

**CONCEPTUAL STUDY OF THE ROLE OF VIRECHANA IN
UTERINE FIBROID****Anuja Kulkarni^{1*} and Kiran Bhatia²**

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ABSTRACT

Uterine fibroids are the most common solid benign tumours in women of reproductive age. Uterine fibroid- related symptoms negatively impact physical and social activities, women's health-related quality of life, and work productivity. It is commonly seen in women aged 30-40 years. The Location of fibroid is an important determinant in clinical presentation, the common sites involved are outer layer (sub serosal), myometrium (intramural), inner cavity (sub mucus). They are mostly multiple and vary in size and shape. Mostly they are asymptomatic; if symptomatic they are characterized by menorrhagia, metrorrhagia, menometrorrhagia, dysmenorrhea, infertility, abortions, and pressure symptoms like abdominal distension, low backache, stress incontinence, urinary retention, and constipation. Surgical removal of uterine fibroid is the only curative treatment in contemporary modern medical science. It may be successfully treated with Sthanik Chikitsa (Virechana) mentioned in Ayurveda and without surgical intervention.

KEYWORDS: Uterine fibroid, Virechan, Leiomyoma, Granthi, Arbuda.

INTRODUCTION

Uterine fibroids are benign neoplasms of myometrium commonly seen in gynecological practice. In Ayurved classics there is no direct correlation for uterine fibroids. Descriptions of two diseases, granthi and arbuda are similar to that of tumour, but specific descriptions of these diseases related to reproductive organ is not available.^[1] When going through the

etiopathogenesis and symptomatology as per modern sciences, uterine fibroids can be considered as mamsavridhijanya vikara and is correlated as mamsa granthi. Literally, the word granthi means knotted appearance^[2] and this tumour develops due to vitiation of Vata and Kapha. This vitiated doshas then vitiates dhatus like raktha, mamsa and medas and produce rounded protuberant and knotty swelling.^[3] Here kapha plays a predominant role as a result it is slow growing and of benign nature.

Ayurveda is the science of life. Several classifications of treatment for a disease or preventive methods for positive health are described in Ayurveda. These approaches can be categorized broadly in two groups, viz. Shodhan (purification) and Shamana (pacification) therapy. With the administration of Shodhan therapy attempts are made to purify and cleanse all the body tissues and to bring about the harmony of tridosha. On the other hand Shamana therapy is basically palliative in nature.

AIM AND OBJECTIVE

There are so many types of treatment for uterine fibroid. Among them Virechana may be ray of light. It is an easy method and less side effects; may solve the raising problems of uterine fibroid.

Concept of virechana

Virechana Karma is the process of expelling doshas through Adhobhaga i.e. Guda.^[4] It is the detoxifying procedure that should be performed only after doing snehan (both internally and externally) and swedan. It is the most widely used detoxification procedure especially for Pittaj disorders but also useful in disorders in which pitta is associated with vata or kapaha.^[5]

Granthi/Arbuda Chikitsa Sutra^[6]

1. Samshodhana karma specially vamana and virechana using purana ghrita.
2. Shirovirechana followed by dhuma, kavala and gandusha.

Virechan dravya

According to Charak – Shyama Trivrut, Chaturangula, Tilvak, Mahavriksha, Saptala-Sankhini, Danti-Dravanti.^[7]

According to Sushrut – Trivrut, Shayama, Danti, Dravanti, Saptala, Sankhini, Vishanika, Gavakshi, Chagalantri, Snuk, Svarnakshiri, Chitrak, Kinihi, Kush, Kasa, Tilvak, Kmpillak, Ramyaka, Patala, Puga, Haritaki, Amalaki, Bibhitaki, Nilini, Chaturangula, Eranda, Putika,

Mahavriksha, Saptacchada, Arka, Jyotishmati.^[8]

According to Vagbhat – Trivrut, Kumbha, Triphala, Gavakshi, Snuhi, Sankhini, Nilini, Tilvaka, Aragvadha, Kampillaka, Hemadugha, Dugdha, Mutra.^[9]

Virechanopaga Mahakashay –These are drugs which helps in smooth Virechan or which synergies the action of Virechan Dravya. Drugs described are Draksha, Kasmarya, Parushaka, Abhaya, Amalaki, Bibhitaki, Kuvala, Badara, Karkandhu and Pilu.^[10]

Virechana karma is the process by which the vitiated doshas are removed from adhobhaga of the body through anal route. It is specially indicated in pittaja and kaphaja disorders. The procedure eliminates the pitta dosha and kapha dosha from the body. It is also indicated in rakthaja disorders, mansagata vikara, medogata vikara, sandhigata, majjagata and shukra vikaras. It is equally useful in Yoni dosha. The main action of virechana dravyas is on adhobhaga of the body. The vitiated pitta dosha present in the entire body is alleviated and expelled out. The virechana drugs spreads throughout the body of cellular level, ushna and tikshna properties of virechana drugs produce chedana of doshas which are already softened due to oleation therapy. The liquefied doshas are dragged towards koshtha and due to adhobhagahara prabhava they are expelled out through anal route.^[11] The virechana karma is equally effective in removing excessive vitiated pitta and even artava dosha.

Paschat karma

Follow sansarjan karma.

Probably mode of action^[12]

Virechan drugs (Ushna, Teekshna, Sukshma, Vyavayi, Vikasi properties)

Due to their Veerya, Move to Hridaya

From there, through Dasha Dhamani (Vyavayi), reaches to macro and micro-channels of the body (Anutva property)

Act over the vitiated complexes in the body

With ‘Agneya property’- liquefy the complexes (Vishyandana)

With ‘Teekshna property’ –break them down into several particles

Liquefied matter then glides through various unctuous channels towards

Shakha to koshtha (Pravana bhava of sukshma guna)

Aushadh mahabhoot pradhanya (Prithvi and Jala Mahabhootas)

Move in downward direction

Expelled out through guda marga

Virechana

CONCLUSION

Arbuda is a Bahudoshaja vyadhi (Bahu Dosha Janaya Vikara). Virechana karma is the best for vitiated pitta, and also it has raktaprasadana karma. Samshodhana Karma will be helped to eradicate the dusya dosha from the body. Management of Granthi/Arbuda by samshodhana i.e Virechana have mentioned in Ayurvedic texts.

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