

## BAHIPARIMARJANA CHIKITSA OF SHOOLA

[Nagzarkar Akshayee Ravindra](#)<sup>1</sup>, [Nagzarkar Amruta Ravindra](#)<sup>2</sup>, [Kulkarni Supriya Chinmay](#)<sup>3</sup>

<sup>1,2</sup>Fourth Year B.A.M.S, <sup>3</sup>B.A.M.S (Gold Medalist), MD (Ayurved)

Ved Ayurved Bhavan Office No.S – 16 , Second Floor, Building A, Silvio Heights, Santa Inez, Panjim, Goa, India

Corresponding Author: [nagzarkarakshayee@gmail.com](mailto:nagzarkarakshayee@gmail.com)

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**ABSTRACT**

To Study the *Bahiparimarjana Chikitsa* of *Shoola* from *Bhruhatrayi* and *Laghutrayi*. Pain is defined as an Unpleasant feeling that is conveyed to Brain by Sensory Neurons. It is an Unpleasant Sensation localised to a part of Body. It is often described in terms of Penetrating or Tissue Destructive Process of Bodily or Emotional Reaction. Pain is main reason for visiting Doctor in 50% of cases. It is a major Symptom in many Medical Conditions and can interfere with Persons quality of Life and General Functioning. Acute Pain is usually managed with Medications such as Analgesic and Anesthetics. Caffeine, Ibuprofen, Ketamine, Opioids are some Pain killers used to treat Pain. In Modern Medicine there are few external treatments to reduce Pain like Spray, Ointment and Gels. But on contrary Ayurveda has many *Bahiparimarjana Chikitsa* (External Treatments) to reduce *Shoola* (Pain) like *Ahangya* (Anointing), *Snehana* (Oil Massage), *Swedan* (Sudation), etc. These External Treatments work at Site of *Shoola* gets absorbed at Skin by *Bhrajaka Pitta* and medicine reaches to each Tissue of the Body and reduces *Shoola*. The Popular Verse “*Vatat Dhrute Nasit Ruja*” means Without *Vata Dosha* there Cannot be Pain indicates involvement of *Vata Dosha* in every Pain. The Best Medicine of *Vata Dosha* is *Sneha* (Oil/Ghee/ Muscle Fat / Bone Marrow). *Vata Dosha* and *Taila* (Oil) both have Opposite Qualities. According to “*Samanya Visheshha Siddhant*” *Vata Dosha* has *Laghu* (Light), *Ruksha* (Rough), *Sukshma* (Minute), *Shita* (Cold), *Chala* (Movable) *Guna* (Qualities) whereas *Sneha* (*Taila*) is *Guru* (Heavy), *Snigdha* (Unctuous), *Ushna* (Warm) *Guna*. The *Sneha* reduces *Vata Dosha* and thereby helps in reducing *Shoola*. This Paper will emphasize on Types of *Bahiparimarjana Chikitsa* of *Shoola*, Number of *Bahiparimarjana Chikitsa* mentioned for particular type of *Shoola* and Mode of Action of *Bahiparimarjana Chikitsa*.

Keywords: *Shoola, Bahiparimarjana Chikitsa, Sthanika Shoola, Vyadhijanya Shoola, Vegadharanajanya Shoola.*

