CHINCHA –LAVAN TAILA BASTI YOGA IN THE MANAGEMENT OF UDAVARTA JANIT SHWASA ROGA IN ATYAYIK CHIKITSA: A CASE STUDY.

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1. INTRODUCTION

Udavarta is the condition occurs due to improper functioning of Vayu especially vitiation of Apan vayu along with Saman and Pranavayu which further leads to formation of Avarodha Janya Samprapti in Koshtha. This Udavarta in some cases if not treated well or the person continues with the consumption of causative factors of Udavarta, the Upadrava of Udavarta develops in the body. Shwasavadyah is one among the many Upadrava occurs due to Udavarta. In such conditions, Vata Dosh along with Pranavahasrotas – Udakavahasrotas – Annavahasrotas gets vitiates. In such condition Snehabasti made up of Anulomat and Vataghnadravya helps very well. It not only corrects the movements of Vat dosh but also helps to keep all srotas in healthy stage and also removes unwanted materials from body which ultimately results in to keeping Agni proper. A patient of age 65 years female visited OPD with sudden onset of breathlessness along with complaints like coughing and hiccups. After thorough examination, the Hetu of Udavarta are observed. So to repair the movements of Vata, A Matra Basti consisting of Chinchalavan Taila is administered immediately which results in to complete remission of signs of symptoms of Shwasa. Further a treatment plan is decided consisting of Agnidipan and Vatanuloman tor certain time period. This reveals that Ayurveda modalities can play a significant role in such emergency condition without much requirement resulting in to extraordinary results.

Keywords: Shwasa, Udavarta, Chinchalavan Taila, Upadrava, Vatanulomak.

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ABSTRACT

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1. INTRODUCTION

Udavarta is the disease occurred due to Vitiation of Vata Dosh.1 Apanavayu, the one among the five types of Vata Dosh plays important role in the Samprapti of Udavarta. Along with Apan vayu vitiation of Pran vayu is also responsible formation of disease.2 In such condition main causative factors are like Ati Ruksha – Shita Ahara, paruyshita ahara, eating such thing at improper timing also not attending the natural urges leads to Vitiation of Vata Dosh. This Vitiated Vata Dosh affects the normal functioning of Agni. This further leads to obstructing the pathway of Mala and Mutra, resulting into a disease named as Udavarta. In Udavarta, Pranavaha Srotas and Annavaha Srotas are get affected, which further leads to formation of various other diseases.3 In this case, the Udavarta leads to Shwasa as aupadrava. Shwasaroga also developed due to vitiation of Vatadosha along with kapha, here Vatanulomana is the first line of treatment.4 Basti one among the therapeutic procedure is said to be best remedy in Vata dominance.5 Basti are of two types a. Asthapak Basti b. Anuvasan Basti. This case is of acute stage therefore to correct the movements of Vata, Anuvasan Basti consisting of Chinchalavan Taila is administered immediately which results in to complete remission of signs of symptoms of Shwasa. Further a treatment plan is decided consisting of Agnidipan and Vatanuloman tor certain time period. This reveals that Ayurveda modalities can play a significant role in such emergency condition without much requirement resulting in to extraordinary results.

2. METHDOS

2.1 Case Report

A 68 years old Hindu female married, housewife by profession but use to work in farm, vis-

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In the present study, a patient is treated with Chincha lavana Taila Matra Basti. As this is a Vata Pradhana Vyadhi, maximum Hetu observed are of Vata Dushti Hetu along with that, Hetu of Kapha Dushti as well as Annavaha Srotasa Dushti and Udakavaha Srotas Dushti are also observed.

3.1. Hetus observed
Following Hetu were observed -
- AtiRuksha Anna-pan
- AtiKaturasapradhana Anna
- AtiSheeta Anna
- Paryusheeta Anna
- Improper timing of taking food

After administration of Basti all above symptoms are subsided eventually and patient started feeling well.

