



Applicability Of Virechana In Kamala: A Literary Review

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ABSTRACT

In present era, everybody is looking towards Ayurveda for preservation of health and management of diseases. Panchakarma is one among the primary key elements of ancient documental science of life. Medicated purgation, medicated emesis, medicated enema, nasal medication and bloodletting are the five purification procedures for removing accumulated toxins and other waste material in the body. As the humors and tissue are related to each other, these purificatory procedures affect the tissue indirectly by the strong elimination of the related vitiated humors. Virechana is considered as best therapeutic measures for pitta dosa among all five measures of Panchakarma. Virechana karma is one of the important bio purification measures which is indicated for complete elimination of pitta dosa. Kamala is pittajananatmaja as well as raktapradoshajavyadhi. Charakacharya has considered kamala as advanced stage of panduroga. Sushrutacharya has considered kamala as a separate disease and also may be due to further complication of panduroga, whereas Vagbhatacharya described kamala as a separate disease. Kamala can be correlated with jaundice in modern medical science. In kamala vyadhiaacharyas has explained virechana karma.

Keywords: Kamala, Virechana, Pitta, Panchakarma

INTRODUCTION

In the classics the Shodhana is specially indicated in bahudoshavastha as a curative measure, in rutucharya as preventive measure and prior to rasayanaprayoga as a promotive measure¹. Acharya Charaka says that doshas subdued by Langhana and therapies may provoke, but in case of shodhana, there is seldom possibility of such recurrence². The shodhana has got no parlance in the modern medicine but we can say that toxins and metabolic toxic products responsible for the disease are eliminated from the body. Shodhanachikitsa is performed mainly by employing panchakarma. It includes – Vamana, Virechanaa, Ashapanabasti, Anuvasanabasti and Nasyakarma³. In our Samhitas, Kamala is briefly described as pitajnanamatajvyadhi. Kamala can be correlated with Jaundice in modern medical science. Kamala is disease related with pitta dosha. Acharya Charak has considered Kamala as advance stage of panduroga when a person with panduroga continues intake of pittakaraahaar then he may develop kamala⁴.

Definition

- “*Tatradoshaharanamadhobhagamvirechanaamsangyakam*” (Cha. Ka.1/4)

The act of expelling doshas through Adhobhagam is known as Virechanaa⁵.

The process of elimination of mala either in pakva or in apakvaavastha but along with excessive fluid portion is known as Virechanaa⁶.

- The term Kamala can be defined as “A pathological state in which hunger and appetite for food is diminished, all the malas get vitiated and decolourates (peeta, haridra) the whole body” especially mala sthanas.

Nirukti of Kamala (Etymology)

Kamala is a compound word Kama+la means lust or desire. Kamala is a Pittaja Nanatmajavyadhi⁷ and Raktapradosaja vyadhi⁸.

Kamala Hetu

Charak Samhita- according to charak Samhita, kamala is a clinical identity which develops after the pandu.

Table 1: Hetu of kamala⁹

Aharaja	Viharaja	Mansika
Kshara	Divashayana	Kama
Amla	Ativyayam	Krodha
Lavana	Ati maithuna	Shoka
Ushna Ahara	Vega dharana	Chinta
Asatmya Ahara		Bhaya
Masha		
Tilataila		

Table 2: Ruddhapathakamalahetu

Excessive intake of rukshagunaahar
Sheeta, guru, Madhur, rasa ahar
Ativyayam
Veg dharan

Classification of Kamala¹⁰

According to Acharya Charaka it is classified into two types – Shakhasraya Kamala and Kosthaashray kamala.

Shakhashraya Kamala may manifest without pandu rog, if person consumes pitta aggravating factors but in this type of kamala, pitta is less aggravated. That's why sour and pungent things are prescribed for the treatment of *Shakhasraya Kamala*. Patients to bring doshas from shakha to the kostha. However, kosthaashray kamala manifest due to excess aggravation of pitta (bahu pitta).

