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# Study of some important *Virechak* (Purgative) Drugs

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## ABSTRACT

Health is not a disease free state. It is a total physical, Sensory, mental and spiritual well being. Ayurveda makes a holistic approach with entire psychosomatic component of a man as a whole for promoting health or cure of disease. One of the purpose of Ayurveda is to preserve and maintain the health of an healthy individuals. In the Ayurvedic classics like as Charaka Samhita, Susurut Samhita, Vagbhatta etc. several herbal drugs are employed into Panchakarma therapy. Some of the those drugs have become controversial and are not vogue. So the present paper an attempt has been made to discuss the study of some important "Virechaka drugs" mentioned in the 'Kalpa Sthana' of Charak Samhita. Charak denotes the ways and means of preventing endogenous disease with the help of 'Panchakarma'. According to the 'Chakrapani' the adoption of *Vamana*, *Virechana* and *Vasti* therapies increase immunity. These measures are administred in respective seasons i.e. *Vamana* (emesis) in *Chaitra* (March-April) month, *Virechana* (Purgation) in *Margaseersha* (November-December) and *Vasti* in *Sravana* (July-August).

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

## INTRODUCTION

Among the *Panchakarmas* the *Virechan Karma* aims to the elimination of '*Malas*' through '*Adhomarga*' (ano-ractal passage).

The following drugs advised by Prof. Kasture are;

1. *Katuka Churna* (*Kutki*)
2. *Trivrut Churna* (*Nisotar*)
3. *Haritaki Churna*
4. *Swarnapatri Churna* (*Seena*)
5. *Erand Sneha* (Castor oil)
6. *Triphala Kwatha*

7. *Draksha Kwatha*
8. *Aragwadha Kwath*
9. *Haritaki Kwath*
10. *Isapgoal*

The compound preparation and like as *Ichhabhedi Ras*, *Aswakanchuki Rasa*, *Avipatkar Churna* and *Jalodarariras* for *Virechan Karma*.

'Acharya Sushruta' imparted specifically to the following drugs being on the part used in '*Virechan Karma*'.

SN	Part Used	Best drug
1.	Root	Trivrut
2.	Bark	Tilvaka
3.	Fruit	Haritaki
4.	Falli (Seng)	Aragwadha
5.	Leaf	Senna (Swarnpatri)
6.	Oil	Erand
7.	Swarasa (Juice)	Karvellaka

'Acharya Sushrutta' suggested *Erand Taila* to young, old people with delicate constitutions. It indicates that Erand Tail is '*Mridu Virchaka*'.

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'Acharya Vagbhata' furnished the following drugs under 'Virechan Gana'.

Triphala	Nikumbha	Kumbha	Gavakshi
Snuhi	Sankhini	Neeli	Tilwaka
Chaturangula	Kampillaka	Swarnksheeri	

Acharya Charaka has classified Virechana Karma into three groups i.e.

1) Sukhvirechan	-	Trivrut
2) Mridu Virechan	-	Chaturangula
3) Teekshna Virechan	-	Snuhi Ksheer

Charak Samhita Kalpasthana the following Virechana drugs are described in the chapter 7<sup>th</sup> to 12<sup>th</sup>.

- 1) Trivrut
- 2) Sudha (Snuhi)
- 3) Tilvaka
- 4) Chaturangula
- 5) Shyama Trivrut
- 6) Danti
- 7) Drawanti
- 8) Sankhini
- 9) Saptala

Among these drugs Trivrut and Chaturangula are non-contraversial.

### TRIVRUT

<b>Part used</b>	-	Root
<b>Guna</b>	-	Laghu, Ruksha, Tikshna
<b>Rasa</b>	-	Madhura (B.P.)
<b>Rasa</b>	-	Tikt-Katu (P.V.Sharma)
<b>Vipaka</b>	-	Katu
<b>Virya</b>	-	Ushna
<b>Prabhava</b>	-	Virechana

Acharya Charaka has mentioned two variety of Trivrut, Arune and Shyama (Sweta and Krishna).

Acharya Sushruta added third variety Maha Shyama or Maha Trivrut, Acharya Charaka described Aruna Trivrut (operculina turpathum) which has all the Virachana properties.

Due to his *Prabhawaja Karma*, Acharya Charaka has said "Trivrut Sukha Virechananam" (Ch.Su.25/40)

### CHATURANGULA

<b>Part used</b>	-	Pulp of fruit
<b>Guna</b>	-	Guru, Mridu, Snigdha
<b>Rasa</b>	-	Madhura
<b>Vipaka</b>	-	Madhura
<b>Virya</b>	-	Sheeta
<b>Prabhava</b>	-	Rechaka

The Chaturangula is 'Cassia fistula'. The fruit contains anothroquinols.

