

Conceptual Study of Virechana Karma by Abhayadi Modak in Khalitya

Review Article

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Abstract

Hair plays an important role in making body externally beautiful. Healthy and good looking long hair makes a person mentally enthusiastic and healthy. But in modern era due to extremely busy schedule, pollution and unhealthy diet, hair fall i.e. “*Khalitya*” is increasing day by day, and main victims who are facing this problem are youngsters. Aim of this study is “study of efficacy of *Virechana Karma* by *Abhayadi Modaka* in *Khalitya*”. Even though *Abhayadi Modaka* is indicated in *Palitya* (graying of hair), it can also be used for *Khalitya* (Hair fall) as the *Samprapti* (pethogenesis) of *Khalitya* (hair fall) and *Palitya* (Graying of hair) is same. Due to *Adhobhagahara Prabhava*, it facilitates the *Virechana karma* (purgation) and the *Virechana Karma* (purgation) can help the *Vatanuloman*, *Kaphashodhan* and reduces the *Ushnta* of *Pitta*. A theoretical conceptual study based on analytic review of different ayurvedic texts on *Khalitya* (Hair fall) treat by *Virechana Karma* (Purgation therapy). In this study *Bhrihatrayee*, *Laghutrayee* and other *Samhitas* have been reviewed thoroughly. After collecting the study material, it was analysis on the basis of *Ayurvedic* principles of treatment, *Virechana Karma* (purgation) is most suitable for the disease which is elevated by *Pitta*. This process is also useful for elimination of *Vata* along with *Kapha Dosh*.

Keywords: *Khalitya*, *Virechan karma*, *Abhayadimodak*, *Pitta*, *Samhitas*

Introduction:

Appearing reasonably dignified, beautiful or handsome is the dream of every individual. In this regard, the status of hair plays a very important role. In this regard maintenance of the health of the hair is absolutely essential to create a picture of overall health.

Continuously increasing industrialization and urbanization has posed greater danger on health of hair due to pollution, contamination of water, air

and due to other intrinsic factors. Hence there is definite increase in the incidence of *Khalitya* (Hair Fall). Stress induced hectic and unhealthy schedules results in many health problems like loss of hair.

Ushna (hot), *Tikshna gunas*, *Vidahi* ahar leads to *Pittaprapakopa*. *Ratrijagrana* leads to *Vata prakopa*, *Tejas* (heat) of the body in association with *prakupita Vayu* and other *Doshas* scorches up the hair root (scalp) giving instantaneous rise to *Khalitya* (hair fall) in people (1).

Acharyas have mentioned many Treatment modalities for cure of the *Khalitya*, first line of Treatment is *Shodhan* (Purification) Therapy (2), As *Samprapti* of *Khalitya* is *Pitta Pradhan*, *Virechana karma* is most suitable *Shodhan* for the disease which elevates by *Pitta*.

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This process can be useful for elimination of *Pitta Dosha* along with *Kapha* and *Vata*. For the present study *Abhayadi Modak* was selected as a *Virechak Dravya* (Medicine for purgation) as it has got *Virechaka property* & direct reference is available for its use in *Palitya* in *Sharangadhara Samhita* (3).

Khalitya (Hair fall) is one of the major illnesses of the present generation. There are various external treatments like application of oil are available but there is a need to find out effective *Ayurvedic Panchakarma* modality for the treatment of *Khalitya* and prevent its recurrence.

Aim & objectives:

1. Study the efficacy of *Virechana Karma* by *Abhayadi modak* in *Khalitya*.
2. To study about *Virechana Karma* in various *Samhitas* .
3. To study about *Khalitya* Disease.

Materials & methods:

Materials:

All the references regarding *Khalitya* and *Virechana Karma* are collected from *Bruhatrayee*, *LaghuTrayi* and Various textbooks and compilation is done. *Abhayadi Modaka* is reviewed from *Sharangadhara Samhita* (3).

