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CONCEPT OF BIOLOGICAL CHANGES (CHEMICAL & PHYSICAL) CHANGES IN RITU SANDHI

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ABSTRACT

Ayurveda proposes a number of ideas, including Dinacharya, Ritucharya, Ratricharya, and others, to preserve a person's health. One of them is Ritucharya. Ritucharya are the routines that need to be maintained throughout each season to stop illnesses from developing during certain times. Ritusandhi refers to the transition between two seasons. Instead of Ritucharya, the idea of Ritusandhi Charya is emphasized in this essay. This is owing to the fact that, even if a person follows the right regimen during each season, the abrupt change in regimen during the seasonal transition time may make him susceptible to illness. Just a canonical source, Ashtanga Hridaya, among the Brihattrayee, discusses the significance of Ritusandhi. According to the Hindu calendar, there are 6 seasons, hence there are 6 seasonal intersections. Since that different areas experience the seasons differently, the Ritusandhi Charya should be practised accordingly. The Ashtanghridaya commentary makes specific note of the progressive change of schedules at each seasonal juncture. You may follow it based on where you feel the seasons. The conservation of the ecosystem throughout the seasonal transition is crucial since human health depends on a healthy environment. Also, the method of gradually cutting back on Ritusandhi Charya may be used to overcome other addictions, prevent health problems during migration, and many other situations.

KEYWORDS - Ritusandhi, Brihattrayee, Dinacharya, Ritucharya etc.

INTRODUCTION

The seasonal regimens that should be followed are mentioned in Ayurveda. However, if the recommended routines are abruptly changed throughout successive seasons, the person may be more susceptible to illness. Here's when it becomes crucial to comprehend Ritusandhi. Ritusandhi is the transitional period between two sea- sons, or the meeting point of two seasons. It is advisable to avoid any activities during this time. And a steady lowering is required. The onset of asatmyaja roga1 may be caused by an abrupt shift in routine. Hemadri, the Ashtanga Hrdaya commentator, provides a thorough explanation of this gradual decline. Ritusatmya, rather than Ritusandhi, is what Acharya Charaka meant by maintaining good health and avoiding Kalaja Vyadhi (seasonal disorders). According on the dosha and seasons experienced in each location, regimens should be gradually reduced from one season to the next. It may be challenging to determine ritusandhi charya these days because to the non-uniformity of the seasons. That has to be done with more thorough observation. For healthy life, a healthy atmosphere is required. So, it is necessary to talk about the value of conserving the environment during seasonal turning points. The idea of ritusandhicharya may be applied in various situations, such as when converting asatmyaja to satmyaja, to prevent health issues when moving from one location to another with drastically changing climatic conditions, and others. These things make this work significant.[1]

AIM & OBJECTIVE

Concept of biological changes (Chemical & Physical) changes in Ritu sandhi.

METHODOLOGY

Classical sources have been consulted, and pertinent information has been collated. Also, available commentaries are examined. The gathered information is arranged and examined. To discover any practical relevance in the current situation, an effort has been undertaken.

REVIEW OF LITERATURE

The fundamental word "R," which meaning "to go," is where the name "Ritu" comes from. Moreover, it contains meanings such as an epoch, time, season, phrase, etc.

TABLE NO. 1

CHARAKA & VAGBHATA	SUSRUTA
Sisira (Early Winter)	Vasanta
Vasanta (Spring)	Greeshma
Greeshma (Summer)	Pravrt (Early Rain)
Varsha (Rainy)	Varsha
Sharat (Autumn)	Sharat
Hemanta (Late Winter)	Hemantha

[REF- Deepa Krishnan et al: Concept of Ritusandhi, Method of Adaptation of New Regimen and Its Practicality in Various Conditions. International Ayurvedic Medical Journal {online} 2020 {cited March, 2020} Available from: http://www.iamj.in/posts/images/upload/3027_3033.pdf]

