AN INTRODUCTION TO VIRECHANA KARMA

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ABSTRACT
Panchakarma is a science for purification of the body. It is a bio-cleansing procedure consist of five methods, which help for enhancement bio availability of the pharmacological therapies, ease to bring about homeostasis of body and verify the recurrence and progression of diseases. Panchakarma treats the sickness as well as keeps up all strength of the body in great and excellent way. In Ayurveda, five types of methods are comprises Panchakarma. In which Virechana is a therapeutic medicated purgative therapy that is meant for expelling out vitiated Dosha and Mala (waste material) through the anal route. Virechana is mostly used in the disorders originated from vitiated Pitta. It is worth mentioning that Virechana Karma, unlike the modern purgatives, is not merely an act to open the bowel, but is a complete therapeutic measure which has systemic as well as local effects. Its wide range of indications the specific classical method, and mode of action given in Ayurvedic literature.

KEYWORDS: Panchakarma, Virechana, Pitta, Dosha, Mala.

INTRODUCTION
Pancha means ‘five’ and Karma means ‘action’, so Panchakarma means “five actions”.

Panchakarma includes [1,2,3,4,5]
- Charaka - Vamana, Virechana, Anuvasana Basti, Niruha Basti, Nasya.
- Sushruta - Vamana, Virechana, Anuvasana Basti, Niruha Basti, Shirovirechana.
- Vagbhatta - Niruha Basti, Vamana, Virechana, Nasya, Raktamokshana.
- Sharangdhar & Bhaumishara - Vamana, Virechana, Nasya, Niruha Basti, Anuvasana Basti.

Vamana - It is a process in which morbid Doshas are expelled through the upper route / mouth is called as Vamana.
Virechana - The procedure in which, the elimination of vitiated Doshas is expelled through the lower part i.e anal route is known as Virechana.
Basti - The procedure in which, formulation administered through anal canal reaches up to the small intestine and disintegrates the accumulated Doshas and stool and easily comes out along with the stool and Doshas is called as Basti.

Anuvasana Basti - Administration of medicinal oil or other fat via rectal route in a specific dose is called as Anuvasana Basti.

Asthapana Basti – Administration of Basti mainly consisting of herbal decoction via rectal route in a specific dose is called as Asthapana Basti.

- Nasya – The nasal administration of medication is called as Nasya. R
- Raktamokshana – It is a procedure of removing the vitiated blood out of the body in diseases caused mainly by Vitiated Raktu and Pitta.

Virechana
Virechana is one kind of Shodhana Karma. The act of expelling Doshas through “Adhobhaga” is known as Virechana. “Addhobhaga” means “Guda” commented by Chakrapani.

Virechana is a therapeutic medicated purgative therapy that is meant for expelling out vitiated Dosha and Mala (waste material) through the anal route. This therapy is indicated for bio-purification and detoxification of body in many diseased conditions as well as for healthy individuals too as preventive measure.

In addition to the adequacy and popularity, the Virechana Karma, is considered as the best treatment for morbid and increased Pitta Dosha and it is more useful in eliminating the diseases originated from the vitiated Pitta. [1,3] Pitta is firmly related with Agni, which is responsible for the digestive and metabolic activities in the body.
Some of the Agyra drugs mentioned in classics are:[1]
- Mriduvirechana – Arajagadhva
- Sukha virechana – Trivrit
- Teeksha virechana – Snuh

Virechanaopaga:[1]
In Charaka Samhita, the Virechanaopaga Guna has been considered as helping in inducing Virechana. Virechanaopaga i.e. the drug which helps the Virechana drugs in there Virechana action may be known as Virechanaopaga. The drugs described are Draksha, Kasmaya, Parusaka, Abhaya, Amalaka, Vibhitiak, KuvalaBadara, Karkandhu and Pilu.

Classification of Virechana
Acharya Sharangadhara was the principle individual who has mentioned the classification of Virechana according to the action, potency of drug, onset consistency of excretory products.[4]
- Anulomana - The drug which make the digestion of Mala and breaks its compactness and after that bring toward Adhobhaga is known as Anulomana e.g. Haritaki.
- Sramshana - The drugs which expels the half-digested and sticky Mala without its earlier digestion is known as Sramshana e.g. Amavata.
- Bhedana - The drug which breaks all types of Mala like Abaddha, Buddh, Pindita and throws them through anal route are called Bhedana e.g. Katuki.
- Rechana - The drugs which eliminates digested as well as undigested Mala by making them watery, though Anal route are known as Rechana e.g. Trivrita.

