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# Review of *Virechana Karma* in classical texts of *Ayurveda*

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## ABSTRACT

The *Ayurvedic* management of diseases consists of *Shodhana* and *Shamana* treatments. *Shodhana Chikitsa* is performed mainly by employing *Panchakarma*, it includes, *Vamana*, *Virechana*, *Asthapana Basti*, *Anuvasana Basti* and *Nasyakarma*. *Virechana* is considered as the best treatment for morbid and increased *Pitta Dosh*. This paper serves as a collection of references pertaining to *Virechana Karma* during ancient period of *Ayurveda Samhitas*, along with some information on the method of *Virechana Karma* explained in ancient textbooks of *Ayurveda Samhitas*.

**Key words:** *Shodhana*, *Panchakarma*, *Virechana*, Purgation.

## INTRODUCTION

The *Ayurvedic* management of diseases in general, can be broadly grouped in to *Shodhana* and *Shamana* treatments. The former is intended to eliminate excessively vitiated *Doshas* out of the body and there by eradicates disease as a whole, while the later is directed towards palliation of vitiated *Doshas*. However *Ayurvedic* classics unequally give paramount importance to the *Shodhana* therapy, owing to its credential of providing a complete cure. *Acharya Charaka* says that *Doshas* subdued by *Langhana* and *Pachana* therapies may provoke, but in case of *Shodhana*, there is seldom possibility of such recurrence.<sup>[1]</sup>

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The *Shodhana* has got no parlance in the modern medicine, but we can say that the toxins and metabolic toxic products responsible for the disease are eliminated from the body. *Shodhana Chikitsa* is performed mainly by employing *Panchakarma*, it includes- *Vamana*, *Virechana*, *Asthapana Basti*, *Anuvasana Basti* and *Nasyakarma*.<sup>[2]</sup>

In the classics the *Shodhana* is specially indicated in *Bahudoshavastha* as a curative measure, in *Rutucharya* as preventive measure and prior to *Rasayana Prayoga* as a promotive measure.<sup>[3]</sup>

*Virechana* is less stressful procedure than *Vamana Karma*. It has less possibility of complications and could be done easily. So it is widely used as *Shodhana* therapy in routine. It is more acceptable to all classes of patients. In an addition to the acceptability and popularity, the *Virechana* is considered as the best treatment for morbid and increased *Pitta Dosh*.

## OBJECTIVES

To collect references of *Virechana Karma* explained in Ancient *Ayurveda Samhitas* and to establish the method of *Virechana Karma* practiced in *Samhita Kaala*.

## MATERIAL AND METHODS

This paper serves as a collection of references pertaining to *Virechana Karma* during ancient period of *Ayurveda Samhitas*, along with some information on the method of *Virechana Karma* explained in ancient textbooks of *Ayurveda Samhitas*.

### Virechana karma

#### Etymological consideration

The word *Virechana* has three components. (*Vachaspathyam* 4847)

- **Vi** - *Upasarga* (prefix)
- **Richir** - *Rich Dhatu* (root)
- **Lut** - *Pratyaya* (suffix) (*Maladi Nissaranam*)

Here '*Richir*' – evacuation

*Rich* - *Viyojana* (separation)

*Samparchana* (combination)

The words '*Praskandana*' and '*Rechana*' are also used for *Virechana Karma* in classics.

#### Definition

*Tatradoshaharanam Adhobhagam Virechana Sangyakam/ Cha.Ka. ¼*, The act of expelling *Doshas* through '*Adhobhaga*' is known as *Virechana*.<sup>[4]</sup>

#### Karyakshetra (site of action) of Virechana

##### Dosha

*Pitta, Pitta Sthanagata Alpa Kapha, Kapha Sthanagata Bahu Pitta, Pittavrita Vata, Sannipatika* condition. (*Bhela*)

##### Dushya

*Rasa, Rakta, Mamsa, Asthi, Majja, Shukra*.

##### Strotas

*Rasavaha, Raktavaha, Mamsavaha, Asthivaha, Majjavaha*.

