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. This result in the Prakopa of Pitta which was accumulated in rainy season gets provoked by Ushna guna of this season. 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 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 Rutu.

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, Sadvrittta, Rasayana and Vajikarana Tantra are propagated in the Ayurvedic classics with this lone intention.²³ 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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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, Pittta and Kapha Dosha gets Chaya, Prakopa, Prashamana in Greeshmaadi, Varshaadi, and Shishiradi Rutu 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 Sharat 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 Sharat Ritu one should adopt vigorous Rutu Charya.[22] Acharya Vagbhata has mentioned the features of Sharat 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, Tumukur, 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

\[ SS = \frac{Z^2 \cdot \pi \cdot (1-\pi)}{C^2} \]

where, \( SS \) – Sample size

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

\( P \) – Percentage of population (usually 0.5 for sample
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 Lakshanasa*. 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 Lakshanasa* 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 Lakhanasa*.

**OBSERVATIONS:**

Among 54 subjects with *Pitta Prakopa Lakhana* 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 Lakhana* 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**

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

**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 Samsana 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.

**REFERENCES:**


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