

EFFICACY OF PICCHA BASTI IN IRRITABLE BOWEL SYNDROME W.S.R TO GRAHANI DOSHA – A CASE STUDY

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IMPORTANCE OF AGNI AND त्रयोपस्थंभः

Food is considered as one of the त्रयोपस्थंभ (आहार, निद्रा, ब्रह्मचर्य), without which no one can survive, for which Agni is needed.

आयुर्वर्णो बलं स्वास्थ्यमुत्साहोपचयौ प्रभा।
ओजस्तेजोऽग्नयः प्राणाश्चोक्ता देहाग्निहेतुकाः॥
शान्तेऽग्नौ म्रियते, युक्ते चिरं जीवत्यनामयः।
रोगी स्याद्विकृते, मूलमग्निस्तस्मान्निरुच्यते॥
यदन्नं देहधात्वोजोबलवर्णादिपोषकम्।
तत्राग्निर्हेतुराहारान्न ह्यपक्वाद्रसादयः॥
च चि १५/ ३-५

The above mentioned Sloka depicts the importance of Agni in the maintenance of healthy lifestyle. Charakacharya explains that Agni is very important for having Ayu, Bala, Varna, Swastha awastha, Utsaha, Ojas, and very importantly Prana. If the Agni is hampered a person may land up into various disease conditions or if the Agni is lost, a person tends to die. The Ahara that we consume is the basic source of Deha Bala, Dhatu Bala, Ojobala.

INTRODUCTION

Grahani is a seat of अग्नि (अग्न्यधिष्ठानमन्नस्य ग्रहणात् ग्रहणी मता). It retains the food till the end of food is completely digested and then passes it into the pakwashaya (समानोऽग्नि समीपस्थः कोष्ठे चरति सर्वतः। अन्नं गृह्णाति पचति विवेचयति{विवेको विच्छेदः}मुञ्चति ||). Functionally weak Agni causes improper digestion of ingested food and leads to Grahani Pradosha, in turn leading to Grahani roga. Grahani is a disease of great clinical relevance in the modern era, because it has a direct link with improper food habits, reduced variety and taste in the food, long hectic working hours, nuclear families, busy schedules, stressful and fast moving lifestyle of the present time.

The pathogenesis or the Samprapti of the Grahani Dosha/ Grahani Roga revolves around the Agni dushti and its consequences. Thus impairment in the Grahani structurally or functionally will impair Agni and vice versa.

This paper highlights a single case study of a patient whose imperfect lifestyle became a cause for his impairment of the Agni and thus leading to Grahani dosha. He was treated with Piccha Basti and the details have been discussed and we have made an attempt to correlate the symptoms and the events according to the Ayurvedic parlance.

Chief complaints:

Nausea, Vomiting After Taking Food, Frequent Bowel Evacuations, Watery and Unformed Stools, Sour Eructations, Headache, Heaviness in the body with Weakness Since About 3 Months.

H/O Present Illness:

A male patient aged about 31 years, c/o vomiting after taking food, headache, irritation to bright light, nausea++, started with watery and unformed stools, frequent bowel evacuations and also associated with pain in the anal region while defecating, also developed sour eructation and pain in the abdomen. He was admitted to the ward of SDM Ayurveda Hospital, Kuthpady, Udupi, for further evaluation and better management.

Chronology of the symptoms:

He worked as an engineer in a software company having all sorts of habits, viz. Alcohol consumption, non-vegetarian food and untimely food.

Then he shifted to the Iskon movement and became a das where he left his previous lifestyle and started having the food prepared only in the temples.

The quantity of food was reduced and the quality of food also changed.

An original dweller of Bangalore now shifted to Hubali for offering his part to the Iskon movement.

He originally had inherited the symptoms many years ago which started aggravating since about 3 months.

