

AN APPRAISAL OF MATRABASTI KARMA WITH REFERENCE TO ITS PHYSIOLOGICAL ACTION

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ABSTRACT

Panchakarma is contains of five *Karma's* viz. *Vamana*, *Virechana*, *Anuvasana Basti*, *Niruha Basti* and *Nasya Karma*. *Basti* is the one of the essential and beneficial components of *Panchkarma* due to its multiple advantages. *Basti* are many types based on ingredients and needs. *Matra Basti* is a simplest form of *Basti*, which can be easily administered in humans with irrespective of age, sex, time. While dealing with the physiological action of *Basti*, *Acharya Vagbhata* says, the *veerya* of *Basti* being conveyed to *Apana* to *Samana Vata* which may regulate the function of *agni* then to *Udana*, *Vyana* and *Apana* thus providing its efficacy all over the body. At the same time this effect of *Matrabasti* by specifying *Vata*, restores the displaced *Kapha* and *Pitta* at their original seats.

Keywords: *Basti*, *Matrabasti*, *Vata*, *Virechana*, *Anuvasana Basti*.

INTRODUCTION

The term '*Panchakarma*' is regularly used as synonyms of *Shodhana* Therapy. It is composed of five *Karmas* viz. *Vamana*, *Virechana*, *Anuvasana Basti*, *Niruha Basti* and *Nasya Karma*. Out of the above five *Karmas*, *Basti* is the most important constituent of the *Panchkarma* and considered as half treatment of any disease. According to Ayurvedic physiology *Pitta* and *Kapha* are dependent on *Vata* as it governs their functions. *Basti* abolition morbid *Vata* from the root along with other *Dosha* and in addition it gives nutrients to the body.¹ Therefore, *Basti* therapy covers more than half of the treatment of all the disease. *Basti* can be of many types based on ingredients and needs. The simplest type of *Basti* – *Matra Basti*, which can easily be administered in

humans with irrespective of age, sex, time etc. and is harmless.²

Objectives:

1. To understand the action of *Matrabasti* as a *Panchakarma*.
2. To review literature on physiological action of *Matrabasti*.

Materials and Methods:

Literary source: Review of *Panchakarma*, *Matrabasti* done from classical text of Ayurveda, data collected from various books, periodicals, thesis and papers published in the e-journal etc.

Concepts of *Matrabasti* and its Action:

According to *Acharya Vagbhata*, with the action of *Basti*, the *veerya* of *Basti* being conveyed to *Apana* to *Samana Vata* which may regulate the function of *agni*

then to *Udana*, *Vyana* and *Apana* thus providing its efficacy all over the body. At the same time this effect of *Matrabasti* by specifying *Vata*, restores the displaced *Kapha* and *Pitta* at their original seats. The control gained over *Vata* leads to the *Sampraptivighatana* of the disease that's why *Basti* is the best treatment for *Vataja* disorders.^{3,4}

Position of *Matra Basti*:

Left lateral position is the best posture for better and effective administration of *Matrabasti*. *Basti* given in this posture, anal canal turns to left side to rectum, sigmoid colon and descending colon. Furthermore, medicines stay at these surfaces and gets absorbed more and show its effect, especially in *Matrabasti*. The absorptive area of mucosa is more on left side and it is easily approachable through anus rather than on the right side. Anatomically this posture relaxes the ileo-cecal junction and makes the relaxed flow of *Bastidravya* into the sigmoid colon.

The drug given through the *Matrabasti* reaches to the site of the origin of the disease. As *Sushruta* mentioned that the *veerya* of the *Basti dravya* spreads all over the body just as water poured at the root reaches all parts of the tree through the micro and macro channels. While *Acharya Charaka* mentioned that *Matrabasti* by attainment up to the umbilical region (transverse colon), sacroiliac region (rectum), flanks and hypochondrial regions (ascending and descending colon) and churning of the faecal and morbid matters present there in and at the same time by spreading its unctuous effect in whole body, drawn out the fecal and morbid matter.^{5,6} According *Acharya Charaka*. action of *Basti* drugs has been described that *Matrabasti* enters *Pakwashaya*, *Nabhi*, *Katipradesha* and *Kukshi* then it spreads to all over the body by its *Veerya* to drain out the morbid *dosha* wedged in the entire body from the foot to the head.

