

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 treatment⁽¹⁾. *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>Vataavrut</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</i>	<i>bhojan 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- madhurasyata, vaman, kruccha uchwasa, 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, hritpida, 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*, *mrudu*, *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 *anuvasana 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 *asthapan 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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