Etiology and its Ayurvedic parlance:

- Irregular food habits, Junk food

(लवणाम्लकटुक्षारस्निग्धोष्णाजीर्णभोजनैः| विरुद्धाध्यशनक्रोधदिवास्वप्नप्रजागरैः| उष्णेचात्य ध्ववैषम्याद्वायाद्वेगनिग्रहात्.....|| च.चि. 29/5)

- Skipping food, having street food, Disturbed bowel habits, Spicy and stale food, Alcohol consumption (अभोजनादजीर्णातिभोजनाद्विषमाशनात् असात्म्यगुरुशीतातिरूक्षसन्दुष्टभोजनात्).

- Avoiding the natural urges (देशकालर्तुवैषम्याद्वेगानांचविधारणात्। चचि. 15)
- Increased debility and irritability, Heaviness in the body and weakness
(पूर्वरूपंतुतस्येदंतृष्णाऽऽलस्यंबलक्षयः।विदाहोऽन्नस्यपाकश्चचिरात्कायस्यगौरवम्।चचि. १५)
- Frequent evacuations and watery and foul smelling stools
(पुरीषंभृशदुर्गन्धिपिच्छिलंचामसञ्जितम्।मानि३/१२) (पूतिमुहुर्बद्धंमुहुर्द्रवम्।)

Symptomatology and Ayurvedic parlance:

- Nausea, Vomiting After Taking Food, Tastelessness, Sour Eructations, Headache, heaviness in the body and weakness

गुर्वतिस्लिग्धशीतादिभोजनदतिभोजनत् ।
 भुक्तमात्रस्य च स्वप्नाद्धन्त्यग्निं कुपितः कफः ॥
 तस्यान्नं पच्यते दुःखं हृल्लासच्छर्द्यरोचकाः ।
 आस्योपदेहमाधुर्यं कासष्ठीवनपीनसाः ॥
 हृदयं मन्यते स्त्यानमुदरं स्तिमितं गुरुः ।
 दुष्टो मधुर उद्गारः सदनं स्त्रीष्वहर्षणम् ॥
 भिन्नामश्लेष्मसंसृष्टगुरुवर्चःप्रवर्तनम् ।
 अकृशस्यापि दौर्बल्यमालस्यं च कफात्मके ॥
 (च. चि. १५ / ६७-७०)

Various causes for vata Prakopa seen in this patient:

Long hours of Parayna & Bhajans, Motivational talks, Meetings, Continuous Travelling, Inability to digest, but consumption of food due to the time tables set by the institution, and Resting during the day. These symptoms causes can be correlated with the following explained by our classical texts.

