

A REVIEW ON *HEMANTA RITU*

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Article Received on 01/06/2023

Article Revised on 21/06/2023

Article Accepted on 11/07/2023

ABSTRACT

As per Ayurveda, to maintain Swasthya Avastha (Healthy state) of both Shareera and Manas, we should have to follow dietary and behavioural regimens according to different Ritus which is defined as Ritucharya. It is widely explained in different classics of Ayurveda. In every Ritu, climate is different so the condition of Dosha is also different. So, to maintain the equation of Dosha, one should follow the regimen, which are explained in Ayurveda so that one can prevent disease. Hemanta Ritu is a very pleasant Ritu, coming in Dakshinayana, moon is very powerful than sun, sweet taste is predominant in Ritu, so the strength of person enhances during the period.

KEYWORDS: Hemanta Ritu, Ritucharya, Seasonal Regimen.

INTRODUCTION

In the present era, various types of diseases are newly originating and some other diseases are getting disappeared. Then also the Ayurvedic approach towards diseases and health remains the same. Ayurveda gave more emphasis on how to maintain health and how to prevent the diseases by properly following healthy Aaharas and Viharas according to different Ritus. By following these principles, we can avoid all types of life style disorders. In Swastha Chatushka of Charaka Samhita, Acharya clearly mentions about the Pathya Aaharas and Viharas that everyone should follow for attaining healthy state of both Shareera and Manas. And also explains about its importance in preventing the diseases that can occur in future.^[1] These should be followed by considering the Ritus. The main aims of Ayurveda are.

1. Swasthasya Swasthya Rakshanam
2. Athurasya Vikara Prashamanam.^[2]

Ritu means (season) and Charya means (guidelines), The regimen which is wholesome to everyone with respect to the diet and practice is Ritucharya.^[3] The changes in diet and practices in response to change in climatic conditions like heat, cold, rain etc. is Ritucharya.^[4] The year is divided into six Ritus or seasons; they are Varsha, Sarad, Hemant, Shishir, Vasant, Grishma depending on the changes in the climate.^[5]

These six Ritus are broadly divided into two Ayans (or solistics) depending on the direction of movement of sun that is Uttarayana and Dakshinayana. Shishira, Vasant

and Grishma come in Uttarayana (northern solstice) also known as Adanakala because sun takes away the strength of people's daily.^[6] Varsha, Sharad and Hemanta Ritu from Dakshinayana (southern solstice) also known as Visargakala because power of moon is more in these three Ritu. So, the moon gives strength to the people.^[7] According to Hindu calendar Margashirsha and Pusa forms Hemanta Ritu. According to English calendar, Hemanta Ritu starts from nov15 to jan15.

Effects of Dakshinayana on the body

The winds are not very dry or fierce. Moon is more powerful than sun, In the beginning of the Visargakala and ending of Adanakala, weakness occurs, in the beings. In the middle, moderate strength and in the end of Visargakala maximum strength is seen.^[8] So, in the Hemanta Ritu strength is maximum as it is in the end of Visargakala.

Feature of Hemant Ritu

The cold wind in the northern direction with dust and smoke all around is present in the Hemanta Ritu. The sun is covered with mist, lakes, tanks etc. are covered with ice, the birds like crow, animals, get wild as it is the season for mating. This is the season for flowering of Lodhra, Priyangu and Nagakesara.^[9]

Effect of Hemanta Ritu on body

In this Ritu, due to atmospheric cold, the heat of the body is covered inside by constriction. This leads to increase of Jatharagni. So, if proper heavy food is not consumed,

it will burn away the *Rasadi Dhatus*, as the food is in the form of fuel is not available.^[10]

Condition of Dosh

The medicines have good potency due to the effect of time. The water is clean, unctuous and heavy. Sun rays are mild due to ice and mist in the atmosphere. The water and medicines have *Madhura Vipaka*, *Guru*, *Sheeta* and *Snigdha*, so accumulation of *Kapha* takes place.^[11]

Hemanta Ritu

General conditions of the body include.

1. Predominant *Rasa- Madhura*.
2. Predominant *Mahabhoota- Prithvi* and *Ap Mahabhoota*.
3. Predominant *Guna- Snigdha, Sheeta* and *Guru*.
4. Effect on *Dosha- Pitta Prashamana*.
5. *Deha Bala- Pravara* (Maximum).
6. *Agni Bala- Pravara* (Maximum).

Aaharas (Diet Regimens) In *Hemanta Ritu*, the duration of night is long when compared to other *Ritus*. Due to this, feeling of hunger starts from the early morning.

1. *Snigdha, Amla* and *Lavana Aahara*.
2. *Anoopa Mamsa*
3. *Mamsa Rasa* prepared by adding *Ghrita*.
4. *Sura* prepared with Molasses and rice flour.
5. Pastries prepared with *Godhuma* (Wheat).
6. *Masha*
7. *Ikshu Rasa* (Sugarcane juice).
8. *Ksheera* and *Ksheera Dravyas* (Milk and Milk products).
9. *Navamannam* (Newly harvested grains).
10. *Tila Tailam* (Gingili oil).
11. *Vasa* (Bone Marrow).

Viharas (Lifestyle Regimens)

1. *Vyayama* (Exercise)
2. *Snana* with *Kashaya Dravya* prepared *Jala*.
3. *Lepana* (application) of *kukuma Kalka* (paste of Saffron).
4. *Agaru Dhupana* (Fumigation with *Agar*)
5. For *Shaucha* (Toiletry purposes) *Sukhodaka* (Hot water) should be used.
6. Covering the body with *Ushna* and *Laghu Praavarana* (Blankets).
7. *Agaru Lepana*.
8. *Yukyarkakiranaan* (Exposing to the sun judiciously).
9. *Padatranam* (Wearing Shoes).
10. *Vyavaya* (indulging in Sexual pleasure).
11. Residing in underground cellar,
12. Taking rest on bed covered with *Ajina* (Hide of Antelope), *Kousheya* (Cloth prepared with silk).
13. *Niyuddha* (Wrestling)

Other Viharas (including treatment procedures)

1. *Abhyanga*
2. *Murdha Taila* application (Oil application on head).
3. *Vimardana* (Body massage using palms) with *Taila* which are *Vatahara*.

4. *Jentaka Sweda*.

Apathya Aaharas

1. *Vata Prakopa Aaharas* like *Laghu, Sheet* and *Ruksha Guna* predominant.
2. Consuming *Sheeta Jala* (Cold Drinks).

Apathya Viharas

- a. Exposing itself to direct and strong wind.
- b. *Divaswapna* (Day sleep).^[12]

DISCUSSION

The person who follows *Dinacharya, Ritucharya* never suffering from disease. The positive health is to be obtained strictly observing the prescribed rules and *Dinacharya, Ritucharya*. The regimen daily activates are having overall capacity to promote, preserve the health of an individual and also prevent the disease. To follow a seasonal regimen is preventive principle of *Ayurveda*. The preventive principle described by *Ayurveda* are comprehensive healthcare in promoting physical, mental, social, spiritual health of an individual as well as community.

CONCLUSION

Health is a dynamic phenomenon (that is always changing). It is being constantly subjected to factors of disturbance and needs to be restored as often as it is disturbed. The body must also be protected from disturbance like internal (e.g the *Dosas* being aggravated by careless conduct) or by external factors (e.g., seasonal variation) over which is individual has control. If an individual follows the prescribed *Ritucharya*, he will overcome the stress of seasonal variation and as such may not suffer from ill health ordinarily produced by *Kalaparinama*.

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