



ROLE OF MAHAKUKKUTAMAMSA TAILA MATRA BASTI IN VATAJA GRIDHRASI A REVIEW ARTICLE

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Abstract: Sciatica has become one of the most common musculoskeletal disorders in today's clinical practice. In India alone, it's estimated that around 1 to 5% of the population is affected. One large study found that each year, about 28 out of every 1,000 people experience lower back pain, and nearly 12 of those cases involve sciatica specifically. Most commonly occurs between the ages of 20 and 64, and men seem to be affected slightly more often than women. Sedentary lifestyle and prolonged sitting with poor posture contribute significantly to lumbar strain, whether it's at work, in the car, or at home. Additionally, prolonged work hours, insufficient exercise, sudden movements during travel or physical activity, and heightened stress levels all contribute to extra strain on our backs. Sciatica is often correlated to *Gridhrasi* in Ayurveda.

Index Terms - *Gridhrasi, Matra Basti, Vatavyadhi, Sciatica, Panchakarma*

I. INTRODUCTION

Gridhrasi, commonly known as sciatica, is a painful condition characterized by radiating pain along the path of the sciatic nerve, often associated with stiffness, tingling, and restricted movement. *Gridhrasi* being *Vataja nanatamaja vyadhi*, is classified as *Vataja* and *Vata-Kaphaja* type according to *Acharya Charaka, Harita, Madhava*, and *Bhavaprakasha*.

However, *Acharya Sushruta* and *Vagbhata* have not provided any specific classification for *Gridhrasi*. *Vataja Gridhrasi* is characterized by *Ruk* (Pain), *Toda* (Pricking sensation), *Stambha* (Stiffness) and *Muhurspandana* (Twitching) in *Sphik* and radiating towards the *Kati, Prishtha, Uru, Janu, Jangha* and *Pada* respectively¹ and *Vata Kaphaja Gridhrasi* has symptoms viz *Tandra* (drowsiness), *Gaurava* (heaviness of body) and *Aruchi* (anorexia)². This paper describes about the role of *Mahakukkutamamsa taila Matra Basti* in *Vataja Gridhrasi*.

Modern medication includes plenty of painkillers and treatments, but for many people, the relief doesn't last long, and, in some cases, the side effects can feel worse than the problem itself. This growing realization has led many to look beyond conventional medicine. With its comprehensive and customized approach, Ayurveda presents a viable substitute for the treatment of *Gridhrasi*.

According to the classical literatures, *Gridhrasi* is a *Vata*-dominant condition which occasionally involve *Kapha*. "*Gridhram Api Syati*, undoubtedly indicates that the gait shown by the patient due to extreme pain resembles like that of *Gridhra* (vulture)³ and also causes difficulty in walking, affecting the daily routine activity of the patient.

II. NIDANA OF GRIDHRASI

Classical Ayurvedic texts do not specify particular *nidanas*^{4,5} (causative factors) for *Gridhrasi*, a condition frequently associated with sciatic pain. However, contemporary practitioners recognize that the primary contributors are those factors most disruptive to the balance of *Vata Dosha*. Such disturbances consistently lead to an imbalance in *Vata*, which is closely linked to the onset of *Gridhrasi*.

- **Common Triggers Aggravating Vata Dosha**

- ✓ Engaging in strenuous physical activity
- ✓ Maintaining poor posture for extended periods
- ✓ Prolonged inactivity or sedentary lifestyle
- ✓ Exposure to cold winds
- ✓ Consumption of foods that aggravate *Vata*

These factors interfere with the normal movement and stability of *Vata Dosha*. As a result, individuals may experience the characteristic sharp pain associated with *Gridhrasi*.

In summary, any element that disrupts the equilibrium of *Vata Dosha* may be considered a potential *nidana* for *Gridhrasi*. The symptoms most commonly affect the legs and lower back. *Acharyas* have mentioned various *shodhana* and *shamana chikitsa* and have highlighted *Basti* for its management. *Basti* being the prime line of treatment in *Vatavyadhi*, has the capacity to cure diseases of either *Abhyantara*, *Bahya* or *Madhyama Roga Marga* when used judiciously. Mode of action of *Basti* explains that, *Veerya* of *Basti Oushada* reaches all over the body through the *Srotas*, in the same way as the water poured at the root of plant reaches up to leaves.⁶

