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A LITERATURE REVIEW ON AYURVEDIC MANAGEMENT OF AHIPUTANA IN CHILDREN

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ABSTRACT:

Ahiputana (Napkin rash) a kshudraroga mentioned in all Samhita's and being a skin disease involving kapha and rakta predominance commonly seen in infants and children. Prevalance rate being 4-35% upto age of 2 years of children. Improper hygienic condition, retention of sweat leads to formation of ammonia resulting skin burning rashes in anal region. Stanyadushti being one of the cause, so treatment of mother for stanyadushti as Nidan Parivarjana along with treatment of child is mentioned in Samhita's.

Keywords: Ayurveda, Ahiputana, Napkin Rash, Stanyadushti, Nidan Parivarjana.

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INTRODUCTION

Ahiputana is a omnipresent problem in the pediatric OPD. The references of Ahiputana in Ayurveda can be seen in Sushruta samhita as Ahiputana kshudraroga^[1] and in Ashtanga Hridaya by a variety of names like Gudakuttaka, Mathrukadosha, Ahipoothana, Prishtaru and Anamaka which describe the different character of the disease.^[2] A deeper knowledge of Ahiputana will definitely pave way for development of better management guidelines which can give considerable relief to the infants and their caregivers. Hence a thorough review of Ahiputana is presented in this paper.

Derivation of Ahiputana and its synonyms

An understanding of the synonyms will give a brief review about the nature of the disease and its finer details.

1. Ahiputana^[3] in Sanskrit means 'sores on the hold back part of the body'.

Acharya Indu has related the disease ahiputana to 'putana-graha'.

2. Matrukadosha means a flaw which has maternal cause or that which comes from the mother; [matruka means maternal or belonging to the mother; dosha disorder or flaw]. This indicates that the illness is either due to improper care from the mother or due to vitiated breast milk which are said to cause the disease.

3. Gudakuttaka means that which cuts the anal region.[kuttana = cut].^[4]

4. Prishtaru means aru^[5] or sore in prishta^[6] or back.

5. Anamaka^[7] means unspecified, unknown or iniquitous.

6. Durnama- hemorrhoids.

Etiology & Pathology of Ahiputana^{[8][9]}

The causes of ahiputana are:

1. Lack of cleanliness of the diaper area of the infant soon after passage of stools and urine. This is due to neglect of mother [matrukadosha].

2. Infrequent bathing of the infant

3. Sweating

4. Vitiating breast milk^[10]

4. Putana-graha: Ahiputana is associated with putana-graha which is an infectious diarrhoeal disease explained amid graha rogas (sepsis).^[11]

5. Acharya Kasyapa has said that the skin of the infant is tender and is easily damaged by clothing, contact with feces and urine, warm climate, sweating and lack of cleansing thereafter, rubbing with powders etc.^[12]

Doshas and Dushyas Involved In Ahiputana^{[13][14]}

Ahiputana is caused by vitiated rakta (blood) and kapha-dosha as per Susruta and Vagbhata.

Dalhana in Nibandhasangraha says 'ahiputanam kapha-raktajam jneyam.'

While describing the management of Ahiputana, Vagbhata has precise the involvement of kapha and pitta doshas in the mother and child as causing the disease and has advised treatments pacifying kapha and pitta for breastfeeding mother. Pitta vrana chikitsa and raktamoksha indicate the importance of pitta and rakta in ahiputana. The dhatu concerned is twak (skin) which represents rasa (first dhatu or tissue formed after digestion). The involvement of malas- sakrit, mutra and sweda is not only due to upalepa on perianal region.

It is also due to vitiation especially of mala (faeces) caused by kapha-pitta vitiated breast milk and putana-graha.

Pathogenesis of Ahiputana^{[15][16]}

Due to improper cleansing of anal region after passage of stools and lack of bathing of a sweating child, smearing of urine, fecal matter and sweat over anal region occurs an utkle^[17] by sweda and mala occurs which cause rakta and kapha vitiation of the skin. Itching develops in the anal region from vitiation of rakta (vitiating blood) and kapha dosha.

Due to vitiation of dosha, primarily kandu or pruritus of perianal skin occurs. Scratching results in ulceration and quick eruption of sphota, pitaka along with srava. The eruptions lead to ulceration or wounds which blend to form a horrible and dreadful large rash which is called Ahiputana. It is also said to be ghora or severe with Bhuri-Upadrava. Due to blend of ulcers it forms a large vrana and due to frequent stooling in diarrhoea, there is gaping of guda (anal opening) due to ulceration and inflammation and therefore ahiputana is considered as being opposite to sanniruddha-guda in which there is stricture of the anus. Gayadasa has described it as being opposite to sanniruddha-guda as it is described after sanniruddha-guda by Susruta in kshudraroga-nidana.

Clinical features of Ahiputana^{[18][19][20]}

Signs and symptoms

Kandu (pruritus in and around guda or anal region)

Daha (burning sensation)

Sphota/pitaka (papule/pustule)

Ruja (pain)

Tamra-vrana (coppery coloured ulcer)

Srava (discharge)

Ekibhutavrana (blend ulcer),

Ghora (horrible looking)

Bhuri Upadrava (associated with many complications like jwara or fever, etc.)

