

**PREVENTIVE PRINCIPLES IN RUTUCHARYA****Bargale Sushant Sukumar<sup>1</sup>, Shashirekha.H.K<sup>2</sup>**<sup>1</sup>Assistant Professor, Department of Swasthavritta and Yoga, <sup>2</sup>Assistant Professor, Department of Basic Principles

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**ABSTRACT**

“*Swasthasyaswasthyarakshanam*”. *Ayurveda* being a holistic healing science emphasizes the importance of a healthy lifestyle in preventing diseases which is evident from its objective. Ayurvedic perspective of an ideal lifestyle include following *Dinacharya*, *Ratricharya*, *Rutucharya*, *Dharaneeya* and *AdharneeyaVega*, *Sadvritta*, *Rasayana* all of which are instrumental in the prevention of disease and promotion of ideal health. These concepts are mainly aimed at understanding the rhythms of nature and body, and the measures for maintaining homeostasis in these rhythms leading to a healthy life. A *Dincharya* and *Rutucharya* are explained with their four fold benefits like health promotive, preventive, curative and restorative.

**Key Words:** *Dharaneeya*, *AdharneeyaVega*, *Dinacharya*, health, *Rutucharya*, *Sadvritta*,

**INTRODUCTION**

*Ayurveda*, the science of life is one of the ancient and comprehensive systems of health care. Good health is basic prerequisite to acquire materialistic, social and spiritual upliftment of individual. Therefore *Ayurveda* lays great on preventive and promotion of health and prevention of health. This is achieved through life style management rather than drug or any other external intervention.<sup>1</sup> *Ayurvedic* perspective of an ideal lifestyle include following *Dinacharya*, *Ratricharya*, *Rutucharya*, *Dharaneeya* and *Adharneeya Vega*, *Sadvritta*, *Rasayana* all of which are instrumental in the prevention of disease and promotion of ideal health.<sup>2</sup> These concepts are mainly aimed at understanding the rhythms of nature and body, and the measures for maintaining homeostasis in these rhythms leading to a healthy life.

*Dincharya* and *Rutucharya* are explained with their four fold benefits like

health promotive, preventive, curative and restorative. *Tridoshas* undergo seasonal changes as *Sanchaya – Prakopa – Prashamana* which are the three natural stages responsible for Health and disease.<sup>3</sup> These vitiated *dosha* will produce specific signs and symptoms. To overcome these and who is willing to attain good health should follow regimens of *CharyaTraya* i.e. *Dinacharya*, *Ritucharya*, *Ratricharya* which were mentioned by *Acharyas*.

**Importance of *ritucharya***

following the regimens prescribed under each and every *Ritu*(season) such person is never inflicted with seasonal diseases or disorders and he always remains as a healthy person.<sup>4</sup> One who knows the suitable diet and regimens for every season and practices accordingly are enhancing the strength and lustre.<sup>5</sup> *Ritucharya* is the observance of diet and regimen according to the seasonal

changes. In *Ayurveda*, a year is divided into *Adana Kala (Uttarayana)* and *VisargaKala (Dakshinayana)* based on the apparent position of the sun in the north and southern directions.<sup>6</sup>

**ADANA KALA (Uttarayana)**

Sun and Wind become very strong and dry during this *Uttarayana* and take away all the cooling qualities of the earth: *Tikta, Kashaya* and *Katu* tastes are more powerful respectively in the *Shishir, Vasant and Grishma* hence this *Adana Kala* is *Agneya* predominantly.<sup>7,8</sup>

**Effect of AdanaKala on Body**

During the period of *AdanaKala* not only the sun with its rays but winds also have hot blowing and dryness, absorb the moisture from the earth. Winds progressively bring about dryness in the atmosphere during the three seasons of periods, viz *Sisira, Vasanta and Grishma*, which enhance the *Tikta, Kashaya, Katu* tastes respectively, all having dryness effects and as result, human become also become weak.<sup>9</sup>

**VISARGAKALA (Dakshinayana)**

The three *ritus* commencing with *Varsha, Sharat* and *Hemanta* from the *Dakshinayana* (southern solstice) and *VisargaKala* the period in which the sun releases the strength of peoples; because the moon is more powerful and sun loses his strength, the earth becomes cool and heat of sunlight by the effect of clouds, rain and cold wind, unctuous tastes- *Amla, Lavana* and *Madhura* are powerful respectively during this period.<sup>10</sup>

