

ROLE OF BALASHAIREEYA TAILA MATRA BASTI IN THE EFFECTIVE MANAGEMENT OF JANU SANDHIGATA VATA W.S.R OSTEOARTHRITIS OF KNEE

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ABSTRACT

Background: Osteoarthritis is a degenerative disease affecting weight bearing joints. The two cardinal features of osteoarthritis are joint space narrowing and pain. *Janu Sandhigata Vata* can be correlated to OA of knee due to similarities in clinical features of both. When the treatment aspect of *Sandhigata Vata* considered there is no complete cure for it, as the disease is *Vardhakyajanya Vyadhi* and *Dhatukshayajanya Vyadhi*, so here pain management is the main aim of treatment. Here, the main aim of treatment is *Vatashamana* and *Bhrumhana*.

Aims & objectives of study.

- To study *Janu Sandhigata Vata*.
- To study *Basti Karma* in detail.
- To evaluate the efficacy of *Balashaireyakadi Taila Matra Basti* in *Janu Sandhigata Vata*.

Method: 15 Patients fulfilling the diagnostic and inclusion criteria belonging to either sex was selected. **Procedure:** *Matra Basti* with *Balashaireeya Taila* at a dose of 72 ml for 8 days. Patients were assessed on the 1st, 8th and 16th day of the treatment and 24th and 32nd day of follow up. **Results & interpretation:** When patient observed clinically for pain, stiffness, range of movement, tenderness and swelling, it was observed that *Balashaireeya Taila Matra Basti* was more effective. On applying Wilcoxon Matched Pairs test and Mann Whitney

U test for qualitative data's, it was observed that were efficacious in reducing symptoms of *Janu Sandhigata Vata*.
Conclusion: The patients have shown improvement in all the criteria of assessment of *Janu Sandhigata Vata*.

Keywords: *Janu Sandhigata Vata, Balashaireeya Taila, Matra Basti, Sandhishoola, Sandhishotha.*

INTRODUCTION

Osteoarthritis is a degenerative disease affecting weight bearing joints, often described as wear and tear arthritis. Knee joint is the most important weight bearing joint in the body and osteoarthritis of the knee joint is the most common joint disorder usually seen in elderly people and the people who do excessive physical deeds. Due to the increased prevalence of this disorder, it has become a major problem and burden over society, indirectly reducing the working potency resulting in dependency. The two cardinal features of osteoarthritis are joint space narrowing and osteophytes.¹

In *Vridhnavastha*, all *Dhatu*s undergo *Kshaya*, thus leading to *Vata Prakopa* and making individual prone to many diseases. Among them *Sandhivata* stands top in the list. *Charaka* was the first person who described the disease separately named "*Sandhigata Anila*" but has not included in 80 types of *Nanatmaja Vyadhi*. *Sushruta* and *Vagbhata* also gave importance to *Sandhivata* and included in the chapter of *Vata Vyadhi*. When *Vata* involves *Janusandhi*, it is named *Janu Sandhivata*. It is characterized by *Vatapurnadrutisparsa*, *Prasarana Akunchana Vedana*, *Shotha* and *Atopa*.^{2,3,4} So Osteoarthritis of knee can be correlated to the *Janu Sandhi Vata* due to the similarities in the symptoms of both.

When the treatment aspect of *Sandhigata Vata* considered there is no complete cure for it, as the disease is *Vardhakyajanya Vyadhi* and *Dhatukshayajanya Vyadhi*⁵ so here pain management is the main aim of treatment. Unfortunately, there are less satisfactory treatments for osteoarthritis in contemporary science of medicine. In *Ayurveda Basti* is advised as best in the *Chikista* of *Vata* disorders in *Charaka Samhita*. *Acharyas* says that when *Vata Dosha* is causing disease in *Sandhi* then treatment using *Sneha* should be administered. *Mat-*

ra Basti is a type of *Sneha Basti* in which lesser quantity of *Sneha* is used i.e., 1½ Pala approximately 70ml. It can be given at all times without any restrictions.

Matra Basti was selected in this study because of its simplicity and instant efficacy with *Taila Balas*.

Meaning of Basti. *Basti* is a procedure in which the drugs are administered through anal canal, stay in large intestine for certain period of time and draw the waste substances from all over the body into the colon and eliminates them out of the body by producing movement in the colon. *Basti* is an instrument used to administer drug through the anal canal.

