

ROLE OF MUSTADI RAJYAPANA VASTI IN THE MANAGEMENT OF VATA DISORDERS

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ABSTRACT

Vata Vyadhi (disorders of *Vata*) is wide terminology comprise of various disorders of Nervous system, Musculo-skeletal system, Gastrointestinal system etc. Among all the treatment modalities being told in texts, *Vasti* (medicated enema) stood as the single most widely practiced *Panchkarma* (purification) procedure all over due to its instant effect and less complications. Various *Vastis* (enema) are told by *Acharayas* (scholars) not only for *Vataja* disorders (disorders of *Vata*) but for *Pittaja* (disorders of *Pitta*) and *Kaphaja* disorders (disorder of *Kapha*) as well. This shows the wide usage of *Vasti* (enema) in almost all the diseases. Use of *Vasti* (enema) in *Vata Nanatmaja Vyadhis* (exclusive *Vata* disorders) is noticeably known and various researches have proved the unanimous effect of *Vasti* (enema) in various disorders. *Mustadi Rajyapana Vasti* is the type of *Yapana Vasti* which is safe to use, free of any complication and has great effect on *Vata disorders*. *Mamsa Rasa* (meat soup) added to this *Vasti* (enema) enhance the strength of *Mamsa Dhatu* (muscle tissue), hence make this *Vasti* (enema) more potent in *Mamsa Kshaya Janya Vyadhis* (emaciation). The effect of this *Vasti* (enema) is observed in practice widely in Muscular dystrophy, Motor neuron diseases, Hemiplegia and other forms of disabilities and disorders. Hence it opens a great area of research for the kind of diseases which are left untreated in the modern science.

Keywords: *Vata Vyadhi* (disorders of *Vata*), *Panchkarma* (purification), *Mustadi Rajyapana Vasti*.

INTRODUCTION

Vata disorders are set of diseases caused due to vitiation of *Vata*. *Vata* is driven force behind all the movements in the body¹. The activities of *Pitta*, *Kapha* are controlled by *Vata*². *Vata* is the most important factor among all for maintaining the health of the person. On the basis of *Samprapti* (pathogenesis), *Vataja* disorders are of two types. One which are typical *Vataja* disorders without the involvement of other *Dosha* (humors), they are called as *Vata*

Nanatmaja Vyadhis (exclusive *Vataja* disorders)³. They are 80 in number, much more than *Pittaja* and *Kaphaja* disorders. Second are *Vataja* disorders with involvement of other *Doshas* (humors) and *Dhatus*(tissues). In modern context we can say *Vata Vyadhi* (disorders of *Vata*) covers a wide range of neurological, neuro muscular, musculo skeletal and degenerative disorders.

Vasti Karma (enema) is the best treatment for *Vataja* disorders in *Panchkarma* (purification). *Vasti* (enema) is so important that it is called as *Ardhachikita* (Half treatment out of all) by *Acharaya Charaka*⁴. *Vasti*(enema) not only cures *Vataja* disorders but *Pittaja* and *Kaphaja* as well. *Niruha Vasti* (enema of decoction) is the superative therapy in *Panchkarma* (purification) and has pivotal ability to reconstruct damaged nerves and muscles.

Yapana (type of *Vasti*) refers to removal, alleviation, delay, support, maintenance. The type of *Vasti* (en-

ema) which sustain, support, maintain the life and provides longevity is called *Yapana Vasti*. *Yapana Vasti* is the further progress in the field of *Vasti Karma* (enema) specially designed to enhance status of *Shukra* (semen), *Mamsa* (muscle), *Bala* (power), treat the male and female infertility. *Yapana Vasti* has both *Shodhana* (purification) and *Brimhana* (replenishing) properties⁵. *Mustadi Rajyapana Vasti* is the king of all *Yapana Vasti*.

