A Conceptual Study of Virechana Karma in Menstrual Disorders

Dr. Subhash G. Marlewar*, Dr. Sayali V. Pashte,**
*Associate Professor, M.D., Stree-Rog & Prasutitantra Department, R. A. Podar Ayurveda College, Worli, Mumbai-18
**PG Scholar, Stree-Rog & Prasutitantra Department, R. A. Podar Ayurveda College, Worli, Mumbai-18

Abstract: The preparation of motherhood starts with puberty and ends with menopause. In female, reproductive system has a great importance and proper menstruation maintains it. In this eras due to changing lifestyle, physical and mental stress women in the reproductive age group menstrual disorders like menorrhagia, dysmenorrhea, irregular menses, PCOD, endometriosis, adenomyosis, Dysfunctional uterine bleeding (DUB) etc. are increased which are mentioned in ayurvedic texts as Yonivyapada or Yoniroga and Artavadushti. It seriously affects health and happiness leading to disturbance in normal life schedule. It increased incidence of infertility also. Amongst the Panchakarma, Virechana is very important therapy for pittaj and also for tridoshaja vyadhi. Also have been effective in raktaj vitiation. Rather than temporary cessation of heavy bleeding and to regular menses, Virechan therapy will give permanent relief. As modern medicine failed to offer complete cure from this menstrual diseases, this Shodhan therapy will give best results at least to avoid - lastoption of modern medicine i.e. hysterectomy.

Keywords: Menstrual disorders, Yonivyapada, Aartavadushti, virechana Karma.

I. Introduction

God has gifted woman with rare & unique phenomenon of giving rise to offspring. To effectively fulfil the above aim, nature has conferred special anatomical and physiological characteristics in the woman. As human life is constantly influenced by the rhythmic phenomenon operating in this universe, the female menstrual cycle which involves dramatic monthly hormonal changes affecting a woman’s emotional and physical state. The menstrual cycle which involves the shedding of endometrium which was prepared in the anticipation of providing a bed for the fertilized gamete, when fails, results in the manifestation of menstruation. The menstrual rhythm (length of the cycle) depends upon the hypothalamo-pituitary-ovarian function whereas the amount of blood loss depends upon the uterine condition. Socio-economic conditions, geographical conditions, nutritional standards, environmental influences and strenuous physical and mental activities affects hormonal level and thus menstruation. As a result, rate and recurrence of menstrual disorders such as dysfunctional uterine bleeding, irregular menses, PCOD, etc. is increased. Despite a wide range of treatment options for its management, considering the factors such as age, parity and wishes of patient with regards to contraception, future pregnancy etc., the drug which is non-hormonal, non-surgical, effective, giving permanent solution avoiding recurrence of condition and without any adverse effect is need of hour.

Ayurveda is the science of life aims at the maintenance of health and cure of disease. Panchakarma chikitsa is base of ayurvedic treatment as it vanishes disease from its root. Among the panchakarma therapies Virechana is very important and effective therapy for pittaj and also for tridoshaja vyadhi. Also have been equally effective in raktaj vitiation. As menstrual bleeding i.e. Aartava is formed mainly from rasa - rakta dhatu and aartavadushti (vitiated menstrual blood formation) mainly occurs from vitiation of Pitta – pradhana tridosha and Raktadhatus which leads to Yonivyapada. By taking in mind, samprapti (pathophysiology) of menstrual diseases vitiated main dosha is Pitta and Rakta and vitiated Apanvayu, Virechana therapy would be effective.

II. Aim & Objectives

Aim: A Conceptual Study of Virechana karma in menstrual disorders.

Objectives:
1. To review literature of Aartava.
2. To review literature of menstrual cycle.
3. To review literature of Aartava dusti and yoniyvapad.
4. To review literature of menstrual disorders.
5. To review literature of Virechana karma and its probable mode of action on menstrual disorders and maintaining women health.

Before knowing the causation factors and aetiology of menstrual diseases, it is important to know formation of Artava (menstrual blood).
A Conceptual Study Of Virechan Karma In Menstrual Disorders

Aartava / rajaformation :
The rajas are formed from essence part Rasadhatus. Aacharya Sharangadhra and Bhavamishra mention raja as by product (upadhatu) of Rakta.  

