

Role of *Patolmooladi Kwatha* in *Grahni* W.R.T. (Irritable Bowel Syndrome) - A Review

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ABSTRACT

Irritable Bowel Syndrome (IBS) is most common of the functional GIT disorder which together account for half of the outpatient attendance at gastroenterological clinics, it is characterized by the symptoms of abdominal pain and discomfort that is associated with disturbed defecation, till date no clear diagnostic markers and treatment exist for IBS. The cause of IBS remains a mystery and its treatment continues to be a real challenge. It is frustrating condition for the patient because of poor quality of life and equally frustrating for the physician. Ayurveda compares the symptoms of IBS with some of the diseases like *grahni*, *kaphaja pravhika*, *shokaja atisara* etc. Ayurveda has the strong theoretical backup in the genesis of IBS. *Patolamooladi kwatha* is mentioned in the classics for having the therapeutic activity in *grahni*. In the present article, an attempt was made to compile the role the of *patolmooladi kwatha* in *grahni*. The authentic subject material has been reviewed from Ayurveda and modern medical literature.

Keywords: Irritable bowel syndrome, *grahni*, *patoola*, *kwatha*. (Decoction)

INTRODUCTION

Irritable bowel syndrome (IBS) is a vague term for a variety of diseases causing discomfort in the gastro-intestinal tract which causes great morbidity in the population. IBS is also called by many names, among them colitis, mucous colitis, spastic colon, or spastic bowel are few. It is a functional bowel disorder characterized by

chronic abdominal pain, discomfort, bloating and alteration of bowel habits in the absence of any organic cause.¹ Healthy mind in a healthy body is the principle aim guiding all the prevailing system of Medicine. There is a popular saying that “If you have your health, you have everything”. Unfortunately, our health is something not appreciated until we are without it. *Acharya Charaka* mentions that a person can eat that much quantity of food which will be easily digested in a proper length of time and which will not cause any harm to body and health.² He also mentions that a person should eat food which should be suitable for the *Rutu* i.e. season, which will help to gain *Bala* and *Varna*.³ *Acharya Sushruta* says that, Sign of healthy body is proper balance of *Dosh*, *Agni*, *Dhatu* and *Mala* with their right function in the body system. Along with the required function of *Indriyas* (Senses) and *Mana*. But out of these four *Agni* is most important in chain of creation and is having the capacity to digest and transform. Various metabolic activities of our body depend upon the status of *Agni* in our body.⁴ *Acharya Charaka*’s says that “Better health depends upon the increased and decreased functional capacities of *Pachakapitta* which depends on *antragni* .⁵ The seat of *Antaragni* (*Jatharagni*) is known as *Grahani*. The relation between *Grahani* and *Agni* is similar to the relation between structure and function⁶”. *Acharya Charka* says that *Grahani* is the seat of *Agni* and is called so because of holding up the

food. Normally, it holds up the food (till it is digested) and releases it from the side after it is digested. But when it is deranged due to weak digestive fire (*Manda Agni*) it releases the ingested material even in unripe condition. This condition or working of *Grahani* is called as *Grahani Rog*.⁷

Grahani Rog manifests in the form of irregular bowel habits with pain i.e. sometimes patient pass formed and sometimes semi solid stool or liquid stool. Other symptoms which appear in this

disease include loss of weight, thirst, letharginess, indigestion, dyspepsia, vomiting, and nausea, swelling of limbs, fever, and weakness etc.⁸ Irritable Bowel Syndrome, which can be correlated with *Grahani Rog*, which is a GIT disorder characterized by altered bowel habits and abdominal pain in absence of detectable structural abnormalities. Patolmooladi kwatha mentioned in the classics which having therapeutic property in *Grahni* (IBS).⁹

Method of preparation of Patolmooladi Kwatha¹⁰

Following ingredients are used for the preparation

S.No	Ingredients	Latin name	Family	Part used	Quantity
1	Patola	<i>Trichosanthes dioica</i>	<i>Cucurbitaceae</i>	Whole plant	4.5 parts
2	Haritaki	<i>Terminalia chebula</i>	<i>Combretaceae</i>	Pulp	4.5 parts
3	Bibhitaka	<i>Terminalia bellirica</i>	<i>Combretaceae</i>	Pulp	4.5 parts
4	Amlaki	<i>Emblia officinalis</i>	<i>Euphorbiaceae</i>	Pulp	4.5 parts
5	Indravaruni	<i>Citrullus colocynthis</i>	<i>Cucurbitaceae</i>	Roots	4.5 parts
6	Trayamana	<i>Delphinium zalli</i>	<i>Ranunculaceae</i>	Whole plant	2 parts
7	Katuki	<i>Picrorhiza kurroa</i>	<i>Scrophulariaceae</i>	Roots	2 parts
8	Shunti	<i>Zingiber officinale</i>	<i>Zingiberaceae</i>	Roots	1 part

The coarse powder of all the ingredients are prepared separately and mixed together in the prescribed quantity. It

is administered in the form of decoction as prescribed in the Ayurveda classics.¹¹

Ingredients and their pharmacological and therapeutic properties.