## INTRODUCTION

**Charak Samhita**<sup>1</sup> explains Two Types of *Chikitsa Antaparimarjana* and *Bahiparimarjana Chikitsa*. **Susruta Samhita**<sup>2</sup> mentions *Parisheka* (Pouring of Medicated Liquids), *Avagaha* (Tub Bath), *Abhangya*, *Shirobasti* (Holding Medicated Oil on Head), *Alepa* (Application of Medicinal Paste), *Kavalaghara* (Gargling with Medicated Oil), *Gandusha* (Holding of Medicated Oil), etc. as *Bahiparimarjana Chikitsa*. *Bahiparimarjana Chikitsa* means the procedures done Externally on Body. Various types of *Bahiparimarjana Chikitsa* are mentioned in Classics. They are *Abhyanga*, *Snehana*, *Swedan*, *Lepa*, *Anjana* (Collyrium), *Tarpana* (Pouring Medicated Oil in Eyes), *Putapaka* (Pouring Medicated Juices in Eyes), *Gandusha*, *Kavalagraha*, *Pichu* (cotton Swab dipped in Medicated Oil), *Parisheka*, *Shirobasti*, *Karnapurana* (Holding of Medicated Oil in Ears), *Raktamokshana* (Leech Therapy), *Agnikarma* (Cauterization). These External Treatment works at the Site of *Shoola* gets absorbed by *Bhrajaka Pitta* and Medicine reaches to each Tissue of Body and alleviates *Shoola*. The Popular Verse "**Vatat dhrute nasti ruja**"<sup>3</sup> means that Without *Vata Dosha* there Cannot be Pain indicates the importance of *Vata Dosha* in *Shoola*. The Best Medicine for *Vata Dosha* is *Taila* (Oil). *Vata Dosha* and *Taila* both have Opposite Qualities. According to "**Samanya Visheshha Sidhanta**"<sup>4</sup> *Vata Dosha* has *Laghu*, *Ruksha*, *Shukshma*, *Shita* and *Chala Guna*. *Taila* has *Guru*, *Snigdha*, *Ushna Guna*. Hence *Sneha* reduces *Vata Dosha* and hereby helps in alleviating *Shoola*.

Here we have considered *Shoola* in three different categories.

1:- *Sthanika Shoola* (Localised Pain) includes *Udara Shoola* (Abdominal Pain), *Shira Shoola* (Headache), *Akshi Shoola* (Ophthalmalgia), *Karna Shoola* (Otagia), *Danta Shoola* (Toothache) etc.

2:- *Vyadhijanya Shoola* (Pain as Symptom in Disease) includes *Shoola* in *Vatarakta* (Gouti Atritis), *Shoola* in

*Mutrakrucha* (Pain in Dysuria), *Shoola* in *Vrana* (Pain caused due to Wounds) etc.

3:- *Vegadharanajanya Shoola* (Pain caused due to Suppression of Natural Urges) includes *Shoola* in *Purishavegadharana* (Pain caused by Suppression of Urge to Defecate), *Shoola* in *Mutravegadharana* (Pain caused by Suppression of Urge to Urinate), etc.

**Synonyms of Shoola:-** *Ruja, Vedana, Ruk, Arati, Padasuptata, Pindikodevsthana, Uruvedana, Vishleshana, Sada, Mrudita, Chatita, Avapatita, Avaunata*<sup>5</sup>

### Mythological Story about Origin of Shoola<sup>6</sup> :-

Lord Shiva once got angry on Kamadeva and he threw *Trishoola* (trident) on him. Watching the dreadful *Trishoola* (trident) approaching towards him. Kamadeva got afraid and went to hide in the body of Lord Vishnu. As *Trishoola* (trident) was approaching Lord Vishnu he blew on *Trishoola* (trident) which felt on Earth and *Shoola* took shelter in *Panchabhautik Sharira* of people and caused *Shoola* (*Vyadhi*).

**Aim:-** To Study the *Bahiparimarjana Chikitsa* of *Shoola* from *Bhruhatrayi* and *Laghutrayi*.

### Objectives:-

1. To Study the concept of *Shoola*.
2. Types of *Shoola*.
3. *Bahiparimarjana Chikitsa* of *Shoola*.
4. Mode of action of *Bahiparimarjana Chikitsa* of *Shoola*.
5. Number of *Bahiparimarjana Chikitsa*'s mentioned according to categories of *Shoola*.

### Material and Methodology: -

The study of *Bahiparimarjana Chikitsa* of *Shoola* was done from *Bruhatrayi*'s such as *Charak Samhita*, *Sushruta Samhita*, *Asthang Sanghara* and *Asthang Hrudaya* and from *Laghutrayi*'s such as *Yogaratanakar* and *Sharangadhara Samhita*.

