



VIRECHANA (PURGATION THERAPY) – A REVIEW

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Abstract:

Charaka Samhita is superior text of Chikitsa, which needs a polish just to prove its significance and utmost importance in today's context, in order to earn perfection in Ayurvedic Chikitsa. Charaka has elaborately described the use of Panchakarma in different diseases. Also Charaka has described Vamana, Virechana, Anuvasana Basti, Aasthapana Basti and Shirovirechana as the Panchakarma. He has not included Raktamokshan in Panchakarma. Charaka Samhita seems to be dealing with holistic approach in Panchkarma. In Charak Samhita all the Karma are described in detail. Charaka has almost covered all the aspects of particular Karma. He has given extensive lists of indications and contraindications in all the Karma. Also Samyak Yoga, Atiyoga, Ayoga symptoms are very extensively explained by Charaka. There are very few exceptions found in Sushruta and Vagbhata as compared to Charaka. These symptoms should be considered as contributory factors of Sushruta and Vagbhata. Chronologically Sushruta and Vagbhata are after Charak Samhita. Hence accordingly there are certain changes observed in these two Samhita. Sushruta is Shalya Pradhana Samhita. Hence there are certain indications which are elaborately described by Sushruta Samhita. Due to shalya pradhanta he added the Raktamokshana in Samshodhana chikitsa. Ashtang Hridya is considered as critical edition of Charaka and Sushruta. Hence Vagbhata has given combinatory symptoms from Charaka and Sushruta. Also certain symptoms are contributory from Vagbhata. In short, it has found that Charaka has given all the aspects of Karma in detail. The additional symptoms given by Sushruta and Vagbhata can be included in aspects described by Charaka. Hence it is utmost important to study Charak Samhita thoroughly using lights of Sushruta Samhita and Ashtang Hridya. It is found that there is definite and positive co-relationship between concepts of Panchakarma in Bhrihatrayee. But there are some additional symptoms are also given by Sushruta and Vagbhata. So while preceding the Panchakarma we must follow the Charaka Samhita in the illumination of Sushruta Samhita and Ashtang Hridaya.

Key Words: Virechana, Purgation Therapy, Panchakarma

Introduction:

Ayurveda guides the preventive aspect of human health by means of proper Ritucharya (seasonal regimen), Pathyasevana (do's & don'ts about food & behaviour) and Samshodhana-karma (cleansing therapies). In today's mechanical life many people does not follow proper Ritucharya (seasonal regimen), Pathyasevana (do's & don'ts about food & behaviour) and Samshodhana-karma (cleansing therapies) & hence large number of people consequently suffers from many diseases. For these diseases, they usually take a symptomatic treatment but this treatment suppresses the symptoms rather than curing diseases. Hence, Dosha vitiates after some time. These vitiated Doshas accumulate in body. These accumulated Doshas in favourable environment start showing their Prakopa symptoms on body. Hence, in Ayurvedic Samhitas, Samshodhana (cleansing) therapy is of much importance than Samshamana (palliation) therapy. For preventing, further vitiation of Dosha and for curing of disease¹. Charaka-Sutrasthana suggests that Doshas which are treated by Samshamana (palliation) therapy may be aggravated but which are treated by Samshodhana (cleansing) therapy never appear again. Panchakarma (5 types of cleansing therapies) is the most popular and effective treatment of Ayurveda. Panchakarma achieves the cleansing or bio-purification of human body. This bio-purification achieves

balance of the 3 Doshas and Srotasa (channels or system) purification. Timely and appropriate cleansing therapies prevent many diseases.

Acharya Charaka first used the term Panchakarma. He included following 5 procedures or therapies in Panchakarma:

1. Vamana
2. Virechana
3. Asthapana Basti
4. Anuvasana Basti
5. Shirovirechana

Sushruta-samhita, Ashtanga-sangraha and Ashtanga-hridaya described following Samshodhana-karma:

1. Vamana
2. Virechana
3. Basti
4. Shirovirechana
5. Raktamokshana

These are the Pradhana-karma (main procedure) of Panchakarma as described in Bhrihatrayee. Besides Pradhana-karma there are Purva-karma (pre procedure) and Pashchata karma (post procedure) too. These three steps comprise Panchakarma. Purva-karma covers Snehana (oleation) and Swedana (fomentation). Paschata-karma includes the procedures indicated after Pradhana karma that mainly comprise of Samsarjan Karma (diet regimen after Panchakarma).

The term Panchakarma has been more used by Charaka while Sushruta and Vagbhata have put occasionally emphases on the use of this term. The respective commentators Chakrapani, Dalhana and Arundatta have also used this term.