In all the above *Dhatu Vikaras Virechana* is described in direct or indirect way.<sup>[5][6]</sup>

Table 1: *Virechana Yogya Roga*<sup>[7],[8],[9],[10]</sup>

<i>Virechana Yogya</i>	<i>Ch.Sa</i>	<i>Su.Sa</i>	<i>As.Sa</i>	<i>As.Hr</i>	<i>Sh</i>	<i>BP &amp; YR</i>
<b><i>Pitta Pradhana Vyadhi</i></b>						
<i>Jwara</i>	+	+	+	+	+	+
<i>Pandu</i>	+	+	-	-	+	+
<i>Kamla</i>	+	-	-	+	-	-
<i>Halimaka</i>	+	-	+	+	-	-
<i>Netradaha</i>	+	+	-	-	-	-
<i>Asyadaha</i>	+	+	-	-	-	-
<i>Paittik vyadhi</i>	+	+	+	-	-	-
<b><i>Vata Pradhana Vyadhi</i></b>						
<i>Pakvashaya Ruja</i>	-	+	+	+	-	-
<i>Shirahshoola</i>	+	-	+	-	-	-
<i>Parshvaruja</i>	+	-	-	-	-	-
<i>Gulma</i>	+	+	+	+	+	+
<i>Vatarakta</i>	+	+	+	+	+	+
<b><i>Kapha Pradhana Vyadhi</i></b>						
<i>Prameha</i>	+	+	-	-	+	+
<i>Netrasrava</i>	+	-	-	-	+	+
<i>Asyavrava</i>	+	-	-	-	+	+
<i>Nasavrava</i>	+	-	-	-	+	+
<i>Swasa</i>	+	-	-	-	-	-
<i>Kshavathu</i>	+	-	-	-	-	-
<i>Kasa</i>	+	+	-	-	+	+
<b><i>Tridoshaja Vyadhi</i></b>						
<i>Kushtha</i>	+	+	-	-	+	+
<i>Visarpa</i>	+	+	-	-	-	-

<i>Hridroga</i>	+	+	-	-	+	+
<b>Rakta Pradhana Vyadhi</b>						
<i>Pliha</i>	+	+	+	+	+	+
<i>Vyanga</i>	+	-	+	+	-	-
<i>Nilika</i>	+	-	-	-	-	-
<i>Visphota</i>	+	+	+	+	+	-
<b>Manasa Roga</b>						
<i>Unmada</i>	+	-	-	-	-	-
<i>Apasmara</i>	+	+	-	-	-	-
<b>Striroga</b>						
<i>Yonidosha</i>	+	+	+	+	+	+
<b>Shalya Kriya Sadhya Vyadhi</b>						
<i>Arbuda</i>	+	+	-	-	-	-
<i>Bhagandara</i>	+	+	+	-	+	+
<i>Arsha</i>	+	+	+	+	+	+
<i>Vidradhi</i>	-	+	+	+	+	+
<i>Granthi</i>	+	+	-	-	+	+
<i>Galaganda</i>	+	-	-	-	-	-
<i>Bradhna</i>	+	-	-	-	-	-
<i>Dushtavrana</i>	-	+	+	+	-	+
<i>Vridhhi</i>	-	+	-	-	-	-
<i>Apachi</i>	+	-	-	-	-	-

<b>Shalakya Vyadhi</b>						
<i>Timira</i>	+	+	+	+	-	-
<i>Abhishyanda</i>	-	+	+	+	-	-
<i>Kacha</i>	-	+	+	+	-	-
<i>Akshipaka</i>	-	+	+	-	-	-
<b>Annavaaha Srotas</b>						
<i>Krimikoshtha</i>	+	+	+	+	+	+
<i>Garvisha</i>	-	+	-	+	+	+
<i>Visuchika</i>	+	+	-	-	+	+
<i>Alasaka</i>	+	+	-	-	-	-
<i>Udara</i>	+	-	+	+	+	+
<i>Arochaka</i>	+	+	-	-	+	+
<i>Avipaka</i>	+	+	-	-	+	+
<i>Vibandha</i>	-	+	+	+	-	-
<i>Anaha</i>	-	+	-	-	-	-
<b>Margabheda</b>						
<i>U.Raktapitta</i>	+	+	+	+	-	-
<i>Udavarta</i>	+	-	+	-	-	-
<i>Chhardi</i>	+	+	+	+	+	+
<b>Others</b>						
<i>Retodosha</i>	+	-	+	+	-	-
<i>Mutraghata</i>	+	+	+	+	+	+