Even though *Basti Dravya* comes out with *Mala*, their *Veerya* reaches from *Pada* to *Moordha* (which means every part of the body) and extracts *Dosha* from body as sun draws moisture from the earth by action of *Panchavata* and finally nourishes them. *Matra Basti*, a kind of *Sneha Basti* (oil enema), has already proven its efficacy in management of *Gridhrasi*. It involves the administration of a small, regulated dose of medicated oil per rectum, which nourishes and pacifies *Vata dosha* without causing purgation. It is especially suitable for long-term use, being gentle and safe even useful for debilitated or elderly patients. In cases of *Gridhrasi*, *Matra Basti* helps relieve pain, reduce stiffness, and improve mobility by directly addressing the root cause *Vata* imbalance while also strengthening the nervous and musculoskeletal systems.

III. POORVAROOPA

There are no explicit references in Ayurvedic texts that directly address the *Purvaroopa* (prodromal symptoms) of *Gridhrasi*. According to *Vagbhata*, prodromal symptoms are typically nonspecific, vague, and do not indicate the involved *Dosha*. There are generally few, around 64 in total. Therefore, when considering the *Purvaroopa* of *Gridhrasi*, it is important to focus on the early signs and symptoms of the condition, particularly in its less severe form.

IV. ROOPA

When a disorder first begins, the signs and symptoms that show up can often resemble those of some other disease. They tend not to display a clear *Dosha-Dushya-Sammurchana*, that morbidity interplay. In Ayurvedic terms, these get classified as *Rupa*. The literature in Ayurveda offers a pretty extensive description of the *Rupa* linked to *Gridhrasi*. This includes both the general clinical manifestations as well as the specific characteristics of the *Vataja* and *Vatakaphaja* types of *Gridhrasi*. Hence, this section can be concisely summarized under two main headings:

- A. *Samanya Lakshanas* (General symptoms)
- B. *Vishesha Lakshanas* (Specific symptoms)

➤ ***Samanya Lakshanas (General Symptoms) of Vataja Gridhrasi⁷***

1. *Ruk* (Pain)
2. *Toda* (Intermittent Pricking Pain)
3. *Stambha* (Stiffness)
4. *Muhur Spandana* (Recurrent Pulsations)
5. *Sakthikshepa / Utkshepa Nigraha* (Difficulty in Leg Extension)
6. *Kati-Uru-Janu-Madhye Bahurvedana* (Severe Pain Along the Course of the Leg)

➤ ***Vishesha Lakshana (Specific Symptoms) of Vataja Gridhrasi⁸***

1. *Dehasya Pravakrata* (Lateral Flexion of the Body)
2. *Sphurana* (Pulsation or Twitching)
3. *Suptata* (Numbness or Loss of Sensation)

V. SAMPRAPTI**Specific Samprapti of Vataja Gridhrasi⁹**

The *Vata Dosha* undergoes *Sanchaya* (accumulation) primarily in the *Pakvashaya* (colon), which is the principal seat of *Vata*.

Factors such as *Ruksha* (dry), *Sheeta* (cold), *Laghu* (light), *Shushka* (dehydrating) food intake, as well as *Ratrijagarana* (night waking) and *Vega Vidharana* (suppression of natural urges), lead to the *Prakopa* (aggravation) of *Vata*. This, in turn triggers *Dhatu Kshaya* (tissue depletion) within the body.

The aggravated *Vata* accumulates in regions like the *Sphik* (hip), *Kati* (lower back), and *Prishta* (posterior), where there is already *Khavaigunya* (functional weakness). At this site, *Dosha-Dushya-Sammurchana* (the interaction of doshas and tissues) takes place, thereby causing the onset of *Vataja Gridhrasi*, characterized by symptoms such as *Sthambha* (stiffness), *Toda* (intermittent pain), *Sakti* (weakness), *Utkshepa Nigraha* (difficulty in leg extension), and *Spandana* (pulsations).

