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## **NEED OF CHANGING LIFESTYLE AS MENTIONED IN BRIHATRAYEES DURING VARSHA RITU – A SHORT COMMUNICATION**

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### **ABSTRACT**

The aim and objectives of Ayurveda are two-fold i.e., 1. To maintain the health of a healthy Persons 2. To Cure of the disease in the diseased persons. To fulfill the first aim different Acharyas have described dincharya, ritucharya, sadvritta, etc. In brihatrayi, there is a separate description for ritucharya in a very detailed manner. Regarding the second aim in mind Acharyas have mentioned the relation of Ritu & Roga and different types of formulations are advised according to different Ritus. To overcome the effect of season, ritucharya is advocated in Ayurveda. So, it is relevant to review the description available in the ayurvedic texts concerning Ritu. One should follow a dietic regimen and activities as described in Ayurveda in seasons to maintain normal health. Present article shows some glimpses on the need of modification in lifestyle in Varsha Ritu to maintain healthy condition and to cure the diseased condition in Varsha Ritu.

**Keywords: Health, Diseases, Varsha Ritu, Ritucharya, Lifestyle**

## 1. INTRODUCTION

Due to irregular lifestyle as well as seasonal variations, human beings are prone to various infections and lifestyle ailments. The infectious diseases once thought to be under control, are re-emerging with increased virulence.<sup>[1]</sup> The outbreak of the seasonal epidemics during the last few monsoons has affected millions, and this has been a serious concern in the public health sector. The data on communicable diseases prepared by the Directorate of health services, Kerala State 2019 reported that there were nearly 2,862,375 cases of fever, 4,651 cases of dengue fever, and 5,44,027 cases of diarrheal diseases, and all these illnesses were reported to be more in the monsoon time.<sup>[2]</sup> So, the present situation requires critical health concerns to prevent the outbreak of various diseases in the Varsha Ritu.

In many previous studies, liver function tests, cholesterol levels, etc., showed seasonal variations, in healthy individuals.<sup>[2,3]</sup> These findings point out that physiological imbalance occurring in *Tridosha* can be reflected in various objective parameters. In *Varsha Ritu*, *Haritaki* is mentioned to be taken with *Saindhava* (rock salt).<sup>[4]</sup> As *Varsha Ritu* is the season with least *Bala*, intense hypo functioning

of *Agni* and *Tridosha* vitiation, the present study focussed on the need of modification in *Ahar* and *Vihar* during *Varsha Ritu*.

## 2. AIMS AND OBJECTIVES: -

1. To see the efficacy of *Pathya Ahar* and *Vihar* during *Varsha Ritu*
2. To see the efficacy of *Apathya Ahar* and *Vihar* during *Varsha Ritu*

## 3. HYPOTHESIS

**(H1)** – There is not any significant role of modification of lifestyle during *Varsha Ritu* as per *Ayurvedic Classics*.

**(H2)** - There is significant role of modification of lifestyle during *Varsha Ritu* as per *Ayurvedic Classics*.

## 4. MATERIALS AND METHODS

- Research has been done on the available literature in *Ayurvedic classics* regarding *Ritucharya*. Review has been done as per *Charak Samhita*, *Sushrut Samhita* and *Ashtang Sangraha*

### Review of Literature

- 1) Review of Literature as per *Acharya Sushrut*
- 2) Review of Literature as per *Acharya Vagbhatt*
- 3) Review of Literature as per *Acharya Charak*

### 1. According to *Acharya Sushrut*

#### Early rainy season:

- The sky is covered with dark clouds and the wind blowing from west carrying these clouds is associated with lightning and drizzling and thunderbolts. The earth becomes soft covered with black tender grass and insects like indragopa, trees like kadamba, nipa, kutaja, sarja, and Ketaki adorn the earth in Varsha rutu.

**Tika:**

- The wind blowing from west drags the clouds which are thick dark and which are associated with lightning and others. Prasrta - drizzling of rain. Tumulaksvana- thunderbolt. Saspa tender grass, sakragopa indravadhu and some call it as Jyotiringanam, Nipadhuli, kadamba.

