

## RANDOMISED CONTROL TRIALS OF THE EFFICACY OF RUTUHARITAKI IN SHARAD RUTU

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### ABSTRACT

*Haritaki* is one of the important as well as commonest herbs used by folk, household and traditional medicine. Its fruit rind is used in medicine; it is one of the ingredients of triphala i.e., *Haritai*, *Vibhitaki* and *Amalaki*. *Haritaki* with different *Anupana* (vehicle) yields rejuvenative effect in different *ritu* (seasons). To maintain the health of healthy person by preventing him from illness is the main goal of "Swasthavritta." In order to become "Swastha" or Healthy for life time there are certain principles which come under "*Rutucharya upkrama*" like *Aahar-Vihar*, *Rutuharitaki Sevan*, etc. This study estimates the

effect of *rutuharitaki* with *Khand Sharkara anupan* in *Sharad Ritu*. Thus we can prevent the life style disorders.

**KEYWORDS:** *Swasthavritta*, *Rutuharitaki*, life style disorders.

### INTRODUCTION

*Haritaki* is one of the important as well as commonest herbs used by folk, household and traditional medicine. Its fruit rind is used in medicine; it is one of the ingredients of *Triphala* i.e., *Haritai*, *Vibhitaki* and *Amalaki*. *Haritaki* with different *Anupana* (vehicle) yields rejuvenative effect in different *ritu* (seasons). *Acharya Charaka* highlighted its rejuvenative properties in *chikitsasthana*. He specifically stated that *Haritaki* is best among the herbs to be used regularly. i.e. "*Haritaki pathyanam*". *Haritakee* with *sharkara* does purification of provoked *pitta*, due to its *snigdha Guna*, *madhurarasa* and *vipaka*. By this the *pitta* gets purified.

Rutucharya is one of the important regimen under that various rules and regulations are mentioned to stay healthy in all the six rutus. In Bhav-prakash, Acharya explain that rutuharitaki along with six rutus.

To maintain the health of healthy person by preventing him from illness is the main goal of "Swasthavritta." In order to become "Swastha" or Healthy for life time there are certain principles which comes under "Rutucharya upkrama" (seasonal regimen) like *Aahar-Vihar*, *Rutuharitaki Sevan*, etc.

### AIMS AND OBJECTIVES

1. To estimate the effect of rutuharitaki with Khand Sharkara anupan in Sharad Rutu.
2. To determine the role of haritaki with Khand Sharkara anupan in Sharad Rutu.
3. To compare the efficacy of Rutuharitaki.
4. To review of literature of Rutuharitaki.

### Hypothesis

H0: Rutuharitaki is not effective in Sharad Rutu.

H1: Rutuharitaki is effective in Sharad Rutu.

### REVIEW OF LITERATURE

Detail information was collected from various Ayurvedic Samhitas modern texts, Journals and research papers, Internet, scientific network.

### REVIEW OF RUTUHARITAKI

#### According to *Bhavprakash*

Rutuharitaki was firstly stated by *Acharya Bhavprakash* in his *Bhavprakash* grantha.

#### According to *Madanpal Nighantu*

Further in *Madanpal nighantu*, rutuharitaki was described as Mother of human being i.e. The most health caring Herb of human beings like his/her mother.

#### Rutu haritaki described in different seasons

- **Shishira Rutu :-** Haritaki with Pippali (powder of Paper).
- **Vasant Rutu :-** Haritaki with Madhu (Honey)
- **Grishma Rutu :-** Haritaki with Guda (Jaggary)
- **Varsha Rutu:-** Haritaki with Saindhav (Rock Salt)

- **Sharad Ritu :-** Haritaki with Sharkara (Sugar or Sita)
- **Hemant Ritu :-** Haritaki with Shunthi (dry Ginger powder)

