



# Quarterly Newsletter CHARAK DARSHAN

**We are delighted to bring you this quarter's newsletter. Ayurveda is the oldest living medical system known to mankind. The fundamental principles of Ayurveda entail scientific tradition of harmonious living. It guides an individual to a healthy and discipline life by using the inherent principles of nature and being at par with it. The values of the centuries old medical science is relevant since passage of time i.e in the past, present and future too. Ayurveda is also considered as a science that has the sufficient potential for epidemic management by building immunity against diseases and also arresting its progress.**

# Research Article

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## Abstract

In present era, everybody is looking towards Ayurveda for preservation of health and management of diseases. Panchakarma 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 purificatory procedures affect the tissue indirectly by the strong elimination of the related vitiated humors. Virechana is considered as best therapeutic measures for pitta dosa among all five measures of Panchakarma. Virechana karma is one of the important bio purification measures which is indicated for complete elimination of pitta dosa. Kamala is pittaja nanatmaja as well as raktapradoshaja 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 Vagbhatacharya 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, Panchakarma

## 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<sup>1</sup>. Acharya Charaka says that doshas subdued by Langhana and therapies may provoke, but in case of shodhana, there is seldom possibility of such recurrence<sup>2</sup>. 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 – Vamana, Virechana, Ashapana basti, Anuvasana basti and Nasyakarma<sup>3</sup>. 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<sup>4</sup>

### Definition

- “Tatradoshaharanam adhobhagam virechanaam sangyakam” (Cha. Ka.1/4)

The act of expelling doshas through Adhobhagam is known as Virechanaa<sup>5</sup>.

The process of elimination of mala either in pakva or in apakva avastha but along with excessive fluid portion is known as Virechanaa<sup>6</sup>.

- 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 decolourates (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<sup>7</sup> and Raktapradosaja vyadhi<sup>8</sup>.

### Kamala Hetu

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

Table 1: Hetu of kamala<sup>9</sup>

Aharaja	Viharaja	Mansika
Kshara	Divashayana	Kama
Amla	Ati vyayam	Krodha
Lavana	Ati maithuna	Shoka
Ushna Ahara	Vega dharana	Chinta
Asatmya Ahara		Bhaya
Masha		
Tila taila		

Table 2: Ruddhapatha kamala hetu

Excessive intake of ruksha guna ahar
Sheeta, guru, Madhur, rasa ahar
Ati vyayam
Veg dharan

## Classification of Kamala<sup>10</sup>

According to Acharya Charaka it is classified into two types – Shakhasraya Kamala and Kostaashray kamala.

Shakhashraya 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 doshas from shakha to the kostha. However, kosthaashray kamala manifest due to excess aggravation of pitta (bahu pitta).

## Samprapti

Samprapti of Shakhashrita Kamala <sup>11</sup>	Samprapti of Koshashrita Kamala <sup>12</sup>
<p>Nidana sevana, Vata and Kapha gets Prakopa</p> <p>⇓</p> <p>Vitiated Vata and Kapha circulate through the Pittavaha Srotas</p> <p>⇓</p> <p>Avarodha of Pittavaha srotas by the vitiated Kapha</p> <p>⇓</p> <p>Margavrodha of Pitta occurs</p> <p>⇓</p> <p>Tilapishtha-nibha mala pravrutti</p> <p>⇓</p> <p>Pitta begins to accumulate in liver and causes yellow discolouration of eyes, skin, nails etc.</p> <p>⇓</p> <p>Shakhashrita Kamala</p>	<p>Pandu Rogi takes Pitta Ahara-Vihara</p> <p>⇓</p> <p>Increased Ushna Tikshna guna</p> <p>⇓</p> <p>Dushta Ahara Rasa</p> <p>⇓</p> <p>Pachaka Pitta Dushti and Rasa</p> <p>⇓</p> <p>Dushti Rakta and Mamsa</p> <p>⇓</p> <p>Yakrutagamana</p> <p>⇓</p> <p>Koshhashrita Kamala</p> <p>⇓</p>

## Virechana Karma

Virechana therapy is a type of Panchakarma. 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 snehapana, medicated tiktarasatmaka ghr̥it should be used.

## Ghr̥ita used in kamala vyadhi for snehapan<sup>13</sup>

1. Kalyanaka ghr̥ita<sup>16</sup>
2. Dadimadi ghr̥ita<sup>17</sup>
3. Danti ghr̥ita<sup>18</sup>
4. Pathya ghr̥ita<sup>19</sup>
5. Draksha ghr̥ita<sup>20</sup>
6. Panchgavya ghr̥ita<sup>21</sup>
7. Mahatiktak ghr̥ita<sup>22</sup>
8. Haridr̥adi ghr̥ita<sup>23</sup>

In kamala, acharya Charaka state that “Kamali tu virechane” virechana should be done by tikta and mruḍu dravya, following are advised<sup>14</sup>:

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

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  
(Pravana bhava of Sukshma guna)



Due to Prithvi and Jala Mahabhuta



Move in downward direction



Expelled out through Guda marga



Virechana

## Discussion

The fivefold procedures have been described in Ayurvedic classics for the purification of body. Virechana is one among the fivefold procedures which does the purification of vitiated pitta dosha. In Charak samhita Acharya explains Kamala as one among Pittaja Nanatamaj vikara where involvement of vitiated pitta and rakta is present. Kamala comes in existence as a swatantra and partantra roopa (Swatantra where without pandu roga and Alpa avastha of pitta, partantra in which excess aggravation of pitta takes place or after pandu roga if patient still continues nidana sevana (bahu pitta)). Few Acharyas consider Kamala as upadrava of Pandu roga also. While explaining the treatment of kamala, koshtha sudhi to be done first to restore the pitta in its own place. Virechana not only removed the vitiated pitta also does srotos mukha vishodhana where kapha got accumulated and cause discoloration and obstruction to pitta. During the virechana expulsion of vata, Pitta, Kapha and vata takes place. 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. Virechana does the purification of vitiated pitta and rakta in kamala.

In Kamala due to kapha margavrodha, the pitta starts moving to sakha rather than koshtha. Virechana causes removal of this margavrodha and brings the pitta to koshtha.

This proves the Kamala tu virechane, i.e. the virechana is beneficial in Kamala.

EVERYTHING YOU NEED TO  
KNOW ABOUT  
**KARNA PURANA**  
(EAR OILING)



Karna purana is the process in which warm, medicated oil or medicated liquid is gently, slowly poured into the ears. This lubricates the delicate filaments of the ear canal which sharpens hearing and removes impurities.

The treatment begins with an ear and partial head massage. The ear is then gently filled with drops of warm medicated oil.

#### **BENEFITS**

- Karana Purana is the process in which warm oil or medicated liquid are poured into the ears. Bathing the

#### **INDICATION**

- Excess Ear wax
- Earache
- Headache
- Jaw Pain
- Tinnitus
- Menieres Disease
- Impaired Hearing
- Vertigo
- Migraine
- Depression

ears in warm oil is calming and protective to the nervous system.

- Karnapoorana strengthens structures of ear specially external ear, tympanic membrane and middle ear.
- The mind disturbs due to many stress and psychological trauma. Karnapoorana benefits in psychological disorders like sleeplessness, depression and stress induced migraine by calming down brain and mind .
- If taken regularly prevents ear infections.
- It is very useful in balance disorders characterized by dizziness, vertigo and nausea.



# CELEBRATIONS 26 JANUARY 2024

