



Review Article

Literary review of Sneha Basti Vyapad

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ABSTRACT:

Panchakarma is adopted to maintain the health of a healthy person as well as to treat the disease caused by vitiated *doshas*.

Basti is one among the '*Panchakarma*' procedure. *Basti* is prime modality of treatment and called as *ardha chikitsa of ayurveda*. A *basti* in which *oil* or *ghrita* is the main medicine is called *anuvasana basti*.

If *basti* procedure is not done carefully then various complications may occur. The complications occurring due to inappropriate administration of *sneha basti* are known as *sneha basti vyapad*.

In the present article literary review of *sneha basti vyapad* from various *samhita* is done.

KEY WORDS: *Basti, Sneha basti, vyapada*

INTRODUCTION:

Panchakarma is a set of 5 procedures namely, *Vamana Virechana, Anuvasana Basti, Niruha Basti, and Shirovirechana* adopted to maintain the health of a healthy person as well as to treat the disease caused because of vitiated *doshas*. For vitiated *vata dosha niruha* and *anuvasana basti* are the prime modalities of treatment¹. *Basti* is one among the '*Panchakarma*'. In this procedure, medicated fluid which is either *decoction* or *oil* or *ghrita* is administered into the body through anal canal. It is the therapy which while moving in the *Nabhi, Kati, Parshva and Kukshi Pradesha* churns up the stool including all other morbid material located there and properly nourish them with ease after nourishing the body is called as '*Basti*'². It is considered as '*Pradhanatama*' *chikitsa*. *Basti* is considered as *ArdhaChikitsa* for *Vata dosha*.³ It is also known as *best vata palliative treatment*. Along with these if *basti* procedure is not done carefully then various complications occur.

Mainly 4 basic elements i.e., *vaidya, atur, aushadh, upasthata*. are responsible for *basti vyapad*.

According to *Amarkosh*, *vyapad* is a ruin or destruction or complication. The untoward circumstances may be minor or even as severe as fatal. In this regard every *vaidya* must know the possible complications which may arise after the accomplishment of the procedure.

Acharyas has given importance to the *basti vyapad* that chapter in the *charaka samhita siddhi sthana 4- snehavyapad siddhi adhaya* is dedicated for the *vyapad* due to improper administration of *anuvasana basti* and their management. The *vyapad* may be appreciated during the procedure or immediately after the procedure or in later days. The *Vaidya* should deeply observe the patient during *anuvasana basti* to assess the signs and symptoms which the patient produces while expelling the *doshas*.

All these *vyapad* have their own causative factor, pathology, symptoms and treatment. Further, each *vyapad* will be dealt in detail with the possible interpretation. Efforts have been made in this to review the details of *Anuvasana Basti Vyapad* in Brihatrayi and laghutrayee

Aim - To review the *sneha basti vyapad* in detail.

Objectives-

1. To review in detail about *Sneha basti vyapad*.

2. To review the *hetu, lakshana* and *chikitsa* of *sneha basti vyapad*.

Definition-

Snehabasti- A basti in which *sneha* is the main *dravya* is called *anuvasana basti*.

Sushruta has mentioned it as *snaihik basti*⁴

Vyapad - According to Amarkosh, *vyapad* is a ruin or destruction or complication. A complication is an unwanted situation that arises unexpectedly leading to a harder situation.

Table No. 1: Senha Basti Vyapad according to acharya Charak, Sushrut and Vagbhat.

Charak	Sushruta	vagbhata
<i>Vataavruta</i>	<i>Vatabhibhuta</i>	<i>Vata avrita</i>
<i>Pittavrita</i>	<i>Pittabhibhuta</i>	<i>Pitta avrita</i>
<i>Kaphaavrita</i>	<i>Kaphabhibhuta</i>	<i>Kapha avrita</i>
<i>Atyadhik bhojan</i>	<i>atyashan</i>	<i>Atyashan avrita</i>
<i>Malavrita</i>	<i>Ashuddha</i>	<i>Vidavrita</i>
<i>abhukta</i>	<i>Shudda</i>	<i>Abhukta</i>
	<i>Aswinna</i>	<i>Apakwa sneha prayukta</i>
	<i>alpaguna</i>	
	<i>anivrutti</i>	

Vata avrita – mentioned by acharya charak, acharya sushruta, acharya vagbhat.

Hetu- administration of *shita or alpa matra basti* while *vata doshadhikya*

Lakshana- angamarda, jwara prachiti, shaitya, stambha, urupidan, parshwaruka, veshtan.

According to sushruta - mukhakashayta, jrumbha, vataruka, kampa, visham jwar.

Chikitsa- according to charak and vagbhata *niruha basti* with *snigdha, amla, lavan, ushna medicines* and *rasna* and *pitadru oil*. And *anuvasan* at *nishi kala* with *rasna* and *pitadru oil*.⁵

Pitta avrit - mentioned by acharya charak, acharya sushruta, acharya vagbhat.

Hetu- administration of *ushna basti* in *pitta doshadhikya*

Lakshana- *daha, raga, trishna, moha, tamak shwas, jwar*. Addition to this

According to vagbhat- *vaivarnya,*

according to sushruta – *mukhasya katuta, sweda, netra, mutra, anga pitata*.

Chikitsa- according to charak and vagbhata *niruha basti* containing *Madhur* and *tikta rasa medicine*⁶

Kaphavrita - mentioned by acharya charak, acharya sushruta, acharya vagbhata

Hetu -administration of *mridu basti* in *kapha doshadhikya*

Lakshana- *tandra, shita jwara, alasya, prasek, aruchi, gaurav, murcha, glani,*

according to sushruta- *madhurasayata, vaman, kruccha uchhwasa, shita*.

