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THE CONCEPTUAL STUDY OF SHARAD RITUCHARYA ON TRIDOSHA

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ABSTRACT

Ayurveda is a holistic system of medicine that emphasizes disease management and health preservation through preventive and promotive approaches. Classical texts describe daily conduct, seasonal adaptation, and ethical lifestyle practices to maintain physiological equilibrium and prevent disease occurrence. Among these, seasonal regimen is fundamental for adapting the human body to environmental changes and sustaining *Tridosha* (*Vata, Pitta, Kapha*) homeostasis. In the present era, increasing environmental variability and lifestyle disturbances have led to a rising burden of seasonal and metabolic disorders, highlighting the relevance of traditional preventive frameworks. *Sharad ritu*, following the monsoon period, is characterized by clear skies, increased solar radiation, dryness, and residual humidity. These environmental factors significantly influence physiological balance and are predominantly associated with aggravation of *pitta dosha*, leading to systemic disturbances. Clinically, this may manifest as acid-peptic disorders, burning sensations, dermatological conditions, and hepatobiliary dysfunctions. This review evaluates the conceptual framework of *Sharad ritu* regimen in classical Ayurvedic literature and its influence on *tridosha* equilibrium. It also examines the rationale behind recommended dietary and lifestyle

modifications during this period. Findings indicate that Sharad seasonal regimen primarily aims to prevent *pitta* aggravation and associated disorders through timely adaptation, thereby maintaining systemic homeostasis. Thus, seasonal regimen is a key preventive healthcare strategy in Ayurveda with relevance in lifestyle-related and seasonal disease prevention.

Keywords

Sharad ritu, seasonal regimen, *tridosha*, *pitta*, preventive ayurveda, physiological adaptation.

INTRODUCTION

Ayurveda is a comprehensive system of life science that emphasizes both preservation of health and management of disease.[1] Health is defined as a state of equilibrium of the *tridosha*[2] (three fundamental physiological regulatory principles governing movement, transformation, and structural stability), while disease arises due to their imbalance. To maintain this equilibrium, Ayurveda prescribes structured preventive frameworks including daily regimen, seasonal adaptation, and ethical behavioral conduct,[3] as extensively described in classical Ayurvedic literature.

वर्षासु चितं पित्तं शरदि प्रकोपमृच्छति॥ (A.H. Su.)

This aggravated *pitta* predominantly affects metabolic and blood-related functions,[4] resulting in manifestations such as burning sensation, hyperacidity, inflammatory skin disorders, excessive thirst, and hepatobiliary disturbances.

Shushruta has described the characteristic manifestations of aggravated *pitta* as follows:

पित्तवृद्धौ पीतावभासः सन्तापः शीतकाभिलाषिता। मूर्च्छा बलहानिश्च पित्तवृद्धिनिदर्शनम्॥ (Su. Su.- 15/14)

The above description indicates heat-dominant metabolic disturbance associated with aggravated *pitta*,[5] including burning sensation, discoloration, weakness, and intolerance to heat.

Similarly, *Ashtanga Hridaya* explains systemic manifestations of aggravated *pitta*:

पीतविण्मूत्रनेत्रत्वक् दाहोष्णत्वं च पित्तलम्॥ (A.H, Su.- 11/7)

This highlights the involvement of digestive, circulatory, and integumentary systems during *pitta* aggravation in *Sharad ritu*.[6]

Caraka Samhita also describes inflammatory and blood-related manifestations produced by aggravated *pitta*:

दाहः प्लोषो विदाहश्च रक्तपित्तं च पित्तजम्॥ (Ca.Sam.)

These classical descriptions collectively establish the pathological significance of *pitta* aggravation during *Sharad ritu* and justify the need for specific seasonal regimens to maintain *tridosha* equilibrium.[7]

Among these, seasonal adaptation is a core preventive doctrine that ensures synchronization between human physiology and environmental cycles. It regulates digestion, metabolism, tissue nourishment, and elimination in accordance with seasonal variations. Classical Ayurvedic texts emphasize that improper adaptation to seasonal changes leads to *tridosha* imbalance and disease manifestation.

