

THE ROLE OF BASTI IN AGNIDEEPANA.

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ABSTRACT

Ayurveda, being the science of life, believes that for the 'Swastha' state of the individual, *Dosha*, *Dhatu*, *Mala* and *Agni* should be in 'Sama' *Avastha* along with harmony in *Indriyas*, *Atma* and *Mana*. *Agni* is considered the most crucial entity in our body as it is the origin of our lives and maintaining health. Any abnormality in *Agni* may cause a diseased condition, which in turn may be responsible for the death of an individual. To perform *chikitsa* of any *vyadhi*, *Vaidya* should initiate with correction of *Agni*. There are many ways *Agni Deepana* is explained in *Ayurvedic* classical texts, and *Panchakarma* is one of them. *Basti karma*, in particular, is praised as the Best and *Ardha Chikitsa*. *Basti karma* plays an essential role in *Agnideepana* by acting on multiple factors affecting *Agni*. Also, some specific *basti* formulations are explained in *samhitas* for *Agni Deepana*. This study is an effort to understand the least considered *Agni Deepana karma* among all *karmas* of *Basti*, highlighting the urgency of maintaining balance in *Agni*.

Keywords: *Agni*, *Basti*, *Deepana*

INTRODUCTION

Ayurveda, the science of life, emphasizes the importance of *Agni* in all classical texts. *Agni* is the main factor responsible for an individual's life. Any abnormality or disturbance in *Agni* leads to vitiation

of *doshas* and *vyadhi nirmiti*. In today's world, factors like changed dietary habits, lifestyle, stress, etc. are predominant *hetus* for causing *agnimandya* and *vyadhis*. To correct this, *Agnideepana chikitsa* can be

performed using various methods per ayurvedic classical texts, including some *Agni Deepana Ahara* and *Aushadhi* in different formulations and *Panchakarma* procedures. This study aims to explore the role of *Basti* in *Agnideepana*, a crucial but least considered *Agni Deepana karma* among all karmas of *Basti*. The purpose of this study is to contribute to the understanding and practice of Ayurveda by shedding light on this often-overlooked aspect of *Agnideepana*.

Basti karma among the *Panchakarma* procedures is consistently praised as the *best chikitsa*, *ardha chikitsa* or sometimes the whole *chikitsa* of *vyadhis*.^[3] *Basti* can perform karmas like *samshodhan*, *Samshaman*, *sangrahan*, *bruhan*, *lekhan*, *vrushya* etc. *Agni Deepana* is one of the *karmas* of *basti* that is always performed but is the least considered to be performed individually. In *samhitas*, *Acharyas* explains many *basti* formulations, including *yapana basti*, to perform *Deepana karma* specifically. Usually, *basti karma* does not require *agni* directly to act in the body as *vamana*, *virechana*, and *snehan* as their *Purva karma*; it is not considered for *Deepana* in daily practice or for some *avasthas*. *Basti* acts miraculously on *Agni* by correcting multiple factors affecting *Agni*. This study helps to understand the mode of action of *Deepana* of *basti* and different *Deepana basti* formulations.

AIM:

To study the role of *Basti karma* in *Agni Deepana*.

OBJECTIVES:

- 1) To study the mode of action of *Basti* in *Agni Deepana*.
- 2) To study different *Basti* formulations having a 'Deepana' effect in *Samhitas*.

MATERIALS AND METHODS:

A review of classical texts of *Ayurveda*, i.e. *Charak Samhita*, *Sushrut Samhita*, *Ashtanga Hridaya*, *Sharangdhara Samhita*, *Bhavaprakasha* was done thoroughly to understand concepts related to *Agni*, *Deepana Karma* and *Basti karma* along with some specific *Basti* formulations having *Deepana* effect.

