

## ***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 *Ritusandhi*. 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 *ritucharya* 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 kalga*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 al-

most 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' sattaider, 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*<sup>1</sup>.

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 *Aaturasyavikaaraprashamanam* – 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<sup>2</sup> 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<sup>3</sup> 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<sup>4</sup>. 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 *dincharya* 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<sup>18</sup> records

the meaning as : fixed time for sacrifice, epoch, season, fixed rule, and given the meaning of 'R' as bringing about a continuity<sup>5</sup>.

*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<sup>11</sup>.

- ❖ 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 *Natyasastra* 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. Sharnagadhara concised this concept to limit the period to fifteen days of *Kartika* and *Margasira* and named it as "*Yamadamstra*" Commentators of *Charaka* - *Chakrapani*, *Gangadhara*, and *Yogindranathasena* followed *Astanga Hrdaya*. *Chikitsatilaka* of *Srinivasa* a combinatory work of 17th century followed *Astanga Hrdaya*. *Charyacandrodaya* 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*<sup>6</sup>.

<i>Ritu</i>	<i>Ruksa</i>	<i>Sneha</i>	<i>Bala</i>	<i>Rasa</i>
<i>Sisira</i>	+	-	+++	<i>Tikta</i>
<i>Vasanta</i>	++	--	++	<i>Kasaya</i>
<i>Grisma</i>	+++	---	+	<i>Katu</i>
<i>Varsa</i>	-	+	+	<i>Amla</i>
<i>Sarat</i>	--	+	++	<i>Lavana</i>
<i>Hemanta</i>	---	+++	+++	<i>Madhura</i>

**Table 2:** Classification of days and *ritu* according to *sushrut* along with months is given in the following <sup>7</sup>

Ahoratra	Rtu	Sancaya	Prakopa	Prasana
Purvahna	Vasanta	-	Kapha	-
Madhyahna	Grisma	Vata	-	Kapha
Aparahna	Pravrt	-	Vata	-
Pradosa	Varsa	Pitta	Vata	-
Ardharatra	Sarat	-	Pitta	Vata

*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 op-

posite qualities of the habitat of the individuals and the disease they are suffering from, 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, Abhyasatmya*

**Table 3:** The following table represents the *Krama* for 14 days adoption according to *aacharya Indu* <sup>8</sup>.

1	3 part	1 part
2	4 part	-
3	2 part	2 part
4	2 part	2 part
5	3 part	1 part
6	1 part	3 part
7	1 part	3 part
8	1 part	3 part
9	2 part	2 part
10	2 part	2 part
11	2 part	2 part
12	2 part	2 part
13	2 part	2 part
14	1 part	3 part
15	-	4 part

*Doshic status in Rituandhi* which may help to decide *aahar* and *dincharya*<sup>9</sup>.

**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 negative tendency

**Hemanta** - *Sisira Rituandhi* - No tendency of *Doshas*

Disease onset and relation of *Ritu*: some examples are:

*Vata sambadhit vyadhi*-*Pravrt*<sup>10</sup>

*Pitta sambadhit vyadhi* -*Sharad*<sup>11</sup>

*Slesma sambadhit vyadhi*- *Vasanta*<sup>12</sup>

*Vatika Arsas* - *Hemanta*<sup>13</sup>

*Paittika Arsas* - *Sharad, Grishma*<sup>14</sup>

*Slaismika Arsas* - *Shitakala*<sup>15</sup>

*Raktaja Vyadhi* - *Sharad*<sup>16</sup>

*Udarda* - *Shita Ritu*<sup>17</sup>

*Visarpa* - *Sharad Chardi*<sup>18</sup>

*Pratisyaya* - *Shita Ritu*<sup>19</sup>

Considering this susceptibility of *Ritu* to particular variety of the *Kalaja* disorder *Ritu Sandhi* 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 Vaishamy* 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 *Chirakari*. In other words abnormal status thus engendered are the index of feeble inadequate adoptive responsive to the external stresses. The reference it is stated in *Gopatha Brahmana*.

## 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<sup>20</sup>, *Ratricharya* -night regimen, *sadvrutta* and *achararasayana*<sup>21</sup>-ethical and moral activities; three pillar *ahara* - rules and regulations about *ahar* intake, *nidra* - rules and regulations about sleeping; *brahmacharya*<sup>22</sup> 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 sandhi*. These characteristics of *Ritu* decide the regimen to be followed to maintain health and to prevent *Kalaja* disorders *Rituandhi* transition between two seasons the duration is fourteen days. During this period it is advised to follow *Rituatmya* with specific *Krama* of prevent *kalaj vyadhi*. Going through the historical review it seems that the concept of *Rituandhi* 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 *Sushruta* 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*. *Vagbhata* 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 *Vagbhata* by name *Rituandhi*. *Vagbhata* 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 *Vagbhata* by name *Rituandhi*. When to begin the regimen of *Rituandhi* this question is solved by *Vagabhata* 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 prin-

ciples 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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