The *tridosha* system continuously interacts with environmental factors, and its functional expression varies according to seasonal changes in temperature, humidity, and ecological energy. Therefore, each season requires specific dietary, behavioral, and environmental modifications to maintain internal equilibrium.

Sharad ritu, following the monsoon period, is characterized by clear atmospheric conditions, increased solar radiation, reduced humidity, and residual environmental heat. During this transition, accumulated heat from the previous season becomes aggravated, leading predominantly to disturbance of *pitta* within the *tridosha* system, along with associated metabolic and blood-related dysfunctions. This may clinically manifest as acid-related digestive disorders, burning sensations, inflammatory skin conditions, and hepatobiliary disturbances.

Classical Ayurvedic literature also describes the use of *Hansodaka*[8] (naturally purified, light seasonal water) during *Sharad ritu* as a specific preventive measure to counteract residual environmental impurities and heat-induced physiological stress. This reflects the classical principle of seasonal purification through both dietary and environmental regulation.

हंसोदकं नाम निर्मलं विषदं लघु। दिवाकरकरैस्तप्तं निशि चन्द्रांशुशीतलम्॥ (A.H)

Hansodaka is described as naturally purified, clear, and light water heated by sunlight during the day and cooled by moonlight at night. Its use is recommended during *Sharad ritu* to counteract heat-induced physiological imbalance and environmental impurities.

In contemporary times, increasing environmental variability, dietary irregularities, sedentary behavior, and psychological stress have contributed to a rising burden of seasonal and metabolic disorders.[9] Despite detailed classical descriptions, there remains a need for systematic conceptual re-evaluation of seasonal health principles in relation to *tridosha*-based physiological mechanisms and modern lifestyle patterns.

Therefore, this review critically analyzes the conceptual framework of *Sharad ritu* adaptation with special reference to *tridosha* regulation and classical seasonal interventions such as *Hansodaka*, and its role in maintaining physiological equilibrium and preventing seasonal disorders.

METHODS

The present study is a conceptual and narrative review based on classical Ayurvedic literature[10] with special reference to *Sharad Ritucharya* and its influence on *tridosha* regulation. Relevant references were collected from authoritative Ayurvedic texts including *Charaka Samhita*, *Sushruta Samhita,* and *Ashtanga Hridaya*, along with classical commentaries and scholarly interpretations related to seasonal adaptation, physiological regulation, and preventive healthcare principles. The study involved qualitative analysis, interpretation, and synthesis of concepts associated with seasonal variations, Pitta aggravation during *Sharad ritu*, *Hansodaka*, digestive and metabolic regulation, and their role in maintaining physiological equilibrium.[11] A conceptual correlation approach was adopted to understand the relationship between seasonal environmental changes and *tridosha*-based physiological responses described in classical Ayurvedic literature.

RESULTS

The conceptual analysis Seasonal adaptations of classical Ayurvedic literature demonstrates a structured physiological response to seasonal transition through coordinated modulation of functional systems responsible for movement, transformation, and structural stability. *Sharad ritu* represents a transitional phase in which environmental changes directly influence internal regulatory equilibrium.

Sharad ritu reflects activation of previously accumulated physiological imbalances from the monsoon period. This occurs because impaired digestion and environmental instability during the preceding season allow latent disturbances to accumulate. When exposed to *Sharad* climatic conditions, these disturbances become functionally active, initiating disease susceptibility.

Sharad ritu is characterized by increased solar intensity and reduced humidity, leading to excessive stimulation of metabolic transformation processes. This results in overactivation of digestive and metabolic fire, disturbing internal thermal equilibrium and predisposing to acid-related digestive dysfunctions and inflammatory conditions.

Sharad ritu shows significant involvement of blood-related physiological functions due to heat-induced impairment of blood quality and circulatory regulation. Increased internal heat

affects tissue-level nourishment and transport functions, leading to inflammatory skin manifestations and systemic heat-related imbalance.

