

## TO STUDY THE EFFECT OF *RITUCHARYA PALAN* IN *SHARAD RITU* FOR PREVENTION OF *PITTA PRAKOPJANYA VIKARA*

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### ABSTRACT

**Background-** *Sharad ritu* is a time for *pitta prakopa*. In *Sharad Ritu*, all of a sudden the body habituated to cold effect gets exposed to heat of sun rays. The *Pitta* which was accumulated in *Varsha Ritu* gets provoked by *Ushna* of the *Sharad Ritu*. This result in the *Prakopa* of *Pitta* and *Shaman* of *Vata Dosha* and person will land up in *Pittaj Vikara*. Elimination of the dosha during *Sharad Ritu* makes the person get rid of the diseases aroused due to *Pitta* by the effect of the season. **Aim:** To study the effect of *Ritucharya Palan* in *Sharad Ritu* for prevention of *Pitta Prakopjanya Vikara*. **Experimental Model:** 100 Healthy individuals were selected from *Swatshyarakshan* OPD irrespective of gender, religion and economic class and fulfilling inclusion criteria. These 100 Individuals were divided in two equal groups randomly using lottery method of randomization having 50

healthy individuals in each group. Written consent was taken from each individual.

**Conclusion:** *Ritucharya palan* showed significant results in preventing the most of the *Pitta Prakopjanya Vikara* in *Sharad Ritu*. So we can claim that *Ritucharya palan* is significantly effective in *Sharad Ritu* for prevention of *Pitta Prakopjanya Vikara*.

**KEYWORDS:** *Pittaprakopa, Sharad Ritu, Ritucharya.*

## INTRODUCTION

*Ayurveda* believes in the concept of prevention is better than cure. *Ayurveda* is precious science. It explains measures to sustain health in healthy individuals and cure the disease. *TriDoshas* are responsible for health and ill health. *Chaya*, *Prakopa*, *Prasham* are the three natural stages those occurs according to daily periodical and seasonal variations. *Vata*, *Pitta* and *Kapha Dosha* gets *Chaya*, *Prakopa*, *Prashama* in *Greeshmadi*, *Varshadi* and *Shishiradi Ritu* respectively. These variations are natural, they will show their effect on body if they are not handled properly. *Sharad Ritu* is included in the *dakshinayan*.<sup>[13]</sup> According to Hindu calendar, *Sharad Ritu* is seen during *ashwina* and *kartika* masa, which can be equated with mid September to mid November months of English calendar. In this *Ritu*, *Vata* undergoes stage of *Shaman* where as *Pitta* attains stage of *Prakopa*.<sup>[14]</sup>

Health is a continuous process of adjustment between the external and internal environment. Changes are caused in level of *Doshas* due to the variation of season. They have to be checked with continuous process of correction of level of *Doshas* through lifestyle changes.

### Need of study

Varshasheetochitangaanam Sahaseivarkarashmibhi |

Taptanaam Sanchitam Pittam Prayah Sharadi Kupyati ||

Cha. Sam. 6/41

In *Sharad Ritu*, all of a sudden the body habituated to cold effect gets exposed to heat of sun rays. The *Pitta* which was accumulated in *Varsha Ritu* gets provoked by *Ushna* of the *Sharad Ritu*. This result in the *Prakopa* of *Pitta* and *Shaman* of *Vata Dosha* and person will land up in *Pittaj Vikara*.<sup>[1]</sup>

Acharya Vagbhat suggested taking *Pittashamak dravya* in *Sharad Ritu* to prevent *Pittaprakopa*. Also he suggest many lifestyle changes as well as diet changes for prevention of *Pitta Prakop*. Elimination of the *Dosha* during *Sharad Ritu* makes the person get rid of the diseases aroused due to *Pitta* by the effect of the season.<sup>[4]</sup>

Today, the busy schedule, stress, pollution and modern lifestyle have made the seasonal regimens limited to advice, than adapting them in lifestyle. So it is necessary to observe the changes in *Sharad Ritu* and follow the *Ritucharya* suggested by our acharyasa to prevent *Pittaprakopjanya Vikara* in *Sharad Ritu*.