DISCUSSION

CONCEPT OF AGNI IN AYURVEDA:

Agni in *Ayurveda* is a pivotal force in the body that is responsible for health and longevity. *Agni* provides *Varna*, *Bala*, *Swasthya*, *Utsaha*, *Upachaya*, *Prabha*, *Oja* and *Prana* to every ling being.^[4] *Agni* mainly performs *pachan karma* in the body. *Agni* and *Pitta* are interrelated to each other. *Sushrutacharya* has explained *Na Khalu Pittavyatirekat Agni:|*.^[5] Also, *Charak Samhita* elaborates that *Agni*, in the form of *pitta*, performs different *Prakrut* and *Vikrut* functions in the body as *Pakti*, *Darshan*, *Matravat Ushma*, *Prakrut Varna Shaurya*, *Harsha*, *Prasad And Apakti*, *Adarshan*, *Amatravat Ushma*, *Vikrut Varna*, *Bhaya*, *Krodha*, *Moha* respectively.^[6]

Thirteen types of *Agni* are explained in *Ayurveda-Jatharagni*, *Panchabhautik Agni And Sapta Dhatwagni*. *Jatharagni* is the primary form of *agni* present in *Nabhi Urdhwa Bhag -Grahani* and performs the function of *Ahar Pachan And Sara Kitta Vibhajan*.^[7] *Panchabhautik Agni*, i.e. *Akash Bhutagni*, *Vayu Bhutagni*, *Teja Bhutagni*, *Aapa Bhutagni*, *And Prithvi Bhutagni* are present in our body as well as in *ahara* we take. These help to perform the *Pachan* of the respective *Guna Ahara*. *Sapta Dhatu*, which helps to maintain harmony of body functions, are produced by the *Saptu-Dhatwagni* of each *Dhatu*. *Sapta Dhatwagni* is a more minor component of *Jatharagni* residing with each *dhatu* that leads to *Dhatu Vruddhi Or Kshay*.^[8]

Pittadhara Kala is also *Sthana Of Agni*, which is in between *Amashaya And Pakwashaya*, i.e. *Grahani*. It digests four types of *Ahara*, absorbs the *Poshak Bhaga* and passes forward *Kitta Bhaga*.^[9]

FACTORS HAVING EFFECT ON AGNI:

Although the *Agni* seems like a single entity or digestive fire in our body, multiple factors are responsible for its maintenance and proper functioning.

1) Pachak Pitta:

Pitta And Agni are inseparable from each other. When *pitta* elevates its *Tejas guna* and sacrifices its *Drava Guna* to perform *Pachan Karma*, it is called *Anala Or Agni*.^[10] *Sthana*, *Properties and Karma of Pitta and Agni* are the same.

2) *Vata dosha/ Saman Vayu*:

While explaining the *Karma* of *Prakrut Vata Dosha*, acharya has explained Samirano Agne:|, i.e. *vata* inspires *Agni* to keep it burning.

Precisely subtype of *Vata- Samana Vayu* resides near *Agni In Koshtha At Parshwa Sthan Of Agni* And performs the primary function of *Agni Sandhookshana* means ignition and maintenance of *Agni*. It provides strength to *Agni*.^[11]

3) *Purisha*:

Purisha is one of the *Trimalas* of the body; it performs *Avashtambha Karma*. *Avashtambha* means *Dharana Of Purisha* for the required period. According to *Sushruta Samhita*, *Purisha* performs *Vayu And Agni Dharana* functions.^[12]

4) *Grahani*:

Grahani is a part of *Annavaha Srotas* and also *Sthana* of *Agni*. *Grahani* is also *sthana* of *Pittadhara Kala*. It mainly performs *Ahar Pachan, Dharan, Sara-Kitta Vibhajan Karma*. *Agnibala* is dependent on *Grahani-bala*. *Grahani Dushti* occurs primarily due to *agnimandya*, leading to more *Agnidushti* and vice versa.

3) *Kapha Dosha*:

Kapha dosha, mainly *Kledak Kapha*, is present in *Amashay* in *Prakrut Avastha*, and quantity indirectly helps maintain *Agni*.

4) *Aama Dosha*:

Aama is produced in the body because of mainly *agnimandya*. It produced *Aamadosh* because of its properties, similar to *vikruta kapha dosha*, depriving *Agni* again and weakening it.

5) *Aavarana*:

In *Samanavrutta Apana Vayu*, *Grahani Dushti* is observed along with *shoola* at *Amashaya Pradesha* and *Lakshana In Grahani Vyadhi, Indicating Agnidushti*.^[13]

6) *Dehabala*:

Dehabala depends on different body factors, and *agni* is one of those factors. *Dehabalakshay*, due to *Vyadhis*, may also affect *Agni*.

