

A review study of effect of basti in vatavyadhi (MSD).

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Abstract:

Musculoskeletal conditions affect people of all age groups in all regions of the world. According to the global burden disease report, musculoskeletal disorders are an increasing healthcare issue and have become the second most common cause of disability. Musculoskeletal conditions are characterized by pain, limitations in mobility and functional ability which restrict a person's ability to work and participate in society which in turn affects mental well-being as well. According to the data by WHO 20-30% of people across the globe live with a painful musculoskeletal condition. Pain and restricted mobility are the main features in MSD and the drugs used in contemporary medicines are analgesic, NSAIDs, corticosteroids etc which are associated with long-term adverse effects. In Ayurveda classics MSD can be related with the various diseases described under vatavyadhi. Basti is the best line of treatment for treating all types of vataja disorders. By reviewing the classical texts, it is understood that the basti reaches in pakwashaya and from there works on all the organs by

virtue of the virya present in Basti dravyas. In this study an attempt has been made to explain how Basti chikitsa breaks pathogenesis of the management of musculoskeletal disorders (vatavyadhi). MATERIALS AND METHOD- The whole review was carried out on the basis of available literary material. Includes Brihatrayee, Laghutrayee, Ayurvedic classics, related topics from modern texts, available resources from the internet. RESULT- Basti plays a very important role in the musculoskeletal disorders. DISCUSSION- Nidan sevan includes excessive use of dry, cold, less and light diet, excessive coitus etc. All these factors lead to vitiation of vata mainly but can be associated with pitta and kapha also. This vitiated vata reaches to srotas and manifests as localized or MSD. Vata is mainly located in the large intestine. Purisha dhara kala the colon membrane is related to asthi dhara kala. So basti is very effective in musculoskeletal disorder (vata vyadhi).

KEYWORDS- Musculoskeletal disorders, Vatavyadhi, Panchakarma, Basti chikitsa.

Introduction- Musculoskeletal Disorders (MSD) are injuries or pain in human Musculoskeletal system including the joints ,ligaments ,muscles, nerves ,tendons, and structures that support limbs, neck and back .MSD are an increasing health care issue globally being the second leading cause of disability and lower back pain remained the single leading cause of disability . Musculoskeletal conditions are characterized by pain (often persistent pain) and limitations in mobility, dexterity and functional ability reducing peoples ability to work and participate in social roles with associated impacts on mental well being and at broader level impacts on prosperity of communities. The most common musculoskeletal conditions are OA, back and neck pain, fractures associated with bone fragility, injury and systemic inflammatory conditions such as RA.

According to the data by WHO between 20-30% of people across the globe lives with a painful musculoskeletal conditions. The most common feature of musculoskeletal disease is pain and restricted mobility in which pain typically persist for long term conditions. In *Ayurveda* MSD comes under the major heading of vatavyadhi which involves all types of musculoskeletal disorders. Most common features of MSD described in classics are, according to Acharya charak- Sankoch (muscle contraction), parva sthambha (stiffness in joints), parvabheda (pain in joints), pani, prishtha and shirograha (stiffness in hand, back and head), khanja (lame),

pangulya (paraplegia), kubjatawa (hump back), anga shosha (muscular atrophy), gatra spandan (feeling of something moving in body), gatra suptata (numbness in whole body), bheda, toda (type of pain), akshepa (convulsion), moha (loss of sensorium), aayasa (feeling of exertion). Along with that they also described concept of Dhatugata vata and avritta vata. Later on the mentioned disease with their specific names like, Ardita (facial palsy), Manyasthambha, Bahiraayama (opisthotonos), Hanusthambha (temporal mandible joint dislocation), Dandak (stiffness in whole body), pakshaghata(paralysis), gridhrasi (sciatica).

Acharya sushruta-

Mentioned same extra disease along with the above mentioned these are Angashosha, Khali, Vishvachi, Avabahuka, Koshtuksheersha, Kalaya khanja.

Acharya Madhav-Along with all these disease one extra disease mentioned that is vepathu (tremors).

AIM-

- To study the *Vattavyadhi* (MSD) and role of *Basti in Vattavyadhi* (MSD).

Objective-

- 1) To study the *vatavyadhi* (MSD).
- 2) To study role of *basti* in *vatavyadhi* (MSD).