Acharya Charaka has said "Chaturangulo Mrudu Virechananam" (Ch.Su.25/40)

### TILVAKA

<b>Part used</b>	-	Root and Bark
<b>Guna</b>	-	Grahi Laghu
<b>Rasa</b>	-	Kashaya
<b>Vipaka</b>	-	Katu
<b>Viryaa</b>	-	Sheeta

Acharya Chakrapani and Dalhana said Tilvaka as a Lodhra. But Acharya Dalhana said, "Tilvak may be another drug like as Lodhra.

Tilvaka and Lodhra have separate identities and opposite effect on the digestive system. One have Virechaka (Pargative) and other as a Grahi property. Thakur Balwant Singh said that Tilvaka as *vibrantum nervusum* the bark of this plant have purgative action.

### SNUHI

<b>Part used</b>	-	Latex
<b>Guna</b>	-	Laghu, Tikshna
<b>Rasa</b>	-	Katu

<b>Vipaka</b>	-	Katu
<b>Virya</b>	-	Ushna
<b>Prabhava</b>	-	Virechaka

Acharya Charaka has mentioned only two variety of *Snuhi* on the basis of their spines. But the different species are considered as *Snuhi* may be following -

- 1) *Euphoriba nerifolia* (Thuhar, Sahund)
- 2) *Euphoriba nivula* (Thuhar)
- 3) *Euphoriba antiquorum* (Thidhara, Sahund)
- 4) *Euphoriba trigona* (Thidhara)
- 5) *Euphoriba roylenna* (Thoar)

In these, According to Charak, *Euphoriba nerifolia* can be considered as a very spinous (*Bahukantakyukt Snuhi*) and *Euphoriba nivula* less spinous (*Alpa Kantakyukt Snuhi*). He Also said "*Snuh Paya Tikshna Virechananam*" (Ch.Su.25/40)

#### SAPTALA

<b>Part used</b>	-	Root (Mool)
<b>Guna</b>	-	Laghu
<b>Rasa</b>	-	Tikt
<b>Vipaka</b>	-	Katu
<b>Virya</b>	-	Sheeta

It is controversial drug. *Saptala* is usually limited to the following four plant species.

- 1) *Angulia Thuhar* (*Euphoribia triculli*)
- 2) *Sikakai* (*Acacia concianna*)
- 3) *Tittli* (*Euphorbia dracunculoides*)
- 4) *Titli* (*Euphorbia pilosa*)

The first two plants possess certain prominent characters. *E. Triucalli* is identified as one of the variety of *Snuhi*. Acharya Dalhana has said '*Yavatikta*' as a source of *Saptala* and *Sankhini*. The popular name *Jayachi* and *Titali* for *E. dracunculoides* consider as *Sapta*. The yellow flower and profuse Latex in it are the other character. The seed oil of this plant is used

in skin disease and is also utilized for burning the lamps.

Dr. Maya Lal Uriyal suggested that *E. Pilosa* could be considered as *Saptala* as a purgative drug and also for fistular sores.

#### SANKHINI

<b>Part used</b>	-	Fruit
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The following plants (herb) are being considered as *Sankhini*.

- 1) *Aparajita* (*Clitoria ternatea*)
- 2) *Kalmegh* (*andrographis paniculata*)
- 3) *Dankuni / Sankhpuspi* (*Conscora decussate*)
- 4) *Indrayana* (*ColoCynthis citrullus*)

The purgative action combined with its property of a nervine tonic. *Conscora* or *Andrographis* to be accepted as *Sankhini*. *Clitoria ternatea* may also be *Sankhini*. The root of this plant is having purgative action (*Dhanwantri Nighantu*).

#### DANTI - DRAVANTI

<b>Part used</b>	-	Root
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#### DANTI

<b>Guna</b>	-	Guru, Tikshna
<b>Rasa</b>	-	Katu
<b>Vipaka</b>	-	Katu
<b>Virya</b>	-	Ushna

#### DRAVANTI

<b>Guna</b>	-	Guru, Ruksha
<b>Rasa</b>	-	Katu
<b>Vipaka</b>	-	Katu
<b>Virya</b>	-	Ushna
<b>Prabhava</b>	-	Virechaka

*Danti* is identified as *Baliospermum montanum* but *Dravanti* has not been identified. Dr. Yadavji Trikamji has suggested '*croton tiglium*' as *Dravanti*. The seeds of the same plant are known as *Jaypala*. The usage of

seeds for purgative is more in practice where as Acharya Charaka has suggested to use root of *Dravanti*.

