



A REVIEW OF CONCEPT OF RITUVIPARYAYA IN AYURVED AND IT'S RELEVANCE IN PRESENT ERA.

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ABSTRACT Ayurveda, the eternal science of life, describes the inseparable connection between Loka (external environment) and Purusha (internal human system). The cyclical changes of Ritu (seasons) naturally govern the states of Doshas through the phases of Samchaya (accumulation), Prakopa (aggravation), and Prashamana (pacification). Rituviaryaya (seasonal inversion) occurs when the expected seasonal attributes manifest in an unseasonal manner, disturbing this natural rhythm and creating Dosha Dushti (vitiation). Acharya Charaka and Sushruta have emphasized its role as a Sarvaroganam Nidana (universal cause of disease), particularly highlighting the rapid Vata Prakopa. Rituviaryaya is a primary cause of widespread illness in Ayurveda, frequently resulting in epidemics (Janapadodhvansa). This vitiated Dosha results in Mandagni and Ama. Rituviaryaya, or living “contrary to the season,” is an Ayurvedic concept that describes how imbalance is caused by modern lives. Examples include cold, heavy foods in the summer or dry heat in the winter. Maintaining health requires identifying and resolving these conflicts by adjusting daily schedules to suit the season.

KEYWORDS : Rituviaryaya, Dosha Dushti, vyadhi, kal, Janapadodhvansa

INTRODUCTION

In Ayurveda, the idea of Rituviaryaya, or seasonal variation, is very significant. It characterises a notable imbalance in a season's natural behaviour. For example, a hot, dry winter takes the place of a chilly, rainy one. Rituja Dosha Dushti, or the vitiation of body humours (Doshas) according to the season, is directly caused by this imbalance. The Doshas are unable to go through their normal cycle of accumulation and pacification when the characteristics of the surroundings deviate from the expected norm. An individual's immune and digestive fire are weakened by this disruption. On a broader scale, the destruction of human settlements, or Janapadodhvansa, is primarily caused by this kind of pervasive derangement. Rituviaryaya produces unfit soil, contaminated water, and a vitiated atmosphere (Dushta Vayu). Seasonal and infectious illness epidemics are fuelled by these elements working together as causal agents. This review provides timeless insights for social and preventive health by examining the traditional understanding of Rituviaryaya, its direct relationship to Dosha Dushti, and its crucial significance as an etiological element in Janapadodhvansa.

AIM AND OBJECTIVE:

To gather, compile, and examine all available data related to concept of Rituviaryaya (unseasonal weather or seasonal inversion) from the specified classical Ayurveda samhita and literature.

Methodology

This study has been utilised Ayurved samhita and texts as its main references such as Charak samhita, Sushruta samhita, Bhavaprakash, Madhavidana, Ashtanga Hridaya, Ashtanga Sangraha, Sharangdhar Samhita, Dhanvantari Nighantu, Raj Nighantu, Shodhala Nighantu, Madanpal Nighantu, Kaiyadev Nighantu, Bhel Samhita, Chakradatta granth, Charucharya granth, Yog Ratnakar granth, Bhaishajya Ratnavali granth, Kshemkutuhalam granth, Kashyap Samhita.

Studied the authentic literature related to Rituviaryaya, Ritucharya (seasonal regimen), Adharma (abnormality) or Vikriti (disorder) regarding the seasons. Pathogenesis (Samprapti) examined how altered seasons affect the Doshas (Pitta, Kapha, and Vata) and cause illness. Studied the specific illnesses and health issues attributed to Rituviaryaya. Compiles the general concepts of treatment (Chikitsa Sutra), such as food (Ahar) and behavioural (Vihar) changes. To identify parallels and distinctive viewpoints, a study of the descriptions has been carried out which is found in important texts such as Ashtanga Hridaya, Sushruta Samhita, and Charak Samhita.

RESULTS

The concept, aetiology, clinical characteristics, and treatment of Rituviaryaya (seasonal derangement) were all well covered in the review of traditional Ayurvedic books.

Concept and Fundamental Idea – Rituviaryaya is defined as a condition that contradicts the natural behavior of the seasons (Charak Samhita, Ashtanga Hridaya, and Ashtanga Sangraha). This suggests that the usual seasonal attributes like wind, humidity, and temperature do not manifest as expected. For instance, the rainy season may become hot and dry, while summer may exhibit cold and rainy characteristics. When one season takes on the features of another, it is indicative of a disruption in the seasonal cycle (Madhav Nidan and Bhavaprakash).

Factors – A primary factor contributing to this imbalance is the inadequate adherence to seasonal customs (Ritucharya) by individuals (Charak and Sushruta Samhita). The misdeeds and inappropriate actions of a ruler can further disturb the natural order (Raj Nighantu and Bhaishajya Ratnavali). Additionally, this ecological disruption is often attributed to adharmic (unrighteous) behaviors in society (Yog Ratnakar and Chakradatta).

Pathogenesis and Clinical Features (Samprapti and Laxanas) – The Doshas (bodily humors) that are typically stabilized during the disturbed season become disturbed themselves.