## AIM AND OBJECTIVES

### AIM

To study the effect of *Ritucharya palan* in *Sharad Ritu* for prevention of *Pitta Prakopjanya Vikara*.

### OBJECTIVES

1) To assess the effect of *Ritucharya palan* for prevention of *Pitta Prakop* and for promotion of health.

## MATERIAL AND METHODS

The present study was carried out in *Sharad Ritu*. Medical camps were held and healthy individuals were selected for study from *Swasthyarakshan* OPD.

### Study Type

Open randomized controlled clinical trial.

### Method of Collection of Data

The study was carried out by interrogation, examination and collection of details from each individual. The nature, purpose, objectives of the study was explained to all individual before starting the work. The required data was collected by using the Case Record Form (C.R.F.) designed for the purpose of study. After recording the vital data like age, gender, religion etc., each individual was examined in general.

### Consent

Written consent was taken from each individual.

### Experimental Model

100 Healthy individuals were selected from *Swasthyarakshan* OPD irrespective of gender, religion and economic class and fulfilling inclusion criteria. These 100 Individuals were divided into two equal groups randomly using lottery method of randomization having 50 healthy individuals in each group. Written consent was taken from each individual.

### Group A (Trial Group) (*Ritucharya Palan*)

50 Individuals included in this group were advised to follow *Ritucharya* for 2 months in *Sharad Ritu*.

### Group B (Control Group)

50 Individuals included in this group were observed for *Pitta Prakopjanya Vikara* in *Sharad Ritu*.

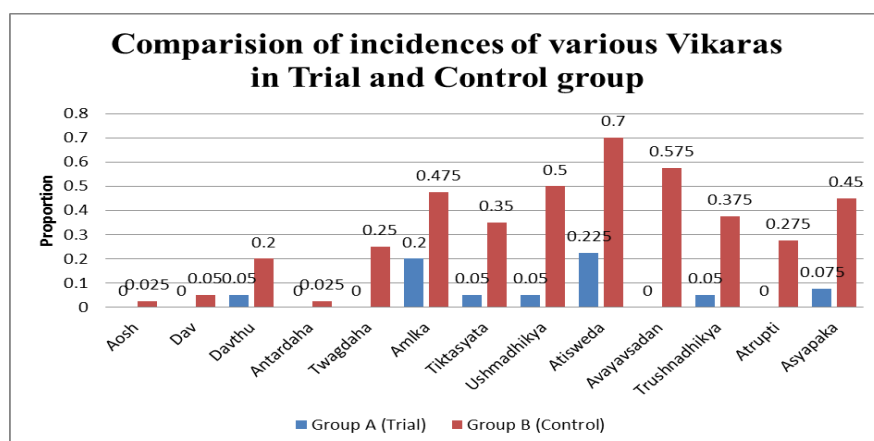
No any specific advice of *Ritucharya palan* for this group was given.

### OBSERVATION

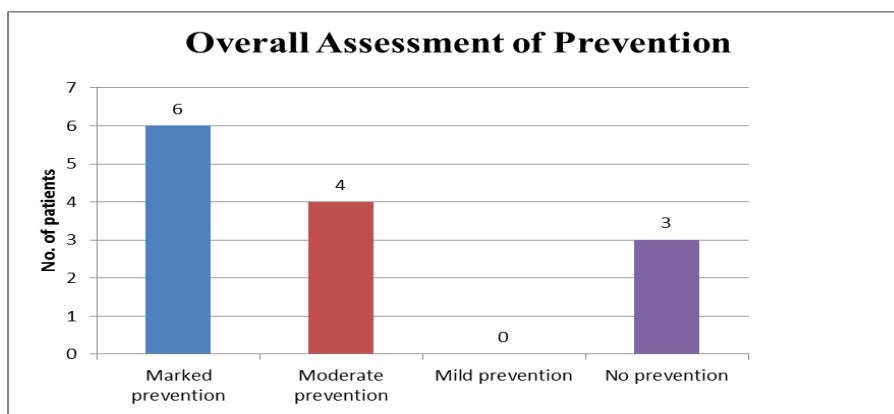
*Plosh, Vidaha, Ansdaha, Dhumak, Raktamandal, Raktapitta, Haritatwa, Haridratwa, Nilika, Kaksha, Kamala, Lohitgandhata, Putimukhata, Angagandha, Shonitkleda, Mansakleda, Mansadaran, Charmadaran, Raktakotha, Raktavisphot, Galpak, Akshipak, Payupak, Medrapak, Jivadana, Tamparvesh, Harita* Haridra netra mutra shkruta these *Pitta Prakopjanya Vikara* were not observed in any of the group.