**Effect of VisargaKala on Body-**

During the *Varsha, Sharat* and *Hemanta*, the sun moves towards the south, and its power of heating is slackened by various factors, viz. the time, course, storm and rain but the moon is not affected. The earth is relieved of its heat by the rain causes unctuousness in the body grow during the *Varsha, Sharat* and *Hemanta* respectively. As a result of all these, human beings also progressively grow in strength during the period of *Visarga-Kala*.<sup>11</sup>

**Table.1-shows the Attribution of Adana Kala and Visarga Kala**

ADANA KALA	VISARGA KALA
<i>Uttarayana – Agneya</i>	<i>Dakshinayan –Soumya</i>
<i>Agneya- Agni GunaPradhana</i>	<i>Soumya- SheetaGunaPradhana</i>
<i>Vayu –Ati-ruksha</i>	<i>Vayu- Not so Ruksha</i>
<i>Moon- Less Bala</i>	<i>Moon- Strong Bala</i>
<i>Sun – Strong Bala</i>	<i>Sun – Less Bala</i>
<i>Sun dries away Things</i>	<i>Moon Nourishes Things</i>
<i>Ruksha, Tikta, Kashaya, Katu</i>	<i>Snigdha, Amala, Madhura, Lavan</i>
<i>BalaGruadullydecreases</i>	<i>BalaGradullyIncreases</i>

**Strength of the body in Six Ritus**

In *Sitakala (Hemanta and Sisira)* the strength of the people will be maximum, during *Varsha* and *GrishmaRitu* it will be

poor and remaining *Vasanta* and *SharatRitu*, and it will be medium.<sup>12,13</sup>

**Table -2 Shows the Status of Bala during Year**

<i>Uttarayana</i>			<i>Dakshinayana</i>		
<i>Sisira</i>	<i>Vasanta</i>	<i>Grishma</i>	<i>Varsha</i>	<i>Sharad</i>	<i>Hemanta</i>
<i>Aadi</i>	<i>Madhya</i>	<i>Anta</i>	<i>Aadi</i>	<i>Madhya</i>	<i>Anta</i>

<i>Uttam</i>	<i>Madhyam</i>	<i>Avara</i>	<i>Avara</i>	<i>Madhyam</i>	<i>Uttam</i>
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**Sanchaya-Prakopa-Prashamana of Dosha**

*Vata* undergoes *Sanchaya* in *GrishmaRitu* due to predominance of *Laghu* and *Ruksha* properties in foods and in the bodies of similar qualities, but does not undergo *Prakopa* due to the heat of the season.<sup>14</sup> *Pitta* undergoes mild increase in *VarshaRitu* because of water and food becomes sour at the end of digestion but does not undergo great

increase due to cold of the season.<sup>15</sup> *Kapha* undergoes mild increase in *SisiraRitu* because of *Snigdha* and *Sheeta* predominance in water and foods and in the bodies of men similar qualities but does not undergo great increase because of its solidification.<sup>16</sup>

**Table 3. Shows the Sanchaya-Prakopa-Prashamana of Dosha according to ritu**

<i>Dosha</i>	<i>Sanchaya (Accumulation)</i>	<i>Prakopa (Vitiation)</i>	<i>Shamana (Pacification)</i>
<i>Vata</i>	<i>Greeshma</i>	<i>Varsha</i>	<i>Sharad</i>
<i>Pitta</i>	<i>Varsha</i>	<i>Sharad</i>	<i>Hemanta</i>
<i>Kapha</i>	<i>Sisira</i>	<i>Vasanta</i>	<i>Greeshma</i>

During *HemantaRitu* *Pitta* decrease to normal and *Vata* and *Kapha* slightly increases, *Vata* increase greatly in *Sisira* and *Kapha* undergo mild decrease. *Kapha* undergoes mild increase in *Hemanta*, in *SisiraRitu* intake of food having quality of cold, *Snigdha* and *guru* and it does not vitiates the *Dosha*. This is the nature of seasons and relation of *Doshas*.<sup>17</sup> *Doshas* undergo *Caya*, *Prakopa* and *Shamana* immediately also, by the effect of food and life style in the seasons.<sup>18</sup>

**Doshashodhanain RituCharya**

One should eliminate *Kapha* in *VasantaRitu*, *Pitta* in *SharadRitu*, and *Vayu* in *VarshaRitu*, prior to the emergence of disorders.<sup>19</sup>

**HEMANATA RITU (winterseason)**

In *HemantaRitu*, the people are strong; the *Anala* (digestive capacity) becomes powerful because it gets obstructed by the cold atmosphere. It begins to digest the tissues supported by *Vayu* (*Vata*); so in this *HemantaRitu*, use of *Madhura*, *Amla*, *Lavan Rasa*. *Ahara* should be made for eat.

