

DRAVYAS USED IN VIRECHAN KARMA WITH THEIR MODE OF ACTION

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ABSTRACT

Chikista is therapy in which *Prakupit dosha* are expelled out through the body. *Virechan* is one of them and indicated specially for *pitta dosha*. Removing of *doshas* by lower route is called as *adhovirechan*. In Samhita *virechan dravyas* are mentioned with their properties *ushna*, *tikshna*, *sukshma*, *vyavayi*, *vikasi* and *adhobhaghahar karma*. *Dravyas* act on body due to the *guna*, *rasa*, *vipak*, *veerya prabhav* and according to their *prayojya angas*. *Shyama Trivrutta* (*Operculina turpethum*), *Chaturangula* (*cassia fistula*), *Tilwak* (*symplocos racemosa*), *Snuhi* (*Euphorbia nerifolia*), *Saptala* (*Acacia rugata*), *Shankhini* (*canscora decussata*), *Danti* (*Baliospermum montanum*), *Dravanti* (*Croton tiglium*) etc are useful for *virechan*. It is also useful for expulsion of *kapha* and *vata*.

Aim: The aim is to describe the mode of action of *virechan dravyas* according to different *Samhita Granthas* which are beneficial for practice.

Objectives: 1) To elaborate *virechan dravyas* mode of action.

2) To study in detail of *virechan dravyas* according to different *samhitas*

3) To study the *virechan dravyas* properties.

4) To create awareness about *virechan dravyas* among physician.

Keywords: *Virechan*, *Dravyas*, Action, *Shodhan*, *pitta*, *doshas*

INTRODUCTION: Ayurved science of life having both preventive and curative aspect. In Ayurveda there are two types of therapy - 1) *Shodhan* 2) *Shaman*. *Shodhan* is useful for both prevention and cure. According to ayurveda *dosha* are responsible for *samya* and *vaishamya* hence best *shodhan* and *shaman aushadhi* according to *dosha* prescribed by our Acharya. *Shodhan* is the process in which *prakupit dosha* are expelled from body. Expulsion of *doshas* from the *urdhwabhabhag* means oral route is known as *vaman* and drugs used for *vaman* are called *Urdhwabhabhag*. Expulsion of *doshas* from the *adhobhag* means anal route is known as *virechana*^{1(A)} and *dravyas* which are responsible for *virechan* are known as

adhobhaghahar. The word *virechan* is used for both removal of *doshas* from upper and lower route and *malas* of body.^{2(B)} Removing the *dosha* by upper route is *Urdhva virechan* and by lower route is *Adhovirechan*. *Virechan* is defined as the process of elimination of *Prakupit pitta* by giving the *dravyas* by oral route and removal of *dosha* through the anal route.

MATERIAL AND METHOD:

Materials: For the present review detailed literary study is performed. The details content of and references are analysed from available principal texts referred are Charak Samhita, Sushrut Samhita, Kashyap Samhita, Ashtang Sangrah, Ashtanghridya, Sarangdhar Samhita and some books, also relevant references are

taken from other Research articles available from internet.

Method: Descriptive and conceptual study.

Literary Review: In emesis *doshas* which are not cooked are brought out where as in the process of *virechan doshas* which have under gone cooking (processed by heat) are brought out³. *Virechan* is therapy for *pitta dosha*. *Dosha* from *amashaya* are taken to *pakwashaya* and expelled through anal route. It is specific treatment for *pitta*, *pitta sansarga doshas*. *Amashaya* is the *sthana* of both *kapha* and *pitta*. *Pachyamanashaya* is the *sthan* of *saman vayu* and hence it is the treatment of *Pitta*, *kapha* and *saman vayu*.⁴ It is a medicated purgation therapy which cleanses the gastro –intestinal tract, liver and gall bladder from toxins⁵. It can be adopted as a preventive procedure in *sharad* season as it is the aggravation of *pitta dosha*. It plays important role in the burning sensation in palms and feet which occurs as a complication of diabetes has *pitta* involvement.⁶

Mode of action of virechan dravyas due to property: Due to property of *vyavayi* and *vikasi* by virtue of *veerya* dravyas get quickly circulated into large and small capillaries of the body. Due to *Ushna* and *tikshna* qualities accumulated *doshas* get liquefies and break up into small pieces at cellular level. Due to *vikasi* property it detaches the *malas* from *dhatus*. Due to *sukshma guna* and *anuplavani* properties the *malas* or *doshas* float due to *purvakarma* and pass through smallest capillaries and ultimately reaches to *pakwashaya*. Due to predominancy of *Prithvi* and *Jala mahabhootas* *doshas* goes toward *adhogami* and *virechana vega* starts any time.⁷

Some purgative herbs stimulates the mucous membrane of our gastro-intestinal tract, some increases the peristaltic movements, some increases The bile secretion, some absorbed in the blood and perform the function.

In Sharangdhar samhita the action of *virechana dravyas* like *Haritaki* expel out flatus and *faeces* after proper digestion and thus removing the obstruction are known as *anuloman*.

Dravyas like *Kritmalak* expel the *faeces* and other wastes with or without proper digestion are *sransan* (laxative)

Dravyas like *Kutki* break up the faecal mass and expel it out forcibly are known as *Bheden* (purgative).

Dravyas like *Trivrutta* make the *faeces* watery and expel out forcibly either formed or not formed into a mass are *Rechan*.⁸

According to koshtha and doshas dravyas used for virechan⁹

-For the *kapha dosha ushna* and *katu rasatmak dravyas* are useful.

-For the *pitta dosha sheet* and *madhur rasatmak dravyas* are useful.

-For *mrudu koshtha mrudu virechak dravyas* are useful.

-For *krura koshtha tikshna virechak dravyas* are beneficial.

