

ROLE OF VIRECHANA IN SHARAT RUTU FOR PREVENTION OF PITTA PRAKOPA JANYA VIKARA

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ABSTRACT:

Background: *SharadRitu* is a time for *Pitta Prakopa*. The body that is habituated to cold of *Varsha Ritu*, all of a sudden gets exposed to heat of the sun rays. The *Pitta* which was accumulated in rainy season gets provoked by *Ushna guna* of this season. This result in the *Prakopa* of *Pitta* and *Shamana* of *Vata Dosha* and person will land up in *Pittaja Vikara*. As *Rakta* is having *Ashraya Ashrayee Sambhandha* with *Pitta*, diseases related to *Rakta* are also bound to occur. *Virechana* is the purificatory measure administered in *Sharad Ritu* for preventing and controlling *Pitta Prakopa*. **Aim:** To evaluate the role of *Virechana* in *Sharad Ritu* on features of *Pitta Prakopa*. **Methods:** Subjects having features of *Pitta Prakopa* were screened in both SDM College of Ayurveda & Hospital Hassan and Ashwini Ayurveda College, Tumkur, Karnataka State. A total of 54 subjects aged between 16-60 years of age, who gave informed consent were considered for *Virechana* therapy in *Sharad Ritu*. Subjects with acute systemic diseases were excluded from study. **Result:** When statistically analysed with Wilcoxon test, the reduction in symptoms were significant in most of the features except for skin lesion, heaviness of body and giddiness. **Conclusion:** *Sharad Ritu* is a season for *Pitta Prakopa* and *Virechana* Therapy has a significant role in controlling features of *Pitta Prakopa* in *Sharad Ritu*.

Key Words: *Virechana, Pitta Prakopa, Sharad Ritu.*

INTRODUCTION:

Ayurveda, the holistic healing science, propagates health for mankind with the motto of prevention is better than cure. Though *Swasthavritta* is not among *Ashtanga* of *Ayurveda*, it has its own importance in day to day life. *Ayurveda* guides society with the concept of daily-seasonal-social regimens as an integral part of maintenance of life. *Tridoshas*, the functional units undergo variations as per diurnal-seasonal-periodic changes. Critical equilibrium and homeostasis in *Tridosha* is responsible for health and ill-health. *Chaya* (increase in its own site) –*Prakopa* (increase causing the spread from own site) - *Prashama* (pacification) are the three natural stages those occur according to daily periodical and seasonal variations. *Sharad Ritu* is observed to exist usually from mid September to mid November in India. In this *Ritu*, *Vata* undergoes stage of *Shamana* where as *Pitta* attains stage of *Prakopa*. *Acharyas* suggested various purificatory procedures, changes in diet and behavioural regimens in order to conquer the natural variation of *Dosha* in particular season. *Virechana* stands the best line of management for *Pitta-Raktha* and *Vathaja* conditions. It is a major therapy along with usage of *Tiktha Dravyas* indicated as a part of seasonal purificatory therapy in *Sharad Ritu*.

Today, the busy schedules, stress, pollution and modern lifestyle have made the seasonal regimens limited to advice than adapting them in lifestyle. So it is necessitated to observe the changes in population during *Sharad Ritu* and administer *Virechana Karma* to prevent of *Pitta Prakopa Janya Vikara*.

SEASONAL VARIATION AND ITS REGIME:

Prevention has been given the prime importance in the classics of *Ayurveda*.^[1] *Swasthavritta*, *Sadvritta*, *Rasayana* and *Vajikarana Tantra* are propagated in the *Ayurvedic* classics with this lone intention.^[2,3] *Dinacharya* (daily regime) and *Ritucharya* (seasonal regime) are inseparable entities of *Ayurveda* which are highlighted in order to prevent the disorders, which may arise due to indulging in the unwholesome food and behaviour without considering the variation in the

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balance of *Panchamahabhuta* or *Tridosha*.^[4,5]

