

“A Conceptual Study of Virechan Karma in Menstrual Disorders”

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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 era 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 pittaja 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 givingrise 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 into 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 Virechan is very important and effective therapy for pittaj and also for tridoshaj vyadhi. Also have been equally effective in raktaj vitiation. As menstrual bleeding i.e. Aartava is formed mainly from rasa - rakta dhatu¹ and aartavadushti (vitiating menstrual blood formation) mainly occurs from vitiation of Pitta – pradhana tridosha and Raktadhatu which leads to Yonivyapada². By taking in mind, samprapti (pathophysiology) of menstrual diseases vitiated main dosha is Pitta and Rakta and vitiated Apanvayu, Virechan 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 yonivyapad.
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).

Aartava / rajaformation :

The rajais formed from essence part Rasadhātu. Acharya Sharangadhara and Bhavamishra mention raja as by product (updhātu) of Rakta.¹ Aetiology of Aartavadushti (vitiation of menstrual blood) & Yonivyapada (menstrual and gynaecological disorders) :

Causative factors which are responsible for rakta and tridosha 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 Paricharya³ (mode of living during menstruation mentioned in ayurvedic granthas)

Dushtaaartava (vitiated menstrual blood) is one of the cause of Yonivyapada (menstrual and gynaecological disorders).²

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 give 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.⁴

Virechana karmas 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.⁵

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. ⁶According to Charaka, the Virechana drugs first get absorbed, then 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.⁶ 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 Dosha, Dushya and Srotas.

Dosha (Vitiated Bioelements):⁷

Pitta

Pitta Sthanagataalpa Kapha

Kapha Sthanagata Bahu Pitta

Pittavrita Vata

Sannipatic condition (Acharya 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 improve 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 tridosha states.

Role of virechan in menstrual disorders :

- In all Samhita granthas, virechana is indicated in Yonidosha / Yoniroga.¹³
- In Charaka samhita grantha, virechana karma is suggested for Yonivyapada samanya 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 snehapaan and then Virechana in Pittaja type of Asrigdara.¹⁵
- According to Kashyapa, Asrigdara should be treated by Virechana.¹⁶
- The predominant Dosha in Asrigdar 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 Asrigdara 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 Agnisthana (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.

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