**Rainy season:**

- In Varsha ritu, the rivers will be full of water overflowing from the banks and uprooting the trees on the banks. Wells are covered by a bloomed lotus of different kinds like Kumuda, Nilotpala. Earth is covered by plants that hide the ditches. Thunders which are not too loud and the clouds would be covering the sun and stars.

**Tika:**

- The rivers will be full of water overflowing from the banks and

uprooting the trees on the bank. Vyapya is well with steps, the earth is covered by plants that hide the ditches. Thunders which are not too loud and the cloud would be covering the sun and the stars. Rutu but still their ultimate utility is concerning the treatment modality that needs to be adopted in those stages which is samshodhana. The previous description of rutu is important for understanding the manifestation of Rasa. And the present description of rutu is concerning the treatment modality that needs to be adopted in those stages which is samshasodhana. The is one more justification for such a variation seen in the two different ways of classification of rutu based on the geographical area as follows- Gangaya Daksinedese. But this is not accepted by Gayadasa.

**Seasonal changes:**

- In the varsa rutu the vegetation is still tender and less potent, the water is still fresh, not undergone the processing by nature, and therefore not clear, the sky is not clear. The sky is filled with clouds and because of the rain, the earth is moist. Because of the consumption of these vegetations, water, and also

because of moisture present in the environment, there will be an increase in the moisture content in the living beings. Along with this because of the cold breeze of the environment, the Vata which gets vitiated by the Agni becomes hampered. Because of the reasons the food consumed undergoes Vidaha. Because of this Vidaha (indigestion producing Vidgada Annarasa, Pitta Dosa undergoes Sancaya. Followed by this with the commencement of Sarad Rutu because of the absence of clouds and because of severe sunrays moisture in the muddy earth dried up, the Pitta which further gets aggravated starts creating diseases of Pitta origin.

- The same vegetation because of the processing done by nature the potency of the vegetation also undergoes modification and become stronger. The water also becomes clear, Snigdha, and heavy for digestion. Because of its usage (both vegetation and water) along with the environment where sunrays are dull, the breeze along with mist makes the body stiff and the Sneha present in the body which has not undergone digestion. Because of

Sneha, saitya, and upalepa the slesma undergoes sancaya. In vasanta, because of the severity of rays of the sun, the slesma undergoes Vilayana (liquefaction) and it causes the diseases of slesma in the body<sup>[5]</sup>.

- The same vegetation loses its essence in the Grisma Rutu and becomes dry (ruksha), and laghu (light) in nature. The person who consumes it, the body which is emaciated or dry because of sunrays and because of dryness and lightness in the body the Vata Dosa undergoes Sancaya. In the Pravrt Rutu the moist earth along with the increased moisture in the body Vata gets aggravated and also because of cold breeze and rain and cause the diseases of vata origin. Thus, the cause for the various stages in the progression of Dosa has been explained.<sup>[6]</sup>

## 2. According to Acharya Vagbhata

- Body is naturally exhausted in Adana kala and the power of digestion is also diminished. It is further weakened in rainy season due to the vitiation of three dosas. Vata gets vitiated due to the sky hung with long clouds filled with water and also due to humidity. Hence one

should take necessary steps to pacify the vitiated three dosas and also take measures to increase the power of digestion simultaneously. pitta is vitiated due the vapour of the earth and amla vipaka and kapha is vitiated because of dirty water and agnimandya. Due to the vitiation of all three dosas vasti karma is to be conducted after performing vaman karma and virecana karma systematically. In order to maintain the power of digestion old cereals like yava, godhuma and sali rice are to be given along with the processed jangala Mansa rasa.

- one should drink mardwika or Arista type of liquors; dadhimastu they mixed with souvarcala lavana and pancakola curna, rainwater, well water and boiled water.
- On the day when the sun is completely hidden in the clouds, take only the food having the dominance of amla, Lavana rasa and sneha and suska guna.
- During rainy season use honey in general for preparing diet, drinks and other food substances.
- As far as possible try to avoid walking with bare foot in rainy season.

