

ROLE OF DIFFERENT BASTI IN AMAVATA W.S.R TO RHEUMATOID ARTHRITIS: A REVIEW

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ABSTRACT

Amavata is one of the challenging diseases for the clinicians due to its chronicity, incurability and complication and morbidity. The clinical presentation of *Amavata* closely mimics with the special variety of Rheumatological disorder called Rheumatoid arthritis in accordance with their similarities on clinical pain, swelling, stiffness, fever, redness, general debility, fatigue are almost identical to that of *Amavata*. RA affects between 0.5 and 1% of adults in the developed world with between 5 and 50 per 100,000 people newly developing the condition each year. Women are more affected. It often starts in middle age and is most common in older people. RA is chronic, progressive, inflammatory autoimmune disease associated with articular, extra articular and systemic effects. It is a form of arthritis that causes pain, swelling, stiffness and loss of function in your joints. It affects any joint but is common in the wrist and fingers. Its exact cause is unknown but genetic, hormones and environmental factors are contributory. In allopathic treatment are advised anti-inflammatory analgesics, steroids and disease modifying antirheumatic drugs, which provides the symptomatic relief. *Amavata* is mentioned in Ayurveda since the period of *Madhav* are under the category of *vata kaphja* disorders. *Basti Chikitsa* was selected for clinical trials as *Basti* is the major treatment in *Ayurveda*, which directly acts over the Vata dosha and many a times, is called as *Ardha Chikitsa* or *Sarva Chikitsa*. In *Ayurveda* treatment procedure *Kshara basti*, *Vaitaranbasti*, *Saindhvadi anuvasan basti*, *Panchmuladi kaal basti* are best treatment for *Amavata*.

Keywords: *Amavata*, Rheumatoid arthritis, *Basti*,

INTRODUCTION

In present time, due to modern life style, hectic schedule, stress, and many such reasons, incidence of diseases are increasing; one of them is *Amavata* ^[1]. *Ama* is the condition in which various ailments in system create toxic effect. The *Ama* when combines with *vata dosha* & occupies *sheleshmasthan* (*asthi sandhi*) results in painful disease *Amavata* ^[2]. *Amavata* is a disease of *Rasavaha srotas* ^[3].

Amavata is first mentioned as a separate disease in *Madhav Nidana*, where it is stated that *Mandagni* plays a central role in the manifestation of the disease. This theory is very well supported by the view of *Acharya Vagbhata* that the main cause of all diseases is *Mandagni* ^[4]. In *Siddhant nidan* that due to hypo function of *agni*, *Adya ahara rasa dhatu* turned into *Ama* and it combines with vitiated *vata*

leads to formulation of the disease *Amavata*^[5]. *Acharya Madhava* has described the most characteristic feature of this disease: severe pain similar to a scorpion bite. *Asthi* and *Sandhi* are the chief sites of presentation of the cardinal symptoms such as *Sandhishoola*, *Sandhigraha*, *Sandhi Sotha*, etc. These symptoms resemble the cardinal features of rheumatoid arthritis, i.e., pain, swelling, stiffness, fever, general debility, etc^[6].

Rheumatoid arthritis is a chronic immunoinflammatory systemic disease that affects mainly the synovial joints, with a possibility of extraarticular manifestations. Rheumatoid is a chronic multisystem disease of unknown cause^[7]. The term Rheumatoid arthritis is a Greek term for watery and inflamed joints^[8]. RA affects about 24.5 million people as of 2015. 0.5 and 1% of adults in developed world^[9]. Onset is most frequent during middle age and women are affected 3 times as frequently as men are. The prevalence increases with age and sex. The onset is most frequent during fourth and fifth decades of life, with 80% of all patients developing the disease between the age of 35 and 50^[10]. It commonly the wrist and hands are involved typically results in warm, swollen, and painful joints. Pain and stiffness often worsen following rest. The disease may also affect other parts of the body. This may result in a low red blood cell count, inflammation around the heart. Fever and low energy may also be present^[11]. The disease initially manifests as a gut disorder with symptoms of indigestion and anorexia. Later the disease is seen to encroach all the tissues, mainly bones, muscles and joints and multiple organs to cause a symptoms complex^[12]. The cause of RA is not clear, it is believed to involve a combination of genetic and environment factors. Major histocompatibility complex (MHC) antigen HLA-DR4 is the major genetic factor to cause of RA^[13]. Smoking cigarettes and having diabetes can raise a person's likelihood of developing RA. RA can create feeling of depression and low self-esteem^[14]. X-ray and laboratory testing may support a

diagnosis. Modern science has no known cure for RA. Pain medication, steroids and NSAIDS are frequently used in RA, but those have more side effect^[15].