TABLE NO. 2

DAY	CURRENT SEASON	UPCOMING SEASON
1st Day	¾	¼
2nd Day	4/4	0
3rd Day	¾	¼
4th Day	½	½
5th Day	¾	¼
6th Day	¾	¼
7th Day	½	½
	PAST SEASON	**CURRENT SEASON**
8th Day	¼	¾
9th Day	½	½
10th Day	½	¾
11th Day	¼	¾
12th Day	¼	¾
13th Day	0	4/4
14th Day	¼	¾

[REF- Deepa Krishnan et al: Concept of Ritusandhi, Method of Adaptation of New Regimen and Its Practicality in Various Conditions. International Ayurvedic Medical Journal {online} 2020 {cited March, 2020} Available from: http://www.iamj.in/posts/images/upload/3027_3033.pdf]

One can entirely abandon the season-specific regimens after 14 days and start using the season-specific regimens. Acharya Sharangadhara condensed this idea and titled it Yamadamshtra kala3, limiting the duration to 15 days of Karthika (October–November) and Margashirsha (Nov–December). Sharagadhara may have restricted Ritusandhi charya to the seasonal change since there may be more illnesses and fatalities at this time. In neither the Charaka Samhitha nor the Susrutha Samhitha are there any direct allusions to ritusandhi. Ritusandhi was only fully

explained by Vagbhata and other writers. It can be related to the rise in seasonal diseases during the transitional period. After Ashtanga Hrdaya were later commentators like Chakrapani, Yogendranath Sen, and Gangadhara.[2]

Ritusandhi was acknowledged by Rasavaisheshika author Nagarjuna, albeit he referred to it as Sadharana Ritu. It won't be very chilly or hot during Sharat (Fall), Vasantha (Spring), and Pravrt (Rainy). As a result, these seasons are referred to as sadharana ritu and are the Ritu sandhi. The last seven days of the current season and the first seven days of the following season together make up Ritu Sandhi4, he continues.

Ritu Satmya was described by Acharya Charaka as a way to preserve good health and ward against Kalaja Vyadhi. Ritu Satmya is the schedule that is prescribed for a certain season and time period. The same is stated by Ritusandhi. A person's strength will be maintained if they adhere to the proper food and exercise routine for each season. The food and exercise plan must be in direct opposition to the persons' environments and the illnesses they are afflicted with. Yet if the habitual behaviours are to be abandoned, they must be done gradually; otherwise, Asatmyaja roga may result.[3]

Our Acharya mentions regimens for each season based on the dosha in that season. Each ritu's doshic condition is mentioned. A normal condition of dosha is intended to be maintained by the regimens specified for each season, which means they should not exacerbate the prakupitha dosha or the dosha in Chaya avastha (although there will occasionally be an aggravation of dosha in each season).[4]

TABLE NO. 3

	CHAYA	**PRAKOPA**	**PRASAMA**
Sisira	K		
Vasantha	V	K	
Greeshma		V	K
Varsha	P		V
Sharat		P	
Hemanatha	K		P

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If the Doshic state is quite different in Ritusandhi kala, a quick shift in routine would result in the production of asatmyaja roga. It should thus be decreased gradually. Each Ritu sandhi's doshic condition might be,

1. Sisira The kapha dosha of Vasantha Ritu is beginning to worsen.
2. Vasantha The powerful sunrays of Greeshma Ritu sandhi - Kapha dosha reduce it.
3. Greeshma The Vata dosha of Varsha Ritu is beginning to worsen.
4. Pitha dosha is beginning to intensify according to Varsha Sharat Ritu sandhi.

5. Pitha dosha in Sarat Hemantha Ritu sandhi decreases.
6. Hemantha Chaya avastha's Sisira Ritu Sandhi-Kapha dosha

Hence, since there is already a kapha Chaya in the Sisira Vasantha Ritu Sandhi, it is recommended to progressively adopt the kaphahara aahara such as Yava (Barley) and godhuma (Wheat) as well as engaging in therapeutic exercises and udwarthana. For the reason why in Vasantha rithu, kapha has a favourable inclination to get inflamed. One can also adhere to various Ritu sandhis.