Definition of Basti

बस्तिना दीयते बस्तिम् वा पूर्वमन्वेत्यतो बस्ति |

The apparatus used for introducing the medicated materials is made up of *Basti* or urinary bladder of animal.⁶

The procedure in which the medicaments are introduced inside the body through the rectum with the help of animal urinary bladder is termed as *Basti*.⁷

According to *Charak*, *Basti* is the *Karma* in which the medicine is administered through the anal route reaches up to *Nabhi Pradesh*, *Kati*, *Parshwa*, *Kukshi Churns* the accumulated *Dosha* and spreads the unctuousness (potency of the drug) all over the body and easily comes along with the *Purish* and *Doshas*.⁸

Matra Basti

ह्रस्वायाः स्नेहमात्राया मात्राबस्तिः समो भवेत् |

Matra Basti is a type of *Sneha Basti* i.e., *Anuvasana Basti*, described in the classics. It is termed so, because the dose of *Sneha* used in it is very less as compared to the dose of *Sneha Basti*.^{9,10,11}

According to *Acharya Vagbhata*, the *Matra Basti* is the type of *Basti* in which the dose of *Sneha* is equal to *Hrasva Matra* of *Snehapana*. It can be given all the

time without any complications and no restrictions during the course of *Matra Basti*.^{12,13.}

Indications:

According to *Charaka*, *Matra Basti* is recommended for daily use in persons emaciated by overwork, over exertion, load lifting, wayfaring, and riding or indulgence in women, in debilitated persons as well as in those afflicted with *Vata* disorders.

Qualities of *Matra Basti*:

यथेष्टाहारचेष्टस्य सर्वकालम् निरत्यवः |

बल्यम् सुखोपचर्यम् च सुखम् सुष्टपुरीषकृत् ||

स्नेहमात्राविधानम् हि ब्रुह्मन् वातरोगनुत् ||

- It is promotive of strength,
- Demands no strict regimen of diet.
- Causes easy elimination of *Mala* and *Mutra*
- It performs *Brimhana Karma* in the body.
- Curative of *Vata* disorder.
- It can be administered at all times, in all seasons and is harmless^{14.}

Dose of *Matra Basti*:

According to *Vagbhata*, the dose of *Matra Basti* is equal to the dose of *Hrasva Snehapana*. The *Matra* which gets digested in two *Yama* i.e., 6 hours, is called as *Hrasva Matra* but the dose required to get digested in two *Yama* is not mentioned.¹⁵

According to *Acharya Sushruta*, the dose of *Matra Basti* is ¼ of the dose of *Anuvasana Basti* and the dose of *Anuvasana Basti* is ¼ of *Niruha Basti* i.e., 24 *Pala*.

Hence, the dose of *Anuvasana Basti* is 6 *Pala* and dose of *Matra Basti* is 1½ *Pala* i.e., 6 *Tola*.¹⁶

According to *Chakrapani*, commentary on *Charaka* the dose of *Sneha Basti* is 6 *Pala*, dose of *Anuvasana Basti* is 3 *Pala* and of *Matra Basti* is 1½ *Pala*.¹⁷

On the basis of above reference, it can be said that the dose of *Matra Basti* is 1½ *Pala* of *Sneha* i.e., 6 *Tola* equal to 60-72 ml.

Food before *Basti* Procedure:

After consumption of excessive *Snigdha Ahara*, *Matra Basti* should not be given because *Sneha* taken in double quantity gives rise to *Mada* and *Murchha*. Before *Matra Basti*, intake of excessive *Ruksha Ahara* should be avoided because it causes depletion of *Bala*

and *Varna*. So, any diet which is suitable to the patient should be given but in less quantity.¹⁸

Pathya -Apathya for Matra Basti:

There is no specific demand for diet and behaviour during the use of *Matra Basti*. But according to *Acharya Vagbhata*, it is to be restricted for the day sleep after administration of *Matra Basti*.¹⁹

SANDHIGATAVATA:

