

## A CONCEPTUAL STUDY OF SHARAD RITUCHARYA W.S.R. HAMSODAKA

Gyanendra Kumar Gupta<sup>1\*</sup>, Gagan Devi<sup>2</sup>

1. Professor & Head, Dept. of Kriya Sharir, SRS Ayurvedic Medical College, Agra, Uttar Pradesh, India.
2. Assistant Professor, Dept. of Rachna Sharir, SRS Ayurvedic Medical College, Agra, Uttar Pradesh, India.

Received: 14-05-2020; Revised: 28-10-2020; Accepted: 11-11-2020

### Abstract

In present era, everybody is looking towards Ayurveda for health care. Besides the medicine, we are having one special principle which other pathies are not having that is Swasthasya Swasthya Rakshanam. In order to care for rhythmic seasonal variation, Ayurveda has suggested the schedules of swastha vrta viz. Dinacharya (routine of day), Ratricharya (routine of night), Ritucharya (seasonal regimen), upavasa (fasting), Rasayanas (Rejuvenation measure) and sad-vrta (rules of ethical conduct) to be followed regularly. Due to changing diet habits, social structure, life style, environment and mental stress and not following ritu charya, peoples are suffering from various disorders. This article tries to understand the concept of Sharad Ritucharya w.s.r. to hamsodaka along with various dietary regimen, do's and dont's along with therapeutic measures which are important from disease prevention perspective.

**Keywords:** Ayurveda; Dinacharya; Ratricharya; Ritucharya; Rasayana; Hamsodaka.

### \*Address for correspondence:

Dr. Gyanendra Kumar Gupta, M.D. (Ayu)  
Professor & Head, Dept. of Kriya Sharir,  
SRS Ayurvedic Medical College,  
Agra, Uttar Pradesh, India – 282 009  
E-mail: [gyanender.gupta@gmail.com](mailto:gyanender.gupta@gmail.com)

### Cite This Article

Gyanendra Kumar Gupta, Gagan Devi. A conceptual study of Sharad ritucharya W.S.R. Hamsodaka. Ayurpharm Int J Ayur Alli Sci. 2020;9(11):112-118.

## INTRODUCTION

Ayurveda, which is the most ancient documented science of life, and insists upon the prevention of the disease rather than adopting the curative measures.<sup>[1]</sup>

For the maintenance of health, it is necessary that a perfect equilibrium is established with regard to various forces acting and counteracting on the body. The Ayurvedic texts describe a comprehensive schedule of health regimen for maintenance of health as a code of health conduct, popularly known as Swastha vrta. This include the daily code of health conduct, conduct for the night, conduct in relation to various season.

In Ayurveda, there is an elaborated discussion regarding the classification and regimen of different seasons. Each and every ritu has some special characteristics and were beautifully described by our scholars in their text. It has been describe keeping in view the enhancement of strength, lusture and happiness to the individuals who follow the dietetics and seasonal regimen, as this help in maintenance of the equilibrium of tissue elements.

It has been stated by charak that, the strength, lusture of one who knows Ritu satmya (suitable diet and regimen for every season) and practices accordingly are enhanced.<sup>[2]</sup>

Ayurveda has advocated above said certain percept and rules by which one can ensure the smooth running of the intricate mechanism of human body without any impediments.

## AIMS AND OBJECTIVE

To compile different opinion on sharad ritu charya (autumn seasonal regimen) wsr to hamsodaka together as explained in different Classical texts.

## MATERIALS &METHODS

Since the present study is a literary research, different opinion available in classical literature on sharad riyu charya wsr to hamsodaka is compiled here. This was followed with compile study of therapeutic measure and contra indication of sharad ritu in different classical texts.

### Literary review

Conduct of living and conduct of food habit that should be follow in sharad ritu is called sharad ritu charya.

### Diet (Ahaara)

Nutrition plays a very important role in keeping balance. An appropriate Ayurvedic diet depends upon the intrinsic quality of the food we consume and should be coordinated to the prakriti (basic constitution), Vaya (age), Ritu (season), Kala (time of day) and Desh (geographical location). Ayurveda describes a specific diet regimen (ahaara and vihara) for each and every ritu and indication and contra indication also in the form of ritu charya and it should be followed strictly.