References of *Shoola* from above mentioned *Samhita* 's were studied.  
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 References of *Bahiparimarjana Chikitsa* from *Samhita* 's were studied.  
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*Shoola* was classified into three types.  
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 Classification of *Chitiksa* of *Shoola* according to above mentioned *Samhita* 's was done.  
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 Number of *Bahiparimarjana Chikitsa* mentioned for a particular type of *Shoola* were noted.  
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 Formulations and medicinal drugs used for *Bahiparimarjana Chikitsa* were also noted.

## OBSERVATION

### STANIKA SHOOLA

<b>SHIRA SHOOLA</b>	C.S.Su. <sup>7</sup>	As.H.U. <sup>8</sup>	As.S.Su. <sup>9</sup>	As.S.U. <sup>10</sup>	Y.R.U. <sup>11</sup>	Su.S.Ch. <sup>12</sup>	Sh. S. U. <sup>13</sup>
<i>Abhangya</i>				4			
<i>Swedan</i>				4	2		
<i>Lepa</i>	2			7	10		
<i>Snehana</i>					2		
<i>Anjana</i>							
<i>Upanaha</i>				1	2		
<i>Pichu</i>		1					
<i>Mardana</i>					1		
<i>Parisheka</i>			1	1			
<i>Siravedha</i>				3	1		
<i>Rakta mokshana</i>						1	1
<i>Shirobasti</i>			1	2	1	1	
<i>Agnikarma</i>				1			
<i>Utkarika</i>				1			
<i>Prakshalana</i>				1			

- In C.S.Su.3. explains *Shirashoolahara Lepa* and *Shirashoolanashaka Lepa*.
- As.H.U.13 *Drakshadi Pichu* is advised.
- As. S. Su.31 advises *Parisheka* and *Shirobasti*.
- Sh. S. U 12 mentions *Raktamokshana* with *Shrunnga*, *Jalouka* or *Alabu*.

### Vyadhijanaya Shoola

<b>Vranaja Shoola</b>	C.S.Ch. <sup>14</sup>	As.H.U. <sup>15</sup>	Su.S.Ch. <sup>16</sup>	Y.R.P <sup>17</sup>
<i>Parisheka</i>	1	1	5	
<i>Lepa</i>	2	1	4	6
<i>Dhupana</i>	1	1		
<i>Jaloukavacharana</i>		1		
<i>Swedan</i>		1	2	
<i>Upanaha</i>	1	1	1	2
<i>Abhangya</i>			1	
<i>Utkarika</i>			2	
<i>Raktamokshana</i>			3	1
<i>Vimlapa</i>			1	

- C.S.Ch.25. 2 *Dhupana* (Fumigation) at *Vrana*.
- As.H.U.25. *Yavadi Dhupana* at *Vrana*.
- As.H.U.26. *Upanaha* is advised in *Sadhya Vrana* (Curable Wounds).
- Su.S.Ch.1. explains *Parisheka* with *Sarpi*, *Taila*, *Dhanyamala* (Fermented Gruel), *Mamsa-rasa* (Meat Soup), *Vatahara Aushadha Siddha Kwatha* (Decoction of Drugs which alleviates *Vata Dosha*) when it's *Sheeta*.
- In *Pittaja Vranaja Shopha Shira*, *Ghruta*, *Madhu* (Honey), *Kshara Aoudaka* (Alkaline Water), *Ikshu rasa* (Sugarcane Juice), *Madhura Aushadha Siddha Shira* (Milk cooked with Sweet Potency Drugs), *Kwath Parisheka* should be done when it's *Shukhoushana* (Lukewarm).
- In *Kaphaja Vranaja Shopha Taila*, *Mutra* (Urine), *Kshara Aoudaka*, *Sura* (Wine), *Shukta* (Vinegar), *Kaphaghana Aushadhi Siddha Kwath* (Decoction of Drugs which alleviates *Kapha Dosha*) *Parisheka* should be done when it's *Sheeta*.