3.2. Udavarta
As per the Charaka Samhita Udavarta is considered as a disease of Vata Dosh. Hetu of Udavarta are mentioned in the text are like continuous consumption of Kashay, Katu, Tikta Rasa in excess, also practicing Ruksha Guna continuously along with the other factors which aggravates Vata Dosha are like not attending the natural urges or forcefully avoiding the natural urges, obstructing the hunger for longer duration, due to excessive indulging in to sexual activity. All such causative factors are leads to vitiation of Apanavayu, which gets stronger enough to cause its direction in to opposite to that of normal Gati resulting in to obstruction of Mala and Mutra, this condition is called as Udavarta. Acharya Charaka defines Udavarta as vitiated Vata Dosh especially Apana changes its direction in upwards direction.

3.3. Laxanas of Udavarta
Following are the Laxanas of Udavarta as explained by Acharya Charaka. These are like Pain in Hriday, Kukshi, Parshwa, Basti and Udara along with severe pain in Prishth and Parshwa, Adhmana, Hrillasa, Vikaritika, toda, Avipaka, along with Basti Shotha is also observed in Udavarta. Mala not getting evacuated properly, Mala get dried, these all symptoms leads to vitiation of Vayu which changes its Gati towards upper part of body. Which finally
results in to Ruksha, Khara, Sharira.

3.4. Upadrava of Udavarta

If this Udavarta is remain untreated for longer duration then it results in to formation of diseases like Jwara, Muttrakricchra, Pravahika, Hridgada, Granahidosh, Yamana, Andhyatva, Badhirya, Shirobhittap, Vatodar, Ashthila, Manovikara, Trishna, Raktapitta, Aruchi, Gulma, Kasa, Shwasa, Pratishyay, Ardit and Parshvaroga as well as many other diseases those are occurs due to vitiation of Vata may occur because of untreated or improperly treated Udavarta. As stated in above Para, Shwasaroga may develop due to Udavarta. The vitiation of Vatadosha further leads to develop vitiation of Kapha Dosha as well as vitiation of Udakavaha srotas.

3.5. Shwasa Hetu and Samprapti

Excessive exposure to dust, smokes, chilled air, chilled water as well as cold areas, excessive indulging in to exercise, sexual activity, excess of heavy work, eating kind of food which is not having any Snigdha Guna. Consumption of food at irregular timing, along with inappropriate quantity of food, undigested food, excessive of fasting, excess of purification procedures, injury to Marma, Aaghat, Yuddha, excessive consumption of Ushna-Shita like Virrudha, also because of untreated or improperly treated diseases like Atisara, Jwara, Udavarta, etc. along with excess consumption of Nishpav, tila, Masha, etc. Guru Ahara, Vidahi Ahara, Pishita Ahara, all such Hetu leads to vitiation of PranavahaSrotas. Because of vitiation of Pranavaha Srotas, the Vata changes its normal function and disturbs the structure present in chest region. It leads to vitiate Kapha Dosha, resulting in to pranoprodha, Shwasa Kashtata, Kantha-Urgh Gurutvam, Parshwashula, Anaha, Hridaya Pida along with vitiation of Pranavayu. This Samprapti end up in to disease called as a Shwasa. In Shwasa Roga, dushti of Pranvaha srotas along with Udakavaha srotasa – Annavaha srotasa is observed.

3.6. Line of treatment for Udavarta and Shwasa

- Udavarta and Shwasa are the diseases of Vata dominance. Therefore, in both the cases; the very first step is to normalize Vata Dosha.

- Treatment of Udavarta: Very first step is to perform Abhyang, with the help of Shita, Jwara Rashak Taila, followed by Swedana is performed with the help of Vataghna sidhha dravya. These two procedures remove the stagnant from Srotasa in to Koshtha, then with the help of Varti, Niruha Basti, Sneha, Virechana, Anulomana, the vitiated Vata gets controlled.

