

A REVIEW SUMMARIZES THE FOUNDATIONAL ASPECTS OF VAITARANA VASTI

*¹Dr. Anant Krishna, ²Dr. Priyanka Singh and ³Dr. Anjali Tiwari

¹Assistant Professor, P.G. Department of Kayachikitsa, State Ayurvedic College & Hospital
Lucknow.

^{2,3}Md Scholar Kayachikitsa, State Ayurvedic College & Hospital Lucknow.

Article Received on
19 August 2024,

Revised on 09 Sept. 2024,
Accepted on 30 Sept. 2024

DOI: 10.20959/wjpr202419-34138



*Corresponding Author

Dr. Anant Krishna

Assistant Professor, P.G.
Department of Kayachikitsa,
State Ayurvedic College &
Hospital Lucknow.

ABSTRACT

Vasti Chikitsa, the Ayurvedic method of medicated enemas, is considered a crucial component of treatment, often referred to as Ardha Chikitsa or "half of the entire treatments." Among its forms, *Vaitarana Vasti* is notable for its unique formulation and specific therapeutic uses. The term "Vaitarana" from Vaitarani Mahatmya means "truly a saviour," reflecting its ability to alleviate various ailments when appropriately administered. Modern practitioners find Vaitarana Vasti effective for conditions like Amavata, Katisoola, *Gridhrasi*, *Klaibya*, and *Vishamajwara*. Various Ayurvedic classics, including Chakradutta and Vrindhamadhava, detail different formulations, highlighting a rich but diverse tradition. However, the Brihat Trayee lacks detailed descriptions of Vaitarana Vasti, indicating a gap in historical literature that contemporary practitioners often address. In clinical practice, variations in ingredient quantities and

choices of Drava Dravya (liquid vehicles) arise due to individualized modifications for specific conditions. Most research has focused on *Vaitarana Vasti's* application in *Amavata*, leaving other indications, such as *Klaibya*, underexplored. Comprehensive research is necessary to standardize ingredient amounts and selections for various conditions, enhancing understanding of *Vaitarana Vasti's* mechanisms. Such endeavours would ensure optimal patient outcomes and solidify the treatment's role in modern medicine, bridging existing gaps in knowledge and practice.

KEYWORDS: Vasti Chikitsa, Vaitarana Vasti, Niruha Vasti, Gridhrasi, Amavata.

INTRODUCTION

Vasti Chikitsa, the Ayurvedic practice of medicated enemas, holds a prominent place in Ayurveda as a key component of elimination therapy. It is often termed *Ardha Chikitsa*, meaning half of the entire treatments.^[1] This therapeutic approach primarily includes two types: *Niruha Vasti* and *Sneha Vasti*.^[2] Ayurvedic classics detail various formulations of Vasti tailored for specific ailments, and among them is *Vaitarana Vasti*, characterized by its unique formulation and targeted indications.

The name "Vaitarana" is derived from the Vaitarani River, referenced in texts such as the Garuda Purana and various Hindu scriptures, which lies between the earthly realm and the infernal Naraka, the domain of Yama, the Hindu God of death. This river is believed to purify sins.^[3] The Vaitarani River is also cited in several other texts such as the Harihareshwara Mahatmya and the Tirtha Yatra Parva of the Mahabharata, as well as in the Matsya, Vamana, and Padma Puranas. The Padma Purana further elucidates this term in its *Vaitarani Mahatmya*, defining it as "Vai" (truly) and "tarini" (saviour).^[4] In the context of Vaitarana Vasti, it suggests that the timely administration of this treatment can rescue an individual from the depths of disease. The term Vaitarana is used as a name associated with Salyatantra Acharya in Sushruta Samhita^[5] Currently, Vaitarana Vasti is widely practiced, yielding excellent results for various conditions, including *Amavata*, *Katisoola*, *Gridhrasi*, *Bandhyatva*(infertility), and *Vishamajwara*. Classical texts such as Chakradutta, Vrindhamadhava, and Vangasena provide foundational references, though there are variations in formulations proposed by different Acharyas. In clinical practice, these ingredients are often adjusted based on the patient's specific condition, highlighting the adaptable nature of this treatment.

