

A REVIEW ARTICLE ON VAITARANA BASTI ANDVAISHWANARA CHURNA BASTI
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ABSTRACT

Rheumatoid Arthritis is a chronic multisystem disease of an unknown cause characterised by pain, joint swelling and stiffness affecting the small and large joints and also associated with anorexia, weight loss and fatigue. The prevalence of RA is approximately 0.8% of the population, women are affected approximately three times more often than men. The prevalence increases with age, and sex differences diminish in the older age group. In modern science treatment of RA includes the NSAID's (Non Steroidal Anti Inflammatory Drugs), Glucocorticoids, DMARD's (Disease Modifying Rheumatic Drugs), Immunosuppressants drugs, which on long term usage may leads to many side effects. In Ayurveda Rheumatoid Arthritis is correlated to *Amavata* on the basis of its aetiology, pathology, therapeutic signs and symptoms. *Amavata* is the term for the condition that results when *Ama* (inadequately digested food) and *Vata* (one of the *Tridosas*) both become vitiated at the same time and enter the *Trika* and *Sandhi*, ultimately causing *Stabdhatu* (stiffness) of the body. *Amavata* is one of the chronic diseases that primarily affects the joints and has some additional physiological symptoms. In Ayurveda Panchkarma that is (*Shodhana Chikitsa*) is a crucial therapeutic method that addresses the disease-causing morbid *Doshas* which are removed by taking the shortest path. One of these, *Basti*, is regarded as significant and is known as *Ardha Chikitsa*. *Basti* can be delivered in a variety of ways depending on the patient's health and the severity of the sickness. *Basti*'s effect on our bodies for the relevant disease can be changed by adjusting the additional medications and their proportions. *Choorna Basti*, is referred as *Ruksha Basti*, is a form of *Niruhabasti* stated in *Chakrapani Teeka*. Therefore, the study planned to evaluate the efficacy of *Churna basti* in modified *Yoga basti* schedule in the management of *Amavata*. Based on this concept, the ingredients are modified and a combination of *Vaishwanara Churna*, *Saindhava Lavana*, *Sneha* and *Ushnajala* is taken to practice in the management of *Amavata*.

KEYWORDS: *Amavata*, *Basti*, *Ruksha Basti*, *Shodhan Chikitsa*, *Stabdhatu*, *Vaishwanara Churna*.

INTRODUCTION

People in the modern period are busy with their daily activities, which has led to bad eating and lifestyle choices. Humans have been impacted in some manner by late nights of sleep, stressful jobs, a dependence on fast food from the outside, etc. Disease results from food in the same way that the body does from what we eat. The *Deha-Dhatu*, *Ojas*, *Bala*, and complexion are just a few of the things that food maintains and sustains. This meal relies on *Agni* to contribute to the body's nutrition. It is apparent that when food is not correctly digested by *Agni*, the bodily elements and *Sharir Dhatu*s cannot be fed and developed.

Similar to how altering a person's lifestyle via nutrition and behaviour patterns which plays a major role in manifestation of several disorders and *Amavata* is one of them. One of the main illnesses brought on by

Agnimandata (Digestive Fire), which causes *Ama* to build up and *Vata Dosha* to regenerate, is *Amavata*. The formation of *Ama*, which is located in *Shleshmasthanas*, and the *Prakopa* of *Vata Dosha* are the major causes of *Amavata*. In Ayurveda, Rheumatoid Arthritis is correlated to *Amavata* on the basis of its aetiology, pathology, therapeutic signs and symptoms. Rheumatoid arthritis has been defined as a chronic systemic inflammatory disorder characterized by deforming symmetrical polyarthritis of varying extent and severity, associated with synovitis of joints and tendon and tendon sheaths, articular cartilage loss, erosion of juxta-articular bone, and in most patients, the presence of IgM rheumatoid factor in the blood. In some patients systemic and extra-articular features may also be observed during the course of disease, and rarely prior to joint disease. These include anaemia, weight loss, vasculitis, serositis, mononeuritis, multiplex, interstitial inflammation in lungs

and exocrine salivary and lacrimal glands, as well as nodules in subcutaneous, pulmonary, and sclera tissues.^[1] In modern science treatment of RA includes the NSAID's (Non Steroidal Anti Inflammatory Drugs), Glucocorticoids, DMARD's (Disease Modifying Rheumatic Drugs), Immunosuppressants drugs. Investigations done in RA are- ESR, RF Test, Anti CCP, CRP, X-Ray, Serum Uric Acid, HLA-B27. According to Ayurveda, *Mandagni* is the cause of all ailments manifesting. *Ayu* (longevity), *Varna* (complexion), *Bala* (power), *Swasthya* (health), etc. have all been based on *Agni*. As a result, the *Aahar Rasa* that resulted from the impeded *Agni* is at the *Apakva* stage and is known as *Ama* which brings about *Sarva Dosh Prakopa* (vitiation of *Doshas*). The *Anna Rasa* that is formed as a result of *Ajirna Awastha* (Indigestion) accumulates in the stomach and is known as *Ama*. It produces *Ruja* (pain) in the brain and throughout the body. This penetrates the sacral joints, activates vitiated *Vata*, and stiffens the body. The name of this ailment is *Amavata*. *Madhava Nidana* has described the etiological factors responsible to cause *Amavata* which are *Viruddha Ahara* (unhealthy eating habits), *Viruddha Chesta* (incorrect behaviour), *Mandagni* (weakened *Agni*), *Nishchalata* (sedentary lifestyle), any type of hardwork just after taking *Snigdha Ahara*². According to *Madhavakara* and others *Acharayas* the *Roopa* of *Amavata* has been described as- *Angmarda*, *Aruchi*, *Trishna*, *Alasya*, *Gauravta*, *Jawara*, *Apaka*, and *Shuntaanganam*.