Methods

- Concept of *Virechana Karma*, *Khalitya* and *Abhayadi Modak* is studied in detail.
- Collection of all the references is done and correlation between the data is done logically i.e. by using *Yukti Praman* (logical inferences).

Review of disease:

Khalitya is taken under *Shiroroga*, *Shirokapala gata vyadhi*, *Kshudraroga*.

Nidan (Etiology):

Acharya while describing the *Guna's* of *Shadrassa* explains the

properties of *Lavana rasa* as *Kledana* (production of stickiness) *Chedana* (excising inproperty), *Bhedana* (penetrating in nature), *Teekshna* (sharp in nature), *Vikasi* (spreads easily) *Avakashakara* (creates emptiness). Hence if it is used in excess and in isolation, it leads to vitiation of *Pitta* and aggravation of *Rakta*, leading to *Khalitya* and other diseases.

Purva Rupa (Premonitory signs):

No specific *Purvarupa* has been mentioned for *Khalitya* in the classical texts.

Rupa (Symptoms):

There are no definite lakshanas mentioned as regards to the disease *Khalitya* in the classical treatises. The cardinal symptom of *Khalitya* is gradual loss of hair.

Samprapti (Pathogenesis)

Charaka stated regarding the *Samprapti* of the disease *Khalitya* that it occurs when *tejas* or *vrudda Pitta* along with *vrudda Vatadi Dosha's* move to the *Kesha bhumi* (hair root) and burns out the hair follicle. This condition is termed as *Khalitya*. Whereas *Acharya Sushruta* opines regarding *Samprapti* of *Khalitya* that the *Roma kupa gata / Keshamulagata* vitiated *Pitta* along with vitiated *Vata* leads to dislodgement or withering of the hair from the hair roots. Further in the *Samprapti*, vitiated *Sleshma* along with *Rakta* will cover the hair root area and creates *Avaroda* to the hair root, which results in no further hair growth from that place (4). The author of *Ashtanga hrudaya* and *Madhav Nidan* describe the *Samprapti* of *Khalitya* (5,6) in similar words as *Acharya Sushruta*.

Procedure review:

Process of elimination of *Doshas* through the *Adhobhaga* is known as *Virechana*. *Chakrapani* has commented

the meaning of *Adhobhaga* as 'Guda.' *Virechana* is the Procedure in which orally administered drug acts on internally vitiated *Doshas* Specially on *Pitta* and expels them out through *Guda Marga*.

Review of Drug:

Abhayadi Modaka was taken from *Sharangdhar Samhita*, is used for *Palitya*. As the *Samprapti* (pathogenesis) of *Khalitya* and *Palitya* is same. So we are using the above drug for *Khalitya*. It is having drug like *Haritaki* (*Terminalia chebula*) used part *Phala*, *Marich* (*Piper nigrum*) used part *Phala*, *Shunthi* (*Zingiber officinalis*) used part *Phala*, *Vidang* (*Embelia ribes*) used part *Phala*, *Amalki* (*Embelia officinalis*) used part *Phala*, *Pippli* (*Piper longum* Linn.) used part *Phala*, *Tvak* (*Cinnamomum zeylanicum*) used part *Bark*, *Mustak* (*Cyperus rotundus*) used part *Tuber*, *Patra* (*Cinnamomum Venum*) used part *Bark*, *Danti* (*Baliaspermum mantanum*) used part *Mula*, *Trivrut* (*Operculina turpethum*) used part *mula*, *Madhu*, *Sharkra* (7). *Abhaya*, *Marich*, *Shunthi*, *Vidanga*, *Amalaki*, *Pippali*, *Pippalimula*, *Twak*, *Patra* and *Musta* each equal part and *Danti* double the total quantity of the above *Trivrut* eight times, *Sugar* six times are to be made into pills of one karsh each with honey. In *Abhayadi Modak* *Haritaki*, *Amlaki*, *Danti* is *Virechak* and *Trivrut* has *Virechana prabhav*, *Pippali* has *Pittarechak* and *Marich* is a *Pramathi* *Dravya*. Most of the *Drug* contents of *Abhayadi Modaka* has *Ushna*, *Teekshna* properties and *Adhobhagar prabhav*. Hence it facilitates the *Virechana karma* due to *Pitta Virechana*; Hair fall can be cured.