In *Ayurveda* RA correlated with *Amavata*. Which vitiation of *vata dosha* and accumulation of *ama* take place in joints. In the management of *Amavata* sequential employment of *Dipana*, *Amapachan*, *Shodhan*, and *Shaman* therapies have been mentioned^[16]. The use of *Eranda Taila* for the treatment of *Amavata* has been emphasized by almost all the ancient *Acharyas*. *Amavata chikitsa* described by *chakradatta is dipan, tiktakatu ras, kshara basti, vaitaran basti, saindhavadi anuvasan basti and many yogas*^[17]. *Basti* is considered as the most useful therapeutic procedures in which medicated oils, decoctions, decoctions with milk, *mansa rasa* or paste of herbs or oils or ghee are introduced into the large intestines through rectum with the help of *basti yantra*. *Basti* is the best treatment for *vata dosas*, so also for *pitta, kapha, rakta* in *sansarga & sannipata dosas*. *Basti* has the capacity to eradicate most of the diseases occurring in *Sakha, kostha & marma sthana*, it is referred to as "Half of the whole treatment" and sometimes a "complete treatment" (*charaka*)^[18].

The two type of abnormalities of *vata* namely, *avarana* and *dhatukshayanya* can be treated by *basti karma*. Direct application of this type of treatment to colon helps not only in regulating and co-ordinating and *vata dosha* in its site, but also controls the other *doshas* involved in the pathogenesis of the disease (S.S.Chi.35/6)^[19]. *Basti* is used in *sakhagat, tiyarkgami dosha, kosthagat roga*.

Vaitaran basti - *Chakradatta (CD63/32)* has mentioned *vaitaran basti* is useful in the *amavata*. It brings *doshas shakha* to *kostha* by *utkleshan* or *lekhan* action and it eliminated by *gudmarg*. *Vaitaran* is the name of a river, which a person is supported to cross during death in his astral realm. This *basti* is so powerful in a sense that it can bring back life of a person who is about to cross the

vaitaran river. It can be administrated even after the meal^[20]. *Vaitaran basti* is composed of:

Saindhava Lavana (Rock salt) 1 *karsha* [12gm], *Guda* (Jaggary) ½ *pala* [25gm], *Chincha* (Tamarindus) 2 *pala*[50gm], *Gomutra* (Cow's urine) 1 *kudava*[200ml], *Tila Taila* (Sesame oil) [50 ml]^[21].

Kshara basti - *Kshara Basti* comprises of *Saindhava, Guda, Chincha, Shatahva* and *Gomutra*. In this *basti*, maximum quantity is of *Gomutra*, which is having *Kshara Guna*^[22].

Saindhvadi tail Anuvasana basti –

Brihat Saindhavadi tail use for *Anuvasana basti* (*chakradatta chikitsa* 25). *Susruta* has named it as *snaihika basti*. *Anuvasana basti* is said to be a type of *sneha basti*^[23].

Anuvasana api na dushyati anu dinam vaa deeyata iti anuvasana (*Ref-susruta chikisa* 35/18)

Anuvasana means to stay. They neither aggravate the *doshas* nor cause any complication. *Saindhvadi* oil is effective oil for *anuvasana basti* in *amavata*.

Saindhav lavan – Rock Salt

Haritaki – Terminalia chebula

Rasna – Pluchea lanceolata

Satpushpa – Anethum sowa

Ajwain – Trachyspermum ammi

Suvarchika – Impure Carbonate of Soda or Barilla (Sodium Bicarbonate)

Marich– Piper nigrum

kushth – Saussurea lappa

Sunthi – Zingiber officinale

Sawarchal – Sodium Chloride

Vied – Ammonium Salt

Vacha– Acorus calamus

Ajmoda – Carum roxburghianum

Karvi - Carum carvi

Pushkar – Inula racemosa

Madhuk – Glycyrrhiza glabra

Pipali – Piper longum

Erand tail – Oil of Ricinus communis / Castor oil

Extract of *satpushpa*– Water or aqueous extract of Anethum sowa

kanji – *Kanji*

(An *Ayurvedic* fermentative preparation)

Mastu – *Mastu* (Supernatant layer of curds) [Ref. *Bhaishajya ratnavali*]^[24]

Panchmuladi basti - *Panchmuladi Basti* administered through *Pakvashaya* spreads all over the body with its *Virya* and digests *Ama* with its *Kshara* property^[25] and at the same time expels the vitiated *Vata* by targeting it in its *pradhan sthana*, that is *Pakvashaya*^[25]. The control gained over *Ama* and *Vata* leads to *Samprapti vighatana* of *Amavata*.