### Vegadharanajanya Shoola

<b>Purishavegadharanajanya Shoola</b>	C.S .Su. <sup>18</sup>	As.H .Su. <sup>19</sup>	As.H.Ch. <sup>20</sup>	As.S.Su. <sup>21</sup>	Su.S.U. <sup>22</sup>
<i>Abhangya</i>	1	1	1	1	
<i>Swedan</i>	1	1		1	1
<i>Avagaha</i>	1	1		1	
<i>Snehana</i>					1
<i>Phalavarti</i>					1
<b>Mutravegadharanajanya Shoola</b>					
<i>Swedan</i>	1	1		1	
<i>Avagaha</i>	1	1		1	
<i>Abhangya</i>	1	1		1	
<b>Apanavegadharanajanya Shoola</b>					
<i>Snehana</i>	1				1
<i>Swedan</i>	1	1		1	1
<i>Avagaha</i>		1		1	
<i>Abhangya</i>		1		1	
<b>Shukravegadharanajanya Shoola</b>					
<i>Abhangya</i>	1	1		1	
<i>Avagaha</i>	1	1		1	
<b>Shavathuvegadharanajanya Shoola</b>					
<i>Abhangya</i>	1			1	
<i>Swedan</i>	1	1		1	
<i>Snehana</i>		1			
<i>Anjana</i>		1			1

- *Abhangya*, *Snehana*, *Swedan* and *Avagaha* with *Vatahara Dravya Siddha Taila* is the Best Treatment.
- For *Purishavegadharanajanya Shoola* *Phalavarti* is advised by *Susruta Samhita*.
- *Anjana* is advised by *Asthang Hrudaya* and *Susruta Samhita* in *Shavathuvegadharanajanya Shoola*.
- *Abhangya* is mostly advised for different types of *Vegadharanajanya Shoola*.

## DISCUSSION

### STHANIK A SHOOLA

In *Bahiparimarjana Chikitsa* for *Udara Shoola* *Lepa* is advised by *Charak Samhita*, *Sharangadhara Samhita* and *Yogaratanakar*. In *Charak Samhita* *Yava*

*Churna* and *Yava Kshara* should be mixed in *Takra* heated and applied on *Udara* named as *Udarashoolaghana Lepa*. *Sharanghara Samhita* advises *Udarashooladi Lepa* with *Madanaphala* and *Tikta* (Katuki) should be made into Paste by adding *Kanji* and Water. This lukewarm Paste should be applied on *Udara*. *Yogaratanakar* mentions *Tila Kalka Sweda*. *Tila* is made into Paste this paste is tied in cloth and *Potalli* is made out of it. This *Potalli* is made warm and *Swedan* is done on *Udara*. *Seka* of *Bilva twak*, *Eranda Moola twak* and *Tila* is taken in equal parts and made into Paste with *Kanji*. This Paste is tied in cloth and made into *Potalli* and applied on *Udara*. **Mode of action of Seka:-** The *Dravya* used for *Seka* are *Ushna* in *Guna* also the *Seka* is applied warm on *Udara*. Due to *Ushna Guna Vata* is reduced and *Vatanolomana* is achieved hence *Shoola* is cured.