Aetiology of Aartavadushti (vitiation of menstrual blood)& Yonivyapada (menstrual and gynaecological disorders):

Causative factors which are responsible for rakta and tridosh vitiation and aggravation mainly pitta like excessive spicy and oily foods, irregular meal times, mental and physical stress, etc. causes aartavadushti. 

Beside these, avoidance of Rajaswala Paricharya (mode of living during menstruation mentioned in ayurvedic granthas)

Dushtha aartava (vitiated menstrual blood) is one of the cause of Yonivyapada (menstrual and gynaecological disorders). 

Virechana Therapy :

For the treatment of various diseases Ayurveda nurtures two notions viz. Shodhana and Shamana. Shodhana therapy is most important measure for Bahudoshaja Vyadhi. Ayurvedic classics gives paramount importance to the shodhana therapy, owing to its credential of providing a complete cure. If Doshas are depleted with Shamana therapy, there are chances to provoke that Doshas again, but if they are removed by Shodhana therapy, there are not chances to provoke again.

Virechana karmais one of the five prime body purification procedures (shodhana karmas) employed in treating a constellation of diseases and conditions as well as treating stubborn disorders. It is also one of the measures of choice preferred by Vaidyas because of its wide applicability and simplicity. Virechana not only helps in eliminating Doshas from the body but it also helps in promoting health. The removal of Dosha through the ‘Adhobhaga’ is symbolized as Virechana.

Mode of Action of Virechana drugs:

Virechana drugs are possessing the Prabhava as adhobhagahara, which can be inferred that there is a dominancy of Prithvi & Jalamahabhuta. But even the drugs having the dominance of these two mahabhuta and its own Prabhava, that the Virechana action is appreciated. Qualities of Virechana dravyas: They are having Ushna, Teekshna, Sukshma, Vyavayi & Vikasiguna. But the Virechana dravyas mostly act by virtue of their Prabhava.  

According to Charaka, the Virechana drugs first get absorbed, than reaches to the Heart, Dhamani, macro and micro channels of the body and reach where Doshas are accumulated. They soften the compactness of the Doshas and break the bigger molecules to smaller ones. So, they may be excreted secreted out in to intestine. When Doshas or Malas are excreted in to intestine, they are evacuated through the lower portion of the gut by purgation. This may be called as local action of Virechana.

Karyakshetra (Action or effect on diseases causing agents) of Virechana:

Virechana can specifically act on the following Dosa, Dushya and Srotas.

Dosha (Vitiated Bioelements):

Pitta
Pitta Sthanagataalpa Kapha
Kapha Sthanagata Bahu Pitta
Pittavrita Vata
Samnipatic condition (Aacharya Bhel).
Dushya (body components (dhatu) which are affected by vitiated doshas)
Rasa
Rakta
Mamsa
Asthi
Majja
Shukra
Srotas (Body channels)
Rasavaha
Raktavaha
Mamsavaha
Asthivaha
Majjavaha
Shukravaha
Agni: (Fire element in the body which drives all digestion and metabolism) In samyaka virechana lakshana, deepagni is mentioned it means virechana can improves mandagni state also. In all the above Dhatu Vikaras Virechana is described in direct or indirect way.8

Effectiveness Of Virechan –
Virechana is a specific treatment for Pitta dosha9. By Virechana Pitta& its different varieties will be removed from the body, just like a house which consists of fire will not only become hot when fire is made hot by adding suitable fuel & cooled when it is cooled.10 Virechana is even a treatment for Pitta samsargaja doshas, Kaphasamsrista doshas & also for Pitta sthanagata Kapha also.11 Similarly, Virechana is even beneficial for Vatadosha, which is evident from Vatopakrama12 Here mridu Samshodhana refers to Virechana karma. Hence Virechana is beneficial in tridoshas states.