Any disturbance in the fundamental configuration of *Dhatu*s which may lead to their malfunctioning is called *Vikara*, *Vyadhi* or disease and *Sandhigata Vata* is one of the *Vata Vikara*. The disease *Sandhivata* is described initially by *Acharya Charaka* as “*Sandhigata Anila*” with symptoms of *Shotha* which on palpation feels as bag filled with air and *Shula* on *Prasarana* and *Aakunchana* (pain on flexion and extension of the joints). *Sushruta* also mentioned *Shula* and *Shotha* in this disease leading to the diminution (*Hanti*) of the movement at joint involved. Another disease *Vata Kantaka* is mentioned by *Sushruta* which occurs due to the vitiated *Vata* by involving *Khuda Sandhi*. According to *Dalhana* and *Gayadasa*, *Khadu* means *Padajangha Sandhi* i.e., ankle. Another view has been quoted according to which *Khadu* may be taken as *Parshani* (calcaneum). *Madhava* has not explained *Shotha* but mentioned *Atopa* as a symptom of *Sandhigata Vata*, which may also be taken equivalent to air filled bag. He has added one more symptom i.e., *Hanti Sandhi* (restricted flexion and extension). Thus, the disease *Sandhigata Vata* can be defined as a joint disease with symptom of *Shula*, which aggravates by movement, along with *Shotha* & complete restricted movements at later stages. This disease is comparable with Osteoarthritis, a degenerative joint disease, the symptoms of which are same as *Sandhigata Vata* and usually occurs after the age of 40 years.

RELATION BETWEEN VATA AND SANDHI

There is a relation between the *Dosha* and *Dushya* because of their *Bhautika* constitution, which has been well narrated in *Ashtanga Hridaya* while describing the properties, actions and importance of *Tridosha*. This is also called *Ashaya Ashrayai Bhava* i.e., interrelation between *Dosha* and *Dushya*. *Vata* is located

in *Asthi*, *Pitta* in *Sweda* and *Rakta* and *Kapha* in *Rasa*, *Mamsa*, *Meda*, *Majja* and *Shukra*. It is because of this relation that the drugs or dietetic regimens which augment one particular *Dosha* also have the effect on its dependent *Dhatu*. By augmentation of the *Dosha*, there would be similar effect on the irrespective *Dhatu*. But, on contrary to this augmentation of *Vata* (*Ashrayi*), due to its properties will lead to decrease (*Kshaya*) in the *Asthi* (*Ashraya*) and vice versa. In a similar way it is related to *Kapha*. *Kshaya* of *Kapha* will cause increase in the quantum of *Vata* and vice versa.

Samprapti

The *Samanya Samprapti* of *Vata Vyadhi* which is explained in literatures can be applied for *Sandhigata-Vata* also. *Acharya Charaka* has explained that due to the intake of *Vatakara Ahara Vihara*, *Vata* vitiation take place which lodges in *Rikta Srotas* i.e., *Srotas* in where *Shunyata* of *Snehadi Guna* is present, producing diseases related to that *Srotas*.²⁰

Acharya Vagbhata quotes the *Samprapti* of *Vata Vyadhi* like – *Dhatukshaya* aggravates *Vata* and the same is also responsible to produce *Riktaat* of *Srotas*. The vitiated *Vata* travels throughout the body and settles in the *Rikta Srotas* and further vitiates the *Srotas* leading to the manifestation of *Vata Vyadhi*.²¹

Here an attempt has been made to explain how this *Srotoriktata* occurs due to *Nidana Sevana*. The main qualities of *Parthiva Dravya* are *Guru*, *Sthula*, *Sthira*, and *Gandha Guna* in excess. These are the properties, which are necessary for *Sthairya* and *Upachaya* of the

body. Excessive intake of *Dravyas* having *Laghu*, *Ruksha*, *Sukshma*, *Khara* qualities lead to *Guru* and *Sneha Guna Abhava* due to their opposite quality. Thus, it leads to *Dhatukshaya* in the body. *Akasha* is the *Mahabhuta* that produces *Sushirata* and *Laghuta* in the body. *Vayu Mahabhuta* fills up this *Sushirata*. So due to *Dhatukshaya Akasha Mahabhuta* increases in the body producing *Sushirata* and *Laghuta*. Simultaneously *Vayu* fills it up in the *Rikta Srotas*.