## REVIEW OF SHARADA RUTU

### According to *Charaka samhita*

During *Sharad Ritu* (autumn), the persons having adjusted to rains and cold are suddenly subjected to the heat of the sunrays which leads to aggravation of the accumulated *Pitta*. In that season sweet, light, cold, slightly bitter and *Pitta*- pacifying food and drinks should be taken in proper quantity and with good appetite. During autumn one should take regularly the meats of lava (common quill), *Kapinjala* (gray partridge), *Ena* (antelope), *Urabhra* (sheep), *Sarabha* (vapati), and sasa (rabbit) rice, barley and wheat. One should prescribe use of bitter ghee (ghee medicated with bitter drugs) purgatives and blood letting and avoidance of the sun during the autumn. One should avoid fats, oil, dew, meat of aquatic and marshi animals, alkali, curd, day sleep and easterly wind. The water heated with the sunrays during day and cooled with moon rays during night, cooked by time, free from defects and detoxicated by *Agatsya* (astar) is known as '*Hansodaka*' which is obtained during autumn and is clean and cure. This water is beneficial like nectar if used in bath, drink and plunging. Garlands of seasonal flowers, clean apparel and also the moon rays in early nights are recommended during the autumn season.

### According to *Ashtang Sangrha*

In *Sharad Ritu*, the sky is clear of clouds, the earth is full of slush, *Kasa*, grass *Saptahava*, water lily and paddy saplings, with the absence of clouds, the sunrays are spreading wide and are hot, the quarters (space all around) appear reddish brown, very clear and with kraunca birds (curlews) flying in formation resembling garlands, lakes, ponds having waves raised by the fish moving under the lotus leaves and movements of swans, the water of the ponds etc. is clear.

*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 breeve, strong alcoholic drinks, sleeping during day and snowfall should be avoided.

### ***Sharad Rutu***

- **Months** -According to Hindu calendar - *Ashwin, Kartik*.

According to English/Gregorian calendar – **September, October.**

- **Rasa – nirmiti** – *Lavana Rasa*.
- **Jala pana** – *Sheeta Jala (Agasti Udaya)*.
- **Madya pana** – *Drakshasav*.
- **Dosha stithi** – *Pitta Prakopa, Vatta Shamana*.
- **Upakrama** – *Virechana & Raktamokshana*.
- **Kala bala** – *Madhyama Bala*.
- **Rasayana (Rutu-Haritaki)** – *Haritaki + Sharkara*.

### **In Sharad Rutu**

#### **Diet Should be Taken**

- *Madhur, Kashaya, Tikta rasa pradhana, Shetal Ahar* to be consumed.
- Specific meats should be consumed like of *Lava, Titara, and Rabbit*.
- *Salishashtika, yava, Godhum, sugar, Guda, Mudga* should be used.
- *Tikta & Mahatikta Ghruta* should be used as it helps in shaman of *Prakupita Pitta*.

#### **Life style should be**

- Ornaments of Pearl & garlands of Sweet smelling flowers should be used.
- Swimming in ponds full of Lotus is advised.
- Light & Clean clothes should be used for wearing.
- Sitting under open sky in night under cool rays of moon & stars is advised for health.
- *Ardha-Shakti-Vyayama* should be done.

- In short all *Pitta Shamaka* vihar should be followed.

## DRUG REVIEW

### HARITAKI (TERMINELIA CHEBULA)



### SHARKARA (i.e. KHANDSHARKARA)



Rasa, Guna, virya, Vipaka and karmas of Haritaki & Anupanas.

Table No. 01.

<i>Dravyas</i>	<i>Rasa</i>	<i>Guna</i>	<i>Virya</i>	<i>Vipaka</i>	<i>Karma</i>
<i>Haritaki</i>	<i>Kashaya pradhan Lavana varjita pancha rasa</i>	<i>Laghu, Ruksha</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Tridosha hara,</i>
<i>Sharkara</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>VataPitta-shamaka Bumhana</i>

## MATERIAL AND METHODS

### A) MATERIALS

- Drug required for preparation of Haritaki churna and khand sharkara churna was procured from G.M.P. approved pharmacy with identification, authentication and standardization of Haritaki Churna and khand sharkara churna.
- Preparation of Rutuharitaki: Rutuharitaki was prepared with mixing of 2.5 gm of Haritaki churna and 2.5 gm khand sharkara churna.
- 60 healthy individuals were selected randomly from Swastharakshan O.P.D. of our college.

**B) METHODS****GroupA:- Trial group.**

Clinical trial was carried out on 30 person with Haritaki churna and khand sharkara churna along with Aahar, vihar as per Sharad Rutucharya for two months.

**Group B:-Control group.**

Other 30 persons were advised to take Aahar, vihar as per Sharad Rutucharya for two months.