**Table 1: Comparison of various Vikaras in Group A and Group B.**

Vikara	Group A		Group B		R.R.	Risk difference	P-value
	Count	Prop.	Count	Prop.			
<i>Aosh</i>	0	0	1	0.025	$\infty$	0.025	0.314
<i>Dav</i>	0	0	2	0.05	$\infty$	0.05	0.152
<i>Davthu</i>	2	0.05	8	0.2	4	0.15	0.043
<i>Antardaha</i>	0	0	1	0.025	$\infty$	0.025	0.314
<i>Twagdaha</i>	0	0	10	0.25	$\infty$	0.25	0.001
<i>Amlka</i>	8	0.2	19	0.475	2.375	0.275	0.009
Vikara	Group A		Group B		R.R.	Risk difference	P-value
	Count	Prop.	Count	Prop.			
<i>Tiktasyata</i>	2	0.05	14	0.35	7	0.3	0.001
<i>Ushmadhikya</i>	2	0.05	20	0.5	10	0.45	< 0.001
<i>Atisweda</i>	9	0.225	28	0.7	3.111	0.475	< 0.001
<i>Avayavsadan</i>	0	0	23	0.575	$\infty$	0.575	< 0.001
<i>Trushnadhikya</i>	2	0.05	15	0.375	7.5	0.325	< 0.001
<i>Atrupty</i>	0	0	11	0.275	$\infty$	0.275	< 0.001
<i>Asyapaka</i>	3	0.075	18	0.45	6	0.375	< 0.001



**Figure 1: Comparison of incidences of various Vikaras in Trial and Control group.**



**Figure 2: Overall Assessment of Prevention.**

## DISCUSSION

*Sharad Ritu* is included in *Visarga Kala*. There is aggravation of *Pitta Dosha* in *Sharad Ritu*. According to *Sushruta*, the aggravated *shleshma (kapha)* should be eliminated out during *Vasanta*, *Pitta* during *Sharad* and *Vata* during *Varsha* season before these aggravated *Doshas* produce diseases.<sup>[2]</sup>

*Pitta* which has accumulated in the body by the effect of cold of the *Varsha Ritu* gets further increased by sudden heat of the sunrays in *Sharad Ritu*. Aggravation of *Pitta Dosha* produces disorders of *Pitta*.<sup>[1]</sup>

As per *Charak Samhita* there are 40 *Pitta Nanatmaja Vyadhi* are described.<sup>[1]</sup> *Ashtang Sangraha* describes 40 *Pittaj Vikaras*.<sup>[3-4]</sup> *Sarangdhara Samhita* also describes 40 *Pittaj Vikaras*.<sup>[5-6]</sup> They are enlisted in *Astang sangraha* as stated below:

*Aosh, Plosh, Dav, Davthu, Vidaha, Antardaha, Twagdaha, Dhumak, Amlka, Raktamandal, Raktapitta, Haritatwa, Haridratwa, Nilika, Kaksha, Kamala, Tiktasyata, Lohitgandhata, Putimukhata, Ushmadhikya, Atisweda, Angagandha, Avayavsadan, Shonitkleda, Mansakleda, Mansadaran, Charmadaran, Raktakotha, Raktavisphot, Trushnadhikya, Atrupty, Asyapaka, Galpak, Akshipak, Payupak, Medrapak, Jivadana, Tamparvesh, Harita Haridra netra mutra shkru.*<sup>[3-4]</sup>

