

**RITUSANDHI : AYURVEDIC INSIGHTS FOR WELLNESS IN SEASONAL JUNCTION****Dr. Shruti Sharma¹, Prof. Ashok kumar Sharma² and Dr. Ruhi Zahir³**¹Post Graduate Scholar, ²Prof. and HOD and SMO and ³Assistant Professor^{1,2}Department of Kriya Sharir, Madan Mohan Malviya Government Ayurved College, Udaipur (Raj).³Kaychikitsa Department, MMM Govt. Ayurveda College Udaipur (Raj)DOI: <http://dx.doi.org/10.24327/ijrsr.20251605.0047>**ARTICLE INFO****Article History:**Received 12th April 2025Received in revised form 28th April 2025Accepted 12th May 2025Published online 28th May 2025**Key words:**

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ABSTRACT

Ayurveda, an ancient traditional life and medical science, is a significant part of Indian heritage. It is considered a sacred science that benefits humans not only in this life but also beyond. Ayurveda proposes various theories to maintain individual health, such as *Dinacharya*, *Ritucharya*, and *Ratricharya*. According to Ayurvedic literature, the year is divided into *Uttarayana* and *Dakshinayana*, with each *Ayana* further divided into three *Ritu*. The Indian calendar recognizes six seasons, resulting in six seasonal junctions. At the end of *Ritucharya*, *Vagbhatta* describes *Ritusandhi*, the period when seasons transition. This period includes one week from the ending season and one week from the beginning season. *Ritusandhi Charya* should be followed based on the local seasonal variations, as seasons are not uniformly experienced everywhere. Individual health is closely linked to a healthy environment, making environmental protection during seasonal transitions crucial. Ayurveda outlines *Dincharya*, *Ritucharya*, *Sadvritta*, and *Ratricharya*. During *Ritu Sandhi* (seasonal junction), the immune system weakens, creating favorable conditions for disease spread. Understanding *Ritu Sandhi* is essential for adjusting food habits and daily routines to prevent *Sandhi Kaalgat* diseases (e.g., swine flu, viral fever, cough, and cold). This article emphasizes the concept of *Ritusandhicharya* over *Ritucharya*.

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INTRODUCTION

Ayurveda aims to prevent disease and maintain health. The theory of health maintenance in Ayurveda is timeless and only requires updating and application according to current circumstances. In Sanskrit, *Ritu* means season and *Sandhi* means the junction of two things, implying that *Ritusandhi* is the junction between two *Ritu*. During this period, it is advised to gradually reduce activities to avoid the occurrence of *Asatmyaja Roga*. *Hemadri*, the commentator of *Ashtanga Hridaya*, provides a detailed explanation of this gradual reduction. *Acharya Charaka* mentions *Ritu Satmya* instead of *Ritusandhi*, which refers to maintaining proper health and preventing *Kalala Vyadhi* (seasonal disorders). In *Charaka Samhita*, before describing regimens for various *Ritu*, *Acharya* states that one who understands *Ritusatmya* and follows *Ahaar-Vihaar* accordingly remains healthy¹. According to *Lok-Purushsamyaa Siddhanta*, each element in the environment is also present in the human body.² Environmental changes

directly affect the basic elements of the human body. Humans cannot control environmental changes, such as the motion of celestial bodies like the Sun and Moon, which significantly impact human physiology. Considering this, our *Acharyas* have prescribed specific guidelines a regimen for every season. Whatever we eat or consume is digested by the digestive fire and assimilated to provide strength to the body. During *Adaan* and *Visharga Kala*, the digestive fire is influenced by the external environment³, so our food and activities should be adjusted according to our *Jatharagni*. Ayurveda states that an imbalance of *Dosha*, *Dhatu*, and *Mala* leads to disease, while their equilibrium maintains health⁴. This balance is achieved by following proper *Dincharya*, *Ritucharya*, *Sadvritta*, and *Ratricharya*.

LITERATURE REVIEW**RITU**

Ritu is elaborated upon in the *Brihatrayi*, while *Ritusandhi* is detailed by *Vagbhatta*. According to the *Unaadi Kosh*, *Ritu* signifies something that comes and goes in cycles. Monier Williams defines it as any fixed point in time, a period designated for specific actions an epoch, season, or menstrual cycle in women. It also symbolically represents the number six. *Ritu* is something that appears regularly. From these

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references, we can infer that *Ritu* represents the way nature manifests itself in a particular sequence, and *Ritusandhi* refers to the junction between two *Ritu*.