Discussion:

The *Amshamsha kalpana* of *Doshas* responsible for the formation of the Disease are because of the *Nidanas*

responsible for the causation of *Khalitya*. The *Ushna* & *Teekshna* *Guna* of *Pitta* increases, While the *Ruksha Guna* of *Vata* leads to Dryness in the scalp, *Vikshepana Guna* of *Vaat* leads to *Kesh Bhang/Chyuti*. Later the *Ghana*, *Guru*, *Sthira* *Gunas* of *Kapha* influences the *Rakta* & leads to *Avarodha* or *Sanga* in the *Romakupas*. *Manas Hetu* plays very important role in arising *Khalitya*, because of *Chinta Shok*, *Krodha*, *Bhaya* all these are responsible to increase *Vata* and *Pitta* *Dosas*. In *Khalitya* mainly *Rasa*, *Rakta*, *Mamsa*, *Asthi Dushtyas* are involved. In present study we can use *Virechan Karma* as a *Shodhan* procedure for *Khalitya*. *Virechana Karma* is a specific process for elimination of *Pitta Dosh* and is specially indicated for *Pitta Doshas*, *Pitta* predominant *Doshas*, *Pitta* connected with *Kapha* & *Vata* & *Kapha Dosh* which is situated in *Pitta Sthana*. Thus the scope of *Virechana* Therapy is wider amongst all the Therapies of *Panchakarma*. *Virechana* by eliminating *Pitta* of *Amashay* eradicates vitiated *Pittas* and by the subsidence of *Amashayastha Pitta* all the *Pittas* get themselves subsided. *Pitta* and *Rakta* have *Aashray-aashrayi bhava* hence *Virechana* is also effective treatment in *Rakta dushti avastha*. According to *Acharyas* by *Virechana Karma* *bala* of *Indriyas* increases & *Buddhi prasadana* takes place. Hence this process can helpful in *Khalitya* present due to *Mansik hetus*. *Virechana Karma* can help for *Vatanuloman*, *Pitta* & *Kapha* *Shodhan*. *Virechana* is mentioned as a *Shodhana* in *Dushti* of *Rasa*, *Rakta*, *Mamsa*, *Asthi*, *Majja* and *Shukra Dhatu*. Hence in majority of the *Dhatupradoshaja Vikaras*, *Virechana* is the better option. *Abhayadi Modak* is used as a *Virechak dravya* (medicine for purgation) in present study, which is mentioned in *Sharandhar Samhita* for *Palitya* (graying of hair) *Samprapti* of *Khalitya* and *Palitya* is same so above *Drug* can be useful in *Khalitya*.

