

**SYNERGETIC ROLE OF BASTI CHIKITSA IN MANOVIKARA: A REVIEW STUDY**<sup>1</sup>\*Vd. Ujwala V. Pawar and <sup>2</sup>Vd. Avinash Sanjay Kadam<sup>1</sup>M.D. (Rognidan Evum Vikruti Vigyan) Professor Department of Rog Nidan Evum Vikruti Vigyan, Government Ayurved College, Nanded.<sup>2</sup>P.G. Scholar, Department of Rog Nidan Evum Vikruti Vigyan, Government Ayurved College, Nanded.**\*Corresponding Author: Vd. Ujwala V. Pawar**

M.D. (Rognidan Evum Vikruti Vigyan) Professor Department of Rog Nidan Evum Vikruti Vigyan, Government Ayurved College, Nanded.

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**ABSTRACT**

In *Ayurveda* broad spectrum of *Manovikara* is discussed under *Unmada*, *Apsmara*, *Moha*, *Murcha*, *Mada*, etc. Psychosomatic disorders involves both mind and body (Psycho-mind, Soma-body) and *Ayurveda* explained the interrelationship between body and mind. *Acharya Charak* has mentioned that in every disease *manah* is involved with *sharir*. In *Manovikara Vata dosha* is predominant along with *Pitta* and *Kapha*. *Vata dosha* said to be the controller and prompter of *manah*. Along with *Vata dosha* there is also involvement of *Mansic dosha Rajas* and *Tamas*. The main line of treatment for all *Manovikara* is *Panchakarama* therapies. But among all *Panchakarmas Basti* is best therapy for all *Manovikara*. The main action of *basti* therapy is on *vitiated vata dosha* and all *manovikara vata dosha* is predominant. Hence here is an attempt to study the synergetic role of *basti chikitsa* in *Manovikara*.

**KEYWORDS:** *Unmada*, *Apsmara*, *Moha*, *Murcha*, *Mada*, etc.**INTRODUCTION**

*Ayurveda* being an ancient science it has developed through many experiences and experiment in medicines. *Ayurveda* aims at preservation and promotion of health, prevention and cure of diseases through the concepts of positive physical and mental health. *Ayurveda* describes channels of circulation both at physical and mental level. If the smooth functioning of channels of circulation is disturbed at physical level, the result is physical disease. Similarly, if the channels of circulation related to astral body (emotional body) are disturbed, *manas roga* are born. In *Ayurveda Manovikara* are described under *Unmad*, *Apsmara*, *Mada*, *Murchha*, etc. *Mansasroga* is understood by their actions which are *indriyabhigraha* (sensory, motor perception & control), *Svasyanigraha* (self control), *Uha* (speculation) & *Vicharya* (thinking).<sup>[1]</sup>

Most of mental illness caused by *gunic* and *doshik* imbalance leading to closing of perception and loss of understanding. According to *Ayurveda manovikara* is caused due to *vitiated Vata dosha* i.e. (*Prana*, *Udana* and *Vyana Vayu*). *Vata dosha* is said to be the controller and prompter of *manah*. It is also said that the excited *Vata* depresses mind, gives rise to fear, grief, stupefaction, feeling of helplessness, delirium, etc.<sup>[2]</sup>

According to modern science, mental disorders are characterised by disturbances in an individual's cognition, emotions affects thinking, feeling, mood and

behavior. This may be associated with particular regions of functions of the brain often in social context.

In *Ayurveda*, the best treatment for all *Manasroga* is *panchakarma* (*nasya*, *shirodhara*, *virechana* & *basti*) and *Shaman aushadhi* like *medhya* drugs. But *Acharya Charaka* has mentioned the effect of *basti* on whole body including *manah* & *Buddhi* i.e. *Manasroga*. Here is an attempt to review the synergetic role of *basti chikitsa* in *Manasroga*.

**MATERIAL AND METHODS*****Manovikara* in *Ayurveda******Manah swaroop* (Concept of mind)**

The entity which is responsible for thinking is known as *manah*.<sup>[3]</sup> Mind is connected to both *Jnanendriya* (sensory centres) and *Karmendriya* (motor centers). Hence *manah* is called as *Ubhayatmaka* (combined psychomotor entity).<sup>[4]</sup>

**Objects of *Manah***

*Chinta*(thought about), *Vicharya*(discriminated from), *Uhya*(speculated upon), *Dhyeya*(aimed at) and *Sankalpya*(decided upon).<sup>[5]</sup>

***Gunas* of *Manah*(Qualities of mind)**

*Manah* has two basic quality *Anutva* and *Ekatva*. But it has difficult to understand. So *manah* is said to be constituted of three more operational qualities *Satva*,

*rajas* and *tamas*. These *gunas* are understood by their activities.<sup>[6]</sup>

### Sthan of Manah (Location of Mind)

Location of mind is between *Sira* (head) and *Talu* (hard palate).

*Sira* is the seat of all senses. So all senses are controlled by *Manah*. *Manah* is said to be active throughout body except nail ends, hairs and such other structure.<sup>[7]</sup>

### Samprapti Ghatak of Manovikara

- *Mano dosha*: *Tamas* and *Rajas*.
- *Sharir dosha*: *Tridosha* but *Vata* Predominant (*Prana*, *Udana* and *Vyana Vayu*)

### Classification of Manovikara

Table no. 1: Classification of manovikara.

