

Conceptual Study on the Role of *Virechana* in *Pakwashayagata Kupita Vata*

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Abstract

Pakwashayagata Kupita Vata is a condition of provoked *Vata* in *Pakwashaya* i.e., colon. Aggravation of *Pakwashayagata Vayu* gives rise to *Antrakujana* (rumbling sound in the intestine), *Sula* (colic pain), *Atopa* (tympanites), *Kricha Mutra Purisha* (dysuria, constipation), *Anaha* (flatulence), *Trikapradeshi Vedana* (pain in the lumber region). The numbers of *Vata Vyadhis* are increasing as people give least importance to proper physical, mental exercises and food habits. The symptoms of *Pakwashayagata kupita Vata* are found in many patients alone or associated with other complains. Proper management of *Pakwashayagata Kupita Vata* is very important to normalize the *Vata* and prevent from further progress of the disease. When *Vata* is aggravated in *Pakwashaya* which is particularly *Vata Sthana* itself, *Udavartahara* treatment, which is nothing other than *Vatanulaomana*, *Vasti*, *Varti* etc are selected. *Sneha virechana* is indicated for the management of *Pakwashayagata Kupita Vata* may help in the elimination of morbid material and produce beneficial effects. *Sneha Virechana* is the best option for the safe and effective management of *Pakwashayagata Kupiata Vata*.

Keywords

Pakwashayagata, *Vata*, *Sula*, *Udavartahara*, *Sneha Virechana*



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INTRODUCTION

Vayu is of five types namely *Prana*, *Udana*, *Vyana*, *Samana* and *Apana*¹ and they mechanize the body optimally occupying their sites without any irregular movement. If in a person *Vayu* moves unimpaired, then the person lives more than hundred years free from disease². Natural state implies neither diminished nor aggravated. When five types of *Vayu* are located in respective sites optimally, they perform their duty and support life. When the *Gati* is aggravated (*Gatatva*) or obstructed (*Avarana*) the functional normalities of *Vata* are impaired. The *Gati* or *Gatatva* have two implications, one subjected to activity (to move, carry out or reach) and the second subjected to abode of activity (pathway). *Gatatva* is an essential part of any *Vataja Samprapti*. *Gatatva* of *Vata* is possible in *Dhatus*, *Upadhatus*, *Asayas*, *Avayavas*, etc. *Vata* dislodged due to the causes which aggravate it, occupies different parts of the body and cause localized pain. It is named after the organ which it afflicts³. *Pakwashayagata Kupita Vata* is a condition of provoked *Vata* in *Pakwashaya* (colon). When *Vata* is aggravated in *Pakwashaya* which is particularly *Vata Sthana* itself, *Udavartahara* treatment⁴, which is nothing

other than *Vatanulaomana*, *Vasti*, *Varti* etc are to be selected. *Sneha Virechana* is indicated for the management of *Pakwashayagata Kupita Vata*.⁵

AIMS AND OBJECTIVES

- To review complete literature on *Virechana* in *Pakwashayagata Kupita Vata*.
- To study the utility of *Virechana Karma* in management of *Pakwashayagata Kupita Vata*.

MATERIALS

- Review of literature completed by utilizing Ayurvedic classical texts.
- Collection of different references was done and interpretation was made.

Review of *Pakwashayagata Kupita Vata*

The location of *Prana Vayu* is head, chest, throat, tongue, mouth and nose. It performs spitting, sneezing, eructation, respiration deglutition of food etc. The site of *Udana* is umbilicus, chest and throat and is responsible for speech, efforts, enthusiasm, strength, complexion etc. *Samana* is located in the neighborhood of the *Antaragni* or *Jatharagni* (seat of digestive enzymes). It pervades the channels of sweat, humors and water. It yields strength to the digestive fire. *Vyana* has swift movement and spreads all

over the body and is responsible for gait, flexion, extension, winking of eyes and other movements. *Apana* is told to be located in testicles, urinary bladder, penis, umbilicus, thighs, inguinal region and anus and performs ejaculation of semen, voiding of micturation, defecation, elimination of menstrual blood and parturition of foetus⁶. These five types of *Vayu* located in their respective abodes in normal state and perform their functions properly in order to sustain the physique in a healthy state⁷. When these five types of *Vayu* get located in a place which is different from their own and when impaired, they afflict the body with diseases specific to their locations and functions. They may lead to instantaneous death. *Pakwashayagata Kupita Vata* is a condition of provoked *Vata* described in *Samhitas*. The term *Pakwashaya* denotes *Uttaraguda*. The term *Gata* means gone to, situated in or directed to. Hence in case of *Pakwashayagata Vata*, it denotes the site in which provoked *Vata* is situated. The term *Kupita* means provoked or aggravated condition of *Vata*.

