



Available online on 15 Dec, 2022 at <http://www.hjhs.co.in/index.php/hjhs>

## Himalayan Journal of Health Sciences

Published by Himalayan Group of Professional Institutions  
Associated with Himalayan Institute of Pharmacy

Copyright© 2016-22 HJHS



### Review Article



## Shodhana According to Ritu and its Clinical Significance: A Review

Deepti L. Kawale<sup>\*a</sup>, Sharad D. Tripathi<sup>b</sup>

<sup>a</sup>Professor, Panchakarma Department, Jupiter Ayurveda Medical College Shankarpur, Nagpur, India.

<sup>b</sup>Reader, Shalyatantra Department, Bhausaheb Mulak Ayurved Mahavidyalaya, Nagpur, India.

### Abstract

The natural health care system of Ayurveda places a strong emphasis on maintaining good health and a healthy lifestyle. *Samshodhana* and *Samshamana* therapies are primarily mentioned in Ayurveda as a way to normalize vitiated *Doshas* and maintain a normal state of health. *Shodhana* is a form of purifying therapy that rids the body of aggravating *Doshas*. Toxins are removed during *Shodhana* therapy, which also balances the *Dosha*. *Panchakarma* is described as a crucial *Shodhana* therapy that not only aids in maintaining general health but also helps in preventing and treating the harmful effects of numerous diseases. In this regard, it was also indicated to perform *Panchakarma* in accordance with the specific season. Similar to how a specific *Panchakarma* process was suggested in a specific *Ritu*, there are some *Panchakarma* procedures that should be avoided under specific seasonal conditions. The focus of this article is on *Panchakarma* and its unique seasonal practices, as prescribed in specific *Ritu*.

**Keywords:** Ayurveda, Panchakarma, Ritu, Shodhana

**Article Info:** Received 26 Nov 2022; Review Completed 05 Dec. 2022; Accepted 15 Dec. 2022



### Cite this article as:

Kawale DL, Tripathi SD. *Shodhana* According to *Ritu* and its Clinical Significance: A Review Himalayan J H Sci [Internet]. 2022 Dec 15 [cited 2022 Dec 15]; 7(4):7-9. Available from: <http://www.hjhs.co.in/index.php/hjhs/article/view/155>

DOI: 10.22270/hjhs.v7i4.155

\*Corresponding author

### 1. Introduction

The balance of *Dosha*, *Dathu*, *Agni* and *Mala*, which are all important factors in a person's health, is described in great detail in Ayurveda. *Atma*, *Indriya*, and *Manas* synchronization improved physical and mental well-being. To achieve a healthy bodily and mental status, *Panchakarma*, an Ayurvedic method of purification, is advised. It is essential to perform *Panchakarma* in accordance to particular *Ritu* to achieve the health advantages of this therapy. If *Panchakarma* is not performed in accordance with *Ritucharya*, then pathological effects may occur. *Panchakarma's* ability to remove *Malas* or morbid *Doshas* occurs most effectively when the time and duration of therapy are appropriate according to the diseases conditions and physical state of patient. (1-5)

*Purva Karma*, *Pradhana Karma*, and *Paschat Karma* are the three levels of *Panchakarma*. The basic operations of *Purva Karma* involve *Snehana* & *Svedana* procedures which are performed as preliminary purification measures. The primary cleansing technique used in *Panchakarma* therapy is called *Pradhana Karma*, and it includes practices like *Vaman*, *Virechana*, *Basti*, *Nasya*, and *Raktamokshana*. *Paschat Karma* is an after-purification action that helps to support main *Panchakarma* therapy. *Panchkarmas* along with other

*Upkramas* like *Abhyanga*, *Swedana*, and *Mardana*, etc., offers number of health advantages. (5-7)

