Alteration of Dinacharya and Ratricharya in Greeshma Ritu: An In-Depth Review

Prashanna Nepal¹, Ravi Sharma², Umesh Shukla³

¹Post Graduate Scholar, Department of Swasthavritta, Rajiv Gandhi Government Post Graduate Ayurvedic College & Hospital, Paprola, Himachal Pradesh, India.
²Post Graduate Scholar, Department of Ayurveda Samhita and Siddhanta, Rajiv Gandhi Government Post Graduate Ayurvedic College & Hospital, Paprola, Himachal Pradesh, India.
³Professor & Head, Department of Swasthavritta, Rajiv Gandhi Government Post Graduate Ayurvedic College & Hospital, Paprola, Himachal Pradesh, India.

ABSTRACT

Dinacharya are the activities which are done in a day. Similarly, Ratricharya are the activities done in the night. These regimens are described in sequences. There are separate sets of activities and guidelines to be followed during each season, collectively termed as Ritucharya. There are six seasons as per Ayurveda viz. Shishira, Vasanta, Greeshma, Varsha, Sharad and Hemanta. Although daily regimens have been advised for individuals, they might not be always applied for all the seasons. One needs to modify or alter certain activities in each season. Hence, this study is an effort that has been made to opt for following the sequence of Dinacharya in Greeshma Ritu based on Ayurvedic texts advocated for healthy individuals.

Key words: Dinacharya, Ratricharya, Ritucharya, Greeshma Ritu

INTRODUCTION

Dinacharya is made up of two words, ‘Dina’ denotes ‘a day’ and ‘Charya’ denotes ‘regimen’. ‘Dine Dine Charya Dinacharya’ which means ‘activities which are done in a day’ is called Dinacharya. Likewise, ‘Ratri’ means ‘night’ and ‘Charya’ mean ‘regimens.’ In Ayurveda, Dinacharya and Ratricharya have been described as the ideal sequence of routines to follow in order to live a healthy and long life. It is indicated for a healthy individual. Apart from Dinacharya, Ayurveda describes the specific set of dietary and lifestyle guidelines for each season and is termed Ritucharya. The word ‘Ritu’ means ‘season’ and ‘Charya’ means ‘regimens.’ Ayurveda places a greater focus on disease prevention than disease treatment. If a person does not follow the Dinacharya, Ratricharya and Ritucharya schedules as instructed, and then he may become ill. Almost all lifestyle disorders may be avoided by practicing these regimens. Hence, one needs to keep to these regimens that are beneficial in all ways.

नशे दिनादिचर्या भिन्न न वर्तेर्त ननत्र्शः । स एवं लभ्भै रोग ततः परद्य समाचर ।। (र्ो.र.दिन रात्रिचर्या 55)

Although daily regimens have been advised for individuals, they might not be always applied for all the seasons. One needs to modify or alter certain activities in each season. Therefore, variation in Dinacharya is necessary according to a particular Ritu. Hence, this study is an effort that has been made to opt for following the sequence of Dinacharya in Greeshma Ritu based on Ayurvedic texts advocated for healthy individuals.
Aims and Objectives

The purpose of this study is to put forward the idea of the alteration of regimens of Dinacharya for Greeshma Ritu.

The objectives are as follows:
1. To explain Dinacharya and Ratricharya as per different Ayurvedic Classics.
2. To describe the altered Dinacharya and Ratricharya specially for Greeshma Ritu.

Materials and Methods

A detailed literature review on the concepts of Dinacharya was carried out from Charaka Samhita, Sushruta Samhita, Ashtanga Hridayam, Ashtanga Sangraha, Bhavaprakasha Nighantu and Sharangdhara Samhita. In addition, online research databases such as PubMed, Cochrane Library, and Google Scholar were searched for the relevant materials.

Dinacharya during Greeshma Ritu

1. Brahma-Muhurta Jagrana (To wake up early in the morning):

To stay healthy, an individual should wake up early in the morning especially in Brahma-Muhurta considering whether the food consumed last night is digested properly or not. It results in longevity and healthy life. After waking up in the morning, one should bow to God and then look into Darpana (Mirror). If possible, one should also look and touch Dadhi (Curd), Ghritta, Yellow mustard, Bilwa, Gorochana, and a garland of flowers. These activities are beneficial and liable to create and infuse positivity by changing the external and internal environment. The timing of Brahma-Muhurta has been described as one Aho-Ratra (day and night) having thirty Muhurta when the duration of day and night is the same. Brahma-Muhurta is the fourteenth Muhurta out of fifteen Muhurta of night. The time of sunrise varies each day according to geographic location and season of the year. So, the timing of the fourteenth Muhurta may also be changing. During Greeshma Ritu sun rises early while in other Ritu sun rises comparatively later. So, the time of Brahma-Muhurta will be earlier during Greeshma Ritu as compared to another Ritu i.e., begins at 4:24 a.m., and ends at 5:12 a.m.