<i>Shastrakshata</i>	-	+	-	-	-	-
<i>Ksharagni dagdha</i>	-	+	+	-	-	-

Table 2: Virechana Ayogya Roga

Virechana Yogya	Ch.Sa	Su.Sa	As.Sa	As.Hr	Sh	BP & YR
<i>Incapable to tolerate the stress of therapy</i>						
<i>Vilambita</i>	+	-	+	-	-	-
<i>Durabala</i>	+	-	-	-	-	-
<i>Durbalendriya</i>	+	-	-	-	-	-
<i>Upavasita</i>	+	-	-	-	-	-
<i>Subhaga</i>	+	-	-	-	-	-
<i>Alpagni</i>	+	+	+	+	+	+
<i>Abhigata</i>	+	-	-	-	-	-
<i>Kshatakshina</i>	+	+	+	-	+	+
<i>Shrant</i>	+	+	-	-	+	+
<i>Pipasita</i>	+	+	-	-	+	+
<i>Karma Bharadvahata</i>	+	+	-	-	-	-
<i>Vruddha</i>	+	-	-	-	+	+
<i>Bala</i>	+	+	+	-	-	-
<i>Atikrisha</i>	+	-	+	-	+	-
<i>Atisthula</i>	+	+	+	-	+	-

<i>Daruna koshtha</i>	+	-	+	+	-	-
<i>Kshama</i>	+	-	-	-	-	-
<i>Garbhini</i>	+	+	-	-	-	-
<i>Bhakta</i>	+	+	-	-	+	-
<i>Riktakoshtha</i>	-	-	-	-	-	-
<i>Lalita</i>	-	-	-	-	-	-
<i>Sukumar</i>	-	-	-	-	-	-
<i>Navprasuta</i>	-	+	-	-	+	+
<i>Some other conditions</i>						
<i>Ratrijagarana</i>	-	-	+	-	-	-
<i>Ravati</i>	-	-	-	-	-	-
<i>Anupnigdha</i>	-	-	-	-	-	-
<i>Atisnigdha</i>	+	+	-	+	+	+
<i>Atiruksha</i>	+	-	-	-	+	+
<i>Bhayopatapta</i>	-	+	-	-	+	+
<i>Chintaprasakta</i>	+	-	-	-	+	+
<i>Maithunaprasakta</i>	+	-	-	-	-	-
<i>Adhyayanaprasakta</i>	+	-	-	-	-	-
<i>Vyayamaprasakta</i>	+	+	+	+	+	+
<i>Shalyardita</i>	+	-	+	+	-	-

<b>Kamadivyagraha</b>	+	+	-	-	-	-
<b>Niruda</b>	+	-	-	-	-	-
<b>Samavastha</b>						
<b>Navapratishyaya</b>	-	+	-	-	-	-
<b>Navajwara</b>	+	+	+	+	+	+
<b>Disease of the rectum</b>						
<b>Kshataguda</b>	+	+	+	-	-	-
<b>Muktanala</b>	+	-	+	-	-	-
<b>Margavirodhi vyadhi</b>						
<b>Adhogarakta pitta</b>	+	+	+	+	-	-
<b>Atisara</b>	-	-	-	+	-	-
<b>Other diseases</b>						
<b>Madatyaya</b>	+	+	+	-	+	+
<b>Adhamana</b>	+	+	+	-	-	-
<b>Talushosha</b>	-	-	-	-	-	-
<b>Urusthambha</b>	-	-	-	-	-	-
<b>Ardita</b>	-	-	-	-	-	-
<b>Hanugraha</b>	-	-	-	-	-	-
<b>Hidroga</b>	-	-	-	-	-	-
<b>Kevala Vataroga</b>	-	-	-	-	-	-
<b>Rajyakshma</b>	-	-	+	-	-	-

<b>Shosha</b>	-	-	-	+	-	-
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### Classification of Virechana drugs

According to the references the Virechana drugs may be classified in following groups;

#### Virechana drugs according to their origin and parts used<sup>[11],[12]</sup>

**Animal origin** - Urine, Milk, *Takra* (Butter milk)

**Plant origin** -

**Mulini drugs** - The roots of the plants, which have been recommended for Virechana are *Hastidanti*, *Shyamatrivrita*, *Adhoguda (Vidhara)*, *Saptala*, *Pratyagasreni (Danti)*, *Gavakshi*, *Vishanika*, *Ajagandha*, *Pravanti*, *Kshirini*, *Shankhini*, *Sruk*, *Svarnakshiri*, *Chitraka*, *Kinhi*, *Kusha and Kasha*, *Vacha*, *Hrasva Panchamula*, both *Punarnava*, *Vastak*, *Shak*, *Shala*.