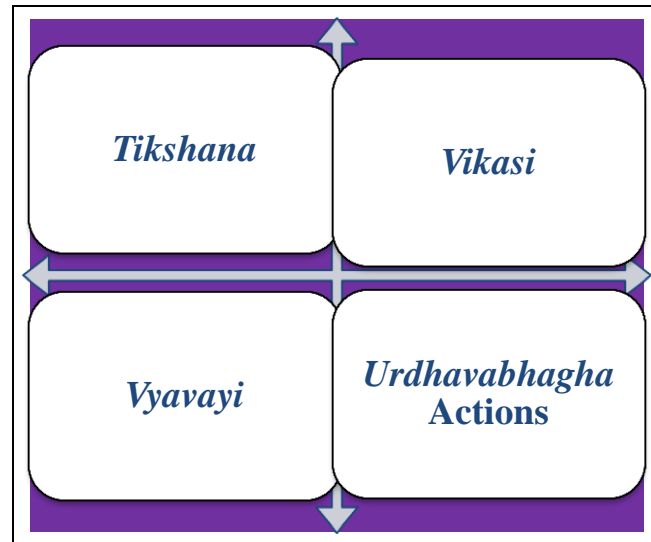
The general pharmacokinetic property of *Panchakarma dravya* depicted in **Figure 1**, these property helps in the expulsion of toxins from the body. *Tikshana Guna* breaks or loosens toxins, *Vikasi* and *Vyavayi Guna* facilitate movement of *Doshas* and *Urdhavabgha* action causes their expulsion from the body.

### 2. Panchkarma and Ritu:

Seasonal variations affect *Doshas* and change a person's health status, therefore purifying procedures must be carried out in accordance with the weather. When the *Panchkarma* technique is carried out in accordance with *Ritucharya*, the morbid *Dosas* get eliminated successfully. *Panchkarma* performed in accordance with seasonal change, it helps in restoring the body's homeostasis. (6-9)

- ✓ *Vasant ritu* is prevalent to *Kapha prakopa* thus *Vamana* suggested in this situation to alleviate *Kaphaja roga*.
- ✓ In *Vasanta Ritu*, *Teekshna Vamana* and *Nasya* are mentioned.

- ✓ *Ritu Nasya* with *Anutaila* can be performed in *Varsha* and *Sarad Ritu* to open nasal passages and to prevent respiratory discomfort.
- ✓ *Taila abhyanga*, an *Avagaha sweda* in warm water increases circulation throughout the body, notably in the *Sisira* and *Hemanta ritus*.
- ✓ Extensive *Panchakarma* operations should be avoided in the summer.
- ✓ *Shodhana* is not advised when *Vatadi doshas* are in their *Sanchaya kala*.
- ✓ According to the literature, it is obvious that if *Doshas* built up throughout the winter season, they needed to be purged during *Vasanta Ritu*.
- ✓ *Doshas* in *Gishma Ritu* should be eliminated by *Shodhana* during *Abhrakaala*
- ✓ *Doshas* in *Varsha Ritu* should be eliminated during *Ghanaatyaya Kala*.



**Figure 1.** General property of *Panchakarma dravya*

With regard to *Ritu Shodhna* Ayurveda advocated concept of *Sadharan Ritu* and *Asadharan Ritu* as favorable or unfavorable conditions when *Panchakarma* are to be performed or when to be avoided.

*Panchakarma* is not advised for healthy people during the *Grishma* (summer) due to the intense heat. *Panchakarma* procedures cannot be conducted during the rainy season and *Panchakarma* practices like *Vamana* and *Virechana* are to be avoided throughout the winter. Extreme weather makes it difficult to complete *Snehapana* and *Panchakarma*, which is the primary reason for avoiding therapy in these particular periods. The intense heat, rain and cold conditions during *Grishma*, *Varsha* and *Hemant Ritu* make unfavorable situations for *Panchakarma* therefore these three seasons are known as *Asadharana Ritus*. Contrary to that the aforementioned seasons, there are the other three (*Ritu*) seasons in which the climate is favorable, making *Snehapana* and *Shodhana* possible during other three *Ritus* thus considered as *Sadharan Ritu*.

### 3. Clinical Significance of *Ritushodhana*:

*Tridosha's* critical balance and homeostasis determine whether or not a person is healthy. The three natural stages of spread of *Doshas* include *Chaya*, *Prakopa* and *Prashama*. *Chaya* means increase in its own site, *Prakopa* means increase causing the spread from own location and *Prashama* referred to pacification. The seasonal fluctuations may affect aggravation of *Doshas* leading to the pathological manifestations. *Ritu Shodhana* possesses advantages for reducing the bad effects caused by aggravated *Doshas* and *Ritushodhana* helps to prevent diseases, promote health and neutralizes effects of vitiated *Doshas*. *Ritu*

*Shodhana* can be done to acquire general health benefits irrespective of *Swastha* or *Atura*.

