



A CONCEPTUAL STUDY ON NITYA VIRECHANA: REVIEW ARTICLE

S. Rashmi*¹, Rao Veena G.² and Jayaraj R.³

¹PG Scholar, Department of Panchakarma, JSS Ayurveda Medical College, Mysuru, India 570028.

²Professor, Department of Panchakarma, JSS Ayurveda Medical College, Mysuru, India 570028

³Professor, Department of Kaya Chikitsa, JSS Ayurveda Medical College, Mysuru, India 570028.

***Corresponding Author: Dr. S. Rashmi**

PG Scholar, Department of Panchakarma, JSS Ayurveda Medical College, Mysuru, India 570028.

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ABSTRACT

Virechana karma is one among the *pancha karma* and *pancha shodhana* procedures according to Ayurvedic classical literatures. *Virechana karma* helps in elimination of vitiated doshas through *guda marga* mainly *pitta dosha*. It is the widely practiced *Shodhana karma* in routine clinical practice mainly for *pitta* and also for *vata*, but less in *kaphaja vyadhis* (*pakwashayagata kapha*). As per *bhela samhita* it is the choice of *shodhana* even for *sannipataja vyadhi*. *Nityavirechana* can be defined as one of the *shodhana karma* which is done to eliminate the excessively aggravated *dosha's* (in *bahudoshavastha*) in small quantity (*stoka stoka dosha nirharana*) in *alpa bala rogi* repeatedly on daily basis by administering *hriswa / madhyama matra virechana oushadha* without any *purvakarma*. *Nitya virechana* results in *agni vriddi*, *srotoshodhana* by removing *margavarodha*, *koshta shuddi* and it controls the disease and its further progression.

KEYWORDS: *Virechana, Nitya virechana, Bahudoshavastha, Stoka stoka dosha nirharana, Srotoshodhana.*

INTRODUCTION

Panchakarma or *shodhana karma* are the purificatory procedures which removes the *vikarabhava* of *dosha*, *dhatu*, *mala*^[1,2] from the interior of the body. *Virechana karma* is one among five purificatory procedures.^[3] It is a procedure in which orally administered drug act on internally situated *doshas*^[4], specifically on *pitta*, *pittasthanagata alpa kapha*, *kaphasthanagata bahu pitta*, *pittavruta vata*, *pakwashayagata pitta* or *kapha pitta*^[5] and expels them out of the body through anal route.^[4] *Nitya virechana* is also a *virechana karma* which is done daily in *hriswa/madhyama matra* with the ingredients having mild/moderate effect in *alpa bala rogi* where *doshas* are excessively aggravated or in morbid state.^[6] *Acharya charaka* has explained clearly the *lakshanas* of *bahudoshavastha*. *Nitya virechana oushadha matra* (*hriswa /madhyama matra*) is selected depending on *rogibala*, *roga avastha*, and *koshta*. Selection of the *dravya* depends on predominant *dosha*, *dushya*, *koshta* and *ritu*.

Nitya virechana also helps in controlling *vata* as it is one of the *pradhana dosha* involved in producing many diseases due to its *chala*, *laghu* and *sukshma guna*, spreads all over the body within a fraction of time, displaces the *pitta* and *kapha* from its *sthanas* from producing diseases. *Vata* in its *anuloma gati* maintains the normal functions of the body, but due to *srotoavarodha*, the *pratiloma gati* of *vata* produces

hikka, *kasa*, *swasa*, *udavarta*, *adhmana*, *anaha* etc. *Nitya virechana* is one of the best treatment which is having capacity to control *vata* and helps in *anuloma gati* of *vata* and also removes *srotoavarodha* and thus helps in alleviating the disease and also preventing its further progression.

Nirukti of Virechana

According to *vachaspati* and *shabdalkalpadruma*: The word "*Virechana*" is derived from the root word—*vi*(*upasarga*) + *rich* (*dhatu*) + *lyut* (*pratyaya*) | '*Vi*-*Upasarga* with '*Nich*' and '*Lyt*' *pratyayas* giving meaning "*Visheshena rechayateeti*"^[7] and "*Maladi Nissarena*" forming *Virechana* word.

Paribhasha of Virechana

"*Tatra doshaharanam adbhagam virechana sanjnakam*" |*cha.ka.1/4*.

The act of expelling the *doshas* through *adhbhaga* is known as *virechana*. Meaning of the word '*Adhbhaga*' implies to '*Guda Marga*'.