**Phalani drugs** - Phalini drugs are mainly *Shankhini*, *Vidanga*, *Anupa Klitaka*, *Sthalaja Klitaka*, *Abhaya*, *Antahkoterpshpi*, *Kampillaka* and *Aragwadha*, *Puga*, *Haritaki*, *Amalaki*, *Vibhitaki*, *Nilini*, *Chaturangula*, *Eranda*, *Kampillaka*, *Pilu*, *Priyal*, *Kubala*, *Badara*, *Karkandu*, *Kasmarya*, *Parusaka*, *Draksha* etc.

**Kshirini drugs** - *Snuhi* and *Arka*, *Saptachhada*, *Jyotishmati*.

**Tvak** - Barks of *Putika*, *Tilvaka*, *Kampillaka*, *Ramyaka Patla* etc.

#### Virechana drugs according to their mode of action<sup>[13]</sup>

Acharya Sharangadhara has classified the drugs from their mode of action. A group of drugs known as 'Virechanopaga' mentioned by Acharya Charaka, which may also be added to this classification, as a fifth group.

**Anulomana:** The drugs, which move the *Malas* downwards after digestion and breaking their *bandha*, are known as *Anulomana*. e.g. *Haritaki*

**Sransana:** The literary meaning of *Sransana* is to slip or to fall down. The drugs, which bring the semi-

digested and sticky *Malas* without causing their digestion is known as *Sransana*. e.g. *Aragvadha*.

**Bhedana:** The Drugs which disintegrate the *Abaddha* (unformed) or *Baddha* (formed) or *Pindita* (dried focal mass) forms of *Malas* by facilitating penetration into it and then evacuating through the lower gut is known as *Bhedana* e.g. *Katuki*. *Acharya Charaka* has described a group of drug named as *Bhedaniya*. This includes *Suvaha* (*Trivrit*), *Arka*, *Urubuka* (*Eranda*), *Agnimukhi* (*Kalihari*), *Chitra* (*Danti*), *Chitraka*, *Chirabilva*, *Sanhini*, *Shakuladani* (*Katuki*) and *Svarnakshiri*.

**Rechana:** The drugs which eliminates *Pakvam* (digested) and *Apakvam* (undigested) *Malas* or *Doshas* by making them watery through the lower gut is known as *Rechana*. e.g. *Trivrut*.

**Virechanopaga:** The *Virechanopaga Gana* described in *Charaka Samhita* has been considered as helping in inducing *Virechana*. These are *Draksha*, *Kasmarya*, *Parusaka*, *Abhaya*, *Amalaki*, *Bibhitaki*, *Badara*, *Karkandu* and *Pilu*.

#### Virechana drugs according to intensity of action

**Mrudu Virechana:** The Drugs, which are *Manda* in *Virya*, when combined with opposite *Virya* or given in low dose, given to *Ruksha* patient and causing less purgation is known as *Mrudu Virechana*. *Charaka* has the view that the physician should not hesitate to use *Mrudu Virechana* drugs in weak patients having more *Doshas* because repeated elimination of *Doshas* in small quantity may cure the disease.<sup>[14]</sup>

The patient who have not taken *Virechana* Drugs in past and whose *Kostha* is unknown in such patients *Sushruta* recommended the use of *Mrudu Virechana* drugs in the beginning and after knowing the *Kostha* required drug may be prescribed.<sup>[15]</sup>

*Sharangadhara* recommended that the *Mrudu Virechana* drugs i.e. *Draksha*, milk, warm water, castor oil etc. should be used in *Mrudu Koshthi* patient.<sup>[16]</sup> Drugs effective in *Mrudu Koshta* are *Guda*, Sugar cane juice, *Mastu*, *Ulloditadadhi*, *Payas*, *Kshira*, *Sarpi*, *Kashmari*, *Triphala*, *Pilu* and *Tarunamadya*.<sup>[17]</sup>

**Madhya Virechana:** The drugs which are moderate in qualities are known as *Madhya Virechana* drugs. These drugs are specifically indicated in the patients having *Madhya Roga* (disease with moderate symptoms). The administration of these drugs in *Balavana* patient is useless, because they are unable to eliminate *Dosha* completely.<sup>[18]</sup>

*Sharangadhara* recommended the use of *Trivrut*, *Katuki* and *Aragvadha* for *Madhya Kostha*.<sup>[19]</sup>

**Tikshna Virechana:** The drugs which cause *Mahavega* (numerous motions) and eliminates the *Doshas* in large quantity by *Kshipra* (quick) and gentle purgation causing neither much *Glani* (depression) nor pain in heart area or anus nor harmful to internal organs, is known as *Tikshna Virechana*.