- Treatment of Shwasa: In Shwasa Roga, also Sneha is the first line of treatment. Any kind of Sneha dravya, either Ghee or oil, mixed with Lavana / Saindhava is advised to administer. Snehana is followed by Swedana, with the help of either kinds of Swedana prakara like Nadi, Prastara sweda, Sankara Sweda. This procedure helps to liquefy the Kapha Dosha, which further leads to develop smoothness in Srotas, also it does the Vatanulomanam.

- Vatanulomanam is the very first step in above said treatment plan. Therefore, Anuvasan or Snehabasti is very much advised for Vatanulomanam. Here prime importance is given to selection of BastiDravya. A kind of BastiDravya which acts on vitiated VataDosha along with Kapha, Annavahasrotas and UdakavahaSrotas should be selected.

- Here Acharya Charaka states that use of Taila processed with Amla Rasa and Lavana Rasa can be used as Shreshtha Vatanulomak Dravya. Chinchavakosha.


3.7. Samprapti of present case

In the present scenario, causative factors those are observed in patient are very much similar to that are described in texts. Ruksha, Paryushita,
Ati Katu Ahara, excess exposure to smoke, fumes, dust, not attending the natural urges are the main causative factor responsible for Udavarta which used to follow repeatedly by patient. As finding suggests these hetu started vitiating Vata Dosha in body, because of this patient suffers from constipation but patient neglected the warning signs and she ended up in to Udavarta, which further leads to Shwasa of acute stage.

**4.7 How Chincha Lavana Taila acts?**

Chincha Lavana Taila consists of Chincha and Lavana. Chincha / Tamarind, is of Amla-Madhura rasa, these Rasa acts on vitiating Vata Dosha which leads to normalization of functions of Vata Dosha. Madhura Vipaka also does the Vatashamana and Dhatuswardhan.\(^28\) Annawaha srotas is also part of Samprapti of Udavarta,\(^29\) therefore Agni should be proper, here Amla-Lavanga Rasa and Ushna Guna does the Agnideepan.\(^30\) Sara Guna and Sukshma Guna also acts on Srotas which helps the medicine to reach smaller parts of Srotasa and removes the Mala. Chincha also does the Bhedana of Sanchit Dosha as well as Mala which is unmoving in the tracts. This helps easy evacuation of the jammed one.\(^31\) Ushna Guna of Chincha and Lavana liquefies the stagnant Kapha, brings it to Koshtha, it also does the Vatamuloman, because of this a symptom Urogaurav get decreased, patient started breathing normally as obstruction occurred because of Kapha and Vata is get cleared. Gati of Apana and Prana becomes proper. Then Taila, Snigdha Ushna Guna of Taila does Vatanuloman as Taila is said to be best remedy for Vata Dosha\(^32\), also Taila smoothen the tracks of Srotas, because of this, Dosh started moving neatly. Pakvashaya is Moolasthana of Vata Doșha\(^33\) also Utpattisthana of Udavarta Vyadhi\(^34\). Basti acts on Pakvashaya, it controls the action of Vata, which help to break Samprapti of Udavarta. This interrupted Samprapti helps to neutralize Shwasa Avastha. The Snehana and Swedana which is administered before Basti helps to normalize Vata and Kapha also provides strength to the body.\(^35\)

**4. CONCLUSION**

Ayurveda gives more emphases on treating the causative factor rather than treating the signs and symptoms. In above said condition irregular evacuation of Mala is the main reason which results in to vitiation of Vata which further lead to acute stage of Shwasa. Here in such condition it is needed to treat Vata dosh along with evacuation of Mala. Therefore according to Hetu and Samprapti this drug is selected. This case study also shows us how Ayurvediya Kalpa plays major role and gives significant results in such acute or sudden onset of diseases. This shows how Ayurved is helpful in emergency condition if we studied basics of Ayurveda neatly.

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### 6. TABLES AND FIGURES

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<tr>
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Table No. 1 Assessment of a patient before and after administration of **Basti**