CHAPTER VI

THE DRUG

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Panchakarma Therapy plays an important role in Ayurveda for treating the diseases as well as to prevent many ailments. In each and every disease Acharyas have given priority for this therapy. Among all procedures envisaged by our ancient physicians, the Basti treatment has been considered as Ardha chikitsa or even Sampoorna Chikitsa. If vata vitiates, it can destroy the body like cyclonic disaster in the Universe. Basti is the only treatment which can combat and pacify the vitiated vata dosha. Therefore, Acharya Charaka claimed that "Basti vata-haranam Shrestam." Further he has mentioned that among all the devices envisaged for vatavyadhies, the basti treatment is par excellence for the cure, because immediately after entering the pakwashaya, it strikes at the very root of the vitiated vata and when it is overcome in the pakwashaya, even the entire vitiated vata dwelling in other parts of the body is automatically alleviated. This can be linked to cutting of the root of a tree which results in the automatic destruction of the trunk, branches, flowers etc.

While describing the importance of basti, Charaka has further said that the Basti sustains age, provides happy life, strength, intellect, and performs all functions. Basti is also free from complications to
children, old and adult patients alike. It subsides all the parts along with bone joints (Marma Asthi, Sandhi) and alimentary canal (Kostha). 45

Chronic stage of Balapakshaghata usually results into contractions and deformities mainly due to Rukshata and Dhatu Kshaya. Therefore, unctuous treatment should be advised internally and externally to overcome Rukshata and Dhatu Kshaya in the body. Oil is the best vatashamaka dravya which possess the properties of unctuousness, hotness and heaviness whereas vata possess contrary properties such as roughness, coldness and lightness. Regular usage of oil overcomes vata, because contraries meet together the stronger one subdues the weaker one. 46

As said above, basti strikes directly root of the vata dosha in pakwashaya, therefore, Anuvasana basti can be given in Balapakshaghata. But it may create many complications if it is given daily like shoola, Jwara, Aruchi, Anaha, Admana, krimi, Atisara etc. because of 'guru' in character. 47 Moreover, the victims of this disease are children, hence we have to see whether Anuvasana basti or any other basti can be administered or not. If basti is given to the children at what age it should be given? In this regard, there was a controversy since from olden days. Acharya Kasyapa arranged one conference to discuss the above subject and many Acharyas have participated and
expressed their ideas as below.49

In that conference, Acharya Gargya claimed that basti can be given even to new born child. Matthar condemned the above idea and opined that, after one month age, one should administer the basti. Acharya Atreyas opposes and states that basti should be administered to the child only after 4 months age. Some Acharyas claimed that, one year age child should be given basti. Acharya Parashara, and Shel opines that basti can be given after 3 years and 6 years age of the child respectively.

Summing up the proceedings of the conference Acharya Kashyapa has referred to basti that it can be administered on children while they consume food and they walk freely.

Keeping all above controversies in mind, we have selected the safest matrabasti which is one of the varieties of snehabasti.

**Indications of Matrabasti** :

Matrabasti is advised to the persons who are very weak after work, exercise, lifting heavy weights even after coitus. For this treatment neither parihara kala nor pathya is necessary; it can be given to any body and at any time. It acts as brimhana and vatahara.49
Dose:

Acharya Charaka\textsuperscript{50} and Vagbhatta\textsuperscript{51} are of the view that, the pramana of Matrabasti must be equal to hraswa snehapana i.e. \(\frac{1}{2}\) pala (6 tolas) or \(\frac{1}{2}\) dose of Anuvasana basti (60 ml).

For present study, 30 ml dose has been fixed for matrabasti because in this disease usually victims are children.

If Snehabasti is given daily, some complications may arise because of its 'guru' character. Therefore, we have planned the alternative matrabasti for one group to compare two treatments such as continuous matrabasti and alternative matrabasti.

Below one year age children were also included in this study to see the effects as well as to observe the complications of matrabasti.