The knowledge about Panchakarma therapy starts from the classical period of Ayurveda. Charaka has discussed Panchakarma therapy in brief in Sutrasthana, Vimanasthana Chikitsasthana the greater details are available in Siddhi Sthana. The Kalpa Sthana exhibits description about Panchakarma.

Panchakarma procedures are also recommended for purification of body for Rasayana (rejuvenation) therapy, Vajikarana (vitalisation) therapy, Aushadhi sevana (internal administration of medicines) etc.

Steps of Panchakarma:

The whole procedure divided into three steps

1. Purva karma
2. Pradhana karma
3. Paschat karma

1. Purva karma:

- a) Snehana
- b) Swedana

2. Pradhana karma:

- a) Shirovirechana
- b) Vamana
- c) Virechana
- d) Anuvasana Basti
- e) Niruha Basti

Acharya Sushruta, Vagbhata, Sharagdhara, Bhavaprakash etc. used the common term Basti for both Anuvasana and Niruha. They added the one more karma that is Raktmokshana. Hence, the number five remain the same.

3. Paschat karma:

It is also termed Samsarjana karma or Postoperative procedure.

Use of Panchakarma:

1. To maintain the health of healthy person - a) Dincharya, b) Ritucharya
2. To treat the diseased person.
3. To prevent disease by enhancing immunity
4. To attain Rasyana and Vajikarana properties

Indication of Panchakarma:

Avipaka	Pidika	Durgandha	Klaibya
Aruchi	Kotha	Unutsaha	Moha
Sthaulya	Kandu	Kaphautklesh	Asashta svapna
Pandu	Arati	Pittautklesh	Balnash
Gaurava	Alasya	Anidra-atinidra	Varnanash
Klam	Daurbalya	Tandra	Trishna

Benefits of Panchakarma:

Jatharagni tikshanata	Mana buddhi prakarshata	Santanautpatti
Vyadhi prasamita	Varna prasadata	Veeryavidhi
Svasthya anuvartita	Bala vriddhi	Delayed vriddhata
Indriya prasanta	Shareera pusti	Ayushya vriddhi

Time of Samsodhana:

According to Charaka Samshodhana karma performed in season having common character and stopped in other season. The seasons having common characters are Pravrita, Sharad and Vasant. These seasons are the most convenient ones and are not harmful to body and drugs because of moderate cold, heat and rain, while others, due to excessive cold, heat and rains are inconvenient ones and harmful to body and drugs.

Parihar Kala:

According to double of the period passed in Basti etc. should be observed as the period of abstinence from unwholesome things².

Contraindication in Panchakarma:

During this period, one should avoid excessive sitting, standing, and speaking, journey on vehicles, day sleep, and coitus, suppression of natural urges, cold regimen, and exposure to sun, grief, wrath and taking unwholesome and timely food³.

VIRECHANA (Purgation therapy)

Synonyms in Ayurvedic literature: Anulomana, Samsrana, Bhedana, Rechana, Praskandana.

Virechana related topics in Ayurvedic literature:

Charak Samhita: The term Panchakarma has been used frequently only in Charaka samhita, when compared to Sushruta & Vagbhata. Descriptions regarding Virechana karma are available in Sutra, Kalpa & Siddhi sthana. The details are as follows:

- Charak Samhita Sutrasthana, chapter 1 – In this chapter purgative roots & fruits are mentioned.
- Charak Samhita Sutrasthana, chapter 2 – Some purgative drugs are quoted.
- Charak Samhita Sutrasthana, chapter 4 – Preparations from Virechaka drug followed by Virechanaopaga drugs are stated
- Charak Samhita Sutrasthana, chapter 15 – Deals broadly about different aspects of Virechana.
- Charak Samhita Kalpasthana, chapter 7 – 12 chapters are dedicated to Virechana karma.
- In Charaka Siddhi Sthana different aspects of Virechana karma has been mentioned.

Sushruta Samhita: References regarding Virechana are available in Sutra, Kalpa, Chikitsa Sthana. Detailed description of Virechana is available in Chikitsa 33rd chapter by name Vamana Virechana sadhya upadrava chikitsa and in 34th chapter for Vamana Virechana Vyapat Chikitsa.

Ashtanga Sangraha: Detailed description regarding Virechana is available under the heading of Vamana Virechana vidhi adhyaya in 27th chapter of Sutrasthana.

Ashtanga Hridaya: Vagbhata has described Virechana in Sutra sthana 18th chapter entitled Vamana Virechana vidhi adhyaya.

Sharangadhara Samhita: Virechana types like anulomana, sramsana, bhedana & Virechana are explained in fourth chapter of Purva khanda i.e. in Deepana pachanadhyaya. In Uttara khanda 4th chapter detailed explanation of Virechana vidhi is explained.