Environmental dryness and seasonal transition contribute to mild disturbance in movement-regulating physiological functions. This leads to subtle irregularities in digestion, elimination, and neuromuscular coordination due to instability in regulatory movement processes.

Structural and stabilizing physiological functions gradually reduce in dominance as residual effects from the previous season are cleared. This process improves metabolic clarity but creates a temporary adjustment phase where the body becomes more sensitive to environmental changes.

Sharad ritu produces an unstable pattern of metabolic activity, where initial intensification due to external heat is followed by functional irregularity. This disrupts proper transformation and assimilation of nutrients, leading to internal heat accumulation and inefficient metabolic processing.

Classical seasonal interventions function as corrective physiological mechanisms. Cooling dietary measures, purification-based practices, and stabilizing lifestyle adjustments help normalize excessive heat, restore metabolic stability, and re-establish systemic equilibrium across all functional systems.

DISCUSSION

The present conceptual review highlights that *Sharad ritu* represents a distinct transitional physiological phase in which accumulated imbalances from the preceding monsoon period become functionally active under the influence of environmental changes. This observation aligns with the classical Ayurvedic principle that seasonal transitions act as triggering factors for latent physiological disturbances, thereby converting subclinical imbalance into overt functional disturbance.

A key interpretation emerging from this study is the predominance of heat-related metabolic dysfunction during Sharad season. The increased environmental heat combined with internal metabolic activation leads to excessive stimulation of transformation processes, resulting in disturbed digestive stability. From a physiological perspective, this reflects instability in metabolic regulation, where increased digestive activity is not supported by balanced internal cooling mechanisms, thereby predisposing the system to acid-related disorders and inflammatory responses.

The involvement of blood-related physiological functions further strengthens the classical understanding that *Sharad ritu* is closely associated with heat-induced circulatory

disturbances. Elevated internal heat affects tissue nourishment and microcirculatory balance, which may explain the increased occurrence of inflammatory skin conditions and systemic heat-related manifestations during this period. This indicates that seasonal heat not only affects digestion but also influences systemic transport and tissue-level regulation.

The secondary influence on movement-regulating physiological functions can be interpreted as a result of environmental dryness and transitional instability. This leads to subtle impairment in coordination of digestive movement, elimination processes, and neuromuscular regulation. Although not dominant, this contributes to overall physiological sensitivity during seasonal change.

The reduction in structural stability-related functions suggests a gradual clearance of residual influences from the previous season. This transitional phase creates a temporary state of physiological vulnerability where the body is adjusting from accumulation to elimination. Such a phase is critical in Ayurvedic physiology, as improper adaptation during this period may lead to disease manifestation.

From a preventive perspective, classical seasonal interventions are designed to counterbalance these physiological disturbances. Cooling dietary measures, purification-based strategies, and stabilizing lifestyle modifications collectively restore metabolic equilibrium and prevent progression of heat-induced dysfunction. These interventions can be understood as regulatory mechanisms that support internal homeostasis during environmental transitions.

In the contemporary context, increasing environmental variability, dietary irregularities, sedentary behavior, and psychological stress further exacerbate seasonal physiological instability. This reinforces the relevance of seasonal adaptation principles as a preventive healthcare strategy. The findings of this review suggest that *Sharad ritu* regimen has significant applicability in maintaining physiological stability and preventing seasonal and metabolic disorders in modern lifestyle conditions.

CONCLUSION

Sharad ritu represents a significant transitional phase in the seasonal cycle that alters physiological equilibrium, primarily by intensifying heat-related metabolic activity. These changes increase vulnerability to digestive disturbances, inflammatory responses, and blood-related functional imbalance when seasonal adaptation is not properly followed.

Classical Ayurvedic preventive principles describe structured seasonal guidelines that help the body adjust to environmental shifts. Through appropriate dietary regulation, lifestyle

adjustments, and cleansing measures, these guidelines support restoration of internal balance and stabilization of metabolic functions, thereby reducing the risk of seasonal disorders.

In the current context of changing environmental conditions and lifestyle patterns, adherence to seasonal adaptation principles remains an important preventive approach for maintaining physiological stability and overall health.[12]

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