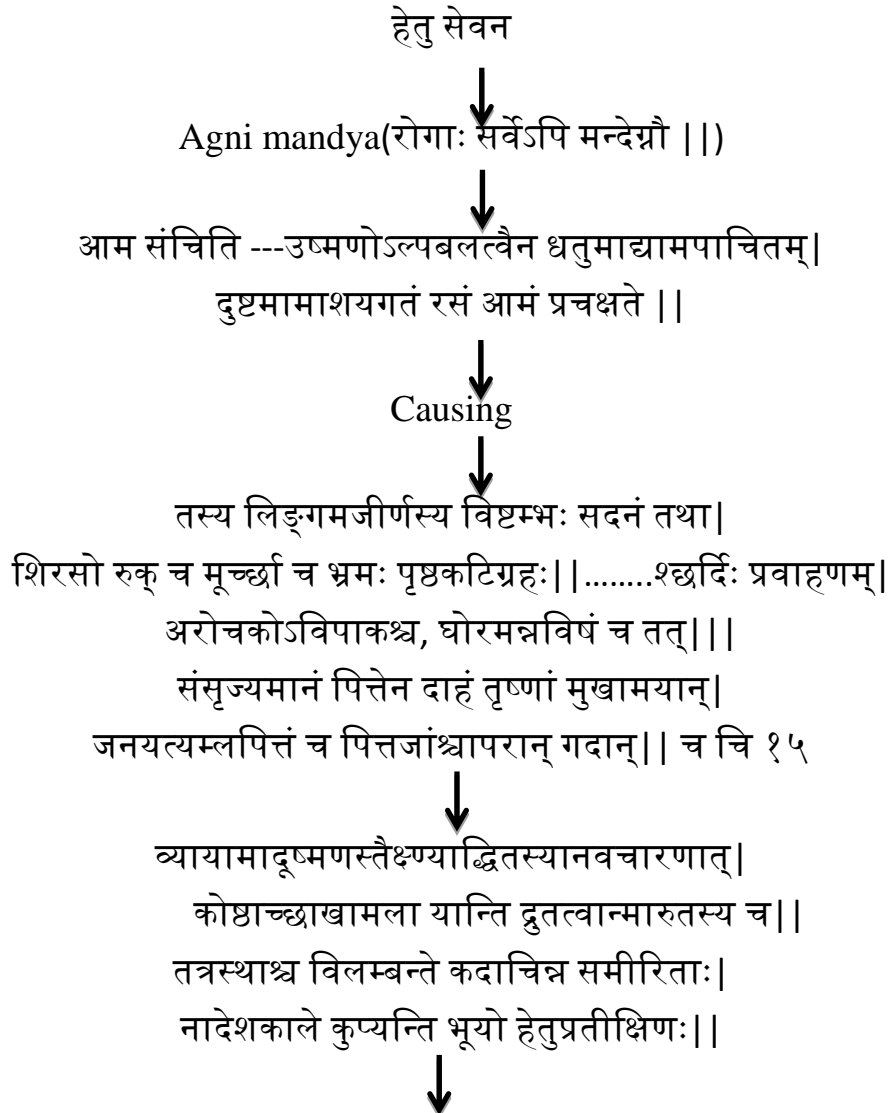
उच्चैर्भाष्यंरथक्षोभमविचङ्क्रमणासने।
 अजीर्णाहितभोज्ये च दिवास्वप्नं समैथुनम् ॥ ११ ॥ च सि १२/१०-११
 उच्चैर्भाष्यादूर्ध्वदेहे पीडा, रथक्षोभात् सर्वदेहपीडा, अतिचङ्क्रमणादधः पीडा,
 अत्यासनाद्देहमध्यपीडा, अजीर्णभोजनेनामजाः, अहितभोजनेन दोषजाः, दिवास्वप्नेन श्लेष्मजाः ।
 (चक्रपाणि)