From this description it can be stated that the meaning of word '*Riktata*' is *Sushirata* i.e., increase in *Akasha* and *Vayu Mahabhuta*. While commenting on the word '*Riktata*' *Chakrapani* says that '*Riktata*' means lack of *Snehadi Guna*. Thus, with the help of *Samanya Samprapti* of *Vata Vyadhi* the *Samprapti* of *Janu Sandhigata Vata* can be divided into *Dhatukshaya Janya* and *Avarana Janya*. This will help in deciding the prognosis and planning the treatment of the disease.

Samprapti Ghataka:

Dosha – Vata – Vyana – Vriddhi; Kapha – Shleshaka – Kshaya

Dushya – Asthi, Sandhi, Mamsa

Srotas – Mamsavaha, Medavaha, Asthivaha, Majjavaha

Agni – Jatharagni, Asthi-Dhatvagni

Ama – Jatharagni and Asthi dhatwagni Mandya JanyaRoga

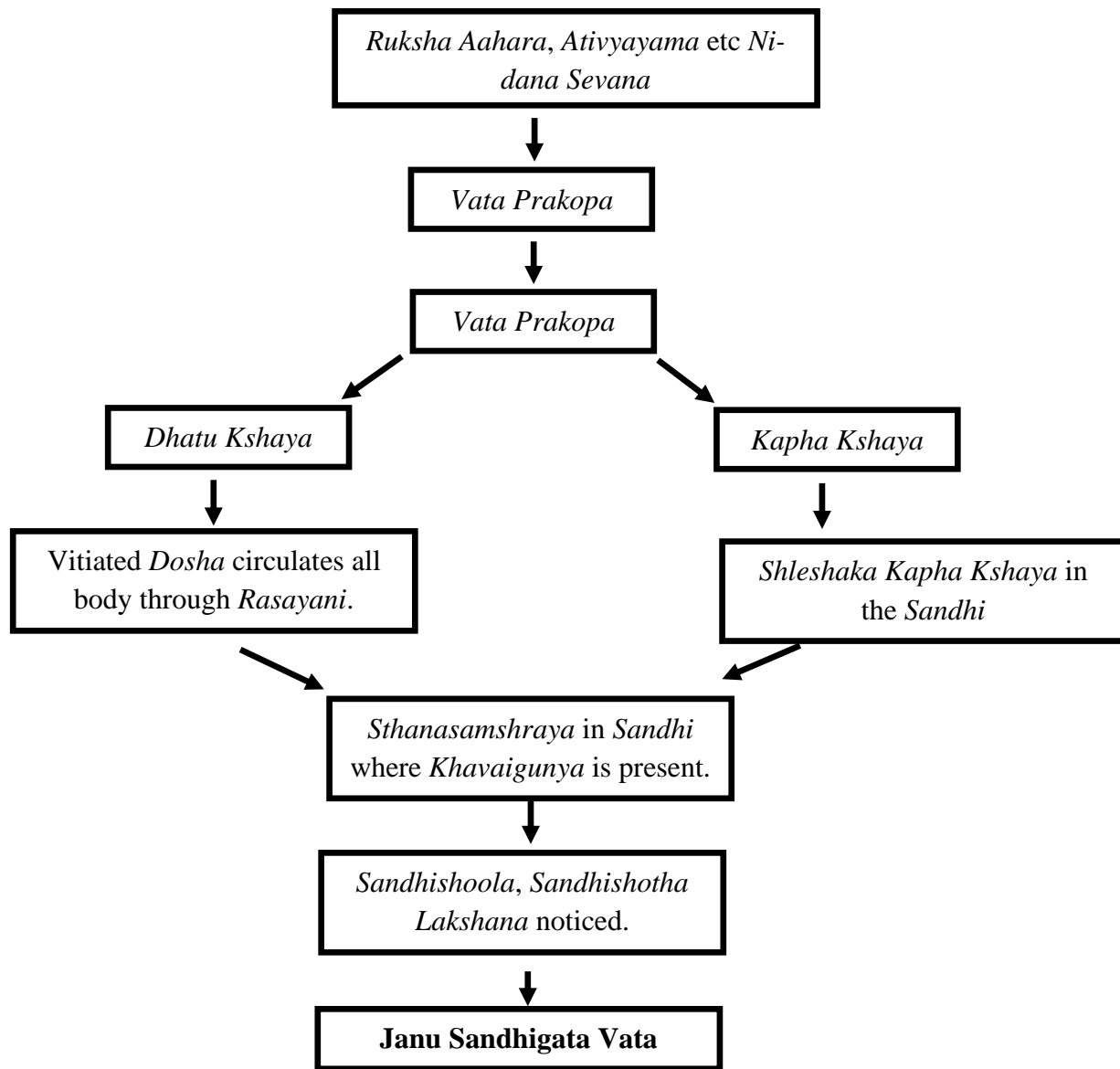
Marga – Madhyama

Udbhavasthana – Pakvashaya

Sancharasthana – Sarvasharira

Adhishtana – Sandhi Vyaktasthana – Janu Sandhi

Chart No. 01: Samprapti of Dhatu Kshaya Janya Sandhigatavata Vardhakya



Subjective parameters

1. Pain in Joint
2. Stiffness of Joint

Objective parameters

1. Swelling
2. Range of movement-max-flexion
3. Gait
4. Crepitus
5. Tenderness
6. Western Ontario & MC masters University index of OA (WOMAC).

WOMAC: The WOMACTM Index is a disease specific, three-dimensional self-administered questionnaire, for assessing health status and outcome in OA of hip and/or knee. Target population-Patients with hip and/or knee OA.^{22,23}

Method of use

It contains 24 questions, targeting areas of pain, stiffness and physical functions and can be completed in less than 5 minutes. Usually, a patient self-administered the Index is amenable to electronic data capture (EDC) formats using mouse

driven cursor, touch screen and to interview administration by telephone. Available in over 60 alternative language forms, there are several different forms of the WOMACTM Index suitable for dif-