VI. DIAGNOSTIC CRITERIA FOR VATAJA GRIDHRASI

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|---|
| • Pain radiating from Spik (lumbar region) till Pada (foot) |
| • Toda (pricking sensation) |
| • With or without Sthamba (stiffness) |
| • Spandana (pulsating or throbbing sensation) |

VII. OBJECTIVE CRITERIA FOR VATAJA GRIDHRASI

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|---|
| • Positive SLR Test |
| • 50 feet walk test (Time taken to cover the distance of 50 feet) |

VIII. INVESTIGATIONS

- CBC
- Blood glucose level (F.B.S, P.P)
- Serum uric acid
- CRP
- Rheumatoid factor
- Urine analysis routine and microscopic

IX. CHIKITSA SUTRA

The specific line of treatment for *Gridhrasi* as mentioned in different Ayurvedic classics are as follows: - *Gridhrasi* should be performed via venesection in the vein located between the *Kandara* of the ankle joint, *Basti*, and *Agnikarma* according to *Acharya Charaka*¹⁰.

• BASTI

The most crucial *karma* for treating *vata vyadhi* is *basti*. It is recommended for individuals with impairment, stiffness in the extremities, organ pain, and bone fractures.

X. ROLE OF MAHAKUKKUTAMAMSA TAILA MATRA BASTI IN VATAJA GRIDHRASI

In Ayurveda, the whole success of *Chikitsa* depends on four main factors. They are *Bishak*, *Dravya*, *Upasthata*, and *Rogi*. These are referred as *Chikitsa Chatuspada*. Each one contributes to healing diseases in its own way. The physician stands out as the most important among them. Even so, he really cannot achieve much on his own without a suitable drug. This puts the drug in the second most crucial position for handling illnesses.

Ayurvedic writings explain drug actions through concepts such as *Rasa*, *Guna*, *Virya*, *Vipaka*, and *Prabhava*. The system emphasizes viewing the drug as a complete whole. Often, the intact drug performs in ways that its isolated components do not indicate at all.

This article evaluates the potential effects of *Mahakukkutamamsa taila matra basti* for *Vataja Gridhrasi* conditions. A quick summary of the drug properties in *Mahakukkutamamsa taila* shows up here. The *taila* originates from *Bhaishajya Ratnavali*, specifically in the *Vatavyadhi Rogadikara* section, verses 26/511 to 520. It contains numerous ingredients that pacify *Vata*, lessen inflammation, and relieve discomfort. Such properties seem likely to offer better support against *Gridhrasi* through *matra basti* administration.

*Mahakukkutamamsa Taila*⁹ mentioned in the *Bhaishajya Ratnavali* 26/511-520

| Sl.no | INGREDIENTS | LATIN NAME | ACTION | PART USED |
|-------|-------------------|---------------------------------|--|---------------------|
| 1. | <i>Balamula</i> | <i>Sida cordifolia</i> L. | <i>Tridosahara, Balya</i> | <i>Moola</i> (root) |
| 2. | <i>Bilvamula</i> | <i>Aegle marmelos</i> | <i>Vedanasthapana, Balya</i> | <i>Moola</i> (root) |
| 3. | <i>Agnimantha</i> | <i>Clerodendrum phlomidis</i> | <i>Vatahara, Rasayana</i> | <i>Moola</i> (root) |
| 4. | <i>Shyonaka</i> | <i>Oroxylum indicum</i> | <i>Vedanasthapana, Balya</i> | <i>Moola</i> (root) |
| 5. | <i>Patala</i> | <i>Stereospermum suaveolens</i> | <i>Vatahara, Vedanasthapana, Deepana</i> | <i>Moola</i> (root) |
| 6. | <i>Gambhari</i> | <i>Gmelina arborea</i> | <i>Vedanasthapana, Balya</i> | <i>Moola</i> (root) |
| 7. | <i>Jhintika</i> | <i>Achyranthes</i> | <i>Deepana, Anulomana</i> | <i>Moola</i> |