Role of virechan in menstrual disorders:
- In all Samhita granthas, virechana is indicated in Yonidosha / Yoniogra.13
- In charaka samhita grantha, virechana karma is suggested for Yonivyapada samannya chikitsa siddhant (line of treatment for menstrual and other gynaecological disorders)14.
- Virechana has been indicated where in Charaka has suggested the use of Mahatiktaka Ghrita for snehapana and then Virechana in Pittaja type of Asrigdara.15
- According to Kashyapa, Asrigdara should be treated by Virechana.16
- The predominant Dosha in Asrigdara being pitta and also raktadushti is there, Virechana serves as the best Shodhana therapy.17
- According to Acharya Bhela, Virechana should be used in Sannipatika condition of morbidity, so it will be effective in all types of asrigdara.
- Apanavrutta pitta is one of the main cause leading to Asrugdara and Virechana helps to pacify the Apana Vayu.18

III. Conclusion
From this references Probable mode of Action of Virechana Karma in Menstrual Disorders can be concluded as follows:-

Virechana Karma has Direct effect on Agnishthana (hampered Agni is one of the initiating factors information of vitiated Raja). It pacifies the vitiated kapha and vatadosha and removes vitiated excessive pitta & thus do raktashodhan. It does the quality of srotovishodhana.....So it will help in destroying the disease from its root rather than temporary relief from menstrual disorders. So Virechana therapy will be beneficial shodhana therapy in menstrual disorders, for vanishing disease permanently and maintaining healthy menstrual cycle and we can counter the adverse effects over reproduction by avoiding menstrual disorders.

References
[3]. Tripathi Brahmanand, Editor, Charak Chandrika (Hindi Commentary) on Charak Samhita, Chaukhamba SURBHARTI PRakashan, sutrasthana, Chapter 15, Verse No.17.Saharangdharacarya, Sharangdhara Samhita with dipikalinhindi commentary by Brahmanand Tripathi, reprint edition, Chaukhamba SurbharatiPrakashan, chapter no. 5, verse no. 16.
[4]. Tripathi Brahmanand, Editor, Charak Chandrika (Hindi Commentary) on Charak Samhita, Chaukhamba Surbharti Prakashan, sutrasthana, Chapter 30, Verse No.7, pg. no. 754.
[6]. Tripathi Brahmanand, Editor, Charak Chandrika (Hindi Commentary) on Charak Samhita, Chaukhamba Surbharti Prakashan, Sharirasthana, Chapter 8, Verse No.5.
[7]. Tripathi Brahmanand, Editor, Charak Chandrika (Hindi Commentary) on Charak Samhita, Chaukhamba Surbharti Prakashan, sutrasthana, Chapter 16, Verse No.20.
[9]. Tripathi Brahmanand, Editor, Charak Chandrika (Hindi Commentary) on Charak Samhita, Chaukhamba Surbharti Prakashan, kalpasthantha, Chapter 1, Verse No.4, pg. no. 805.
[10]. Tripathi Brahmanand, Editor, Charak Chandrika (Hindi Commentary) on Charak Samhita, Chaukhamba Surbharti Prakashan, kalpasthantha, Chapter 1, Verse No.5, pg. no. 806.
[12]. Tripathi Brahmanand, Editor, Charak Chandrika (Hindi Commentary) on Charak Samhita, Chaukhamba Surbharti Prakashan, kalpasthantha, Chapter 22, Verse No.18 and chapter no. 25,verse no. 28.
[13]. Tripathi Brahmanand, Editor, Charak Chandrika (Hindi Commentary) on Charak Samhita, Chaukhamba Surbharti Prakashan, kalpasthantha, Chapter 22, Verse No.18 and chapter no. 25,verse no. 40.

DOI: 10.9790/0853-160203113116 www.iosrjournals.org 115 | Page

[15]. Tripathi Brahmanand, Editor, Charak Chandrika (Hindi Commentary) on Charak Samhita, Chaukhamba Surbharti Prakashan, kalpashthana, Chapter 22, Verse No.18 and chapter no. 20,verse no. 19.


[20]. Tripathi Brahmanand, Editor, Charak Chandrika (Hindi Commentary) on Charak Samhita, Chaukhambha Surbharti Prakashan, Chikitsasthana, Chapter 30, Verse No.45.

[21]. Tripathi Brahmanand, Editor, Charak Chandrika (Hindi Commentary) on Charak Samhita, Chaukhambha Surbharti Prakashan, Chikitsasthana, Chapter 30, Verse No. 99.


[24]. Tripathi Brahmanand, Editor, Charak Chandrika (Hindi Commentary) on Charak Samhita, Chaukhambha Surbharti Prakashan, Chikitsasthana, Chapter 28, Verse No. 245.
