



Review Article

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RITU SANDHI AND RITUCHARYA: THE INDIAN SEASON REGIMEN: A SYSTEMATIC STUDY

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ABSTRACT

In India, Ayurveda is a traditional way of life and one of the oldest medical systems. Ayurveda is the most respected science that may benefit individuals both here on Earth and in the hereafter. One of Ayurveda's two goals is to maintain health, or "Swasthyarakshana," albeit it also takes societal health into consideration. And this is to comprehend Ritusandhi, the most important element. Relevant information has been acquired, and references from Ayurvedic literature have been examined. About this special Swasthyarakshana principle: Dinacharya, Ritucharya, Sadvritta, and Ratricharya in the Ritu-Charya describe how the transit season weakens the body's immune system and creates an environment that is favorable to the development of sickness. We must be conscious of Ritu sandhi in order to modify our daily routines and dietary habits and protect against sandhi (such as swine flu, viral fever, cough, and cold).

Keywords -Ritu Sandhi, Ratricharya, Sadvritta, Dinacharya, etc.

INTRODUCTION

Ayurveda is not simply the oldest medical specialty. Nonetheless, the core tenet of Ayurveda is that it is the science of life. Ayurveda seeks to keep people healthy and avoid disease. Ayurveda is the only other branch of medicine that goes into detail about maintaining a

healthy lifestyle. Planning and historical demands are supported by the importance of health at all ages and in all circumstances. Maybe the characteristics of sickness have changed throughout time. We now have new diseases. The second Chatuska of the Charaka Samhita goes into great detail about the "Swasthavrtta" idea of maintaining health. Among other things, our Acharya Ritu Sandhi proposed legislation.¹

Sandhi is the meeting point of two things. It is recommended to abstain from all activities during Ritu Sandhi, the period between two rituals. It means staying away from the three Upastambhas, which are the pillars of good health. Other endeavors, like education and patient care, are also seen negatively. The only activity that is advised during this time is worshipping deities. Charak defines ritusatmya as a bodily state that shows seasonal fluctuations even when there isn't a clear seasonal pattern. One who dictates his diet and other lifestyle choices and who is fully aware of the permissible homologation based on his food intake and activity.²

Every element found in the environment is also found in the human body, according to Lok-Purushsamyaa Siddhant. The fundamental elements of the body are rapidly impacted by changes in the environment. The seasonal variations in the environment are mostly beyond human control. He cannot control the motions of the Sun, Moon, or other celestial bodies. They have a major effect on human physiology. In view of this, Charaka Samhita recommended a routine for each. Everything we eat or ingest is converted by the digestive fire into elements that are vital to our bodies and give them energy. But in Visarga Kala and Adana, this impacts the digestive fire, resulting in vyadhi.³

According to Ayurveda, an imbalance of Dosha, Dhātu, and Mala causes sickness, but they also preserve health. They also possess the qualities of health and illness, as well as happiness and suffering, respectively. Our Acharyas have suggested Ritu Charya, Ratricharya, Sadvritta, and Dinacharya to preserve the balance of Dosha, Dhātu, and Mala. During Sandhi Kaal (transition season), the body's immune system is compromised and conditions are conducive for the emergence of illness. Ayurveda discusses how small dietary and daily routine adjustments can improve general health and avoid sickness. Ayurveda's therapeutic component, aaturasyavikaaraprasha-manam, and its preventive component, swasthyarakshanam.⁴

People's diets drastically changed over the 20th century; meat, dairy products, vegetable oils, fruit juice, and alcoholic beverages were consumed more frequently than starchy foods like

bread, potatoes, rice, and maize flour. These findings imply that, in addition to the prevalence of cancer, the diets of various populations may affect the occurrence of lifestyle-related disorders such as obesity, diabetes, cardiovascular disease, and hormone problems. In 1900, pneumonia/influenza, diarrhea, and tuberculosis were the three leading causes of death in the United States. Sixty percent of all deaths were caused by communicable diseases. Heart disease and cancer were placed fourth and eighth, respectively, in 1900.⁵

Heart disease, cancer, and other degenerative diseases have been the main causes of death in the United States since the 1940s. However, about 60% of all deaths were caused by degenerative diseases by the late 1990s. India is already recognized as the world's center for diabetes, and it now seems that it might also gain the unwanted title of being the center for ailments linked to lifestyle choices. The prevalence of obesity, hypertension, and heart disease is alarmingly rising, especially in young, urban populations, according to research conducted in partnership with the All-India Institute of Medical Sciences and the Max Hospital⁴. Therefore, it is essential to comprehend and apply ayurveda teachings to daily life in order to prevent illness.⁶

METHDOLOGY

Ritucharya and Ritu Sandhi A wide range of publications, including Ayurvedic and contemporary textbooks, reliable newspapers, reputable websites, reputable books, manuscripts, Sanskrit dictionaries, and other sources, were used to collect material data.