Kashyapa Samhita: In khila sthana, combined description regarding Vamana & Virechana has been found under the heading ‘Samshuddi visheshaneeyo nama’ adhyaya.

Bhela Samhita: Reference of Virechya is found in sutra sthana 21st chapter under which the disease ‘Vicharchika’ is mentioned separately apart from kustha. In sutra 23rd chapter, by name ‘Gadha purusheeya’ we can find reference regarding Vamana Virechana anarhas. In kalpasthana 7th, 8th & 9th chapters are dedicated for Dantiphala kalpa, Shankini kalpa, Shyama trivrit kalpa adhyaya respectively. In Siddhi sthana, references regarding Virechana are obtained in first 4 chapters.

Harita Samhita: No separate chapter for Virechana karma has been found. However, wherever necessary, Virechana karma is advised in particular state of the disease.

Bhava Prakasha: In Purvakhanda, for Virechana karma, Virechana vidhi chapter is dedicated for Virechana & there some drugs and preparations which are used in particular season for Virechana has been explained.

Chakra-datta: A separate chapter for Virechana karma is described under the heading of ‘Virechanadhikara’ that contains some of the Virechana yogas, signs and symptoms of Samyak Virechana, durvirikta and Atiyoga are found & according to dosha, Virechana vidhi is also explained.

Yoga Ratnakara: No separate chapter is found, but Panchakarma treatments are mentioned as a part of the treatment principal.

Vangasena Samhita (Chikitsa Sara Sangraha): Virechanadhikara is the name of the chapter explaining in detail about Virechana including some of Virechana yogas.

Nirukti:

The word 'Virechana' is derived from 'Richa' Dhatu (i.e. detachment of relation) with applying 'Lyut' suffix and 'Vi' prefix. The word "Virecana" has three components (Va. 4847Vacaspathyama 4847).

Vi - Upasarga (prefix); Ricir - Ric Dhatu (root): Lyut - Pratyaya (suffix) (Malade Nissaranam); Here (I) "Ricir" – evacuation; (II) "Ric" - Viyोजना (separation), Samparcana (combination)

The word "Recana" is commonly used in the first sense i.e. Ricir = evacuation. As the evacuation is done by both Vamana and Virecana, therefore sometimes Virecana word is used for both Vamana and Virecana⁴. But in general Virecana word denotes to evacuation through lower gut by purgation. Thus, Virechana means Maladeh Nirharanam i.e. removal of Mala from the body.

Definition: It means that which eliminates the impurity from the lower part is known as Virechana karma⁴.

Properties of Virechana drugs:

- Ushna
- Sukshma
- Vikashi
- Teekshna
- Vyavayi
- Adhobhag prabhava

Importance of Virechana:

Virechana therapy is the best in pitta eliminating ones⁵.

Virechana is regarded as the best one among all the therapeutic measures for Pitta⁶.

The whole procedure has following steps:

I. Purvakarma: It includes following 8 points.

1. Sambhara sangraha: Charaka has advised for collection of some of the drugs to manage the complications, which may occur during main procedure and certain necessary equipments, which helps to handle the emergency. Drugs necessary for deepana, pachana such as trikatu, panchakola etc has to be collected & sufficient quantities of sneha dravyas required for abhyantara snehapana has to be collected⁷.

Certain Virechaka drugs like trivrit, eranda taila, aragwadha, Icchabhedi rasa, jalodarari rasa, abhayadi modaka has to be stored. Certain Virechanaopaga drugs like draksha, triphala, parushaka etc are also should be collected. To combat certain complications like atiyoga medicines like kutaja ghan vati, karpura rasa, jatiphaladi chura, sanjeevani vati, bilwadi churna, piccha basti are to be collected. Dietary articles required for Samsarjana krama are also to be collected.

2. Atura pareeksha: Vaidya should decide whether the patient is fit for Virechana therapy or not, if fit then different matra of Virechaka oushadhi should be decided. One should even assess samyak snigdha symptom in a patient before administering the Virechana karma. Such examination includes dosha, bhesaja, desha, kala, bala, shareera, ahara, satmya, satva, prakriti, vaya⁸. It is highly essential

to consider the snigdha or ruksha state of the person, i.e. if in cases like ruksha, bahu anila, krura kostha, habituated with vyayama & deeptagni conditions the administered medicine will be digested without causing Virechana, hence in those individuals initially Basti should be given followed by Snigdha Virechana⁹.

3. Identification of Kostha of the patient: It is highly necessary to assess the kostha of a patient to decide the nature and matra of the Virechaka dravya. Certain drugs like guda, draksha, ksheera etc, given in excess quantity, if it causes Virechana, then kostha is mridu & bahu pittavastha is confirmed. If normal stool is passed, then it is madhyama kostha, even with tikshna Virechaka medicines if Virechana occurs occasionally, then Krura kostha is confirmed.