Materials and Methods-

The whole review was carried out on the basis available literary material includes *Brihatrayee*, *Laghutrayee*, *Ayurvedic* classics, related topics from modern texts available resources from the internet. Also various data has been

collected available on pub med, Medline, Google Scholar, *Ayush* research portal and various online available journals based on some clinical trials.

Vata vyadhi is the term which is applied to the specific disorders produced by vata. All disorders are of two types-

- 1) Samanyaj Vyadhi
- 2) Nanatmaj Vyadhi

Samanyaj vyadhi the general one which are caused by other dosha also and vata cases part with its usual causative nature. *Nanatmaj vyadhi* the specific one which are caused only by vata by particular abnormal specific properties. Vata possesses the qualities of Dryness, coldness, Lightness, clearness, motion, invisibility and instability. And when these are affected it causes sublimation, dislocation, contraction, attraction, laxation, tremor, circular movement, motion, pricking pain, harshness, dehydration, aching pain, numbness, contractions, rigidity etc seeing the association of these syndrome one should diagnose the condition as vata disorder.

In vata vyadhi *khanja*, *pangu*, *Avabahuka*, *Bahu sosha*, *Amsa sosha*, *pada bhransa*, *Janu vislesa*, *uru sada*, *sroni bheda*, *trika grahan*, *parswa avamarda*, *Ekanga roga*, *Sarvanga roga*, are the disease in which partial or complete paralysis of the limb with or without pain occurs. These conditions are stated to take place according to the site of dosha and involvement of the particular portion of nervous system. For example *Khanja* and *pangu* is the condition caused by vata when it is located in *kati* (*katigat vata*), *Bahu shosha*, *Amsa sosa*, *Ava bahuka* is the condition which is occurred when it is located in cervical part of spinal cord.

The etiology of vata diseases- The causes of vata disorders are divided into four groups.

- 1) *Ahara* or *Dietic* causes- The food which is prominent in equal qualities of vata as dryness, coldness, lightness etc. taken for long time produces vata vyadhi. Not appropriate quantity of food fasting and heavy food which produces *Ama* –the indigestion is also likely to produce vata vyadhi. Generally qualitative imbalance of diet produces *dhatu ksaya* which leads to lessen immunity for acute attack of disease is seen to produce vata vyadhi. Particularly in financially affected lower income group here in infants the milk and poor diet of mother in pregnancy and lactation stage should be considered to affect *vatavyadhi*.
- 2) *Vihara* or *Behaviour* type in which strenuous exercise, abnormal movements of the muscle, trauma or injury and difficult postures due to conveyance or vehicle etc are included.
- 3) Other disease is the important cause of *vatavyadhi*. *Jwara*, *Atisara*, *pandu*, *marmaghata* and *visama upchara* that is to say mismanagement of treatment of any disease particularly in bloodletting and application of emetics and purgatives etc. are mainly liable to produce *vatavyadhi*.
- 4) *Manasika* or mental excitement due to sadness, anxiety, fear and anger produces such abnormalities.

Pathogenesis of Musculoskeletal disorders (Vatavyadhi) -

Nidana sevana includes excessive use of dry, cold, less and light diet, excessive coitus, night awakening not following diet and regimen after therapy, excessive expulsion of bio humors or blood, due to Langhana (prolong fasting), swimming, excess use of vehicles, sitting in wrong postures due to depletion of Dhatus or psychological causes like anxiety, stress, sorrow, anger, day sleeping, fear, suppression of natural urges, external trauma or injury, avoidance of food intake, injury to marma points, falling off from certain heights all these factors leads to vitiation of vata mainly but can be associated with pitta and kapha also. This vitiated vata reaches to srotas and manifests localized or generalized disorders.

Management of musculoskeletal disorders in contemporary science mainly includes uses of NSAID'S drugs which are having adverse effect on health. Treatment of MSD'S (vata vyadhi) in ayurveda depend on causation of disease that is either due to aggravation of vata dosha or due to depletion of Dosha. So when there is accumulation of morbid Doshas shodhana therapy and in kshaya condition Brihana chikitsa should be done respectively. In Ayurveda there is one specialized field known as panchakarma which mainly includes five therapeutic procedures namely vamana, Basti, Nasya and Raktamokshan. Among them Basti is one therapeutic procedure in which medicated drugs are administered through anal route with the help of Basti yantra. Acharya charak says that Basti is best therapeutic procedure to treat all types disorders.