Types^[21]

Specific types of ahiputana are not mentioned by Vagbhata and Sushruta.

According to Bhoja's based on the doshas involved and its severity.

vata predominant

pitta predominant

kapha predominant

Dwidosha (two doshas) or Sannipatika (three doshas).

Management of Ahiputana^{[22][23]}

1. Stanyasodhana (purification of breast milk) is the first step of treatment of Ahiputana. Drugs pacifying pitta and kapha doshas are recommended for this purpose. Sushruta has mentioned that the ahiputana in infant becomes curable or sadhya only when the breast milk is purified. A medicated ghrut prepared from patolapatra, triphala and rasanjana for pana or intake which when drunk cures even the krichrasadhya ahiputana (ahiputana which is very difficult to be cured).
2. Dalhana explains here that the ghrut mentioned is for the shodhana (purification) of dhatri (breastfeeding mother). This ghee may also be used for application on vrana when it becomes suddha (free of doshas) after kshalana (washing). Administration of stanya-sodhana drugs not only purifies breast milk but, by this, breast milk also acts as a vehicle for carrying drug to the breastfed child. Through this, purification of rasa (first dhatu derived from digestion of food) and stanya (upadhatu of rasa) occurs in dhatri and purification of rasa occurs in the infant which leads to a healthy skin.
3. Decoctions for intake Vagbhata has mentioned a cooling drink prepared from boiled and cooled water for the mother to be taken frequently for pacification of pitta.
4. According to Indu and Chandra opinion, Panaka prepared of sitaseeta^[24] (swetachandana or sandalwood).
5. According to Ashtanga Sangraha tarkshya antarapanaka for anamaka, sthoulya, pittasra, kandu, gandagalamaya, udaraatyunnati, etc.^[25]
6. While describing tarkshyasaila in ahiputana treatment, Indu stated it as makshika rasanjana yoga [swarnamakshika and rasanjana].^[26] Makshika and rasanjana can be used internally and externally.

7. External applications of various lepa, powders for dusting and decoctions for washing are mentioned. Swetachandana is advised to be used with honey and tarkshyasaila for external application on the ulcer by Indu.
8. Sushruta has mentioned Badaritwaklepa with Saindhava and Amla (kanchika etc.). The use of amla or acidic medium for application of drugs helps to regain the pH balance of the skin.
9. Kshalana or washing with triphala badari plakshatwak kashaya or triphala alone may be done in severely oozing or kapha pitta predominant ulcers. This decoction is used for healing the ulcers (vranaropana). Kaseesa, gorochana, tutha, manohwa, haritala and rasanjana powdered and mixed with amlakanchika may be used for lepa or may be used as powder for dusting. This powder has strong antiseptic and antimicrobial properties
10. Yashtimadhu and sankhachurna or asanatwakchurna may be used for application and dusting.
11. Kapalatuthaja churna for avachurnana (dusting) may also be done.
12. Tutha or copper sulphate is antiseptic and antimicrobial. In severe redness and itching, raktsrava (bloodletting) is advised.
13. Infant being tender, jalouka avacharana (leech therapy) is done. Jalouka does not cause pain or complications related to raktsrava in infants.
14. This reiterates the involvement of raktadushti in infant causing ahiputana. All pittavranahara treatments can also be judiciously applied for treating ahiputana in infants.
15. Panchavalkala taila, jatyadi ghrita or kera, kaseesadi taila, durvadi ghrita, sathadhouta ghrita, murivenna, panchavalkalakashaya, triphala kashaya, etc can be applied considering dosha and avastha of the vrana. Pradeha, parisheka, sarpipana, virechana etc are mentioned by Charaka in pittavrana chikitsa. All pathyas of a vrana patient should be followed by the mother and infant.

16. Light food like manda, peya, vilepi, simbidhanya, saka, ghrita, etc is pathya.^[27]

RESULTS AND DISCUSSION

Ahiputana is a disease caused due of vititation of breast milk, Stanyadushti being the utmost specific cause of Ahiputana,along with other associated causes like unhygienic condition of after passing urine and stools.

Nidan Parivarjana, Stanyasodhana are the most important part of treatment for Ahiputana. Stanyasodhana gana drugs medicated in form of decoctions, dusting powders, and appropriate use of vranahara tailas and ghritas and jalouka avacharana. Use of appropriate drugs is done according to conditions of doshas in each case.

The general treatment mentioned for ahiputana including stanyasodhana, lepas like swetachandana, tarkshyasaila, , kaseesadi churna, kapalatuthaja churna, sariba sankhanabhi churna, asanatwak churna, badaritwak kshalana, jalouka avacharana, etc are less utilized in the Kaumarabhritya OPD. Lepas are advised to be applied in amlakanchika etc. which helps to regain the normal acidic pH of the infant skin which is lost in Ahiputana.

CONCLUSION

Ahiputana is Stanyadushti being the utmost specific cause of Ahiputana,along with other associated causes like unhygienic condition of after passing urine and stools. Understanding the causes, pathogenesis, management and differential diagnoses of Ahiputana helps Kaumarabhrityakas to put into practice the different treatment options available for Ahiputana.

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