ferent clinical practical and clinical research applications. Available in 5-point adjectival, 100mm visual analogue and 11-point numerical rating scale format.

Assessment Criteria

Gradings for Pain:	None	Mild	Moderate	Severe	Extreme
A. Walking on a flat surface	0	1	2	3	4
B. Going up or down stairs	0	1	2	3	4
C. At night while in bed	0	1	2	3	4
D. Sitting or lying	0	1	2	3	4
E. Standing upright	0	1	2	3	4

Stiffness	No Stiffness	0
	Stiffness for <5 min	1
	Stiffness for >5 and <10 min	2
	Stiffness for >10 min	3
	Stiffness for longer period	4
Tenderness	No tenderness	0
	Patient says joint is tender	1
	Patient winces the face by touching	2
	Patient winces & withdraws the affected part	3
	Patient will not allow the joint to be touched	4
Crepitus	Absent	0
	Palpable	1
	Audible	2
Swelling	No swelling	0
	Mild swelling	1

	Moderate swelling	2
Range of movement	Normal range is 1200-1300 (Flexion range)	
	Full range of motion	0
	1-9% loss	1
	10-19% loss	2
	20-49% loss	3
	50-99% loss	4
Gait	Free swinging no limp	0
	Limping gait but no additional support	1
	Unilateral support (crutch, stick, wall)	2
	Bilateral support	3
	Absence of gait	4

OBSERVATIONAL

In the present study 15 patients fulfilling the inclusion criteria of *Janu Sandhigata Vata* were studied.

Incidence observation: As per the prepared Performa, observations were made regarding the incidence of age, sex, occupation, religion, socio-economic status, joint involvement, food habits, *Desha*, habits, *Nidra* and *Vyayama* etc.

Distribution of patients according to different age group: In this study it was found that the incidence

was highest in the age group of 61-70 yrs. and 41-50 years constituting 30% in each, out of total numbers of patients, 24% in 51-60 years and 16% in the age group of 31-40 years.

Distribution of patients according to Symptomatology: Pain, stiffness was present in all the patients and the remaining symptoms were shown in the table below.