Manasvikara (Neurosis)	Nanatmaja Manasvikara	Ubhayatmaka Manasvikara
Abhyasuya, Harsh, Kama, Krodha, Lobha, Mada, Moha, Shoka, Visada, Irshya, etc	Tama, Atipralap, Tandra, Atinidra, Bhrama, Aswapna, etc	Unmad, Apsmara, Apatanaka, Madatyaya, Sanyasa, Atatwabhinivesh, etc

### Manah and Vata dosha Corelation

According to *Ayurveda* in every diseases there is involvement of *Vata*, *Pitta* and *Kapha dosha* with *Manah*. Among of all three *doshas* *Vata dosha* is one of the *dosha* is said to be controller and prompter of *Manah*. But also said that excited or vitiated *vayu* depresses mind and give rise to different types of *Manovikara* like *Chinta*, *Mada*, *Bhram*, *Bhaya*, *Unmad*, *Apsmara*, etc. Thus *Manovikara* is mainly caused due to *Vata dosha* (*Prana*, *Udana* and *Vyan Vayu*).

The main treatment of *Vata dosha* is *Basti chikitsa*. *Basti* is not only for *Vata* disorders but it also equally effective in correcting the morbid *Pitta* and *Kapha*. Hence *basti* is most important *shodhana karma* in all *Manovikara*.

*Charak Acharya* mentioned that *basti* is main treatment as it possesses a wide spectrum of effect on the whole body including *manah* & *buddhi* and is thought to be the *Ardhachikitsa* in *Ayurveda*.<sup>[8]</sup>

### References of Basti Chikitsa in Manovikara

उन्माद चिकित्सा सूत्र :

निरुहम स्नेहबस्ति च शिरसच विरेचम ।

ततः कुर्याद्धर्षदोषम तेषां भूयस्त्वम्माचरेत् ॥<sup>[9]</sup>

अपस्मार चिकित्सा सूत्र :

सर्वतः सुविशुदस्य सम्यगाश्रासितस्य च ।

अपस्मारविमोतार्थं योगान संशमनानर्हूणु ॥<sup>[10]</sup>

अतत्वभिनिवेश चिकित्सा सूत्र :

स्नेहस्वेदोपपन्म तं संशोध्य वामनदिभिः ।

कृतसंसर्जनं मेध्ये अन्नपाने उपाचरेत् ॥<sup>[11]</sup>

- *Strotas*: *Manovaha Strotas*.
- *Udbhava sthana*: *Manah* and *Manovaha strotas*.
- *Vyakti Sthana*: *Manah*, *Sarva sharira* and *indiya*.
- *Manas bhava*: *Dhairya*, *Dhruiti*, *Buddhi* and *Smriti*.
- *Sadhya-asadhyatva*: *Yapya* and *Kricha sadhya* (depending upon severity and situation).

*Basti* is effective treatment in *Vatapradhana avstha* because its ability to specify *Vata dosha* which is the igniting factor for many disease process.

विर्येन बस्तिरादत्ते दोषानापादमस्तकातः ।

पक्ववाशययौ अम्बरगो भूमेर्को रसनिवः ॥<sup>[12]</sup>

*Acharya Sushruta* has told that *virya* of *basti* drugs reaches all over the body though the *strotas* in the same way as the water poured at the root of plant reaches up to the leaves. When *basti* is administrated in the *pakvashaya*, its *virya* is taken up by *saman vayu* with the help of *apana vayu*. It also keeps *Pitta* and *kapha* in their proper places.

### Action of Basti karma in manovikara

*Basti* is the main treatment of *vata dosha* and main *sthana* of *vata dosha* is *pakvashaya*. The absorption of *basti dravya* is occurs in *pakvashaya* i.e. colons. In *Ayurveda Acharya Sushrut* explained that the *pittadhara kala* is placed between the *amashaya* and up to *pakvashaya*. *Pittadhara kala* received semi-digested food from *amashaya* and also absorbed the content in the *pakvashaya*. Hence the *basti dravy* in *pakvashaya* is absorbed by *pittadhara kala* by its absorption mechanism. In *Ayurveda pittadhara kala* is also known as *majjadhara kala*. It means that *basti dravy* is absorbed by *majjadhara kala* and *majjadhara kala* is directly correlated with *majjavaha strotas*. in *Ayurveda* all *manovikara* are classified under *majjavaha strotas*. Hence *basti chikitsa* is directly effective in all *manovikara* as a best *panchakarma* therapy.

### Action of Basti through ENS

*Basti* may act over the receptors of the ENS to stimulate the CNS causing secretion of required hormones or other chemicals. There are so many similarities between CNS

and ENS regarding cellular structures, neuropeptide secretion and specific functions. Hence ENS works in synergetic with CNS. Stimulation with *basti* may lead to activation of concerned part of the CNS which precipitates result accordingly.<sup>[13]</sup>

### DISCUSSION

According to *Ayurveda basti* therapy has special effect on *Manovikara*. There is direct reference of *basti chikitsa* on *Manovikara* in *Ayurvedic* classical text. *Basti* is main therapy for vitiation of *Vata dosha* and in all *Manovikara* there is predominance of *Vata dosha* along with *Pitta* and *Kapha*. So by adopting *basti chikitsa* all *sharirik* (*vata*, *pitta* and *kapha*) and *manasik* (*raja* and *tama*) *doshdushti* can be treated effectively. *Basti chikitsa* includes various types of *basti* (*Niruha basti*, *anuvasana basti*). In *basti chikitsa*, we can use a number of medicines as per the need of the disease.

### CONCLUSION

In this review study, we discussed the synergetic role of *basti chikitsa* in *manovikara*. In all *manovikara*, *vata dosha* is more prominent. In *Ayurveda* the best treatment for *Vitiated vata dosha* is *Basti* therapy. In *basti* therapy various types of *medhya* drugs can be used according to condition or type of *manovikara*. In normal day today life, everyone is suffering from stress i.e. physical and mental. So in healthy person *basti* along with *medhya* drugs can be very useful. Hence *basti* play an synergetic role in all *manovikara*.

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