For **Shira Shoola** *Abhanyga* and *Swedana* provides quick relief it is advised by *Charak Samhita*, *Ashtang Hrudaya*, *Asthang Sanghara* and *Yogaratanakar*. For *Shira Shoola* *Charak Samhita* mentions *Shirashoolahara Lepa* which includes drugs like *Nata* (*Tagara Moola*), *Utpala*, *Chandana*, *Kustha Churna* of all these drugs is taken and *Ghruta* is added to make Paste this *Lepa* is applied on *Shira*. Also, *Shirashoolanashaka Lepa* which contains *Prapaundarika* (White Lotus), *Suradaru*, *Kustha*, *Yastimadhu*, *Ela*, *Kamala* (Pink Lotus), *Utpala* (Blue Lotus), *Agaru*, *Eraka*, *Padma kastha*, *Kachoraka Churna* should be mixed with *Ghruta* to form Paste and applied on *Shira*. *Asthang Hrudaya* advises *Drakshadi Pichu*. *Asthang Sangraha* explains to tie thick *Poultice* made by using meat of animals of marshy region cooked with *Yava*, *Tila*, *Mudga*, *Kulattha*, *Kustha*, *Daruharidra*, *Atasi* and *Saindhava* either of these mixed with *MahaSnehana* should be tied warm on head. Next morning *Poultice* is removed, and milk boiled with *Dashmoola* is poured on head. *Shirobasti* is mentioned in *Vataja Shira Shoola*. *Agnikarma* is advised in *Vataja* and *Kaphaja Shira Shoola*. In *Shira Shoola* arising from *Pitta* and *Rakta* vitiation *Shiravedha* should be done. Also head and face should be coated and sprinkled with *Satadhauta Ghruta*. In *Kaphaja Shira Shoola Nadi Sweda* with decoction of *Shigru*, *Nimba* or *Eranda* is mentioned. For *Krimija*

*Shira Shoola* head and ear should be anointed with oil cooked with *Devadaru*, *Putina*, *Katabhi*, *Sharsapa*, *Vidanga*, *Tila* and *Kantaka* and *Swedan* should be done. *Susruta Samhita* advises *Raktamokshana* and *Shirobasti* likewise *Raktamokshana* is also advised by *Sharangadhara Samhita*. **Mode of action of Lepa:-** the *Dravya* used in *Lepa* are *Snigdha*, *Ushna*, *Guru* in *Guna* also *Vataghna* and *Shoolahara*. The *Lepa* of these *dravyas* when applied on *Shira* gets absorbed by *Bhrajaka Pitta* and medicine reaches to each and every tissue and reduced *Shoola*. **Mode of action of Shirobasti:-** The *Taila* used in *Shirobasti* due to its *Guru*, *Snigdha*, *Ushna*, *Sukshma Guna* reduces *Vata* so *Shirobasti* reduces *Shirashoola*.

In **Karna Shoola** *Karnapurana* is best treatment and it is explained by all the *Acharya's*. *Sharangdhara Samhita* explains special formulations for *Karnapurana* like *Shyonaka Taila*, *Deepika Taila*, *Swargika Taila* and *SwargikaRasa*. *Asthang Sangraha Uttartantra* explains *Swedana* should be done to ear and filled with oil cooked with *Kustha*, *Rasna*, *Madhuka*, *Vamsaval-ekha*, *Shunti*, *Sikhi*, *Chandrama*, *Masha*, *Sarala* and Milk. *Charakacharya* has advised specific *Taila* like *Devadarvayadi Taila*, *Gandha Taila* and *Kshara*. **Mode of action of Karnapurna:-** The *Taila* used in *Karnapurna* is *Vataghna* and *Shoolahara* when ear is filled with these *Taila* it quickly reduces *Shoola* at the same time prevents the progression ear diseases.

**Akshi Shoola** *Anjana*, *Aschotana* and *Parisheka* relieves *Shoola*. *Saraladi Mukhalepa*, *Rasanjana* and *Aschotana* are mentioned as *Tivra Shoolahara*. *Susruta Samhita* advises if *Shoola* doesn't subside by the *Parisheka*, *Swedana*, *Aschotana* etc then *Snigdha Sweda* and *Raktamokshana* should be done. *Asthang Sangraha Uttartantra* advises *Aschotana*. One *Pala* of *Daruharidra* is boiled in half *Prastha* of water and decoction is reduced to one eighth. *Aschotana* should be done with this decoction added with honey. *Susruta Samhita* explains *Aschotana* of *Rhibera*, *Tagara*, *Manjistha*, *Udumbara* added with Water or Milk decoction is prepared and used. *Anjana* made of *Madhuka*, *Rajani*, *Pathya*, *Devadaru* should be made into Paste by using Goat's Milk. For **Danta Shoola** *Kavala*, *Gandusha* are prominently explained also *Vatidharana* is advised

