A REVIEW OF RITU SANDHI SAMHITA

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ABSTRACT

Introduction: Ayurveda is one of the ancient traditional life science and medical science of Indian traditional property. Ayurveda is the most sacred science beneficial to the human being not only for this life but also the life beyond. Materials and Methods: As Ayurveda deals with the health of the society, One out of two aims of Ayurveda is ‘Swasthyarakshana’ i.e. maintenance of health. And this to understand the most valuable factor Rutusandhi. References has been collected and relevant matter is compiled from Ayurvedic literature Results and Discussion: For this exclusive principal of ‘Swasthyarakshana’: Ayurveda described Dincharya, ritucharya, Sadvritta, ratricharya in rutucharya described ritu sandhi (transit season) lowers down the immune system of the body and makes the conditions favorable for the spread of the disease. The preventive aspect need of knowledge of ritu sandhi to change our food habit and daily regimen and protect of sandhi kalgard disease (some example swine flu, viral fever, cough and cold

Keywords: Ayurveda, Ritu, Ritucharya, Ritu sandhi, vyadhi.

INTRODUCTION

Ayurveda is not merely the medical science but it is the science of life. The aim of Ayurveda is to prevent disease and to maintain health. It is only science of treatment except Ayurveda which elaborate the basic principles of healthy life. Centuries have come and gone; the nature of disease perhaps has changed; new diseases have appeared and some of the old one is almost extinct. But Ayurvedic theory of maintenance of health stands for all times and circumstances justifying ancient needs and catering for the future. This theory of maintenance of positive health that is "Swasthavrtta" is dealt in detail in the second Chatuska of Charaka Samhita. One among such laws put forwarded by our Acharyasis Rituandhi.
Sandhi is the junction of two things. Rituandhi transition between two Ritu; During Sandhi period it is advised to restrain from all activities. That is restraining from all the three Upastambha which are the supportive pillar for health; along with this even other activities like learning, meeting patient’s sattainder, is also considered not good. Only activity advised during this period is worshipping of god.

According to Charak, Ritusatmya means that condition of the body which remains normal in spite of wide variance in seasons and can be termed as seasonal disorder. One who fully knows the reasonable homologation dependent upon activities done by him and the food taken by him and taking this into consideration prescribes his diet etc, he only increases his body strength and complexion and develop better resistance of sandhi kalgat disease.

According to Lok-Purushsamyaa siddhant each element in environment is also present in human body. Change in environment affects directly on basic elements of human body. Human is unable to control environmental changes due to season. He has no capacity to control the motion of celestial bodies like Sun, Moon etc. They make tremendous impact on human physiology. Considering this, Charaka-Samhita prescribed regimen of every. What we eat/consume is digested by digestive fire and converted into body element which gives strength to body. But in Adana and Visarga kala digestive fire gets affects which give rise to vyadhi.

As per Ayurveda the imbalance of Dosha, Dhatu and Mala leads to the disease and its equilibrium maintain the health. Health and disease are also defined as pleasure and pain respectively. To maintain the equilibrium of Dosha, Dhatu and Mala, our Acharyas have mentioned Dincharya, Ritu charya, Sadvritta, ratricharya. Sandhi kaal (transit season) lowers down the immune system of the body and makes the conditions favorable for the spread of the disease. In Ayurved has explained the ways to prevent disease preserve and promote the health of the person with simple changes the habits of the persons in food habit and daily regimen. The aspects of Ayurveda i.e. swasthyarakshanam– the preventive aspect and Aaturasyavikaaraprashnamanam – the curative aspect. The preventive aspect needs of knowledge of to change our food habit and daily regimen.