DEFINITION OF RITU

Ritu Sandhi is the term used to describe the seven days between Ritu's end and initiation (the interpersonal phase). The body is currently adjusting to the demands of the upcoming season. The term "Ritu Sandhi" refers to the amount of time needed to produce a successful and ideal biological adoption. The suggested schedule for this time frame is meant to facilitate a seamless transition.⁷

HISTORICAL REVIEW

The Vedic text itself is where the concept of Ritu Sandhi first appears. According to Gopatha Brahmana (II.1.19) and Kausitaki Brahmana (Vi. 10–12), the Caturmasya sacrifices are carried out in Ritu Sandhis and Ritu Sandhis, and the change from one to the other causes illness. The Vedic literature makes multiple references to Ritu Mukha. According to one poetry, selecting the Ritu's face is difficult. They have two faces and are bifurcated.⁸

An example of "Varsa Sharad Sandhi" can be heard in the peacocks' angry calls mixed with the swans' melodies, the freshly bloomed blue lotuses, and the Kadambas' fallen petals. In chapter 28 of Natyasastra, Bharata mentions Ritu Sandhi when talking about musical ideas. In the octave between two notes known as Svara Sad-harana, where a microtone is evaluated in terms of the earlier Swara or the later Swara, Bharata compares the common ground between two seasons to border land. Both the natural occurrence known as Kala Sadharana and the Aryan hymn Sisira, which describes the period when signs of heat and cold appear, are mentioned in the Bharata.⁹

Ritu Sandhi is not mentioned in either the Susruta Samhita or Charaka. Ritu Sandhi is first stated by Vagbhata in the Ritucarya chapter of the Sangraha-kala. By limiting this idea to the fifteen days between Kartika and Margasirsa, Sharnagadhara gave it the name "Yamadamstra". Astanga Hrdaya was followed by commentators Yogindranathasena, Gangadhara, and Chakrapani. Srinivasa's 17th-century combo composition Chikitsatilaka followed Astanga Hrdaya. In the 20th century, Dattarama wrote the Charyacandrodaya, which detailed Ritu Sandhi's doshic state, after Brhat Nighantu Ratnakara. Although Nagarjuna had previously heard of Ritu Sandhi, he had referred to it as such when speaking with Sadharana Ritu.¹⁰

The Uttaraayana (northward) and Dakshi-naayana (southward) sets of three seasons emerge according to the Sun's location. Furthermore, each Ayana is separated into three sections: Shishira, Vasanta, and Grishma; and Varsha, Sharad, and Hemanta.¹¹

Table No. 1- According to Ashtangasangraha, these Ritu's attributes are as follows.

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

Table No. 2- The following lists the Sushruta classification of days and Ritu in addition to months:

<i>Ahoratra</i>	<i>Rtu</i>	<i>Sanchaya</i>	<i>Prakopa</i>	<i>Prasana</i>
<i>Purvahna</i>	<i>Vasanta</i>	-	<i>Kapha</i>	-
<i>Madhyahna</i>	<i>Grisma</i>	<i>Vata</i>	-	<i>Kapha</i>
<i>Aparahna</i>	<i>Pravrt</i>	-	<i>Vata</i>	-
<i>Pradosa</i>	<i>Varsa</i>	<i>Pitta</i>	<i>Vata</i>	-
<i>Ardharatra</i>	<i>Sarat</i>	-	<i>Pitta</i>	<i>Vata</i>

Ritu has an impact on a person from conception to death. To be healthy and resist Kalaja illnesses (vyadhi), ritusatmya must be followed. The schedule provided for the designated Ritu at the designated time is called Ritusatmya. In this sense, Ritusandhis is a wise decision. Tasyasitiya of the Swastha Catuska is explained by Charaka. The meaning is explained by Uddesa in this chapter. Those who know what to eat and do in each season and follow it are stronger and more appealing. a diet and routine that are incompatible with the patient's condition and surroundings.¹²

However, habits should be gradually broken to avoid Asatmyajaroga. As a result, in ritu sandhi, the regimen from the previous season should be gradually abandoned and replaced by that from the subsequent seasons. Therefore, it is recommended to accurately follow Ritusandhi by using the following homologation approach in order to evaluate aahar and dincharya, taking into consideration the relevant Ritu, Desa, and Abhyasatmya Doshic status in Ritu Sandhi.¹³

RITU SANDHI: BIOLOGICAL CHANGES (PHYSICAL AND CHEMICAL) IN THE HUMAN BODY

Ritusandhi-induced biophysical and biochemical alterations were evaluated in a human clinical research by Mallika et al. According to clinical research, Vata and Kapha are predominantly responsible for Tridosha triggering. This study found that during Ritusandhi, Jwara, Pratishyaya, and Alasya Lakshnas were frequently witnessed. Despite not meeting diagnostic criteria, Agnibala exhibits notable alterations as well. The biochemical alterations exhibit a range of patterns; they can occasionally be rising or falling, but they are all typical variations. The biochemical levels may vary despite their apparent nature.

