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Applicability of *Virechana* in Kamala: A Literary Review

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ABSTRACT:

In present era, everybody is looking towards ayurveda for health care. *Panchkarma* 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 discharge procedures affect the tissue indirectly by the strong elimination of the related humors. *Virechana* is considered as best therapeutic measures for pitta *dosa* among all five measures of *Panchkarma*. *Virechana karma* is one of the important bio purification measures which is indicated for complete elimination of pitta *dosa* not only in pathological stage but also in physiological stage, as explained under seasonal regimen of autumn season. *Kamala is Pittaja Nanatmaja* as well as *Raktapradoshaja Vyadhi*. Charakacharya has considered kamala as advanced stage of *Pandu Roga*. *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 Vyadhi* acharyas has explained *Virechana Karma*.

Keywords: *Kamala, Virechana, Pitta, Panchkarma*

INTRODUCTION

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 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. *Shodhana chikitsa* is performed mainly by employing *panchakarma*. It includes – *Vamana, Virechana, Ashapana basti, Anuvasana basti* and *Nasyakarma*³. In our Samhitas, *Kamala* is briefly described as *Pitaj Nanamataj Vyadhi*. *Kamala* can be correlated with Jaundice in modern medical science.



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Kamala is disease related with pitta dosha. Acharya Charak has considered *Kamala* as advance stage of *Pandu Roga* when a person with *Pandu Roga* continues intake of *Pittakar Ahaar* then he may develop *Kamala*⁴.

Definition

1. “*Tatradoshaharanam adbhagam virechanaam sangyakam*” (Cha. Ka.1/4) The act of expelling doshas through *Adbhagam* is known as *Virechanaa*⁵.
2. The process of elimination of mala either in *Pakva Or In Apakva Avastha* but along with excessive fluid portion is known as *Virechanaa*⁶.
3. 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 decolorates (*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 Nanatmaja vyadhi*⁷ and *Raktapradosaja vyadhi*⁸.

Kamala Hetu

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

Table 1: Hetu of kamala⁹ **Table 2:** Ruddhapatha kamala hetu

Classification¹⁰

According to Acharya Charaka it is classified into two types – *Shakhasraya Kamala and Kosthaasray kamala*. *Shakhasraya 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 *dosas* from *sakha to the kostha*. However, *kosthaasray kamala* manifest due to excess aggravation of *pitta (bahu pitta)*.

Virechna

Virechana therapy is a type of *panchkarma*. *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 *snehapana*, medicated *tiktarasatmaka ghrit* should be used.

Ghrita used in kamala vyadhi for snehapan¹³

1. *Kalyanaka ghrita*¹⁴
2. *Dadimadi ghrita*¹⁵
3. *Danti ghrita*¹⁶
4. *Pathya ghrita*¹⁷
5. *Draksha ghrita*¹⁸
6. *Panchgavya ghrita*¹⁹
7. *Mahatiktak ghrita*²⁰
8. *Haridradi ghrita*²¹

In kamala, acharya Charaka state that “*Kamali tu virechane*” *virechana* should be done by *tikta andmrudu dravya*, following are advised²² :

1. *Abhyadi modaka*
2. *Icchabhedi rasa*
3. *Avipattikar choorna*
4. *Gandharvahastadi taila*
5. *Trivrit leha*

Mode of action of virechana²³ Flow chart 2

DISCUSSION

In Charak samhitas acharya explains *Kamala* as one among *Nanatamaj vikara* where involvement of pitta and rakta get vitiated. *Kamala* comes in existence as a *swatantra and partantra roopa* (*Swatantra* where without *pandu rog and Alpa avastha of pitta, partantra* in which excess aggravation of pitta takes place or after *pandu rog* if patient still continue *nidan sevan (bahu pitta)*). Few acharaya’s consider *Kamala as upadrava of Pandu roga* also. While explaining the treatment of *kamala kostha sudhi* to be done first to restore the *pitta* in its own place. *Virechana* not only removed the vitiated pitta also does *srotosmukha vishodhana* 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. And in *kamala* due to *kapha margavrodha pitta* starts moving to *sakha* rather than *kostha*. *Virechana* cause removal of this

margvarodh and brings the *pitta to kostaha* and proves the *Kamali tuvirechane*.