Peoples’ diet changed substantially in the second half of 20th century, generally with increased consumption of meat, dairy products, vegetable oils, fruit juice, and alcoholic beverages, fertilized food and decreased consumption of starchy staple foods, such as bread, potatoes, rice, and maize flour. These observations suggest that the diets [or lifestyle] of different populations might partly determine the rates of cancer, and other lifestyle disorders, such as obesity, diabetes, cardiovascular diseases, hormonal diseases. In 1900, the top three causes of death in the United States were pneumonia/influenza, tuberculosis, and diarrhea. Communicable diseases accounted for about 60% of all deaths. In 1900, heart disease and cancer were ranked number 4 and 8, respectively. Since the 1940s, the majority of deaths in the United States have resulted from heart disease, cancer, and
other degenerative diseases. And, by the late 1990s, degenerative diseases accounted for more than 60% of all deaths. Already considered the diabetes capital of the world, India now appears headed towards gaining another dubious distinction of becoming the lifestyle-related disease capital as well. A study conducted jointly by the All India Institute of Medical Sciences and Max Hospital shows that the incidence of hypertension, obesity, and heart disease is increasing at an alarming rate, especially in the young, urban population. Therefore need of study ayurvedic concept and applying in day to day lifestyle and prevent disease.

Aim:
A review of Ritu sandhi in Ayurvedic Literature.

Objectives:
The objectives of this research project
- To study of Ritu in Ayurvedic literature
- To study of Ritu sandhi
- To study precautions of aahar and din-charya for preventing disease.

Materials and Methods:
References have been collected and relevant matter is compiled from Ayurvedic literature. Available commentaries of samhita are also reviewed. All Compiled matter is reorganized and critically analyzed for the discussion and attempt has been made to draw some fruitful conclusion.

Observations and Discussion
Ritu is from the root 'R' "to go" According to Rotha; Ritu meant time, suitable time proper time for Sacrifice. Mainer Williams records the meaning as: fixed time for sacrifice, epoch, season, fixed rule, and given the meaning of 'R' as bringing about a continuity.

Ritu is one which appears regularly. Therefore from all these, Ritu come to mean the form in which nature expressed itself in a sequence in particular specific and in patent forms in short the seasons.

Mainer Williams records the meaning as: Union junction, combination, connection, an interval, a pause, a critical juncture.

Definition of Rituandhi:
The seven days at the end and commencement of Ritu is known as Rituandhi (interpersonal period). It is the period in which body adopts itself to stressors of the incoming season. Duration required ensuring an effective and optimum biological adoption is specified by the term Rituandhi. The regimen prescribed for this period is calculated to help in a smooth change over.

HISTORICAL REVIEW OF RITU SANDHI:

Vedic kala
- The idea of Rituandhi is first seen in vedic literature itself. In Kausitaki Brahmana (Vi. 10-12) and Gopatha Brahmana (II 1.19) the Caturmasya sacrifices are indeed of curative significance and hence they are performed in Ritu Sandhis and Rituandhi the transition from one to another cause illness. More than once the Vedic texts speak of Ritu Mukha. In one passage, it is said that it is not easy to decide the face
of the *Ritu*. *Ritu* are double faced or they face two sides.\(^\text{11}\)

- The exhilarated shouts of peacocks mingled with the notes of Swans, the new blue lotuses with the Kadambas still raining their flowers forms an example of "*Varsa Sharad Sandhi*".

- Bharata in *Natysastra* speaks also of *Ritu Sandhi*, in chapter 28 while explaining music concepts. Bharata gives border land between two seasons as an appropriate analogy for common ground in between two notes in the octave called *Svara Sadharana*; where a microtone is counted in terms of the earlier *Swara* or of the later. To illustrate this Bharata mentions the natural phenomenon of *Kala Sadharana* and cites an *Arya* verse depicting the interval of time when the symptoms of cold and warm show; that is *Sisira Ritu* has not completely gone nor have *Vasanta* not set in and it is still cold in shade and when one comes out into sunshine, one perspires

**Samhitakala:-**

There is no direct reference of mentioning of *Rituandhi* in *Charaka and Susruta Samhita*. In *Sangrahakala*: Vagbhata mentions *Rituandhi* for the first time in *Ritucarya* chapter. Shanggadhar concised this concept to limit the period to fifteen days of *Kartika* and *Margasirsa* and named it as "*Yamadamstra*” Commentators of Charaka - Chakrapani, Gangadhara, and Yogindranathasana followed *Astanga Hrdaya*. Chikitsatilaka of Srinivasa a combinatory work of 17th century followed *Astanga Hrdaya*. Charyacandrododaya a combinatory work of 20th century of Dattarama followed Brhat Nighantu Ratnakara and described Doshic status of *Rituandhi Rasavaisesika* of Nagarjuna though accepted *Rituandhi* but he has mentioned it in between *Sadharana Ritu* as *Rituandhi*.