All the *Ritus* are broadly classified into *Adana* and *Visargha Kala* depending on the predominance of particular *Mahabhuta*.^[6,7] *Dosha* gets *Chaya*, *Prakopa* and *Prashamana* naturally in various seasons.^[8] *Vata*, *Pitta* and *Kapha Dosha* gets *Chaya*, *Prakopa*, *Prashamana* in *Greeshmaadi*, *Varshaadi*, and *Shishiradi Ritu* respectively.^[9] This natural phenomenon is termed as *Ritu Kriyakala*.^[10] In *Prakopa Avastha* the *Dosha* tends to move out of its own site and thus produce set of symptoms of a particular *Dosha*. All the classics have highlighted *Ritu Anusara Shodhana* in order to tackle the forth coming diseases as a part of prevention.^[11,12]

Kopa is spreading of the increased *Dosha* to different places; it causes appearance of their own features, feeling of ill-health and occurrence of premonitory symptoms and manifestation of diseases.^[13] The very same *Dosha*, depending upon the nature of the causative factors, travels to many parts of the body and produces many diseases, hence treatment should be started soon after determining the nature of the disease, its site, its cause, etc;^[14] The *Dosha* are to be pacified in the state of *Caya* itself before proceeding in to the state of *Prakopa*, without prejudice to the aggravated *Dosha*. When all the three *Doshas* become vitiated, *Dosha* which is more vitiated is to be pacified first, without affecting the rest of the *Dosha*.^[15] Elimination of the *Dosha* during *Sharad Ritu* makes the person get rid of the diseases aroused due to *Pitta* by the effect of the seasons.^[16]

SHARDA RUTU AND ITS IMPACT OVER BODY:

In *Sharad Ritu*, all of a sudden the body habituated to cold effect get exposed to heat of the sun rays. The *Pitta* which was accumulated in rainy season gets provoked by *Ushna* of this season. This result in the *Prakopa* of *Pitta* and *Shamana* of *Vata Dosha* and person will land up in *Pittaja Vikara*. As *Rakta* is having *Ashraya Ashrayee Sambhandha* with *Pitta*, Diseases related to *Rakta* are also bound to occur.^[17] The feature of *Pitta Prakopa* like burning sensation, temperature, suppuration, perspiration, moisture, gangrene, sloughing, prostration, fainting, intoxication, sore or acrid eructation, colour except white and deep red will be seen.^[18]

Classics have recommended either *Virechana Karma* or *Rakta Mokshana* as a measure of purification in order to tackle the abnormalities of *Pitta* and *Rakta* after

consumption of *Tiktaka Grita*.^[19,20]

The *Sharad Ritu* is decided based on the features like the sky is clear of clouds, the earth is full of *slush*, *Kasha* grass, *Saptahva*, water lily and paddy saplings with the absence of clouds, the sun rays are spreading wide and are hot, lakes and ponds having waves raised by the fish moving underneath the lotus leaves and movement of Swans, the water of the ponds is clear.^[21] The qualities of the seasons are to be understood in respect of *Swarupa* rather than the *Masa* and *Rashi*. Based on the *Lakshana* of *Sharad Ritu* one should adopt vigorous *Ritu Charya*.^[22] *Acharya Vagbhata* has mentioned the features of *Sharad Ritu* will be seen in *Kartika* and *Margasheersha Masa* of Hindu calendar i.e. between mid September to mid November.^[23]

Hence, a study is planned to observe the changes in population during *Sharad Ritu* and to study the effect of *Virechana* over prevention of features of *Pitta Prakopa*.

OBJECTIVES:

To evaluate the Role of *Virechana* in *Sharad Ritu* for controlling symptoms of *Pitta Prakopa*.

MATERIALS AND METHODS:

Survey and Screening:

2205 subjects of age between 16 to 60 years were screened for features of *Pitta Prakopa* in both SDM College of Ayurveda & Hospital, Hassan and Ashwini Ayurveda College, Tumkur, Karnataka State. Out of which 54 who consented for the therapy were selected for study.