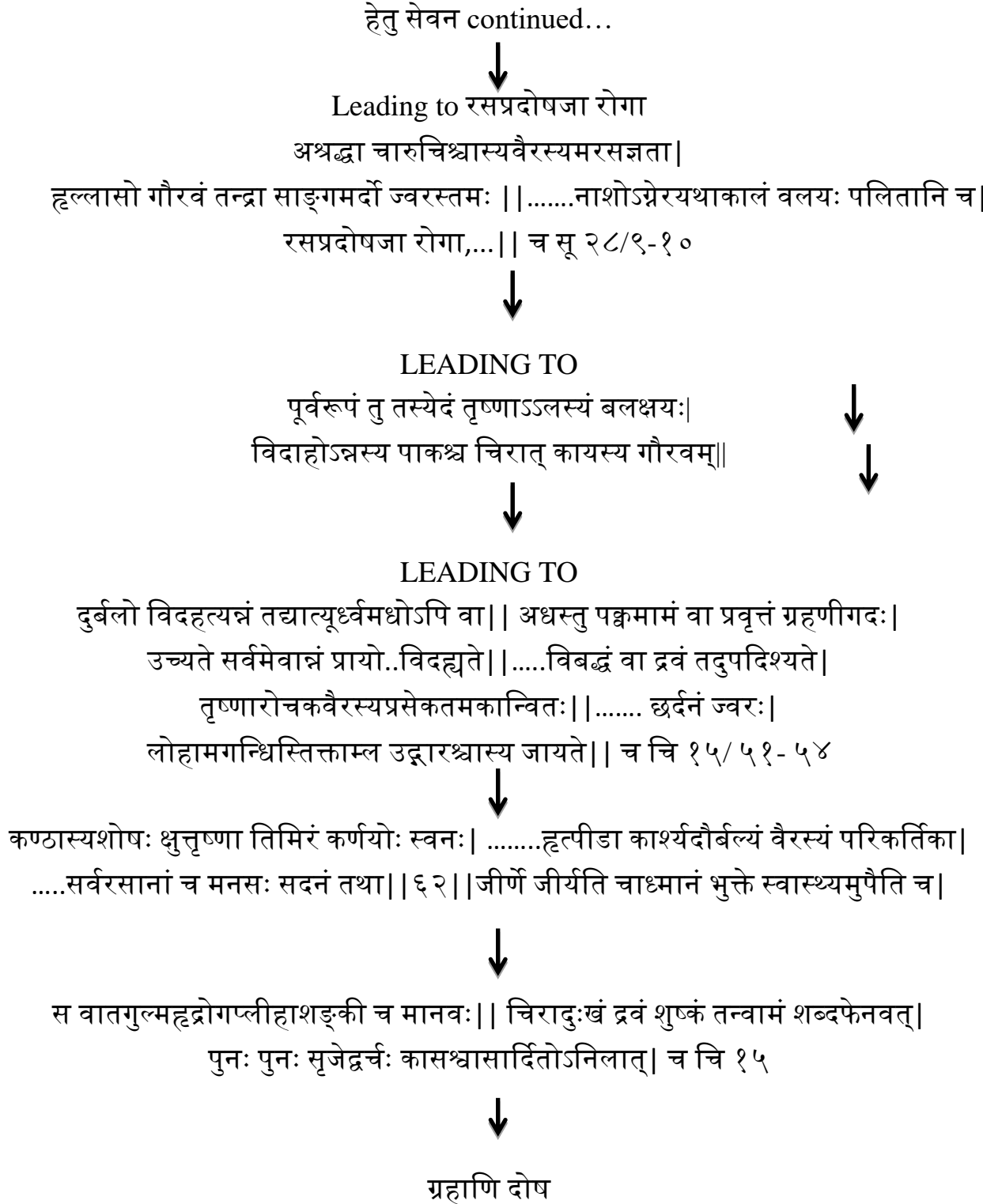
तेनाहारमात्रा पुनः पुनरग्निबलमपेक्षते ।

Ahara consumed:

And it has been observed that the ahara that is served in the Iskon temples for these devotees is commonly मधुर रस प्रधान, कटु and तिक्त रस प्रयोग is very less, making it a अवर आहार / मध्यम आहार for consumption.

सात्म्यं नाम तद् यदात्मन्युपशेते; सात्म्यार्थो ह्युपशयार्थः।
 तत्रिविधं प्रवरावरमध्यविभागेन; सप्तविधं तु रसैकैकत्वेन सर्वरसोपयोगाच्च।
 तत्र सर्वरसं प्रवरम्, अवरमेकरसं, मध्यं तु प्रवरावरमध्यस्थम्।
 तत्रावरमध्याभ्यां सात्म्याभ्यां क्रमेणैव प्रवरमुपपादयेत् सात्म्यम्।
 सर्वरसमपि च सात्म्यमुपपन्नः प्रकृत्याद्युपयोक्त्रष्टमानि सर्वाण्याहारविधिविशेषायतनान्यभिसमीक्ष्य
 हितमेवानुरुध्येत ॥ २० ॥

संप्राप्ति: (progress of the disease):



TREATMENT

पित्तानिलौ प्रदूष्य - वायुविष्टम्भो भक्त्तारुचिश्च भवति -
पिच्छ्राबस्तिर्यष्टीमधुकृष्णतिलकल्कमधुघृतयुक्तः सु चि ३४/१६