4. Snehana and Swedana: Snehana and Swedana must be done before performing Virechana Karma. As described in Vamana karma.

5. Kala: The Snehapana, which is administered for Shodhana purpose, should be at the time where in the diet taken on the previous night should be digested completely and there should be Anannabhilasha. This time is exactly early in the morning, If this time is passed, then the administered Sneha will be unable to perform provocation of the Doshas & gets digested (Hemadri on above reference). Virechana karma, 3 days of gap is given as per the reference. Abhyanga & Swedana should be carried out during the gap of these 3 days.

6. Diet & regimen: During Snehapana, drava, ushna, anabhishyandi ahara should be consumed. Ushnodaka is mandatory, one should follow brahmacharya & avoid vyayama, krodha, shoka, hima & atapa, pravata, yana, adhwa bhashya, atyasana sthiti, dhuma & raja also should be avoided¹⁰.

7. Diet before Virechana: Diet containing jangala mamsa rasa, yusha & diet with snigdha, laghu, ushna quality & kapha avridhikara aharas are necessary¹², since manda kapha state is required during Virechana. If during snehapana itself, dosha paka occurs in durbala & bahudosh patients & swayam pravritti of doshas starts then one should give bhedaneeya bhojana. Main precaution during Virechana includes:

- Kaphakara diets should be avoided.
- If kapha becomes more than normal, then Virechana drug may produce Vamana.
- During Virechana karma amashaya should be empty in contrast to Vamana.
- In natisnigdha shareera, snigdha Virechana is indicated & for snehotklishhta shareera ruksha Virechana is indicated.
- In Kustha, natisnigdha Virechana is given.
- In certain cases like mandagni, krura kostha, snehapana is performed after adding kshara, lavana to it to obtain deeptagni & vatakapha hara state & later Virechana should be administered.

8. Matra vinischaya: In general, Charaka says the medicine which results in removal of vaikarika doshas, without causing ati , ayoga or any other complications is said to be the proper matra for shodhana. The potency of the drug should be such that in alpa matra it should act to produce maha vega, should have the capacity to eliminate bahudosh, laghu paka, good taste, preenana, vyadhinashana property, natiglanikara, having proper gandha varna rasa¹². To decide the exact matra, one should have the knowledge of agni & kostha of the patient.

II. Pradhana Karma: It starts from intake of medicines up to completion of Vegas.

1. Virechana yoga sevana: Initially snehana & swedana should be completed successfully, followed by 3 days of gap wherein bahya Snehana & Swedana must be completed. On the previous day of the

karma, laghu, ushna & kapha avridhikara drugs should be taken. There should be devoid of mental tensions, as explained in Ch.Si.6/17. Prior to administration swasti vachana is done.

2. Atura paricharya: Due to oushadha gandha, utkleshakaraka state, chardi may occur. Hence, to avoid it soon after the intake of medicine, cold water should be sprinkled over face, gargle with hot water, asked to smell fragrance of flowers. To avoid the hindrance of vega, hot water is prescribed repeatedly, even swedana over abdomen is also beneficial.

3. Jeerna ajeerna oushadha lakshanas: If the medicine is digested, then vatanulomana, swasthya, kshut, trishna, indriya laghuta, udgara shuddhi occurs. Ajeerna oushadha lakshanas include – Udgara, angashula, trit, moha, bhrama, murcha, shiroruja, arati and balahani occurs¹³. If ayoga occurs due to ajeerna of oushadhas, in that state second time medicine should not be administered, since it may cause atiyoga. Jeerna oushadhi state if hrita dosha symptoms are not obtained, then diet is given on the same day and on next day Virechanaoushadhi should be given. Even then, if Virechana does not occur, then after a gap of 10 days again Snehana and Swedana is done later Virechana is administered. If on either route karma does not start, then Swedana should be done to nabhi and udara pradesha. During pitta kala if trishna & murcha occurs, then pittaghna madhura & sheetala medicines are given.

4. Assessment of Virechana:

- Chakrapani has categorized Shuddhi under 1. Antiki 2. Vegiki 3. Maniki 4. Laingiki.
- Chakrapani concludes by saying laingiki shuddhi is important in Samyak virikta laxana.
- Antiki shuddhi just indicates to stop the Virechana karma & to avoid further occurrence. Kaphanta Virechana is desired.
- Vaigiki Vega should be counted after passing of initial 2-3 vegas.
- Maniki 4, 3 & 2 prasthas are considered as pravara, madhyama & avara shuddhi respectively.
- Laingiki ch.sidd. 1/17 in the person purged well, cleansing of channels, clarity of senses, lightness, energy, proper, digestive fire, freedom from disorders are observed as well as expulsion of faeces, pitta, kapha and vata in this order.