Etiology⁸: *Vayu* gets aggravated by intake of unctuous, cold, scanty and light food, excessive sexual indulgence, remaining awake at night in excess, inappropriate

therapeutic measures, administration of therapies which cause excessive elimination of *Doshas* (including stool) and blood, keeping fast in excess, swimming in excess, resorting to wayfaring, exercise and other physical activities in excess, loss of *Dhatus* (tissue elements), excessive emaciation because of worry, grief and affliction by diseases, sleeping over uncomfortable beds, and sitting over uncomfortable seats, anger, sleep during day time, fear and suppression of natural urges, formation of *Ama* (product of improper digestion and metabolism), suffering from trauma and abstention from food, injuries to *Marmas* (vital spots in the body) and riding over elephant, camel, horse or fast moving vehicles, and falling down from the seats on these animals and vehicles.

Signs and Symptoms of *Vata Vyadhi*⁹:

Aggravation of *Vayu* gives rise to contraction, stiffness of joints and pain in the bones as well as joints, horripilation, delirium and spasticity of hands, back as well as head, lameness of hands and feet, hunch-back, atrophy of limbs, insomnia, destruction of foetus, semen and menses, twitching sensation and numbness in the body, shrinking of the head, nose, eyes, clavicular region and neck, splitting pain,

pricking pain, excruciating pain, and Similar other signs and symptoms. The aggravated *Vayu* produces specific disease because of specific nature of the causative factor and the state of manifestation.

Aggravation of *Vayu* in *Pakwashaya* (Colon): It gives rise to the different signs and symptoms. According to *Acharya Charaka* there is *Antrakujana* (rumbling sound in the intestine), *Sula* (colic pain), *Atopa* (tympanites), *Kricha Mutra Purisha* (difficulty in passing urine and stool dysuria, constipation.), *Anaha* (flatulence), *Trikapradeshi Vedana* (pain in the lumber region)¹⁰. According to *Acharya Sushruta* there is *Antrakujana* (Borlorygmus), *Nabhi pradeshi Sula* (colic pain), *Kricha mutra purisha* (difficulty in passing urine and stool), *Anaha*, *Trikapradeshi Vedana*.¹¹ According to *Acharya Vagbhatta* there is *Sula*, *Anaha*, *Antrakujana*, *Malarodha*, *Ashmari*, *Andavridhi*, *Arsha*, *Trikagraha*, *Pristhagraha*, *Katigraha*, and produces *Upadravyas* in lower part of body¹². According to *Madhav Nidana* there is *Antrakujana* (Borlorygmus), *Sula* (colic pain), *Atopa*, *Kricha mutra purisha* (difficulty in passing urine and stool), *Anaha*, *Trikapradeshi Vedana*.¹³ According to *Yogratnakar* *Vata* vitiated in the intestine

causes borborygami, colic, tympanitis, dysuria, troublesome defecation, abdominal distension with constipation and pain in sacral region¹⁴.

***Samprapti* (Pathogenesis):** Aggravated *Vata Dosha* causes depletion of tissues. *Vata Dosha* then fills up the empty channels and moves greatly inside them or by getting enveloped by the other *Doshas* which have filled up the channels. The aggravated *Vayu*, while filling up the channels of circulation which are empty or have become weak in quality produces different kinds of ailments affecting the whole body or a part thereof. Various etiological factors cause *Vata* vitiation and vitiation of *Vata* occurs in *Pakwashaya* and give rise to *Pakwashayagata Kupita Vata*.