Distribution of patients according to Symptomatology

	No of patient %	
Pain-on flat surface	15	100%
Pain-going up/down	15	100%
Pain- at night	12	80%
Pain –sitting	14	93%
Pain-on standing	30	100%
Range-of movement	13	86%
Swelling	12	80%
Stiffness	15	100%
Crepitus	11	73%
Limping Gait	12	80%
Tenderness	13	86%

OVERALL RESPONSE OF THE TREATMENT

Overall Response of Treatment

	No of patients	Percentage (%)
Good Response >75%	7	46.66%
Moderate Response (50% < 75%)	5	33.33%
Mild Response -25%	2	13.33%
No Response	1	6.67%
Total no of patients	15	
Inference	Overall response is better in all symptoms of <i>Janu Sandhigata Vata</i>	

DISCUSSION

Discussion on Review of literature

“*Sandhigata Vata*” is enumerated among the “*Vata Nanatmaja Vyadhi*” in *Ayurvedic* literature. Depending on the site, the name of the disease is attributed to it. The knee joint is the commonest site of degeneration, hence, the name *Janu Sandhigata Vata*. Osteoarthritis in modern prevalence is a degenerative Ar-

ticular disorder mainly of the weight bearing joints, which limits everyday activities like walking, climbing, standing, making the individual crippled.

There is steady rise in prevalence from age 30 such that by 65, 80% of people have radiographic evidence of OA, though only 25 to 30% are symptomatic.²⁴ The *Samprapti* of *Sandhigata Vata* may be divided into *Dhatukshayajanya* and *Avaranajanya*.

Structural changes in the joints make the disease *Kastasadhya* to *Asadhya*. The *Chikitsa Sootra* of

Sandhigata Vata is Snehana, Swedana and Agnikarma. Since it is a Vata Vikara and Dhatukshaya is the resultant, Snehana and Svedana would be an ideal line of treatment.

Matra Basti is selected in this study because of its simplicity, easy administration and lack of complications for with Balashaireeya Taila.²⁵ Hence it is intended to find the effect of Matra Basti with Balashaireeya Taila in Janu Sandhigata Vata.

Discussion on Matra Basti

In the treatment of Vata Vyadhis all the Acharyas mentioned Basti as the main Chikitsa. Matra Basti is easy, cost effective and can be administered irrespective of the regimen of Basti Chikitsa, hence it was selected for the present study.

The present study on Matra Basti shows the following analyzed factors.

- Quantity of Taila.
- Time of administration of Basti.
- Time of Retention of Basti Dravya.

Quantity of Taila:

In the present study the dose of Matra Basti was 72ml and it didn't show any complications. The dose of Matra Basti is Hraswamatra of Sneha mentioned by Acharyas, which gets digested in 6 hrs. By practical observation about 40- 60ml of Snehana takes 6hrs for digestion. Susrutha mentioned one and half Pala i.e., 72ml as the dose of Matra Basti. So, by considering all these factors, 72ml was the dose fixed for Basti.

Time of administration of Basti:

During the study, Basti was administered after food, as there is no specific time for administration. Matra Basti is a type of Anuvasana Basti and is administered after food.

Time of Retention of Basti Dravya:

During the present study, it was observed that the maximum time of retention of Basti Dravya was 6 hrs and the minimum was 2 hrs. The time of retention gradually increased from the 1st day to 8th day of Matra Basti.

Probable Mode of Action of Matra Basti:²⁶

As it is said that "Guda Moolam Hi Shariram" by maintaining the left lateral posture during the Basti

administration, the Basti Dravya reaches the Pakvashaya and gets absorbed. Chakrapani states that Agni will be in the natural state in the posture while Acharya Gangadhara says; Agni, Grahani and Nabhi are present in the left side. Acharya Jejjata comments Agni is present left side over the Nabhi, Guda has got a left sided relation with Sthoolantra. So Basti Dravya can reach to the large intestine and Grahani, as they are present in the same level.

The action of Basti is possible by Anupravarana Bhāva of Basti Dravya i.e., Sneha easily moves upto Grahani, which freely moves in the intestine. Charaka says Basti Dravya reaches Nabhi, Katipradesha and Kukshi. Basti acts mainly on Asthi and Majjavaha Srotas. Asthi is the seat of Vata Dosha. Dalhana says that Purishadharakala and Asthidharakala are one another the same. So, we can assume that if Purishadharakala gets purified and nourished; the Asthivaha Srotas will also be purified and nourished. Also, another factor is about the relation between Pittadharakala and Majjadhara Kāla, Pittadharakala and Grahani. As an opinion says about the spread of Basti Dravya till Grahani and Grahani is the seat of Agni, the nutrients may get absorbed and there by nourishes the Majjadhara Kāla, which is having a strong bond with Vata and the nervous system.