*Acharya Charaka* recommended the use of these drugs in the *Balvana Rogi*, presenting all the symptoms of the disease i.e. *Tikshana Vyadhi*.<sup>[20]</sup> *Snuhi Kshira* is the best *Tikshana Virechana* drug among those drugs.<sup>[21]</sup>

#### Virechana from Ruksha and Snigdha point of view

The drugs which are used in the form of oil or the preparation containing *Sneha* is known as *Sneha Virechana* e.g. Castor oil. *Vagbhatta* recommended the use of *Sneha Virechana* in all patients except *Snigdha* patient.<sup>[22]</sup> The use of *Sneha Virechana* in the patients who have taken higher dosage of *Sneha* is contraindicated because due to this the movable *Doshas* may again adhere in the *Srotas*.<sup>[23]</sup> The preparations, which do not contain *Sneha*, can be used as *Ruksha Virechana*. It has been recommended on the *Snigdha* patients who have comparatively taken more *Sneha*.<sup>[24]</sup>

#### According to Kalpana

This is for maintenance of active principle for longer period and convenience of taking drugs as – *Churna*, *Vartikriya*, *Asava*, *Arishta*, *Avaleha*, *Sneha* and *Kashaya*. According to *Sushruta* following 8 preparations are useful, *Ghruta Yoga*, *Taila Yoga*, *Kshira Yoga*, *Madhya Yoga*, *Mutra Yoga*, *Mansarasa Yoga*, *Bhakshana Yoga* and *Avaleha Yoga*. *Kshira*,



Rasa, Kalka, Kashaya, Kwatha, Shita are Laghu in descending order.<sup>[25]</sup>

**Table 3: Virechana drugs according to season<sup>[26]</sup>**

Rutu	Preparation	Anupana
<b>Varsha</b>	Trivrut Kutajabeej Pippali Shunthi	Draksha Rasa Madhu
<b>Sharad</b>	Trivrut Duralabha Musta Sharkara Usheer Chandana Satala Yashtimadhu	Draksa decoction
<b>Hemant</b>	Trivrut Chitraka Patha Jivaka Sarala Vacha Hemakshiri	Ushna Jala
<b>Shishir &amp; Vasanta</b>	Trivrut Pippali Nagara Sindhu Shyama	Madhu
<b>Grishma</b>	Trivrut	Sharkara
<b>All Seasons</b>	Trivrut Danti Hapusha Saptala Katuki Swarna-	Gomutra

	Kshiri	
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#### Dosage of Virechana drugs

While describing the process of Virechana the dose of Trivrut mentioned is one Aksha (Tola).<sup>[27]</sup>

**Table 4: According to Sharangadhara<sup>[28]</sup>**

Kalpana	Hina for Mrudu Kostha	Madhyama for Madhyama Kostha	Uttam for Krura Kostha
Kwatha	2 Tola	4 Tola	8 Tola
Kalka, Churna, Modaka.	1 Tola	2 Tola	4 Tola

It is better to add Madhu before using these preparations.

#### According to Koshtha<sup>[29]</sup>

Mrudu, Madhyam and Tikshna Matras are mentioned for Mrudu, Madhyama and Krura Kostha respectively.

#### Procedure of Virechana Karma

This includes administration of Virechana Yogas, observation especially for Aushadha Jirnata, observation of Shuddhi Lakshanas and management of Vyapada if occurs.

#### Administration of Virechana Yoga

The Virechana Yoga is given to the patient

- After Samyaka Snehana and Svedana.
- While the patient is cheerful, slept well and has fully digested his previous meal.
- After assessing the psychological condition of the patient (Manasamabhisamikshya).
- Krita Homa, Bali etc. on Ishta Tithi, Muhurta.
- After Swastivachana.
- Virechana performed on empty stomach.<sup>[30]</sup>
- About the time of giving Virechana, Vagbhatta mentioned 'Shleshma Kalagate' means after passing Shleshma Kala i.e. after 10 A.M. but not before 9 A.M. in any case.<sup>[31]</sup>



**OBSERVATIONS****Aushadha Jirna Lakshana**

Aushadha Jirna Lakshana are Vatanulomana, Swasthya, Kshudha, Trishna, Urja, Manasvita, Indriya Laghuta.