2. Ushapana (To drink water on waking up in the morning):

One must drink the water they stored all night after waking up. Ushapana begins in the fourth Prahara of the night and lasts till shortly before sunrise. Ushapana requires eight Prasrita (or 770 ml) of water for oral consumption and three Prasrita (or 230 ml) for nasal consumption. Our Acharya advised that during Vasanta Ritu and Greeshma Ritu, water should be collected from Koopa (wells) and Prasrava (waterfalls).[1,2,3] However, water from wells and waterfalls is no longer drinkable due to rising contamination at every level. As a result, for Ushapana, any clean water should be utilized. The temperature of the water should be approximately 37°C, which is the same as the temperature of the body. Ushapana activates bowel movements which facilitate fecal matter of the large intestine to move towards the rectum and activate the urge to defecate.

3. Mala-Utsarga (To pass the natural urges):

Mala-Utsarga should be practiced, especially in the morning, and the urge should not be resisted. It prolongs life and eliminates Adhamana (bloating), Antrakoojana (gargling), and Udara Gaurava (abdominal weight).[4,5] Mala (faecal matter) may become hard during Greeshma Ritu. The big intestine will absorb the water content from faeces if it is kept in the body for an extended period of time because the body is already dehydrated during this Ritu. If one resists the need, urine may also become more concentrated and acidic as a result of water reabsorption. Therefore, before starting their daily routine, a person should make it a habit to perform Mala-Utsarga in the morning. The habit or conditioned reflex can be established if one practices this behavior every day at a specific time, such as after Ushapana in the morning, in accordance with the Pavlov Principle of developing conditional reflex.

4. Achamana (To sprinkle water on the face):

One should sit facing north or east and wash their hands before practicing Achamana. Clean water should
be poured into both hands until the base of the thumb. The use of just one hand is not advised. After Achamana, one should place wet hands over both eyes. Eye illnesses do not develop.\(^6\)\(^7\) In the Bhavaprakasha, different Kaala for Achamana is stated, including when one awakens, before praying to God, after taking a bath, before and after eating, after sneezing, after travelling, after cutting one’s nails, hair, etc., and after brushing one’s teeth.\(^8\) Achamana should be performed several times each day throughout Greeshma Ritu. In hot weather, using cold water (water that is the same temperature as your body) might be helpful because it instantly cools the body. Ashtanga Samgraha states that Achamana (sprinkling water on the mouth) should be performed following the satisfaction of morning natural cravings.

5. **Danta-Dhawana & Pratisarana (To brush & massage teeth & gums respectively):**

One should do Danta-Dhawana twice daily i.e., in the morning and after every meal. New Datauna (twig) should be used every time. (9)(10) To calm accumulated Vata Dosha during Greeshma Ritu, one should brush their teeth with a Madhura Rasa-dominant Datauna (twig). Among the Madhura Rasa dominating Datauna (twigs), Madhuka is regarded as the best. The herbs Arka, Vata, Karanja, Bilwa, Champaka, Shrishta, Apamarga, Dadima, and Jati can also be utilised during Greeshma Ritu. Despite the fact that these herbs’ Rasa is not Madhura, Vata Shamaka describes their characteristics. Pratisarana should be conducted with Tejovati Churna, Saindhava Lavana mixed with oil, Churna of Trikatu & Daalachini, Ellaichi, Tejapatra (Trivarga and Trisugandhi) combined with honey, and Churna of Trivarga & Daalachini. Vata is being calmed by all of these Dravya. Applying precisely formulated Churna (powder) as indicated above to the crushed side of Datauna is the proper method for brushing teeth. In order to prevent gum damage, teeth should be brushed one at a time.\(^11\)\(^12\)

6. **Jihva-Nirlekhana (To scrap/clean the tongue):**

Danta-Dhawana should be followed by Jihva-Nirlekhana using Jilva-Nirlekhani, which can be made of metals such as Hema (Gold), Rajata (Silver), Tamra (Copper), and Trapu (Tin). Jilva-Nirlekhani can also be made of Riti (brass) and Datauna (twig).\(^13\) The most Madhura of all metals is Hema (Gold). Therefore, using a gold Jilva-Nirlekhani during the Greeshma Ritu can be advantageous. However, due to the very expensive cost of gold, it is not practical to create Jihva Nirlekhani from it. As a result, Jihva-Nirlekhani of various metals are now accessible.