| | | | | |
|-----|---------------------------|-----------------------------------|-------------------------------------|---------------------|
| | | aspera | | (root) |
| 8. | <i>Jeevaka</i> | <i>Microstylis wallichii</i> | <i>Brumhana, Vrishya</i> | <i>Rhizome</i> |
| 9. | <i>Rishabhaka</i> | <i>Microstylis muscifera</i> | <i>Balya, Rasayana</i> | <i>Rhizome</i> |
| 10. | <i>Meda</i> | <i>Polygonatum cirrhifolium</i> | <i>Brimhana, Rasayana</i> | <i>Rhizome</i> |
| 11. | <i>Mahameda</i> | <i>Polygonatum verticillatum</i> | <i>Brimhana, Rasayana</i> | <i>Rhizome</i> |
| 12. | <i>Kakoli</i> | <i>Roscoeia purpurea</i> | <i>Balya, Rasayana</i> | <i>Tuber/Root</i> |
| 13. | <i>Ksheera kakoli</i> | <i>Lilium polyphyllum</i> | <i>Balya, Rasayana</i> | <i>Tuber/Root</i> |
| 14. | <i>Riddhi</i> | <i>Habenaria intermedia</i> | <i>Brumhana, Rasayana</i> | <i>Tuber/Root</i> |
| 15. | <i>Vriddhi</i> | <i>Habenaria edgeworthii</i> | <i>Balya, Rasayana</i> | <i>Tuber/Root</i> |
| 16. | <i>Manjistha</i> | <i>Rubia cordifolia</i> | <i>Tridoshahara, Varnya</i> | <i>Root</i> |
| 17. | <i>Chavya</i> | <i>Piper chaba</i> | <i>Shoolahara, Anulomana</i> | <i>Root</i> |
| 18. | <i>Katphala</i> | <i>Myrica nagi</i> | <i>Deepana, Shothahara</i> | <i>Bark</i> |
| 19. | <i>Shunthi</i> | <i>Zingiber officinale</i> | <i>Vatanulomana, Vedanasthapana</i> | <i>Rhizome</i> |
| 20. | <i>Pippali</i> | <i>Piper longum</i> | <i>Vatanulomana, Rasayana</i> | <i>Fruit</i> |
| 21. | <i>Maricha</i> | <i>Piper nigrum</i> | <i>Deepana, Pachana</i> | <i>Fruit</i> |
| 22. | <i>Rasna</i> | <i>Pluchea lanceolata</i> | <i>Vatahara, Vedanasthapana</i> | <i>Root</i> |
| 23. | <i>Pippalimula</i> | <i>Piper longum</i> | <i>Vatanulomana, Deepana</i> | <i>Root</i> |
| 24. | <i>Kapikacchu</i> | <i>Mucuna pruriens</i> | <i>Balya, Rasayana</i> | <i>Seed</i> |
| 25. | <i>Shatahva</i> | <i>Anethum graveolens</i> | <i>Vatanulomana</i> | <i>Whole plant</i> |
| 26. | <i>Sauvarchala lavana</i> | <i>Black salt</i> | <i>Vatanulomana, Amapachana</i> | <i>Mineral salt</i> |
| 27. | <i>Saindhava lavana</i> | <i>Rock salt</i> | <i>Anulomana, Tridoshahara</i> | <i>Rock salt</i> |
| 28. | <i>Brihati</i> | <i>Solanum indicum</i> | <i>Vatanulomana</i> | <i>Root</i> |
| 29. | <i>Kantakari</i> | <i>Solanum xanthocarpum</i> | <i>Deepana</i> | <i>Root</i> |
| 30. | <i>Musta</i> | <i>Cyperus rotundus</i> | <i>Deepana, Pachana</i> | <i>Rhizome</i> |
| 31. | <i>Ashwagandha</i> | <i>Withania somnifera</i> | <i>Vatahara Balya</i> | <i>Root</i> |
| 32. | <i>Yavani</i> | <i>Trachyspermum ammi</i> | <i>Vatahara Deepana, Pachana</i> | <i>Seed</i> |
| 33. | <i>Indrayava</i> | <i>Holarrhena antidysenterica</i> | <i>Jvaraghna</i> | <i>Seed</i> |
| 34. | <i>Shati</i> | <i>Hedychium spicatum</i> | <i>Vatanulomana</i> | <i>Rhizome</i> |
| 35. | <i>Punarnava</i> | <i>Boerhavia diffusa</i> | <i>Rasayana</i> | <i>Root</i> |