Preparation of *Mustadi Rajyapana Vasti*

INGREDIENTS

DRUGS	GENERIC NAME	<i>Charaka</i>	<i>Sushruta</i>
<i>Musta</i>	<i>Cyperus rotundus</i>	+	+
<i>Ushira</i>	<i>Vetiveria zizanioides</i>	+	+
<i>Bala</i>	<i>Sida cordifolia</i>	+	+
<i>Aragvadha</i>	<i>Casia fistula</i>	+	+
<i>Rasna</i>	<i>Pluchea lanceolata</i>	+	+
<i>Manjistha</i>	<i>Rubia cordifolia</i>	+	+
<i>Trayamana</i>	<i>Gentiana kurroo</i>	+	+
<i>Punarnava</i>	<i>Boerhavia diffusa</i>	+	+
<i>Patha</i>	<i>Cissampelos pareria</i>	-	+
<i>Bibhitaka</i>	<i>Terminalia bellarica</i>	+	-
<i>Guduchi</i>	<i>Tinospora cordifolia</i>	+	+
<i>Shalaparni</i>	<i>Desmodium gangeticum</i>	+	+
<i>Brihati</i>	<i>Solanum indicum</i>	+	+
<i>Tikta</i>	<i>Picrorhiza kurroo</i>	-	+
<i>Kantakari</i>	<i>Solanum xanthocarpum</i>	+	+
<i>Prishanparni</i>	<i>Uraria picta</i>	+	+
<i>Gokshura</i>	<i>Tribulus terrestris</i>	+	+
<i>Madanphala 8 seeds</i>	<i>Randia dumetorum</i>	+	+
<i>Cow's milk</i>		+	+
<i>Cow's ghee</i>		+	+
<i>Honey</i>		+	+
<i>Meat soup</i>		+	+
<i>Rock salt</i>		+	+
<i>Kalka dravya</i>			+
• <i>Shatapushpa</i>	<i>Antham soya</i>	+	+
• <i>Madhuka</i>	<i>Glycyrrhiza glabra</i>	+	+
• <i>Kutaja</i>	<i>Holarrhena antidysenterica</i>	+	+
• <i>Daruharidra</i>	<i>Berberis aristate</i>	+	+
• <i>Priyangu</i>	<i>Callicarpa macrophylla</i>	+	-

Yavakuta (coarse powder) of all *Kwatha Dravya* (herbs used for decoction) mention above should be taken with crushed powder of *Madan Phala*. Decoction is prepared by adding water to it. Milk is further added to decoction and heated till milk is left. The above medicated milk is mixed with already prepared *Mamsarasa* (meat soup) and added to the paste prepared by adding *Madhu* (honey), *Saindhava* (rock salt), *Ghrita* (ghee) and *Kalka* (paste) respectively. Mix all the contents well till fine emulsion is achieved and warm it. *Vasti* (enema) is ready to use.

MODE OF ACTION

Acharya Charaka told that *Virya* (potency) of *Vasti* (enema) drug reaches all over the body through *Srotas* (channels) in the same way as the water poured at the root of the plants reaches up to leaves⁶. He has further explained that even though *Vasti* (enema) drugs come out quickly with the *Mala* (stool), their *Virya* (potency) acts all over the body by the action of *Apana Vayu*. *Prashara* has highlighted the importance of *Guda* (anus) by saying that *Guda* (anus) is the *Mula* (root) for all the *Siras* (veins) in the body hence the medicine administered through *Guda* (anus) reach up to head and nourishes the body. *Vasti* (enema) is preventive, promotive and curative therapeutic intervention. It is advised to undergo *Vasti* (enema) during *Varsha Rutu* (rainy season) as a part of seasonal purification to prevent the occurrence of seasonal *Vata* disorders. *Vasti* (enema) annihilates the *Dosha* (humor) by eliminating them out of the body, regulates the *Vata*, cleanses the channels, prevents the occurrence of the disease, promotes the health and cures the ailment. Some of the *Vastis* (enema) are particularly advised for promoting the health of the tissues. One such type is “*Yapana Vasti*”.

