

THE ASSESSMENT OF *BASTI KARMA*

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ABSTRACT

Basti is said to be '*ardha chikitsa*' or half the treatment of all. *Basti* can be administered at all ages and its variants can be administered on daily basis. *Basti* enhances immunity and postpones ageing, thus promoting longevity of life in terms of quality and quantity. *Basti* is chief *Panchakama* procedure used in *Ayurveda*. *Basti karmas* is very much beneficial which pacifies the provoked *vata dosha*, increases strength of the person, maintain health & longevity. *Ayurveda* is based on doctrine of *tridosha*. These three *dosha* moves throughout the body, have specific role on those sites. Among *tridosha*, *vata* is the chief dominating factor because all the *dhatu*s and *dosha*s become functionless without *vayu dosha*. *Pakvashaya* is the main site for *vata dosha* and *basti* directly acts on *pakvashaya*. So by doing *vatashaman* in *pakvashaya*, *basti* treats the other *dosha*s by doing *vatashaman*. So, this article is to understand how the *basti karma* is beneficial to our body and how it acts in our body.

Keywords: *Basti*, Mode of action of *basti*, *Ardhchikitsa*

INTRODUCTION

Basti Chikitsa regarded as the prime treatment modality among the *Panchakarma*. It is having not only curative action but also preventive and promotive actions. *Basti karma* is equivalent to all the other karma and if properly administrated acts like amrita. *Basti* nourishes the whole body up to the tip of hairs and nails. *Basti* is a therapeutic procedure to nourish the body as well as to draw the waste products from all over the body into the colon and to eliminate them out of the body by producing movements in the colon^[1].

Ayurveda is based on doctrine of *tridosha*. These *tridosha* moves throughout the body, have specific sites where they reside. These can be treated by the therapy which have specific role on those sites. *Vata* is the chief dominating factor because all *dhatu*s and *dosha*s become functionless without *vata*^[2]. *Basti* not only cures *vatika disorders* but also *samsarga* and *sannipata condition of dosha*, *kaphaj* and *pittaj disorders*, *sakhagata* and *koshthgata roga* by combination of different *basti dravya ingredients*. *Basti* is a broad spectrum *Panchakarma* treatment. It is not limited to cleanse the bowel and evacuate the

stagnant faeces. It is a highly valued treatment and is much more than the modern term 'enema' though the method of administration is the same.

When it is administered in various combinations, *basti* serves the purposes of *Shodhana* (cleansing, detoxification), *shaman* (palliation), *lekhana* (scraping), *brimhana* (nourishing, bulk promoting), *vajikarana* (aphrodisiac), *vaya sthapana* (life span enhancing, longevity promoting) etc. *Samshodhana* is the first line of treatment mentioned in classics in various chronic and lifestyle disorder. It shows the importance of *Panchakarma*^[3]. *Samhanan* (collection), *Samvahanan* (transportation) of *pitta*, *kapha*, *rasa*, *rakta*, *sweda*, *mala*, *mutra*...etc are also under the control of *vayu*^[4].

DEFINITION OF *BASTI*

The definition of *basti* is defined in two ways: the first definition indicates the whole procedure and the other indicates the instrument which is used for the procedure. *Basti* is a therapeutic procedure in which the drug is administered into the anal canal by using i.e urinary bladder of animal stay in the large intestine for a certain period to nourish the body as well as to draw the waste product from all over the body into the colon and to eliminate them out of the body by producing movement in the colon^[5]. It is named as *basti* as it is administered by the instrument *basti*^[6].

CLASSIFICATION OF *BASTI*:

According the medicine which is used, *basti* can be divided in to two types as *niruha basti* and *anuvasana basti*. *Niruha basti* can be named as *kashaya basti* (decoction based). In *niruha basti* the *dravya* which we use are in decoction form. It is named as *niruha* because it eradicates *doshas* from the body^[7]. It is also named as *asthapana basti* due to its property of *vayasthapana* or *ayusthapan* effect^[8]. It has some special varieties like *madhutailika basti*, *yapana basti*, *yuktarath basti* and *siddha basti*. *Madhutailika basti* consists *madhu* and *tail* as the main composition. *Yapana basti* prolongs life and can be given in any time, any season and in any age. *Yuktarath basti* is specially indicated for *rathis* (traveler). *Siddha basti* gives *strength*, *varna* and *arogya* to the life of the patient^[9].

