



## Role Of *Basti* In *Pakshaghata* – An *Ardhachikitsa*!

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### ABSTRACT

As civilization grows advanced, man has become more vulnerable for many neurological conditions due to lifestyle, high expectation, unwanted stress, competition and pseudo society status. So that he adopted new habits like alcohol, smoking, tobacco and drug abuse. All these leads to the many life style disease. Neurological disorders are one of them. In Ayurveda, neurological disorders can be correlated with Vatvyadhi, Pakshaghata is one of them, caused due to vitiation of Vata Dosha. It can be correlated with Hemiplegia in modern science. Hemiplegia is commonest manifestation of stroke with the neurological deficit, affecting face, limbs and trunk on one side or either side of body. In Pakshaghata Vata getting aggravated dries up the Strotas and Snayu of one side of body makes the organ of that side incapable of functioning and loss of sensation. Basti Karma is an ultimate treatment modality advised for Vatvyadhi, so in present study tried to find out mode of action of Basti chikitsa in Pakshaghata as being a neurological disorder.

**KEYWORDS:** Neurological Disorder, Stroke, Hemiplegia, Vatvyadhi, Pakshaghata, Basti.

### Introduction

The term *Pakshaghat* comprises of two words *Paksha* (half part of body) and *Aghat* (loss of function). The illness known as *Pakshaghat* is brought on by a vitiated *Vata Dosha*.

According to *Acharya Sushruta*, *Vata Dosha* generates *Sandhi Bandhana* when it travels in *Urdh va*, *Adhoga*, *Tiryaka Dhamani*.<sup>[1]</sup> The patient typically appears with weakness in one side of the body or lack of function in one half. Face could be involved or not. Numerous factors, such as *Vaya*, *Bala*, *Dosha* participation etc. affect prognosis. According to contemporary knowledge, the brain controls every motor function. Because of their greatest resemblance, cerebrovascular accidents—which are mostly responsible for loss of bodily function—can be associated with *Pakshaghat*.<sup>[2]</sup>

As civilization has progressed, it has been evident that man is more susceptible to various pathological illnesses as a result of his lifestyle, unwelcome stress, competitiveness, excessive expectations, etc. [3] One of the lifestyle disorders that are brought on by the current state of extreme stress is *Pakshaghata*, which is linked to *Vatvyadhi* and is brought on by the vitiation of *Vata Dosha*. In *Pakshaghata*, when *Vata* becomes enraged, it dries out the *Strotas* and *Snayu* of one side of the body, causing that side's organs to malfunction and causing loss of sensation.

Since *Basti Karma* is the best course of treatment recommended for *Vatvyadhi*, we attempted to determine in this presentation how *Basti Chikitsa*, a neurological problem, works in *Pakshaghata*. The *Ayurvedic* treatment of *Pakshaghata* focuses on restoring the balance of *Vata dosha* and promoting the rejuvenation of affected tissues and also rehabilitate for the better life.[4]

**Aim and Objectives-** To study the Role of *Basti* in *Pakshaghata*

Material and Methods

To find out the effect and role of *Basti* in *Pakshaghata*, Various classical literature, books, article and research papers are reviewed.

Literature Review-

1. *Pakshaghata Samprapti* and *Chikitsa*
2. Concept of *Vatavyadhi*
3. *Basti Karma* as *Ardhachikitsa* and its action in *Pakshaghata*

1. *Pakshaghata - Samprapti* and *Chikitsa*

Two main factors are involved in the pathology of *Pakshaghata* –

1. *Dhatukshaya Janya Vata Prakopa* (*Vata* Aggravation due to *Dhatu* depletion)
2. *Margavarana Janya Vata Prakopa* (*Vata Prakopa* due to obstruction of passage).

The former is due to excessive exposure to *Langhana* (Fasting), *Annashana* (Intake of less food), *Ruksha Aahar* (Food which are dry in nature), etc., and the latter is due to *Margavarana* due to *Ama* (Undigested matter) or *Marmaghata* (Injury to *Marma*).

Among the five subdivisions of *Vata*, in *Pakshaghata*, *Prana vata's* normal function is disrupted primarily because, physically and physiologically speaking, *Prana vata* is broadly related to the central nervous system (CNS) because *Murdha* is its primary seat. Speech development is linked to the brain phenomena of learning, which happens as a combined result of desire, emotion, and sensory adaptation. "*Pranoatramurdhag*" governs practically all bodily and psychological functions. In addition, *Ayurveda* asserts that *Mana* and *Buddhi* are the channels via which this physiological phenomenon operates. Thus, with the stimulation of *Prana vata* and *Udana vata*, stimulus from *Kantha*, *Ura*, *Nabhi*, may reach the higher center in *Mastishka*. *Vyana vata* may seat motor impulse to the muscle above the *sthana*.

