



A Concept: Significant Role Of *Ritu* And *Ritusandhi* In Today's Perspective

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ABSTRACT: -

Ritu means season in *Sanskrita*, while *Sandhi* denotes the meeting of two things. This means that *Ritusandhi* is the meeting point of two *Ritu*. The first goal of *Ayurveda* is "*Swasthyarakshan*," or health maintenance. To achieve this goal, the great Trio provides regimens for different seasons as well as day-to-day living. There are separate chapters on *Dincharya* and *Ritucharya*. *Ritu* is a season. The year is divided into two halves in *Ayurveda* literature: *Uttarayana* and *Dakshinayana*. Each *Ayana* is further subdivided into three *Ritu*. As a result, there are a total of six *Ritu* are in one year. Different foods and practises are recommended for each *Ritu*. *Vagbhatta* describes *Ritusandhi* towards the end of *Ritucharya*. *Ritu Sandhi* is a moment when the seasons collide. *Ritusandhi* lasts one week in the previous season and one week in the next season. This review article discusses the significance of *Ritu* and *Ritusandhi* in today's world. This is a review of *Samhitokta Ritu* and *Ritusandhi*. This review essay discusses the significance of *Ritu* and *Ritusandhi* in the current context. References and pertinent information are obtained from *Ayurveda* literature, the internet and research publications. distinct *Ritu* have distinct environmental circumstances. These diseases have an immediate impact on the human body.

KEYWORDS: *Ritu*, *Ritusandhi*, *Ritucharya*, *Swasthyarakshana*, *Uttarayana*, *Dakshinayayana*, *Uttarayana*, *Dakshinayayana*.

INTRODUCTION: -

Ritu Sandhi means - The seasonal junction

Ritu- season

Sandhi- junction, meeting place

Ayurveda is a method of life that guides us to comprehensive human growth. *Acharya Charaka* highlighted three essential demands of human life on earth in *Tistrayeshana Adhyayam*. The first is *Praneshana*¹ the second is *Dhaneshana*² and the last is *Parlokeshana*³. *Praneshana* is the first thing we should devote ourselves to. This entails making efforts to care for our bodies and minds on all levels. *Praneshana* is stated with such emphasis since the remainder of life's two requirements are dependent on a healthy body and a sound mind. To maintain our health, we must adhere to certain laws and restrictions outlined in *Brihatrayi*. *Ritu* means season in *Sanskrita*, while *Sandhi* denotes the meeting of two things. This means that *Ritusandhi* is the meeting point of two *Ritu*. Before explaining regimens for different *Ritu*, *Acharya* stated in *Charaka Samhita* that the one who learns *Ritusatmya* and follows *Ahara - Vihara* properly, remains well. *Varna*, his *Bala*, grows.⁴ There is no direct reference of mentioning of *Ritusandhi* in *Charaka* and *Susruta Samhita*. In *Sangrahakala: Vagbhatta* mentions *Ritusandhi* for the first time in *Ritucarya* chapter. *Sharngadhara* concised this concept to limit the period to fifteen days of *Kartika* and *Margasirsa* and named it as "*Yamadamstra*".⁵

Definition of *Ritu*- It is the junction time of two *Ritus* or a brief meeting of two *ritus*. seasons. *Ritusandhi* is defined as the last few days of the previous season and the first few days of the following season combined.⁶ It is the time when the body adapts to the pressures of the next season. The regimen advised for this time period is intended to provide a seamless transition.⁷

Ritu-sandhi is a 14-day period that connects the conclusion of two seasons. In *Ritusandhi*, one should progressively begin to reject the preceding *ritu's* practises, including dietary practises, lifestyle, and behaviour. At the same time, he or she should progressively resume forthcoming season practises such as nutrition, lifestyle, and behavioural practises. The practises, like the letting go process, should be altered in a step ladder structure.⁸

DISEASE ONSET AND RELATION OF RITU

1. *Vata sambadhit vyadhi- Pravrt*⁹
2. *Pitta sambadhit vyadhi-Sharad*¹⁰
3. *Sleshma sambadhit vyadhi- Vasanta*¹¹
4. *Vatika Arsas - Hemanta*
5. *Paittika Arsas - Sharad, Grishma*
6. *Slaishmika Arsas - Shitakala*
7. *Raktaja Vyadhi – Sharad*¹²
8. *Udarda-Shita Ritu*
9. *Visarpa, Chardi - Sharad*
10. *Pratisyaya- Shita Ritu*

Six Ritu Sandhis-

According to the Indian calendar, there are six seasons. There would obviously be six *Ritu Sandhis* seasonal connections. Their names are as follows:

1. *Ritu Sandhi* between *Shishira Ritu* (late winter) and *Vasanta Ritu* (spring season) –

This *Ritu Sandhi* is created by combining the last 7 days of *Shishira Ritu* and the first 7 days of *Vasanta Ritu*. It is the *Shishira Ritu's* transformation into *Vasanta Ritu*. Every year, from March 9th to March 22nd, this *Ritu Sandhi* is held. *Shishira Ritu* practises concerning nutrition, lifestyle, and behaviour should be phased down gradually. *Vasanta Ritu* nutrition, lifestyle, and behaviour practises should be implemented gradually. This *Ritu Sandhi* occurs between two *Adana Kala* (Northern Solstice) seasons, as *Shishira* and *Vasanta Ritus* are associated with *Adana Kala* or *Uttarayana*.

