and *Shishira*, is when strength is at its peak. In the middle of the solstices, that is, between *Sharada* and *Vasanta*, strength is at a fair level.

Aims And Objectives

To draw attention to the *varsha Ritu's* characteristics and the dietary practices that it prescribes, as described in numerous *Ayurvedic* classics

Materials And Methods

To explore the key *Ayurvedic* texts within the *Acharyas* explanation of *Ritucharya*.

Additionally, the pertinent websites and periodicals that provide details on the *Ritus* and *Ritucharya* will be examined.

Features of *Dakshinayana*:-

Dakshinayana is just starting to experience a dominant *Soma*, or chilling energy from the Moon. It becomes steadily colder

and milder over the entire duration⁽⁴⁾. During this period, the sky is clouded over with showers, winds, and rain. As the Moon takes over in nature, the air becomes cooler. As plants, animals, and people get more hydrated, fruits and vegetables become juicier and tastier. *Varsha* (monsoon), *Sharad* (autumn), and *Hemanta* (early winter) are the three seasons of this *Visarga Kala*, which is a period of strengthening or growth. The strength we possess gets stronger with each passing season. Because of this, we may start preparing a new exercise routine and *ahar vihar* program in *Ayurveda* as of *varsha Ritucharya*. Because *varsha ritu* is the favourable season for *vyadhi Utpatti* as said by *acharya*.

Varsha Ritu's characteristics and Dosha changes: -

There is a strong wind coming from the south-west and west at this time, and the sky is covered with showers, winds, and rain. Lakes and wells fill up with water from the atmosphere, trees turn green, and the sky gurgles. A frog croaks, and a peacock screams, respectively.

Chaya (moderate accumulation), *prakopa* (extreme aggravation), and *prashamana* (natural balance) are the three variations of doshaj that each season brings. Depending on whatever *Pancha mahabootha* becomes more dominant, we may also notice a change in the composition of our bodies. Additionally, there could be a change in the way we look. *Pitta* begins to build up in *Varsha Ritu*⁽⁵⁾ as a result of the harsh sun's rays, and *vaata* has already built up in the body, leading to *Prakopavastha*. As a result, *Varsha Ritu* must follow *tridosh Shamak Aahar Vihar*. The *Pitta dosha*, which also regulates digestion, skin tone, black hair colour, attention, and eye sight, has a huge impact on how "*medhya*" or intellect develops. The *pitta dosha* also controls the generation of healthy blood, or *rakta Dhatu*. *Pitta* must, however, be present for all of these functions in the Appropriate amount.

Ahar Changes Needed in Varsha Ritu: -

In the *varsha ritu* heavy diet should be avoided due to *agnimandya*⁽⁶⁾ (loss of appetite) and decreased body strength. *laghu aaharaj* Dravya should be use to get rid from indigestion which is most common in this season. Old grain, roasted new grain, milk and rice, *ghruta*, buttermilk should be use. the food we eat needs to be light and balance both *Pitta* and *vaata*. Thus, the dominating tastes of all *Ahara* must be *amla, lavan (salty)*⁽⁷⁾ in nature.

Aahar should contain black gram, Asafoetida, garlic lemon, mint should be used.

Honey should be use in meal because it help to throw out the *kleda* from body⁽⁸⁾

Status of Agni In varsha Ritu:-

As was previously said, the *Agni* in the *Varsha Ritu* is lagged due to the preponderance (*Prakopa*) of *vaatadi doshaj*.

Acharya Charak gives a very good explanation of the cause of *Agnimandya* and the predominance of *tridoshaj*. According to the acharyas, this *varsha ritu* is the origin of *visarga kal*, which causes a weakness in the body and a weakening of the body's fire.

Amla paaka of water from the atmosphere of dark clouds induces *prakopa* of *pitta kapha* in the body during *varsha ritu*⁽⁹⁾. There is *prakop* of *vaata* in the body as a result of *dhatukshayaj*. Consequently, the body has *tridosh prakopa* as a result of the afore mentioned ailment.

Therefore, the excessive *tridosha prakopa* in the *varsha Ritu* weakens the *Agni*.

Ahar Should Be Avoided In Ritu:-

उदमन्थं दिवास्वप्नमवश्यायं नदीजलम। व्यायाममातपं चैव व्यवायं चात्र वर्जयेत् च. सूत्र. 6 | 35-36.

1. *Mantha* which is prepared from water should be avoided
2. Heavy meat like pork and chicken should be avoided in this season
3. Along with this eating in excessive quantity with stomach full should be avoided in this season.
4. River water should be avoided because it is polluted from soil, polluted water due to floods.
5. Day time sleeping, exercise, exposure to sun, sexual intercourse should be avoided.

