

CONCEPTUAL STUDY OF BASTI CHIKITSA IN VATAVYADHI

¹Dr Asha ²Dr Anand K Daddenavar

¹Assistant Professor, Department of Panchakarma BVVS Ayurveda Medical College and Hospital Bagalkote Karnataka ²Associate Professor Department of RogaNidana Kalidas Ayurveda Medical College Badami Karnataka



ABSTRACT

As civilization grows advanced, man has become more vulnerable for many neurological conditions due to lifestyle, high expectation, unwanted stress, competition and pseudo society status. So that man adopted new habits like alcohol, smoking, tobacco and drug abuse. All these leads to the many disorders. In Ayurveda neurological disorder can be correlated with vatavyadhi. 80 types of vatavyadhis are explained along with different treatments mainly basti chikitsa explained for vatavyadhi. So in present study trying to explain action of basti chikitsa in vatavyadhi.

KEYWORDS: Bastichikitsa, vatavyaadhi, Neurological disorders.

INTRODUCTION

Ayurveda the science if life which is considered as an upaveda of Athrvaveda which elaborates the importance of Preventive, Promotive and Curative aspects of health. This ancient science is primarily based on fundamental theory of tridosha which are namely vata, pitta, and kaphadosha.¹ Out of these vatadosha brings the existence as well as destruction of all living things. Vitiation of vata can be caused by two main reasons that is Margavarodha and Dhatukshaya. Hence vatavyadhis are mainly classified into two types based of these etiological factors and these are Nirupastambita or Margavarodhjanya Vatavyadhi and though common hetus are vataprakopaka are responsible for pathogenesis both these types, upastambita Vatavyadhi has kapha prokopaka and aamotpadaka hetus also. Nirupastambita Vatavyadhi mainly occurs in old age

because of dhatukashya but occurrence of this disease in young age is mainly due to lifestyle and behavioural ways like fastfood, irregular dietary habits, lack of exercise, sedentary routine work etc².

Panchakarma is vital treatment modalities of Ayurveda, describes as purification process which helps to detoxify body. Ayurveda describes Panchakarma to maintain normal physiological functioning of body. Basti is one of the most important aspect of panchakarma mainly employed for the diseases where vata dosha is prominent.³ Basti being the best to maintaining the quality and quantity of life is described as “Ardha Chikitsa”⁴ or half of the treatment vata is considered to be the main controller of the body. Because yhevata is useful for elimination or retention of mala Mutra, pitta, kapha in their respective Aashayas. Basti Chikitsa is

treatment of choice for Vatavyadhi. So in present study an attempt is made basti Chikitsa in Vatavyadhi according to different acharyas.⁵

AIMS AND OBJECTIVES

To study the Conceptual study of basti Chikitsa in vatavyadhi

MATERIALS AND METHODS

To explore and elaborate the conceptual study of Bastichikitsa in vatavyadhi.

Review of study is explained under following headings

1) Concept of Vatavyadhi

2) Basti Karma

3) Mode of action of basti Dravyas.

1) CONCEPT OF VATAVYADHI

Ayurveda science depends on Tridosha theory. These three doshas Vata, Pitta, and Kapha are the pillar of the Ayurveda. All pathophysiological activities of body are depends upon the doshas. Basically these three doshas constitute three regulatory system respectively controlling input output turn over and storage, making them universal properties of all living system. Among such important Tridoshas the supremacy of Vata is explained by all Ayurveda acharyas because other factor in body like Pitta and Kapha dosha Saptadhatu, Trimala are not able to do their functions independently. Inspiration of Vata is necessary for their function⁸.

Vata is main controller of body and responsible for the generation protection, and destruction of body so that it should be maintained normal otherwise it causes various Samanyaj and Nanatmajvikara. The disease which caused due to the only vatadosha is called Nanatmajvikara and the disease caused due to other than vatadosha

called Samanyaj vikara. There are 80 Vataj, 40 Pittaj, 20 Kaphaj Nanatmaj Vikaras told by Acharyas. In Ayurveda normal vata functions are correlated with CNS functions and various vatavyadhi is correlated with Neurological disorders.⁹ In Charak Samhita it mentioned that causes of vitiation of vata can be divided in two Samprapti i.e. Dhatukshayajanya and Margavarodhjanya. These types are not mentioned in any other Ayurvedic text. According to Vatavyadhi Avastha one can choose the exact treatment.¹⁰

SAMANYA SAMPRAPTI OF VATAVYADHI:

a) SamanyaSamprapti¹¹—Due to the intake of Vatakara Aahara and Vihara, Vata Dosha get vitiated, which lodges in Rikta srotas i.e. Srotas, where there is presence of Shunyata of Snehadhi Guna, producing diseases related to that Srotas. Acharya Vaghbhata mentioned the Samprapti of Vatavyadhi like Dhatukshaya aggravates Vata, which travels throughout the body and settles in Rikta Srotas and further vitiates the Srotas leading to the manifestation of VataVyadhi.

b) VisheshSamprapti - Examples-1) DhatukshayajanyaVatavyadhi: As the Shleshma Bhava decreases in the body Shleshaka Kapha in the joints also decreases in quality and quantity where in Sandhi Shaithilya is seen. Ashrayashrayi Sambandha also leads Asthidhatu Kshaya leading to Khavaigunya in the joints.

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2) Margavrodhjanya Vatavyadhi: The excessive fat deposited all over the body will produce Margavrodha of Vata. PrakupitaVata due to Margavrodha starts to circulate in the body, which travels and settles in the Khavaigunyayukta joint. After Sthanasaṁshraya it produces the disease Vatavyadhi.