Thakur Balwant Singh has suggested that '*Croton oblongifolius*' (*Nagdanti*) can be considered as one of the three varieties of *Danti* i.e..

- 1) Danti
- 2) Dravanti
- 3) Nagdanti

Nagdanti Root Bark is purgative (Raj Nighantu).

## DISCUSSION

Ayurveda having two words like 'Ayu' meaning 'Life' and 'Veda' meaning 'Science', is 'The science of Life'. Ayurveda is a holistic healing and wellness science having the major role in our health care system. Showing the objectives, that is to safeguard health while enhancing the longevity of life and cure the needy one.

While achieving these goals there are various management protocols are recommended. It includes *Shamana* and *Shodhan Chikitsa* literally the word *Shamana* means to suppress or balance. In case the *Doshas* are not deep rooted and the disease is not chronic these therapies are advised the elimination therapy that takes less time and cure the disease in which the *Doshas* are situated at a much deeper level called as *Shodhana* which expel the aggravated *Doshas* from the body by the use of different types of elimination therapies called the *Panchakarma*. It is an elegant cleansing process that releases stored toxins and restores the body's innate healing ability.

It includes *Vamana*, *Virechana*, *Basti*, *Nasya* and *Raktamokshana*.

*Virechana* or *Virechana Karma* is a purification therapy and one among the five effective, healing therapies of the *Panchakarma*.

The *Virechana* therapy is medicated purification or cleansing the body from excess *Pitta* accumulation, purifying blood and clearing toxins. *Virechana Karma* mentioned in the *Charaka Samhita*, known to be the

best cure for treating the diseases emerging from vitiation of the *Pitta Dosh*. For this various purgative herbal medicine are mentioned in *Bruhatrayi* at various *Stana*'s. Here we are discussing some of that drugs having efficient purgative property.

As per their *Guna*, *Rasa*, *Vipaka*, *Virya* and *Prabhava*. *Trivrut* having *Guna* - *Laghu*, *Ruksha*, *Tikshna*, *Rasa* *Madhura* (B.P.), *Tikta Katu* (P.V.Sharma), *Vipaka* - *Katu*, *Virya* - *Ushna*, *Prabhava* - *Virechana*.

*Chaturangula* having *Guna* - *Guru*, *Mridu*, *Snigdha*, *Rasa* - *Madhura*, *Vipaka* - *Madhura*, *Virya* - *Sheeta*, *Prabhava* - *Virechaka*.

*Tilvaka* is having *Guna* - *Grahi*, *Laghu*, *Rasa* - *Kashaya*, *Vipaka* - *Katu*, *Virya* - *Sheeta*.

*Snuhi* having *Guna* - *Laghu*, *Tikshna*, *Rasa* - *Katu*, *Vipaka* - *Katu*, *Virya* - *Ushna*, *Prabhava* - *Virechaka*.

*Saptala* having *Guna* - *Laghu*, *Rasa* - *Tikta*, *Vipaka* - *Katu*, *Virya* - *Sheeta*.

*Sankhini* and *Saptala* same drug so as per above *Rasa*, *Guna*, *Virya* *Vipaka* may be consider (Bhava Prakash).

*Danti* having *Guna* - *Guru*, *Tikshna*, *Rasa* - *Katu*, *Vipaka* - *Katu*, *Virya* - *Ushna*.

*Dravanti* having *Guna* - *Guru*, *Ruksha*, *Rasa* - *Katu*, *Vipaka* - *Katu*, *Virya* - *Ushna*, *Prabhava* - *Virechaka*.

These drugs having specific *Rasa*, *Virya*, *Vipaka*, it means *Virechana* drugs have a specific property of removing the *Doshas* from the lower part of the body (*Adhobhaga*). *Virechana* drugs possess an inherent *Virya* and *Prabhava* on virtue of which, they can induce *Virechana*. *Virechana Dravyas* have all the properties of *Vamana Dravya* i.e. *Ushna*, *Tikshna*, *Sukshma*, *Vyavayi* and *Vikasi*. As we compare their *Pancha Bhautikatva* it shows *Prithvi* and *Jala Mahabhuta Pradhanya*.

The drugs studied in this article also show / having all the above mention properties. So these drugs are strongly consider for *Virechana Karma*.

## CONCLUSION

Out of the drugs enumerated by Charaka, *Aragwadha* (*Chaturangula*) and *Trivrut* (*Nishotha*) are used for

*Virechana Karma* in the present day practice. Only certain *Vaidyas* are using '*Snuhi Ksheera*' for purgation purpose. The other durgs namely *Sankhini*, *Saptala*, *Danti*, *Dravanti* and *Tilwak* still continue to be controversial.

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