Table 1: Showing Gunas of Virechana Dravya.^[8]

Guna	Karma
Ushna	Vishyandana of samghata dosha (liquefies dosha).
Teekshna	Vichchindanti. separates the adhered dosha located in the gross and subtle channels of body
Sukshma	Anupravanabhavat.
Vyavayi	vyavayi deham akhilam vyapya pakaya kalpate The drug which spreads all over the body and then under goes digestion.
Vikasi	vikashi vikashan dhatun sandhi bhandhan vimuchyate The drug which loosens the bodily joints by seperating the ojus from the tissues.
Adhobhaga nirharana	elimination through adho bhaga (anal route).

General Indications of Virechana^[5]

- Pitta
- Pittasthanagata alpa kapha.
- Kaphasthanagata bahu pitta
- Pittavrutavata
- Pakwaashayagata pitta or kapha pitta.

Some of the Drugs Used In Nitya Shodhana

Dravya: Draksha, Ksheera, Eranda taila, Trivrit, Katuki, Aragwadha, Haritaki.

Yoga: Triphala kashaya, Eranda taila, Gandharvahastadi eranda taila, Nimbamritadi eranda

taila, Manibadra guda, Avipattikara churna, Trivrit lehya, Ichhabhedhi rasa.

The above mentioned dravyas and yogas are selected based on dosha, dushya, prakruti, kala, bala and koshta.

Definition of Nitya Virechana^[6,9]

Nityavirechana can be defined as one of the shodhana karma which is done to eliminate the excessively aggravated doshas (bahudosha) in small quantity (stoka stoka dosha nirharana) in alpa bala rogi on daily basis by administering hriswa / madhyama matra virechana oushadha.

Table 2: Showing Virechana Dravya Guna and Anupana Acc To Dosha.

Dosha	Virechana dravya	Anupana
Vata	Snigdha, lavana rasa and ushna veerya. ^[10]	with saindhava lavana, shunti, and kanji/mamsa rasa. ^[11]
Pitta	madhura, kashaya rasa and sheeta veerya dravyas. ^[10]	with draksha kashaya. ^[11]
Kapha	katu rasa and ushna veerya dravya. ^[10]	with triphala kwatha / trikatu / gomutra. ^[11]

Table 3: Showing Virechana Dravya Acc to Kala^[11]

Season	Dravya's	Anupana
Shishira and Vasanta	Trivrut, Pippali, Nagara, Saindhava.	Madhu (Honey)
Greeshma	Trivrut	Sharkara
Varsha	Trivrut, Pippali, Shunti	Draksha rasa and Madhu
Sharat	Trivrut	Yashtimadhu and Draksha
Hemanta	Trivrut, Chitraka	Warm water
All season's	Trivrut, Katuki, Svarnaksheeri	Bhavana with gomutra.

Oushadha Matra a/c To Kalpa^[12]

Kalpa	Hriswa matra	Madhyama matra
Kashaya	2 tola / ½ phala	4 tola / 1 phala
Kalka, Churna, Modaka	1 tola/1 karsha	2 tola /2 karsha
Swarasa	1 tola	2 tola

Oushadha Matra a/c To Koshta^[13]

Dravya	Mrudu	Madhyama	Krura
Eranda taila	½ - 1 tola	2-5 tola	5-10 tola
Draksha, Aragwadha, Haritaki, Triphala kashaya	1-2 tola	2 ½ -5 tola	5-10 tola

Mode of Administration of Nitya Virechana Dravya

Nitya virechana dravya can be administered in two forms as below depending on predominant dosha in the vyadhi and vaya of the rogi.

Snigdha virechana: The virechana given by drugs having snigdha guna is known by snigdha virechana. Sneha virechana is indicated in pakvashayagata vata^[14], kshata-kshina, sukumara, children and old aged^[15],

diseases due to obstruction of stool, *shukra* and *vata*.^[16]
E.g. *eranda taila*, *tilvaka*, etc.

Snigdha virechana yoga - *Eranda taila*,
Gandharvahastaadi eranda taila, *Nimbaamritaadi*
eranda taila, *Tilvaka grita*.

Ruksha virechana: The *virechana* given by drugs having *rooksha guna* is known as *rooksha virechana*.
E.g. *trivrit*, *dravanti*, *vibhitaki*, *katukarohini* etc.