***Chikitsa* (Treatment):** If the *Vata Vyadhi* is caused by *Vata* exclusively and if no occlusion is involved, then in the beginning, the patient should be treated by oleation therapy for which ghee, muscle fat, oil and bone marrow should be administered. He may also be given *Anuvasana* type of medicated enema, inhalation therapy and refreshing food/drink. After the patient is properly oleated, should be given fomentation therapy, the body should be properly oleated and thereafter, fomentation

therapies viz., *Nadi Sveda*, *Prastara Sveda*, *Sankaar Sveda* as well as other types of appropriate therapies should be administered¹⁵. If the ailments do not subside then the patient should be given elimination therapy with the help of mild drugs added with unctuous ingredients. For this purpose, the patient should take medicated ghee prepared by boiling either *Tilvaka* or *Satala* or he may take cator oil with milk. They may help in the elimination of morbid material and produce beneficial effects. *Sneha Virechana* is indicated for the management of *Pakwashayagata Kupita Vata*. *Nidana Parivarjana* to be followed in the treatment of a disease is simply to forego the primary pathological causes of that disease. In condition of morbid *Vata* lodged in the colon, the treatment of *Udavarta* should be given. Process of elimination of *Doshas* through the *Adhobhaga* is known as *Virecana*. *Chakrapani* has commented the meaning of *Adhobhaga* as 'Guda.' *Virecana* is the Procedure in which orally administered drug acts on internally vitiated *Doshas* Specially on *Pitta* and expels them out through *Guda Marga*. *Virecana* is considered to be the most effective in eliminating the increased *Pitta Dosh*a and also capable of eliminating the

*Kapha & Vata Dosh*a. The *Virecana* given by using *Snigdha Dravyas* is known as *Snigdha Virecana*. It is contraindicated in those patients who have been given much of *Aabhyantara Snehapana*. The examples of *Snigdha Virecana* are *Eranda Taila*, *Tilvaka Ghrita*, *Aragvadha Phala Majja*, *Saptala Ghrita* etc. Specific *Pathya* and *Apathya* of *Pakwashayagata Kupita Vata* are not mentioned. But as being a *VataVyadhi*, we should adopt the same of general *VataVyadhi*.

DISCUSSION

The etiological factors of *Vatavyadhi* are enlisted and two major pathology viz., *Dhatukshaya* and *Avarana Janya*. In *Dhatukshaya* vitiated *Vata* assume the status of *Gatavata* and occupies at various sites leading to *Dhatugata Vata*, *Ashyagata Vata* and *Avayavagatavata*. As in *Kevala Vata* the major *Gunavridhi* is *Rooksha* which leads to *Riktata* in *Srotases* and *Dhatu*s and more *Avakasha* for *Vata*; *Snehana* is essential and ideal. Various methods for *Snehana* are explained which depend on *Avastha* (stage), *Sthana* (site) and *Bala* (strength) of the diseases and as well as patient. Following to *Snehana*, *Swedana* is to be done. Repeated *Snehana* and *Swedana* imparts high grade of

flexibility. But there are still chances for residual *Dosha*, which should be eliminated out. Therefore, *Samshodhana* line of treatments has been explained. As *Shodhana* has a definite chance for causation of *Vata Prakopa*, the approach was taken with care. Thus *Mridu Samshodhana* was explained. *Sneha Virechana* can be established by *Eranda Taila*. In *Trimarmeeya* chapter *Eranda Taila* was further explained as ultimate to cure *Vata Kopa* due to *Udavartha*. *Ayurveda* in which the habitat (*sthana*) is more or equally important in comparison to the invaded (*Agantu*) *Dosha*. *Pakwashaya* is the main site of *Vata*, so *Sneha Virechana* is beneficial in *Pakwashayagata Kupita Vata*. When *Vata* is located in *Pakwashaya* which is particularly *Vata Sthana* itself, *Udavartahara* treatment, which is nothing other than *Vatanulaomana*, can be best choice.

safe and effective management of *Pakwashayagata Kupita vata*.

CONCLUSION

The number of patients with *Pakwashayagata Kupita Vata Lakshanas* are increasing and proper management of it is very important to normalize the *Vata* and prevent from further progress of the disease. *Sneha Virechana* is the best option for the

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