	GRADUALLY INCREASE		**GRADUALLY DECREASE**	
RITU SANDHI	**AHARA**	**VIHARA**	**AHARA**	**VIHARA**
VASANTHA-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 Per-fumes Keep Warmth	*Madhu* *Sheetha* *Nadi Jala* *Ghrta* *Sali* *Dhanya*	*Divaswapna* *Chandana Lepa* *Sheetala Pushpa* *Dharana*
VARSHA SHARAT	*Madhura* *Tiktha* *Laghu* *Sheetha* *Jangala Mamsa* *Tiktha Ghrta Pana* *Sali, Yava*	*Sugandhi Maly a* *Dharana* *Chandana* *Lepana* *Virechana*	*Amla* *Lavana* *Snigdha* *Purana Yava*	*Divaswapna* *Atapa Seva*
	Madhura *Amla*	*Abhyanga* *Udwarthana*	*Alp a Lagh u Aa-har*	*Divaswapnam*

SHARAT HEMANTHA	*Lavana Ushna Snigdha Guru, Anupa Navadhanya*	*Vyayaama*	*a*	
Hemantha Sisira	CAN FOLLOW THE SAME AS SHARAT HEMANTHA RITU SANDHI CHARYA			
SISIRA VASANTHA	*Purana Yava Godhuma Kshoudra Jangala Shoolyahara*	*Vyayaama Udwarthana Vamana*	*Madhura Laghu Snigdha Drava Hima*	*Divaswapnam*

[REF- Deepa Krishnan et al: Concept of Ritusandhi, Method of Adaptation of New Regimen and Its Practicality in Various Conditions. International Ayurvedic Medical Journal {online} 2020 {cited March, 2020} Available from: http://www.iamj.in/posts/images/upload/3027_3033.pdf]

DISCUSSION

Ayurveda is a science of life that emphasizes maintaining healthy individuals' health. And to explain this, our sages put forward a number of ideas, including the Dinacharya, Ritucharya, and Ratricharya. Here, the seasonal junction routines are noted. due to the fact that kala (seas/time) is regarded as the top etiological factor for illnesses. Certain rules that should be observed during each season were outlined by Acharya. Even if one abides by this guideline, the abrupt shift in routines during seasonal transitions may make him susceptible to illness. Hence, it's crucial to comprehend Ritusandhi Charya.[5]

Ritusandhi Charya teaches how to let go of old habits connected to diet, lifestyle, and activities of the previous season, which makes it easier for one to adjust to other seasons. The prevention of seasonal illnesses will benefit from it. Also, this notion of progressive reduction is applicable under a variety of circumstances. Ritusandhi Charya has one drawback: not all regions experience the seasons similarly, and there are now unexpected sea- sonal changes. Hence, the theory may be modified in accordance with the situation. In the Rasavaisheshika Sutra, Acharya makes it apparent that based on the desha bheda, there would be variances in sheetha, ushna, and varsha. Hence, the regimens should be implemented as necessary.[6]

RITUSANDHI IS A NOTION THAT MAY BE USED IN A VARIETY OF SITUATIONS, INCLUDING THE FOLLOWING: In order to avoid health problems brought on by abrupt changes in eating habits, one should gradually adopt those patterns of eating habits before travelling to other places. For instance, if a South Indian moves to North India for study or work, the food habits are completely different. For example, in Kerala, people are used to parboiling their rice and using coconut oil, whereas in North India, people prefer wheat and vegetable oil. According to Acharya Vagbhata, eating patterns should be tapered in quarters or quarters of quarters in an interval of 1, 2, or 3 days.

IN RECOVERING FROM ADDICTIONS

The satmeekarana procedure may be used to quit addictions including smoking, drinking, and other vices. There may be a potential of relapse even if Acharya Charaka merely discusses a seven-day satmeekarana practise here. The timetable Hemadri outlined is more acceptable; in this case, substitutions should be made with healthy components that seem comparable. Arishta, for instance, can be used as an effective alternative to mimic the effects of alcohol in cases of addiction. Alcohol addiction could eventually disappear. Arishta also doesn't lead to drug dependence, making it simple to stop using it. Similar to cigarettes, cigars with or without medication can be used in place of cigarettes.