Inclusion criteria:

- Subjects with the features of *Pitta Prakopa*.
- Subjects of either sex between the age group of 16 - 60 years.

Exclusion criteria for clinical study:

- Subjects with acute systemic diseases.

Sample size:

The sample size for survey was calculated for infinite population by the formula

$$SS = Z^2P(1-P)/C^2$$

where, SS – Sample size

Z – Given Z value (for 95% confidence level)

P – Percentage of population (usually 0.5 for sample

size needed)

C – Confidence level (expressed in decimals)

i.e., Sample Size = $1.98^2 \times 0.5(1-0.5)/0.05^2 = 392.04$

Based on this formula, minimum sample size for survey is 392.

Method of Study:

Survey

Initially a survey was conducted in *Sharad Ritu* by using a self made questionnaire. This questionnaire was prepared based on classically mentioned symptoms of *Pitta Prakopa* and *Kapha Prakopa*. The total number of subjects surveyed and screened is 2205. Later, on the basis of survey, volunteers for clinical study were considered.

Clinical Study

Place of Study- Ashwini Ayurvedic Medical College, Tumkur.

Study design- Randomised single (participant) blind study

A total of 54 subjects having *Pitta Prakopa* were selected

INTERVENTION:

Drug:

Murchita Gruta for *Snehapana*

Murchita Taila for *Abyanga*

Aragvadha Phanta for *Virechana*

Dose : 48ml

Anupana: *Ushna Jala*

Mode of administration: Oral

Standard Operating Procedure of Intervention (*Virechana Karma*):

Virechana Therapy:

As a part of preoperative procedure, *Pancha Kola Choorna*, 4 g. thrice daily with hot water before food was administered until the appearance of *Nirama Lakshana*.

For *Sneha Pana*, initially *Murchita Ghrita* is administered in *Hrasiyasi Matra* (30 ml) on the first day of *Snehapana*. Depending upon the time taken for digestion, the subsequent doses were fixed and

Snehapana is continued until *Samyak Snigdha Lakshanas* were observed. During *Snehapana* hot water and *Peya* (Rice gruel) was advised as a part of diet. During the rest period, *Abyanga* with *Murchitha Taila* followed by *Bashpa Sweda* was done once a day for 3 days. During this period light, liquid and hot foods were advised. On fourth day morning, after *Abyanga* with *Murchitha Taila* and *Bashpa Sweda* between 9.00 - 9.30 am, 48 ml of *Aragvadha Phanta* as *Virechana Yoga* was administered. After the study duration, final assessment was conducted with standard prepared questionnaire with the classics mentioned *Pitta Prakopa Lakshanas*.

OBSERVATIONS:

Among 54 subjects with *Pitta Prakopa Lakshana* who are under gone *Virechana Karma*, 23 subjects were males and 31 were females. The commonly suffered illness are stomatitis (14.81 %), urticaria (7.40 %), chronic gastritis (7.40 %), psoriasis (11.11 %) allergic dermatitis (11.11 %), acne (22.22 %), heavy bleeding during menstrual cycle (07.40 %), hyper pigmentation, Leucoderma, baldness and redness of eyes.(03.70 % each).

Depana and *Pachana* took an average of 4 days. *Snehapana* with *Murchita Gritha* was given started with 30 ml. The mean total quantity of *Murchita Ghrita* taken was around 331.5 ml and the mean days required to achieve *Samyak Snigdha Lakshana* in the patients was around 4 days. The average last day consumption of the *Sneha* in the Patients was around 133.5 ml.

A maximum of 35.18% had *Virechana Vega* ranging from 16-20; 31.48% had *Vega* ranging from 11-15; 11.11% had *Vega* ranging from 0-5; 09.25% had *Vega* ranging from 21-25; 07.40% had *Vega* ranging from 26-30, 03.70% had *Vega* ranging from 6-10 and 1.85% had *Vega* ranging from 31-35.

