

CRITICAL REVIEW ON MATRA BASTI IN ANIDRA- A REVIEW ARTICLE

Chaudhary Kritika¹, Prakash M. Gayathri²¹MD Scholar, PG Department of Panchkarma, Dayanand Ayurvedic College and Hospital, Jalandhar, Punjab.²Assistant Professor, PG Department of Panchkarma, Dayanand Ayurvedic College and Hospital, Jalandhar, Punjab.Corresponding Author: kritikachaudhary455@gmail.com<https://doi.org/10.46607/iamj2012072024>

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ABSTRACT

We live in the 21st century, an era characterised by industrialisation and a fast- faced lifestyle. This rapid pace has disrupted healthy living, leading to various lifestyle disorders, including insomnia. Today, more patients with different sleep pattern abnormalities, particularly insomnia, are seeking outpatient treatment. Insomnia is defined as the subjective perception or complaint of inadequate or poor- quality sleep, caused by factors such as difficulty falling asleep, frequent awakenings during the night, trouble returning to sleep, waking up too early, or unrefreshing sleep. In *Ayurveda*, it is comparable to *Anidra* and *Nidranasha*, with individuals of *Vata* and *Pitta* constitutions being more prone to insomnia. *Asvapna* is one of the 80 *Nanatmaja Vata* diseases. Allopathic treatments offer temporary relief but come with significant side effects. *Ayurveda* provides an effective approach to treating insomnia through both internal and external medications. *Panchakarma* therapy aims to remove imbalanced *Doshas* quickly. *Matra Basti* treatment soothes the mind and improves sleep.

Keywords: *Ayurveda*, *Vata*, *Matra Basti*, *Anidra*,

INTRODUCTION

In our *Ayurvedic* texts, components of *Aahar*(diet), *Nidra*(sleep), and *Brahmacharya*(celibacy) are

mentioned as three *Upastambha* (sub-supporting pillars) that play a crucial part in preserving health¹.

Along with *Aahar* (diet) and *Brahmacharya* (celibacy), the inclusion of *Nidra* in the three *Upastambha* itself proves its importance. Proper sleep provides *Sukha* (happiness), *Pushti* (nourishment), *Gyaan* (knowledge), *Vrishata*, *Jeevita* (life). Just like proper food keeps the body healthy². According to *Kashyapa* and *Yogaratanakara*, proper sleep supports immunity and overall well-being, helping to prevent diseases. According to *Acharaya Sushruta* person with proper intake of sleep at proper time will not suffer from diseases. They gain strength, good complexion, good virgility, attractive body and they will not be too lean or too fatty and live good hundred years⁴.

According to *Acharaya Sushruta Nidranasha* (Insomnia) is caused by an imbalance in bodily *Vata* or *Pitta*, mental distress, depletion of the *Dhatu*s, and trauma. It can be treated by using methods that counteract these causes⁵.

All the *Acharayas* have lauded *Basti* as a unique form of treatment modality. Recognizing its efficacy in restoring the imbalanced *Doshas*. It stands out as an incomparable elimination therapy, swiftly expelling the vitiated *Doshas* while nourishing the body. Unlike other *Shodhana* procedures, *Basti* can be easily administered across all age groups⁶ a testament to its value as highlighted in classical *Ayurvedic* texts; as *Basti* perform its action in the colon, with its powerful capacity, draw out all impurities from head to toe, akin to the sun high in the sky evaporating all streams⁷. *Basti* treatments play a vital role in *Panchakarma* by cleansing, soothing, and nourishing. *Matra Basti* uses customized oils to address specific conditions and restore balance.

Materials and Methods

Ayurvedic texts, published articles in peer-reviewed journals, published books, and subject-related material available online were used to gather conceptual, experimental, and therapeutic information about *Matra Basti* from *Brihatrayi* and *Laghutrayi*. Published articles on PubMed, Google Scholar and Ayush Portal databases were screened and data compiled from the time period of 2010 to 2024.

ANIDRA:

It is composed of two words *A*+ *Nidra*. The suffix 'A' provides negative, meaning to the act of *Nidra*. *Ayurvedic Vishvakosha* part 1 explains *Nidranasha Nidra nasha Nidranasha* as *Nirukti* of word *Anidra*.

Anidra means less or no sleep. In *Ayurvedic* texts the term '*Anidra*' is used indicating a pathological condition in which patient is devoid of sleep.

SYNONYMS FOR ANIDRA:

In *Ayurvedic* classics different words have been used to denote sleeplessness in different contents like *Asvapna*, *Alpanidra*, *Akalanidra*, *Avyavahita nidra*, *Ratri Jagarana*, *Prajagarah*, *Mandanidra*, *Nidranasha*, *Nidraviparyaya* or *Nidrabhigata*.

