

**MALANAM VINIHANTI SANGAM- REVIEW ON BASTI KARMA****Bishnupriya Mohanty<sup>1</sup>, Trupti Gaonkar<sup>2</sup>, Sangram Keshari Das<sup>3</sup>**

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**Article Received:** 09/05/2023 - **Peer Reviewed:** 26/05/2023 - **Accepted for Publication:** 09/06/2023.**ABSTRACT**

Basti Karma is one of the modalities among the five detoxifying procedures (Panchakarma/SamshodhanaChikitsa) advocated in Ayurveda as i.e., Vamana (Therapeutic Emesis), Virechana (Therapeutic Purgation), Basti (Medicated Enema), Nasya (Infiltration of drugs through nostrils) and Raktamokshana (Blood-letting by different methods). Basti Karma, the medicated oil or herbal decoction is administered through the anal route. In modern medicine, enemas are most commonly given to clean the lower Bowel as a last resort for constipation treatment when all other methods fail. But rather than this, Basti Karma Mentioned in Ayurvedic classics is having broader therapeutic action on almost all the tissues of the body and has Rejuvenative, curative, preventive, and health-promotive actions.

**Keywords:** Basti, Karma, Panchakarma, Chikitsardha**INTRODUCTION**

Panchakarma plays a major role in eradicating the Disease and its wide applicability bound Acharyas to Describe it as 'Chikitsardha'. Because of its said Pe-

culiarities, Basti is one of the most vital Measures described in different texts for the internal Purification of the body. Basti has been described in Nearly

all texts starting from Veda, and Puran upto Yogic And all Ayurvedic Samhitas. Although various Acharyas Described their various types and applications most of The Ayurvedic Samhitas mentioned Basti, especially for the Pacification of Vata-Dosha. Basti is the most important Karma Among the Samshodhana procedures. Basti as one among the Panchakarma signifies its multifaceted actions because the term Karma denotes, “BAHU ITI KARTAVYATA” (Cha. Su. 2/15). Basti therapy has scope in all kinds of ailments Implicating different types of Dosha, Dushya, and Adhithana. Basti is supposed to be the principle (specific) treatment for Vatika diseases (A.H.Su.1/25). Acharya is of the opinion, the diseases pertaining to Extremities, bowels, and those that arise in the vital parts, Proximal parts of the body, in short, all the parts of the human body are affected by Vayu. Basti is helpful in the Pacification of Vayu when it is aggravated severely. The Prasara of Doshas is brought by the Vata Dosha. Vata is Responsible for the Doshas to move from Kosha to Shakha. As explained by the Acharyas that Pitta and Kapha are Pangu in nature, the Vata Dosha will move the Other Doshas from Kostha to Shakha. So, when Vata Dosha is controlled by the Basti Chikitsa ultimately the Further provocation of the disease can be controlled. When the Basti is given the half part of the Samprapti Vighatana will be over and ultimately Basti is half of the Whole treatment. Hence Basti is said to be half the Treatment of all the diseases i.e., ‘Chikitsardha.’

### **Etymology of Basti**

Etymology: According to Vachaspatyam the word “Basti” is derived from the root “Vas” by adding “Tich” Pratyaya and it belongs to the masculine gender. Basti Denotes a Karma wherein the drugs administered through the anal canal stay for a certain time in the body (NIVASE) producing the coating of the Sneha in the Body (SNEHAACHADANA) and drawing the waste Substances from all over the body into the colon (GANDHA YACHANE) and eliminates them out of the body by producing the movement in the colon Resulting into pleasant (beneficial) effect

(SURBHIKARNE). Basti denotes an organ that is a receptacle or reservoir of urine i.e., “Urine bladder”.

### **Definition of Basti**

It is defined in two ways, i.e., one indicates the whole of Karma and the other indicates just the instrument used for it. Charaka defined Basti on the basis of Karma similar to that of Vamana and Virechana i.e. “The Karma where in the drugs administered through anal canal reaches upto Nabhi Pradesha, Kati, Parshva, Kukshi (Anatomical Landmarks on the abdomen), Churna the accumulated Dosha and Purisha (Morbid humours and faecal matters), spreads the unctuousness, all over the body and easily comes out along with the churned Purisha and Dosa, is called as Basti”. This denotes the Niruha and Anuvasana Basti only, as they eliminate the accumulated Dosha and Purisha.

### **Classification of Basti**

In Ayurveda, there are many varieties of Basti which are dependent on the amount of the drug, the quality of the substance, and the expected action of the Basti. So, it can be classified as follows –

A. Pharmaceutical Classification (According to Drugs Used)

#### **1. Niruha Basti**

Kashaya (Decoction) is the predominant content in Niruha Basti with Kashaya, Madhu, Saindhava, Sneha, and Kalka being the ingredients commonly used. Its synonyms are Asthapanasthi, Kashaya Basti, etc.