One should consider finally the laingiki & antiki criteria to assess samyak snigdha lakshanas. According to Charaka, Anila shuddhi is mentioned which has been completely eliminated.

Importance of 4 criteria:

Laingiki & Antiki criterias are the indicators to stop the Virechana karma.

Maniki & Vegiki criterias are helpful to assess expulsion of Doshas from the body which may be further taken as criteria to decide Samsarjana krama. Samsarjana karma corrects the body physiology starting from Agni up to homeostasis of all the physiological processes.(JJ Ch.Si.1/12)

Management of atiyoga:

1. Sprinkling of water on patient's body
2. Tandulodaka with honey
3. Kapittha swarasa with honey
4. Padmakastha, nagakesara, rakta chandana with honey
5. If mala kshaya occurs then masha soup should be given along with kulmasha.

III. Paschat Karma:

This period starts from cessation of Virechana vegas till the patient takes his normal diet. Certain behavioral restriction like astha mahadosha varjakara bhavas should be kept in mind. Apart from these atyasana, atisthana, chankramana, krodha, shoka, atapa, avashyaya, atipravata, viruddha bhojana, vegasandharana should be avoided.

Samsarjana krama: To restore & the boost the hampered Agni special dietetic procedure called peyadi krama is followed. According to Jejjata, the need of peyadi krama is told as the doshas being liquified & reaches amashaya by shodhana process which hampers agni. After shodhana karma, agni is enhanced by providing laghu ahara¹⁴.

Synonym: Meeting, Mingling, Mixture, Combination with attracting, Winning over, Conciliating, Leaving.

Definition: The process of restoration and the boosting up the hampered Agni due to sodhana therapy by special dietetic procedure is called samsarjana karma. This special dietary manner is to be followed after shodhana.

“The liquefied vitiated Doshas move towards in Amashaya, which causes irritation in Aamashaya weakening its Agni”. (Jejjatta)

To enhance this weaken Agni of Amashaya, Samsarjana is followed.

Benefits:

- Helps to regularize the body, which is weakened due to purification process (Prakrti Bhojanartham).
- To provide strength to the debilitated humours
- By arranging such plan, the diet comprised of all the tastes can be served through 12 meals.

Importance:

1. Due to Dosha elimination from the body after Samsodhana Karma, Agni becomes weak. So to restore the strength of Agni and Prana, Peyadi Samsarjana Krama should be followed.

2. Here Dosha elimination needs some clarification. Shodhana process mainly takes place in kostha. Kostha is the seat of Vata, Pitta & Kapha. Shodhana removes the vitiated matter mixed with vata, pitta and kapha. In this process, along with Udana Vayu and apana vayu, Samana Vayu has also to play a great role. In this whole process, drug is accepted in Kostha by Samana vayu. But 'Virya & Prabhava of the shodhana medicine' augment Udana and apana Vayu. Hence instead of further progression of food, it is dragged backwards or forward expelled through mouth or anus. Thus, during shodhana, the functions of Samana Vayu are hampered.

All the above factors that regulate the functions of Agni are interfered in this arduous process. Therefore, to normalize them Samsarjana Krama is planned.

3. Yogindranatha Sen mentions that during shodhana process doshas become 'Dravibhuta' (Liquify), so that they can be expelled out easily. By evaluating the number of Vega during shodhana, one can understand the proportion of Doshas, which are liquefied. During shodhana if Vegas produced are more in number, then it indicates that doshas in the body are having more Drava guna. One can easily understand that if liquid property is increased in excess then it enter the Amasaya. Hence, more and more weakening of Agni will happen. Thus during the Uttama Vaigiki Shuddhi, Agni will use more time to return to normal position, so maximum days (7 days) are attributed to it. Hence, the Samsarjana Krama is arranged in proportion to Suddhi done during shodhana.

4. Vigorous Sodhana causes, weakness, loss of weight, freeness of Sandhibandha, decrease in the Agni and emptiness in the respective ashayas due to expulsion of Kapha, Pitta, Vata and Mala. Hence, patient cannot tolerate any type of treatment or diet. [Ca. Si. 12/3-5]. Therefore, "Samsarjana krama" should be planned.

5. Dalhana raised the question on the verse stating as 'samsarjana sequence' is arranged to regularise devastated Agni after Vamana, Virechana, Raktamoksana & Snehapana [Su. Ci. 39/3-5]. He questioned that[if these are the processes followed by aiming to augment the Agni then why it is quoted that Agni is dwindled due to the same ?He resolved the confusion himself by clearing that Agni

is abated for a little time, it inclines systematically. Therefore, there should be no confusion. [Da. on Su. Ci39/3-5]. Haranacandra pointed a very empirical point that this mitigation of Agni lasts up to maximum one week. So it should be lifted by light diet sequentially.[Haran. on Su. Ci. 39/3-5].