CONCEPT OF BASTI CHIKITSA:

Ayurveda is based on doctrine of Tridosha. These three doshas though moves throughout the body, have specific sites where they chiefly reside and can be treated by drugs or therapies which hav specific role on those sites¹¹.Vata is the chief dominating factor because all dhatus and doshas become functionless without vayu.Pakvashaya is seat of vayu.Basti specially acts in pakvashaya so basti therapy is specially indicated to treat vata.¹²

Vata is the most responsible to cause diseases in Shakha, Koshtadi rogamargas. Collection, Production and excretion of stool, urine, semen etc are controlled stool, urine, semen etc are controlled by vatadosha. Moreover samhana and samvahana of pitta, Kapha, rasa, rakta, sweda, mala, mutra etc are also under the control of vata only.¹³ When vata gets aggravated, there is no remedy other than basti for its alleviation. Therefore, Basti is considered as “ARDHA CHIKITSA”¹⁴ Basti by expelling out vit, kapha, pitta, anila, mutra, offers firmness of the body and enriches shukra. By expelling morbid accumulated doshas in the entire body, Basti cures all types of diseases.¹⁵

Mode of action of Basti Chikitsa:

1) According to Sushruta-Veerya (Active principle) of the Bastiaushadha reaches all over the body through the Srotas in the same way that the water pour at the root of plant reaches upto leaves Even through Bastidravyas comes out very quickly with Mala, their veerya acts all over the body by the action of Panchavata, just as sun draws moisture from earth.¹⁶

2) According to Charaka- Veerya of Bastidrawyas acts on the body from foot to head and eliminate and nourishes it then acts on Samanvayu after it nourishes Vyanvayu thereafter acting on Udanvayu and then Prana vayu.¹⁷

ACTION OF BASTI DRAVYAS:¹⁸

There are two types of Basti

1. Anuvasan Basti –Mainly contain sesame oil or medicated oil usually given in small amount.
2. Asthapana Basti (Niruha Basti)-It contains madhu, Saindavalavana, Taila, Kalka, and Kashaya.

Anuvasanbasti – In dhatukashyajanya vatavyadhi snehabasti or anuvasanbasti is advisable because here only vata aggravated and for vata shaman taila is choice of treatment. And also pakvashaya is stana of vatadosha.

Ashtapanabasti (Niruhabasti)- It is indicated in both dhtukshyajanya and margavarodhjanya vatavyadhis. Because here we can do permutation and combination of different doshaharadrugs. Contents of asthapanabasti are

Honey-it is Madhura, kashaya rasa, chedana and rukshaguna, ushnnavirya, also kaphahara and vranashodhana in nature. The most important properties of honey in context of

basti karma are Yogavahitva and sukshamamarga anusaritva.

Saindava lavana-It is tridoshahara, laghu, ushnnavirya. It contains 21 essential and 30 accessory minerals. 98% sodium chloride, traces of potassium is also seen. It is also useful in regulating acid, alkaline balance, maintaining osmosis, activation of ATP phase.

Note- honey and salt represents glucose and electrolyte and they prevent dehydration. Salt has the property of stimulating action potential which may be one of the causative factors for the mode of action of basti.

Sneha-The Medicine administered to the seat of vata should contain some snehadravya in it. The sneha will lubricate the colon, soften the mala and help to eliminate it without strain.

Kalka- Kalka is the main drug, which gives potency to the whole combination because have observed feathers of dehydration if quantity of kalka is increased. Kalka helps to disintegrate the malas by increasing osmotic permeability of the solution.

Kashaya- kashaya helps in maintaining the volume of the fluid, helps in spreading and cleaning. Besides that, the herbs added are vatahara in nature which provides anulomana and nirharana of doshas.

Some other ingredients like Gomutra, mamsarasa, amlika, madanaphala, dugda, jiggery are also taken according to the disease and condition of the patient.

DISCUSSION

Panchakarma therapy is a very imperative and essential part of *Ayurvedic* treatment. As it possesses a wide spectrum of effect and is thought to be “*Ardhachikitsa*” in *Ayurveda*. Action of bastidravyas mainly in koshta that

too pakvashaya ie sthana of vata Dosha after the absorption of bastidravyas, vyavayi and sukshama guna of bastidravyas it circulates all over the body. Basti veerya may act through ENS. The gastrointestinal system has network of nerve fibers, which is known as “Enteric Nervous System” similar to brain ENS sends, receive impulses, and activate to CNS. Basti nourishes the five types of *Vata* and normalize their function. In *Vatavyadhi* chiefly effected Dosha is *vata* Dosha sometime it also associated with *Pitta* and *kapha* doshas. *Vata* is main cause for vitiation of others Dosha and dhatus also. So treat *vata* Dosha along with associated Dosha with basti Chikitsa more comfortable and effective in treating *vatadi* Dosha with permutation and combination of tridoshashara dravyas in basti chikitsa. Basti chikitsa can be advised in dhatukshayajanya and margavarodhajanya *Vatavyadhi*, Amaja vataroga and niramajavata rogas. In many of *Vatavyadhi* samadosha will be present different bastis like karma, kala, yoga basti which has effect of amanirharana action. So combination of niruha and anuvasana basti has effective than only matrabasti.

CONCLUSION

The life science “AYURVEDA” has very effective treatment specially *Panchakarma* in most burning diseases like degenerative disorders, etc. so compare to allopathic treatment *Panchakarma* treatment more effective. Periodical treatment of *Panchakarma* Shodhana and basti chiktsa can postpone the progression of degenerative diseases. In Niruha Basti and Anuvasan Basti by permutation and

combination of different herbs treat all tridosha in vatavyadhi.

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CORRESPONDING AUTHOR

Dr Asha
Assistant professor, Department of Panchakarma BVVS Ayurveda Medical College and Hospital Bagalkote Karnataka
Email: drashaanandd@gmail.com

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