CHIKITSA OF AGNI:

Agnidushti Or Agnimandya can occur in multiple ways and *Hetus* by hampering one or more factors

affecting *Agni*. The central life of treatment of *Agni* is *Deepana Chikitsa*. As described in *Sharangdhar Samhita*, *Deepana Karma* enhances or ignites the *Agni* but does not perform the *Pachan Of Aama*. *Mishreya* is an example of a *dravya* that performs *Deepana Karma*.^[14] Many *Dravyas* act as *Deepana* and perform both *Deepana And Pachan Karma*.

Deepana Karma can be performed in many ways, i.e. by *Deepana Ahara* like *Peya, Deepaniya Yavagu, Deepaniya Aushadhi Sevan Like Pippali, Vaishvanara Churna, Agnitundi Vati Etc*.

Panchakarma procedures, which are mainly for *Shodhana* purposes, play a vital role in *Agnideepana* and *Agnivardhana*. Benefits of *Shodhana* include *kayagni Vardhan. Vaman And Virechana Karma* that can be performed in *Bahu Dosha Avastha* surely enhance the *Agni* by *Dosha Shodhana* but rely on *Agni* for *Purva Karma, Pradhan Karma And Pashchat Karma As Samsarjana Krama*. During *Pradhan Karma Of Vaman And Virechana*, *Agni* is directly involved in carrying out the procedure correctly.

DEEPANA KARMA OF BASTI:

Basti karma is one of the *panchakarma* procedures that can perform *Shodhana And Bruhan Karma*. *Basti karma* performs *dosha shodhana*. It is beneficial for *Koshthagata Rogas*. It enhances *Agni And Bala, Varna, Medha, And Ayu Vruddhi*.^[15]

Basti enhances or ignites *Agni*, i.e. performs *Deepana Karma Of Agni* by

- 1) Increasing *Sarabhuta Pitta-* having the same properties as *Agni*.
- 2) Increasing *Grahani Bala*
- 3) Increasing strength of *Samana Vayu-* Performing *Sandhookshan*
- 4) By *Chhedana Of Vikrut Kapha Or Aama Dosha*
- 5) By removing the *Avarana Of Dosha*
- 6) Increasing *Dehabala*

Deepana karma by Niruha basti-

Niruha Basti Is Shodhana Basti; it reaches *Nabhi, Kati, Parshwa, And Kukshi*, which are *Sthana Of Vata And Agni*, spread to the whole body by its *veerya* and performs *Dosha Vilodana* and *Purish Dravikarana* and eliminates *dosha* from the body through anal route along with *Purisha*.^[16] It gives

Prakruta Adho Or Anuloma Gati to the *Apana Vayu*, which in upwards direction gives proper *Gati To Samana Vayu, Vyana Vayu, Udana Vayu And Prana Vayu*. It nourishes all *Vayu* and helps them perform their *Prakrut Karma*.

Samyak Yoga Of Niruha Basti enhances *Agni* by eliminating the *Srotorodha In Pakwashaya* and *Koshtha, Shodhana Of Doshas* and nourishment of *prakruta vata dosha*. It directly reaches *Pakwashaya And Grahani*, increasing the *Bala Of Grahani*, which increases *Agnibala*. *Basti* acts on *Purishadhara Kala* and *Pittadhara Kala* and improves their functions.

Deepana karma by Anuvasana basti-

Anuvasana Basti is predominantly of *Bruhan* properties. Mainly, *Sneha Dravya* is used in *Anuvasana Basti* viz. *Taila And Ghrita*. *Ghrita* has *Agnideepana* property as *Prabhava*. *Siddha Sneha* with *Deepaniya Dravyas*, when administered through the anal route as *Anuvasana Basti*, acts as *Bala Vruddhikara* of *Koshtha And Grahani*. It also helps ignition *Agni* as *Ahuti* given in *Yadnya Karma*.

Specific Avastha to perform basti for Deepana karma-

There are many ways *Agnideepana* is explained in *Samhitas* and performed in day-to-day practice. Some of them are easy to perform and administer. So, why is *Agnideepana* by *Basti* necessary?

1) In some *Vyadhis* with *Jeerna Avastha* and *Grahani Dushti*, *Deepana Karma*, by all means,

should be performed to achieve the *Deepana* effect of *Agni* within a short time. When *Dosha* are *Leen* and residing in *Pakwashaya*, they should be eliminated by *Deepana And Virechana*. But, when the patient is *Virechana Anarha*, *Deepaniya Dravya Basti* can be performed.