Divisions of Samsarjana Krama:

Charaka classified Samsarjana Krama into two divisions as:

A) Peyadi Samsarjana Krama

B) Tarpanadi Krama

Chakrapani says that depending on character of shuddhi, i.e. in pravara shuddhi, peyadi krama should be started for 3 annakala, for madhyama shuddhi 2 annakala is preferred, whereas for jaghanya shuddhi 1 annakala is mentioned.

A) Peyadi Samsarjana Krama:

The "Peyadi Sequence" is advised as diet regime as follows :

Days	Annakala	Pravara suddhi	Madhyama suddhi	Avara suddhi
I day	1 morning	-	-	-
	2 evening	Peya	Peya	Peya
II day	1 morning	Peya	Peya	Vilepi
	2 evening	Peya	Vilepi	Krtakrt Yusa
III day	1 morning	Vilepi	Vilepi	Krtakrt Mamsarasa
	2 evening	Vilepi	Akrta Yusa	Normal diet
IV day	1 morning	Vilepi Krta	Yusa	-
	2 evening	Akrta Yusa	Akrta Mamsarasa	-
V day	1 morning	Krta Yusa	Krta Mamsarasa	-
	2 evening	Krta Yusa	Normal diet	-
VI day	1 morning	Akrta Mamsarasa	-	-
	2 evening	Krta Mamsarasa	-	-
VII day	1 morning	Krta Mansarasa	-	-
	2 evening	Normal diet	-	-

B) Tarpanadi Krama :

However, in the following patients, Charaka advised to follow "Tarpanadi Sequence" as ' Samsarjana Krama'.

1. The patients with increased Kapha and Pitta
2. When Kapha & Pitta are eliminated in a smaller quantity during Samshodhana
3. In the alcoholic patients.
4. The patients having Vata, Pitta Prakrti.

This is preferred against 'Peyadi Samsarjana Course' as it may produce 'Abhisyanda' (increase in the secretions) again in the srotasas (channels) of 'Vishodhita' (well purified) body.

Sequence of Rasa used in Samsarjana Krama:

According to Charaka, for Agni sandhukshanartha initially snigdha, amla, madhura and hrid dravyas are used to pacify Vata, amla & lavana is used to enhance the agni, madhura & tikta rasa for Pitta shamana. Later to pacify Kapha kashaya & katu rasa should be used (Chakrapani on Ch.Si.12/6-8).

According to Sushruta, initially madhura, tikta rasa should be given to pacify Vata Pitta to increase Agni, later snigdha, amla, lavana, katu is taken to pacify Vata and Kapha and to boost Agni. To pacify Vata Pitta generated due to previous rasas, madhura and tikta rasa is used in next series. Later kashaya & katu rasa should be used to pacify Kapha and Pitta situated in upper part (Dalhana on Su.Chi.39/18-19). Ruksha and snigdha is used as vyatyasa karma (alternatively) and the same is followed in further days. The intention is to make practice to shodhita body and to have abhyasa of all rasa in these days. It is even appropriate to continue further for few days while taking normal diet.

Ashta Mahadoshakara Bhava:

The following Ashta Mahadoshakara Bhava and some other activities are to be strictly avoided after shodhana until Prakriti sthapanam is achieved.

They are as under:

- | | |
|--------------------------------------|------------------------------|
| 1. Speaking loudly | 5. Eating during indigestion |
| 2. Travelling on vehicle | 6. Eating unwholesome food |
| 3. Excessive walking | 7. Sleeping at day time |
| 4. Excessive seating in same posture | 8. Sexual acts |

Virechana Arha:

This list given by Charaka can be classified as

1. Diseases due to Pitta Vitiations: Kamala, Pandu
2. Diseases due to Rakta Vitiations: Kushtha, Visarpa
3. Diseases having Urdhva Gati: Urdhva Raktapitta, Chardi
4. Shodhan Pradhan Diseases: Udavarta, Garavisha
5. Diseases of the organs having seat of Pitta: Hriroga, Shwas, Grahani

The different symptoms given by Sushruta and Vagbhata that cannot be included in any of the above classes are Shastra Kshar Agni dagdha, Shlipad. Out of which Shastra Kshar and Agni karma are surgical procedures. Hence, they are not included in Charaka List. Charaka mentioned the treatment of Shlipada as Siravyadh and Kaphaghna Chikitsa. Hence, he has mentioned Shlipada in Vamana Arha and not in Virechan Arha.