*Doshas* that have accumulated during the cold season should be swiftly and effectively expelled during *Vasanta*, those from the summers should be expelled during *Varsha* and those from *Varsha* should be removed during *Sharad Ritu*. Such intensified *Doshas* in various seasons should be effectively countered. The conduction of *Ritushodhana* helps to avoid contracting illnesses brought by the effects of the seasons and *Ritushodhana* also support normal functioning of body. In the right seasons, *Shodhna* helps in the expulsion of vitiated *Doshas* and improves vitality of organs.

*Vasanta Ritu* is favorable for *Abhyanga* and *Murdhnitaila*. In *Sisira Ritu* *Vata Kapha Hara* methods, such as *Abhyanga* and *Vamana* can be used to prevent allergic conditions. *Vata prakopa* persisted in *Varsha ritu* thus *Basti* warned against *Vataroga* in *Varsha ritu*. *Sodhana ritucharya* for *Vata* pacification is indicated since *Vata* becomes worsened during the rainy season. To relieve exacerbated *Vata*, one might perform *Asthapana basti* in the *Varsha ritu*. *Virechana* and *Raktamokshana* are prescribed to relieve *Pitta* and *Rakta* as *Pitta* and *Rakta* vitiation may also occur in *Varsha ritu*. *Virechan* advises in *Sharad Ritu* to avoid *Pitta Prakopa* since this season is susceptible for *Pitta Prakopa*. (8-11)

### 4. Conclusion

According to the *Dosha*, *Prakriti*, *Kala*, and *Desha* status, *Shodhana* therapy should be administered. The *Vaya* and *Koshtha* must be followed when performing *Panchakarma*. The *Panchakarma* as *Shodhana* therapy offers a number of health advantages, and its best results

can be obtained if used during a specific season. *Shodhana* therapy according to *Ritu* is necessary because the *Dosha* predominance varies depending on the climatic conditions. *Vasanta Ritu* promoted *Vamana* and *Nasya*, while *Sharat Ritu* mentions *Virechana*. *Ritu Shodhana* treats skin conditions, controls immunological disturbances, lowers disease morbidity, prevents lifestyle problems, and maintains hormonal balance. *Ritu Shodhana* contributes to *Swastya rakshana* and *Vikara prashamana*. The impacts of accumulated environmental pollutants can also be lessened by *Ritu Shodhana*. The *Ritu Shodhana* restores physical strength and delays the onset of premature ageing. *Ritu Shodhana* not only prevents or helps to treat diseases but also improves general health.

### Acknowledgements

We would like to express our gratitude to Himalayan Journal of Health Sciences who gave us the opportunity to publish the article.

**Financial Disclosure statement:** The author received no specific funding for this work.

### Conflict of Interest

The author declares that there is no conflict of interest regarding the publication of this article.

### References

1. Vagbhata, Samgraha A, Srikantha Murthy KR. Eighth edition. Chaukhambhaorientalia. Varanasi: Sutrasthana 21/8,p.386.
2. Vagbhata, Hridayam A. Ayurveda Rasayana commentary of Hemadri, Dr Anna Moreshwara Knte, Krishna Ramachandra Shastri Navare: Edition- reprint: 2005: Chokhambha Sanskrit Sansthan. Varanasi: Sutrasthana 3/8, 40.
3. Vagbhata, Samgraha A, Srikantha Murthy KR., Reprint 2003, Chokhambha Orientalia. Varanasi: Sutrasthana 4/35.p.52.
4. Vagbhata, Hridayam A, Shastri Navare KR. Edition reprint 2012. Varanasi: Chokhambha Sanskrit sansthan. Sutrasthana 3/9.p.42.
5. Vagbhata, Hridayam A. Eighth edition. Chaukhambhaorientalia. Varanasi: Krishnadas Academy 3/45; 2003.p.41.
6. Samgraha A, Vaidyabhooshanam K, Tirumulpadu R, Vyakhy P. Fourth edition., Published by Prakashika, Sutra Sthana 4/54-60.p.104.
7. Susrutha, Sushruta Samhita, Dalhana Nibandha Sangraha commentary. Vaidyjadavji Trikamji Acharya. reprint edition 2009. Varanasi: Chaukhambhaorientalia. Chikitsastana 37/6. 2009.p.32.