Depending upon position of Sun, group of three seasons called *Uttaraayana* (northward) and group of three seasons called *Dakshinaayana* (southward) are formed. Further each *Ayana* is divided into three *Ritu* each viz., *Shishira, Vasanta, Grishma* and *Varsha, Sharad, Hemanta*.

**Table 1:** Considering the characteristics of these *Ritu* is as following according to *Ashatang sangrh*\(^\text{6}\).

<table>
<thead>
<tr>
<th>Ritu</th>
<th>Ruksa</th>
<th>Sneha</th>
<th>Bala</th>
<th>Rasa</th>
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<tbody>
<tr>
<td>Sisira</td>
<td>+</td>
<td>-</td>
<td>+++</td>
<td>Tikta</td>
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<tr>
<td>Vasanta</td>
<td>++</td>
<td>--</td>
<td>++</td>
<td>Kasaya</td>
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<tr>
<td>Grisma</td>
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<td>+</td>
<td>Katu</td>
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<tr>
<td>Varsa</td>
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<td>+</td>
<td>+</td>
<td>Amla</td>
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<td>Sarat</td>
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<td>+</td>
<td>++</td>
<td>Lavana</td>
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<td>Hemanta</td>
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<td>+++</td>
<td>+++</td>
<td>Madhura</td>
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</tbody>
</table>
Table 2: Classification of days and *ritu* according to *sushrut* along with months is given in the following\(^7\)

<table>
<thead>
<tr>
<th>Ahoratra</th>
<th>Ritu</th>
<th>Sancaya</th>
<th>Prakopa</th>
<th>Prasana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Purvahna</td>
<td>Vasanta</td>
<td>-</td>
<td>Kapha</td>
<td>-</td>
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<tr>
<td>Madhyahna</td>
<td>Grisma</td>
<td>Vata</td>
<td>-</td>
<td>Kapha</td>
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<tr>
<td>Aparahna</td>
<td>Pravrt</td>
<td>-</td>
<td>Vata</td>
<td>-</td>
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<td>Pradosa</td>
<td>Varsa</td>
<td>Pitta</td>
<td>Vata</td>
<td>-</td>
</tr>
<tr>
<td>Ardhara</td>
<td>Sarat</td>
<td>-</td>
<td>Pitta</td>
<td>Vata</td>
</tr>
</tbody>
</table>

*Ritu* has its influence from the time of conception until death. To maintain the proper health and to tolerate *Kalaja* disorders (vyadhi) it is essential to follow *Ritusatmya*. *Ritusatmya* is the regimen told for the specific *Ritu* for specific duration. *Ritusandhis* is not exception for this purpose Charaka has explained a chapter in *Swastha Catuska* known as *Tasyasitiya*.\(^1\) The *Uddesa* of the chapter itself reveals the importance. The strength and luster of human beings who knows the suitable diet and regimen for every season and practices accordingly are enhanced Regimen and diets having opposite qualities of the habitat of the individuals and the disease they are suffering form, But habituated things if to be given up then it is to be done slowly and gradually otherwise it may lead to *Asatmyaja roga*. Therefore in *ritu sandhi* the regimen of the preceding season should be discontinued gradually and that of the succeeding season should be adopted gradually. Particular *Krama* is to be adopted i.e. So, to avoid the disease during *Ritu* it is advised to followed *Ritusandhi* strictly by following method of homologation with due regard to concerned *Ritu, Desa, Abhyasasatmya*.

Table 3: The following table represents the *Krama* for 14 days adoption according to *aacharya Indu*\(^8\).

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<td>2 part</td>
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\(^{1}\) Charaka has explained a chapter in *Swastha Catuska* known as *Tasyasitiya*.