Classification of Virechana on drugs Properties[2,6]

1. Sneha Virechana
The preparation including (oil) Sneha is called as Sneha Virechana. Sneha Virechana is should to be prescribed in all patients except Snigdha patients. It is contraindicated in patients who have been given higher dose of Sneha.

2. Ruksha Virechana
The preparation which is without Sneha is called as Ruksha Virechana. It is recommended in those patients who have taken more Sneha because in such bodies due to increased Sneha (unctuousness), the Dosha may remain instead of being removed.

Guna (properties) of Virechaka drugs
The Virechana dravyas having the properties such as Ushna, Tikshna, Sukshma, Vyavayi and Vikasi.[7]

Ushana - The power to produce sweat is because of Ushna Guna.

Tikshna - The power to perform Sodhana process is due to Tikshna.

Sukshma - Sukshma Guna has power to produce Vivarana.

Vyavayi - Expensiveness is the property in virtue of which a drug or a substance instantaneously permeates the whole organism and is subsequently digested.

Vikasi - Emanativeness is somewhat identical in its virtue with expensiveness with the exception that it permeates the organism in its undigested state, and tends to disintegrate the root principles of the body.

They get quickly circulated into large and small capillaries of the body due to its Vyavayi and Vikasi properties. It permeates all over the body. By virtue of its Ushna and Tikshna qualities, the gathered Doshas get liquefied and breakup into small pieces at cellular level. Due to its Vikasi Guna, it detaches the Malas from Dhatu. Due to activity of Sukshma Guna and Anupravama properties the Malasor Doshas float, since body has already got Snigdha and passes through smallest capillaries and eventually reaches to Pakwasya. Detached Malas must not be obstructed even in the smallest capillaries. (Asajjannamiti- Nakwachidapi Sangha Gacchati)

Due to majority of Pruthviand Jala Mahabhuta in Virechana Dravyas, these Gunas acquire the Gati (movement) of Dravya are towards Adhobhaga i.e anal route. Where a prior Sneha is done, Doshas cannot stuck up in the Srotas or tissues (Dhatu); just as Honey cannot adhere itself to a vessel coated with oil. From Kostha downward passage is facilitated by the influence of the region wise dominating Bhoota matters.

Indications and contraindications of virechana karma

Indication of Virechana
1. As Dosa Pratyayika Chikitsa[1,3,6,8,9]
   1. Excessive of Pitta Dosha.
   2. Where Rakta is the Pradhan Dosha i.e.Kushtha, Visarpa, Rakta-Pitta, Gudapaka.
   3. Pitta-Kaphaja conditions like Adhogat Amla Pitta.
   4. Pitta invading the site of Kaptha.
   5. Vayu located in Pakwasya.
   6. If Vayu in association with Pitta, pervades the entire body.
   7. In the treatment of Vayu mridu Virechana is indicated like Pakshaghata.
   8. Acharya Bhela has stated Virechana in ‘Sannipata’ condition also.

2. As Vyadhi Priyayika Chikitsa
   1. Pitta Sthanagata Vyadhi like Shwasa.
   2. Diseases like Unmada, Apasmar.
   3. Diseases involving multiple Doshas and Dushyas needing Teekshna Shodhana like Garavisha, Krimikosta, Prameha etc.
   4. Disease in which Marga-avirodhak act as a treatment, is indicated in Urdwa Rakta-Pitta, Chharda.
   5. In which Anulomana of Vayu is required like Udavarta, Udaranaroga, YoniVyapada.
3. **As both Dosha and Vyadh Priyanka Chikitsa**

1. Disease dominated by Pitta like Kaml, Pandu.
2. In diseases like Grahani where aggravated Pitta itself hampers Agni.
3. Disease caused by Aam like Visuchika. In Astangasangrha, Shodhana (Virechana) has been mentioned for the treatment of Sama Dosha, Samadushya.

