

PANCHAKARMA THERAPY IN SHOOLA ROGA

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ABSTRACT: *Shoola roga has been described in Ayurvedic Classics as a painful abdominal disease associated with other clinical features but without any obvious localized swelling. The various remedies described by the Ayurvedic authorities are mainly to normalize the Vata dosha in all types of shoola roga. Panchakarma therapy always plays an important role in normalizing the Vata dosha, Although every panchakarma procedure is not indicated for each type of shoola still panchakarma therapy is good for shoola roga treatment.*

INTRODUCTION'

Shoola roga has been described in Ayurvedic literatures, as a painful abdominal disease without any obvious localized swelling. The site as mentioned in Ayurvedic texts, is Kosktha in between Hridaya and Vasti Pradesh. The associated clinical features are vomiting, constipation, dysuria, cessation of flatus, meteorism. Fever, semiconsciousness, vertigo, burning sensation heaviness/fullness in abdomen and difficulty in breathing. Sushruta has mentioned the VATA dosha as a chief reason of shoola roga.

Sushruta and kashyapa samhita have described mainly four types of shoola roga viz. Vataja, Pittaja, kaphaja and Sannipataja¹. Madhava Nidan², sharangadhar Samhita³ Bhavaprakash⁴, harita Samhita⁵, Yogaratnakar⁶ and Bangesh⁷ have mentioned more i.e. dwandwaja and Amaja shoola etc. Sushruta has elaborately described seven more types of Shoola roga viz. Kukshi shoola, Hrid shoola, Parshwa shoola Vasti shoola, Mutrashoola, vit shoola and Avipakaja shoola according to Mala, Dhatu, Aayatana and condition of Agni involved⁸.

Sushruta has described shoola roga basically as a medical problem, Various medical measures discussed by Sushruta are mainly to normalize the vata dosha in all types of shoola. These therapies including general sanshodhana and samshana therapy. Ayurvedic classics have described the panchakarma therapy also for different types of shoola roga. We are familiar that panchakarma therapy includes snehana, swedana, vamana, virechana, basti and shirovirechan procedures

PANCHAKARMA THERAPY

SNEHANA

Sushruta has clearly mentioned that swedana should always be done after snehan procedure⁹. two types of snehan has been mentioned in Ayurvedic classics, first is the external massage of oil, second is internal use of medicated oil or ghrita, various medicated oils or ghrita are mentioned in the context of different types of shoola, according to doshas involved. Snehan procedure subdue the provoked vata, soften the body and remove the retained mala¹⁰.

In vatika shoola, treatment should be first started with snehan followed by not sudation¹¹. Snehan may be performed by (a) internal use of oil. Sesame oil and draksha decoction should be used internally¹². (b) external snehan should be done by external application of oil.

In paittika shoola snehan should be performed by internal use of (a) Sesame oil with sugar¹³ (b) ghritha drinking¹⁴. Oil massage is indicated in kaphaja¹⁵ and kukshishoola¹⁶ also.

SWEDANA

Swedana procedure (sudation or fomentation) is especially mentioned in the management of vatika and kaphaja shoola¹⁷. It may not be beneficial in paittika shoola¹⁷. It may not be beneficial in Paittika shoola. Swedana is of two types-unctuous and nonunctuous. Unctuous swedana is indicated in Vatika shoola. Whereas nonunctuous swedana is indicated in kaphaja shoola. The main object of swedana is to soften the srotas, liquefy the doshas and malas and thus remove the doshas and malas from the body.¹⁸

In vatika shoola swedana should be done after the snehan procedure¹⁹. It should be done by irrigation, plaster or liniment payasa and panda swedana made up of vata reliving durgs²⁰. Swedana should be done by unctuous hot fomentation and avagahana at pain site, Ayurvedic classics have described that fomentation procedure may be performed by hot and unctuous (i) Payasa –rice fried in ghritha and boiled with milk (ii) Krishara – sesame seed, rice, kidney bean, urada mix together and boiled in water (iii) Pinda-wheat flour mix in oil and warm the mixture (iv) meat piece – especially of frog meat cooked in oil (v) Pishita utkarika²¹. Method of utkarika preparation is described by

vagabhatta i.e. frog meat, gingelly seed, flour of barley and urada, castor oil are mixed together and boiled in water to make semisolid. (vi) Fomentation done by soil bag – soil mix with water and boiled. When it becomes semisolid, spread on a cloth and make as small bag²². (vii) Gudika – ball made up of sesame seed paste²³ or ball made up of karpas, aranda and kanji etc²⁴. (viii) Lepa – warm lepa i.e.- embrocation is done on the site of pain or on a particular site. Four liniments have been mentioned by the ayurvedist (a) Worm liniment of madanphala and kanji – it should be applied on umbilical region²⁵ (b) embrocate of asaphoetida, sesame oil and cow's urine. It also applied on umbilical region²⁶ (c) Liniment of rajika, shigru and cow's whey. This liniment should be applied on the site of the pain²⁷. (d) A mixture of bilwa bark, root of aranda, sesame seed and kanji sudation is done by this warm mixture kept in the bag at pain site²⁸.

In kaphaja shoola sudation is indicated and it should be done at the site of shoola²⁹. fomentation should be nonunctuous and may be performed by hot sand bag or hot bricks³⁰. In vit shoola also sudation is recommended³¹.