THERAPEUTIC INDICATIONS: It is indicated in Shoola, Shopha, Anaha Amavata, Vata Kaphaja conditions, Gridhrasi and in other conditions where *Srotosodhana* is needed.

Table 1.

Chakradutta ^[6]	Vrindhamadhava ^[7]	Vangasena ^[8]
Shoola, Anaha, Amavata	Shoola, Anaha, Amavata	Shoola, Amavata, Shopha Of Kati,Uru, Prushta, Urusthambha,Gridhrasi, Janu sankocha, Vishama Jwara, Klaibya

INGREDIENTS: The ingredients of *Vaitarana Vasti* are Saindhava Lavana, Guda, Amlika, Gomutra/Go-dugda and *Eeshat Taila* (little quantity of oil) in prescribed quantity. Ingredients as per different Acharayas are given below.

Table 2.

	Chakradutta^[9]	Vrindha Madhava^[10]	Vangasena^[11]
Saindhava Lawana	1 karsha (12gm)	1karsha (12gm)	1karsha(12gm)
Guda	1 sukti (24 gm)	1 sukti(24gm)	½ Pala(24gm)
Amlika(chincha)	1Pala (48 gm)	1 Pala(48gm)	1 Pala(48gm)
Taila	Quantity Not mentioned	Quantity Not mentioned	Quantity Not mentioned
Go-mutra	1 Kudava (192 gm)	1 Kudava (192gm)	Not mentioned
Go-dugdha	Not mentioned	Not mentioned	1 Kudava(192gm)

In Ayurvedic formulations, there are typically five ingredients, four of which—*Saindhava*, *Guda*, *Taila*, and *Amlika*—are consistent across various recipes. The only point of contention arises with the choice of *Drava Dravya*. While classical texts suggest specific *Drava Dravyas* like *Dhanyamla* and *Kulatha Kwatha*, practitioners are known to utilize alternative options. Consequently, a critical evaluation is necessary when selecting the appropriate *Drava Dravya*. For example, Vangasena refers to "*Surabhi Payah*" instead of *Go-mutra* in certain formulations. This discrepancy can create confusion, particularly when interpreting Lala Saligramavaidya's Hindi translation of Vangasena samhita, which utilizes Gomutra rather than milk.

The earliest reference to *Vaitarana Vasti* probably appears in the Sidhayogah or Vrindha Madhava, stating, "*Ksharam Na Cedvaitaranam Pradaya Dvaye Trayahe Va Apy Anuvasaniyah.*" In this context, *Vaitarana Vasti* is explained separately after the *Niruha Adhikara*, as it does not conform to the typical ingredient combinations characteristic of *Niruha*.

Notably, a critical edition of the Vrindha Madhava by Dr. Premavati Tiwari and Dr. Ashakumari reveals a variant where Guda is replaced by Hingu: "Amlika Hingu Sindhujanma Gomutraih." Additionally, Sharngadhara has outlined guidelines on the quantity of *Drava Dravya* suitable for Sneh preparations. Scholars like Srikantha Dutta and Sivadas Sen have suggested that these dosage principles should extend to *Vasti* applications as well. Therefore, practitioners may consider doubling the amount of Gomutra or Go-ksheera, indicating a quantity of 2 *Kudava*. Nischalakara and Sivadasa Sen also specify that the quantity of Taila

should be set at 1 *Pala* based on established clinical practices, often noted as “*Eeshat Tailamiti Palamiti Vyavaharanti Vriddah.*” Additionally, Tatwachandrika Teeka advocates for incorporating one Madanaphala into *Vaitarana Vasti*, a practice typically mandated for every *Niruha vasti*.^[12]

Classical *Niruha Vasti* comprises ingredients such as Makshika, Lavana, Sneha, Kalka, and Kwatha. In contrast, *Vaitarana Vasti* is seen as a variant that diverges from the classical formulation, containing Saindhava, Guda, Chinchā, Taila, and Drava Dravya. While both variants include Saindhava, *Vaitarana Vasti* opts for Guda in place of Makshika. Furthermore, in case of Makshika's absence, Purana Guda may serve as a suitable alternative.