7. **Mukha-Netra Prakshalana (To wash oral cavity and eyes):**

After Jihva-Nirlekhana, one should wash one’s face. According to advice from our classics, cleaning the mouth and eyes should be done specifically. Cold water, Ksheeri Vriksha decoction with milk added, and Amlaki decoction can all be utilised for Mukha-Netra Prakshalana during Greeshma Ritu. Rakta-Pitta, acne, Nyachha, Vyanga, and Shosha are all destroyed by Mukha Prakshalana with cold water.\(^14\) This procedure should be adopted at least three to four times a day during Greeshma Ritu.

8. **Anjana (To apply collyrium):**

Daily use of Souviranjana and weekly Srotoanjana has been mentioned in Ayurvedic texts. Souviranjana and Srotoanjana’s identification is debatable in the present period. Therefore, a homemade Anjana-like black suite formed by burning of Tila-Taila lamp can be advocated because it is time-tested, safe for the eyes and used by people for ages. Useful Anjana can also be created from herbal ingredients. When performing the Greeshma Ritu, weak Anjana should not be employed, and the eyes should be rinsed with cold water after Anjana.

9. **Nasya (Oleation of the nose):**

The age range for Nasya is between 7-80 years. However, Pratimarsha Nasya usage is advised from birth until death. Pratimarsha Nasya should not cause Utklesh of Dosh and should not be detectable in saliva. The recommended dosage is two drops or one drop in each nostril.\(^15\)

During Greeshma Ritu, Nasya with Anu Taila should be done during Saanya Kaala/Arprahana (evening). Although Nasya of Katu oil (Sarshapa oil) has also been
recommended for daily use but it is least advisable due to the irritant nature of Sarshapa Oil.[16,17]

10. Kaval & Gandusha (To swish & rinse Dravya in the oral cavity):
During Greeshma Ritu, Madhu, Milk and cold water can be used for Gandusha and Kaval.[18] The best dosage for Gandusha is one that fills the mouth with liquid halfway. For a moderate dose, the mouth should be filled up to one-third of the way, and for a low dose, only one-fourth of the way.[19] For Gandusha, a Kola Pramana (6 gms) dose of Kalka Dravya or Churna is advised. One Karsha (12 gms) of Kalka Dravya has been recommended for Kavala, according to Acharya Sharangdhara.[20]

11. Dhoompana (To inhale medicated smoke):
However, Prayogika Dhoompana can be utilized after Kavala-Gandusha during Greeshma Ritu to calm Utkleshita Vata and Kapha because of these treatments, even though Dhoompana is contraindicated during Greeshma Ritu. Exhale through the mouth after taking a breath through the nose. Dhoompana should not be used by anyone less than 18 years old and is recommended for anyone aged 12 to 80.[21,22]

12. Abhyanga (To massage the body):
Abhyanga should be done before doing Vayayama. As a component of Dinacharya, it must be practiced every day. It is important for your health since it reduces Vata and fatigue, enhances vision, nourishes the body, encourages restful sleep, clears the skin, and fortifies the body. It prolongs youth and lengthens life. During Greeshma Ritu, it should not be done forcefully as it consumes energy. Oils which are Sheeta in nature i.e., made with Sheeta Dravya should be used, e.g., Chandana Tail, Narikela Tail.

13. Vyayama (Exercise):
One should perform Vyayama during Greeshma Ritu based on their Bala and Agni condition. If a person’s Bala and Agni are extremely weak, meaning they are unable to carry out their daily tasks and cannot correctly digest food, they should not practice Vayayama. However, if they are capable, they can engage in light activity.

14. Udvartana (To rub body parts with Dravya):
During Greeshma Ritu, Snigdha Udvartana should be done with Sheeta Veerya Dravya like Chandana powder & Usheera powder etc. mixed with oil. It pacifies Vata.

15. Kshoura Karma (To cut hair, nails etc.):
Kshoura Karma means cutting of nails, hair, beard, and moustache. It should be done every five days to maintain personal hygiene.[23]

16. Snana (Bath):
Snana is always Pathya (beneficial). It is Deepana (improves digestive strength), Vrishya (aphrodisiac), increases Oja (immunity) and Bala (strength), destroys itching, tiredness, sweating, Tandra, thirst and burning sensation.[24] During Greeshma Ritu, cold water should be used for Snana. It provides an instant cooling effect to the body and improves Jathragni.