#### **2. Anuvasana Basti**

In Anuvasana Basti only Sneha is used. According to the quantity of oil given, this type is subdivided as follows:

- Sneha Basti: 1/4th of the quantity of Niruha i.e., 6 Pala.
- Anuvasana Basti: 1/2 to the quantity of Sneha Basti i.e., 3 Pala.
- Matra Basti: 1/2 to the quantity of Anuvasana Basti i.e., 1 1/2 Pala.

B. According to the number of Basti to be used On the basis of the number of Basti administered in a sequence the following terms are applied.

**Karma Basti:** 30 Basti – includes 12 Niruha and 18 AnuvasanaBasti. In Karma Basti - twelve Anuvasana and twelve Niruha should be administered, alternatively. Before this, one AnuvasanaBasti was in the beginning followed by five AnuvasanaBasti administered for the purpose of oleation.

**Kala Basti:** 16 Basti – includes 6 Niruha and 10 Anuvasana. In Kala Basti, six Anuvasana and six NiruhaBasti should be given, alternatively. Before this, in the beginning, one AnuvasanaBasti and followed by three AnuvasanaBasti for the purpose of oleation.

**Yoga Basti:** 8 Basti – includes 3 Niruha and 5 AnuvasanaBasti. In Yoga Basti, three NiruhaBasti are to be given. In the beginning, in the middle, and at the end, five AnuvasanaBasti are administered.

#### C. Pharmacological Classifications

**According to Sushruta (Su. Chi. 35/19)-** ShodhanaBasti.

#### **According to Charaka**

1. Brimhana Basti
2. Lekahana Basti
3. Sangrahi Basti
4. Snehana Basti
5. ShukraVridhikaraBasti
6. Vataghna Basti
7. BalavarnaKrita Basti
8. Snehaniya Basti
9. Krimighna Basti
10. Vrishatva Basti

#### **According to Vagbhata**

1. Utkleshana Basti
2. Doshahara Basti
3. Shamana Basti

#### **Mode of Action of Basti**

Ayurveda is having its unique approach to explaining Complex subjects by giving similes that are Commonly seen in day-to-day life to understand the Subject easily. Similes were used because the objective Parameters were not developed to the extent they are Today. Similies were used to explain complex Mechanisms in physiology, pathology (Symptomatology), and in therapeutic measures. The Same is true in the case of Basti also.

#### **A) Eliminative or purificative action of the Basti**

Acharya Charaka explained in Siddhi Sthana (7/64) that The Basti administered to the Pakvashaya draws the Dosha/Mala from all over the body from the foot to the Head by virtue of its Virya, just as the sun situated in the Sky draws the moisture from the earth by virtue of its Heat. Why only the waste substance (Mala) is eliminated. This is explained by another simile in Charaka Siddhi (7/65). i.e., As the cloth sucks up the pigment only from the water dyed with flower, similarly Basti eliminates Only the Mala (waste substances) from the body.

#### **B) Systemic action of the Basti**

AcharayaSushruta explained in ChikitsaSthana (36/25) That the Virya of the drugs administered through the Basti into the Pakvasaya reaches the whole body through The channels (Srotas), as the active principles in the water When poured at the root of the tree reaches the whole Plant. Basti – A Supreme Line Of Treatment, It is the Best therapy to regulate the VataDosha Which is the chief governing force behind all the Physiological and pathological processes both in the Body and the mind. (Cha. Su.12/8, 17/118, 25/40, Cha. Si. 1/38- 39, 10/17, 18).It performs both the Upakrama of The Pan-chakarma by virtue of its specific type ofAnanDifferent drugs utilised in it. (Cha.Si.11/16, 3/6 ). t acts as both Samsodhana and Samsamana (Su. Ci.35/3,4) It provides immediate strength; hence it is a Supreme line of treatment, particularly in children and aged persons (Cha. Si 11/36). It can be used in almost all diseases by using Specific drugs indicated in that disease condition (Ca. Si. 10/4, Su. Ci. 38/111)There is no treatment equivalent to Basti in the Protection of the Marmasthi and Sandhi in the Management of their affliction, which are considered as vital parts in the body (Cha. Si. 9/7). It eliminates the Doshas/Mala accumulated in the Whole body; in turn, alleviates the disease (Cha. Si. 1/28).

## **CONCLUSION**

Thus, Basti has been extensively and substantially described by all texts of Vedic, Puranic, Yogic, and Ayurvedic literatures. A detailed etymology, various

Definitions, and classifications have been described in various texts of Ayurveda. Each and every text has described its function in its own way. However, in Ayurvedic texts, Basti has been described especially for the Pacification of VataDosha.

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