In *Vaitarana Vasti*, Chinchā effectively acts as the Kalka component. Being classified as a Rooksha Vasti, the quantity of Sneha is intentionally kept minimal, which may explain references to “*Eeshat Taila*” or “*Taila Yutho*” without specific quantity guidelines from the Acharyas. *Niruha Vasti* traditionally includes Madanaphala, and the Tatwachandrika Tika supports the inclusion of one Madanaphala in *Vaitarana Vasti*, suggesting an effort to align *Vaitarana*'s status with that of *Niruha Basti*.^[16]

Importantly, the effects of Vasti extend beyond localized treatment; they have a systemic impact. In Ayurvedic practice, the Veerya (potency) of the administered *Vasti Dravyas* is said to permeate the entire body via the *Srotas*, akin to how water poured at the roots of a tree nourishes the entire plant.^[17] Similarly, Vasti helps extract pathological elements from the body, akin to how a cloth absorbs dye without retaining water.^[18]

Method of Preparation of Vasti Dravya: -For *Niruha Vasti*, the preparation begins by grinding Saindhava (rock salt) thoroughly. Following this, Makshika (honey) is added to the Saindhava, followed by Sneha Dravya (oil/ghee), Kalka Dravya (herbal paste), and Kwatha Dravya (decoction) in succession.^[19]

In the case of *Vaitarana Vasti*, while there are no specific instructions regarding the mixing of ingredients, the standard method for *Niruha Vasti* is used. First, Saindhava is ground well, and then syrup made from Purana Guda is added. Taila (liquid fat) is then incorporated in a thin stream and mixed thoroughly. Subsequently, Chinchā (tamarind) devoid of seeds is ground into a paste and added to the mixture. Drava Dravya (liquid) is then added slowly and

mixed thoroughly. This solution is filtered and warmed to a lukewarm temperature by placing it over a water bath.

Time of Administration: -Since *Vaitarana Vasti* falls under the category of *Niruha Vasti*, the general timing for administering *Niruha Vasti*—"Madhyahne Kinchidavarte"^[20]—applies here as well. The day can be divided into three portions: Purvahna (morning), Madhyahna (afternoon), and Aparahna (evening). Madhyahna occurs between 10 AM and 2 PM, and therefore, *Niruha Vasti* is ideally given during this time when the patient does not experience significant hunger.

According to Vrindha Madhava and Vangasena, *Vaitarana Vasti* can be administered to all types of patients, and it can even be given after food consumption.^[21] This approach deviates from the general norm of administering *Niruha Vasti*. Vrindha Madhava also states that it can be administered in the evening. However, administering *Vaitarana Vasti* immediately after food intake should be considered an exceptional rule and should only be conducted in special cases, such as *Amavata*, where the patient is too weak to withstand the robustness of the Vasti.

DISCUSSION

The review article provides a nuanced discussion on Ayurvedic formulations, specifically focusing on the differences between *Vaitarana Vasti* and *Niruha Vasti*. Key points include the core ingredients, the selection of *Drava Dravya*, and the broader implications of Vasti treatments.

Key Themes and Discussion Points

1. Core Ingredients and Variability: - The consistency of ingredients—Saindhava, Guda, Taila, and Amlika—across various formulations creates a stable foundation for practice. However, the flexibility in choosing *Drava Dravya* speaks to the adaptability of Ayurvedic formulations. The references to "Surabhi Payah" (milk) and Go-mutra (cow urine) illustrate the interpretative nature of Ayurvedic texts. This discrepancy raises questions about how practitioners balance classical theories with contemporary practices.

2. Classical Texts and Interpretations: - The integration of various sources, such as the Sidhayogah and Vrindha Madhava, demonstrates the historical context of *Vaitarana Vasti*. The mention of alternative ingredients, such as replacing Guda with Hingu, encourages

practitioners to evaluate formulations critically. It highlights the importance of context in understanding classical texts, especially when interpretations can lead to diverse practices.

3. Dosage Principles: - The article emphasizes the significance of dosage in both *Sneha* preparations and *Vasti* applications. The suggestion to double the amount of *Go-mutra* or *Go-ksheera* points to a need for customized treatment protocols, considering individual patient needs and conditions. The alignment with *Sharngadhara's* guidelines reinforces the consistency sought by practitioners in achieving effective results.