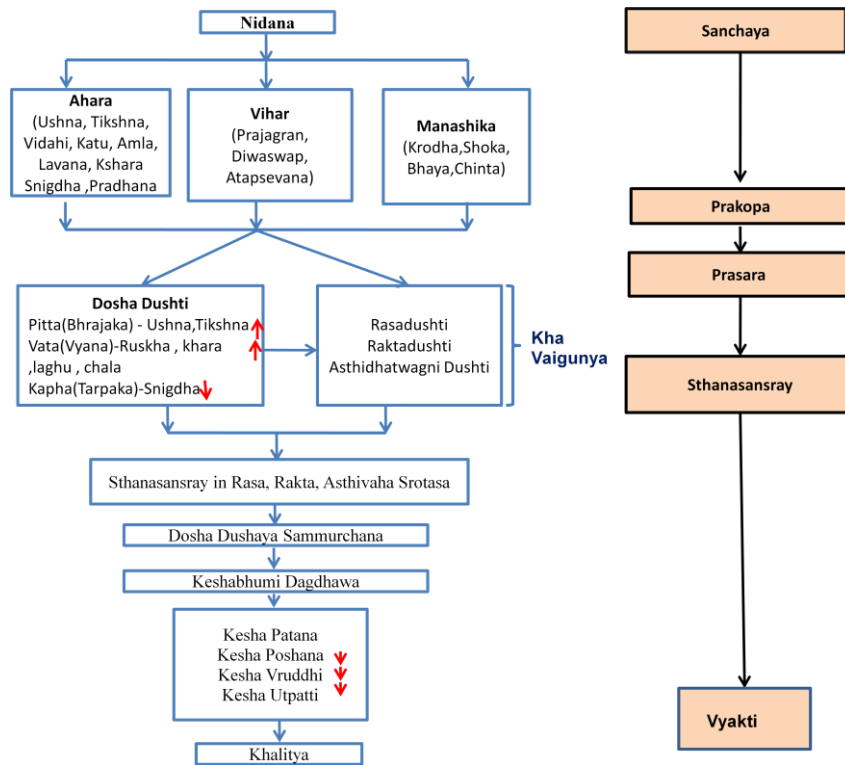


Fig.1 Samprapti (Pathogenesis) of Khalitya

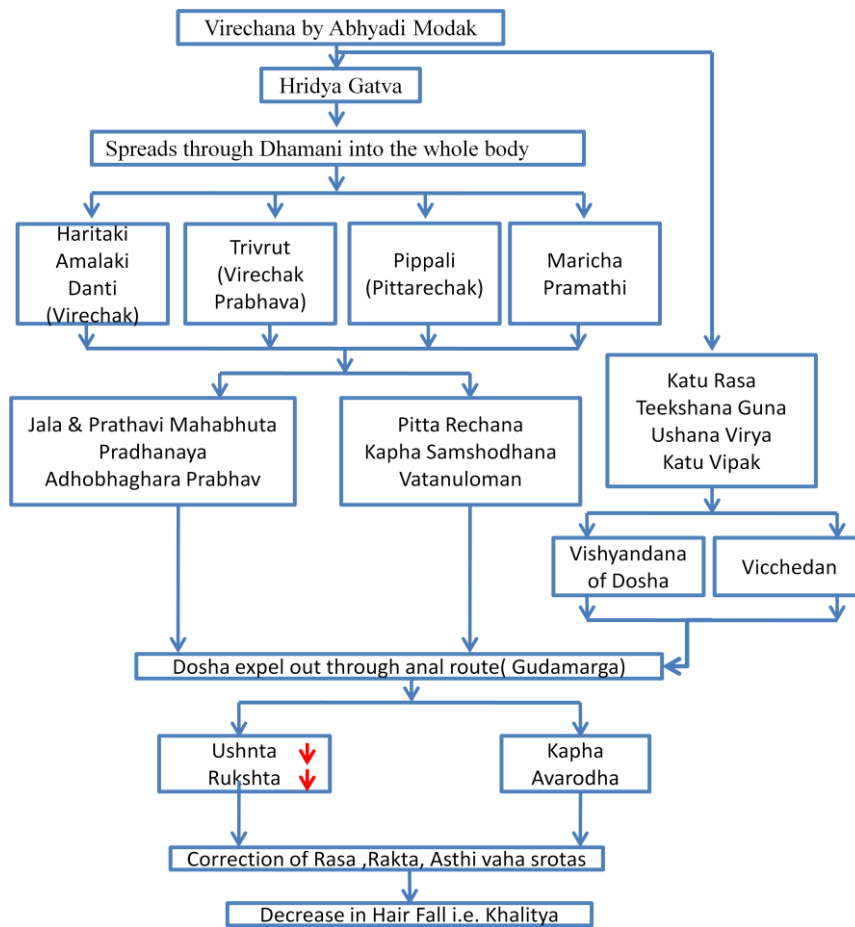


Fig.2 Samprapti Bhang of Khalitya

Conclusion:

- 1) *Virechana Karma* (purgation) can definitely be used in *Khalitya* (hair fall).
- 2) The reduction in cardinal signs of *Khalitya lakshanas* (hair fall) can be effectively done.

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