

**BENIFITS OF BASTI KARMA IN VATA VYADHI PAKSHAGHATA - A
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ABSTRACT

The term Pakshaghat is the combination of two words paksha and ghata. Where paksha denotes either half of the body and aghat denotes paralysis. That can be correlated with hemiplegia. Strokes are most common cause of hemiplegia. Of patient presenting with a stroke, 85% will have sustained a cerebral infarction due to inadequate blood flow to part of brain which is mostly due to thromboembolic disease secondary to atherosclerosis in the major cranial artery. Pakshaghata is a Vata Nanatmaja disease which comes under krichasadhya disease. It exhibits symptoms like Ruja, Vaksthambha (Stiffness) etc and comes under cerebrovascular sickness. The term cerebrovascular illness refers to a gathering of situations in which upset to the brain or spinal cord befalls due to numerous factors counting injury also. Because of sedentary life style, stress and change in food habit causes. Hypertension is the most significant risk factor. If continuous exposure of hypertension comes then The Basti will be helpful to improve these

conditions. Hence an attempt has made to recollect usage of basti karma in management of basti.

KEYWORDS:- Strokes, Ruja, Vata, Nanatmaja, *Pakshagaht*, Brain.

INTRODUCTION

Panchakarma is vital conduct modalities of Ayurveda, labelled as decontamination process which helps to purify body. Ayurveda labelled Panchakarma to uphold normal physiological

working of body. Basti is one of the significant aspects of Panchakarma Largely employed for the illness where Vata dosha is prominent. Basti being the best to upholding the quality and quantity of life is labelled as “Ardha Chikitsa” or half of all the action Vata is the foremost controller of the body. Science the Vata is beneficial for removal or retaining of Mala Mutra, Pitta, Kapha in their own Aashayas. There is no medicine other than the Basti in lessening of Vata. Those factors coupled with an increase in the average life expectancy, are expected to have an impact on the occurrence of stroke disorder in India. According to statistical data every year 114 per 100,000 people get stroke but ranges from 81 to 150 per 100,000 in different studies. If we see the census, due to stroke or stroke related complication 12% deaths occur in England & Wales. In India this data is more horrible as 64000 deaths occur per year. Out of these mortality rate 5000 deaths is under the age of 65. Based on morbidity out of all cases 45% patient of stroke can live self-sufficiently and 22% patients become dependent on others for their day-to-day work for whole of their lifetime but about 20% patients require admission in hospitals or institutions.^[1] The disease Hemiplegia is characterized by sudden paralysis moving one side of the body as well as sensory, motor, visual and speech functions. Hemiplegia has three types of mode of onset i.e. sudden, recurrent and gradual. There are lots of causes of Hemiplegia such as Cerebro Vascular Accident, growth, Carotid insufficiency, contusion, thrombosis, hypertensive encephalopathy, haematoma etc. If we see hemiplegia in modern Pakshaghata can relate to Hemiplegia of modern medicine. Pakshaghata has been enlisted between the eighty types of Nanatmaja Vata Vyadhi and is prominent of all Vata Vyadhi. This disease has been described in almost all Ayurvedic literature under Vata Vyadhi. If we see Pakshaghata it is defined as loss of voluntary functions of one side of the body. According to Acharya Charaka in Pakshaghata morbid Vata beholds either side of body, dries up Sira and snayu of that part rendering it dead and producing Cheshta Nivritti along with Ruja and Vakstambha. Acharya Sushruta has described this ailment more precisely. He has considered pathological involvement of the joints of one half of the body along with sensory loss of affected part in Pakshaghata. The Pittanubandhita and Kaphanubandhita Lakshana of Pakshaghata have been mentioned in Madhava Nidana. In Ayurvedic Classics, Dhatu Kshaya Janya Vata vyadhi and Margavarana Janya Vata vyadhi are categorized. The Lakshana of Dhatu Kshaya or Margavarana are accordingly manifested and identified. Acharya Sushruta describes Lakshana of Pakshaghata and Lakshana of Ardita as separate entity, whereas according to Acharya Charaka, Lakshana of Pakshaghata and Ardita can coexist together. Pakshaghata is a severe blow to the sufferer's life.^[2-3] The patients not only suffer physically but also go through a severe mental depression

due to inability to attend such duties which are essential for his day today life and maintenance of his own cleanliness. Such persons irrespective of religion, age, sex, or socioeconomic status, face a very miserable and dependent life. This disease makes the person not only disable but also makes him burden to the family. Ayurveda has broadly classified treatment into three parts, i.e., Nidana Parivarjana, Shodhana and Shamana Chikitsa. Many therapeutic principles have been recommended in Ayurvedic classics for the treatment of Pakshaghata. For Vata Dosha, Snehana, Swedana, Mrdu Samshodhana are selective therapies. Vasti Karma is the ultimate treatment modality advised for Vata Vyadhi. Nasya Karma does have a role in Vata Vyadhi, since there is Vikruti in the Mastishka Marma Sthana, Nasya Karma is generally advisable. There are lots of studies on Pakshaghata in diverse institutes, but maximum of those theses have performed with the subjects who were fresh or with less chronicity. So, there was a need of study with the subjects with more chronicity to evaluate the efficacy of Ayurvedic therapy. Hence the study was taken up for the “Clinical Evaluation of Basti and Nasya in Pakshaghata (Hemiplegia).