VAMANA

Vamana (emesis) procedure is especially indicated in kaphaja shoola³². But it is also suggested in the management of vatika and performed by the use of different drugs and liquids according to doshas involved i.e. katu rasa drugs are used for kapha dosha and madhur rasa drugs for pitta dosha removal. But it is contraindicated in parshwa shoola³⁴.

In paittika shoola Ayurvedist has indicated that in the beginning vaman procedure

should be done followed by cold sponging and cold bath³⁵. In paittika shoola vama karma may be performed by (i) paste of nimba and patola sugarcane juice³⁶. (ii) drinking of excessive amount of cold water³⁷. (iii) Drinking of excessive amount of cold milk or solution of coldwater and sugar³⁸.

In kaphaja shoola, Chakradatta has indicated that vama procedure should be adopted first, later on langhana and shirobirechana should be done ³⁹. Kasghyapa samhita has advised that after vama and langhana, given any warm digestive drink with kshara⁴⁰. Later on patient should take medicated yavagu or meal according to panchakarma rules⁴¹. Vama (emesis) may be performed by use of (i) warm solution of water and pippali powder in excess amount ⁴² (ii) warm solution of water and sandhava salt in excess amount ⁴³. Later on take worm pippalyadi decoction with asafetida or yavagu prepared I pippalyadi decoction⁴⁴.

Vama Procedure is indicated in vataja shoola⁴⁵. Kukshi shoola, vit shoola and avipakaja shoola.

VIRECHANA

Virechana procedure (purgation) is especially indicated in paittika shoola, although it could be used in other doshika shoola also ⁴⁷. vagabhatta has advocated that castor oil should be given for virechana if pain increases after digestion. If pain appears during digestion, draksha should be given for purgation. Whereas if shoola is present before, during or after digestion, Danti should be used for purgation⁴⁸. any one form triphala decoction, Cow's urine, honey or milk and castor oil in double amount should be used for purgation in shoola roga⁴⁹.

Virechana is an important remedy in paittika shoola⁵⁰. Virechana procedure may be performed by pitta relieving drugs e.g. extract juice of danti, trivritta, ikshu and gandika⁵¹ or by use of trivritta powder with triphala powder ⁵². After virechana, patient should take parched rice and honey or broth of rabbit or cold substances with honey.⁵³.

In Kukshi shoola purgation should be done after the vama and dlanghana⁵⁴. for virechana Sushruta has advised powder of bacha, sauvarchala, hingu, kushtha, ativisha, indrayava and abhaya. These drugs quickly subside the Kukshi shoola and purgate the patient⁵⁵. in vit shoola also sushruta has recommended the virechana and advised triphala, trivritta and draksha etc. for virechana⁵⁶.

BASTI

Basti (medicated enema) is advocated in the treatment of shoola. Although it especially indicated in Vatika shoola but may be applied in any type so shoola according to need⁵⁷. both anuvasana and niruhana basti have been advised for the treatment of shoola⁵⁸. As vitiated vata is an accepted principle causative factor for all types of shoola roga by all the Ayurvedic authorities no other procedure is better than basti therapy for the treatment of vitiate vata⁵⁹. Therefore basti is an important remedy in the management of shoola ⁶⁰.

Basti is an important remedy for vatika shoola. If Vatika shoola does not subside or cure by any means, basti procedure should always be used. Basti may be of different types (i) After snehan and swedana, Asthapana basti of decoction of pippali, devadaru, bilwa, madanphala etc. it is especially indicated in constipation, retention of urine and meteorism conditions⁶¹. (ii) Asthapana basti of

decoction of bacha, pippali, sandhava, shatahwa, honey and oil. It is especially indicated in meterorism and vastishoola⁶². (iii) To aggravate the 'Agni' decoction of Kulatha, yava, kola, panchamoola and oil should be used in bastikarma⁶³. Second is basti of medicated oil made up of pippali, kushtha, bacha, sandhava, indrayava, tagar and ghrita etc⁶⁴. (iv) Kshira basti (medicated milk consist of pippali bilwa, madanphala, satahwa, madhuka and chirraka etc). It is specially indicated in meteroism, constipation and retention of urine etc⁶⁵ (v) Anuvasana basti of Narain tail, Prasarini tail⁶⁶ and Phala tail⁶⁷.

Kashyapa samhita had indicated the basti karma in kaphaja shoola, after vamaana, langhana and sansarjana karma⁶⁸. Sushruta has recommended the niruhan and anuvasana basti invite shoola also⁶⁹. Sushruta has indicated the sneha and niruhan basti in Kukshi shoola for removal of the doshas⁷⁰. Anuvasana basti had indicated for person suffering from shoola in Kukshi⁷¹.

The niruhan basti has indicated I parshwa shoola and vataja shoola⁷².

SHIROVIRECHANA

Shirovirechana is specially advised in kaphaja shoola⁷³. Charaka samhita has recommended the jyotishmati kshavaka, mrricha, pippail, vidanga, shigru, sarshapa, apamarga, tandula, sweta and mahasweta for shirovirchana⁷⁴.

ABBREVIATIONS

A-Ashtanga sangraha, AH-Ashtanga Hridaya. B-Bhava Prakasha, Ba-Bangasen Samhita (Shooladhikar), Br-Bhaishajya Ratnawali, C-Charaka Samhita, CD-Chakradatta, Ch-Chikitsa sthana, K-Kashyapa Samhita . Kh-Khilla sthana, S-Sushruta samhita, Si-Sidhha sthana, Su-Sutra sthana, U-Uttartantra, Y-Yoga Ratnakar (Shoola Chikitsa)

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