Even though the disease is categorized as a *Vatavyadhi*, the treatment plan is designed around its corresponding *Dosha* state; that is, during the acute phase, it is regarded as either *Vata-Kaphaja* or *Vata-Pittaja*, and during the chronic phase, it manifests as a pure *Vataja* condition. As a result, the treatment plan is designed taking into account the patient's current state.[4]

## 2. Concept of *Vatavyadhi*

*Vayu* is Lord. It is only responsible for all the functions of the body and also therefore for the production of diseases. It is said “*Yantratantradhara*”.<sup>[5]</sup> According to *Ayurveda*, various *Vatavyadhi* are associated with neurological problems, and normal *Vata* functions are correlated with CNS functioning. One kind of *Nanatmaj Vatavyadhi* brought on by a neurological deficit is called *Pakshaghata*.

## 3. *Basti Karma* as *Ardhachikitsa*

The lower gastrointestinal tract, or *Pakwashaya*, is the primary location of *Vata Dosha* action and the primary site of action of *Basti*.

*Udhhava sthana* of *Pakshaghata* is *Pakwashaya*.

The Diseases of *Sarvanga*, *Ekanga*, *Shakhagata*, *Kosthagata*, *Marmagata*, *Urdhvajatrugata*, generalized and localized are due to none other than *Vayu*. It does *Vikshepa* (Disintegration) and *Samghata* (integration) of *Purisha*, *Mutra*, *Pitta* and *Malasaya*. There is none other than *Basti* is best treatment for aggravated *Vata*. So, *Basti* is above all *Panchakarma* therapy as it has been described as *Ardha Chikitsa* that means it has got half of the weightage of total *Ayurved* treatment.<sup>[5]</sup> *Basti* does *Santarpana/Apatarpana* quickly according to drug used in it.

*Virechana* Drugs are considered as prime *Shodhana karma*; the drugs used in these procedures are non-palatable due to *Katu*, *Tikshna* and *ushna* properties and may produce abdominal discomforts, unpleasant belching, nausea etc. Hence some patient shows intolerance and unwillingness. Moreover it is not possible in children and aged persons owing to their poor state of *Dhatu*. In all these conditions *Asthapana* acts effectively.<sup>[6]</sup>

## Result

### Mode of Action of *Basti*

A. According to *Charaka* - After evacuation of *doshas* from body *Anuvasana basti* provides *Bala*, *Varna*, *Veerya* and *Manaprasadana*. As watering to the roots provide nourishment to the body.<sup>[8]</sup> In case of *Niruha Basti*, *Charak* has given beautiful explanation that when *Asthapana basti* enters *Pakwashaya*, it strikes vitiated *Vata dosha* immediately and as *Vata* in *Pakwashaya* gets controlled, automatically the disease spread all over the body due to vitiated *vata dosha* get overcome by *Basti* just like tree when cut at the root results in the automatic destruction of trunk, branches, sprouts, flower, fruits, leaves etc.<sup>[9]</sup>

B. According to *Sushrut* – *Basti* if properly administered though remains in *Pakwashaya*, *Shroni* and *Nabhi* area it reaches every corner of body by virtue of its *Veerya* like same way water sprinkled on the roots of the plant reaches every cell of the plant through its *Veerya*.<sup>[10]</sup> He explains that though *Basti* goes out of body within very little time, but its *Veerya* is taken by *Apanadi Vayu* (*Apana*, *Udana*, *Saman* etc.) and then with the help of that power all the diseases spread all over the body are controlled just like rays of sun situated millions of miles away from earth exert their effects on the earth.<sup>[11]</sup>

C. According to *Ashtanga Sangraha*- *Basti dravya* is immediately taken by *Apana* and then passed to *Saman* and then *Vyana*, *Udana* and *Prana* respectively. All these *Vayu* get satiated by means of *Veerya* of the *Basti* and came to normalcy. After that they become capable to keep *Pitta* and *Kapha* to their respective site and with their properties they spread the wave of nourishment to every corner of body.<sup>[12]</sup>

D. According to *Parashara* – *Guda* is *Mula* (root) of *Deha* (body) and there are different channels gathered through which nourishment of body is possible.

There is *dushti* of mostly *Prana*, *Vyana*, and *Udana vayu* in *Pakshaghata*. One of the symptoms of *Pakshaghata* is "*Vakstambha*," which is mostly brought on by *Prana Vayu* and *Udana Vayu dushti*. Normal function of *Udana vayu* is *Vakpravrutti* and that of *Prana Vayu* is *Annpravesh*. *Basti* provides nourishment to both of these *vayus*, helping to keep them functioning normally. It keeps the *Vyan vayu* nourished and functioning normally. The body's circulation of *Vyan Vayu* is responsible for a number of regular bodily movements, including *Prasarana* and *Aakunchan*.