3.70% of patients had *Malanta Virechana* and 96.29% had *Kaphanta Virechana*. A 100% of the subjects had *Srotovishuddhi* and *Laghuta* of body.

One subject of the 54 (1.85%) had the *Klama* and 4 subjects (7.40%) had *Urdhva Pravritti* of the *Dosha* during the Study. Rest of the 90.74% of the patients were devoid of any complication.

Observations made on the effect of therapy on symptoms are tabulated in Table 1. Wilcoxon Signed Rank Test was applied to statistically analyse the

symptoms of *Pitta Prakopa* before and after the *Virechana* Therapy. The changes were significant at the level of 95%.

Table 1. Effect of *Virechana* therapy on symptoms of *Pitta Prakopa*

Symptoms (AT - BT)	Z value	Significance
Mouth ulcer	-3.464	0.001
Redness eye	-3.000	0.003
Running nose	-2.449	0.014
Mouth smell	-3.000	0.003
Skin lesions	0.000	1.000
Drowsiness	-2.236	0.025
Abscess	-2.236	0.025
Digestion	-4.359	0.000
Water	-3.873	0.000
Heaviness in body	0.000	1.000
Weakness	-3.742	0.000
Headache	-3.464	0.001
Excess anger	-4.899	0.000
Taste change	-4.359	0.000
Bad body odour	-4.000	0.000
Sleep	-3.742	0.000
Itch	-3.317	0.001
Urticaria	-2.000	0.046
Pimples	-3.742	0.000
Burning sensation	-2.236	0.025
Increased Body temp	-2.000	0.046
Sweat	-4.000	0.000
Belching	-3.000	0.003
Giddiness	-1.000	0.317

DISCUSSION:

According to Hindu Calander, *Sharad Ritu* is seen during *Ahwina (Isha)* and *Kartika (Urja) Masa* which can be

equated with Mid September to mid November months of English calendar. *Sharad ritu* is seen after *Varsha ritu* (rainy season). In *Varsha ritu* Along with *Vata Prakopa*, *Pitta chaya* is seen. This is because of the *Amla vipaka* of food and medicines that occur naturally in this season. *Pitta* does not reach the level of *prakopa* because of the external cold due to rain. *Pitta Chaya* occurs when internal and external qualities like *Teeksha* act together with *Sheeta* and when they act together with *Ushna* lead to *Prakopa* of *Pitta*. With the absence of clouds, the sunrays reach earth with a greater intensity during *Sharad*. So the environment that is *Sheeta* (cold) in *Varsha* starts getting hotter (*ushna*) in *Sharad*. Thus in *Sharad Ritu* *pitta* reaches the level of *Prakopa*. In the state of *Prakopa*, there is all chance for the production of diseases related to that particular *Dosha*.

Mode of action of *Virechana*:

The basic configuration *Aragwadha* shows that it has dominancy of *Prithvi* and *Jala Mahabhuta*. The qualities like *Guru*, *snigdha*, *sheeta*, *Mridu* all indicate the same. Both *Prithvi* and *Jala Mahabhuta* have a natural tendency to go downwards and thus they can assist in induction of *Virechana*. Also, *Aragwadha* is having *Sramsana* quality and is considered as best among mild purgatives. It is one of the herbs listed under *Pitta Shodhaka*. As *Snehana* and *Svedana* are performed prior to *Virechana*, in a *Snigdha* body the *Dosha* smears easily without any hurdle and easily come to the *Amashaya* from where *Virechana* evacuates it. Once *Pitta Dosha* is evacuated the symptoms reduce significantly.

CONCLUSION:

Sharad Ritu is the time for *Pitta Prakopa* and this was evidenced by the symptoms dominantly seen during survey. Common complaints during this *Ritu* are stomatitis, urticaria, gastritis, psoriasis, allergic dermatitis and acne. These may be newly seen or may aggravate in this season. Many of the classical symptoms explained under *Pitta Prakopa* are also evidenced in this season. *Virechana* has a positive role in getting rid of this *Prakopa* in *Sharad Ritu*.

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