- Wear always scented and well fumed drees and reside in such a place that is free from moisture and cold weather.
- Contraindications
- Avoid to drink water, udamantha (prached paddy flour mixed with water and ghee), sleeping in day time, exertion and exposing to sun during rainy season.
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- Wear always scented and well fumigated dresses and reside in such a place that is free from moisture and cold weather<sup>[7]</sup>.

### Contraindications

- Avoid to drink water, udamantha (prached paddy flour mixed with water and ghee), sleeping in day time, exertion and exposing to sun during rainy season.<sup>[8]</sup>

### 3. According to Acharya Charak

- Digestive fire weakened during Adana Kala is further weakened during Varsha Rutu (rainy season)

and due to aggravation of Vata along other doshas. In this season Bhubaspa (vapoured are formed due to rain fallen on the heated earth) causes tree dosh prakop (aggravation). Meghanisyaadana (rainfall) Causes aggravation of vata and kapha. Amla paka of jala aggravates pitta and shleshma. Hence sadharna vidhi (moderate diet and regimen) are prescribed for varsha rutu.

### Pathya Ahara (Wholesome Diet)

- Ksaundranavita ahara (one should generally use honey in preparing diets, drinks and others. If the days are cooler due to heavy rain with storms one should take such as the diet are amla(sour), lavana(salty) and Sneha(unctuous); this serves as a counter act to the vitiation of vata during this season. In order to maintain normal digestion strength, one should take purana yava (old barley), godhuma(wheat) and shali (rice) and jangala mamsa (meat of animals from arid regions). It should be processed with yusha (vegetable soup). Madhika or arishta (alcoholic preparation along with honey and water should be consumed. Mahendra jala (pure rain water), Kaupa Jala (water from well

or pond), taptashita jala (boiled and cooled) mixed with little honey should be consumed.

#### **Apathya Ahara (Unwholesome Diet)**

- The water grains sour taste due to clouds, cold wind, and mist. One should avoid udamantha (udaka pradhana mantha – Beverage prepared with flour of corns mixed with ghee), Nadi jala (water from river).

#### **Pathya Vihara (Wholesome regimen)**

- Pragharshana (massage body with palm), udavartana (powder massage), Snana (bath), gandhamala dharana (wear fragrant garments). One should wear laghu light and suddha (clean) cloth and should reside akledi sthana (in a house devoid of humidity).<sup>[10]</sup>

#### **Apathya Vihara (unwholesome Regimen)**

- Divasvapna (day sleep), vyayam (exercise), atapa (exposure to sunlight) and vyavaya (sex).<sup>[9]</sup>

### **5. DISCUSSION**

- Ayurveda has mentioned the aspects to prevent the disease by changing the regimens in each season according to chaya, prakopa, and shaman of the doshas. But due to lack of knowledge about preventive aspect today the peoples are

suffering some disease unnecessarily. In this research project, we have read and analyzed different Samhita like Ashtang Hrudaya, Sushruta Samhita, and Charak Samhita and analyzed the regimens prescribed during these seasons. There is an increase in the Vata dosha as accumulated heat during the Grishma Ritu liberates as the raindrops fall and thus the vata prakopa occurs. One tends to get lazy and consumes unhealthy food<sup>[11]</sup> Due to the increase in data and consumption of data increasing ahara depicts the manifestation of different vata based diseases. In the modern era, too the regimens prescribed in the Samhita are applicable but due to changes in the lifestyle and the weather, there is some need for modification in the regular activities according to the season.

### **6. CONCLUSION**

- As per the various references found in different Ayurvedic text books it is concluded that Vata Dosha shamak Ahar, Aushadhi and Vihar will help to maintain Physical and Mental Health in Varsha Ritu as Vata dosha aggravates in the Varsha Ritu. If the above-mentioned diet and lifestyle

is followed during the Varsha Ritu, one can do their best to balance the body and mind. This can also avoid a vata imbalance, which is common during this season. One tends to get lazy and follow a diet that is unhealthy during the monsoon, so light workouts and asanas are also recommended.

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