

## 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 consists 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**<sup>[1,2,3,4,5]</sup>

- **Charaka** - *Vamana, Virechana, Anuvasana Basti, Niruha Basti, Nasya.*
- **Sushruta** - *Vamana, Virechana, Anuvasana Basti, Niruha Basti, Shirovirechana.*
- **Vagbhata** - *Niruha Basti, Vamana, Virechana, Nasya, Raktamokshana.*
- **Sharangdhar & Bhavmishara** - *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 *Rakta* 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*.<sup>[1,3]</sup> *Pitta* is firmly related with *Agni*, which is responsible for the digestive and metabolic activities in the body.

**Some of the Agrya drugs mentioned in classics are<sup>[1]</sup>**

- ❖ *Mriduvirechana* – *Aragwadha*
- ❖ *Sukha virechana* – *Trivrit*
- ❖ *Teekshna virechana* – *Snuhi*

***Virechanaopaga*<sup>[1]</sup>**

In *Charaka Samhita*, the *Virechanaopaga Gana* has been considered as helping in inducing *Virechana*. *Virechanaopaga* i.e. the drug which helps the *Virechana* drugs in their *Virechana* action may be known as *Virechanaopaga*. The drugs described are *Draksha*, *Kasmarya*, *Parusaka*, *Abhaya*, *Amalaka*, *Vibhitak*, *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.<sup>[4]</sup>

- ***Anulomana*** - The drug which makes the digestion of *Mala* and breaks its compactness and after that brings toward *Adhobhaga* is known as *Anulomana* e.g. *Haritaki*.
- ***Sramshana*** - The drugs which expel 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*, *Baddha*, *Pindita* and throws them through anal route are called *Bhedana* e.g. *Katuki*.
- ***Rechana*** - The drugs which eliminate 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<sup>[2,6]</sup>****1. *Sneha Virechana***

The preparation including (oil) *Sneha* is called as *Sneha Virechana*. *Sneha Virechana* should 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*.<sup>[7]</sup>

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

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

***Sukshama*** - *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 *Dhatus*. Due to activity of *Sukshma Guna* and *Anupravana* properties the *Malas* or *Doshas* float, since body has already got *Samyaka Snigdha* and passes through smallest capillaries and eventually reaches to *Pakvashya*. Detached *Malas* must not be obstructed even in the smallest capillaries. (*Asajjannamiti- Nakwachidapi Sangha Gacchati*)

Due to majority of *Pruthvi* and *Jala Mahabhuta* in *Virechana Dravyas*, these *Gunas* acquire the *Gati* (movement) of *Dravya* are towards *Adhobhaga* i.e. anal route. Where a prior *Snehana* 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 Dosha Pratyanyika Chikitsa*<sup>[1,3,6,8,9]</sup>**

1. Excessive of *Pitta Dosha*.
2. Where *Rakta* is the *Pradhana Dosha* i.e. *Kustha*, *Visarpa*, *Rakta-Pitta*, *Gudapaka*.
3. *Pitta-Kaphaja* conditions like *Adhogat Amla Pitta*.
4. *Pitta* invading the site of *Kapha*.
5. *Vayu* located in *Pakwashya*.
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 Prtyanyika Chikitsa***

1. *Pitta Sthanagata Vyadhi* like *Shwasa*.
2. Diseases like *Unmada*, *Apasmara*.
3. Diseases involving multiple *Doshas* and *Dushyas* needing *Teekshna Shodhana* like *Garavisha*, *Krimikostha*, *Prameha* etc.
4. Disease in which *Marga-avirodha* act as a treatment, is indicated in *Urdwa Rakta-Pitta*, *Chhardi*.
5. In which *Anulomana* of *Vayu* is required like *Udavarta*, *Udararoga*, *YoniVyapada*.

### 3. As both *Dosha* and *Vyadhi Prtyanika Chikitsa*

1. Disease dominated by *Pitta* like *Kamla*, *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 contraindicated.
- 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 *Atisthula, 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. *Paschatkarma*.

#### 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*.<sup>[1]</sup>

**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.<sup>[1]</sup>

**Sneha Dravya** - Such as cow's ghee, *TilaTaila* 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*.<sup>[1]</sup>

*Shodhana* can only be done after the *Deepana, Pachana, Snehana* and *Swedana* measures, if the condition of patient is associated with *Ama*.<sup>[3,6]</sup> If the *Doshas* are in *Ama* conditions then it will destroy the *Dhatu*, if anybody tries to remove these *Dosha* 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 oiled.

#### **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 *Laghu, Snigdha, Drava, Ushna* diet, meat soup.<sup>[6]</sup> 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*.<sup>6</sup> According to *Sushruta*, light intake and *Phalamla* juice should be given a day before *Virechana*.<sup>[2]</sup>

If in any patient, *Virechana* occurs during *Snehana* then in such condition *Bhedaniya Bhojana* (diet mixed with *Yavakshara*) is advocated.<sup>[3]</sup>

- **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.<sup>[1]</sup>

#### ❖ **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*,<sup>[1]</sup> 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 *Atiyoga*. *Acharya Sushruta* has stated that it must be in accordance to strength of Patient, *Agni bala* and *Vyadhi bala*.<sup>[2]</sup>

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 quiettemperament, 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*.<sup>[3]</sup> 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.