In Ayurveda Samhitas, *Acharyas* described *Ritu* and *Ritucharya* in their own way which is further elaborated by commentators. But there is no direct reference of mentioning of *Ritu Sandhi* in *Charaka* and *Sushruta Samhita*. In *Samgrahakala*: *Vagbhatta* mentioned *Ritusandhi* for the first time in *Ritucharya* chapter. *Sharngadhara* described this concept of *Ritusandhi* to limit the period to fifteen days of *Kartika* and *Margashirsha* and named it as “*Yamadamshttra*”.[19] Depending upon position of *Sun*, group of three seasons called *Uttarayana* and group of three seasons called *Dakshinayana* are formed. Further each *Ayana* is divided into three *Ritu* each viz., *Shishir*, *Vasanta*, *Grishma* and *Varsha*, *Sharad*, *Hemanta*.

CLASSIFICATION OF SEASONS

According to Ayurveda, the year is divided into two periods, *Ayana* (solstice), based on the sun's movement: *Uttarayana* (northern solstice) and *Dakshinayana* (southern solstice). Each *Ayana* consists of three *Ritus*. The term *Ritu* means “to go,” representing the way nature expresses itself in a sequence, essentially the seasons. A year comprises six seasons: *Sisira*, *Vasanta* and *Grishma* in *Uttarayana*, and *Varsha*, *Sharada* and *Hemanta* in *Dakshinayana*. Since Ayurveda originated in India, these seasonal changes are predominantly observed in the Indian subcontinent.

Characteristics of *Uttarayana* and *Dakshinayana*

<i>Uttarayana</i> ⁶	<i>Dakshinayana</i> ⁷
<i>Ritu-Shishir, Vasanta, Grishma</i> <i>Sun and air</i> <i>Teekshana, Ushana, Ruksha</i> <i>Earth's Saumyansh decreases</i> <i>Tikta Kashaya, Katu Rasa</i> <i>Aagneya</i> <i>Jathharagni-Mand</i>	<i>Varsha, Sharad, Hemanta</i> <i>Moon is strong, Sun weaker, air</i> <i>colder Due to clouds and rain earth cools</i> <i>down Amla, Lavana, Madhur rasa</i> <i>Saumya</i> <i>Jathharagni-Teekshana</i>

Considering the characteristics of these *Ritu* is as follows according to *Ashatang hridayam*⁷

RITU	RUKSHA	SNEHA	BALA	RASA
SISIRA	+	-	+++	TIKTA
VASANTA	++	--	++	KASAYA
GRISHMA	+++	---	+	KATU
VARSHA	-	+	+	AMLA
SHARADA	--	++	++	LAVANA
HEMANTA	---	+++	+++	MADHURA

Time of specific *Ritu* According to *Acharya Chakrapani* (*Rasabalaupatti*)⁸

Month	Ritu
Margsheersha-Paush	Hemanta
Magh- Falgun	Shishir
Chaitra-Vaishakh	Vasanta
Jayeshtha-Ashaad	Grishma
Shravana-Bhadrapada	Varsha
Ashwin -Kartika	Sharad

Acharya Charaka followed this order while explaining *Ritucharya* and mentioned *Shishir Ritu*

first while naming. *Vagbhatta* and *Sushruta* also followed above pattern.

Properties of *Ahoratra* with respect to *Ritu* as mentioned in *Sushruta Samhita*⁹

Ahoratra	Ritu	Sanchaya	Prakopa	Prashaman
Purvahna	Vasanta	-	Kapha	-
Madhyahna	Grishma	Vata	-	Kapha
Aparahna	Pravritta	-	Vata	-
Pradosha	Varsha	Pitta	Vata	-
Pradosha	Sharada	-	Pitta	Vata
Pratyusha	Hemanta	Kapha	-	-

Ritu influences us from conception until death. To maintain health and tolerate *Kalaja* disorders, *Ritusatmya* is essential. *Ritusatmya* specifies the regimen for a specific *Ritu* and duration. Those who know and practice suitable diet and regimen for each season remain healthy, with strength and luster. The diet and regimen of one season should be withdrawn slowly and gradually to avoid *Asatmyaja roga*. During *Ritusandhi*, gradually discontinue the preceding season's regimen and gradually adopt the succeeding season's regimen. This sequence is crucial to avoid diseases during *Ritusandhi*.