As the night duration is longer, persons feel hungry in the early morning itself, so after

cleansing of the body, they should resort to the regimen as enumerated in *Abhyanga* procedure with medicated oil with *Vata* alleviating property; *MurdhiTaila* bathing the head with more of oil, mild massaging of the body, wrestling with the skilled to half of his strength and judicious trampling of body.

After the *Abhyanga* oiliness should be removed by washing with *Kashaya* decoctions, powder etc. and bathing; then fine paste or powder of *Kumkuma* and *Darpa* should be applied, the body exposed to the fumes of *Aguru*; meat soup mixed with fats, meat of fattened animals, wine prepared with Jaggery supernatant portion of *Suras* and *Sura* as such should be made use of food prepared from the flour of Wheat, black gram, products of sugarcane and milk, food prepared from freshly harvested corn, muscles, fat and edible oils should be partaken as food; warm water should be used for cleaning, thick sheet made of cotton, leather, silk, wool or bark of tress which are light in weight should be used during sleep; exposure to sunlight, and fire should be resorted to judiciously; foot wear should be worn always. Persons who spend their time

residing in house kept warm by fire, in inner most apartments encircled with others or in underground chambers, will not be affected by the disorders due to cold and dryness.<sup>19</sup>

### **SISIRARITU (Late Winter)**

Even in *SisiraRitu* the same regimen should be adopted more intensely for during this period cold is severe and dryness more, being the effects of *Adana Kala*.<sup>20</sup>

### **VASANTA RITU(Spring Season)**

*Kapha* which has undergone increase in *SisiraRitu* becomes liquefied by the heat of the sun in *Vasanta*, diminishes the *Agni*, and gives rise to many diseases hence *Kapha* should be controlled quickly, by eliminating *Vamana Karma* or by certain drugs, *Nasya* and other therapies and also by food which are easily digestible and *Ruksha Ahara*, physical exercise, *Udvardana*, etc. Having thus mitigated the *Kapha*, the person should take bath, anoint the body with the paste of *Karpura*, *Candan*, *Aguru* and *Kumkuma*, make use of old *Yava*, *Godhuma*, *Madhu*, meat of animals of desert- like land and meat roasted in fire as food; drink the juice of mango fruit mixed with fragrant substances, in the company of friends, getting it served by the beloved women which has been made more pleasant by the sweet scent of their body and the grace of their lily- like eyes; the drink, thereby producing satisfaction to the mind and heart. He should also make use of unspoiled beverages such as *Asava*, *Arsta*, *Sidhu*, *Mardvika*, *Madhava* or water boiled with *Srngavera* or *Sarambu* or water mixed with honey, or water boiled with *Musta*.

The person should spend his midday happily in the company of friends engaged in pleasant games, pastimes, storytelling etc. in forests or garden which have cool breeze from south direction, with plenty of reservoirs of

water all around, invisible or poor sunlight, the land covered with shining crystals, with the cuckoo everywhere making pleasant sound and engaged in lovely play, with trees of different kinds of beautiful and sweet smelling flowers.

Foods which are hard to digest and cold, sleeping at day time, foods which are fatty, *Amla* and *Madhura Rasa* should be avoided.<sup>21</sup>

### **GRISHMA RITUCAHRYA (summer season)**

In *Grishma* (summer) the sun rays become powerful and appear to be destructive. *Kapha* decreases day by day and *Vata* increases consequently, hence in this season avoid use of *Lavan*, *Katu* and *Amla* rasa foods, heavy physical exercises and exposure to sunlight.

food which are *Madhura Rasa*, light (easy to digest), fatty, cold and liquid should be taken, take corn flour mixed with cold water and sugar after taking bath in cold water.

*Madya* (wine) should 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 the body fragile and weak, increases burning sensation and causes delusion.

During summer, boiled rice white in color, (like full moon) should be eaten along with meat of animals of desert. Meat juice (*Mamsa rasa*) which is not very thick, *Rasala* (curds churned and mixed with pepper powder and sugar), *Raga* (syrup which is sweet, sour and salty) and *Khandava* (syrup which has all the tastes, prepared with many substances), *Panaka Panchasara*, (syrup prepared with *Draksha*, *Madhuka*, *Karjura*, *Kasmarya*, and *Parushaka* fruits all in equal quantities, cooled and added with powder of

*Twak*, *Ela* and *Patra* etc. and kept inside a fresh mud pot, along with leaves of plantain and coconut trees, and made sour (fermented) 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.