For instance, Vata Dosha tends to worsen during the Varsha Ritu, or rainy season (as stated in Ashtanga Hridaya). If the weather becomes hot and dry like in summer, instead of allowing Pitta to increase, this season will aggravate Vata. This leads to diseases that are opposite to what is expected for that season. Illnesses anticipated for one season may appear in another (according to Bhavaprakash). This condition is a result of the body's failure to adapt to seasonal changes naturally, which causes significant health issues (as noted in Madhav Nidan and Sharangdhar Samhita).

Impact on Health and Disease Appearance – According to literature (Janapadodhvansa), Rituviaryaya is a fundamental cause of epidemics. This condition leads to the contamination of air, water, land, and time (kal – season), ultimately resulting in lethal epidemics (Charak Samhita). Poor crop yields and outbreaks of infectious diseases lead to malnutrition and lowered immunity (Bhel Samhita and Madanpal Nighantu). Various skin disorders, gastrointestinal problems, fevers, and respiratory diseases become prevalent (Bhaishajya Ratnavali and Yog Ratnakar).

Chikitsa Sutra (Principles of Management): The fundamental idea of management is to follow a diet (Ahar) and lifestyle (Vihar) that are contrary to the expressed disturbed season. If the rainy season has summery features (Ashtanga Sangraha and Chakradatta), then one should follow the summertime diet (Grishma Ritu). The use of Ojas-promoting medications and Rasayana (rejuvenation therapy) to boost immunity in such ambiguous situations is described in Sharangdhar Samhita and Dhanvantari Nighantu. Eating food that is clean, in season, and readily digested is advised to prevent digestive diseases.

(Kshemkutuhala and Charucharya). Suggests specific herbal formulations and Panchakarma (detoxification) therapies to soothe the irritated Doshas caused by the seasonal anomaly (Bhaishajya Ratnavali).

In certain samhitas, such as Kashyap Samhita, Kaumarbhritya (paediatrics) presents a unique perspective by linking Rituviaryaya to seasonal illnesses in children and the health of the pregnant mother. Kaiyadeva Nighantu and Shodhala Nighantu discuss the pharmacological properties of plants that can be utilised to treat ailments brought on by this state.

It's relevance in present era –

In our current fast-moving society, the ancient Ayurvedic idea of Ritucharya, or seasonal practices, holds significant importance. A distinctive concept known as Rituviaryaya, which translates to "opposite of the season," provides a vital contemporary perspective. Our modern way of living often results in a disconnect between our body's innate requirements and our manufactured surroundings. For example, during the chilly, arid winter (Shishira Ritu), our Dincharya (daily schedule) should generally incorporate warm, fatty foods and steam baths to balance the season. However, if we spend all day in a heated, dry office and then have cold, dry salads for dinner, we are embodying Rituviaryaya. This "inverted" way of life can result in imbalances such as severe dry skin, constipation, and weakened immunity. Similar to this, our bodies require light, readily digestible food during the hot, humid summer (Varsha Ritu). However, we again create an internal conflict if we spend our days eating heavy, fried snacks while sitting in air-conditioned rooms. Knowing Rituviaryaya enables us to identify these contemporary dangers. We can rectify these imbalances by deliberately matching our Dincharya, for as by using a humidifier in the winter or choosing warm soups over ice cream on a summer evening. This knowledge enables us to maintain our health despite current difficulties by balancing our everyday routines with the seasonal rhythm. Another example is if rain appears in hot summer, we can recommend Adrak(ginger) in specific quantity to patients, likewise we can decide dietary advise according to seasonal variations.

DISCUSSION

Rituviaryaya, or seasonal inversion, is a fundamental principle in ancient Ayurveda that is systematically explained in a large body of literature, such as the Charak Samhita, Sushruta Samhita, and Ashtanga Hridaya. The texts completely define it as the unseasonal occurrence of weather phenomena, such as cold in summer or rain in winter, primarily caused by a disturbance in the rhythmic patterns of the sun and wind. Its direct and universal impact on health, where the variance vitiates the body doshas Vata, Pitta, Kapha leads to widespread disease and epidemics, is a critical agreement emphasised across all Samhitas and supportive literature like the Dhanwantari and Raj Nighantu.

Moreover, diagnostic compilations like Madhav Nidan and therapeutic guides like Yog Ratnakar, Bhaishajya Ratnavali, and Sharangdhara Samhita highlight its important clinical relevance by offering specific dietary and medication regimens intended to counteract the negative health effects caused by such abnormal seasonal shifts. This confirms a comprehensive understanding of environmental influences on well-being.

CONCLUSION

Rituviaryaya concept is an exact description of unseasonable weather based on the classical sources. It disturbs off the body's and the environment's natural balance. Seasonal ailments and epidemics result from the vitiation of Doshas caused by this imbalance. Adopting a lifestyle and diet in opposition to the unseasonal conditions is the management principle. In the current era, this traditional knowledge is still very important for personalised, preventative, and predictive healthcare.

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