which is made up of drugs like *Kasisa*, *Shaurastri* and *Devadaru* in equal amount with *Bhavana* of Water the *Vati* prepared should be hold in between teeth. Even it's advised to keep *Hinguadi Churna* on teeth by tying it in a cloth. *Yogaratanakar* explains *Kavala* and *Gandusha* with *Vataghna Taila*. *Asthang Sangraha Uttartantra* mentions *Gandusha* with *Taila* prepared from *Hingu*, *Vidanga*, *Swarjika*, *Katphala*, *Kasisa* and *Kustha*. *Raktamokshana* should be if the gums at roots are hard and painful. For **Yoni Shoola** *Pichudharana*, *Parisheka* and *Abhanyga* relieves *Shoola* in *Yoni*. *Pichu dharana* with *Dhatakaydi Taila* is advised by *Charak Samhita* and *Pichudharana* with *Rasnadi Taila* is advised by *Asthang Sanghara*.

#### **Vyadhijanaya Shoola**

For *Shoola* caused in **Vatarakta Raktamokshana**, *Abhanyga*, *Parisheka*, *Lepa* and *Upanaha* relives *Shoola*. It is advised by *Charak Samhita*, *Susruta Samhita*, *Asthang Hrudaya*, *Ashtang Sangraha* and *Yogaratanakar*. *Charak Samhita* advices *Raktamokshana*, *Parisheka* with *Sukosushna Dashmoola Siddha Kshira*. *Parisheka* with *Chatu Sneha*. *Upanaha* should be tied made up of *Mamsa* of *Aoudaka*, *Prasaha*, *Anupa* animals, added with *Jeevaniyagana Dravya Kalka* and *Ghruta*, *Taila*, *Vasa*, *Majja*. *VataraktaShoolanashaka Lepa* is advised in *Charak Samhita* made by using drugs like *Rasna*, *Guduchi*, *Madhuka*, *Bala*, *Nagabala*, *Jeevaka*, *Rushabhaka* paste should be made by adding Milk. This Paste should be cooked in *Ghruta*. Once *Ghruta* is prepared it should be again cooked with *Madhuchistha* and used in *Shoola* caused by *Vatarakta*. *Abhanyga* with *Madhuyasthi Taila* is advised in *Asthang Sanghara*.

**Mode of action of Raktamokshana:-** Due to vitiated *Vata* and *Rakta* there is severe *Shoola* by *Raktamokshana* vitiated *Rakta* and *Vata* is thrown out hence helps in reducing *Shoola*.

In **Vranaja Shoola** *Parisheka*, *Upanaha* and *Raktamokshana* are helpful. *Yavadi Dhupana* at *Vrana* site is also advised by *Ashtang Hrudaya*. *Susruta Samhita* advices *Parisheka* by *Ghruta*, *Taila*, *Dhanyaamla*, *Mamsarasa*, *Vatahara Aushadhi Kwath*. In cases of *Pitta* dominant *Vrana Parishek* with Milk, *Ghruta*, *Madhu*, *Sugar Syrup*, *Sugarcane juice*, *Madhura Aushadhi Kwath* and *Kwath* of *Kshiri Vruksha*. In case

of *Kapha* dominant *Vrana Parisheka* by *Taila*, *Mutra*, *Kshraoudaka*, *Sura*, *Sukta*, *Kaphaghna Aushadhi Siddha Kwatha*. *Dhupana* with *Agaru* etc reduces *Shoola*. **Mode of action of Parisheka:-** *Parisheka* is pouring a medicated *Kwatha*, *Milk*, *Buttermilk*, *Ghruta*, *Taila*, etc on a particular part of body or on *Vrana*. It reduces *Sthanika Vata Dosha* joins the fractured bone, cleanses dirty, infected, punctured, non-healing wounds. It reduces *Shoola* from *Vrana* by *Laghu*, *Snigdha*, *Krimighna*, *Shoolaghna* and *Ushana* qualities.