Best *virechan dravyas* according to *prayojya angas*.

The best *mool Virechan* (Root) is *Trivrutta*. *Tilwak* is best *twak virechak*, the fruit of *Haritaki*, Oil of *Eranda*, *swaras* of *karwellak*, *kshir* of *snuhi* are best *virechak*.¹⁰

According to *kashay kalpana Guru laghutwa* of *virechak* drugs.

-*Kshir* of *snuhi* is *Guru* than *Swaras*, *kalka*, *Kashaya*, *sheeta kashaya* and *phanta*. *Phanta* is *laghu*.

Table 1. Properties of some individual drugs

DRUG	Guna	Rasa	Vipak	Virya	Prabhav
1. Shyama Trivrutta	Ruksh, Tikshna	Kashay Madhur	Katu	Usna	Adhobhaghar
2. Chaturangula	Mrudu, Guru, Snigdha	Madhur	Madhur	Sheeta	Srangan
3. Tilwak	Laghu, Ruksha	Kashya	Katu	Sheeta	Virechan
4. Snuhi	Laghu, Tikshna	Katu	Katu	Usna	Tikshna Virechak
5. Saptala	Laghu, Vikasi, Tikshna	Katu	Katu	Usna	Adhobhaghar
6. Shankini	Guru, Singdha, Usna	Katu Tikta	Katu	Usna	Adhobhaghar
7. Danti	Tikshna, Usna, vikasi	Katu	Katu	Usna	Bheden
8. Dravanti	Guru, ruksha, tikshna	Katu	Katu	Usna	Adhobhaghar

Virechan dravyas according to brihatrayee

Charak Samhita: Trivrutta, Triphala, Danti, Nilini, Saptala, Vacha, Kampilak, Gavakshi, Kshirini, Udkirya, Pilu, Aragwadah, Dravanti, Nichul used for the pakwashayasth dosha¹¹.

Chakrapani Dutta clarifies the meaning of Pakwashayagata. It means amashay adhobhagsthith pittashaya is the acting place of Virechan. Pittashayagat doshas are Pitta, Kapha, Kaphapitta.¹²

Draksha, Kashmarya, Parushaka, Abhaya, Amalaki, Bhibitaka, Kuwal, Badar, Karkandhu, pilu are virechanopag drayas which are helpful for virechan.¹³ Shyama Trivrut, Chaturangula, Tilwak, Snuhi, Saptala, Shankini, Danti, Dravanti, Kalpa are useful for virechan.¹⁴

Sushrut Samhita Trivruta Mula, Tilwak twak, Haritaka phala, Eranda Taila, Karvellak Swaras, Snuk Kshira. Arun Trivruta, Shayna, Trivruta, Danti, Dravanti, Saptala, Shankini, Vishanika, Gavakshi, Chagalantri, Sunk, Swarnakshiri, Chitrak, Apamarga, Kusha,

kash, Tilwak, Kampillaka, PatolMula, Patala, Puga, Haritaki, Amalaki, Bibhitaka, Nilini, Chaturangula, Eranda, Putikaranja, MahaVruksha, Saptaparna, Arka, Jyotishmati etc. are adhobhaghar.¹⁵

Ashtang Sangrah: Trivrut-sukhavirechan chaturangula-mruduvirechan, Snukpay-tikshnavirechan.¹⁶ Arka, Eranda, Chitra, Chitrak, chirbilwa, shankini, Sarala, Hemkshiri, Katuka, Vanimkhi, are bhedaniya.¹⁷

a) Mula of Trivruta, Shyama, Danti, Dravanti, Shankarnini, Saptala, ajgandha, ajashringi, vacha, gavakshi, Chagalantri, Swarnakshiri, chitrak, kinhi, laghu Panchamula, vrushiv, Punarnava, Palankasa, Vastuka, sala.

Twak of Tilwak, ramyak, kampilyak, Patali.

Fruits: - Triphala, Bilwa, Priyala, Kuvala, badara, Karkandhu, kashmarya, Parushak, draksha, nilini, Hiltanaka, Udkirya, Vidamga, Puga, Panchangula.

Fruit & leaves: - Chaturangula, putika, khair, of Mahavruksha, Saptachada and

Jyotishmati, Kshir, Madya, Mastu, takra dhanyamla, mutra. All help in purgation.¹⁸ *Ashtanghridaya* :- *Nikumbh, Kumbha, Triphala, Gavakshi, Snuk, Shankhni, Nilini, Tilwaka, Shyamak, Kampillaka, Hemadhugdha, Dugdha, Mutra,* are purgatives.¹⁹

Modern View: According to modern science purgative promote evacuation of bowels.

Laxative: - Milder action,elimination of soft but formed stools.

Purgative: - Stronger action resulting in more fluid evacuation.Purgative are bulk forming, stool softener, lubricant, stimulant and osmotic purgative.²⁰

DISCUSSION: According to charak sushrut and vagbhat *virecahn* is useful for *prakupit pitta dosha* and for the action of *virechan guna* and *prabhav* is responsible. In Sharangadhar samhita according to the action of *dravya* defined the terms like *anuloman* etc. In Ashtang sangrah *virechan dravyas* are described according to *prayojya angas* and types of *koshta* Accoring to Kashyap samhita *the virechan karmukata* is as *indriya prasadan, Ras Raktadi dhatu* gets purified and *Beej (shukranu & dimba)* becomes active²¹

CONCLUSION: *Virechan karma* of a drug is due to its *adhabhaghar Prabhav, ushna, tikshna, sukshma, vyavayi, vikasi* properties and have tendency to remove the stool from anus. *Ushna veerya* and *Prithvi & Jala mahabhoot* are responsible for *virechan*

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