Anuvasan basti is a *basti* in which *sneha dravya* is used as a material for *basti chikitsa*. It is classified in three *basti* that is *sneha basti*, *anuvasan basti* and *matra basti*. In *sneha basti* the maximum *matra* of *sneha dravya* that is 3 *pala* is used. In *anuvasana basti*, *madhyam matra* of *sneha* that is 3 *pala* is used. In *matra basti* the minimum *matra* of *sneha* is used that is 1.5 *pala*^[10]. According the *adhithan* (location) *bhed* the *basti* can be classified in 4 types that is *pakvashayagata*, *gharbhashayagata*, *mutrashayagata* and *vranagata*. *Pakvashayagata basti* is given by rectal route. *Gharbhashayagata basti* can be given by uterine route. *Mutrashayagata basti* can be given by urethrovesical route. *Vranagata basti* is given in wound. All above *basti* is described according the location of application of the therapy. According the *sankhya bhed* (considering the number of *basti* in a course) *basti* is divided in 3 type *yoga basti*, *kala basti* and *karma basti*. In *sankhya bhed* one *anuvasan* is to be given than *niruha* and *anuvasan* are to be given alternately. In *yoga basti* total 8 *basti* are given. In *kala basti* 16 and in *karma basti* 30 *basti* is to be given^[11].

BENEFITS OF *BASTI* OVER THE ANY ORAL THERAPY:

There is no other than therapy equivalent to *basti chikitsa* as it does *sodhan* quickly and easily. It dose the *samtarpan* and *aptarpan* both *karma*. *Basti chikitsa* generally avoids complications. In other *chikitsa* we give drugs orally so there are chances of abdominal discomfort, unpleasant belching, nausea etc. Hence some patient shows unpleasant and intolerance towards the oral *shodhan chikitsa*. In children and aged persons *basti* acts more effectively considering above points. There are so many benefits of *basti chikitsa* over the other oral treatment like *vaman*, *virechan* ect. When we give *basti chikitsa* it completely avoids the oral palatability so bitter drugs can be easily taken by the patients in *basti chikitsa* specially in children who cannot take much bitter drug. In *basti* treatment, we can easily give more amounts of required drugs. *Niruha basti* is the best example for giving the *madhu*, *saindhav*, *sneha*, *kalka* and *kwath* of different *virya* drugs in a single *basti*

chikitsa for desire result. By giving *basti chikitsa* we can spare the stomach from the action of the drug or to protect the drug from the action of the digestive ferment. It also reduces the 1st pass metabolism in liver so there is a higher concentration of drugs in the plazma. The *basti chikitsa* has quicker and fast therapeutic action rather than the other *chikitsa*.

PROBABLE MODE OF ACTION OF *BASTI*:

Action of *Basti* depends on the ingredients. The main ingredients of *Basti* include *Saindhava*, *Makshika*, *Sneha*, *Kalka*, *Kwadha* and *Avapa*. All the ingredients taken in the required quantity, then mix by triturating in the order of *madhu*, *saindhav*, *sneha*, *kalka*, *kvath* and then the *avapa dravya* one by one gradually until it becomes a homogeneous mixture^[12].

Basti exerts its effect through its *veerya* or *prabhav* of the *dravya* which are used for *basti*^[13].

Sukshma guna of *saindhava* reaches upto micro channels of the body. *Thikshna guna* breaks down the morbid *Mala* and *Dosha Sanghaa* by its irritant property and gets eliminated by the *Basti*.