Basti can be classified in many ways depending upon site, quality, numbers, action, nature, drugs etc. Mainly it is of two types Niruha and Anuvasan. Niruha basti is one in which mainly kwath dravya are used. It contains mixture of madhu, sneha, saindhav, kalka and decoction. It is called so as it expels out morbid dushas from the body. Various synonyms have been mentioned for Niruha basti like Madhutailik, yapana, yuktaratha and siddhabasti. Anuvasana basti is one which predominantly contains medicated sneha is used and required in lesser quantity than niruha. Further on the basis of doses sushruta divides it into three types i.e; sneha, Anuvasana and Matra. This basti is used where snehana or Brihana is required. In the pathogenesis of Vatavyadhi on term "Rikta Sthana" has been mentioned which means vitiated vata leads to decrease or diminished snehadi qualities in the passages, so it is helpful in achieving those qualities. In classical text according to the condition and involvement of dushas in MSD Basti therapy has been mentioned which are given below:

According to Acharya Charak-

- 1) Durbala (patient with less strength)
- 2) Those contraindicated for virechana.
- 3) Vitiated vata dosha reaches whole body.
- 4) Vata dosha situated in mamsa and meda dhatu.
- 5) Gridhrasi
- 6) Yapana Basti- pitta avritta vata.
- 7) Tikshna niruha basti- Kapha avritta vata.
- 8) When kapha or pitta dushas reaches in pakvashaya-kapha- Basti mixed

with Gomutra. Pitta-Basti contain ksheera.

- 9) Yapanasthi-Prana avritta samana.
- 10) Udana avritta apana vayu.
- 11) kapha avritta vata.
- 12) kapha pitta avritta vata.
- 13) Vatarakta.

According to Acharya Sushruta-

1. Pakvashayagata vata.
2. Basthi Pradesh gata vata.
3. Sarvanga or Ekanga vata.
4. Vatarakta.
5. Apatanak.

Acharya Vagbhatta mentioned the same as in Charak Samhita.

Most commonly used Niruha basthi are-

1. Dashmoola –Vata disorders, RA
2. Erandamoola- Sciatica, Lumbago, Radiculopathy
3. Sahacharadi-Sciatica, Lumbago.
4. Mustadiyapanasthi-Paralytic condition.
5. Panchatikta Ksheera-Osteoarthritis, Avascular necrosis of head of femur.
6. Vaitarana- RA, Backache

Most commonly used Anuvasana basthi are-

1. Dashmoola taila-Disease of vata, RA
2. Bala taila-Sciatica, Lumbago, Disc disease.
3. Sahacharadi taila-Sciatica, Lumbago, radiculopathy
4. Mahanarayan taila-Paralytic condition
5. Dhanvantaram taila-Paralytic condition
6. Maha Tikta ghrta-Osteoarthritis, Avascular, Necrosis of head of femur.
7. Brihat saindhavadi tailam-RA

Result- Basthi is one of the most practiced therapeutic procedure that can be done on opd basis. The first and foremost sign in the patient of musculoskeletal disorders is persistent of pain which mainly due to vitiation of vata dosha. Acharya Sushruta says that Basthi can be administered if there is vitiation of vata alone or if it is associated with pitta, kapha and rakta also.

Discussion- On reviewing the literature and online published data it has been found that in most of the trials Basthi therapy given to the patients. Here list of 13 articles were provided in which only the effect of Basthi therapy as a single procedure was observed and found that basthi therapy is very much effective in MSD. It was found that there are few basthi which are very efficiently practicing in musculoskeletal disorders these are; vaitarana basthi, ksara basthi, saindhavadi taila basthi and panchamooladi kaal basthi in RA, tail basthi are specially indicated where vata shaman is required like osteoarthritis, sciatica and disc degenerative disorder, whereas yapanasthi is given where nourishment of dhatus are required like in muscular dystrophy, spondylitic disease, avascular necrosis of femur etc.

Conclusion:

In ayurveda basthi therapy is considered as Ardha chikitsa that means Basthi therapy have potency to cure the disease provided selection and proper execution of Basthi therapy according to nature of Dosha, Dushya, Vyadhi and vyadhita(patient). In this article we can conclude that significant improvement can be achieved by implementing Basthi therapy in the patients of MSD.

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