17. Aahara (Diet):
During Greeshma Ritu, one should consume Anna-Paana (food & drinks) predominant in Madhura, Sheeta, Drava, Snigdha and Laghu properties.

a) Madhura: Aahara being Rasa-Pradhana (Rasa predominant) so one should consume Madhura Rasa predominant Aahara during Greeshma Ritu. Madhura Rasa nourishes all Dhatu, acts as Balya (provides energy), quenches thirst and relieves and destroys burning sensation.[25] It is an instant source of energy because it breaks down quickly into its simplest form and its earliest digestion starts in the oral cavity. So food items like Sharkara, Sharbata, Shreekhanda, Ikshu Rasa, Paanaka, and Mantha should be taken in Greeshma Ritu. Dravya which has Madhura Vipoaka should also be preferred during Greeshma Ritu like Milk, Sattu, fruits like Draksha, Kharjoora, Aamra etc.

b) Sheeta: One should use Sheeta Dravya like Paanaka and Mantha along with Hima (ice) and cold water. Sheeta Veerya Dravya should be consumed e.g. Shali rice, Godhooma, Dugdha, Karpoora etc. It shows their effect during digestion and till it remains in the body.
i.e. until these are not excreted out of the body.[36] Therefore, symptoms like Daaha (Burning sensation) and Trishna (Thirst) will be relieved for a long time.

c) Drava: Drava Dravya (Liquid diet) should be used predominantly during Greeshma Ritu as it replenishes the fluid loss of the body. E.g. plenty of water, milk, Paanaka, Sharbata, Mantha, and Maansa-Rasa of Jaangala animals like goat, sheep, rabbit, Shambara (Baraha Singa) etc. should be included in the diet.

d) Snigdha: One should take Snigdha Aahara in Greeshma Ritu. The use of Ghritta is recommended by Acharya during this Ritu. The dose of Ghritta affects Jathragni. If Gritta is consumed in low amounts, it enhances Jathragni and if it is consumed in the maximum amount, it vitiates Jathragni. During Greeshma Ritu, Agni is weakest therefore low dose of Ghritta should be consumed to improve Agni. It might be better if Ghritta is to be taken along with Lavana-Bhaskara Churna before the meal because Lavana is Aruksha, Sukshma, Vayi.[27] (Ch. Su 13/98) It can provide the effect of Sneha in Sukshma Srotasas. Jala has also Snigdha property and it helps to maintain Snigdha in the body.

e) Laghu: One should consume Laghu Dravya (light in nature) e.g. Raga-Shadava. If Aahara is Guru in nature, it should be consumed in Laghu (less) quantity to make it easy to digest. E.g. less quantity of Jaangla Maansa, fried Pooplika, Paanaka etc.

Contraindicated Aahara

Aahara Dravya predominant in Lavana, Amla and Katu Rasa are contraindicated during Greeshma Ritu. As it is advisable to use all Rasa in all Ritu but predominantly use of Ritu-specific Rasa should be done. (28)(29) Therefore, Lavana, Amla and Katu Rasa can be consumed in Greeshma Ritu, but in less quantity. Madira (Alcohol) should not be consumed at all or in less quantity or mixed with plenty of water during Greeshma Ritu.

18. Chankramana (Slow walk):

Chankramana improves Agni.[30] During Greeshma Ritu, Chankramana should be done in open ground where a cool breeze is flowing.

19. Lepa (To apply the paste of different Dravya on the body):

During Greeshma Ritu, Lepa of Chandana, Hribera, and Karpoora should be applied on the body. These are Sugandhi and Sheetala & provide Oja (immunity) and Bala (strength)[31,32,33]

20. Vastra Dharma (Clothing):

During Greeshma Ritu, one should wear light and comfortable clothing.

21. Pada Prakshalana (To wash the feet):

During Greeshma Ritu, one should use cold water for Pada Prakshalana (foot wash). It destroys impurities and diseases of the foot, tiredness and Bhoota-Badha (many infections and infestations) and nourishes the eyes.

22. Paduka Dharana (Footwear):

During Greeshma Ritu, porous or airy foot wares should be used. It causes air circulation around the feet. Paduka (shoe) protects the skin of the foot from the hot surface of the earth, and direct sun rays and protects from various insects common during this Ritu.