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|-----|---------------------|--|--|------------------------|
| 36. | <i>Haridra</i> | <i>Curcuma longa</i> | <i>ShothaharaLekhana</i> | <i>Rhizome</i> |
| 37. | <i>Daruharidra</i> | <i>Berberis aristata</i> | <i>Krimighna , Raktashodhaka</i> | <i>Stem bark</i> |
| 38. | <i>Shalaparni</i> | <i>Desmodium gangeticum (L) DC.</i> | <i>Tridosahara, Shotahara, Balya,</i> | <i>Moola (root)</i> |
| 39. | <i>Guduchi</i> | <i>Tinospora cordifolia (Thunb.) Miers</i> | <i>Tridosahara, Balya</i> | <i>Moola (root)</i> |
| 40. | <i>Gokshura</i> | <i>Tribulus terrestris L.</i> | <i>Tridosahara</i> | <i>Phala (fruit)</i> |
| 41. | <i>DakshaMamsa</i> | Chicken meat | <i>Brimhana</i> | - |
| 42. | <i>Ksheera</i> | Cow's milk | <i>Balya, Brimhana</i> | - |
| 43. | <i>Shatavari</i> | <i>Asparagus racemosus Willd.</i> | <i>Balya,Brimhana, Shophahara</i> | <i>Kanda (rhizome)</i> |
| 44. | <i>Tila</i> | <i>Sesamum indicum L.</i> | <i>Brimhana, Vatahara</i> | seed extract |
| 45. | <i>Masha</i> | <i>Vigna mungo (L.) Hepper.</i> | <i>Brimhana, Mamsavardhaka, Shoolaghna</i> | <i>Beeja (seed)</i> |
| 46. | <i>Vidalavana</i> | Sal ammoniac | <i>Vatanulomaka,Vyavayi, Sukshma</i> | - |
| 47. | <i>Pushkaramula</i> | <i>Inula racemosa Hook.f.</i> | <i>Vatagna</i> | <i>Moola (root)</i> |
| 48. | <i>Eranda</i> | <i>Ricinus communis L.</i> | <i>Vatagna</i> | <i>Moola (root)</i> |
| 49. | <i>Maduka</i> | <i>Glycyrrhiza glabra L.</i> | <i>Brimhana, Vikasi</i> | <i>Moola (root)</i> |
| 50. | <i>Prishnaparni</i> | <i>Uraria picta Desv.</i> | <i>Brimhana,Vatahara</i> | <i>Panchanga</i> |
| 51. | <i>Ketaki</i> | <i>Pandanus tectorius</i> | <i>Krimghna,hridya</i> | <i>Pushpa</i> |
| 52. | <i>Musta</i> | <i>Cyperus rotundus Linn.</i> | <i>Deepana, Pachana</i> | <i>Moola</i> |
| 53. | <i>Paya</i> | <i>Ksheera</i> | <i>Balya,Brimhana,Vrishya</i> | <i>milk</i> |