Balashaireeya Taila used for Matra Basti in has the indigenous compounds like Bala and Shaireeyak. Almost all the ingredients are having the properties opposite of Vata like Laghu, Snigdha, Madhur and the Karmas like Vedanaahara and Shothahara. The principal drug used in preparation is Murchita Tila Taila, which is Balya, Vedanaasthapana, Vrushya, and Shulaprashamana in action and counteracts against the symptoms of Janu Sandhigata Vata.

Discussion about Clinical study:

The study was carried out in Patients of Janu Sandhigata Vata received Matra Basti with Balashaireeya Taila for a period of 8 days.

A total of 20 patients complaining of Janu Sandhigata Vata were registered in the study, of which 15 patients completed the study. The details are as follows.

Total patients registered in the study	20
Patients who received <i>Matra Basti</i> with <i>Balashaireeya Taila</i>	17
Completed	15
Total Attrition	02

Discussion on effect of Therapies:

Effect of treatment on individual signs and symptoms

Pain during walking on flat surface: There was significant effect on Pain during walking on flat surface with 24.2% improvement after treatment and 90% improvement on 32nd day of the treatment.

Pain during going up and downstairs: There was significant effect on Pain during going up and down stairs with 19% improvement after treatment and 80% improvement after last followup.

Pain at night: There was not a significant effect on Pain at night with 16 % improvement after treatment but after 32 days of treatment, there was significant effect.

Pain while sitting: There was significant effect on Pain while sitting with 18 % improvement after treatment and after 32 days of treatment, there was 90% improvement.

Pain while Standing: There was a 20% improvement after treatment which was significant. After 32 days there was 93% improvement.

Effect on stiffness: After treatment there was 25% improvement which was significant. There was 97% improvement to reduce stiffness after 32 days of treatment.

Effect on Range of movement: After treatment there was 19% improvement which was not significant. After 32 days, there was 90% improvement which was significant.

Effect on Gait: After treatment there was no improvement in Gait. After 32 days there was a 78% improvement in Gait which was significant.

Effect on Tenderness: After treatment, there was 9.7% improvement in Tenderness which was not significant. After 32 days there was an 80% improvement which was significant.

Effect on Crepitus: After treatment, there was no improvement in crepitus. After 32 days there was a 66% improvement which was significant.

Effect on swelling: After treatment, there was 14% improvement in Swelling. After 32 days, there was an 85% improvement which was significant.

Overall effect of therapy

Matra Basti with *Balashaireeya Taila* has shown a significant effect on all the symptoms at the level of from 8th day onwards. The effect sustained for a longer duration of time i.e., till the 32nd day of the study period.

Discussion on Observations:

When the study shows clinically for pain, swelling, stiffness, Range of movement and tenderness, it was observed that *Matra Basti* with *Balashaireeya Taila* in *Janu Sandhigata Vata* shows on 8th day slightly effect but when on the 16th day is markedly improved and on 32nd day shows completely recovered with their symptoms. So *Matra Basti* with *Balashaireeya Taila* is very effective in treating the *Janu Sandhigata Vata* w.s.r to Osteoarthritis of knee.

CONCLUSION

Janu Sandhigata Vata has been considered a major problem in society for a long time and the chance of occurrence is expected to be increasing through the coming years because of the present lifestyle.

- The study is intended to efficacy of *Matra Basti* with *Balashaireeya Taila* in *Janu Sandhigata Vata*.
- *Basti* is considered as the best line of treatment for *Vata Vyadhis*. *Matra Basti* is the safest and easiest method of *Basti*. It can be administered all the time without following any regimens.
- Majority of the drugs in *Balashaireeya Taila* is having *Karmas Vatahara* and *Kapha- Vata Shamaka*, *Vedanasthapana* properties. So, by their virtue, they help in breaking the *Samprapti* of *Janu Sandhigata Vata*. All the drugs were hav-

ing anti-inflammatory and analgesic properties as well. Therefore, helps in relieving the pain and inflammation of joints.

- *Matra Basti* with *Balashaireeya Taila* has given encouraging clinical results. Observing the clinical of *Matra Basti* with *Taila*. It is felt that a multi-centered study on this topic would increase and ascertain the validity of the findings.
- This work is presented with the hope that the observations and results widen the scope for further studies.

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