23. Chhatra Dharana (To carry an umbrella):

Chhatra Dharana is beneficial during Greeshma Ritu as it protects from wind, dust, strong sunrays and rain. The colour of the umbrella should be light so that it would reflect maximum sun rays.

24. Danda Dharana (To carry a stick):

Danda Dharana is beneficial during Greeshma Ritu as it protects from crawling insects, snakes and other harmful animals. The use of a long umbrella provides benefits of an umbrella as well as a long stick.

25. Jiwikoparjana Upaya (Measures adopted to earn a living):

During Greeshma Ritu, one must shift their working hours so as to avoid an extremely hot atmosphere.

Ratricharya during Greeshma Ritu

The regimen followed from evening hours till night is known as Ratricharya.
1. **Bhojana-Kaala (Timing of meal at night):** One should take the meal within the first Prahara of Ratri (First three hours of the night). It should be taken in lesser quantity than that of lunch. One should avoid intake of food which is difficult to digest.\[34\]

2. **Sleep:** After taking a light and conducive diet, one should go to sleep with a pleasant mind on a comfortable bed, after offering prayers to God.\[39\] One should go to bed on time because it balances Dhatu, destroys Tandra (laziness), provides Pushti (nourishment), Bala (strength), Varna (complexion) and Utsaha (activeness) and improves Jatharagni (digestive strength). The length of nights is shorter in Greeshma Ritu therefore Divasvapna (day sleep) is advisable.

3. **Sexual activities:** According to Acharya Charaka, sexual activities are contraindicated during Greeshma Ritu. In Yogaratnakara it is advisable to perform sexual activity during the daytime at the interval of fifteen days. Acharya Bhela has mentioned a one-month interval.\[36,37,38\]

**DISCUSSION AND CONCLUSION**

Each activity mentioned in Dinacharya is designed with a specific objective to promote the health of that specific organ and to preserve overall health. For example, Dantadhavana (cleaning of teeth), Jivha-Nirlekhana (cleaning of the tongue), Gandusha (Oil pulling), Kawala (Mouth wash), and Dhoomapana (Medicated smoke inhalation) are the activities that promote oral health. Likewise, Anjana (application of collyrium) preserves the health of the eye. Pratimarsha Nasya (Nasal instillation of drops) maintains nasal health. When we talk about Dinacharya, every activity described in it needs a minute change or modification according to changes in seasons. Not only season but the individual’s body constitution also should be taken into consideration. Dinacharya if practiced properly every day in the correct method according to Ritus, can help people attain balance in three Doshas. A healthy individual is one who habitually follows the Dinacharya, Ratricharya and Ritucharya. All of these techniques are intended to be preventative rather than therapeutic which also justifies the primary goal of Ayurveda.

**REFERENCES**


3. Shastri KA. SUSRUTASAMHITA OF MAHARSHI-SUSRUTA (Edited with Ayurveda-Tattva-Sandipika Hindi Commentary, Scientific Analysis, Notes etc.). Chaukhambha Sanskrit Sansthan, Varanasi. Sutrastrana, Chapter 45, Sutra 8; p. 218. (Kashi Sanskrit Series; vol. 1)


11. Shastri KA. SUSRUTASAMHITA OF MAHARSHI-SUSRUTA (Edited with Ayurveda-Tattva-Sandipika Hindi Commentary, Scientific Analysis, Notes etc.). Chaukhambha Sanskrit
Santhanthan, Varanasi; Chikistasthana, Chapter 24, Sutra 7-8; p. 131. (Kashi Sanskrit Series; vol. 1).


30. Shastri KA. SUSRUTASAMHITA OF MAHARSHI-SUSRUTA (Edited with Ayurveda-Tatta-Sandipika Hindi Commentary, Scientific Analysis, Notes etc.). Chaukhambha Sanskrit Sansthan, Varanasi; Chikistasthana, Chapter 24, Sutra 80; p. 137. (Kashi Sanskrit Series; vol. 1).


Prashanna Nepal et al. Alteration of Dinacharya and Ratricharya in Greeshma Ritu

ISSN: 2456-3110

REVIEW ARTICLE

How to cite this article: Prashanna Nepal, Ravi Sharma, Umesh Shukla. Alteration of Dinacharya and Ratricharya in Greeshma Ritu: An In-Depth Review. J Ayurveda Integr Med Sci 2023;11:132-139. http://dx.doi.org/10.21760/jaims.8.11.20

Source of Support: Nil, Conflict of Interest: None declared.