Ruksha virechana yoga - *Ichhabedi rasa*, *Abhayadi modaka*, *Manibadra guda*, *Triphala kashaya*.

Nitya Virechana Oushadhi Vidhi

Purvakarma

- Examination of the patient for *yogya* and *ayogya*.
- Proper examination of the patient is pre-requisite for carrying out *nitya virechana*. *Bala* of the *roga/dosha avasta* (*Bahudoshavasta*) and *rogibala* should be assessed to achieve proper *shodhana*.
- One should consider *dosha*, *bheshaja*, *desha*, *kala*, *shareera*, *ahara*, *satmya*, *prakruti*, *vaya* and *samavastha* before administration of *nitya virechana* *oushadhi*.

Virechana Oushadha Jeerna and Ajeerna Lakshana

Jeerna oushadha lakshana ^[17]	Ajeerna oushadha lakshana ^[18]
Vatanulomana. Swasthya. Kshut. Pipasa. Mana prasannata. Indriya prasannata. Shuddha udgara.	Dourbalya. Daha. Angasada. Bhrama. Moorcha. Shiroruja. Arati. Balahani.

Paschat Karma

The *samsarjana krama* which is mentioned for *kramarta virechana* is not required in *nitya virechana karma*, but

- Nature of the *koshta* for the selection of the *oushadha dravya* and *oushadha matra*.
- *Deepana* and *pachana oushadhi* are given for *amapachana* and to avoid *agnimandhya* and also for easy absorption of *oushadha dravya*.
- *Purvakarma* like *snehana*, *swedana* and *vishrama kala* are not necessary before *nitya virechana karma*.

Pradhana Karma

- *Virechana yoga sevana*.
- No *vyapat* can occur as it is given in *hrisva matra*.
- *Atura paricharya* and *nirikshana*:

After administration of the *nitya virechana oushadha*, the *vaidya* must observe for the manifestation of *jeerna* and *ajeerna oushadha lakshana*.

Virechana Oushadha Sevana Kala

Shleshmakale gate jnatwaa samyak koshtam virechayet |A.H.SU.18/33.

Virechana drugs are administered after *shleshmakala* i.e. after time of *kapha* has passed at around 8.30 to 10 a.m on empty stomach.

Pathya and Apathya

Pathya ^[19]	Apathya ^[20]
Drava(Liquid). Ushna (Hot). Laghu ahara(Light foods). Yusha. Kapha avruddhikara ahara and vihara.	Guru (Heavy). Ucchabhashana(Speaking loudly). Rathakshobha(Excessive travelling). Atichankramana(Excessive walking). Atyasana(Excessive sitting). Ajeerna(Indigestion). Adhyasana(consumption of food prior to digestion of previous meals). Diwaswapna(Day sleep). Ahitabhojana(Eating unhealthy food). Vyavaya.

Disease wise Nitya Virechana Karma

1. Kushta

Kushta is *bahudoshajanya vyadhi*, caused due to vitiation of *tridosha* with involvement of *tvak*, *rakta*, *mamsa*, and *ambu* in its *samprapti*.^[21]

to maintain *agni* and as the *bala* of the *rogi* is less due to *bahudoshavasta* the *pathya* and *apathya* should be followed which is mentioned below.

Acharya charaka has mentioned in *kushta*, if the *dosha's* are excessively vitiated, then *shodhana karma* should be administered for several times.^[9] The physician, while administering, these *shodhana* therapies frequently should be vigilant about their life. Excessive elimination

of dosha's might further weaken the patient and the aggravated vata might endanger the life instantaneously.

Virechana Dravya's: Trivrut, triphala.

Acharya sushruta has mentioned that if doshas have excessively aggravated, then in such condition every morning *mrudu virechana yoga* should be administered for five, six, seven or eight days, so that the aggravation of *doshas* can be prevented and progression of disease can be arrested.^[22]

Nitya virechana in *kushta* helps in *koshta shuddhi*, *pitta rechana*, *vatanulomana* because *vata* and *pitta* are the prime factors responsible for spreading of the *kushta* and also controls further aggravation of the condition.

2. Gridhrasi

Depending on whether it is *vataja* or *vatakaphaja*, the regular or everyday administration of *eranda taila* has been explained in classics.