Food articles like *Shashanka Kirana* (hollow, finger-like, fried pastry made of corn flour) should be taken at night; Buffalo milk mixed with sugar and cooled by moonlight and the stars should be used for drinking.

Day time should be spent in forests having tall trees reaching the sky such as *Shala* (shorearobusta), *Tala* – (*Borassus flabellifera*) etc., which obstruct the hot rays of the sun, or in houses around which bunches of flowers and grapes are hanging from their creepers. Sheets of cloth spreading sweet scented water, are arranged (to fan the air), all around. Sleep on soft bed prepared with flowers of *Kadali* (banana), *Kalhara*, *Mrunala* (lotus) etc. with fully blossomed flowers place all over or spend the day remaining inside the house cooled by water fountains, water being scented with *Ushira*, and thereby relieve yourself from the heat of the sun.

At nights, one should sleep on the terrace having good moonlight. Exhaustion due to heat of the day is relieved by, anointing the body with paste of *Candana*, wearing garlands, avoidance of sexual activities, wearing of very light and thin dress, by fanning with fans made of leaves of *Tala* or large leaves of *Padmini* (lily) made wet; syringes sprinkling cool water softly, garlands of flowers of *Karpura*, *Mallika* and of pearls and beads of *Harichandana* (white sandal paste), children, *Sarika* (mynah bird) and *Shuka* (parrot) talking pleasantly; beautiful

woman wearing bangles of soft lotus stalk, blossoms of lotus in their hair, moving about nearby.<sup>22</sup>

#### **VARSHA RITUCARYA- (rainy season)**

In rainy season, the *Agni* (digestive activity) is weak. It is already debilitated by *Adana Kala*; it undergoes further decrease and gets vitiated by the *Doshas*. The *Doshas* get aggravated by the effect of thick clouds full of water, cold wind having snow, dirty water because of rain, warmth of the earth and sourness. The poor strength of digestive activity the *Doshas* start vitiating one another and cause many diseases. Hence all general measures to mitigate imbalanced *Doshas* and to improve digestive activity should be adopted.

One should undergo purifactory therapies (*Panchakarma*). After that the person should also be administered *Asthapana Basti* (decoction enema therapy). He should use old grains for food, meat juice processed with spices etc. Meat of animals of desert-like lands, soup of pulses, wine prepared from grapes and fermented decoctions, which are old or *Mastu* (whey, thin water or curds) processed with more of *Souvarcala* (Sochal salt) and powder of *Panchakola*, should be used. Rain water or water from deep wells, well boiled should be used for drinking. On days of no sunlight at all, the food should predominantly *Amla*, *Lavan* and Fatty, dry, mixed with honey and easily digestible.

Person should not move about on foot (move only on vehicles), should use perfumes, expose his clothes to fragrant fumes and dwell in upper stories of the house, devoid of heat, cold and snow. River water, *Udamantha* (beverage prepared with flour of corns mixed with ghee), sleeping at daytime, exertion and exposure to Sun should be avoided.<sup>22</sup>



### **PravrtRituCharya**

During *Tapatyaya*(end of summer or early rainy season) things of three heavy tastes(*Madhura, Amla, Lavana*) are always beneficial. So also warm milk, meat soup, oil and ghee, things which stouten the body and increase moisture inside the body are beneficial to mitigate *Vata* aggravated during summer. It should be mitigated by resorting to other therapies by the physician knowing procedures.

River water things which are dry and hot, dilute butter milk, exposure to sunlight, physical activities, day sleep, sexual intercourse should be avoided. So also freshly harvested grains, dry and cold foods, cold water and flour of grains are avoided.

Persons should partake food prepared from *Yava, Shastika, Godhuma, and Shali*, reside inside a house devoid of breeze, or in shade which is soft and comfortable; since in this season rain water is contaminated by excreta, urine, saliva and spittle of poisonous animals, since it is also polluted with poisonous breeze, it is similar to poison; hence this water should be avoided for all kinds of use; *Arishta, Asava* and *Maireya* may be consumed along with condiments during day and nights even these should be avoided. The aggravated *Vata* should be mitigated by administering decoction enema and other therapy mitigates *Vata* and adopting the regimen of *VarshaRitu*.<sup>23</sup>

### **SHARAT RITUCHARYA (autumn season)**

The person becomes accustomed to the cold of *VarshaRitu* (rainy season). When he gets suddenly exposed to the warm rays of Sun, the *Pitta*, which has undergone increase in *Varsha* (rainy season) becomes greatly aggravated during *Sharat* (autumn). In order to get over it, *Tikta-Ghrita* (medicated ghee recipe described in the treatment *ChikitsaS-*

*thana*), purgation therapy and bloodletting should be resorted to.