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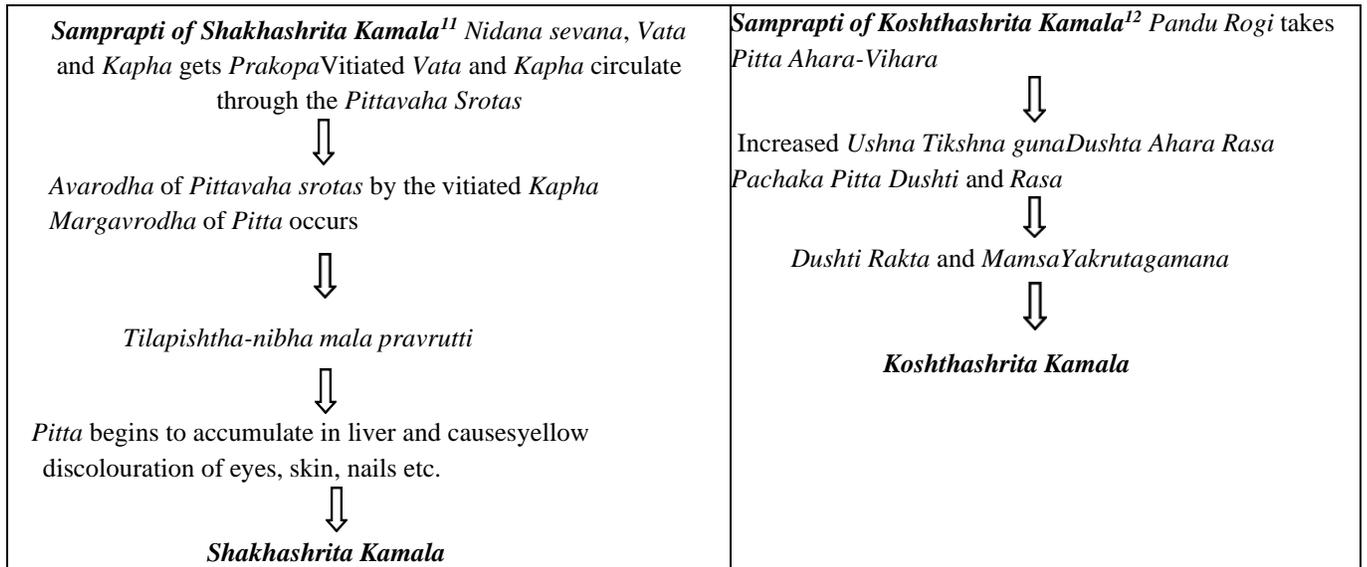
Table 1: Hetu of kamala⁹

<i>Aharaja</i>	<i>Viharaja</i>	<i>Mansika</i>
<i>Kshara</i>	<i>Divashayana</i>	<i>Kama</i>
<i>Amla</i>	<i>Ati vyayam</i>	<i>Krodha</i>
<i>Lavana</i>	<i>Ati maithuna</i>	<i>Shoka</i>
<i>Ushna Ahara</i>	<i>Vega dharana</i>	<i>Chinta</i>
<i>Asatmya Ahara</i>		<i>Bhaya</i>
<i>Masha</i>		
<i>Tila taila</i>		

Table 2: Ruddhpatha kamala hetu

Excessive intake of <i>ruksha guna ahar</i>
<i>Sheeta, guru, Madhur, rasa ahar</i>
<i>Ati vyayam</i>
<i>Veg dharan</i>

Flow chart 1



Flow Chart 2 Mode of action of virechana²³

