PANCHAKARMA THERAPY IN SHOOLA ROGA

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Received: 2/2/2001 Accepted: 3/5/2001

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 Koshtha 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 Samhita 3 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, vyana, 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 sudation. Snehan may be performed by (a) internal use of oil. Sesame oil and draksha decoction should be used internally. (b) external snehan should be done by external application of oil.

In paiittika shoola snehan should be performed by internal used of (a) Sesame oil with sugar. (b) ghrita drinking. Oil massage is indicated in kaphaja and kukshishool.

**SWEDANA**

Swedana procedure (sudation or fomentation) is especially mentioned in the management of vatika and kaphaja shoola. It may not be beneficial in paiittika 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, liquify the doshas and malas and thus remove the doshas and malas form the body.

In vatika shoola swedana should be done after the snehan procedure. It should be done by irrigation, plaster or liniment payasa and panda swedana made up of vata reliving durgs. Swedana should be done by unctuous hot fomentation and avagahana at pain site, Ayurvedic classics has described that fomentation procedure may be performed by hot and unctuous (i) Payasa –rice fried ghrita 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 utkarika. Method of utkarika preparation is described by vagabhatta i.e. frog meat, gingelly seed, flour of barley and urada, castar 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 bag. (vii) Gudika – ball made up os sesame seed paste or ball made up of karpas, aranda and kanji etc. (viii) Lepa – warm lepa i.e.- embpocation 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 region. (b) embrocate of asaphoetida, sesame oil and cow’s urine. It also applied on umbilical region. (c) Liniment of rajika, shigru and cow’s whey. This liniment should be applied on the site of the pain. (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 site.

In kaphaja shoola sudation is indicated and it should be done at the site of shoola. Fomentation should be nonunctuous and may be performed by hot sand bag or hot bricks. In vit shoola also sudation is recommended.

**VAMANA**

Vamana (emesis) procedure is especially indicated in kaphaja shoola. 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 shoola.

In paiittika shoola Ayurvedist has indicated that in the beginning vaman procedure
should be done followed by cold sponging and cold bath. In paittika shoola vamana karma may be performed by (i) paste of nimba and patola sugarcane juice. (ii) drinking of excessive amount of cold water. (iii) Drinking of excessive amount of cold milk or solution of coldwater and sugar.

In kaphaja shoola, Chakradatta has indicated that vamana procedure should be adopted first, lateer on langhana and shirobirechana should be done. Kasghyapa samhita has advised that after vaman and langhana, given any warm digestive drink with kshara. Later on patient should take medicated yavagu or meal according to panchakarma rules. Vamana (emesis) man be performed by use of (i) warm solution of water and pippali powder in excess amount. (ii) warm solution of water and sandhava salt in excess amount. Later on take worm pippalyadi decoction with asafetida or yavagu prepared I pippalyadi decoction.

Vamana Procedure is indicated in vataja shoola. 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. 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 purgation. any one form triphala decoction, Cow’s urine, honey or milk and castor oil in double amount should be used for purgation in shoola roga.

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

In Kukshi shoola purgation should be done after the vaman an dlanghana. For virechana Sushruta has advised powder of bacha, sauvarchala, hingu, kushtha, ativisha, indrayava and abhaya. These drugs quickly subside the Kukshi shoola and purge the patient. In vit shoola also Sushruta has recommended the virechana and advised triphala, trivritta and draksha etc. for virechana.

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 need. both anuvasana and niruhana basti have been advised for the treatment of shoola. 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 vata. Therefore basti is an important remedy in the management of shoola.

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 or urine and meteorism conditions. (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, panchamooola 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,Prasarin tail 66 and Phala tail67.

Kashyapa samhita had indicated the basti karma in kaphaja shoola, after vanama, langhana and sansarjana karma68. Sushruta has recommended the niruhan and anuvasana basti invite shoola also 69. 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 Kukshi 71.

The niruhan basti has indicated I parshwa shoola and vataja shoola 72.

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 shirovirechana74.

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-Khilli sthana, S-Sushruta samhita, Si-Sidhha sthana, Su-Sutra sthana, U-Uttartantra, Y-Yoga Ratnakar (Shoola Chikitsa)

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