According to modern science, as per *Basti* or Enema concerned, rectal route, the rectum has a rich blood and lymph supply, so the drug inserted via anus cross the rectal mucosa like other lipid membrane. Thus, unionized and lipid soluble substances are readily absorbed from the rectum. *Guda* is *Pradhana marma* and the *Moola* of *Siras* that nourishes the whole

body.⁷ By maintaining the left lateral procedure at the time of *Matrabasti* procedure, the *basti dravya* reaches the *pakwashaya* resides in the left side. *Acharya Charaka* opines that by attaining this posture, *gudavalees* will be relaxed and the *grahani* is situated in the left side. *Chakrapani* states that *agni* will be in the natural state in the posture. *Jejjata* comments *agni* is present left side over the *nabhi*, *guda* has got a relation with *schoolantra* on left side. So *bastidravya* can reach to the large intestine and *grahani*, as they are present in the same level.^{8,9}

DISCUSSION

Action of *Matrabasti* is possible by *Anupravarana bhava* of *bastidravya*, which contains *sneha*. *Sneha* easily moves up to *Grahani* by *Anupravana bhava guna* like that of *dravya*, which freely moves in any utensil.¹⁰ *Matrabasti* acts mainly on *Asthi* and *Majjavahasrotas*. *Asthi* is the *Ashrayasthana* of *Vata dosha*. *Dalhana* says that *Pureeshadharakala* and *Asthidharakala* are similar in nature.¹¹ So, it can be assumed that, if *pureeshadharakala* gets purified and nourished; the *asthivahasrotas* will also be purified and nourished. Similarly, *Pittadharakala*, *Majjadharakala* and *Grahani* also take parts in the action of *Matrabasti*. *Bastidravya* enters till *Grahani* (*Pittadhara Kala*) which is the place of *agni*.¹² The nutrients may get absorbed and thereby nourishes the *Majjadharakala*, which is having a strong bond with *Pittadharakala* and *Vata*.¹³ *Matrabasti* contains *Sneha* with above mentioned properties which are capable to pacify *Vata* by their potencies. Due to its less quantity, it facilitates to stay longer period in *Pakwashaya* and may acts both locally and systemically.¹⁴ *Matrabasti dravya* is also absorbed from the upper rectal mucosa and is passed by the Superior mesenteric vein into the portal circulation and enters Liver. Secondly, the portion absorbed from the lower rectum enters directly into systemic circulation via middle and inferior haemorrhoidal veins. This indicates that due to more vascularity in this area absorption rate is high. *Acharyas* also said that "*Gudamoolam hi shareeram*".¹⁵ *Pakwashaya* is supplied with bulky numbers of nerve plexuses initiating from the hypo-

gastric plexus and lumbosacral plexus, etc. These plexuses receive nourishment and soothing effect by *Matrabasti*. Because of *Matrabasti* mainly acts on the *Pakwashaya*, here it nourishes, purifies and expels the unwanted toxins from the body and facilitates the normal functions in the body.¹⁶

CONCLUSION

Basti *dravya* are absorbed through rectal mucosa either by chemically altered or un-altered state and carried throughout the general circulation gives local and systemic effects by controlling *Vata* which is backbone of the disease pathology. Thus, according to Ayurveda the ingredients used in the Basti, gets absorbed and by virtue of properties of drugs in Basti act through the general circulation reaches lesion and breaks the chain of *Samprapti* of the disease. That's why *Acharya* said that it is the best treatment for *Vata Dosh*.

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