SR.NO.	INDICATION	CHARAKA	VAGBHATA	SUSHRUTA
1.	Jvara	+	+	+
2.	Kushtha	+	+	+
3.	Prameha	+	+	+
4.	Urdhvaga rakta pitta	+	+	+
5.	Bhagandara	+	-	+
6.	Arsha	+	+	+
7.	Bradhna	+	-	+
8.	Pleeha dosha	+	+	+
9.	Gulma	+	+	+
10.	Arbuda	+	-	+
11.	Galaganda	+	-	-
12.	Granthi	+	+	+
13.	Gara	-	+	+
14.	Visuchika	+	-	+
15.	Alasaka	+	-	+
16.	Mootraghata	+	+	+
17.	Krimikoshtha	+	+	+
18.	Visarpa	+	+	+

19.	Pandu	+	-	+
20.	Shirah shoola	+	-	+
21.	Parshvashoola	+	-	-
22.	Udavarta	+	-	-
23.	Netradaha	+	-	+
24.	Asyadaha	+	-	+
25.	Hidroga	+	-	+
26.	Vyanga	+	+	-
27.	Neelika	+	-	-
28.	Aruchi	+	-	+
29.	Netrasrava	+	-	-
30.	Nasasrava	+	-	-
31.	Haleemaka	+	+	-
32.	Shwasa	+	+	-
33.	Kasa	+	+	-
34.	Kamala	+	+	-
35.	Apachi	+	+	-
36.	Apasmara	+	-	+
37.	Unmada	+	+	-
38.	Vatarakta	+	+	+
39.	Yonidosha	+	+	+
40.	Retodosha	+	+	-
41.	Timira	+	+	+
42.	Udara	+	+	+
43.	Avipaka	+	-	-
44.	Chhardi	+	+	+
45.	Visphota	+	+	+
46.	Pakvashayavyatha	-	+	+
47.	Vibandha	-	+	+
48.	Vidradhi	-	+	+
49.	Shvyathu	+	-	+
50.	Shastra kshara agni daha	-	-	+
51.	Dushtavrna	-	+	+
52.	Akshipaka	-	-	+
53.	Abhishyanda	-	+	+
54.	Kacha	-	+	+
55.	Gudadaha	-	-	+
56.	Medhradaha	-	-	+
57.	Nasa karna daha	-	-	+
58.	Anaha	-	-	+
59.	Shlipada	-	+	-
60.	Stanyadosha	-	+	-
61.	Hrillasa	-	+	-
62.	Mukha srava	+	-	-

Virechana Anarha:

This list given by Charaka can be classified as

1. The person who cannot tolerate Virechana: Garbhini, Langhit
2. Acute diseases: Kshatakshina
3. Diseases of Anus: Kshatguda
4. Diseases having Adho Gati: Adhoga Raktapitta, Atisar
5. Saam Avastha: Navajvara

The additional diseases given by Sushruta such as Navapratishyaya, Navaprasuta can be included in Saam Avastha. The other conditions such as Nitydukhi, Bheet etc are mental conditions, which cannot tolerate Virechana. Rajayakshma is acute disease. Hence, Charaka has not mentioned separately.

SR.NO.	INDICATION	CHARAKA	VAGBHATA	SUSHRUTA
1.	Subhaga	+	-	-
2.	Kshataguda	+	+	-
3.	Muktnala	+	-	-
4.	Adhogata raktapitta	+	+	+
5.	Langhita	+	-	-
6.	Durbalendriya	+	-	-
7.	Alpagni	+	+	+
8.	Niruhthith	+	+	-
9.	Kamadivyagra	+	-	-
10.	Ajeerna	+	+	+
11.	Navajvara	+	+	+
12.	Madatyaya	+	-	+
13.	Adhmana	+	-	-
14.	Shalyardita	+	+	+
15.	Abhihat	+	+	-
16.	Atisnidgha	+	+	+
17.	Atiruksha	+	+	+
18.	Daruna koshta	+	+	-
19.	Kshatakshina	+	+	+
20.	Atisthula	+	+	+
21.	Atikrishha	+	+	-
22.	Bala, vridha	+	+	+
23.	Durbala	+	+	+
24.	Shranta	+	-	+
25.	Pipasita	+	-	+
26.	Karmabhara adhvahang	+	-	-
27.	Upavasita	+	-	-
28.	Maithun prasakta	+	-	-
29.	Vyayam prasakta	+	-	-
30.	Chinta prasakt	+	-	-
31.	Ksham	+	-	-
32.	Garbhini	+	+	+
33.	Navaprasuta	-	-	+
34.	Navapratishyaya	-	-	+
35.	Rajayakshma	-	+	-
36.	Atisara	-	+	-

37.	Kshudhita	+	+	-
38.	Nityadukhita	-	+	-
39.	Bheeta	-	-	+

Virechana Samyak yoga:

Charaka has given detail list of symptoms. Hence, very few symptoms are different in Sushruta and Vagbhata. The symptoms like Sthir Dhatu, Bala prapti and Ayu are directly related to Agnivridhi. Since these symptoms directly depends up on well being of Agni.