### ***Sharad Ritucharya***

*Pitta* which has accumulated in the body by the effect of cold of the *Varsha Ritu*. Gets further increased by sudden heat of the sunrays in this season. Hence it is very ideal to have a drink of medicated ghee which is bitter in taste resort to purgatives and bloodletting frequently, the foods and drinks should be cold, easy to digest, less in quantity with astringent, sweet and

bitter tastes, rice, *Sastika* rice (which matures in sixty days) wheat, barley, green gram, sugar, honey, *Patola*, *Amalaka*, *Draksha* and meat of animals of the dessert like regions are good foods for those who have very good hunger. Water made warmed by sun rays in the afternoons and cooled by moonlight and night and which is pleasant (clean) removed of poisonous effect by the rising of *Agatsya* constellation, such pure clear water boiled (and cooled) is as ideal as nectar itself for drinking in this season.

Day time should be spent in sailing in lakes which are full of swans, rows of humming bees and blossomed lotus flowers, wearing light and clean dress, garlands, anointing the body with the paste of *Ushira* which is coolant, night should be spent on a terrace having good moonlight.

Over satiation, curds, sunlight, alkaline substances, muscle fat, oils, eastern breeze, strong alcoholic drinks, sleeping during day and snowfall should be avoided.

### Discussion on Overall Effect of Therapy

Out of 13 observed *Vikaras*, 6 (46%) were markedly prevented by *Ritucharya palan*, 4 *Vikaras* (31%) were moderately prevented while 3 *Vikaras* (23%) were not prevented by following *Ritucharya*.

*Ushmadhikya*, *Atisweda*, *Avayavsadan*, *Trusnhadhikya*, *Atrupty* and *Asyapaka* were the *Pitta Prakopjanya Vikaras* markedly prevented by *Ritucharya palan*.

*Davthu*, *Twagdaha*, *Amlka* and *Tiktasyata* was the *Pitta Prakopjanya Vikaras* moderately prevented by *Ritucharya palan*.

*Aosh*, *Dav* and *Antardaha* were the *Pitta Prakopjanya Vikaras* not prevented by *Ritucharya palan*.

**Table 2: Summary of results of *Ritucharya palan*.**

Prevention	Remark about Prevention of <i>Vikara</i>
Marked Prevention (P-value < 0.001)	<i>Ushmadhikya</i> , <i>Atisweda</i> , <i>Avayavsadan</i> , <i>Trusnhadhikya</i> , <i>Atrupty</i> , <i>Asyapaka</i> (P-value < 0.001)
Moderate Prevention (0.001 ≤ P-value < 0.05)	<i>Davthu</i> (P-value = 0.043), <i>Twagdaha</i> (P-value = 0.001), <i>Amlka</i> (P-value = 0.009), <i>Tiktasyata</i> (P-value = 0.001)
No Prevention (P-value ≥ 0.1)	<i>Aosh</i> (P-value = 0.314), <i>Dav</i> (P-value = 0.152), <i>Antardaha</i> (P-value = 0.314)

## CONCLUSION

The study showed that *Ritucharya palan* has been helpful for maintains the health of healthy individuals and prevents from many *Pitta Prakopjanya Vikara*.

From 40 *Pitta Prakopjanya Vikara* 13 were observed in both groups during Sharad Ritu. These were *Aosh*, *Dav*, *Davthu*, *Antardaha*, *Twagdaha*, *Amlka*, *Tiktasyata*, *Ushmadhikya*, *Atisweda*, *Avayavsadan*, *Trusnhadhikya*, *Atrupti* and *Asyapaka*.

Out of 13 observed *Vikaras*, 6 (46%) were markedly prevented by *Ritucharya palan*, 4 *Vikaras* (31%) were moderately prevented while 3 *Vikaras* (23%) were not prevented by following *Rutucharya* in *Sharad Ritu*.

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