Snigdha guna liquefies the *Doshas*. *Madhu* forms the homogeneous mixture with *Saindhava*. *Madhu* has predigested sugar and it is easy to digest and readily absorbed by the body. *Sneha*, owing the *snigdha*guna, it produces unctuousness in body which in turn help for easy eliminations of *dosha* and *mala*. *Sneha* increases permeability of cell membrane and becomes helpful in elimination of *dosha* and *mala*. Apart from these functions it also protects the mucus membrane from the untoward effect of irritating drugs in *Basti dravya* like *Kalka*, *Kwatha* and *Avapa*. These serve the functions of *Utkleshana* or *dosha harana* or *samana*. These are selected on the basis of *Dosha*, *Dushya* and *Srothas*. So, their main action is *Samprapti Vighatana* of *Roga* takes place^[14].

Vata is the main *dosha* among *tridosha*. *Vata* is responsible for moving *pitta* and *kapha* from one place to another. *Vata* has capacity to move from one place to another and to generate all movements in the body^[15]. Hence, it is accountable for all diseases

whether they are *sakhagata*, *kosthagata*, *marmagata*, *urdhwagata*, *adhogata* or *sarva avayavagata basti* is considered as the most important treatment for *vata*. So, *Basti* is considered as *chikitsaardh*^[16].

When *Basti* is given, it reaches *nabhipradesa*, *kati*, *parshwa* and *kukshi* region. From these areas, the *veerya* of *basti* reaches all over the body through *srotasa*, churn the *dosha samghata* and smoothly eliminates vitiated *doshas* along with *pureesha*. The *basti* marking these symptoms only is considered as *samyakkrita basti*^[17].

The organ related to *basti karma* is *guda*, *nabhi*, *Kati*, *Parshwa*, *Kukshi*, *Pakwasaya*. *Pakwasaya* extend from *Grahani* to *Guda*. It is the *Mulasthan* of *Pureeshavaha Srotha*^[18]. *Grahani* is considered as *Pittadharakala*. *Pittadharakala* is not different from *Majjadharakala* and *Pureeshadharakala* is not different from *Asthidharakala*^[19]. So, it is clear that *Basti* has direct effect on *Asthi* and *Majja Dhatu*. While we analyze each organ related to *Basti*, we can understand that all of them are *Marmas*. *Marmas* are *PranaSthana*^[20]. *Prana* here means *Agnyadi MahaBhoota*^[21]. Moreover, the *Marmas* related to *Basti* are *Sadhyapranahara Marmas*. *Sadhyapranahara Marmas* are *Agnimahabhootha* predominant^[22]. In *Marmas* four *siras* are (*Vatavahi*, *Pittavahi*, *Kaphavahi* and *Raktavahi*) present which help in the *Poshana* of *Snayu*, *Asthi*, *Mamsa* etc^[23]. *Nabhi* is an organ of immense important. It is situated in between *amashaya* and *pakvashaya*. It is considered as the *mulasthan* of *dhamani* and *shira*^[24]. As water is transported through the stem of lotus, similarly transportation of materials in the body takes place through *sira* originating from *nabhi*^[25]. Among 24 *dhamanis*, ten supply to the areas above *nabhi*, ten supplies the areas below *nabhi* and remaining four traverses in *tiryakmarga*. Finally they all split into innumerable branches and spread throughout forming a network^[26].

X ray study revealed that reach of *Asthanapana basti dravya* reaches maximum upto iliocaecal junction^[27]. So, *niruha* may reach throughout the large intestine. Large intestine is divided into Caecum, Colon, Rectum and Anal canal. The large intestine is supplied