DISCUSSION

In *Panchkarma Chikitsa*, *Basti* is superior to other (*virechan, vaman*) *Shodhanas*. It increases *Shukra, Oja & Agni*. This *Karma* of *Basti* is due to its *Shodhana* property that starts right from the *Pakvashaya* i.e. Colon. *Basti* is a multidrug formulation that is given per rectum and reaches up to ileo-caecal junction and classical *Bastiputak* proved more efficacious than enema pot method and has more retention time. Thus, absorption is more in classical method. *Shodhana* is entity that is associated with the removal of *Mala* (morbid *Doshas*) from the body. *Basti* has the prime function of colon cleansing. The colon cleansing has the effect on whole body that can be compared to the *Srotoshodhana*. On the action of *Basti*, *Vagabhatta* says the *Virya* of *Basti* is conveyed to *Apana* and then to *Samana Vata*, which may regulate the function of *Agni*. It then goes to *Udana, Vyana*, and *Prana*, thus providing its efficacy all over the body. At the same time *Basti* by pacifying *Vata*, restores the disturbed *Kapha* and *Pitta* at their original seats and thus helps in breaking the pathogenesis^[26].

Mode of action of *vaitaran basti* – *Vaitaran basti* considered as *Laghu, Ruksha, Ushna, Tikshna, vatakapha shamaka action*^[27] *Srotomukh vishodhanat* - *Gomutra* cleans the

channels

Vridhdhi - Amlika increase the *doshas* *Abhishyandanat - Saindhav lavan* increases the *abhishyandi* quality.

Paka - Gudam used for *dosha paka* *Vayosch nigrayat* – Oil controls over the *vayu*.

So *Vaitrana basti* plan key role in *Amavata lin doshavastha*

Mode of action of *Kshara basti - Kshara* has the property of *Lekhana* and *Vishoshana*, which are antagonistic to *Ama* and is very much required in the conditions like *Amavata* [28]. Thus keeping this view in mind *Eranda Taila Anuvasana* was given in the format of *Kala Basti*. *Eranda* has a typical property of *Ama Pachan* [29]. *Chincha* to be taken in *Kshara basti* should be in *Pakva* stage that is having *Vata-Kapha Shamaka* property [30]. Regarding *Purana Guda* to be used, it is *Laghu, Pathya, Annabhishyandi, Agnivaradhaka* and *Vata-Pittaghna* [31]. *Saindhava* due to its *Sukshma* and *Tikshna* [32] property helps the *Basti dravya* to reach up to the molecular level. It is capable of liquefying the viscid matter and breaking it into minute particles. Thus solves both the purpose; to curing the disease and to purify the body. *Chincha, Gomutra, Shatahva*, has anti-oxidant and anti-inflammatory properties, which reduces inflammatory process in the body [33].

Mode of action of *Saindhvadi Anuvasana basti -* This oil content have *Vatakaphashamak, Deepan, Bhedana, Amasodhana, Srotovisodhana, Sothahara, Angamard, Digestive, Hepatoprotective, Laxative* properties.

Mode of action of *Panchamuladi kaala basti -*

Drugs of *Dashmula* mainly control *Vata Dosha* along with *Kapha Dosha* and aid in *Ama pachana* [34]. *Yava kshara* and *Gomutra* along with other drugs like *Musta* and *Indrayava* mainly perform *Ama pachana* action. *Eranda taila* in *Panchamuladi taila* also aid in breaking the *Samprapti* by controlling *Vata Dosha* [35]. This basti control mainly *Shotha, Ushnata, Sparshasahyata symptom*.

(Clinical efficacy of *Panchamuladi kaal basti* in the management of *amavata* (JJAAR) Pramod mandalkar)

CONCLUSION

Vaitaran basti, kshara basti, Saindhvadi anuvasana basti, Panchamuladi Basti is proved to be an effective therapy in *Amavata*. By combating *Vata Dosha* and *Ama* (the chief pathological factors), it lead to *Samprapti vighatana* of *Amavata* and hence, highly significant results were achieved in all the cardinal symptoms. Also, it gives significant results on ESR & rheumatoid factor which is used to diagnosis of RA.

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