Rajyapana Vasti is having *Sadyobalajanana* (promotes power) and *Rasayana* (immunomodulation) property. Most of the drugs in *Mustadiyapana Vasti* having *Vata* pacifying property. There are five types of *Vata* (*Udana, Samana, Prana, Apana, Vyana*) in the body which is responsible for various activities

like speaking, digestion, blood circulation, movements, passing of urine and stool, oxygenation, nerve stimulation etc. *Vata Shamaka* (pacifying) property of *Mustadi Yapana Vasti* enhance and normalize the action of all *Vata*, hence all the disorders occur due to vitiation of *Vata* can be treated with *Mustadi Yapana Vasti*. *Deepana* (appetizer) and *pachana* (digestive) property of *Mustadi Yapana Vasti* help in kindling of *Agni* (digestive fire). *Agni* (digestive fire) is very essential for formation of *Dhatus*(tissues) and process of metabolic transformation so all the *Dhatus* (tissues) get nourished well. *Mustadi Yapana Vasti* should be given slowly and for long duration. The mucosa of the colon transports iron, water and small molecules through colonic membrane between lumen and plasma as a systematic effect, thus *Rasayana* (immunomodulation) effect of the *Yapana Vasti* can be achieved whereas the drug metabolism took place in stomach. Hence body gets nourished quickly and for longer duration. The drug reached at the level of cell after removal of obstruction (*Srotorodha*). *Yapana vasti* is both *Shodhana* (purification) and *Brimhana* (replenishing) in nature.

The enteric nervous system is one of the main divisions of the nervous system and consists of mesh like system of neurons that governs the GIT system. During embryonic development, the ENS is formed from the same tissue as of CNS⁷. The fact that these two system share same origin make it less surprising that it also contain same type of cells, neurotransmitters, brain proteins and affect one another. Major transmitters like serotonin, dopamine, glutamate, and norepinephrine are also found in the gut. Due to *Sadyabalajanana* (promoting power) and *Rasayana* (immunomodulator) effect of *Mustadi Yapana Vasti*, nerves located in ENS can be nourished directly.

The drugs of this *Vasti* having *Tikta Rasa* (sour taste) which helps in regeneration of *Asthi Dhātu* (bone tissue) and *Majja Dhātu* (bone marrow). *Madhura* (sweet), *Guru* (bulky), *Jeevneey* (longevity) property of cow's milk gives *Rasayana* (immunomodulator), *Vrishya* (aphrodisiac), *Balya*

(promote power), *Medhya* (brain tonic) effect. Due to the *Yogvahi*, *Rasayana* (immunomodulator) and *Tridoshhara* property of honey, it helps to nourish the muscles and scrap adhered *Doshas* (humors) from *Srotasa* (channels). *Kalka* (paste) added to the *Vasti* (enema) gives bulk to the *Vasti* (enema) so that it could retain for longer in gut. *Sukshama* (minute) property of rock salt makes *Vasti* (enema) to reach minute channels. *Tikshana* (sharp) property of rock salt helps to break down the morbid *Doshas* (humors). Sodium fulfills essential action during absorption process. *Ghee* is *Vata Pitta Shamaka* (pacifying) in nature and enhances *Varna* (texture), *Bala* (promote power), *Shukra* (semen). *Mamsa rasa* (meat soup) is enriched in proteins and very efficient in *Mamsagata Vata Vyadhis* (disorders of muscles)⁸. Hence *Mustadi Yapana Vasti* is preferably prescribed in *Vata* disorders with *Mamsa Kshaya* (deterioration of muscles).

CONCLUSION

Mustadi Yapana Vasti is given in all seasons and does not cause any complications, more over it solve the purpose of *Snehana* (oleation) and *Shodhana* (purification) at a time. There is no permanent treatment for diseases of *Vata* like *Sandhighata vata* (osteoarthritis), Rheumatoid arthritis, Motor neuron diseases, Muscular dystrophy, Hemiplegia etc. in modern medicine. It is high time to look upon alternative system to treat such diseases. *Mustadiyapana vasti* can be highly efficient and cost effective in these diseases. It can contribute a lot to mankind.

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Source of Support: Nil

Conflict Of Interest: None Declared

How to cite this URL: Charu Supriya & Ankush Jagota: Role Of Mustadi Rajyapana Vasti In The Management Of Vata Disorders. *International Ayurvedic Medical Journal* {online} 2018 {cited June, 2018} Available from: http://www.iamj.in/posts/images/upload/1257_1260.pdf