- 2) When in *Chikitsa Of Grahani*, after *Virechana Koshtha Rukshata And Malabaddhta* is present, *Deepana And Vatanashak Dravya Siddha Anuvasana* should be performed.^[18]
- 3) When *Agnimandya* is present due to *Udavarta, Niruha And Anuvasana* should be administered to patients. When performed with *Deepana Dravya*, it gives better results.^[18]
- 4) When *Virechana* cannot be performed due to *durbala*, the patient should be treated with *Niruha Basti With Deepana, Pachana Dravyas, And Ahara*.^[19]
- 5) *Basti* is considered as better than *Virechana* because though *Virechana* performs *dosha shodhana*, it has *Katu Teekshna, Ushna Aushadhi, Can Cause Utklesha, Udgara, Ahrudyata And Koshtha Ruja*. Also, *virechana* cannot be performed in *Bala, Vruddha, Or Durbala Ruguna*. All these can be avoided by *Asthapana Basti*, which achieves all the benefits of *Virechana*.^[20]
- 6) In *Avaranjanya Samprapti*, specifically in *Samanavruta Apana, Deepana Karma* should be performed.

DEEPANA BASTI FORMULATIONS:

There are many *basti* formulations described in *samhitas* that perform *Agnideepana karma*.

Sr.No.	Name of Basti	Reference	Contents	Karma/ Indication	Mode of action
1)	Hapushadi Yapana Basti	Cha. Si. 12/3 A.H.K.4/30	Hapusha, Yava Ksheerpaka, Madhu, Ghrita, Lavana, Taila	Agnideepana, Agnibalajana	Agnivruddhi Pittavruddhi
2)	Shatapushpadi Yapana Basti	Cha. Si 12/13	Shatapushpa, Madhu, Taila, Saindhav	Agnideepana	Agnivruddhi Pittavruddhi
3)	Deepana Basti	Sha. U. 6/31	Hapusha, Ghrita, Saindhav, Taila, Madhu	Param deepana	Agnivruddhi Pittavruddhi
4)	Chitrakadi anuvasana	Su.Chi.37/15-18	Chitrak, Ativi-	Alpa agni	Agnivardhan,

	Basti		sha, Patha, Danti		Pittavruddhi, Vatanulomana
5)	Madhutailik Basti	Sha.U.6/28-30	Madhu, Taila, Saindhav, Erandmoola	Deepana	Kapha-vatanashan, vatanulomana
6)	Erاندamooladi Basti	Cha.Si 3/38-42. A.H.K.4/17,18	Erاندamola, Laghu panch-mool, Rasna etc.	Deepana	Kapha-vatahar Lekhan, Vatanulomana, Pakwashay shodhan
7)	Koshatakyadi Niruha Basti	Cha. Si.3/56-57 A.H.K.4/30	Koshataki, Aragwadha, Devadaru, Kulattha	Mandagni	Kapha chhedna, pittavardhan
8)	Rasnadi Niruha Basti	Cha.Si.3/61-64	Rasna, Vidanga, Darvi, Erاندmoola	Agnideepana	Pittavardhan, Vatanulomana
9)	Guduchyadi niruha basti	Su.Chi. 38/ 47-50	Guduchi, Triphala, Rasna, Bala etc.	Agnivardhanam	Kapha chedan, vatanulomana, dehabalavardhan
10)	Bhadranimbakulatthadi Niruha basti	Su.Chi. 38/ 50-63	Bhadra, nimba, Kulattha etc.	Anagnina upayujyate	Rukshan, Kapha chedan, pittavardhan

CONCLUSION

As the *hetu* of one's life and death, health and *vyadhi* are the most critical part of *Agni*. Many factors cause *Vikruti* in *Agni*, causing the development of many *Vyadhis*. Maintenance of *Agni* plays an essential role in maintaining health and preventing and managing *vyadhis*. *Agnideepana* is a treatment which can be achieved in many ways. *Basti*, also the most critical *chikitsa*, helps maintain and correct *Agni*. Many *Deepana Basti* formulations explained in *Samhitas* act on factors affecting *Agni* and fix them to perform *Agnideepana Karma*.

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