by branches of superior mesenteric artery (Caecum, ascending colon, right 2/3 of Transverse colon) and branches of inferior mesenteric artery (remaining transverse colon, descending colon, sigmoid colon, rectum and anal canal). The venous drainage from caecum, Ascending colon, Transverse colon, drain into superior mesenteric vein, which will join with splenic vein and form portal vein which enters liver. The venous blood from descending colon, sigmoid colon, anal canal and rectum drain into inferior mesenteric vein, which opens into splenic vein and reaches liver. Superior rectal vein drains into inferior mesenteric vein, middle and inferior rectal vein drains into general circulation through inferior vena cava. Gut wall is supplied by both autonomic nervous system and intrinsic nervous system. The enteric nervous system or intrinsic nervous system is one of the main divisions of the autonomic nervous system and consists of a mesh-like system of neurons that governs the function of the gastrointestinal tract. In autonomic nervous system sympathetic by fibers arise from spinal cord and ends in enteric nervous system in parasympathetic up to transverse colon by vagus and up to rectum by pelvic splanchnic nerve. Lymphatic drainage of large intestine is from entire colon, proximal 2/3 of rectum to Para aortic lymph node that drains to Cisterna chyli. Remaining rectum and anus can either flow same route or to internal iliac and superficial inguinal nodes^[28].

There are numerous references in our *Samhitas* about the mode of action of *Basti*. Given *basti* will reach *Nabhipradesha*, *Kati*, *Parsva*, *Kukshi pradesh*. The *Veerya* of *Basti* spread throughout the body and will churn the *Doshachaya*, *Malachaya* and expel out *Pureesha*, *Dosha* completely without any complication^[29].

The *Veerya* of given *basti* is immediately transferred to *apanavata*. From *apana vayu* the *virya* of given *basti* is transferred to *samanavata*. From *samanavata* the *virya* of given *basti* is transferred to *Vyanavata*. From *vyanavata* the *virya* of given *basti* is transferred to *Udanavata*. From *udanavata* the *virya* of given *basti* is transferred to *Pranavata*. Then the *Veerya* reaches to *Pittasthana* and *Kaphasthana* and bring

them back to normalcy^[30]. The *Veerya* is carried in transverse direction by *vyana*, downward direction by *apana*, upward direction by *prana* just like through channels water enters to field. The *veerya* is carried by *vata* through *sira* and spread throughout the body. The *veerya* of *basti* is forcefully taken upward by *vata* reaches *pittasthana* and then *kaphasthana* and drag from their site. All organs related to *basti karma* are *sadhyopranahara marmas*, by virtue of *agneya guna* which it possesses it may help to transport the *basti veerya* more easily. The given *basti*, reaches *nabhi pradesha* and the *veerya* may get transported through *dhamanis*, *sira*, and *srothas* to whole body^[31].

Niruhabasti is a uniform mixture of *makshika*, *lavana*, *sneha*, *kalka* and *kwatha*. The *makshika* and *lavana* will help in *kaphachedana* and *vilayana*^[32] *Saindhava* by its *sukshma*, *teekshna*, and *vyavayi guna* will reach to minute channels of the body. The different *dravyas* which are used to make *basti* have different properties, some may be water soluble and some may be fat soluble and some may be absorbed accordingly. The *kalka* used in *basti* help to attain the particular consistency which may be responsible for retaining *basti* for a while for its function. *Snehana* causes *dosha vishyandana* and *swedana* cause *srothomukha visodhana*. Both of them help to easily eliminate the imbalanced *dosha sukhoshnata* is a must for proper action of *basti*. There are lots of similes in our classics which beautifully explain the mode of action of *basti*. The *basti* stays in *pakvashaya*, drags the *doshas* from whole body just like the sun which resides in the sky evaporates the water from the earth surface^[33]. As those rays are strong and penetrating, similarly the *teekshna*, *ushna*, *vyavayi oushadha* 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 body^[34]. This explains the specificity of *basti*. Even though the *basti* reaches upto *pakvashaya*, the *veerya* of *basti* is transported

to all of the body just like the water poured to root of the plant reaches to whole plant^[35].

CONCLUSION

We can make certain inferences on the basis of all the above mentioned factors. The *basti* is given to *vatasthana* and so it can alleviate the *vata* at its' own site. According to the principles of *aashrayaashrayeebhava* also we can understand the *basti karmukhta*. As the *vata* is brought under control the disease itself is cured, because without the major causative factor, the disease itself does not have any existence. Thus our classics have very beautifully explained the mode of action of *Basti*. The therapeutic effect of *basti* is the best evidence for its mode of action.

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