Some of the *Eranda taila prayoga* in *gridhrasi* with different *anupanas*^[23]

- Eranda taila* with *kashaya* of *dashamaoola*, *balamoola*, *rasna*, *guduchi* and *shunti*.
- Eranda taila* with *panchamoola kashaya*, *trivrut ghrita* (alone) or mixed with *trivrut* destroys *gridhrasi*, *gulma* and *shoola*.
- Eranda taila* with *gomutra* for a month destroys *gridhrasi* and *urustambha*.
- The powder of *pippali* taken with *gomutra* and *eranda taila* alleviates chronic *gridhrasi* caused by *kapha* and *vata*.
- Brinjal* cooked with *eranda taila* helps in regaining back previous movement in *gridhrasi*.
- Eranda taila* mixed with the *dashamaoola kashaya* or *shunthi* helps in all types of *katishoola*.

Nitya eranda taila prayoga for a period of one month is advised in classics.

In *chakradatta*, it is stated that optimum functioning of *agni* should be there before administration of *basti* therapy in *gridhrasi*. Giving *eranda taila* with proper *anupana* improves the *agni* and does *vatanulomana*, there by prepares the patient to receive the *basti*.

Nitya virechana acts as *vatanulomana* which is highly essential in the treatment of diseases pertaining to *asthi*, *kati*, *sakti*, *adhonabhigatavata* and *pakwashaya*. This yields better result in terms of reduction of pain, because here *mulasthana* of *vata* is *pakwashaya* and the type of *vata* involved in the *samprapti* of *gridhrasi* i.e *apanavata* is basically treated.

3. Udara

Udara roga is abdominal distention develops because of excessive accumulation of *doshas*, *agnimandya*, obstruction to '*ap'dhatu (ambu)* and *vata* *vaha srotas*.^[24]

The drainage of fluid in to the cavity of abdomen is facilitated by vitiated *vata* as quoted by *sushruta*. Therefore to control *vata*, to achieve *srotoshodhana* and to eliminate the '*ap*' (fluid) *dosha*, *virechana* is considered to be the choice of treatment.^[25] As in *bahudoshavastha* patients presents with *dourbalya* (weakness), hence frequent elimination of small quantity of *doshas* through *nityavirechana* is advised by an *acharyas*.

Some of the *yoga's* in *udara*

- Eranda taila* mixed with *dashamoola kwatha*; *triphala kwatha* and *gomutra*; *dashamula kwatha* and *gomutra* – alleviates *vadodara*, oedema and pain.^[26]
- In *pittodara* the below combination of *dravyas* are given repeatedly^[27],
 - Milk boiled with with *trivrit* / Milk with *trivrit* paste.
 - Milk boiled with *eranda beeja*.
 - Milk boiled with *aragvadha phala majja*.
- Udararoga* due to *pitta* and *vata virechana* should be given by - *Tiktaka ghrita* added with *trivrit*.^[27]

In *jalodara* - the patient should be given *mutrayukta teekshna kshara oushadhis* to enhance *agni*, to remove accumulated *apya dosha*.^[28] Some of the *yogas* are,

- Eranda taila* with *gomutra* / *godugdha* should be taken daily for a period of 1 month.^[29]
- Gomutra hareetaki prayoga*: *hareetaki* along with *gomutra*.^[29]

4. Tamaka Swasa

Tamaka swasa is a *pittasthana samudbhava pranavaha sroto vikara* where there is *avarodha* to *pranavayu* due to morbid *Kapha* is the principle pathology involved. *Acharya charaka* has mentioned that, the patients suffering from *swasa* due to *pratiloma gati* of *vata*, should be given *nitya shodhana* to remove the *maargavarodha* and to reduce the *swasa vega* by using *vatahara* and *kaphahara dravya's*.^[30]

Nitya virechana for a short period with *eranda taila*, *trivrut lehya* etc *dravya's* helps in *anulomagati* of *vata* by *srotoshodhana* and reduces *swasa vega* which is responsible for normal respiration.

5. Kamala

Kamala is *pitta nanatmaja vyadhi* and also *Rakta Pradoshaj vyadhi*. In *koshtashakashrita kamala* which is also called *bahupitta kamala* results in excessive accumulation of *pitta* on both *shakha* and *koshta*. In the *bahudoshavastha* state classical *virechana* by administering *snahapana* becomes practically difficult. Therefore *nitya virechana* by *mrudu dravyas* can be adopted till disease comes under control and then classical *virechana* can be given.

In *Kamala*, *virechana* should be done by *tikta* and *mrudu dravya*^[31], following are advised by *Charaka*.^[31]

- *Gomutra* and *Godugdha* in equal quantity.