अल्पाल्पं बहुशो रक्तं सरुग्य उपवेश्यते ।
यदा वायुर्विबद्धश्च पिच्छाबस्तिस्तदा हितः । (सु. उ. ४०/ १११)
दल्हण टिका - बहुशो बहून् वारान्
सशेषान्नेऽथवा भुक्ते बहुदोषे च योजितः । तत्र तीक्ष्णतरो बस्तिर्हितं चाप्यनुवासनम् ।
अतितीक्ष्णोतिलवणो रूक्षो बस्तिः प्रयोजितः । सपित्तं कोपयेद्वायुं कुर्याच्च परिकर्तिकाम् ।
नाभिबस्तिगुदं तत्र छिनत्तीवातिदेहिनः । पिच्छाबस्तिर्हितस्तस्य स्नेहश्च मधुरैः शृतः । । सु चि
३६/३३-३७

- Similarly on these lines Piccha basti was planned in a kaala basti course and treatment was started. He was also subjected to abhyanga and tailadhara, repeated after 30 days.

MODE OF ACTION OF BASTI

Niruha Basti is hyper osmotic solution which causes movement of solvent from cells of colon to the lumen containing Basti Dravya facilitates the absorption of endotoxin and produce detoxification during elimination. Kalka used in the Basti has got irritant property along with other ingredients which may induce colonic distention. The distention stimulates pressure which produces evacuatory reflex. The sigmoidal, rectal and anal regions of large intestine are considerably better supplied with parasympathetic fibers than other part of intestine; they are mainly stimulatory in action and function especially in defecation reflexes. A volume of about 100 cc of gas is estimated to be present in the tract which is readily expelled by Basti. Even though the Basti given is expelled out immediately as such or mixed with faeces, the Veerya of Basti is spread throughout the body by the Vata. From this we can understand that the action of Basti is possible through nervous stimulation so that within seconds itself the action of Basti is spread. Certain mechanical or chemical stimulation is responsible for the action of Basti. Both of them cause nervous stimulation and thus produce the effect. The mode of action of *Basti* is more complicated and is very difficult to explain with the available most modern technologies. But our classics explained it in a simplified language with certain beautiful similies. Although the Rectum is not a usual site for absorption of ingested nutrients, drugs introduced by rectum may be absorbed here. Thus drugs introduced by this route may have systemic effect as well as local effect. The water soluble substances may be easily absorbed as the water moves in both the directions across the mucus membrane of small and large intestine. As short chain fatty acids are also absorbed from the colon. Colon mucosa under the effect of medication can be made to absorb the unusual substances also. As all organs related to *Basti Karma* are *Marmas*, it can be inferred as one of the reasons for the mode of action of *Basti Karma*. *Nabhi* and its relevance in Ayurveda may be another reason for the systemic action of *Bastikarma*. We can only postulate certain hypothesis about the mode of action of *Basti*. It may be some absorptive mechanism, neural simulation, chemical or mechanical stimulation.

RESULTS

The patient felt better after 2 courses of basti karma. He was relieved of the symptoms like vomiting, excessive salivation, indigestion, his taste improved. He was able to travel to various places and give his motivational speeches. He still continues to take the treatment in our hospital. A few of his symptoms

have reduced but complete change in the disease state is yet to occur. Also to avoid relapse the patient continues to be on oral medications. Madhukasavam 3tsp tds, Kankayana vati 1-1-1, Pittashekharā rasa 1-0-1, Bilagyl 1tsp tds .

DISCUSSION

Thus from the previous discussed case we can conclude that, if the past history and the chronology of the symptoms is understood and well highlighted, it is easy to understand the संप्राप्ति and संप्राप्ति विघटनं एव चिकित्सा, thus treating a disease also happens in the correct path. There are a lot of references that can be found in the classical texts owing to the diagnosis and the treatment of various disorders. We just need to find them place them correctly and those references will help us better understand the patient's condition, explained by Acharya Charaka, 5000 years ago. Grahani dosha is a lifestyle disorder commonly found in today's generation due to their derailed food habits, mechanization of work and lot of other distraction. If we are able to identify these distractions and the ill effects caused by it, we can always avoid occurrence of such diseases. Piccha Basti is one of the very effective treatments explained by Charakacharya in the Arsha Chikitsa Adhyaya but has a broad spectrum for clinical practice. Thus we can say conclude that patient's suffering with Grahani dosha also may be treated using Piccha basti as a main line of treatment.

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