4. Comparison of *Vaitarana Vasti* and *Niruha Vasti*: - The distinction between *Vaitarana Vasti's* ingredients (substituting *Guda* for *Makshika*) and *Niruha Vasti* showcases a thoughtful adaptation possibly influenced by ethical considerations (e.g., Jain principles). This consideration reflects a broader shift in Ayurvedic practice towards inclusivity and moral awareness regarding ingredient sourcing.

5. Discussion on Systemic Impact of *Vasti*: - The mention of how *Vasti* impacts the entire body evokes a holistic understanding of treatment, akin to principles of systemic health in modern medicine. By comparing the effects of *Vasti* to natural processes (like nourishing a plant), the article effectively communicates Ayurvedic principles for both practitioners and patients. It emphasizes that treatments should address root causes rather than merely symptoms.

6. Discussion on Practical Implications: - Practitioners may find the discussion on incorporating *Madanaphala* into *Vaitarana Vasti* relevant, particularly when exploring treatment options for specific health challenges. The call for careful selection and adaption of ingredients invites Ayurvedic practitioners to approach treatments with a personalized mindset, reflecting the individualized nature of Ayurvedic care.

7. Discussion on *Niruha Vasti* Preparation

1. *Saindhava* (rock salt) is meticulously ground.
2. *Makshika* (honey) is added next, followed by:
3. *Sneha Dravya* (oil/ghee) for lubrication.
4. *Kalka Dravya* (herbal paste) is integrated to bring in specific therapeutic effects.
5. *Kwatha Dravya* (decoction) is mixed in last to ensure uniformity of the solution.

8. Discussion on *Vaitarana Vasti* Preparation

1. Similar to *Niruha Vasti*, start by grinding Saindhava well.
2. Add a syrup made from Purana Guda (aged jaggery) instead of honey.
3. Tail (liquid fat) is added gradually in a thin stream while mixing thoroughly.
4. Chinchā (tamarind) is ground into a seedless paste and incorporated.
5. Slowly add *Drava Dravya* (liquid), mixing continuously.
6. Finally, the mixture is filtered and warmed to a lukewarm temperature using a water bath.

9. Discussion on Timing of Administration

For *Niruha Vasti*: The ideal administration time is Madhyahna (afternoon), particularly between 10 AM and 2 PM, when the patient experiences less hunger.

For *Vaitarana Vasti*: While it falls under *Niruha Vasti*, it shows flexibility allowing administration after meals or even in the evening, particularly for cases like *Amavata*, where the patient may be too weak for rigorous treatment.

This adaptability in timing and preparation reflects Ayurveda's personalized approach to treatment, addressing individual patient needs while maintaining the efficacy of the therapies.

CONCLUSION

The article offers a comprehensive overview of the complexities within Ayurvedic formulations, particularly in the context of *Vaitarana Vasti* versus *Niruha Vasti*. It encourages an analytical approach to ingredient selection and dosage, while also promoting a holistic view of treatment outcomes. This discussion is important for practitioners aiming to balance traditional wisdom with modern clinical practices, ultimately enhancing patient care in Ayurvedic medicine.

- *Vaitarana Vasti* is one of the most effective and economical Vasti which can be administered in a wide range of diseases.
- In Brihat Trayee there is no description of *Vaitarana Vasti*. We get the references of *Vaitarana Vasti* from text books like Chakradutta, Vrindhamadhava, Vangasenasamhita etc.
- In clinical practice there is variation in determining the quantity of ingredients, determining the *Drava Dravya* etc.
- Most of the studies related *Vaitarana Vasti* focus on *Amavata*. More studies are to be done on rest of the indications like *Klaibya*.

• More researches and studies are needed to standardise the quantity of ingredients, selection of ingredients in different diseases conditions and to establish the mode of action of *Vaitarana Vasti* in different diseases.

In conclusion, while *Vaitarana Vasti* has similarities to *Niruha Vasti*, critical distinctions and contextual nuances in ingredient selection and methodology warrant careful consideration in clinical practice.