RASA PANCHAKA OF MAHAKUKKUTAMAMSA TAILA

| Sl.no | DRAVYA | RASA | GUNA | VEERYA | VIPAKA |
|-------|---------------------------|---------------------------------------|--|---------------|----------------|
| 1. | <i>Bilvamula</i> | <i>Katu, Tikta</i> | <i>Laghu, Ruksha</i> | <i>Ushna</i> | <i>Katu</i> |
| 2. | <i>Agnimantha</i> | <i>Tikta Kashaya</i> | <i>Laghu, Ruksha</i> | <i>Ushna</i> | <i>Katu</i> |
| 3. | <i>Shyonaka</i> | <i>Kashaya, Tikta</i> | <i>Laghu, Ruksha</i> | <i>Ushna</i> | <i>Katu</i> |
| 4. | <i>Patala</i> | <i>Kashaya, Tikta</i> | <i>Laghu, Singdha</i> | <i>Sheeta</i> | <i>Katu</i> |
| 5. | <i>Gambhari</i> | <i>Madhura, Kashaya</i> | <i>Guru, Snigdha</i> | <i>Sheeta</i> | <i>Madhura</i> |
| 6. | <i>Guduchi</i> | <i>Kashaya, Tikta</i> | <i>Snigdha, Laghu</i> | <i>Ushna</i> | <i>Madhura</i> |
| 7. | <i>Gokshura</i> | <i>Madhura</i> | <i>Guru, Snigdha</i> | <i>Sheeta</i> | <i>Madhura</i> |
| 8. | <i>Daksha Mamsa</i> | <i>Madhura</i> | <i>Guru, Snigdha</i> | <i>Ushna</i> | <i>Madhura</i> |
| 9. | <i>Ksheera</i> | <i>Madhura</i> | <i>Guru, Snigdha, Picchila</i> | <i>Sheeta</i> | <i>Madhura</i> |
| 10. | <i>Shatavari</i> | <i>Madhura, Tikta</i> | <i>Guru, Snigdha</i> | <i>Sheeta</i> | <i>Madhura</i> |
| 11. | <i>Tila</i> | <i>Madhura, Tikta Kashaya</i> | <i>Sukshma, Ushna, Vyavayi, Vikasi</i> | <i>Ushna</i> | <i>Madhura</i> |
| 12. | <i>Masha</i> | <i>Madhura</i> | <i>Guru, Snigdha</i> | <i>Ushna</i> | <i>Madhura</i> |
| 13. | <i>Ketaki</i> | <i>Madhura, Kashaya</i> | <i>Guru, Snigdha</i> | <i>Sheeta</i> | <i>Madhura</i> |
| 14. | <i>Pushkaramula</i> | <i>Tikta, Katu</i> | <i>Laghu, Teekshna</i> | <i>Ushna</i> | <i>Katu</i> |
| 15. | <i>Eranda</i> | <i>Madhura, Katu Kashaya</i> | <i>Snigdha, Teekshna , Sukshma</i> | <i>Ushna</i> | <i>Madhura</i> |
| 16. | <i>Maduka</i> | <i>Madhura</i> | <i>Guru, Snigdha</i> | <i>Sheeta</i> | <i>Madhura</i> |
| 17. | <i>Balamula</i> | <i>Madhura, Tikta</i> | <i>Guru, Snigdha</i> | <i>Sheeta</i> | <i>Madhura</i> |
| 18. | <i>Dashamula</i> | <i>Kashaya, Tikta</i> | <i>Laghu, Ruksha</i> | <i>Ushna</i> | <i>Katu</i> |
| 19. | <i>Jhintika</i> | <i>Kashaya, Tikta</i> | <i>Laghu, Ruksha</i> | <i>Sheeta</i> | <i>Katu</i> |
| 20. | <i>Jeevaka</i> | <i>Madhura</i> | <i>Guru, Snigdha</i> | <i>Sheeta</i> | <i>Madhura</i> |
| 21. | <i>Rishabhaka</i> | <i>Madhura</i> | <i>Guru, Snigdha</i> | <i>Sheeta</i> | <i>Madhura</i> |
| 22. | <i>Meda</i> | <i>Madhura</i> | <i>Guru, Snigdha</i> | <i>Sheeta</i> | <i>Madhura</i> |
| 23. | <i>Mahameda</i> | <i>Madhura</i> | <i>Guru, Snigdha</i> | <i>Sheeta</i> | <i>Madhura</i> |
| 24. | <i>Kakoli</i> | <i>Madhura</i> | <i>Guru, Snigdha</i> | <i>Sheeta</i> | <i>Madhura</i> |
| 25. | <i>Ksheera kakoli</i> | <i>Madhura</i> | <i>Guru, Snigdha</i> | <i>Sheeta</i> | <i>Madhura</i> |
| 26. | <i>Riddhi</i> | <i>Madhura</i> | <i>Guru, Snigdha</i> | <i>Sheeta</i> | <i>Madhura</i> |