Hemanta is the Ritu of Pravara Bala, Vasanta is the Ritu of Madhyama Bala, and Varsha is the Ritu of Avara Bala, according to a study by Jangid et al. on the idea of rituals and their impact on Bala. Hemanta Ritu had a maximum, moderate, and low overall impact on Bala of healthy individuals, according to the study's findings. Ayurvedic treatments are supported by the study's findings.

The impact of seasonal rhythm on mental and physical health has been demonstrated by a number of other medical research systems. Hippocrates claimed that completing the right medical research requires taking into account how the seasons affect the body. Seasons are recognized in the Tibetan medical system as a key component of aetiology and pathology as well as a potent preventive tool against illness.

REGIMEN FOR DIFFERENT SEASONS

DISCUSSION

Ritu Sandhi's primary responsibility is to prevent these problems by adhering to a specific regimen because she is vulnerable to a specific type of Kalaja illness. However, it is thought that if the body is unable to adapt to stresses as a result of changes in certain seasonal qualities, Dosha Vaishamya, which leaves the body extremely sensitive to numerous diseases, some of which may be Ashukari and others of which may be Chi-rakari, may occur. In other words, the aberrant condition that results from this is an indication of weak, insufficient adaptive responses to outside stimuli. The Gopatha Brahmana cites it as a source.¹⁴

To maintain the Ayurvedic way of thinking "Swasthyarakshana," or maintaining health, is another goal of Ayurveda. Ayurvedic literature mentions several specific regimens for this purpose, including the Dinacharya (daily regimen), Rutucharya (seasonal regimen), Ratricharya (night regimen), Sadvrutta, and Achararasayana. Three pillars support moral and ethical behavior: ahara (rules and regulations regarding ahar consumption), brahmacharya (dealing with sex life), and nidra (rules and regulations about sleeping). Even so, all of these essential elements for maintaining human health are mentioned. The current study elaborates on Rutucharya and Ritu Sandhi's contributions to a healthy living. The regimen that must be followed in order to preserve health and prevent Kalaja disorders is determined by Ritu's characteristics. Ritu Sandhi, which lasts for fourteen days, represents the change of two seasons.¹⁵

To avoid kalaj vyadhi during this time, it is recommended to perform rituals utilizing specific Kramas. According to the historical analysis, the idea of Ritu Sandhi predates the Vedic period. It is astonishing that authors such as Charaka and Sushruta have not written on Ritu Sandhi given its significance in Sanskrit poetry and literature. In Indriyopakramaniya, Charaka discussed what the Sandhis should and shouldn't do. For all Sandhis, it might be a diagnosis. Given its advertising, it is likely that the Bhesaja Yojana was popular in society at the time. Therefore, without specifically stating Ritu Sandhi, they described the procedures or schedule to be followed during that time.¹⁶

Ritu is covered in two chapters of the Susruta Samhita; Ri-tuandhi is not. Ritu Sandhi was elucidated by later writers such as Vagbhata. It might be related to the rise in Kalaja illnesses or the waning appeal of Ritucarya. Therefore, Vagbhata sends a limitation under the name Ritu Sandhi to stop this time. Ritu Sandhi was elucidated by later writers such as Vagbhata. It might be related to the rise in Kalaja illnesses or the waning appeal of Ritucarya. Therefore, Vagbhata sends a limitation under the name Ritu Sandhi to stop this time. When asked when to start the Ritu Sandhi regimen, Vagabhata advises adhering to the Rituswarupa-Masa-Rasi regimen.

CONCLUSION

Today, ritucharya is essential to upholding the Ayurvedic tenet that "disease is better than treatment." It is important to acknowledge that the rutu sandhi concept for illness prevention is the cornerstone of Ritucharya. The quantity of Dosha and Panchama-habhuta may be sufficiently evaluated to establish the regimen, to which this concept of Ayurveda holds as a pathfinder, even if Ritus do not follow consistency these days. Undoubtedly, further investigation is required to guarantee the lucidity of these ideas. This aids in comprehending "Ritu Sandhi" and preparing for the Sandhikalgat Vyadhi.

CONFLICT OF SUPPORT -NIL

SOURCE OF SUPPORT -NONE

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