Mahabala tail have been selected for present study which is mentioned in YOGARATNAKER.\textsuperscript{52}

Mahabala tail:

It is one of the best oils to cure all types of vatavyadhis. It can be used for emaciated persons as well as for the persons whose marmas have been affected by vata. This oil can also be used in Akshepaka, Ardhita and other
This oil contains the following main ingredients:

1. Bhillamool Kashaya 8 parts
2. Pashamool Kashaya 8 parts
3. Yava Kashaya 9 parts
4. Kola Kashaya 9 parts
5. Kuluthi Kashaya 9 parts
6. Cow Milk 9 parts
7. Til oil 1 part.

Prakshenika Brivyas: (each 20 tolas)

1. Agaru 2. Manjistha
9. Kola 10. Anjan
11. Vira 12. Mamsi
15. Taqram 16. Sariba
17. Twachha 18. Shitavari
17. Ashwagandha 19. Shitapushpa

Mahabala tail has been prepared according to the tail: paka. Main ingredients of this oil and its Kasa, Gunj Veyri, Jipika are as follows:
The main ingredients of this oil contain madhura rasa drugs more comparatively than other rasas. Madhura rasa increases Kapha dosha and decreases Vata dosha. Moreover, it is the only Rasa which promotes anabolic activity by enhancing all the Dhatus.

Ushna veerya drugs are more in this oil. Usually ushna veerya dilates the srotas by removing obstruction in them and enhances nutrition to the affected part.

Madhura vipaka drugs are more comparatively than Katu vipaka in Mahabala tail which promotes anabolic activity.
Pinda Sweda is also included for present study to compare with Mahabala tail Matrabasti.

**Pinda Sweda:**

Pinda Sweda is one of the varieties of Sankara Sweda described by Acharya Charaka. It is snigdha and vastrantarita variety which can be given for swasa, pangu, Aparahuka, sosha etc. In Polio (Galapakshaghata) we can see the pangutwa and sosha in chronic cases. Therefore, to see the effects as well as to compare the results with Mahabala tail, we have included this in present study.

**Contents of the Pinda Sweda:**

1. Bala moola churn 250 gm
2. Water 4 liters
3. Rice \( \frac{1}{2} \) kg (ordinary)
4. Milk \( \frac{1}{2} \) liter
5. 2 cloth pieces 18" x 18"

**Method of preparation:**

250 grams of Bala moola churn was taken and added 4 liters of water and reduced to 1 liter Kwatha after heating it. \( \frac{1}{2} \) liter decoction was taken in a separate vessel and added equal quantity of milk and \( \frac{1}{2} \) kg rice (ordinary) and cooked like paste. The paste like cooked rice kept into two clean cloth pieces measuring 18" x 18" and tied them in the form of a bolus (Pinda). The remaining half decoction has been used for dipping the pottaly.
(bolus) while decoction is sufficiently warmed. Before actual administration of pinda sweda shirolepa was applied on head with Amalaki Kalka (50 grams of Amalaki churn kept in water and prepared paste in previous night and applied it over the head of the patient next day).

Procedure of Pinda Sweda

Poorva Karma :

Removed all clothes of the patient and taken him on a wooden table and applied Bala tail to the head first. Then same was applied to the whole body and mrudu Abhyanga was done for 15 minutes. After Abhyanga we have applied Amalaki Kalka on head and tied with a piece of cloth.

Pradhana Karma :

Two members from either side holding the Pinda on their right hands after making it suitably warmed by keeping in the bala kwatha. The temperature of the pinda has been tested by keeping the left hand on it, whether it is suitable to conduct the pinda sweda on the body of the patient or not. The pinda has been changed as soon as the temperature becomes less. Every time testing in this way, pinda sweda was done slowly, gently and with little force for a period of 15 to 30 minutes.

The treatment was continued for a period of 15 days continuously.
**Paschat Karma**

After the completion of pinda sweda, hot water bath was advised to the patient.