Chikitsa of *Amavata*- *Chakradatta* was the first to outline the fundamentals of *Amavata* treatment, which include *Langhana*, *Swedana*, medications with *Katu-Tikta Rasa*, and *Deepana* actions, *Virechana*, *Snehapana*, *Anuvasana*, as well as *Ksharabasti* mentioned in *Chakradatta* 25/1. While *Yogaratanakara* added *Ruksh Upanaha* (Without *Sneha*). *Langhana*- The first course of treatment for *Amavata* is *Langhana*, which aids in *Ama* digestion. Here, the term "*Langhana*" refers to eating mild rather than full fasting. Depending on each individual's ability, the length of *Langhana* varies from person to person. *Swedana*- In *Amavata*, *Ruksha Swedana* (devoid of oil or fat) is advised. On the afflicted joints, it is applied locally. Without using *Snehana* beforehand, *Baluka* (sand) is utilised for the *Ruksha Sweda* method. *Katu-Tikta* and *Deepaka* Drugs- *Amavata* recommends drugs that operate as *Deepana* and *Pachana* and have *Katu* (pungent) and *Tikta* (bitter) properties. Because of their features, these medications have the ability to relieve *Shotha* and *Shoola*. *Virechana-Haritaki* and *Eranda Taila* can be utilised for *Virechana Karma*. Without undergoing any prior procedures, *Virechana* can be administered in *Amavata*. While *Haritaki* serves as the *Vatanulomana* whereas *Eranda Taila* serves as the *Srotoshodhaka*, *Shothahara*, and *Shoolahara*. *Basti Chikitsa*- *Ksharabasti* and *Anuvasana Basti* are suggested by *Chakradatta* in *Amavata*. In *Anuvasana Basti* and *Niruha Basti*, the following *Tailas* are employed. *Dwi- Panchamooladi Taila* (*Vangesen* 27/107-108; *Bh.R* 29/227-228), *Akalkamidam Taila* /

Prasaranti Taila (*Bh.R* 29/208), *Brihat Saindhavadi Taila* (*Bh.R* 29/222-226; *Vangesen* 27/ 109-114). *Eranda Taila* is used as base in preparation of these *Tailas* (*Bh.R.*29/20), (*C.D.*25/6).

In the *Brihatrayis*, various types of *Basti* are described according to sickness and *Dosha*. *Basti* is a special type of healing modality that has been praised by all *Acharyas*. In terms of its effectiveness, it transforms the obstructed *Doshas*. Because it both feeds the body and quickly expels the vitiated *Doshas*, it is an unmatched elimination treatment compared to the others. Whereas other *Shodhana* method cannot be conducted, it can be done with ease on people of all ages. The most effective method of therapy for *Vata Dosha* and *Vata* linked with *Kapha* and *Pitta* is *Basti Karma*. *Acharya Chakrapani* mentions *Churna Basti* comprising of *Saindhava Lavana*, *Sneha*, *Churnas* (*Rasna*, *Vacha*, *Bilwa*, *Shatapushpa*, *Ela*, *Putika*, *Madanaphala*, *Pippali*, *Devadaru*, *Kushta*), *Ushnajala*, and *Amladravya* as the key ingredients. Based on this concept, the ingredients are modified and a combination of *Vaishwanara Churna*, *Saindhava Lavana*, *Sneha* and *Ushnajala* is taken to practice in the management of *Aamvata*. As in *Chakradatta Aamvata Chikitsa Prakaran* section, *Vaishwanara Churna* is directly indicated in healing of *Aamvata*. The main purpose of *Churna Basti* in our body is to create *Rukshata*. So this *Churna Basti* is also called as *Ruksha Basti*. *Basti* like *Kledahara Basti*, *Grahanihara Basti*, *Takra Basti* etc., will produce *Rukshata* in our body. But apart from this *Yogas*, *basti* with *Churnas* and *Kashaya* and *Saindava* (if needed) mixed and given in different disease conditions mainly in the *Ama* stage helps to produce *Amapachana* and *Deepana* effect on the body. As in *Chakradatta Niruhaadhikara* section *Vaitaran Basti* with its special indication is given in *Aamvata*.