- Only *Godugdha*.
- *Aragwad Phalmajja* and *Ikshurasa*.
- *Trivrut* along with *Triphala* kwatha.
- *Gomutra Haritaki*.

Above mentioned *yogas* should be used according to *prakriti*, *dosha*, *dushya*, *bala*, *kala* and *agni*. They should be used in small quantity to eliminate doshas repeatedly.

6. Amavata

Vitiated *vata dosha* in association with *ama* circulates in the whole body and then gets localized in the different locations of *kapha dosha* with predilection of joints causing pain swelling as well as stiffness of the joints. Thus involving the *madhyama roga marga*, this illness poses difficulties in the curative approach. Clearing the *ama* and pacification of the *vata dosha* is the sheet anchor of treating *amavata*. When *rogi bala* is less and *dosh's* are excessively aggravated then such patients can be treated with *Nitya virechana*.

Some of the *yoga's*

- *Eranda taila* mixed with *dashamula kashaya* or *shunti kashaya*^[32] can be used.
- *Dashamoola*, *guduchi*, *rasna*, *shunti*, *kashaya* – with *eranda taila*^[32] - in severe *vata* with *aama* (contractions).

The *shula*, *shotha* and *stambha* in the multiple joints come under control due to *anulomana* property of *eranda taila* and the specific *anupana* chosen for its administration. In the same way *Eranda taila* can be given with *amrita* in *vatarakta*.^[33]

7. Vatakantaka

Vatakantaka is painful disorder of ankle joint. Aggravated *vata*, because of exertion & walking on uneven surface takes *ashraya* in *gulfa sandhi* and produces pain. As the pain is more severe during morning and after a period of inactivity in patients, it indicates the *samsarga* of *kapha* or presence of *ama* with the *vata*. *Vatanulomana* achieved through *eranda taila nitya virechana*^[34] brings down the *shula* and *shotha* in *gulfa sandhi*. So is the choice of drug in *vatakantaka* as per our acharyas.

In this way *Nitya virechana*, as a treatment modality is advised in different disorders by our acharyas.

DISCUSSION

Vata is one of the major/important *dosha* involved in producing many of the diseases because of its *chala*, *laghu* and *sukshma guna* as it spreads all over the body within fraction of time. It takes *pitta* and *kapha* dosha to other *sthanas* or gets *avarana* producing many diseases. *Apana vata* in its *anuloma gati* maintains many functions of the body, but when it attains *pratiloma gati* it produces *hikka*, *kasa*, *swasa*, *udavarta*, *adhmana*, *anaha* etc. *Nitya virechana* is treatment which helps in *anuloma gati* of *apana vata*. Thereby even maintains functions of

other types of *vata* involved in disease process. It removes *srotoavarodha*, so can be both *dosha* and *vyadhipratyanika*.

Eranda taila due to its *ushna*, *teekshna*, *deepana* and *srotoshodhana* property is highly used as *nitya virechana* in various *vataja* and *vatakaphaja* disorders. In conditions like *stabdata* of joints like in *pakshagata*, *sandhivata*, *kampavata*, *gambheera vatarakta* etc where there is stiffness / contractions, *nitya virechana* using *eranda taila* is found to be very helpful.

In *pittaja*, *vatapittaja*, *pittakaphaja* disorder *nitya virechana* is helpful using *trivrit lehya*, *avipattikara churna*, *patolakaturohinyadi kashaya* etc. In some *kaphapradhana sannipataja vyadhis* like *udara* etc *nitya virechana* with *gomutra haritaki* will be beneficial.

CONCLUSION

Virechana is one of the *panchakarma* procedure mainly for the *pitta vyadhi* and also for *vata* and less in *kaphaja vyadhis* (*pakwashayagata kapha*). *Nitya virechana* is also one of the *virechana karma* which is done on daily basis for *doshanirharana* in *alpamatra* in *bahudoshavastha* state without *purvakarma* when patient is *durbala*. Selection of the *dravya*, *oushadha matra* and *prakarsha kala* or duration of administration depends on predominant *dosha*, *rogibala*, *roga avastha*, *ritu* and *koshta*. *Nitya virechana* results in *agni vriddi*, *stoka stoka dosha nirharana*, *koshta shuddi* and act as both *doshapratyanika* and *vyadhipratyanika chikitsa*.

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