NIDANA :

Acharaya Charaka mentioned that *Atiyoga* of *Kayavirechana*, *Shirovirechana*, *Vamana*, *Bhaya*, *Chinta*, *Krodha*, *Dhoomapanasevana*, *Raktamokshana*, *Upavasa*, *Asukbhara Shaya* and *Satvaoudarya Tamojaya* i.e., a mental state where *Satva Guna* predominates and suppression of *Tamas* can be considered as *Nidana* of *Anidra* along with over work, *Vatika* disorder, *Vatika* constitution and aggravation of *Vata* itself¹².

Sushruta Samhita

Acharaya Sushruta mentioned the 5 *nidana* of *Nidranasha* and *Chikitsa* as well¹³-

- an aggravated condition of bodily *vayu* or *pittam*,
- an aggrieved state of mind,
- loss of vital fluid,
- a hurt or an injury may bring on *Insomnia* and their management according to symptoms.

According to *Acharya Vagbhata*¹⁴, the *nidana* (causes) of *Anidra* (*insomnia*) include:

- Mental stress and anxiety (*chinta*)
- Excessive physical exertion (*ativyayama*)
- Irregular daily routines (*avyayama*)
- Consumption of improper food (*mithahara*)

These factors can disturb the balance of *doshas* in the body, particularly *Vata dosha*, and disrupt the natural sleep cycle, leading to *insomnia*.

POORVA ROOPA:

Poorva Roopa of *Anidra* is not mentioned in any *Ayurvedic* texts.

ROOPA¹⁵:

Jrumbha, Angmarda, Tandra, Shiroroga, Shirogaurava, Akshigaurava, Jadya, Glani, Bhrama, Apakti and Vataroga occurs due to suppression of sleep urge.

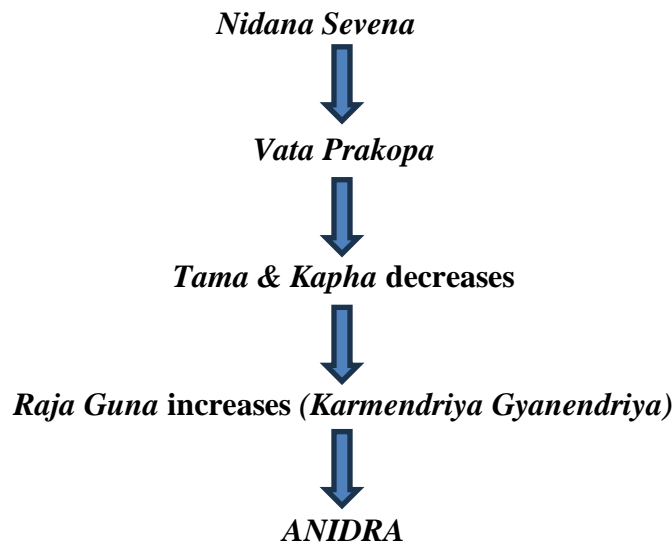
SAMPRAPTI:

Although Anidra is considered as a Vata Nanatmaja Roga, Manasika Dosha Raja plays an important role

in its pathogenesis. Vata vitiation occurs due to both kinds of etiological factors i.e., Sharirika and Manasika. Impairment of psychosomatic functions of mind restricts the detachment of Mana from Gyanendriya and Karmendriya. This ultimately result into the pathological state of Anidra.

TABLE NO. 1

| | |
|-----------------------------|--|
| <i>Doshas</i> | <i>Manasa- Rajas, Tamas(Predominantly Rajas) Sharirika- Vata, Pitta (Predominantly Vata)</i> |
| <i>Dushya</i> | <i>Manasa, Sarva Dhatu</i> |
| <i>Srotas</i> | <i>Manovaha Srotas (specifically), Rasavaha Srotas</i> |
| <i>Srortodushhti prakar</i> | <i>Atipravritti</i> |
| <i>Agni</i> | <i>Jathragni</i> |
| <i>Udbhav sthana</i> | <i>Hridya</i> |
| <i>Adhishthaana</i> | <i>Hridya</i> |
| <i>Vyaktisthaana</i> | <i>Manasa, Sarvasharira</i> |
| <i>Rogmarga</i> | <i>Madhyam</i> |



Importance of Matra Basti in Insomnia

According to Acharaya Sushruta: The potency of the Basti in the Pakvashya acts on the whole organism from head to toe, it gives soothing effect to mind¹⁷.

