

CRITICAL ANALYSIS OF NIRUHA BASTI FUNCTIONING - A REVIEW

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ABSTRACT

Introduction: *Basti* is a procedure that helps in achieving both objectives of *Shodhana* as well as *Shamana*. It is a procedure with very good benefits mentioned in the *Ayurveda* texts. Also, the efficacy of *Basti* procedure is well documented using modern tools. However, the mode of action for the procedure still is a disputed matter. Though many research works are being conducted on *Basti* procedure, only a few are able to firmly put a point on its mode of action. This article is an effort made to find out the probable mode of action of the procedure. **Methods:** The work was started with collecting previously published data on *Basti* using online platforms such as PubMed, Scopus, Research Gate, Web of Science and Google Scholar. The relevant material was selected for sorting. After elimination of any duplicity the final material was analysed, and the results were discussed, and a conclusion was made. **Result:** Various modes of action were stated by different researchers. Some stated that the *Basti* acting on the site of *Vata Dosha* helps in alleviating the diseases caused by *Vata*. Some tried explaining the pharmacodynamics and pharmacokinetics of the procedures. Others were ensured with the classical explanation stated in the classical texts of *Ayurveda*. **Discussion:** Every mode of action proposed seemed to be correct but most logical was the explanation of *Basti Karmukta* according to the classical explanation mentioned by *Acharya Charak*. Also, *Basti* acting through the stimulation of enteric nervous system can be a good explanation the *Basti* action.

Keywords: Ayurveda, Basti, Panchakarma, Sodhana.

INTRODUCTION

Panchakarma plays a significant part in disease eradication, prompting Acharyas to refer to it as 'Chikitsardha'. Because of its characteristics, we chose to look for and expound on its descriptions in other books, beginning with the earliest, the Vedas.¹ The main technique in Panchakarma therapy is Basti Karma. Basti is one of the most important measures described in several books for internal body cleaning. Basti has been described in practically all scriptures, beginning with *Veda* and *Purana* and progressing to *Yogic* and all *Ayurvedic Samhitas*². Although many *Acharyas* described its diverse varieties and applications, most *Ayurvedic Samhitas* acknowledged *Basti*, particularly for *Vata Dosha* pacification. Ancient literature places a high value on this type of treatment and highlights the wide range of its acceptance. *Basti* is usually administered through anal route³ in a variety of combinations of herbs and other substances such as oil, milk, honey, salt, herbal paste, and so on⁴. *Basti's* pharmacodynamics vary according to the combination of herbs and medicines used. Apart from anal route: *Garbhashayagata* (uterine), *Mutrashyagata* (urethrovesical), and *Vranagata* (wound/abscess) are other routes to administer *Basti*. It is divided into two categories based on its medicinal composition: *Niruha Basti* and *Anuvasana Basti*⁵. *Sneha Basti*, *Matra Basti*, and *Anuvasana Basti* are subsets of *Anuvasana Basti*. *Panchakarma's Poorva karma* moves the *Doshas* from *Shakha* (the entire body) to *Koshta* (intestine). Through anal opening, *Basti* expels out the *Doshas* from the *Koshta*. This therapy pacifies *Vata* defects significantly⁶. *Basti* is often regarded as the *Ardha chikitsa* in *Ayurveda* (50% of all treatment method)⁷ When *Basti Dravya* is administered, it makes its way to *Pakwashaya*. The "*Virya* (active principle) of the *Basti*" permeates throughout the body, causing desire action. *Basti Virya* may exert its influence through a variety of mechanisms. This article discusses *Basti's* manner of action. *Basti Dravya* in the colon does not cross the ileocecal valve, but it can reach the ileocecal junction. As a result,

Basti Dravya remains in the *Pakwashaya* (large intestine), which is the primary location of *Vata Dosha*⁸. It is critical for the body for *Basti dravya* to exit the body because if it remains in the body for more than one *Muhurta* (45 minutes), *Upadrava* (complication) develops as a side effect, such as weakness, gas in the abdomen, hiccups, dysentery, headache, body ache, anal fissure, and excess secretions in the rectum. Bicarbonate secretion from the large intestine aids in the neutralisation of acidic end products of bacterial activities in the large intestine⁹. *Niruha Basti* is a uniform blend of oil, honey, '*Kwatha*' (decoction), and '*Kalka*' (fine paste obtained after wet grinding of the plant material). These components are incompatible with one another. A homogeneous combination is created by first combining honey and rock salt, followed by the addition of oil. After that, the mixture is well combined. The prescribed therapeutic plants' finely ground paste is then blended in. *Kwatha* (decoction) is then added to the mixture, which is thoroughly churned to make a homogeneous mixture¹⁰. *Basti* has been regarded as the ultimate treatment for exacerbated *Vata* and *Vata Pradhan Vyadhies*¹¹. The physiological equilibrium in three *Doshas* is maintained as a result of excretion of vitiated *Dosha*, and the therapy produces long-term results in the form of good health¹².

MATERIAL & METHODS

Material related to Action of *Basti* is collected from *Ayurvedic* text including *Brihattriye*, *Laghutriye* and textbook of modern medicine respectively. The available commentaries of *Ayurvedic Samhitas* have also referred to collect relevant matter. The index, non-index medical journals have also referred to collect information of relevant topics.

CRITICAL ANALYSIS ON ACTION OF BASTI

Definition of Basti

It is characterised in two ways: one for the entire *Karma* and the other for 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 up to *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*¹³.