The Vagbhata has given one symptom Ayoga Lakshanabhava. Charaka has not described this symptom separately.

SR.NO.	INDICATION	CHARAKA	VAGBHATA	SUSHRUTA
1.	Sroto vishuddhi	+	-	-
2.	Indriya prasada	+	-	+
3.	Laghuta	+	-	+
4.	Agnivridhi	+	-	-
	Mala pitta kapha vata nissarana	+	-	+
6.	Vatanulomana	+	+	+
7.	Ayogya lakshnabhava	-	+	-
8.	Anamayatva	+	-	-
9.	Glani	+	-	-
10.	Daurbalya	+	-	-
11.	Vyadhi anuta	+	+	-
12.	Ruchi	+	+	-
13.	Hridaya shuddhi	+	+	-
14.	Varna shuddhi	+	-	-
15.	Kshudha	+	-	+
16.	Trishna	+	-	-
17.	Utsaha	+	-	-
18.	Mana shuddhi	+	+	+
19.	Buddhi shuddhi	+	-	+
20.	Vega pravartana	+	-	-
21.	Karshya	+	-	-
22.	Udara shuddhi	-	+	-
23.	Dhatu sthir	-	-	+
24.	Bala prapti	-	-	+
25.	Ayu	-	-	+

Virechana Ayoga:

In Ayoga, due to non-evacuation of Doshas, one can observe the symptoms of Prakopa of three Doshas. Hence, the additional symptoms given by other authors can be included in Prakopa of Doshas.

SR.NO.	INDICATION	CHARAKA	VAGBHATA	SUSHRUTA
1.	Kapha-Pitta utklesh	+	+	+
2.	Peenas	+	+	-
3.	Vata prakopa	+	-	-

4.	Agnimandya	+	-	+
5.	Gaurava	+	-	+
6.	Pratishyaya	+	-	-
7.	Tandra	+	-	-
8.	Chhardi	+	-	-
9.	Aruchi	+	+	+
10.	Vatapratilomata	+	+	-
11.	Shthivana	+	-	-
12.	Adhmana	+	-	-
13.	Adaurbalya	+	-	-
14.	Jangha uru sadana	+	-	-
15.	Staimitya	+	-	-
16.	Daha	-	+	+
17.	Hriday ashuddhi	+	+	+
18.	Kukshi ashuddhi	-	+	+
19.	Kandu	-	+	+
20.	Vit-sanga	-	+	+
21.	Pidika	-	+	-

Virechana Atiyoga:

The list of Charaka can be classified as

1. Teevra Dhatukshaya
2. Symptoms due to Water loss from Rasa Raktadi Dhatu
3. Symptoms due to Doshakshaya

The additional symptoms given by Sushruta are Murccha, Shool, and Gudabhransha. The murccha can be included in Dhatukshaya symptoms. Shoola can be attributed Vataksaya. Gudabhransha is due to more evacuation of faecal matter. The additional symptoms described by Vagbhata are Bhrama, Netra praveshana, Krishata, Daha and Vamana Atiyoga Lakshana. The first four symptoms can be attributed to Doshakshaya and Dhatukshaya. The last symptom cannot be attributed to any cause. The commenter of Ashtang Hridaya has not thrown any light on this topic.

SR.NO.	INDICATION	CHARAKA	VAGBHATA	SUSHRUTA
1.	Kaphakshayaja vikara	+	-	+
2.	Pittakshayaja vikara	+	-	-
3.	Raktakshayaja vikara	+	-	-
4.	Supti	+	-	-
5.	Angamarda	+	-	-
6.	Klama	+	-	-
7.	Vepathu	+	-	-
8.	Nidra	+	-	-
9.	Balabhava	+	-	-
10.	Tama pravesha	+	+	-
11.	Unmada	+	-	-
12.	Hikka	+	-	-
13.	Murccha	-	-	+
14.	Gudabhransha	-	+	+
15.	Shoola	-	-	+

16.	Kapha pitta rahit shvetaudaka nissarana	-	+	-
17.	Kapha pitta rahit lohitaudaka nissarana	+	+	-
18.	Mansa dhavanavat udaka srava	+	+	-
19.	Medokhandavat srava	+	+	-
20.	Trishna	+	+	-
21.	Vata roga	+	+	-
22.	Pramoha	+	-	-
23.	Bhrama	-	+	-
24.	Netra praveshanam	-	+	-
25.	Ati vamaana vyapada	-	+	-
26.	Krish	-	+	-
27.	Daha	-	+	-

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