Preparation of *Vaitaran Basti* done according to the reference. [*ChakraduttaNiruhaadhikara*73/32]

Sr. no.	Ingredients	In Pala	In gms/ ml
1•	<i>Saindhavalavana</i>	1 <i>Karsha</i>	12 gms
2•	<i>Guda</i>	½ <i>Pala</i>	25 gms
3•	<i>Amlika</i>	1 <i>Pala</i>	50 gms
4•	<i>Tila Taila(Murchit)</i>	2 <i>Pala</i>	100 ml
5•	<i>Gomutra</i>	1 <i>Kudava</i>	200ml
	TOTAL		387ml

Preparation of *Vaishwanara Churna Basti* done according to the reference. [*Chakradatta Aamvata Chikitsa Prakaran* 14-18]

Sr. no.	Ingredients	In Pala	In gms/ ml
1•	<i>Saindhavalavana</i>	½ <i>Karsha</i>	6gm
2•	<i>Tila Taila (Murchit)</i>	1 ½ <i>Pala</i>	75ml
3•	<i>Ushana Jala</i>	4 <i>Pala</i>	200ml
4•	<i>Vaishwanara Churna</i>	1 <i>Pala</i>	50gm
	TOTAL		331ml

DISCUSSION

The main Ayurvedic therapeutic approach is *Basti Chikitsa*. It is likewise regarded as *Ardha Chikitsa* (half treatment). Emaciated and incapacitated individuals who receive *Sneha* or *Anuvasana Basti* (unctuous enema) are encouraged to build their *Bala* (strength). Some people believe that only substances like water and salt can be absorbed from the large intestine, which rules out the possibility of drugs being absorbed from the colon. However, this is a physiological phenomenon that happens every day, and medications can cause the colon mucosa to become receptive to absorbing unusual substances from the large intestine. In support of this viewpoint, contemporary medical research suggests various nutritional enemas intended for body nourishment, where absorption of glucose, fat, and protein³. The use of salt introduced by Ayurvedic health experts in *Sadyo-Snehana* and several *Basti Dravya* formulations, in addition to the many *Sneha Dravyas*, coincides interestingly with the observation of current medical research that administration of sodium chloride enhances fat absorption. “*Lavanopitaha Snehana Snehayantyachiratnaram*” is the phrase used by *Charaka* to describe the role played by *Lavana* alongside *Sneha*⁴. While evaluating the *Anuvasana Basti*, *Charaka* notes *Sneha's* digestion with the phrase “*Sneham Pachati Pavakah*”, and after digestion, *Dravyas* can be absorbed to have an impact on the body. *Shodhana* and *Shamana*, which contain *Langhana*, *Deepana*, *Swedana*, *Virechana*, and *Snehapana*, are both part of the *Chikitsa* outlined for *Amavata*. *Doshas* are deeply rooted in *Sandhis* in *Amavata* and have an impact on the entire body. *Basti* was chosen for *Shodana* in order to eradicate deep seated *Doshas*.

Vaitaran Basti is beneficial in the *Amavata*, according to *Chakradatta* and *Vangsen*. It utilises *Utkleshan* or *Lekhan* action to bring the *Doshas Shakha* to the *Kostha* and *Gudmarg* to expel them. *Gomutra* purifies the channels. *Amlika* intensifies the doshas. The *Abhishyandi* quality is improved by *Saindhavlavana*. *Gudam* used for *Dosha Paka*. Oil has authority over the *Vayu*. If *Doshas* retain in *Pakwashaya* then *Usnajala* corrects *Aadhiyamaand* and *Vibandh* like symptoms. *Usnajala* was stated in *Choorna Basti* in the place of *Kwatha* since *Jala* is the source of *Rasa* and the passage to the *Dhatus*. *Usnajala* has *Vata-Kaphahara*, *Deepaniya*, and *Basti Shodhana* properties. *Katu-Tikta Rasa*, *Katu vipaki*, *Laghu*, *Ruksha Guna*, and having *Deepana*, *Pachana*, *Vatanulomana*, *Vibandhahara*, *Shoolahara*, *Shothahara*, and *Kapha-Vatahara Karmas* are among the contents of *Vaishwanara Churna*. As a result, *Vaishwanara churna* eliminates *Ama* and restores *Vata* to its original form, relieving symptoms. Thus *Vaishwana Churna Basti* is effective and multifaceted treatment in *Amavata*.

CONCLUSION

Amavata is an illness that originates from both *Pakvashaya* and *Amashaya* and has a dominance of *Vata*

and *Kapha*. *Ama* and *Vata* are incompatible by nature, making it challenging to design the course of treatment. In the chronic stage, *Doshas* transform into *Lin Dosh* and progress to the *Sakha*. In this case, *Vaitaran Basti* is a *Utkleshkar Basti* that increases the *Doshas* so they come out from the *Shakha* to *Kostha* and expel out of the body from *Gudmarg*. *Vaitaran Basti* plays a crucial part in *Amavata Lin Doshavastha*. Where as when *Vaishwanara Chuna Basti* is used in a modified yoga *Basti* schedule, *Amavata Lakshanas* such *Agnidourbalya*, *morning stiffness*, *Gaurava*, *Utsahahani*, and *Vairasya* is considerably reduced, and the patients are assisted in achieving *Agni Deepti*, *Laghutva*, and *Nirama Lakshana*.

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