According to Acharya Charaka, the administration of Basti (enema therapy) provides the following effects:

- Facilitates easy passage of faecal matter without obstruction
- Purifies body elements such as blood
- Clarifies intellect and senses
- Promotes sound sleep
- Causes lightness and strength in the body
- Ensures proper manifestation of natural urges without obstruction

DOSE OF MATRA BASTI:

- According to *Acharaya 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 *Hrasava Matra* but the dose required to get digested in two *Yama* is not mentioned¹⁹.
- According to *Acharaya Sushruta*, the dose of *Matra Basti* is $\frac{1}{4}$ of the dose of *Anuvasana Basti* and the dose of *Anuvasana Basti* is $\frac{1}{4}$ of *Niruha Basti* i.e., 24 Pala. Hence, the dose of *Anuvasana Basti* is 6 Pala and dose of *Matra Basti* is $1\frac{1}{2}$ Pala i.e., 6 Tola²⁰.
- 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 1.5 Pala²¹.

MATRA BASTI INSTRUMENTS

Matra Basti instruments- Syringe of 100cc, Disposable Gloves, Simple rubber catheter of number 10 or 12.

Method of administration of Matra Basti-

PURVA KARMA

First of all, patients is asked to have light meal just prior to *Basti*. Then, patient will be subjected to *Sthanik Abhyanga* and *Swedana*.

PARDHANA KARMA

Then for the administration of the *Basti*, the patient will lie on the table in left lateral position. with left leg straight and right leg flexed his head should rest on his left flexed arm.¹

Then the anal region and *Basti Netra* or rubber catheter is lubricated with oil.

After that medicated oil 60ml filled in the *Basti putaka* (Syringe) is administered to the patient through anal region.

At last, the *Basti Netra* or rubber catheter will be taken out of the anus slowly.

PASHCHAT KARMA

After that, gluteal region should be stricked with palm. Patient is asked to lie straight on back and then both lower limbs of patient will be raised to increase the retention period. *Mardana* of soles and palms should be done. After some time, the patient is told to get up from the *Droni* and rest. But if they start feeling bad like

bulging of abdomen, having gas and pain in abdomen then the following measures are used:(a) Pessary (b) Fomentation (c) Purgation with Castor oil is given (d) Using *Tikshna Basti – Gomutrasava*.

Do's and Dnot's.

The *Matra Basti* treatment doesn't require any specific diet or behaviour rules. It can be given at all times and in all seasons without any restriction. However, *Acharya Vriddha Vagbhata* advised against daytime naps after having *Matra Basti* treatment.

DISCUSSION

Probable Mode of Action of Basti in Anidra

In Ayurveda, not being able to sleep well is called *Anidra* or *Nidranash*. It happens because of imbalances in the body's physical (*Sharirik Dosha Kapha*) and mental (*Mansik Dosha Tama*) aspects. Anything that reduces *Kapha* and *Tama* in the body can cause *Anidra*. People with *Vata*, *Pitta* body types are more likely to have trouble sleeping. *Basti* helps improve digestion and reduce the risk of diseases. It affects two important things in the body *Vata* and *Agni*, which are responsible for forming tissues correctly and working properly. *Sadhaka Pitta* increases *Satva Guna* of *Manas* and acts on *Agni* specially which is responsible for nutrition of brain cells by improving the process for transformation and assimilation. The substances in *Basti* get absorbed into the bloodstream, proceed to the problematic area, and help improve the condition. According to *Acharaya Sushruta*, *Basti* is the best treatment for *Vata Dosha* and can heal illnesses caused by different factors s.Vitiated *Vata* and *Pitta doshas* are mainly responsible for the cause of *Anidra*. Thus, *Basti* have *Vata* and *Pitta* pacifying properties.

The *Basti* stays in *Pakvashya* drags the *Doshas* from whole body just like the sun which resides in the sky evaporates the water from the earth surface. As those rays are strong and penetrating. Similarly, the *Teekshna*, *Ushna*, *Vyavayi Aushadha* used in *Basti* help to drag the vitiated *Doshas* present throughout the body. When a cloth is immersed in water mixed with a dye, the cloth will take the colour of dye only from water. Like that, the given *Basti* will take out the vitiated *Doshas* from body²³. The drugs used in

