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 Vagbhatta 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 Sandhisshoola, 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 immuno-inflammatory 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, tikkatatu ras, kshara basti, vaitaran basti, saindhavadi amuvasan 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, kosta & 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, avaran and dhatukshayjanya 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, tiyargami dosha, kosthagat roga. 

**Vaitaran basti - Chakradatta** (CD63/32) has mentioned vaitaran basti is useful in the amavata. It brings doshas shakha to kosta 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]

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 (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-sushruta 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.

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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]

Panchamuladi basti - Panchamuladi 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. 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 nigrahat – 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, Agnivardhaka and Vata-Pittaghna[31]. Saindhava due to its Sukhsma 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 kaal basti - Drugs of Dashmula mainly control Vata Dosha along with Kaptha 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 (IJAAR) 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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