Samprapti ghataka in pakshaghata

- Dosha – Vata Pradhanatha – Prana, Vyana, Udana
- Dushya – Dhatu – Rakta, Mamsa Upadhatu – Sira, Snayu, Kandara
- Agni – Jatharagni & Dhatwagni
- Ama – Jatharagni mandya janya & Dhatwagnimandya janya
- Srotas – Raktavaha, Vatavaha
- Sroto dushti – Sanga, Vimarga gamana (Asruk srava janya)
- Udbhava sthana – Pakwashaya
- Adhishtana – Shiras (Mastishka)
- Vyakta sthana – Shareerardha (Dakshina or vama)
- Sanchara sthana – Rasayani, vatavaha nadi (Sanjyavaha, cheshtavaha nadi)
- Rogamarga – Madhyama
- Vyadhi swabhava – Ashukari (Asrk srava) Chirakari (Margavarana)
- Sadhya – Asadhyata – Yapyo/ Krcrasadhya

Mode of action of basti chikitsa

According to ayurveda

- 1) According to Sushruta Veerya (Active principle) of the Basti aushadha reaches all over the body through the Srotas in the same way that the water pour at the root of plant

reaches up to leaves Even through Basti dravyas 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. According to Charaka Veerya of Basti dravyas acts on the body from foot to head and eliminate the impurity of body as like the sun draws moisture from earth Veerya of Basti reaches to Apan Vayu and nourishes it then acts on Saman vayu after it nourishes Vyan vayu thereafter acting on Udan vayu and then Prana vayu. In Pakshaghata there is dushti of mainly Prana, Vyan and Udan vayu. “Vakstambha” is one of the symptom of Pakshaghata it is mainly caused due to Prana vayu and udan vayu dushti. Normal function of Prana is Annapravesha and of udan vayu is Vakpravrutti these both function are disturbed in Pakshaghata Basti nourishes the both vayu helps to maintain their normal function. Vyan vayu is spread all over body and its normal function is various movements of body like Aakunchana, Prasarana, etc and in Pakshaghata its normal function is disturbed i.e. “Cheshtanivrutti”, Basti nourishes the Vyan vayu and maintain normal function.

Action of basti dravya 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 contain decoction, herbal paste, honey, salt.^[4]

Action of saindhava sukshma guna

It reaches upto microchannel of body Tikshna guna- It breaks down the morbid mala and dosha Snigdha guna – Liquifies the dosha Lavan rasa – helps to pacify the vata.

Action of madhu

If any drug is administered with appropriate vehical it can be absorbed and assimilated by the body properly. (Yogvaahi).

Action of Sneha Sneha dravya reduce vata dushti, soften the micro channels, remove the obstruction in channels.^[5-7]

Probable modern concept

1. The mode of action of Basti can be understand in the following way
2. Dravya administered through anal region It gets absorbed in intestinal mucosa by four mechanisms.

- By absorption mechanism
- By system biology mechanism
- By neural stimulation mechanism
- By excretory mechanism^[8]

DISCUSSION

Pakshaghata is included under the Akarmanyata Pradhana vata vyadhi because its cardinal feature is Chesta nivrutti. Pakshaghata is a vata dominant disease & due to vata symptoms like Paksha hanana, Ardhakaya vichetana/Sharirardha Achetana, Anyatra paksha vimoksha, Sandhi bandhana vimoksha, Ruja, Vaksthambha, Hasta pada sankocha, Toda, Shoola, Kampa are present, but due to association of Pitta dosha, Daha, Santapa, Murcha can also be found and due to involvement of Kapha dosha, Shaithilya, Shotha, Guruta may also be there. Basti is administered in the Pakvashaya, it has action throughout the body. According to Susruta, a properly given Basti remains in the Pakvashaya, Shroni and below Nabhi and through the Srotas, the Veerya of Basti Dravya is to the entire body. Similarly, though Vasti remains in the body only for a short time and is excreted along with Mala by action of Apana Vayu, due to the Veerya, the Dosha / morbid factors situated from the head to foot are also forcibly thrown out of body.

CONCLUSION

Panchakarma is vital treatment modalities of Ayurveda, described as purification process which helps to detoxify body. Ayurveda described Panchakarma to maintain normal physiological functioning of body. Basti is one of the important aspects of Panchakarma. Mainly employed for the disease where Vata dosha is prominent. Pakshaghata a vata vyadhi (Hemiplegia) which is a Neuro – muscular illness can be treated through Ayurvedic treatment modalities effectively. Basti veerya may act through ENS. The gastrointestinal system has network of nerve fibers, which is known as “Enteric Nervous System” like brain ENS sends and receive impulses and activate to CNS. Also, Basti nourishes the five types of Vata and normalize their function.

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