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|-----|-----------------------|-------------------|---------------------------|--------|---------|
| 27. | Vriddhi | Madhura | Guru, Snigdha | Sheeta | Madhura |
| 28. | Manjistha | Tikta, Kashaya | Laghu, Ruksha | Ushna | Katu |
| 29. | Chavya | Katu | Laghu, Snigdha | Ushna | Katu |
| 30. | Katphala | Katu, Kashaya | Laghu, Ruksha | Ushna | Katu |
| 31. | Shunthi | Katu | Laghu, Snigdha | Ushna | Madhura |
| 32. | Pippali | Katu, Madhura | Laghu, Snigdha | Ushna | Madhura |
| 33. | Maricha | Katu | Laghu, Tikshna, Ruksha | Ushna | Katu |
| 34. | Rasna | Tikta, Kashaya | Laghu, Snigdha | Ushna | Katu |
| 35. | Pippalimula | Katu | Laghu, Snigdha | Ushna | Madhura |
| 36. | Kapikacchu | Madhura | Guru, Snigdha | Ushna | Madhura |
| 37. | Shatahva | Katu, Tikta | Laghu, Snigdha | Ushna | Katu |
| 38. | Sauvarchala lavana | Lavana | Snigdha, Tikshna | Ushna | Katu |
| 39. | Saindhava lavana | Lavana | Laghu, Snigdha | Ushna | Madhura |
| 40. | Brihati | Tikta, Katu | Laghu, Ruksha | Ushna | Katu |
| 41. | Kantakari | Tikta, Katu | Laghu, Ruksha | Ushna | Katu |
| 42. | Musta | Tikta, Kashaya | Laghu, Ruksha | Sheeta | Katu |
| 43. | Ashwagandha | Tikta, Kashaya | Guru, Snigdha | Ushna | Madhura |
| 44. | Yavani | Katu | Laghu, Ruksha, Tikshna | Ushna | Katu |
| 45. | Indrayava | Tikta, Kashaya | Laghu, Ruksha | Sheeta | Katu |
| 46. | Shati | Tikta, Katu | Laghu, Ruksha | Ushna | Katu |
| 47. | Punarnava | Tikta, Kashaya | Laghu, Ruksha | Ushna | Katu |
| 48. | Haridra | Tikta, Katu | Ruksha, Laghu | Ushna | Katu |
| 49. | Daruharidra | Tikta, Kashaya | Laghu, Ruksha | Ushna | Katu |
| 50. | Shalaparni | Madhura | Guru, Snigdha | Ushna | Madhura |
| 51. | Prishniparni | Madhura | Laghu, Snigdha | Ushna | Madhura |
| 52. | Masha | Madhura | Guru, Snigdha | Ushna | Madhura |
| 53. | Vidalavana | Lavana | Tikshna, Snigdha | Ushna | Katu |
| | | | | | |

XI. DISCUSSION

Mamsa counts as the top choice among *Brimhaniya Dravya*. Within that group, *Kukkuta* stands out as the best for boosting strength and immunity. It enhances *Bala* and *Vyadhi Kshamatva*. Doctors point it out for conditions like *Vataroga*, *Kshaya*, and *Vishama Jwara*. They see it as *Sarvaroga Prashamana* overall. People use it in various treatments, for making *Oushadhi*, and even in Panchakarma steps.

Maha Kukkuta Mamsa Taila works for both internal and external therapy. So, *Matra Basti* using *Mahakukkutamamsa Taila* acts through its *Snigdha*, *Ushna*, *Brimhana*, and *Vatashamaka* qualities. It targets the *Pakvashaya* directly, which serves as the main spot for *Vata*. The *Brimhana* and *Balya* parts of *Mahakukkuta Mamsa* nourish *Asthi* and *Majja Dhatu* pretty well. This stops muscle wasting and weakness that often show up in long-term *Vatavyadhi*. *Snigdha* and *Ushna* traits go against the *Ruksha* and *Sheeta* side of built-up *Vata*. In turn, that improves nerve conduction and cuts down on pain called *Ruk*, pricking feelings known as *Toda*, and stiffness termed *Sthambha*. *Bruhat Pancamula* and *Tila Taila* add to the mix by strengthening *Vata-Kapha* calming, reducing swelling with *Sothahara*, and clearing channels through *Srotoshodhana*.

All this leads to better circulation and less inflammation near the nerve roots. Giving *Matra Basti*¹⁰ on a regular basis helps get *Apana Vayu* back to normal. That *Vayu* plays a big part in how *Gridhrasi* develops. As a result, gait gets better, flexibility improves, and neuromuscular coordination picks up overall. Since it is a gentle, nourishing type of *Basti*, it stays safe for ongoing use. It builds up *Bala* and *Vyadhi Kshamatva* in the process. Plus, it brings symptomatic relief while fixing the deeper issues. In the end, *Mahakukkutamamsa Taila Matra Basti* does more than just ease symptoms. It tackles the core problems of *Vataja Gridhrasi* too. That makes it a solid option for treatment in everyday clinical work on *Vataja Gridhrasi*.

XII. CONCLUSION

Mahakukkutamamsa Taila Matra Basti proves to be an effective therapy in *Vataja Gridhrasi*. Its *Brimhana*, *Balya*, and *Vatahara* properties pacify aggravated *Vata*, nourish *Dhatus*, and restore neuromuscular strength. The *Snigdha* and *Ushna* qualities relieve pain, stiffness, and pricking sensations, improving mobility and overall function. Being gentle and nourishing, *Matra Basti* offers safe, sustained relief while addressing both symptoms and root pathology of *Vataja Gridhrasi*.

XIII. REFERENCES

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