When hungry, the person should take foods which are of bitter, sweet and astringent tastes, and easily digestible such as *Shali*(Rice), *Mudga*(green gram), *sheeta* (sugar), *Amalaki, Patola, Madhu*(honey) and meat of animals of desert-like lands.

The water which gets heated by the hot rays of the sun during day cooled by the cool rays of the moon during night, for many days continuously, which has been depoisoned (detoxicated) by the rise of the star *Agastya*, which is pure, uncontaminated and capable of mitigating the malas (*doshas*) is known as *Hamsodaka*. It is neither *Abhisyandi* (producing more secretion or moisture inside the minute channels so as to block them) nor dry, such water is like *Amrita* (nectar) for drinking and other purpose.

Evening should be spent on the terraces of houses which are white (by painting), anointing the body with the paste of *Chandana, Ushira* and *Karpura*, wearing garlands of pearls and shining dress and enjoying the moonlight.<sup>24</sup>

Avoid exposure to snow (mist), indulgence in *Kshara* (alkaline substances), satiation with hearty meal, use of *Dadhi* (curds), oil, *Vasa* (muscle fat), exposure to sunlight, strong liquors, sleeping at day time and the eastern breeze.<sup>25</sup> Water is exposed day time in sun ray and in right moon light called *Amshudakam*. It is *Snigdha* and *Tri-doshanashaka* property.<sup>26</sup>

### **Use of taste as per season in different Ritus**

To maintain the healthy state one should take *shad rasa yuktabhojana*. Slight alteration need to be done in particular *Rutulike-Madhura, Amla* and *Lavan* rasa in during

winters and rainy season, *Katu*, *Tikta* and *Kashaya Rasa* during *Vasanta* (spring season), *Madhura Rasa* during *Nidagha* or *Grishma* (summer), *Madhura*, *Tikta* and *Kashaya Rasa* during *Sharat* (autumn) especially used in respective ritu.<sup>27</sup>

### Qualities of food as per season:

The food and drink should be dry (moisture less, fat-less) during *Sharat* and *Vasanta* (autumn and spring) and food should be cold during *Gharma* (*Ghrishma* or summer) and *Ghnanta* (*Varsha* or end of rainy season) and should be hot in other seasons.

The habit of using all the six tastes every day is ideal for maintenance of health. Except, during particular special seasons, when the particular tastes suitable to the respective seasons.<sup>28</sup>

### Ritusandhi(inter-seasonal period)

The seven days at the end and commencement of a season is known as *Ritusandhi* (inter seasonal period). During this period, the regimen of the preceding season should be discontinued gradually and that of the succeeding season should be gradually adopted; sudden discontinuance or sudden adoption gives rise to diseases caused by *Asatmya* (non-habitation).<sup>29</sup>

### Yamadamsthra

The eight days of *KartikaMasa* (third week of November) and first eight days of *Agrahayana* (fourth week of November) are known as *Yamadamstra Kala*. During this period one can be healthy if he takes only small quantities of food.<sup>30</sup>

### Rituharitaki

It is recommended to follow *Rituharitaki*, administration of *Haritaki* along with different drugs in respect to different season. *Haritaki* should be used along with different anupana, in *Varsha* along with *SaindhavaLavana* (Rock salt), *SharatRitu* (autumn)

along with *Sarkara* (sugar), *Hemanta*(cold/winter) along with *Shunti* (Dry Ginger), *Sishira* (late winter & early spring) along with *Pippali* (long pepper), *Vasanta*(spring) along with *Madhu* (honey) and *Grishma*(summer)along with *Guda* (Jaggery)<sup>31</sup>

### Rituviparyaya

*Doshas* undergo *Caya*, *Prakopa* and *Prashamana* by indulgence in foods, activities etc. which are similar to them even apart from the seasons, and indulgence in foods, activities of dissimilar qualities produce opposite effect even during right time.<sup>32</sup>

### CONCLUSION

*Dinacharya*, *Ratricharya*, *Rutucharya*, *Dharaaneeya* and *Adharneeya Vega*, *Sadvritta*, *Rasayana* all of which are instrumental in the prevention of disease and promotion of ideal health. "Prevention is better than cure" hence incorporation of the concepts of lifestyle definitely confers complete health to a person. Concepts related to Lifestyle told in Ayurveda are very unique as it aims at physical, mental, social and spiritual wellbeing.

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