In this *Ritu Sandhi*, one learns to adjust to the forthcoming *Vasanta Ritu* while letting go of the *Shishira Ritu* practises.

2. *Ritu Sandhi* between *Vasanta Ritu* (spring season) and *Greeshma Ritu* (summer season) –

This *Ritu Sandhi* is produced by the last 7 days of *Vasanta Ritu* and the first 7 days of *Greeshma Ritu*. It is the transition period from *Vasanta Ritu* to *Greeshma Ritu*. Every year, from May 9th to May 22nd, this *Ritu Sandhi* takes place. The practises of *Vasanta Ritu* connected to diet, lifestyle, and behaviour should be progressively discontinued, while the practises of *Greeshma Ritu* relating to diet, lifestyle, and behaviour should be gradually practised. Because the *Vasanta* and *Greeshma Ritus* happen in *Adana Kala* or *Uttarayana*, this *Ritu Sandhi* occurs between two seasons of *Adana Kala* (Northern Solstice).

In this *Ritu Sandhi*, one learns to adjust to the approaching *Greeshma Ritu* while letting go of the practises of the current season, i.e., *Vasanta Ritu*.

3. *Ritu Sandhi* between *Greeshma Ritu* (summer season) and *Varsha Ritu* (rainy season) –

This *Ritu Sandhi* is produced by the final 7 days of *Greeshma Ritu* and the first 7 days of *Varsha Ritu*. It is the transition period from *Greeshma Ritu* to *Varsha Ritu*. This *Ritu Sandhi* takes place every year from July 9th to July 22nd. In this case, the *Greeshma Ritu* practises pertaining to nutrition, lifestyle, and behaviour should be phased off gradually. *Varsha Ritu's* nutrition, lifestyle and behaviour practises should be implemented gradually. This *Ritu Sandhi* occurs between one season of *Adana Kala* (Northern Solstice), *Greeshma Ritu* and another season of *Visarga Kala* (Southern Solstice), *Varsha Ritu*. In this *Ritu Sandhi*, one learns to adjust to the approaching *Varsha Ritu* while letting go of the present season's practises, i.e. *Greeshma Ritu*.

4. *Ritu Sandhi* between *Varsha Ritu* (rainy season) and *Sharad Ritu* (autumn season) –

This *Ritu Sandhi* is produced by the last 7 days of *Varsha Ritu* and the first 7 days of *Sharad Ritu*. It is the transition period from *Varsha Ritu* to *Sharad Ritu*. Every year, from September 9th to September 22nd, this *Ritu Sandhi* takes place. *Varsha Ritu* practises pertaining to nutrition, lifestyle, and behaviour should be phased down gradually. *Sharad Ritu* food, lifestyle and behaviour practises should be implemented gradually. This *Ritu Sandhi* occurs between two *Visarga Kala* (Southern Solstice) seasons, *Varsha Ritu* and *Sharad Ritu* because both of these seasons fall under *Dakshinayana* or *Visarga Kala*.

In this *Ritu Sandhi*, one learns to adjust to the impending *Sharad Ritu* while letting go of the present season's practises. i.e. *varsha Ritu*

5. *Ritu Sandhi* between *Sharad Ritu* (autumn season) and *Hemanta Ritu* (winter season) –

This *Ritu Sandhi* is formed by last 7 days of *Sharad Ritu* and first 7 days of *Hemanta Ritu*. It is the transition phase of *Sharad Ritu* into *Hemanta Ritu*. Dates of this *Ritu Sandhi* - Nov 9th to Nov 22nd every year. In this, the practices of *Sharad Ritu* related to diet, lifestyle and behavior should gradually be stopped and

The practices related to diet, lifestyle and behavior of *Hemanta Ritu* should be gradually practiced.

This *Ritu Sandhi* occurs between two seasons of *Visarga Kala* (Southern Solstice), since *Sharad* and *Hemanta Ritus* fall in *Visarga Kala/ Dakshinayana*.

In this *Ritu Sandhi*, one learns to adapt to the upcoming *Hemanta Ritu* while letting go the practices of the current season i.e *Sharad Ritu*.

