

Critical Review on: Importance of Diet, Lifestyle, And Behavioural Practices During Seasonal Change- Ritu Sandhi

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Abstract:

Ayurveda is the science of life, not only a medical discipline. Ayurveda seeks to maintain health and avoid disease. The only other form of treatment is science, not Ayurveda. which explain the fundamentals of a healthy lifestyle. The nature of sickness may have altered over the centuries; New diseases have emerged, while some old ones are virtually extinct. However, the Ayurvedic notion of health maintenance is applicable to all eras and situations, supporting the demands of the past while anticipating those of the future. The second Chatuska of the Charaka Samhita goes into great length regarding the "Swasthavritta" doctrine of maintaining good health. One of these laws was proposed by our Acharyas is Ritusandhi.

Keywords: Ayurveda, Ritu, Ritucharya, Ritu sandhi, vyadhi associated with Ritu sandhi

Introduction:

What is ritu sandhi?

According to acharya Vagbhata, there are changes in Agni and Bala in every season. So, there are 14 days where 7 days of the previous season and 7 days of the upcoming season are important for adapting to seasonal changes by our body. In ashtanga hriday, this time of 14 days is known as Ritu Sandhi. In Samhitas, there is an explanation of aahara, vihara of every ritu. we have to follow these instructions. If anyone does not follow these instructions of different ritus, then according to acharya Sushruta, there will be an occurrence of the pandemic in our society. These 14 days of every ritu are important because Sandhi Kaal (transit season) lowers the immune system of the body and makes the conditions favourable for the spread of the disease.

Table 01-Ritu -Agni -Bala Relation

RITU	AGNI	BALA
SHISHIR	PRAVAR	PRAVAR
VASANT	MADHYAM	MADHYAM
GRISHMA	AVAR	AVAR
VARSHA	AVAR	AVAR
SHARAD	MADHYAM	MADHYAM
HEMANT	PRAVAR	PRAVAR

Ritu Sandhi -Diagrammatic Representation



According to Charak, Ritusatmya means a condition of the body which remains normal despite wide variance in seasons and can be termed a seasonal disorder. One who fully knows the reasonable homologation dependent upon activities done by him and the food taken by him and considering this prescribes his diet etc, he only increases his body strength and complexion and develops better resistance to sandhi kalgat disease. Change in the environment affects directly basic elements of the human body. Human is unable to control environmental changes due to season. He cannot control the motion of celestial bodies like the Sun, Moon, etc. They make a tremendous impact on human physiology. Considering this, Charka-Samhita prescribed a regimen for every season. What we eat/consume is digested by digestive fire and

converted into body elements that give strength to the body. Ayurved has explained the ways to prevent disease preserve and promote the health of the person with simple changes in the habits of person in food habits and daily regimen.

So, during these 14 days, we have to practice the adaptation of upcoming ritu changes and let go of the pattern of the previous ritu in a step-wise manner or a gradual manner.

Considering this, Charaka-Samhita prescribed regimen of lifestyle modifications 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 (1). 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 (2).

Aim: -

A review of Ritu sandhi in Ayurvedic Literature.

Objectives: -

The objectives of this review research article are

- a) to study of ritu in Ayurvedic literature
- b) To study of ritu sandhi
- c) to study precautions of aahar and dincharya for preventing disease.

Materials and Methods:

Literature in *laghutrayi* & *Brihatrayi*

Definition of Ritusandhi:

The seven days at the end and commencement of *Ritu* is known as *Ritusandhi* (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 *Ritu sandhi*. The regimen prescribed for this period is calculated to help in a smooth change over.

Vedic kala: A Historical Review of Ritu Sandhi

The Vedic text itself is where the concept of *Ritu sandhi* first appears. The *Chaturmasya* sacrifices are done in *Ritu Sandhis* and *Rituandhis*, respectively, as described in the *Kausitaki Brahmana* (Vi. 10–12) and *Gopatha Brahmana* (II.1.19). However, the transition from one to the other causes

disease. The Vedic writings mention *Ritu Mukha* several times. One passage claims that choosing a face is difficult of the *Ritu* are double faced or they face two sides (3)

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

- Vata sambadhit vyadhi-Pravrt (4)
- Pitta sambadhit vyadhi -Sharad (5)
- Slesma sambadhit vyadhi- Vasanta (6)
- Vatika Arsas – Hemanta (7)
- Paityika Arsas - Sharad, Grishma (8)
- Slaismika Arsas – Shitakala (9)
- Raktaja Vyadhi – Sharad (10)
- Udarda - Shita Ritu (11)
- Visarpa - Sharad Chardi (12)
- Pratisyaya - Shita Ritu (13)

Discussion

To uphold the Ayurvedic creed The maintenance of health, or "*Swasthyarakshana*," is one of Ayurveda's two goals. *Dinacharya*, or the daily regimen, *Ritucharya*, or the seasonal regimen (14), *Ratricharya*, or the night regimen, *Sadvrutta*, and *Achararasayana* are examples of ayurvedic literature specifically written for this purpose. (15) moral and ethical deeds; three pillar ahara, which are rules and regulations about the consumption of ahar, and *nidra*, which are rules and regulations regarding sleeping; *brahmacharya* (16) i.e., dealing with sex life etc.

Conclusion

The purpose of *Ritucharya* in the current situation is to uphold the Ayurvedic maxim that "disease better than cure." It is important to realise that the background of *Ritucharya* is founded on the *ritu sandhi* philosophy of disease prevention. The amount of *Dosha* and *Panchamahabhuta* can be assessed accordingly to determine the regimen, to which this knowledge of Ayurveda holds as a pathfinder, even though *Ritus* nowadays do not follow consistency. This aids in preventing the *sandhikalgat* vyadhi and helps to grasp the notion of "Ritu Sandhi."

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