For *Shoola* in **Gulma Snehana**, *Swedana* and *Parisheka* are prominently used whereas *Acharya Susruta* advices *Phalavarti* and *Yogaratanakar* advices *Raktamokshana*. *Yogaratanakar* advices *Swedana* of *Vataghna Dravya* and *Pinda Sweda*. *Charak Samhita* advices *Nadi*, *Prasthara* and *Sankara Sweda*. **Mode of action of Swedan:-** Vitiated *Vata* due to its *Ruksha Guna* absorbs *Snighata* and cause *Stambhan*. *Swedan* is *Snigdha* and *Ushna* so relives *Stambha*. *Ushna Guna* of *Swedan* does *Sroto Suddhi* and *Ama Pachana*, *Vatanolomana* and reduces *Shoola*. It also relives *Gauravata* in body it causes excretion of watery content through *Sweda* so lightness is achieved. *Snehana*, *Swedan* and *Abhanyga* is mostly used for **Vatavyadhijanya Shoola**. *Narayan Taila* is advised for *Abhanyga* by *Sharangadhara Samhita*. In *Ghrudhrasijanya Shoola Agnikarma* and *Shiravedha* is explained. *Sharangadhara Samhita* explains *Ghrudhrasyadishu Lepa*. In *Bhagandarajanya Shoola Swedan* and *Parisheka* is advised by *Susruta Samhita* whereas *Asthang Hrudaya* explains *Snigdha Pinda Sweda* whereas *Yogaratanakar* advices *Raktamokshana* and *Agnikarma*.

#### **Vegadharanajanya Shoola**

In *Vegadharanajanya Shoola* all *Vataghana* treatments should be given like *Abhanyga*, *Swedan* and *Avagaha*. For **Purishavegadharanajanya Shoola** *Phalavarti* is advised by *Susruta Samhita*. For **Shavathuvegadharanajanya Shoola** *Anjana* is advised by *Asthang Hrudaya* and *Susruta Samhita*. **Mode of action of Abhangya:-** When *Abhangya* is done for sufficient time *Taila* reaches to different *Dhatus*, the drugs used in *Taila* is absorbed into *Skin*. *Abhangya* chiefly *Snigdha* and *Guru Guna* acts as *Vatahara*, *Balya*, *Snehana* and *Pushtikara*. *Mrudu Guna* reduces *Stambha* by its

opposite qualities. *Sukshma Guna* helps to penetration of drugs into minute channels. *Sneha* used for *Avagaha* enters the Body through *Sira Mukha*, *Roma Kupa* and *Dhamani* nourishes the body and thus provides relief.

**Avagaha sweda** is more beneficial as its action is directly on the *Pakavashaya*.

This Literary Research provides a scope to study further topics in future like:

1. To Study *Udara Shoola* and its *Bahiparimarjana Chikitsa* in Classics.
2. To Study *Snehana*, *Swedana* as *Bahiparimarjana Chikitsa* in different *Vyadhis*.
3. To Study effects of different types of *Swedan* in *Shoola*.

## CONCLUSION

The Study highlights the importance of *Bahiparimarjana Chikitsa* of *Shoola* mentioned in Classics. We can Conclude that *Seka* is effective in *Udara Shoola*. *Lepa* and *Shirobasti* helps in alleviating *Shira Shoola*. In *Karna Shoola Karnapurana* is beneficial. *Aschotana* and *Anjana* are useful in *Akshi Shoola*. *Raktamokshana* is Best to relieve severe *Shoola* in *Vatarakta*. For *Vranaja Shoola Parishek* is beneficial. *Swedan* is effective for *Shoola* caused due to *Gulma*. *Abhangya* helps in alleviating all Types of *Vegadharanjanya Shoola*.

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