**Type of Study**

- a) Clinical Study.
- b) Period of study -2 months.
- c) Procedure for data Collection.

Case papers and questionnaire regarding oral health were prepared and consent of each person was taken and observation was noted.

Follow up:- Both groups were examined time to time for expected results.

- 1. 1<sup>st</sup> Follow up .....15<sup>th</sup> day.
- 2. 2<sup>nd</sup> Follow up .....30<sup>th</sup> day.
- 3. 3<sup>rd</sup> Follow up .....45<sup>th</sup> day.
- 4. 4<sup>th</sup> Follow up .....60<sup>th</sup> day.

**Time of Administration:** In the morning preferably empty stomach.

**Criteria for Assessment**

Symptoms were main assessment criteria. For this gradation help of some modern Scientific method was added and some deleted as and when necessary.

**INCLUSION CRITERIA**

- a) Age :- 20 – 50 yrs.
- b) Sex :- Both sexes.
- c) Person having symptoms like Koshtatod (Pain in abdomen), Amlika(Amlodgar), Pipasa (Thirst), Paridah(burning sensation), Annadwesh(Anorexia), Hridayotkleda (Nausea) were included in study.

## EXCLUSION CRITERIA

- a) Person having any present acute illness.
- b) Diabetic persons.

## Parameters of assessment

Lakshnas were graded as.

0 – absent            1 – mild

2 – moderate        3 – severe

Ethical consideration by institutional committee was taken prior to the study.

## STATISTICAL ANALYSIS

- All Observations are recorded in a special designed performa.
- The obtained data on the basis of observation of two groups were subjected to statistical analysis by using wilcoxon signed rank test and Mann –whitney test.

## OBSERVATION AND RESULTS

- Clinical effects were observed and recorded in tabular or graphical form.
- Observations & Results consists of distribution according to Age, Gender, Marital Status, Occupation, Diet, Prakruti, Agni, Addiction, etc.
- And Subjective parameters are Koshtatod (Pain in abdomen), Amlika(Amlodgar), Pipasa (Thirst), Paridah(burning sensation), Annadwesh (Anorexia), Hridayotkleda (Nausea), etc.

## Overall Effect of Rutuharitaki

Table No.02.

Overall Effect	Group A		Group B	
	Count	%	Count	%
Improved ( $\geq 25\%$ )	20	66.67%	00	00
No Change (0-24.99)	10	33.33%	00	00
Deteriorated( $<0\%$ )	00	100%	30	100%

Table No.03.

Sr.No.	Symptoms	% of Improvement	
		Group A	Group B
1.	Koshtatod	36.17%	-46.43%
2.	Amlika	28.57%	-46.15
3.	Pipasa	21.05%	-46.15%
4.	Paridah	40.74%	-60.78%



5.	Annadwesh	00.00%	-03.33%
6.	Hridayotkleda	49.15%	-35.59%
<b>Overall Improvement</b>		<b>29.28%</b>	<b>-39.79%</b>

## RESULTS

Table No.04.

Sr.No.	Symptoms	% of Relief	P Value	Significancy
1.	Koshtatod	36.17%	< 0.001	Significant
2.	Amlika	28.57%	< 0.001	Significant
3.	Pipasa	21.05%	< 0.001	Significant
4.	Paridah	40.74%	< 0.001	Significant
5.	Annadwesh	00.00%	0.334	Non-Significant
6.	Hridayotkleda	49.15%	< 0.001	Significant

## DISCUSSION

- On the basis of demographic data collected and the conclusion was carried out.
- The subjective parameters are Koshtatod (36.17%), Amlika(28.57%), Pipasa(21.05%), Paridaha(40.74%) and Hridayotkleda(49.15%) have shown significant results.
- The subjective parameter Annadwesh has not shown significant result.
- Hence from this study, it is concluded that is Rutuharitaki is very effective in Sharad Rutu. for maintaining the overall health of body.

## CONCLUSION

- Haritaki churna with khandsharkara churna showed significant results on preventing the most of the cardinal signs and symptoms of pitta dosha in Sharad rutu.
- So we claim that Haritaki churna is clinically effective in prevention of diseases occur due to seasonal effect in Sharad rutu.
- It also prevents other life style disorders.

## FURTHER SCOPE OF STUDY

- Study of Rutuharitaki in prevention of the life style disorders.

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