6. Ritu Sandhi between *Hemanta Ritu* (winter season) and *Shishira Ritu* (Late winter season) –

This *Ritu Sandhi* is produced from the last 7 days of *Hemanta Ritu* and the first 7 days of *Shishira Ritu*. It is the transition period from *Hemanta Ritu* to *Shishira Ritu*. Every year, from January 9th to January 22nd, this *Ritu Sandhi* is held. In this case, *Hemanta Ritu* practises concerning nutrition, lifestyle, and behaviour should be phased off gradually. *Shishira Ritu* nutrition, lifestyle, and behaviour practises should be introduced gradually. This *Ritu Sandhi* occurs between one season of *Visarga Kala* (Southern Solstice), *Hemanta Ritu* and another season of *Aadana Kala* (Northern Solstice), *Shishira Ritu*.

DISCUSSION: -

In this *Ritu Sandhi*, one learns to adjust to the impending *Shishira Ritu* while letting go of current season practises, such as *Hemanta Ritu*. We should adapt or let go the practices in a gradual way in the *Ritu Sandhi* period because of it is quite tough to let go of possessions we like. For example, in *Sharad Ritu* (Autumn season), it is suggested to avoid *Katu Rasa yukta Ahara* (pungent and spicy meals) and *Amla Rasa yukta Ahara* (sour foods) since they would irritate *Pitta* and lead to *pitta* illnesses. *Sharad Ritu* has a natural predisposition to worsen *Pitta*. However, if we enjoy spicy and sour foods, we may find it difficult to give them up suddenly with the advent of *Sharad Ritu*. It is also tough to resist temptation. As a result, we should progressively eliminate certain rasas or tastes from our diet, rather than all at once. This should be performed in the *Ritu Sandhi* between *Varsha Ritu* (the rainy season before *Sharad Ritu*) and *Sharad Ritu*.

Similarly, practising anything unexpectedly is not desirable. For example, if we dislike ingesting *Madhura Rasa yukta ahara* (sweet predominant meals), *Tikta Rasa yukta ahara* (bitter foods) and *Sheeta ahara* (cold foods), it is difficult to practise doing so when *Sharad Ritu* appears. *Madhura*, *Tikta* and *Sheeta* *aharas* are *Pitta* antagonists and healthy in *Sharad Ritu*. But, at least for those of us who are resistant to these pleasures, we can't start taking them all at once. As a result, they should be introduced gradually in the *Ritu Sandhi* between *Varsha Ritu* and *Sharad Ritu*. Similarly, *Varsha Ritu's* dietary and lifestyle practises should be gradually abandoned (let go) in the same *Ritu Sandhi*.

Massage, exercise, gurgling, *Gandusha*, powder massage, and nasal medicine are examples of daily regimes. Seasonal regimens include detoxifying based on the seasons, such as in *Vasant-Vamana*, *Sharad-Virechana* and *Raktamokshana*, as well as in *Varsha- Basti* (*Niruhabasti* and *Anuvasana*)¹³

The goal of *Ayurveda* is "*Swasthasya swasthya rakshanam aturasya vikara prashamana*" hence maintaining the health of a healthy individual is highly beneficial. In the classics of *Ayurveda*, prevention is given top priority. ¹⁴ *Swasthavritta*, *Sadvritta*¹⁵, *Rasayana* and *Vajikarana Tantra* are few examples. This is the sole purpose of the *Ayurveda* classics. *Dinacharya* (daily regime)¹⁶ and *Ritucharya* (seasonal regime) are inseparable *Ayurveda* concepts that are emphasised in order to prevent diseases that may emerge as a result of engaging in unwholesome diet and lifestyle without taking into account the fluctuation in the body.

Days of Ritusandhi	Aahara of Preceding season	Aahara of `Succeeding season
1 st Day	3 Part	1 Part
2 nd Day	4 Part	-
3 rd Day	2 Part	2 Part
4 th Day	2 Part	2 Part
5 th Day	3 Part	1 Part
6 th Day	1 Part	3 Part
7 th Day	1 Part	3 Part
8 th Day	1 Part	3 Part
9 th Day	2 Part	2 Part
10 th Day	2 Part	2 Part
11 th Day	2 Part	2 Part
12 th Day	2 Part	2 Part
13 th Day	2 Part	2 Part
14 th Day	1 Part	3 Part
15 th Day		4 Part

CONCLUSION: -

Knowledge of *Ritu sandhi* assists us in adjusting to various *Ritus*. It teaches us how to let go of past season's dietary, lifestyle, and behaviour patterns while simultaneously practising new season's habits. Knowing this allows you to rapidly accept and adjust to the approaching season. It aids in the prevention and treatment of several seasonal illnesses. Aids in the adaptation of preventative measures for taking safeguards against imminent diseases that may arise in the future season. This page is a tiny attempt to explain the notion of season, seasonal food, and seasonal activities. This article also attempts to comprehend the significance of Ritu in patient care.

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