**Hrita Dosha Lakshana**

The Virechana is considered as Kaphanta and Hritadosha when come out with Pitta and Kapha one by one in sequence. Gatradaurbalya and Laghuta are the associated symptoms.<sup>[32]</sup>

**Shuddhi Lakshana**

Four types of Shuddhi viz. Laingiki, Antiki, Vaigiki and Maniki should be observed according to Chakrapani, but the importance should be given to Laingiki Shuddhi.

**Table 5: Antiki, Vaigiki and Maniki Shuddhi in Virechana Karma<sup>[33]</sup>**

Shuddhi	Pravara	Madhyama	Avara
Vaigiki	30 Vega	20 Vega	10 Vega
Maniki	4 Prastha	3 Prastha	2 Prastha
Antiki	Kaphanta	Kaphanta	Kaphanta

Laingiki Shuddhi Lakshanas according to Acharyas are as follows,

**Table 6: Samyaka Yoga Lakshana of Virechana Karma<sup>[34][35][36]</sup>**

Lakshana	Charaka	Sushruta	Vagbhata
Indriya / Buddhi Prasada	+	+	+
Stroto Vishuddhi	+	-	-
Laghuta	+	-	+
Agnivridhhi	+	+	-
Anamayatva	+	-	+

Kramat vit-Pitta-Kapha Agamana	+	-	+
Vata Anulomana	+	-	+

**Table 7: Ayoga Lakshana of Virechana Karma<sup>[37][38][39]</sup>**

Lakshana	Charaka	Sushruta	Vagbhata
Kapha Prakopa	+	+	+
Pitta Prakopa	+	+	+
Vata Prakopa	+	-	-
Agnimandya	+	+	-
Gaurava	+	+	-
Pratishyaya	+	-	+
Tandra	+	-	-
Chhardi	+	-	-
Aruchi	+	+	+
Vata Pratilomana	+	-	Vata vighraha
Daha	-	+	+
Hridaya Ashuddhi	-	+	+
Kukshi Ashuddhi	-	+	+
Kandu	-	+	+
Vitsanga	+	+	+
Mutrasanga	-	+	-
Pidika	-	-	+

**Table 8: Atiyoga Lakshana of Virechana**

<sup>[40][41][42]</sup>

Lakshana	Charaka	Sushruta	Vagbhata
Kapha Kshaya Vikara	+	+	-
Pitta Kshaya Vikara	+	-	-
Vata Kshaya Vikara	+	-	-

Supti	+	-	-
Agnimandya	+	-	-
Klama	+	-	-
Vepathu	+	-	-
Nidra	+	-	-
Balabhava	+	-	-
Tamah Pravesha	+	-	-
Unmada	+	-	-
Hikka	+	-	-
Murchha	-	+	-
Gudabhransha	-	-	-
Kapha-Pitta Rahita Udaka Nihasarana	-	-	-
Kapha-Pitta Rahita Lohita Nihasarana	-	-	+
Mamsa Dhavanavata Udaka Srava	-	-	+
Medokhandavat Srava	-	-	+
Trushna	-	-	+
Bhrama	-	-	+
Netrapravesha	-	-	+
Raktakshayaja Vikara	+	-	-

Table 9: Virechana Vyapada with their treatment<sup>[43]</sup>

Vyapada	Lakshana	Chikitsa
Adhmana	Adhmana, Udavart, Nabhi, Prustha, Parshva,	Abhyanga, Sveda, Phalavarti, Niruha, Anuvasana, Udavarthara

	Shiraruja, Swasa, Vit-Mutra-Vata Sanga	Chikitsa
Parikartika I II III	Gudaparikartan Tivrashula, Piccha Rakta Mala Pravrutti	Laghana, Pachana Ruksha Ushna Bhojan Yastimadhu Sneha Basti
Paristrava	Alpamala Pravrutti, Kandu, Shopha, Kustha Gaurava, Agnimandya Staimitya, Aruchi, Pandu	Alpa Shamana Vamana, Virechana Grahani Chikitsa Asava, Arishta
Hridgraha	Hikka, Swasa, Kasa Parshvashula, Lalasarava Akshivibhrama, Shula Dantakitkitayan, Sadnyanasha	Snigdha Lavana Sveda, Yasti Taila Anuvasana, Tikshn Nasya, Vamana Basti
Angagraha	Stambha, Vepathu, Toda Pindikodveshtana Manthanavata Pida	Vataharachikitsa Snehana Svedana
Jivadana	Raktachandrikayu kta Udakasrava Gudabhransha, Trishna Murchha, Mada	Pittaharachikitsa Raktapana, Raktab asti, Pichha Basti Ghritamanda Anuvasan Basti
Vibhransh a. Guda	Only mala excreted not Doshas, shodhana	Kashaya lepa Snehana