Classification of Basti¹⁴

There are many different types of *Basti* in *Ayurveda*, depending on the amount of medicine, the quality of the substance, and the desired action of the *Basti*. As a result, it can be categorised as follows:

➤ Pharmaceutical Classification (According to Drugs Used)

- **Niruha Basti Kashaya** (Decoction) is the predominant content in *Niruha Basti* with the *Kashaya, Madhu, Saindhava, Sneha and Kalka* are the ingredients commonly used. Its synonyms are *Asthapana Basti, Kashaya Basti* etc.
- **Anuvasana Basti-** In *Anuvasana Basti* only *Sneha* is used. According to quantity of oil given, this type is subdivided as follows:
 - *Sneha Basti*: 1/4th to 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*.

➤ Anatomical Classification

- *Pakvashayagata* (Rectal)
- *Garbhashayagata* (Uterine)
- *Mutrashayagata* (Urethro vesicle)
- *Vranagata* (Wound/Abscess)

➤ Schedule Wise Classifications¹⁵

- **Yoga Basti-** 8 *Basti* is administered in total. 5 *Anuvasana* and 3 *Niruha*.
- **Kala Basti-** 16 *Basti* is administered in total. 10 *Anuvasana* and 6 *Niruha*.
- **Karma Basti-** 30 *Basti* is administered in total. 18 *Anuvasana* and 12 *Niruha*.

Mode of Action of Basti

- *Ayurveda* has a unique way of conveying complex issues by using similes that are widely observed in everyday life to help people grasp the

subject. Similes were utilised since the objective characteristics were not as developed as they are now. The same holds true in the case of *Basti*.

- The *Basti's* eliminative or purifying action is mentioned by *Acharya in Siddhi Sthana, Charaka* explained that the *Basti* applied to the *Pakvashaya Dravas* the *Dosha/Mala* from all over the body, from the foot to the head, due to its *Virya*, much as the sun in the sky draws moisture from the land due to its heat. Similarly, to how fabric absorbs only the pigment from water dyed with flower, *Basti* cleanses only the *Mala* (waste compounds) from the body¹⁶.
- The *Basti's* systemic action *Acharaya Sushruta* said in *Chikitsa Sthana* that the *Virya* of pharmaceuticals supplied by the *Basti* into the *Pakvasaya* enters the entire body through the channels (*Srotas*), much as the active ingredients in water reach the entire plant when poured at the base of the tree¹⁷.
- The most effective therapy for regulating the *Vata Dosha*, which is the primary controlling factor behind all physiological and pathological processes in the body and mind¹⁸. It performs both *Upakramas, Langhana and Brumhana*, and can deliver the benefit of the entire *Panchakarma* due to its special nature and various medications used in it. *Basti* can be used in almost all the diseases by using specific drugs indicated in that disease condition.
- There is no treatment comparable to *Basti* in the protection of the *Marmasthi* and *Sandhi* in the treatment of their ailments, which are considered essential areas of the body. *Basti* eliminates the *Doshas/Mala* that have accumulated throughout the body, hence alleviating the ailment¹⁹.

DISCUSSION

Individually, *Basti* is regarded as half of the *Chikitsa* in *Panchakarma Chikitsa*. It is superior to other *Shodhan (Virechana, Vamana)* as *Chikitsa* (bio purification therapies). The effect of *Basti* is mostly due to its *Shodhana* feature, which begins with the *Pakwashaya*, i.e., colon. The *Shodhana* procedure is

linked to the elimination of *Mala* and *Doshas* from the body²⁰. There are many waste materials and oxidants that are created on a regular basis and collected in the body due to improper elimination, which can be considered a part of *Mala* and morbid *Doshas*. The effect of different temperatures of *Basti Dravya* on smooth muscles of the GIT is variable. Freshly produced lukewarm *Basti Dravya* reduces the tone of gastrointestinal smooth muscle and peristalsis, increasing the keeping capacity of *Basti Dravya* for the appropriate duration²¹. Most of the Na⁺, Cl⁻, and water in the large intestine is reabsorbed, and the mucosa of the large intestine secretes bicarbonate ions, which neutralise the acidic end products of bacterial action in the large intestine. As a result, it feeds the bacterial flora of the large intestine and makes it healthier. There are many misconceptions about the function of Basti among various *Vaidyas*. Most authors in various articles have said that *Basti Dravya* can reach the stomach and be absorbed; however, other specialists feel that the fat element of *Basti Dravya* is absorbed from the mucosa of the large intestine. The ileocecal valve is a unidirectional valve found at the ileocecal junction. It always permits materials to move from the Ileum to the Caecum in response to the Colonoileal reflex. *Basti Dravya* will not cross the ileocecal valve or reach the stomach to absorb. As a result, this hypothesis does not prove to be valid and is thus rejected. Another common misconception is that *Basti Dravya* oil is absorbed by the mucosa of the big intestine²². Because *Anuvasana Basti's* main composition is oil, it is denser and more viscous than *Niruha Basti*, and it does not move for a longer distance due to its tiny quantity, higher viscosity, and peristalsis. Oil envelops faecal matter and morbid *Dosha*, allowing it to slide out of its location and aiding in defecation. Oil's *Snigdha* characteristic neutralises *Ruksha Guna* and allows it to be easily removed²³. Many times, the lack of quantity has no negative consequences. The temperature of the *Basti Dravya* reflexes of the GIT, as well as enhanced parasympathetic tone, play an important part in *Basti* activity.

CONCLUSION

Thus, all scriptures of *Vedic*, *Puranik*, *Yogic*, and *Ayurvedic* literatures have comprehensively and substantially detailed *Basti* and its action. Multiple Ayurvedic writings have documented a thorough etymology, various meanings, and classifications. Each text has described its role in its own unique way. However, in *Ayurvedic* texts, *Basti* is described specifically for pacifying *Vata Dosha*.

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