**Virechana is contraindicated in**
- Patient who is unable to tolerate the stress produced during Virechana like Langhita, Durbalendriya.
- Ashukari Roga: Hridroga, Kshata Ksheena which may collapse the patient.
- Sama Avasthas, where Snehapana itself is contra-indicated.
- Local problem: To Guda Pradesha like in Kshata Guda.
- Altered or concerned mental conditions of the patients like in Bhaya Bheeta, Kamadi Vyaghra so, there may be the risk of Mithya Yoga.
- Certain altered physiques like Atishthula, Atikrisha and in weak physical conditions like Bala, Vriddha conditions.

**Procedure For Virechana Karma**

The main procedure can be classified as

1. Purvakarma
2. Pradhanakarma
3. Paschakarma.

1. **Purvakarma** - This includes
   - A) Deepana and Pachana
   - B) Snehana
   - C) Swedana

   **A) Deepana and Pachana**
   Before giving Virechana, the condition of patient must be examined. The condition of patient must be Nirama. It may lead to Vibandha and Glani, if Samshodhana medicine is taken in the condition of Ajirna.[1]

   **Deepana and Pachana Drugs** - Trikatu, Panchakola, Chitrakadi Vati etc.

   **B) Snehana**
   Snehapana enacts a significant role in any type of Shodhana Karma. Without accurate Snehapana, Doshas cannot be wiped out from the body. It recommends the occurrence of Samyak Snigdha lakshanas on 3rd day to 7th days in Mridu, Madhya and Krura Kostha respectively.[1]

   **Sneha Dravya** - Such as cow’s ghee, Tila Taila etc. according to the requirement of patients.

   **C) Swedana**
   The procedure that alleviates the rigidity of the body, cures cold and relieves heaviness is called as Swedana.[2]

Shodhana can only be done after the Deepana, Pachana, Snehana and Swedana measures, if the condition of patient is associated with Ama.[3,6] If the Doshas are in Ama conditions then it will destroy the Dhatu, if anybody tries to remove these Dosa forcefully. Therefore, before giving the Snehana, Deepana and Pachana should be done to enhance Agni. So that Snehana can be easily digested and patients will be properly oleated.

**Diet before Virechana**

Subsequently, preparing the patient appropriately with Snehana and Swedana, he/she may be exposed to Virechana. A day before Virechana, patient should be guided to take Lagha, Snigdha, Drava, Ushna diet, meat soup.[6] Diet should be taken as such that it should not increase Kapha as that may cause Vamana and for carrying Virechana there should be state of Manda Kapha. According to Sushruta, light intake and Phalamla juice should be given a day before Virechana.[2]

If in any patient, Virechana occurs during Snehana then in such condition Bhedaniya Bhojana (diet mixed with Yakshahara) is advocated.[3]

- **Manasopachara**:- Patient should be guided in sound manner and prepared mentally also, because dilemma in mental state can cause Mithya Yoga. Patient should also perform Swastika Vachana, Homa Bali etc. on favourable day for peace of mind.[1]

- **Matra Vinishchaya**

  Matra plays a significant role in a Samyaka Virechana. It should be highly counted by taking various factors like Rogabala, Rogibala, Agni bala, Aushadha virya, etc. in account. While selecting the Matra of Virechana Aushadhi prime significance is to be given to the Koshtha of the patient just as the type of Virechana Aushadhi i.e. whether it is in form of Churna, Kwatha, Swarasa or Modaka.

According to Acharya Charaka,[1] dose of the Samsodhana Dravya should be given to requirement of patient and such that it eliminates the Doshas from the body with desired effect of Shodhana without affecting any Ayoga or Atiyoja. Acharya Sushruta has stated that it must be in accordance to strength of Patient. Agni bala and Vyadhi bala.[2]

If the Kostha of patient is unspecified then he should be administered Mridu Aushadhi. In weak patient, who are having Alpa Dosha, devoid of strength, whose Shodhana has been done and whose Kostha is unknown then in such patients Mridu Aushadhi is suitable and that also in Alpa Matra (low dose).
2. Pradhanakarma

1) Administration of Virechana Yoga– Purva Kartavya

According to Acharya Charaka, the method of administration of Virechana drug is as follows:

Prior to administration of Snehana and Swedana effectively, seeing the patient as cheerful, to have slept well, and to have full digested his/her meal. It is vital that the patient should remain in quiet temperament, because intestinal motility, release of various enzymes and that of mucous are very sensitive towards emotional disturbance. Any emotional strain may alter the intestinal motility as well as secretions causing hurdle in Samyaka Virechana.