REFERENCES

1. Vagbhata. Ashtanga Hridaya. With Commentaries Sarvanga Sundari of Arunadatta and Ayurveda Rasayana of Hemadri. Varanasi; Chaukambha Sanskrit Sansthan, 2017; p.285. [A.H.SU19/86, 87].
2. Sushruta. Sushruta Samhita. With the Nibandha Sangraha commentary of Sri Dalhanacharya. Varanasi; Chaukambha Sanskrit Sansthan, 2017; p.526. [Su.Chi 35/18].
3. Vaitarana River (mythological) – Wikipedia. Available from [https://en.wikipedia.org/wiki/Vaitarana_River_\(mythological\)](https://en.wikipedia.org/wiki/Vaitarana_River_(mythological)) dated 8/14/2017. Vaitarana River (mythological) – Wikipedia. Available from [https://en.wikipedia.org/wiki/Vaitarana_River_\(mythological\)](https://en.wikipedia.org/wiki/Vaitarana_River_(mythological)) dated 8/14/2017.
4. Sushruta. Sushruta Samhita. With the Nibandha Sangraha commentary of Sri Dalhanacharya. Varanasi; Chaukambha Sanskrit Sansthan, 2017; p.1. [Su.Chi 1/3].
5. Chakrapanidutta. Chakradutta with Bhavartha Sandipani Hindi Vyakhya. Varanasi; Chaukambha Sanskrit Sansthan, 1961; P.603 [C.D.73/31].
6. Vrindha. Vrindha madhava/Sidhayogah. Part 2. First edition. By Dr. Premvati Tiwari & Dr. Asha Kumari. Varanasi; Chaukambha Sanskrit Sansthan, 2006; p.938.
7. Vangasena. Vangasena samhita vol.2. Second edition. By Nirmal Saxena Varanasi; Chaukambha Sanskrit Sansthan, P.1165.
8. Chakrapanidutta. Chakradutta with Bhavartha Sandipani Hindi Vyakhya Varanasi; Chaukambha Sanskrit Sansthan, 1961; P.603 [C.D.73/31].
9. Vrindha. Vrindha madhava/sidhayogah Part 2. First edition. By Dr. Premvati Tiwari & Dr. Asha Kumari. Varanasi; Chaukambha Sanskrit Sansthan, 2006; p.938.
10. Vangasena. Vangasena samhita vol.2. Second edition. Varanasi; Chaukambha Sanskrit Sansthan, P.1165.

11. Manoj Sankaranarayana. An analysis of formulation of vaitarana [basti] on the basis of Ayurvedic texts and commentaries. Indian Journal of History of Science, 2009; 44(2): 247-59.
12. Vagbhata. Ashtanga Hridaya. With Commentaries Sarvanga Sundari of Arunadatta and Ayurvedarasayana of Hemadri. Varanasi; Chaukambha Sanskrit Sansthan, 2017; p.269. [A.H.SU19/45].
13. Shri Govinda Dasji. Bhaishajyaratnavali Vol 1. Varanasi; Chaukambha Sanskrit Sansthan, 2008; p. 80. [B.R.4/58].
14. Sushruta. Sushruta Samhita. With the Nibandha Sangraha commentary of Sri Dalhanacharya. Varanasi; Chaukambha Sanskrit Sansthan, 2017; p.547. [Su.Chi.38/101].
15. Manoj Sankaranarayanan. An analysis of formulation of vaitarana [basti] on the basis of Ayurvedic texts and commentaries. Indian Journal of History of Science, 2009; 44(2): 247-59.
16. Agnivesha. Revised by Charaka. Charak Samhita Vol.-2. Varanasi; Chaukambha Bharati Academy, 2017; p.669. [Ch.Si 1/31].
17. Vagbhata. Ashtanga Hridaya. With Commentaries Sarvanga Sundari of Arunadatta and Ayurveda Rasayana of Hemadri. Varanasi; Chaukambha Sanskrit Sansthan, 2017; p.285. [A.H.Su 19/84].
18. Sushruta. Sushruta Samhita. With the Nibandha Sangraha Commentary of Sri Dalhanacharya. Varanasi; Chaukambha Sanskrit Sansthan, 2017; p.542. [Su. Chi38/33-36].
19. Vagbhata. Ashtanga Hridaya. With Commentaries Sarvanga Sundari of Arunadatta and Ayurvedarasayana of Hemadri. Varanasi; Chaukambha Sanskrit Sansthan, 2017; p.277. [A.H.Su.19/36].
20. Vrindha. Vrindha madhava/sidhayogah Part 2. First edition. By Dr. Premvati Tiwari & Dr. Asha Kumari. Varanasi; Chaukambha Sanskrit Sansthan, 2006; p.938.