Pakvasaya (a type of treatment) work throughout the body like the sun, which, even though it's up in the sky, causes water to evaporate on the earth. First, the *Veerya* of the *Basti* drugs affects the *Apana Vayu* (a type of energy in the body), influencing its qualities. Then, it affects *Samana Vayu*, followed by *Vyana*, *Prana* and *Udana*²⁴. These drugs help the imbalanced *Vayu* return to normal and support the body. They also restore imbalanced *Pitta* and *Kapha* to normal levels, and the five types of *Vayu* nourish their respective body elements²⁵. The potency of these drugs is carried through the body by *Vyana*, *Apana*, and *Prana*, similar to water pipes distributing water in a field. *Harini* (Channels) in the body carry the *Gunas* (qualities) of the *Basti Dravya* to every part of the body, so a properly administered treatment will spread throughout the body and even cure challenging diseases. Although the Ayurvedic texts do not extensively discuss the mechanism of action of *Basti*, the referenced work compiles data on *Guda Sharira* (the anatomy of the Anus), its interconnections, physiology, and related topics to offer a comprehensive overview. *Pakvasaya*, comprising the *Prasada* portion of *Rakta* and *Kapha* combined with *Vata*, *Pitta*²⁵, and *Mamsa*, serves as the primary site for introducing medicines. *Guda* (Anus) is one of the *Pranayatana* where most of the twelve *Prana* predominantly reside. It is classified as a *Sadyapranahara* type *Mamsa Marma*. As a *Marma*, it encompasses roots from each of the four types *Sira:Vatavaha*, *Pittavaha*, *Kaphavaha*, and *Shonitavaha*. Due to its *Sadyapranahara* nature, *Guda* (Anus) is highly sensitive. Even mild stimulation, such as by drugs and procedures, can sensitize the entire body through the vigorous action of *Vayu* via all the *Siras* present in the body.

According to *Ayurveda*, the *veerya* of the ingredients used in *Basti* is absorbed and reaches the affected areas through circulation, alleviating the disease. *Sneha Dravya*, with its subtle qualities, enter the channels (*Srotasa*) to reach the intestines (*Grahani*), where it influences *Samana Vayu* near the *Jatharagni*. *Samana Vayu* supports digestive fire (*Jatharagni*); *Sneha* helps normalize its action, stimulating *Jatharagni*. *Apana Vayu* in the colon regulated bowel movements. *Basti*

initially affects *Apana Vayu*, aiding in regulating *Jatharagni* and promoting *Vayuagnidharana* and *Avasthambha*. This demonstrates *Basti's* impact on *Agni*, considered the root of diseases, possibly justifying its role as a significant therapeutic measure. *Basti* also improves sleep (*Swapnavriti*), crucial for overall well-being, indicating its profound therapeutic potential.

Basti yields positive outcomes like '*Swapnanuvriti*', which promotes better sleep. Properly enjoyed, sleep equally benefits both the body and mind. *Basti* works on ENS and on various neurotransmitter system like opioid, serotonin and dopamine, which leads to reduction in negative emotions such as *Krodha*, *Shoka*, *Bhaya* etc. The action of *Basti* through enteric nervous system can be explained by the direct interaction of active components of drugs with receptors in the gastrointestinal tract that are connected to the enteric nervous system (ENS). The ENS, a significant network of neurons capable of autonomous reflexes independent of the central nervous system (CNS), contains over 500 million neurons, earning it the nickname "Second brain". There are numerous similarities between the CNS and ENS in terms of cellular structure, neuropeptide release, and specific functions, and recent research indicated substantial mutual influence between the CNS and ENS.

Basti can interact with receptors in the ENS, which then stimulates the CNS to release necessary hormones or chemicals. Therefore, the effect of *Basti* may be linked to "Touch and Go Theory," which suggests activation of ENS receptors. It is recognized that the enteric nervous system has a unique ability to mediate reflex activity independently of input from the brain or spinal cord. Gut neurons are significant sources of dopamine and contain around 95% of body's serotonin. The *Phalashruti* of *Basti* mentions many health benefits for the whole body, not just the digestive system. With the Gut- Brain Axis theory, we know that communication between the gut and brain involves various neurotransmitters. The micro-organisms in the gut also play a role in this communication. *Basti* treatment might trigger processes in the body involving the nervous, immune, and hormonal systems, leading to

overall therapeutic effects. The gut contains many neurotransmitters, like acetylcholine, dopamine, and serotonin, which are also found in the central nervous system. Serotonin and dopamine, for example, are mostly found in the gut. The composition of *basti* appears to be an important factor in absorption process by determining the pattern of drug release.

CONCLUSION

Matra Basti is especially notable among all types of *Basti* and is highly valued for its flexibility in administration at any time. It has no complications and minimal risk of issues due to the small dose of *Sneha* used. This dose remains in the colon as long as possible, delivering all desired effects. There are no restrictions on *Matra Basti* administration, and no specific dietary or lifestyle changes are recommended during its use. In *Anidra*, the aggravation of *Vata* occurs which will further vitiate the other *doshas pitta* as well as *kapha* as per etiology. For this vitiated *Vata Dosha* no other treatment is good as *Basti*.

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