S.No.	Name of the Drug	Rasadi panchak & Ayurvedic properties	Pharmacological properties
1	Patola	<i>Rasa – tikta</i> <i>Guna – laghu, snigdha, ushna</i> <i>Karma – agnideepaka, viryavardhaka, tridoshahara</i> <i>Rogghanta</i> <i>Krimi, kasa, kushta, kamla</i> ¹²	Therapeutic action in IBS ¹³
2.	Haritaki	<i>Rasa - Kashaya, Tikta, Madhura,</i> <i>Katu, Amla.</i> <i>Guna - Laghu, Ruksha,</i> <i>Virya - Ushna, Vipaka - Madhura,</i> <i>Prabhava- Tridoshshamak,</i> <i>Roshaghata - Tridoshashamaka</i> <i>especially Vatashamaka,</i> <i>Dogaghata - Vatavyadhi, shotha - Vednayuktavikara,</i> <i>netrabhishyanda, Agnimandya, shoola, Anaha, Gulma,</i> <i>vibandha, Udararoga, Arsha, kamala, Yakritpleehavridhi, krimiroga,</i> <i>Kushtha,</i> <i>Karma - Deepan, Pachana, Yakriduttejaka, Hridya</i> <i>Shothahara, Vednasthapana, ,</i> <i>kaphaghna, Srotaha - Shodhana,</i> <i>prajasthapan, garbhashayashothahara,</i> <i>Rasayana.</i> ¹⁴	Therapeutic action in IBS ^{15,16}
3.	Bibhitaka	<i>rasa - Kashaya,</i> <i>Gguna - Ruksha, Laghu.</i> <i>virya - Ushna,</i> <i>Vipaka - Madhura, Doshaghata - Tridoshashamaka</i> <i>especially Kaphashamaka,</i> <i>Rogaghata - Shotha-</i> <i>Vednayuktavikar, Palitya,</i>	Therapeutic action in IBS ¹⁸

		Pratishyaya, Kasa, Shwasa, Swarabhanga, Arsha, Krimiroga, Karma - Shothahara, Vednasthapana, Krishnikaran, Madak, Deepan, Anulomana, Krimighna, Rechana, Bhedana, Grahi, Vajikaran (seed), Chakshushya. ¹⁷	
4	Amlaki	Rasa - Amla, Madhur, Kashaya, Tikta, Katu. Guna - Guru, Ruksha, Sheeta. Virya - Sheeta, Vipak - Madhura, Doshaghната -Tridoshashamaka specially Pittashamak, Rogaghната - Paittikvikar, Daha, Paittikashirashool, Netraroga, Khalitya, Palitya, Drushtimandya, Aruchi, Trishna, Agnimandya, Vibandha, Amlapitta, Yakrutvikar, Arsha, Hridroga, Raktapitta, Pradara, Kushtha, Visarpa. Karma - Dahaprashamana, Chakshushya, Keshya, Deepana, Anulomana, Hridya, Shonitasthapana, Kaphaghna, Vrushya, Garbhasthapana, Pramehaghna, Kushthaghna, Jwaraghna, Rasayana. ¹⁹	Therapeutic action in IBS ²⁰
5.	Indravaruni	rasa- tikta,katu guna- sara,laghu, veerya- ushna, rogghanta& karma- kamla,pita,kapha,pleeha,udar roga,shwasa,kasa,kushtha,gulma,granthi,vrana, premeha,vishahara ²¹	Therapeutic action in IBS ²²
6	Trayamana	Rasa- tikta,kashaya Guna- sara, rogghanta& karma- pitta kapha nashaka, jwara, gulma, hrudya roga,arsha, vishhara ²³	Therapeutic action in IBS ²⁴
7.	Katuki	Rasa- katu,tikta Guna- ruksha,laghu,sheeta Rogaghanta & karma Malabhedaka,agnideepaka,hrudya,premaha, Shwasa,kasa,raktadosha,kushtha,krimi,grahni ²⁵	Therapeutic action in IBS ^{26,27,28,29}
8	Shunti	Rasa - Katu Guna - Laghu, Snigdha (Shunthi), guru, Ruksha, Teekshna ardraka). Vvirya - Ushna, Vvipak - Katu (Ardraka), Madhur (Shunthi), Doshaghната -Kaphavatashamak, Rogaghната – Amavata, Aruchi,Chhardi, agnimandya,Kashthavata, sheetpitta, Kasa, Shwasa, Hikka, pratishyay. karma - Shothahara, vednasthapana, Nadiuttejak, , Dipan, Pachana, vatashamak, Triptighna, vatanulomak, Grahi, Bhedana, kaphahara, Shwasahara, vrishya ³⁰	Therapeutic action in IBS ^{31,32}

DISCUSSION

Vitiation of Agni (Mandagni) is the main reason for IBS. This ultimately results in Ama formation and may lead to diarrhea or constipation. Every individual become

victim to some gastrointestinal disorders during his life span. Among them majority of disorders are due to functional derangement of gastrointestinal tract. The main lacuna with the present available

health practice (irrespective of the system) is that emphasis is always given on curative aspect of disease but not to the preventive aspect. *Ayurveda* is unique in its approach, where it clearly mentions its ultimate aim as nothing but to prevent the disease, and maintain the health of healthy individual. *Patolamooladi kwatha* has therapeutic property in irritable bowel syndrome as the content of the drug had different type of mechanism of action which subsides the symptoms of *Grahni* (IBS) and provide cure for this diseases. Most of its content having *Deepana*, *pachana* and *sangrahi* properties. *Katuki* have the antispasmodic activity and also regulates gut motility and *madhu* (honey) taken as *anupana* having high calorific value which enhances gut flora³³. *Katuki* has *katu*, *tikta* rasa predominant drug it act as a *deepana* drug and help in *amapachana*³⁴ *Haritaki* and *Patola* have the *deepana*, *pachana* and *tridoshashamaka*, *vataanulomaka*, *malaanulomaka* properties that's why it relieves the symptom of *Muhur Muhur Mala Pravriti in Grahni Roga*.³⁵ *Haritaki* has *kashaya* predominant rasa and it directly mentioned in *grahni*.³⁶

CONCLUSION

This review has presented a collective knowledge on therapeutic, activities of *Patolmooladi kwath*. So this review will also facilitate to gain all about the past scientific research and the necessary information about the enormous pharmacological activities of this formulation which helps the researcher to explore these formulations for the promotion of health.

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