The following table represents *Ahaara karma* for 14 days of *Ritusandhi* according to *Acharya Hemadri*¹⁰

Days of <i>Ritusandhi</i>	<i>Ahaara</i> of Preceding season	<i>Ahaara</i> of Succeeding season
1 st day of <i>Ritusandhi</i>	3 part	1 part
2 nd day of <i>Ritusandhi</i>	4 part	-
3 rd day of <i>Ritusandhi</i>	2 part	2 part
4 th day of <i>Ritusandhi</i>	2 part	2 part
5 th day of <i>Ritusandhi</i>	3 part	1 part
6 th day of <i>Ritusandhi</i>	1 part	3 part
7 th day of <i>Ritusandhi</i>	1 part	3 part
8 th day of <i>Ritusandhi</i>	1 part	3 part

9 th day of Ritusandhi	2 part	2 part
10 th day of Ritusandhi	2 part	2 part
11 th day of Ritusandhi	2 part	2 part
12 th day of Ritusandhi	2 part	2 part
14 th day of Ritusandhi	1 part	3 part
15 th day of Ritusandhi	-	4 part

Above tables stipulate that *Ritu* has direct effect on *Tridosha* and

from the habits of the previous season to those of the upcoming one, which helps in preventing seasonal disorders.

This Article elaborates on the importance of *Ritusandhi* for a healthy life. The characteristics of *Ritusandhi* determine the regimen to maintain health and prevent seasonal disorders. *Ritusandhi* is the transition between two seasons, lasting fourteen days. During this period, it is advised to follow *Ritusatmya* with specific *Krama*. *Charaka* and *Sushruta* did not mention *Rituandhi* explicitly. *Charaka* referred to dos and don'ts in *Sandhis* in *Indriyopkramaniya*, which may apply to all types of *Sandhis*. The methods/regimen to follow during *Ritusandhi* were explained without directly mentioning it. *Susruta Samhita* has chapters devoted to *Ritu* but no mention of *Rituandhi*. *Vagbhata* and later authors did explain *Rituandhi*.

	GRADUALLY INCREASE		GRADUALLY DECREASE	
RITU SANDHI	AHARA	VIHARA	AHARA	VIHARA
VAS-ANT-GREESHMA	Madhura Laghu Snigdha Hima Drava	Divaswapnam	Purana Yava Godhuma Kshoudra Jangala Rasa Shoolyahara	Vyayaama Udwarthana Maidhuna
GRRESHMA-VARSHA	Madhura Amla Lavana Snigdha Drava Purana Yava	Walk with Footwear Smear Body with Perfumes Keep Warmth	Madhu Sheetha Nadi Jala Ghrta Sali Dhanya	Divaswapna Chandana Lepa Sheetala Pushpa Dharana
VARSHA-SHARADA	Madhura, Tiktha Laghu, Sheetha Jangala Mamsa Tiktha Ghrta Pana Sali, Yava	Sugandhi Malya Dharana Chandana Lepana Virechana	Amla Lavana Snigdha Purana Yava	Divaswapna Atapa Seva
SHARADA-HEMANT	Madhura Amla Lavana, Ushna Snigdha Guru, Anupa, Navadhanya	Abhyanga Udwarthana Vyayaama	Alpa Laghu Aahara	Divaswapnam
HEMANT -SISIRA	CAN FOLLOW THE SAME AS SHARADA HEMANTHA RITU SANDHI CHARYA			
SISIRA-VASANTHA	Purana Yava Godhuma Kshoudra Jangala Shoolyahara	Vyayaama Udwarthana Vamana	Madhura Laghu Snigdha Drava Hima	Divaswapnam

Dosha Vaishamy manifests disease. Hence knowledge of seasons and their regimens is necessary for healthy life.

Disease onset and relation of *Ritu*¹¹ –

Vataj Vyadhi- **Pravritta**

Pittaj Vyadhi - **Sharad**

Kaphaj Vyadhi- **Vasanta**

Raktaja Vyadhi- **Sharad**

Above tables stipulate that *Ritu* has direct effect on *Tridosha* and *Dosha Vaishamy* manifests disease. Hence knowledge of seasons and their regimens is necessary for healthy life.

DISCUSSION

Ayurveda, the science of life, emphasizes maintaining the health of individuals. Our sages proposed various theories like *Dinacharya*, *Ritucharya*, *Ratricharya*, among others. Seasonal junctions are crucial due to *Kala* (seasons/time) being a significant cause of diseases. *Acharyas* prescribed specific regimens for each season. Understanding *Rasoushadhi Charya* is essential for adapting to different seasons and transitioning

CONCLUSION

To fulfill the aim of Ayurveda and modern medicine that “prevention is better than cure,” the importance of *Ritu*, *Ritu Sandhi*, and *Ritucharya* in the present scenario cannot be ignored. To follow seasonal diets and activities, one should understand the seasons according to the ancient Indian calendar. It is essential to establish the concept of each season practically so that it can align with the modern lifestyle. This article is a small effort to understand the concept of seasons, seasonal diet, and activities. It also attempts to highlight the importance of *Ritu* in patient treatment.

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