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 the 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 Raktapradosha 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 Vagbhathacarya 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 measure. Acharya Charaka says that doshas subdued by Langhana and therapies may provoke, but in case of shodhana, there is seldom possibility of such recurrence. 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 - Vanama, Virechanaa, Ashapana basti, Anuvasana basti and Nasyakarma. In our Samhitas, Kamala is briefly described as Pitaj Nanamataj Vyadhi. 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 Pandu Roga when a person with Pandu Roga continues intake of Pittakar Ahaar then he may develop Kamala.  

**Definition**
2. The process of elimination of mala either in Pakva Or In Apakva Avastha but along with excessive fluid portion is known as Virechana.  
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 and Raktapradosaja vyadhi.

**Kamala Hetu**

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

*Table 1: Hetu of kamala*  

**Classification**

According to Acharya Charaka it is classified into two types – Shakhasraya Kamala and Kosthaasraya 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 kosta. However, Kosthaasraya kamala manifest due to excess aggravation of pitta (bahu pitta).

**Virechana**

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 snehapan, medicated tiktarasatmaka ghrit should be used.

**Ghrita used in kamala vyadhi for snehapan**

1. Kalyanaka ghrita
2. Dadi madhura rasa
3. Danti ghrita
4. Patra rasa
5. Haridradi rasa
6. Panchargava rasa
7. Mahatiktak ghrita
8. Haridradi ghrita

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

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

**Mode of action of virechana**

**DISCUSSION**

In Charak samhitas acharya explains Kamala as one among Nanatamaj vihara where involvement of pitta and rakta get vitiated. Kamala comes in existence as a swatrantra and partantra roopal Swatrantra 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 acharya’s consider Kamala as upadarva of Pandu roga also. While explaining the treatment of kamala koshta sudhi to be done first to restore the pitta in its own place. Virechana not only removed the vitiated pitta also does srotosmuka 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 kosta. 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 kamala

<table>
<thead>
<tr>
<th>Aharaja</th>
<th>Viharaja</th>
<th>Mansika</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kshara</td>
<td>Divashayana</td>
<td>Kama</td>
</tr>
<tr>
<td>Amla</td>
<td>Ati vyayam</td>
<td>Krodha</td>
</tr>
<tr>
<td>Lavana</td>
<td>Ati maithuna</td>
<td>Shoka</td>
</tr>
<tr>
<td>Ushna Ahara</td>
<td>Vega dharana</td>
<td>Chinta</td>
</tr>
<tr>
<td>Asatmya Ahara</td>
<td></td>
<td>Bhaya</td>
</tr>
<tr>
<td>Masha</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tila taila</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 2: Ruddhapatha kamala hetu

<table>
<thead>
<tr>
<th>Excessive intake of ruksha guna ahar</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sheeta, guru, Madhur, rasa ahar</td>
</tr>
<tr>
<td>Ati vyayam</td>
</tr>
<tr>
<td>Veg dharan</td>
</tr>
</tbody>
</table>

Flow chart 1

Samprapti of Shakhashrita Kamala

Nidana sevana, Vata and Kapha get Prakopa. Vata and Kapha circulate through the Pittavaha Srotas.

Avarodha of Pittavaha srotas by the vitiated Kapha. Margavrodha of Pitta occurs.

Tilapishtha-nibha mala pravrutti

Pitta begins to accumulate in liver and causes yellow discolouration of eyes, skin, nails etc.

Shakhashrita Kamala

Samprapti of Koshtashrita Kamala

Pandu Rogi takes Pitta Ahara-Vihara


Dushti Rakta and Mamsa Yakrutagamana

Koshtashrita Kamala
Flow Chart 2 Mode of action of virechana

Virechana drugs (Ushna, Tikshna, Sukshma, Vyavayi, Vikasi properties)

↓

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 Shakha to Koshta (Pravanabhava of Sukshma guna)

↓

Due to Prithvi and Jala Mahabhuta Move in downward direction

↓

Expelled out through Guda marga

↓

Virechana