Samprapti

<i>Samprapti of Shakhshrita Kamala¹¹</i>	<i>Samprapti of Koshthashrita Kamala¹²</i>
<p data-bbox="256 275 797 310"><i>Nidanasevana, Vataand Kaphagets Prakopa</i></p> <p data-bbox="527 325 555 373">⇓</p> <p data-bbox="256 380 797 464">Vitiated <i>Vataand Kapha</i> circulate through the <i>PittavahaSrotas</i></p> <p data-bbox="527 485 555 533">⇓</p> <p data-bbox="256 533 797 617"><i>Avarodha</i> of <i>Pittavahasrotas</i> by the vitiated <i>Kapha</i></p> <p data-bbox="527 638 555 686">⇓</p> <p data-bbox="354 686 699 722"><i>Margavrodha</i> of <i>Pitta</i> occurs</p> <p data-bbox="527 743 555 791">⇓</p> <p data-bbox="326 821 727 856"><i>Tilapishtha-nibha mala pravritti</i></p> <p data-bbox="527 877 555 926">⇓</p> <p data-bbox="245 953 797 1037"><i>Pitta</i> begins to accumulate in liver and causes yellow discolouration of eyes, skin, nails etc.</p> <p data-bbox="527 1058 555 1106">⇓</p> <p data-bbox="337 1136 607 1171"><i>Shakhshrita Kamala</i></p>	<p data-bbox="911 331 1360 367"><i>Pandu Rogitakes Pitta Ahara-Vihara</i></p> <p data-bbox="1101 373 1128 422">⇓</p> <p data-bbox="976 415 1338 451">Increased <i>UshnaTikshnaguna</i></p> <p data-bbox="1101 457 1128 506">⇓</p> <p data-bbox="964 499 1203 535"><i>DushtaAhara Rasa</i></p> <p data-bbox="1101 541 1128 590">⇓</p> <p data-bbox="948 583 1321 619"><i>Pachaka Pitta Dushti</i> and <i>Rasa</i></p> <p data-bbox="1101 625 1128 674">⇓</p> <p data-bbox="948 661 1036 697"><i>Dushti</i></p> <p data-bbox="1101 703 1128 751">⇓</p> <p data-bbox="948 745 1159 781"><i>Raktaand Mamsa</i></p> <p data-bbox="1101 787 1128 835">⇓</p> <p data-bbox="964 829 1159 865"><i>Yakrutagamana</i></p> <p data-bbox="1101 871 1128 919">⇓</p> <p data-bbox="948 907 1230 942"><i>Koshthashrita Kamala</i></p>

Virechana Karma

Virechana therapy is a type of Panchakarma. Virechana means administration of purgative for the purpose of eradicating dosha from the anus region. It is mainly done to eradicate the aggravated pitta dosha in the body. Before virechana karma snehan should be done as purva karma. For snehapan, medicated tikta rasatmaka ghrith should be used.

Ghrita used in kamala vyadhi for snehapan¹³

1. Kalyanaka ghrita¹⁶
2. Dadimadi ghrita¹⁷
3. Danti ghrita¹⁸
4. Pathya ghrita¹⁹
5. Draksha ghrita²⁰
6. Panchgavya ghrita²¹
7. Mahatiktak ghrita²²
8. Haridradi ghrita²³

In kamala, acharya Charaka state that “*Kamalituvirechane*”virechana should be done by tikta and mrududravya, following are advised¹⁴:

1. Abhyadimodaka
2. Icchabhedi rasa
3. Avipattikarchoorna
4. Gandharvahastaditaila
5. Trivritleha

Virechanadrugs (Ushna, Tikshna, Sukshma, Vyavayi, Vikasiproperties)



Due to their *Veerya* and *Prabhava*, move to *Hridaya*



Circulate through the micro and macro channels due to its *Sukshma* and *Vyavayi* properties



Act over the vitiated complexes over the body



With *Ushna* property, liquefy the *Dosha Samghata* (*Vishyandana*)



With *Tikshna* property, break them down into several particles



Liquefied matter then glides through various unctuous channels towards *Shakhato Koshtha* (*Pravana bhava of Sukshmaguna*)



Due to *Prithvi* and *Jala Mahabhuta*



Move in downward direction



Expelled out through *Guda marga*



Virechana

DISCUSSION

The five fold procedures have been described in Ayurvedic classics for the purification of body. Virechana is one among the fivefold procedures which does the purification of vitiated pitta dosha. In Charak samhitas acharya explains Kamala as one among Pittaja Nanatamaj vikara where involvement of vitiated pitta and rakta is present. Kamala comes in existence as a swatantra and partantraroopta(Swatantra where without pandu rog and Alpaavastha of pitta, partantra in which excess aggravation of pitta takes place or after pandu rog if patient still continue nidansevan (bahu pitta). Few acharaya's consider Kamala as upadrava of Pandu roga also. While explaining the treatment of kamala kosthasudhi to be done first to restore the pitta in its own place. Virechana not only removed the vitiated pitta also does srotosmukhavishodhana where kapha got accumulated and cause discoloration and obstruction to pitta. During the virechana expulsion of vita, Pitta, Kapha And vata takes places. And once the obstruction gets removed the normal pitta brings the luster to body and agni to swa-sthana.

CONCLUSION

Virechana is prime treatment modality for the pittaja Vikaras, where pitta and rakta are involved.

Virechana does the purification of vitiated pitta and raktain kamala.

In Kamala due tokaphamargavrodha, the pitta starts moving to sakha rather than kostha. Virechana cause removal of this margvarodh and brings the pitta to kostaha.

This proves the Kamali tu virechane, i.e. the virechana is beneficial in Kamala.

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