Prescribing the dietics for sharad ritu, charak has taken maximum care to alleviate the pitta. Charak has said in sharad ritu Madhur (sweet), laghu (light), cold (sheet), tikta (bitter) food and drinks which have potentialities to alleviate pitta are to be taken in proper quantity, when there is good appetite. Here great stress has been given on the proper quantity of food, as intake of incompatible diets is always harmful, but it is all the more so during sharad ritu because it brings about many severe type of aliments.<sup>[3]</sup>

Taking in account the diets, it has been further said that the meats of lava (common squil), Kaijala (grey partvidge), Ena (antelope), Vrabhra (sheep), Sarbha (wapiti) and sasa (rabbit), rice, barley and wheat should be

taken during this season.<sup>[4]</sup> Laghu ahaar is prescribed in order to stimulate agni because through pitta being hot is similar to fire, but it cause agni mandhya due to property of liquidity.<sup>[5]</sup>

The food and drinks should be cold, easy to digest, less in quantity with astringent, sweet and bitter tastes, rice, swastika rice, wheat, barley, green gram, sugar, honey, patola, amalaka, draksha and meat of animals of the desert like regions are good foods for those who have very good hunger.<sup>[6]</sup>

### **IMPORTANCE OF JALA IN SHARAD RITU**

The water made warm by sun's rays in the afternoons and cooled by moonlight at nights and which is pleasant, removed of poisonous effect by the rising Agastya constellation. Such pure clean water boiled and cooled is as ideal as nectar itself for drinking in sharad ritu.<sup>[7]</sup>

In the preceding rainy season, the rain water gets polluted due to its contact with earth and also because of an increase in sliminess and acidity. All these are subsided during the autumn and so the water gets rid of such factors which are responsible for the vitiation of dosas. Again during rainy season, the water also gets infected due to contact with snake and poisonous spiders etc. With the advent the star Agastya (Canopus) all the poisonous effects of water gets neutralised and it becomes purified during autumn season. This autumnal water has been designated as Hamsodaka by charak.<sup>[8]</sup> It has got two connotations where the first one Hamsa water, so the water purified by the rays of sun and moon is known as Hamsodaka. It has been given name hamsodaka<sup>[9]</sup> also because this is the type of purified water which swans (hamsa) enjoy. Bhavamishra has been a new name amsudaka in place of hamsodaka and stated to have the qualities of unctuousness and controlling the tridosas.<sup>[10]</sup>

Dealing with characteristics of the hamsodaka and the significance of the rays of moon, it has been said that the water (during autumn season) is exposed to the heat of the sun during the day time and to the cooling rays of the moon during night, it is also purified by the time and is detoxicated by star conopus (Agastya) and thus called hamsodaka, which is spotlessly clear and is a beneficial as nectar for the purpose of bathing, drinking and swimming.

### **VIHAR IN SHARAD RITU**

Use of garlands made of autumnal flowers and clean apparel and also the rays of moon in the evening are exceedingly beneficial in this season.<sup>[11]</sup> The rays of the moon are beneficial to the health in this season only in the evening. They are exceedingly cool in night and as such they might be harmful for health.

Acharya Vagbhatta added vihar in sharad ritu as day time should be spent in sailing in lakes which are full of swan.<sup>[12]</sup>

### **INDICATION IN SHARAD RITU**

For easy understanding diet that should be following in sharad ritu is giving in tabular form in Table 1.

One should consume Dravya, which have following property, described in Table 2.

### **THERAPEUTIC MEASURE**

In order to overcome the pitta, there has been also mention of various therapeutic measures. It is very ideal to have a drink of medicated ghee, which is bitter in taste, resort to purgatives and blood-letting frequently.<sup>[13]</sup> It has been said that intake of bitter ghee, purgation and blood-letting frequently. It has been said that intake of bitter ghee, purgation and blood-letting should be done in autumn as by Acharya charaka.<sup>[14]</sup>

Chakrapani while interpreting this says, that there is definite order in application of these measure. First of all ghee processed with bitter should be taken. If pitta is not pacify by this, then person should take purgative. If this also fails and there is simultaneous defect of blood then blood-letting should be advised.<sup>[15]</sup>

### INTAKE OF MILK IN SHARAD RITU

Dugdha is Madhur in rasa, sheeta in virya and snigdha in guna and pitta hara as told by Acharya Charaka.<sup>[16]</sup>

### INTAKE OF GHEE IN SHARAD RITU

Ghee is said to be pitta, vata shamak and Madhura in taste<sup>[17]</sup> and it also increase agni as told by Acharya Vagbhatta.<sup>[18]</sup>

### CONTRA INDICATION IN SHARAD RITU

Conta indicating certain dietetics and regimens of life, it has been further said that one should avoid taking sun bath, fat, oil and meat of aquatic and marshy animals and alkaline salty preparation and curd in food. One should not sleep during day time and should not expose himself to frost and easterly wind.<sup>[19]</sup> Acharya Sushruta advise not to awake in night and excessive sexual indulgence should not done during autumn season.<sup>[20]</sup>

Vagbhatta has prohibited to take full diet and sharp alcohol in this season.<sup>[21]</sup>

For easy understanding contraindication that should not be done in sharad ritu is giving in tabular form in Table 3.