Discussion

The neglect of a balanced diet and behavioural ethics is the primary reason for the increase in lifestyle problems. The Acharyas use *Ritucharya* to discuss the ethics of diet and lifestyle. Every season has distinctive features that are significant. We must adapt our lifestyles to the changing seasons since the climate has a range of effects on our bodies. Because of the transformation of the cold climate in this *Ritu*, the dynamics of the climate have a profound influence on the body. Due to *Pitta's* dominance in *varsha Ritu's Prakopa Avastha of vaata*, there are several *tridoshaj* diseases.

The *Agni* is likewise repressed by this *Ritu*. Many ailments, according to the *acharya*, are brought on by *mandagni* in the human body. The *Laghu Gunatmak* diet rekindles the diminished digestive fire of the *Varsha Ritu*. To counteract the *varsha ritu kleda* that may collect in substances for drinking, eating, or other edible forms of consumption, honey should be added to them. The *vaatadi dosha prakop* occurs in this ritual, but *vaat* is crucial to the operation of the other two *doshaj*, thus it must be suppressed. *Lavan* and *amla rasa* were recommended by *Prakopa Acharya* as a remedy for the increased *vaat dosha*. Eating *yava*, wheat bran, red rice (*rakta shali*), and other foods will help keep the body's digestive

juices balanced. *Jangal Puran Mansa sevan* is advice in this ritu⁽¹⁰⁾.

The most secure source of drinking water is known as *mahedra jal*, which is obtained directly from the sky during the rainy season⁽¹¹⁾ River water should not be consumed since it contains several contaminants. You may use the water from a well for drinking.

Pitta chayaavastha should cause a rise in body temperature and *krodhavastha* of the *maan*; hence, to lower raised *pitta* locally, nice-fragrance like *chandnadi drawyas* should be used. A flower should be worn around the wrist or on the neck. It is advised to wear light-weight clothing in the rainy season since it is possible for garments to stay wet from the rain⁽¹²⁾ Since the moon's *Saumya Guna* rules at this time of year and sprinkles life's nectar

The *sadharan kriya*⁽¹³⁾ for the *varsha ritucharya* to sustain the body's *agni* is explained by *Acharya Charak*. The *sadharan kriya* includes *agni deepan* and *tridoshshamak karma*. The *Acharyas'* recommended optimum *Panchkarma* method for achieving *vaata Dosha* balance is the *basti*. The *basti* has an unparalleled impact on the hyperactive *Dosha* and purges the channels of stored toxins, primarily from the stomach. It also enhances appetite, digestion, and meal absorption. Since the increased *Pitta* often vitiates the *pittaj* humour, *virechan* is another superb *Panchkarma* treatment that is advised during this season. It is a highly effective therapy for a variety of *pittaj* ailments.

The *Acharyas* discuss *Ritusandhi's* excellent conception together with *Ritucharya*. *the Ritusandhi* is the period of time that occurs between the last seven days of on going Ritu and the first seven days of upcoming Ritu⁽¹⁴⁾. The *Doshas* are likely to vitate to their maximum levels at this time, therefore one has to be cautious with their health. It is necessary to gradually give up the present *Ritu's* routine and adopt its ideals over this period. *Acharya Sharangdhar* stated the *Yumdanshra Kaal*, which consists of the last 8 days of the *Kartik* month and the first 8 days of the *Margashirsha* month. According to certain theories, this period would be harmful to the body, thus meals should be light and modest.

Conclusion

This evaluation emphasizes the significant contributions made by *Varsha Ritucharya*, as related by the *Acharyas*, and emphasizes its pro-health attitude. *Acharya's* explanation of *Ritucharya* and *Dincharya* is nothing less than a godsend for humanity given the current circumstances. Our bodies are significantly influenced by the outside environment, thus it's critical to modify our diet and way of life to reflect the seasons. According to *Acharyas*, changing seasons cause changes in the *Dosha's* concentration, giving rise to their various stages, such as *Sanchay*, *Prakop*, and *Prasar*, which

are responsible for health decline. *Saamya Awastha* (State of Equilibrium) of all three *Doshas* is the ultimate goal of maintaining health. According to *Acharyas*, following to the proper *Ritucharya* causes the *Doshas* to be in a state of homeostasis, allowing us to preserve harmony with our health. *Varsha Ritu* is one of the most dynamic seasons because where there are *tridoshaj prakopavastha*, the climate changes often. Therefore, it is essential to closely adhere to the *varsha Ritucharya* in order to manage this change.

Conflict of Interest: Nil

Source of Support: Nil

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