b. Sanjya c. Kanduadi	occur Gudabhransha Sangya Bhransha Kandu, Pidika Kustha roga	mrudusveda Manoanukul chi. Tikshna shodhana after snehapana
Stambha	Vatavarodha Gudastambha, Gudshula Alpa-mala pravrutti	Langhana, Pachana Tikshna Basti Virechana
Updrava	Stambha, Gatragraha, Sarvanga Vedana, Shula	Snehana, Svedana Vatahara Chikitsa
Klama	Tandra, Gaurava, Klama Daurbalya, Angasada	Langhana, Pachana Snehana, Tikshana Shodhana
Vamana by Virechana Yoga	Vamana	Snehana Svedana Virechana
Ayogya	Vibhransha, Hikka, Pindikodveshtana, Kandu, Urahshula Vaivarnyata	Roganusara Chikitsa Gomutra Niruhana
Atiyoga	Ati-Virechana	Mrudu Vamana Raktapittahara Vatahara Chikitsa

#### Mode of action of Virechana

Action of Virechana Karmas can be divided in the following two ways.

- Systemic** - By which it brings down the morbid *Doshas*, particularly *Pitta* from the *Amashaya* or *Pakvashaya*, i.e. G.I.T.
- Local evacuant** - It is concerned with the evacuation of these *Doshas* in the form of *Malas* from the gut by purgation.

Both the action and related factors are being described here in detail.

Virechana drugs gets absorbed and due to *Virya*, it reaches to the *Hridaya* (heart) then the *Dhamanis* and then after reaches to *Sthula and Anu Srotas* i.e. macro and micro channels of the body.

- The *Vyavayi Guna* of drug is responsible for quick absorption.
- The *Vikasi Guna* causes softening and loosening of the *Bandha*.
- Due to *Ushna Guna*, the *Dosha Sanghata* (compactness) is liquefied (*Vishyandana*).
- Action of *Tikshna Guna* is to break the *Mala* and *Dosha* in micro forms. According to *Dalhana* it is responsible for quick excretion.
- Due to *Sukshma Guna*, by reaching in micro channels, disintegrates endogenous toxins, which are then excreted through micro-channels (*Anupravanabhava*).
- Due to *Prabhava* mainly and also due to *Pruthavi Jala* constitution, finally *Virechana* occurs. This is the evacuation action.<sup>[44]</sup>

#### DISCUSSION

*Samhitas* are oldest source of knowledge written before 3000 BC and which provide thorough knowledge of *Ayurveda in Sanskrita*. *Samhitas* guided us very well towards different subjects but *Shodhana* and *Shamana* therapies were primarily focused to treat various types of diseases. It became clear from screening of *Samhitas* that *Shodhana* therapies were widely elaborated but the references found in scattered manner. Out of five, *Virechana* is less stressful procedure. It has less possibility of complications and could be done easily. So it is widely used as *Shodhana* therapy in routine. It is more acceptable to all classes of patients. In addition to the

acceptability and popularity, the *Virechana* is considered as the best treatment for morbid and increased *Pitta Dosha*. So it is the need of time to collect all references of *Virechana* at one place and to get its thorough knowledge at a glance.

## CONCLUSION

Reviewing *Samhitas* revealed that use of *Shodhana* therapies especially *Virechana* is found to be used since long time. It is generally thought that *Ayurveda* classics i.e., *Samhitas* such as *Charaka*, *Sushruta* and *Vagbhata* have their major role in contribution of body detoxification procedures i.e., *Shodhana* therapies. From having looked at references mentioned in above article, it is clear that *Samhitas* dealt significantly in development of *Shodhana* therapies. Unfortunately due to scattered form of references of *Virechana*, it has become difficult to establish proper method of body detoxification procedures. Therefore it has become necessity to study *Samhitas* from various point of view of *Ayurveda*. This research paper was an attempt to study from *Virechana* perspective. Scholars would be delighted to know how immense research one can carry out in these *Samhitas* and bring new knowledge in front of the world.

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