Patient has performed Dharmik karma like Homa, Bali, Swasti Vachana, etc. These things will help him/her in boosting up the will power of patient.

When time is ideal according to Tithi and Muhurat, Virechana drugs are administered in Shleshma Kale Gate,[13] i.e. after Shleshmakala has passed i.e. not in early morning like Vamana. The suitable time is 8 to 10 am. It should ideally be administered empty stomach.

- AushadhaPune Kartavya

Virechana Aushadh should take in Kwatha form with Luke warm water in a single session, without feeling its taste and smell.

- Aushadha Pite Kartavya

After consumption of Virechana Yoga, it is possible that patient may feel nauseatic because of odour and irritative nature of Virechana drugs, to avoid that, sprinkle some cold water on face. Patient is asked to gargle hot water and have fragrance of flowers, lemon, etc. Exposure to cold water on face. Patient is asked to gargle hot water.

- Vega Pravartaanopaya

Luke warm water is taken for Vatanulomana and Yogavahi action. Hot water is contraindicated, if medicine composed of Jayaphala is given. If Vegas are not induced then Swedana is done over abdomen by Panitala.

- Shuddhi Lakshana

Chaturvidha Shuddhi Lakshana - Chakrapani has categorized this assessment by naming as Anti, Vaigiki, Manikia and Iaingiki criteria.[10]

Table: 1. Shows types of Shuddhi in Virechana.

<table>
<thead>
<tr>
<th>Shuddhi Prakara</th>
<th>Pravara Shodhana</th>
<th>Madhyama Shodhana</th>
<th>Avara Shodhana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vaigiki</td>
<td>30 Vegas</td>
<td>20 Vegas</td>
<td>10 Vegas</td>
</tr>
<tr>
<td>Maniki</td>
<td>4 Prastha</td>
<td>3 Prastha</td>
<td>2 Prastha</td>
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<tr>
<td>Antiki</td>
<td>Kaphanta</td>
<td>Kaphanta</td>
<td>Kaphanta</td>
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<tr>
<td>Langiki</td>
<td>Samyaka</td>
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<td>Samyaka</td>
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1 Prastha = 13.5 Pal (648 gm)

There is a lot of controversy regarding these criteria as which is the best one. Different scholars has given several explanations. After detailed explanation regarding these four criteria, Chakrapani counts Antiki Shuddhi under Iaingiki one.[10] Chakrapani at last accepted Iaingiki Shuddhi is most acceptable one and important in assessing the Shodhana procedure.

- Vaigiki Criteria - After the administration of the medicine however counting the Vegas, the first 2 – 3 Vegas which are mixed with Mula should not be counted. The cleansing may occur in varying number of Vega which are influenced by the issues like body consistency, age and strength of an individual drug and vitiation of Doshas (amount of Vitiated Doshas).

- Maniki Criteria – Maniki Shuddhi is distinguished as the Shuddhi, in which the proportion of Avara, Madhyama and Pravara Shuddhi are 4, 3 and 2 Prastha respectively. This criteria appears to be impractical as these days it is very hard to survey in different conditions.

- AntiK Criteria – Antiki Shuddhi is much the same as indicator of any titration reaction, it implies this is the stage where we have to stop as our ultimate aim is achieved, we must not go beyond this stage otherwise condition will be worsened.

- Laingiki Criteria - The sign and symptoms described under the head of Samyaka – Lakshana can be considered under Iaingiki criteria.

Vaigiki and Iaingiki criteria are significant for select the Samsarjana Krama. In fact “Jaghyanyadi Shuddhi” must be decided for Samsarjana Krama and this is to be decided on the basis of Vega and Ling. Since the number of Vega and expelled humor (Dosh) is going to disturb our body physiology right from Agni and Ling. Since the number of Vega and expelled humor is to homeostasis of all the physiological process, nourishment of body, electrolyte balances etc. To accomplish these requirement and to act according to state of Agni, Samsarjana Krama should be pursued.