However, *Pakshaghata* disrupts its natural function, which is "*Cheshtanivrutti*."<sup>[13,14]</sup>

Since the neurological system and *vata dosha* act similarly, *Basti* is recommended as the best treatment for *Vata*. It confirms once more the beneficial effects of *Basti* karma on the Neurological system.

*Basti* drug reaches first to *Pakwakshaya* and then to the *Grahani*. *Pakwakshaya* is the site of *Purishadhara Kala* and *Grahani* is the site of *Pittadhara Kala*. So *Basti* directly acts on *Purishadhara* and *Pittadhara Kala*. *Dalhana* mentioned that *Purishdhara* and *Asthidhara Kala* are same and *Pittadhara* and *Majjadhara Kala* are same.<sup>[15]</sup> So from this evidence it is clear that *Basti* has direct action on *Asthi* and *Majja Dhatu*. *Majja* is present in *Asthi*. Also *Mastulunga* is considered as *Mastaka Majja*.<sup>[7]</sup> *Vata Nadi* is also made by *Majja* and *Majja* is the seat of *Vata Dosha*. That's why *Basti* is useful in the disorders of Central Nervous System.

Especially *Vata* should be protected first because it is the cause for aggravation of *Pitta* and *Kapha*. There is no treatment equivalent to *Basti* in the protection of *Marma* and in the management of their affliction, which considered as vital parts in the body.

### Role of *Basti Dravyas*

- *Madhu – Mangalakara* and *Yogavahi*. It is considered as best *Kaphahara Dravya*.
- *Saindhava*- Because of its *Sukshma*, *teekshna* and *Snigdha Guna* it reaches to *Strotas* and breaks down the *doshas* and *malas* that accumulates in *strotas* and removes them and helps in pacification of *Vata Dosha*. The presence of  $\text{Na}^+$  in *Basti dravya* plays important role for the absorption of the drug as  $\text{Na}^+$  Channels
- *Sneha*- They reduces *Vata dosha*, softens *sukshma strotas*, destroys the compact *mala* and removes the obstruction in the Channels. *Sneha* increases the permeability of cell membrane and helpful in elimination of *Dosha* and *Mala*.
- *Kalka*, *Kwath* and *Avapa Dravya*- They serve the function of *Utkleshana* or *Dosha Harana* or *Samana*. Their main action is *Samprapti Vighatana* of *Roga*.

### Role of ENS

The Gastrointestinal system has a network of nerve fibres, which is known as 'Enteric Nervous System (ENS)'. Similar to brain ENS sends and receives impulses, record experiences and responds to various stimuli.

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### Gut Physiology and *Basti*

1. Stimulation of *Basti* either by Chemo or Mechanoreceptors may lead to activation of concerned part of CNS which precipitates result accordingly.
2. *Niruha Basti* is Hyperosmotic solution which causes movement of solvent from cells of colon to the lumen. It facilitates the absorption of endotoxin and produce detoxification during elimination.
3. *Kalka* used in *Basti* has got irritant property along with other ingredients which may induce colonic distension that produces exacuatory reflex. The sigmoidal, rectal and anal region of large intestine are

considerably better supplied with parasympathetic fibres than other part of intestine. They are mainly stimulatory in action and function especially in defecation reflexes.

4. Absorption of Drugs from Gut occurs by passive diffusion. Passive diffusion is a movement of ions and other atomic or molecular substances across cell membrane without need of energy input unlike active transport. Drugs which are lipid soluble are mostly transferred by passive diffusion.

## Discussion

One of the most important and crucial components of *Ayurvedic* treatment is *Basti* therapy. Because it has a broad range of effects and is regarded in *Ayurveda* as "*Ardhachikitsa*." However, the primary *Vata Dosha* seat, *Pakwashaya*, is where the *Basti* is granted.

*Basti Veerya* could utilize ENS to act. Similar to the brain's ENS, the gastrointestinal system's network of nerve fibers, referred to as the "Enteric Nervous System," transmits and receives impulses and activates the central nervous system (CNS). *Basti* also normalizes the function of the five *Vata* subtypes by nourishing them.

## Conclusion

*Pakshaghata* is classified as a Neuromuscular *Vatavyadhi*. Even though it is challenging to handle, positive outcomes can be achieved if *Basti* is properly treated and provided at the right time in a reasonable manner. *Shir marma's* chronological participation makes *Basti* the ideal treatment since it acts "*Aapadatala murdhashtanam*" (from foot to head).

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