## DISCUSSION

According to Ayurveda, the human being is an integral part of the universe and both are made from same basic elements that are pancha maha bhootas. The changing season of nature effects on the pancha maha bhoota, by which the physiological component of human body is composed. Therefore changes in the season affect body physiology considerably. So with the changing season there could be corresponding change in the state of sara, agni, bala, dosa, dhatu etc of an individual because he is an integral part of nature.

Therefore human beings constantly struggle against the changing environmental condition to maintain optimum health and vigour throughout the day and in all season. The human body depends on the continuous holistic interaction between internal and external factor. When the interaction is in state of equilibrium, man enjoys health and when they fail either due to internal deficiency or hostile environmental factors the balance is disturbed and leads to disease and disharmony. Environmental factors include the nature of land, water and various atmospheric phenomena such as temperature, humidity, wind, rain and snow. In order to care for rhythmic seasonal variation, Ayurveda has suggested the schedules of Swastha vrta viz. Dinacharya (routine of day), Ratricharya (routine of night), Ritucharya (seasonal regimen), upavasa (fasting), Rasayanas (Rejuvenation measure) and sad vrta (rules of ethical conduct) to be followed regularly. Ayurveda has advocated above said certain percept and rules by which one can ensure the smooth running of the internal mechanism of the human body without any impediments.

**Table 1: Diet should be taken in Sharad Ritu**

| Sl.No. | Veg Diet            | Nonveg Diet                               | Fruits  | Vegetables | Other    |
|--------|---------------------|---|---------|------------|----------|
| 1.     | Sali (Rice)         | Meat of lava (Common Quail)               | Draksha | Patola     | Madhur   |
| 2.     | Sastika (Rice)      | Meat of kapinjala (Grey partridge)        | Amalaki | Karvellaka | Ghrit    |
| 3.     | Godhuma (Wheat)     | Meat of Ena (Antelope)                    | Dadima  | Methika    | Milk     |
| 4.     | Yava (Barley)       | Meat of Urabhra (Sheep)                   | Bilva   |            | Haritaki |
| 5.     | Mudaga (Green gram) | Meat of Sarbha                            |         |            | Sunti    |
| 6.     | Sita (Sugar)        | Meat of Sasa (Rabbit)                     |         |            | Chitrak  |
| 7.     |                     | Jangal Prani Mamsa (meat of wild animals) |         |            | Pippali  |

**Table 2: Showing indication in Sharad Ritu**

| Rasa   | Madhura, Tikta, Kasaya |
|--------|------------------------|
| Guna   | Ruksha                 |
| Veerya | Seeta                  |
| Vipaka | Madhura                |

**Table 3: Contra indication in sharad ritu**

| S.No | Veg                        | Nonveg                       | Vihar  | Other                 |
|------|----------------------------|------------------------------|--|-----------------------|
| 1.   | Amla, Katu rasatmak druvya | Aaudak and Aanup prani mamsa | Diwa swapna<br>Tusar sevan<br>Puro anilan seavan | Tikshna madha<br>Curd |
| 2.   | Usnatikshna Druvya         |                              | Ratri jagran                                     |                       |
| 3.   | Katu vipak druvya          |                              | Aatap sevan<br>Ati maithuna                      |                       |
| 4.   | Vasa, Tail                 |                              |  |                       |

The present era has shown a significant change in entire thinking about the problems of health and disease towards its preventive measure. The persons evolved in the planning of health care programme are of the view the maximum effort should be made to prevent almost all categories of ailments, as it is not humanly possible to treat and cure all the patients.

Now a days efforts are being made to work our comprehensive schedules to get employed towards the specialisation of the entire medical discipline with the main objectives to keep the society at large healthy both mentally as well as physically.

At this stage it will be of great help, if the measures described in Ayurveda in relation to prevention of disease and induction of positive health are taken into consideration and employed at large in the society.

### CONCLUSION

It has been described keeping in view the enhancement of strength, lusture and happiness to the individuals who follow the dietetics and seasonal regimen, as this help in maintenance of the equilibrium of tissue elements.

It has been stated by Charaka that, the strength, lusture of one who knows Ritu satmya (suitable diet and regimen for every season) and practices accordingly are enhanced.

Ayurveda has advocated above said certain percept and rules by which one can ensure the smooth running of the intricate mechanism of human body without any impediments.

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Source of Support: Nil

Conflict of Interest: None Declared