This criteria is observed to see whether our Karma has reached to our ultimate goal of Shodhana or not, as we have to act further for treatment regimen.

Explanation - Chakrapani had stated that Jaghanya, Madhyama and Avara Shuddhi to understand the proportion of Dosa vitiated inside the body which is eliminated out.

What is KaphantaVirechana?

This is an indication of Samyaka Virechana. We can consider it as indicator as present in any titration reaction. Since this is the definitive point where we must stop as this is our ultimate aim, if we go past this level there might be chances of difficulties. In Virechana, there is successive elimination of Vita, Pitta, Kapha and

Vata. Our aim is to eliminate the Pitta and up to some extent small quantity of Kapha.

The mucus is the main content which is secreted by large intestine. This mucus consist of adequate amount of bicarbonate ions secreted by a few non-mucus secreting epithelial cells.

After the elimination of Malā and Pitta, secretion of this mucus is done by gut and can be taken as Kapha in Virechana process. Therefore, we can say this is a marker (alarm) for Samyaka Virechana and also for evasion of Vyapada.

Samyaka Yoga Lakshana of Virechana Karma

Samyaka Yoga Lakshanas


Management of Atiyoga:- Due care should be taken in case of Atiyoga and it should be managed by following measures –

1) Water should be sprinkled on the patient’s body.
2) Juice of Kapitha should be given with honey.
3) Tandulodaka should be given with honey.
4) Padmakastha, Nagakesar, Raktachandana should be administered with honey.
5) If Malakshaya occurs then soup of Udana should be given with Kusumasha.

Vyapada of Virechana Karma

Vyapada means obstacle occurred due to inadequate handling of Shodhana Karma. These are symptoms observed other than Shamaka Yoga symptoms. According to Charaka 10 Vyapada are as follows:

1) Adhmana (Distension of abdomen)
2) Parikaritika (Gripping pain)
3) Parisrava (Excessive discharge)
4) Hritgagraha (Cardiac spasm)
5) Gatragraha (Spasms of limbs)
6) Jivadhanam (Discharge of blood)
7) Savibhramasha
8) Stambha (Rigidity)
9) Upadra (Serious afflications)
10) Klama (Exhaustion)

Sushruta has mentioned 15 complications, out of which Adhimana, Jivadana, Parikartika, Parisrava, Angagraha, Vibandha, Hridayopasarana common Savasesadhatvam, Jirna Aushadhatvam, Hina-Doshaprātatvam, Vamansyaadhatvam and Virechanasya Urdhva (movement of humor in opposite direction), are different in Sushruta which are included in the causes of complication by Charaka. Ayoga, Atiyoga and Pravahika are also included in above 15 complications.

3. Pashchatkarma

1) Samsarjana Krama
2) Tarpanadi Karma.
3) Astha Mahadoshkar Bhava

1) Samsarjana Krama

After completion of Shodhana procedure, normal diet should not be given immediately as the Agni is hampered (weakened) due to the elimination of Dosha from body. So to restore the strength of Agni and to boost this hampered Agni a special diet schedule is followed which is known as Sansarjana Krama.

Importance of Sansarjana Krama

Function of Agni is regulated by Pachaka Pitta, Samana Vayu and Kledaka Kapha which are being disturbed in Shodhana process so to normalize these factors a special Sansarjana Krama is planned. Jejījata emphasizes the need of Peyadi Krama by saying that the Doshas are being liquefied and reach Amashaya by the process of Shodhana which itself hamper the Agni. Charaka gives a beautiful example to explain this, by saying that just like the minutest form of Agni gradually flares up by the fuel like grass, cow dung, etc. The person who had undergone Shodhana the Agni will be gradually increased by the Peyadi Krama.

In Jaghnya Shuddhi excessive quantity of Doshas (liquefied) is eliminated so in this condition Agni will be weakened profusely which will take long time to attain normal position. Generally, in Jaghnya Shuddhi, seven days are being considered for the normalization of Agni. Hence the Samsarjana Krama is arranged in respect to type of Shuddhi, means proportion of Doshas (vitiated humor) eliminated out. In vigorous Shodhana Doshas are eliminated out so patients cannot tolerate any type of diet hence special protocol of diet must be planned as mentioned in Sansarjana Krama.