\(^{8}\) *Aacharya Indu* is the regimen told for the specific *Ritu* for specific duration.
Doshic status in Rituandhi which may help to
decide aahar and dincharya.
Shisira - Vasanta Rituandhi- Kapha having
positive tendency
Vasanta - Grishma Rituandhi - Kapha is in
negative tendency
Grishma - Varsa Rituandhi-Vata is in positive
tendency
Varsha - Sharad Rituandhi-Vata is in negative
tendency
-Pitta is in positive tendency
Sharad - Hemanta Rituandhi - Pitta is in neg-
ative tendency
Hemanta - Sisira Rituandhi - No tendency of
Doshas

Disease onset and relation of Ritu: some ex-
amples are:
Vata sambadhit vyadhi-Pravrti
Pitta sambadhit vyadhi -Sharad
Slesma sambadhit vyadhi- Vasanta
Vatika Arsas - Hemanta
Paittika Arsas - Sharad, Grishma
Slaismika Arsas - Shitakala
Raktaja Vyadhi - Sharad
Udarda - Shita Ritu
Visarpa - Sharad Chardi
Pratisyaya - Shita Ritu

Considering this susceptibility of Ritu to par-
ticular variety of the Kalaja disorder Ritu
Sandhī has its role mainly is preventing these
disorders, by following particular regimen.
But, if body is unable to adopt it to stressors
due to changes in specific traits of seasons, it
is stated it may lead to Dosha Vaishamya
which in turn may render the body highly sus-
ceptible to one or other kinds of disorders,
some of this may be Ashukari and some Chir-
rakari. In other words abnormal status thus
generated are the index of feeble inadequate
adoptive responsive to the external stresses.
The reference it is stated in Gopatha Brahma-
na.

DISCUSSION
To fulfill the motto of Ayurveda One out of
two aims of Ayurveda is ‘Swasthyarakshana’
i.e. maintenance of health. For this exclusive
purpose in ayurvedic literature include –
Dinacharya i.e. daily regimen, Rutucharya i.e.
seasonal regimen, Ratricharya -night regi-
men, sadyrutta and achararasayana i.e. ethical
and moral activities; three pillar ahar - rules
and regulations about ahar intake, nidra -
rules and regulations about sleeping; brahma-
charaya i.e. dealing with sex life etc. In spite
of mentioning all these important aspects for
keeping human life healthy. In present study
elaborate the part of healthy life Rutucharya
and ritu sandhī. These characteristics of Ritu
decide the regimen to be followed to maintain
health and to prevent Kalaja disorders Ritu-
ndhi transition between two seasons the dura-
tion is fourteen days. During this period it is
advised to follow Rutuamya with specific
Krama of prevent kalaj vyadhi. Going through
the historical review it seems that the concept
of Ritu andhi was known from the period of
Veda. It was very popular in Sanskrit poetry
and literature so it is very surprising to know
that why the authors like Charaka and Sushru-
ta have not mentioned Rituandhi. Charaka
mentioned the do and don's in Sandhis in In-
driyopakramaniya. So it itself may indicative for all types of Sandhis. May be it was very popular in society as Bhesaja Yojana is advised during that period. So they explained the methods/ regimen to be followed during that period without direct mentioning of Rituandhi.

In Susruta Samhita two chapters are devoted for Ritu explanation but no mentioning of Rituandhi. Vagbhat and later authors explained Rituandhi. It may be because of the declining popularity of the Ritucarya or may be increase in the Kalaja disorders. So to avoid this time, restriction is put forwarded by Vagbhatta by name Rituandhi. Vagbhat and later authors explained Rituandhi. It may be because of the declining popularity of the Ritucarya or may be increase in the Kalaja disorders. So to avoid this time, restriction is put forwarded by Vagbhatta by name Rituandhi. When to begin the regimen of Rituandh this question is solved by Vagabhatta by advising to follow the regimen based on Rituswarupa-Masa-Rasi. All of these things are described in the present study.

**CONCLUSION**

To fulfill the motto of Ayurveda and according to modern ‘disease better than cure’ the importance of Ritucharya in the present scenario. It is to be understood that the background on which Ritucharya is based, that is understood ritu sandhi theory for prevention of disease. Although today Ritus do not follow uniformity, the level of Dosha and Panchamahabhuta can be analyzed accordingly, to decide the regimen, to which this knowledge of Ayurveda holds as a pathfinder. These principles surely demand a closer observation for clarity. This is helpful to understand the concept of ‘Ritu Sandhi’ and this helps to prevent the sandhikalgat vyadhi’.

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