This strategy could not be used to detox from other narcotic addictions like heroin or cocaine, for example. Yet, some activities, like as working out at a gym, can assist to boost happiness and pleasure in people, much to how narcotics are overused. This is only achievable if the person has a strong determination to stop abusing drugs or alcohol.

When switching from one type of medication to another, such as with steroids, it is important to do it properly by gradually reducing the dosage; otherwise, withdrawal symptoms may occur. As a result, it cannot be used in the treatment of major conditions such mental disorders.

BIOLOGICAL CHANGES (PHYSICAL & CHEMICAL) ACCRODING TO RITU SANDHI

GREESHMA – VARSHA RITUSANDHI (MAY- AUGUST):

It will be extremely hot and there won't be enough water during the summer. The water resources, which mostly rely on well water, must be cleansed before the rainy season. In order to cleanse the water, activated charcoal and heated lime stones are frequently employed. Additional precautions to be done include:

- Look out for polluted water sources
- Keep hydrated
- Prepare the roof for rain by checking for cracks and other issues
- Clean the drainage system thoroughly to prevent water from backing up.

- Traffic accidents are more frequent in wet weather, thus dead tree branches should be cut down surrounding houses.
- So, before to rain, the gutters should be cleaned.
- Prepare the roof for rain by checking it for cracks, etc.
- Clean the drainage system thoroughly to prevent water buildup Remove dead tree branches from around the home Rainy weather is more likely to cause car accidents.
- As electrical mishaps are widespread, it is important to take the required safeguards before it rains.
- Food poisoning: stay away from fast food and drink boiling or chilled water.
- Environmental fumigation: take the necessary precautions to avoid floods.

VARSHA – SHARAT RITUSANDHI (AUGUST – NOVEM- BER):

In Kerala, there are two rainy seasons: the monsoon and the post-monsoon. The state goes through an interim season known as Sharat, which is somewhat hotter than the summer season but not as scorching. At this seasonal transition, illnesses including pneumonia, dengue fever, stomach infections, typhoid, and malaria are more prevalent.

- Provide fish breeding models in drainages that feed on larva to stop mosquito breeding, eliminate water logging, and avoid using kerosene.
- Boil the water before consuming it.
- Nighttime fumigation of the home and its environs

SHARAT –HEMANTHA RITUSANDHI (DECEMBER- FEBRUARY):

In South India, the winters are characterized by a rather cold environment. At this time of transition, frequent health issues include dry skin, dandruff, colds, and coughs, among others. One can massage their skin with oil every day to combat dryness, but they should also maintain warmth.[7]

At this time of transition, common health issues include chicken pox, conjunctivitis, heat exhaustion, sunburn, and food- and water-borne illnesses like typhoid, cholera, etc. To stop that,

- Fumigate the house and the area around it
- Consume lots of water and fruits
- Conserve water
- Stay out of the sun
- Keep the house cool.

CONCLUSION

Ayurveda's primary goals are to preserve the health of healthy people and to treat disease in those who already have it. Our Acharya has proposed a number of theories to sustain health. Ritucharya is a prominent one among them. Any disruption of kala (time) is seen as the primary cause of sickness. Ritu sandhi charya is crucial because, even if one observes the right routine throughout the seasons, they may still be susceptible to illness when the seasons change. It is advisable to scale back on the present sea- salt routine during this time and gradually transition to the new regimen. Hemadri's commentary on Ashtanga Hridaya has a detailed explanation. The routines indicated in Ritu Sandhi require deeper observation for clarity because seasons do not follow uniformity across locations. Moreover, not all areas experience the effects of the seasons identically, therefore the generalised ritusandhi charya may not always be relevant. Nevertheless, it can be changed based on the seasons encountered in different locations. During seasonal transitions, societal adaptation should be made as well as personal concern in order to maintain the equilibrium of our environment. Ritu sandhi is a notion that may be used in a variety of situations, including migration and the satmeekarana process, among others. Depending on one's capacity for adaptation, the number of days might be raised or decreased in this situation.

CONFLICT OF INTEREST -NIL

SOURCE OF SUPPORT -NONE

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