Shodhana Karma itself increases Agni which may takes long time. It increases systematically after following a special diet code.

Rule for Samsarjana Krama

When Samyaka Shuddhi occurs, Samsarjana Krama may be started on that day only. If some vitiation is remained inside, Sansarjana Krama can be started from the next day.

Samsarjana Krama is based on the type of purification i.e. for Avara Shuddhi, Madhyama Shuddhi and Hina Shuddhi, it is of 3 days, 5 days and 7 days respectively. In this series Peya, Vilepi, Akruta Yusha, Kruta Yusha, AkrutaMamsa Rasa and Kruta Mamsa Rasa are given for 3, 2 and 1 Anna Kala for Pradhana, Madhyama and Avara Shuddhi respectively.\(^{[3]}\)

**Karyakshetra of Virechana**

This can be clarified based on its impact on Dosha, Dushya, Srotas, Agni and Ama.

**Dosha - Virechana** is said to be valuable for Pitta Dosha, since it eradicates vitiated Pitta from its root. As per Vagbhata, Virechana is useful even in Pitta combined with Kapha or Kapha in Pitta Shhana.\(^{[1]}\)

**Dushya - Virechana** is referenced as Shodhana procedure in Dushthi of all Dhatu i.e. Rasa, Rakta, Mamsa, Asthi, Majja and Shukra. Hence in majority of the Dhatuspradoshaja Vikaras Virechana is the better option.\(^{[1]}\)

**Srotas -** Since previously mentioned Dushyas Virechana is useful, we can say that it is valuable in Rasavaha, Raktvaha, Mamsavaha, Asthivaha, and Majjavaha and Shakrvavaha Srotar dushti also.

**Agni -** Deepaguni is mentioned in the Lakshana of Samyak Virkta. Hence Virechana improves the Mandagni state also.

**Ama -** It is indicated in the state of Ama but before that Langhana-Pachana should be done.\(^{[1]}\)

**Importance and benefits of Virechana Karma**\(^{[1,2,6]}\)

The evacuative therapy eliminates excreta, alleviates diseases, improves power and complexion and, if administered properly endows the individual with a long life.

In the person whose belly has been evacuated, the body fire is enthused, diseases get pacified, normalcy is maintained, sense organ, mind, intellect and complexion are enhanced, strength, nourishment, progeny and potency are formed, the old age does not get his hold easily and the man lives long free from disorders. Hence, one should use the evacuative therapy timely and properly.

Proper application of purgation gives clarity of intellect, power in sense organs, firmness in Dhatu, strength, stimulation of digestive fire and delayed senility.

**DISCUSSION**

**Probable mode of action of Virechana therapy Ayurvedic View**\(^{[10]}\)

The properties of Virechana Dravyas are Ushna, Tikshna, Sukshma, Vyavayi, Vikasi etc. are mentioned in Ayurvedic classics which contribute in the mode of action of Virechana Karma. The properties of drug reaches the body through the channels of body i.e. Jala, Shaithilyata, Agnaya, Ushna, Pachana, Virechana. Due to this property drugs loosens the Dhatu Bandhana.\(^{[1]}\) It creates the Dhatu Shaitthiyata (Dalhana). Hence drugs initiates their action without being digested. From all these properties Doshas are driven to Kostha. Now from on the basis of description of Virechana Dravya’s properties it can be conclude that due to their Vyavayi, Vikasi, Sukshma, Guna Virechana Drugs reaches to the micro channels and by virtue of its Ushna, Tikshna Guna it scrapes out and liquefies morbid Mala and compact Doshas. In this way, Virechana Drugs brings Shakhagat Mala to Koshthaa and consequently expels out form the body.

Virechaka drugs carry out the Virechana due to the Prabhava (Achintya Virya) of drug rather than its above properties. No doubt these properties help to do so but drug should have that Prabhava. The drugs which are having Jala and Prithvi Mahabhutas dominancy have a natural tendency to go downwards and thus they can assist in induction of Virechana. If drugs are having all above said properties but if it is not having Virechaka Prabhava then it will not induce the Virechana Karma. Hence we can say, that drugs act by its active principle can be said as Virya (potency) or Prabhava not by Guna (property), but properties assist in carrying the function of drug.