#### ❖ *AushadhaPana Kartavya*

*Virechana Aushadha* 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 wind is not allowed. Relax the patient and ask him/her to take rest in bed. He is advised that neither the *Vegas* should be induced nor should be retained.

#### ❖ *Vega Pravartanopaya*

Lukewarm 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 *Antiki*, *Vaigiki*, *Manikia* and *Laingiki criteria*.<sup>[10]</sup>

**Table: 1. Shows types of Shuddhi in Virechana.**

<i>Shuddhi Prakara</i>	<i>Pravara Shodhana</i>	<i>Madhyama Shodhana</i>	<i>Avara Shodhana</i>
<i>Vaigiki</i>	30 Vegas	20 Vegas	10 Vegas
<i>Maniki</i>	4 Prastha	3 Prastha	2 Prastha
<i>Antiki</i>	<i>Kaphanta</i>	<i>Kaphanta</i>	<i>Kaphanta</i>
<i>Langiki</i>	<i>Samyaka</i>	<i>Samyaka</i>	<i>Samyaka</i>

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 *Laingiki* one.<sup>[10]</sup> *Chakrapani* at last accepted *Laingiki 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 *Mala* 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.
- ***Antiki 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 *Laingiki* criteria.

*Vaigiki* and *Laingiki* 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 (*Dosha*) is going to disturb our body physiology right from *Agni* (digestive juices) 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 *Jaghyanya*, *Madhyama* and *Avara Shuddhi* to understand the proportion of *Dosha* 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 ofadequate amount of bicarbonate ions secreted by a few non-mucus secreting epithelial cells.

After the elimination of *Mala* 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<sup>[1,2,3,6]</sup>**

#### **Samyaka Yoga Lakshanas**

*Srotovishuddhi, Indriya Prasada, Urjas, Laghuta, Agniriddhi, Anamayatva, Vit-Pitta-Kapha-Vata Kramena Prapti, Vatanulomana, Absence of Ayoga Lakshana, Manahprasada, Dourbalya, Glani, Ruchi, rdaya-Varna Vishuddhi, Kshudha – Trshna, Vegapravartanam in Proper time.*

**Ayoga Lakshanas<sup>[6]</sup>**:-*Kapha Prakopaka, Tandra, Pitta prakopaka, Chhardi, Vata prakopaka, Aruchi, Agnimandya, Vata Pratilo Mana, Gaurava, Pratishtaya.*

**Atiyoga Lakshanas<sup>[1]</sup>**:-*Kapha Kshaya Vikara, Nidranasha, Pitta Kshaya Vikara, Vepathu, Vata Kshaya Vikara, Raktakshayaja Vikara, Supti, Tamah Pravasha, Angamarda, Unmada, Klama, Hikka, Trishna, Mamsa Dhavanavat Udak Srava, Balabhava, Medokhandavat Srava.*

**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 *Kapittha* 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 *Kulmasha*.

#### **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<sup>[6]</sup>

- 1) *Adhmana* (Distension of abdomen)
- 2) *Parikartika* (Gripping pain)
- 3) *Parisrava* (Excessive discharge)
- 4) *Hritgraha* (Cardiac spasm)
- 5) *Gatragraha* (Spasms of limbs)
- 6) *Jivadhanam* (Discharge of blood)
- 7) *Savibhramasha*
- 8) *Stambha* (Rigidity)
- 9) *Upadrva* (Serious afflictions)
- 10) *Klama* (Exhaustion)

*Sushruta* has mentioned 15 complications<sup>[2]</sup>, out of which *Adhmana, Jivadana, Parikartika, Parisrava, Angagraha, Vibandha, Hridayopasaranamare* common *Savasesaudhatvam, Jirna Aushadhatvam, Hina-Doshapritatvam, Vamansyadhogati* 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*.<sup>[6]</sup>

#### **Importance of Samsarjana Krama<sup>[3,6,11]</sup>**

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. *Jejjata* 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 *Jaghanya 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 *Jaghanya 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 *Dosha* (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, *Sansarjana Krama* may be started on that day only. If some vitiating 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.<sup>[6]</sup> 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.<sup>[3]</sup>

#### **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 Sthana*.<sup>[1]</sup>

**Dushya - Virechana** is referenced as *Shodhana* procedure in *Dushti* of all *Dhatu*s i.e. *Rasa*, *Rakta*, *Mamsa*, *Asthi*, *Majja* and *Shukra*. Hence in majority of the *Dhatupradoshaja Vikaras Virechana* is the better option.<sup>[1]</sup>

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

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

**Ama -** It is indicated in the state of *Ama* but before that *Langhana-Pachana* should be done.<sup>[1]</sup>

#### **Importance and benefits of Virechana Karma<sup>[1,2,6]</sup>**

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*s, strength, stimulation of digestive fire and delayed senility.

#### **DISCUSSION**

##### **Probable mode of action of Virechana therapy Ayurvedic View<sup>[10]</sup>**

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*.

- (1) **Ushna**—Due to its *Agneya* property, it enhance “*Vishyandana*” i.e. ‘*Vilininam 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 “*Sanghatabhedana*”, ‘*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*, 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*.<sup>[4]</sup> It creates the *Dhatu Shaithilyata* (*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 *Koshtha* 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

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 *Pachyamanaawastha* 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. (2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> sacral nerves) and lumbar nerves situated at the lower levels of spinal cord. Because of these irritations motor reaction occurs which relaxes the ilio-sacral valve muscles and anal sphincter muscles. The respiration is arrested 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.

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