Chikitsa- according to charak and vagbhata *kashay, katu, tikshna* and *ushna gunayukta, sura, gomutra, samla niruha basti*⁷

According to sushrut – administration *doshahar kashay* and *sanshodhan dravya* containing *niruha basti* according to respective *dosha* aggravation.

Atyadhik bhojan - mentioned by acharya charak, acharya sushruta, acharya vagbhata

Hetu -administration of guru basti.

Lakshana- vaman, murcha, aruchi, glani, shula, nidra, udarshool, angamarda, amadosha lakshan, daha.

According to sushruta- guru amashay, shula, vayu prati sancharan, hripida, mukhavairasya, shwasa, bhrtama, aruchi.⁸

Chikitsa- charak and vagbhata- pachan with katu and lavan rasa containing decoction and churna, mridu virechan, and aam vikar line of treatment.

Sushrut- dipan dravya use

Mala avrita - mentioned by acharya charak and acharya vagbhat

Hetu -administration of alpa balayukta basti.

Lakshana- obstruction of vit mutra anil, arati, adhman, hridgraha.

Chikitsa- charak and vagbhat - phalavarti after snehan swedan, nishoth, bilwadi dashmool siddha niruha and anuvasan, line of treatment mentioned in udavarta.⁹

Abhukta - mentioned by acharya charak and acharya vagbhat

Hetu- administering basti without eating anything.

Lakshana- in an obstructed strotas basti dravya travels in upward direction and comes out through kantha and nasa.

Chikitsa- charak and vagbhat- gomutra, shyama and trivrutta decoction. yava, kola, kulattha kalka siddha niruha and anuvasan basti.

When basti dravya comes out through kantha and nasa then pouring or sprinkling of cold water, stambha kanthagraha, virechan, vaman nashak chikitsa.¹⁰

Ashuddha - mentioned by acharya Sushruta

Hetu - administering basti without doing vaman virechan etc purifying procedures.

Lakshana- adhman, angasada, shwasa, shula, pakwashay gurutwam.

Chikitsa- niruha basti and tikshna anuvasan.

Shuddha - mentioned by acharya Sushruta.

Hetu -administering basti after vaman, virechan etc purifying procedures.

Lakshana- sarva indriyanam upalepa, awasada, sneha gandhi mukha, shwasa, kasa, arochak.

Chikitsa- niruha basti prayoga, chikitsa according to basti ati pidan

Aswinna - mentioned by acharya Sushruta.

Hetu -administering shita, mridu, alpa matra basti.

Lakshana- vibandha, gaurava, adman, pakwashay shula.

Chikitsa- administering first asthapan and then anuvasana basti.

Alpaguna - mentioned by acharya Sushruta.

Hetu -administering manda guna and alpa matra basti to a person who has taken meal in very little quantity.

Lakshana- klama, utklesha, bhrunsha.

Chikitsa- shodhaniya asthapan and shodhaniya sneha anuvasana basti.

Anivrutti- mentioned by acharya Sushruta

Hetu- if upadrav yukta sneha basti doesn't expel out in ahoratra

Lakshana- basti dravya doesn't expel out

Chikitsa- shodhan basti.¹¹

Apakwa sneha prayukta- mentioned by acharya Vagbhat

Hetu- administering apakwa sneha basti.

Lakshana- trushna, moha, kandu, shofa,

Chikitsa- tikshna basti prayog, arka patra siddha taila anuvasan.¹²

Acharya charak has mentioned some factors which can lead to *basti vyapad*.

When *basti dravya* is given *shita* it neither carry out its action nor expel out. When *basti dravya* is *adhik ushna* it leads to *daha* and *murcha*. *Atisnigdha basti dravya* leads to *jadya*. Excessive *bastimatra* produces *atiyoga*, and *ayog* occurs when *sneha* is in *alpa matra*. as well as *saindhav matra* less than its necessary quantity. *Saindhav* in excess quantity will be responsible for *daha* and *atisara*.¹³

Acharya charaka has prescribed *dhanyaknagar siddha water* or only *ushnodak* to drink next to the *snehabasti* given day because it digests *sneha jirna* destroys *kaphavikara* and carry out *vatanuloman*.¹⁴

Acharya sushruta has mentioned that giving *snehabasti* should be prohibited in empty stomach ignoring such can produces upward direction of *sneha*. *Snehabasti* should be given right after food intake which is called *ardrapaninam*. If we administer *anuvāsana basti* in *bhojan vidagdha kala* it leads to *jwara*. Also, *snehabasti* after *ati snigdha bhojan* is prohibited as it produces *mada* and *murcha*. *Snehabasti* after *ruksha bhojanis bala* and *varna hanikar*¹⁵

Acharya kashyap has mentioned that if *sneha basti* is administered repeatedly it causes *strotas jadatva* and can be cured by *asthapana basti*.¹⁶

DISCUSSION:

In our ancient literature every acharya has mentioned treatment plan with definite dosage its time and condition of administration according to the *alpa*, *madhyam* and *uttama roga rogi bala*. In Ayurveda treatment plan cannot be same for every patient it changes according to the *dashvidh pariksha bhav* even if disease condition is same. When there excessive *snigdha* in body then one must go with *ruksha* medicines and vice versa. When obstruction is there then *stambhahar* treatment and vice versa. *Basti dravya* should not be excessive in quantity as well not very little in quantity it should be decided according to the *rogi* and *roga* examination. With an insight of above *vyapad*, the patient must be examined on each day of procedure.

CONCLUSION:

To avoid these complications, *sneha basti* should administered only after examination of *agni*, *koshtha*, *dosha pradhanya*, *Rugna bala* from the first day to last day of treatment these will minimize the complications at definite level.

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