It can be summarized that the above mentioned properties of drug reaches Hridaya by Swaveerya and

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\(^{[1]}\) Ushna – Due to its Agneya property, it enhance “Vishyandana” i.e. ‘Vilinimam Kurvanti’ (Chakrapani). Hence, it enables movement of morbid Doshas towards Kostha. It also assists to Tikshana property to perform its action.

\(^{[2]}\) Tikshana - Tikshna property of Virechana Dravya performs the function of “Sanghataabhedana”, ‘Chakrapani’ quoted the word ‘Vicchindayanti’ (Ch. Ka. 1/5 – Chakrapani). It means to break the complex morbid matter into smaller molecules. Asper to Dalhana, it is enhances quick excretion. Thus, Tikshna property breaks the Mala and morbid Dosha in micro form leading the expulsion.

\(^{[3]}\) Sukshma – Sukshmaguna due to its Anupravanabhava, i.e. “AnutvatPravanabhavach...” its helps to dilate the channel and to pass the drug into micro-channel. This property helps to remove the morbid matter from micro-channels and brings them to Kostha for leading the expulsion.

\(^{[4]}\) Vyavayi - Due to this, drugs spreads quickly throughout the body and starts their action before its digestion. Due to Vyavayi Guna, Virechaka drugs spreads all over the body without changing their form. Some scholars included this property under ‘Drava’ property.

\(^{[5]}\) Vikasi - Due to this property drugs loosens the Dhatu Bandhana.\(^{[9]}\) It creates the Dhatu Shaiithlyata (Dalhana). Hence drugs initiates their action without being digested. From all these properties Doshas are driven to Kostha.
then with the help of the large and small Dhamanis it pervades the whole body. Due to Agneya property, it causes Vishyandana i.e. oozing of Doshas and by Tikshna property causes Vicchandana (disintegration) of Doshas.

The drugs due to their Virya reach to the ‘Hridaya’ from where they spread to all over the body. To reach the micro level throughout the body in a very short time, there are two chief systems in the body i.e. circulatory and nervous. By traveling through circulation or by activating the action of nervous system, Virechana drug performs their function.

In case of Ghreya Yoga, Virechana is induced only by smelling the few drug, it shows the action of drugs by nervous system. Here Hridaya can be taken as brain and heart too.

**Mode of action of Virechana Karma According to Modern**

As per Ayurveda the Virechana drug acts in Pachyamanaaawasatha i.e. the digestion of drug is in process. So, Virechana drugs start action in stomach and as a result of the motor response through the ganglionic plexus stimulation the peristaltic movements reach to a maximum level known as “rush peristalsis”.

In Virechana, a specific centre which is located near Medulla oblongata in the brain regulates and controls the process. This centre is near to vomiting and respiratory centre. When the Virechana drugs stimulate the purgation centre, indirectly vomiting centre is relaxed. The action of purgation is also regulated and controlled by sacral plexus of the spinal cord, and it is as well controlled and regulated by local reflex actions. Hence, the respiration is arrested shortly, during the act of defecation; diaphragm is activated and presses transverse colon. At the same time, the accessory muscles of the abdomen are also activated and help in propelling the faecal matter towards anus along with the diaphragm. The increased hydrostatic pressure of the matter reached to the large intestine along with the mass peristaltic movements induces a slight mechanical pressure in the sacral plexus. (2nd, 3rd and 4th sacral nerves) and lumber nerves situated at the lower levels of spinal cord. Because of these irritations motor function occurs which relaxes the illio-sacral valve muscles and anal sphincter muscles. The respiration is momentarily (respiratory centre is situated very close to the defecating centre in the medulla oblongata in the brain) and diaphragm is activated through motor response and it exerts more pressure and presses the transverse colon downwards. As a combination of the mechanical pressure and associated relaxation of anal sphincter muscles, the material as a whole is expelled from the body downwards through anus.

**CONCLUSION**

Panchakarma is the ultimate tool for better maintenance of health, prevention and curing diseases. Properly performed Virechana results in curing many diseases, promotion of strength, pleasantness of senses, resulting in delayed ageing and healthful longevity. Many of the acute conditions can be treated by using Virechana Karma as a therapeutic procedures.

**REFERENCES**