

**AN EFFICACY OF BASTI KARMA IN THE MANAGEMENT OF VATA ROGA- A
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ABSTRACT

Ayurveda encompasses a wide array of therapeutic interventions aimed at restoring balance and harmony within the body, mind, and spirit. Ayurveda views a person's Tridosha balance as indicative of their overall health, and Panchakarma treatment aims to restore harmony and normality by purging the vitiated Dosha. Basti is one of the five primary detoxification procedures in Ayurveda, i.e., Panchakarma, which aims to eliminate accumulated toxins and imbalances from the body. Among the many therapeutic modalities in Ayurveda, "Basti Karma" holds a significant position due to its extensive and profound impact on health and well being. Basti is said to purge or calm vitiated Vata and further normalize its activities. The diseases mainly arise due to the aggravation of Doshas and in this regards Panchakarma play vital role to pacify aggravated Doshas amongst them BASTI are important modalities of Panchakarma and these procedures can alleviate many health ailments related to the Doshas vitiation. Vata disorders are caused due to imbalance of the Vata Dosha in the body.

KEYWORDS: Basti, Basti Karma, Vata Roga.**INTRODUCTION**

Among the Shodhana Karma, Basti Karma is considered as prime as it is able to provide relief in Kostagata, Dhatugata, Marmagata and Sarvashareeragata Vikara. As Basti is able to pacify Vata Dosha, it is also considered as complete Chikitsa in all types of bodily disorders. Basti can be used for various types of Apanavaayujanya Vaigunya like Vibandha (Constipation), Shukradosha, Aartavadosha, Mutradoshaja Vyadhi and Purishdoshjanya Vyadhi. Basti is the primary treatment of Vatavyadhi (Neuro musculo disorders) like Sandhivata, Katishoola, Avabaahuka, Manyastmbha, Amavata etc. Basti not only clean the Vatadosha but also pacify Vatadosha by its properties. Basti promotes overall well-being, a graceful aging process, luster and a healthy glow. Basti is contraindicated in Garbhani (Pregnancy), Rajashrava (Menstruation), Atisara (Diarrhea), anal region or rectal bleeding disorders like Arsha (Piles), Bhagandara (Fistula in ano) etc. Generally, basti is well tolerated in appropriate candidates and a proper Basti should result in 1-2 bowel movements with cleansing of the faecal matter as well as a feeling of lightness and a promotion of appetite and Agni. Anuvasana basti, which is best Brighanabasti, herbal oil based, is meant for building and nourishing. Locally, providing oleation for any dryness caused by Vata can support a healthy, supple colon. More broadly, the oil

helps to ground Vata and promotes energy and vitality. Anuvasana basti is usually based in Tilataila (sesame oil), which may be plain or herbalized with supportive Ayurvedic medicines. Anuvasana basti can be held for longer periods of time, even up to a full day, as long as it is comfortable for the client, as it continues to provide a supportive effect. There are a variety of schedules which can use a combination of alternating Niruha and Anuvasana basti to achieve effect. The protocol starts with an Anuvasana basti to prime the colon, then alternates Niruha and Anuvasana basti to cleanse and nourish (so the colon does not become overly depleted) and ends with a number of Anuvasana bastis in order to replenish and rejuvenate the colon and balance, ground and nourish Vata after the cleansing process. Charaka recommends schedules of Yoga basti (8 bastis), Kala basti (16 bastis) and Karma basti (30 bastis), used based on the degree of Vata vitiation. Another alternative can also be to mix the herbal decoction and oil together, blend to make a solution and administer the Basti.

After doing Basti, one should take care to follow Vata balancing recommendations. Eat light, grounding, warm, oleative food. Rest and avoid Vata provoking activity, including excessive talking, extremely windy or cold weather, travel, and busy activity. In this way, Basti can be used to keep Vata balanced on a routine basis, cleanse

Vata during seasonal transitions and manage more extreme Vata imbalances that are causing issues in the deeper tissues. According to Ayurveda, Vyadhi has been defined as the state in which both the body and mind are subjected to pain and misery. This is state of imbalance of three Doshas—the three basic constituents of the living body.

The measures undertaken to restore the Doshika equilibrium is called Chikitsa. The Ayurvedic approach to the treatment of a disease comprised of mainly two procedures.

1. Shodhana.
2. Shamana

याभिः क्रियाभिर्जायन्ते भारीरे धातवः समाः ।

स चिकित्सा विकाराणां कर्म तद्विशजां स्मृतम् ।।

(Charaka Samhita Sutrasthan-16/34)

Shodhana Chikitsa is supposed to eliminate vitiated Doshas completely and thus prevents the recurrence of the diseases. On the other hand Shamana is the conservative treatment as it doesn't eliminate vitiated Doshas but subside them. It is believed that there is no possibility of relapse of the disease cured by Shodhana Chikitsa while the disease cured by Shamana may recur as Acharya Charaka has mentioned.

दोशाः कदाचित् कुप्यन्ति जिता लडनपाचनैः ।

जिताः सोधनैर्ये तु न तेषां पुनरुद्भवः ।।

(Charaka Samhita Sutrasthan-16/20)

Etymology of basti

According to Vachaspathyam, the word 'Basti' has its origin from the root 'Vas' with the suffix of Pratyaya 'Tich' gives Rise to the word Basti and it belongs to masculine gender. According to Siddhanta Kaumdi, the root 'Vas' has four meanings as follow –

1. Vasa Niwaase - This means to stay, to reside and to do well.
2. Vasa Aachchhaadane - It means to cover.
3. Vasa Snehaachchhanapraharaneshu - It means to oil which is thrown up from the whole and removing blemishes.
4. Vasta Gandha Ardane - The verb 'Ardane' is derived from "Arda Gatae Yachane Cha." Thus Arda gives two meanings, one is to move or in motion and other is to beg or seek. Hence, ardane indicates motion to Basti drug, which are introduced through rectum.

Definition of basti

The apparatus used for introducing the medicated materials is made up of Basti or animal urinary bladder.

बस्तिनाडीयते बस्ति वापूर्वमान्वेतयता बस्ति ।।

The procedure in which the medicaments are introduced inside the body through the rectum with the help of animal urinary bladder is termed as Basti.

Acharya Charaka has defined Basti as the procedure in which the drug prepared according to classical reference is administered through anal canal which reaches upto the Nabhi Pradesha, Kati, Parshva, Kukshi, the accumulated Dosha and Purisha, spreads the unctuousness (potency of the drugs) all over the body and easily comes out along with the churned Purisha and Doshas is called Basti.

Basti karma for vata roga

Basti is so highly revered in the panchakarma process that it is said that the benefit received from Basti is equal to the cumulative benefit of the other four processes in Panchakarma. And that only makes sense, given the prevalence that vitiated vata plays in the disease process. Basti works in the region of the colon, but its impact is so far reaching and deep that simply calling this process an enema does not do it justice. Recall that as the major seat of vata in the GI tract, the colon is critical in keeping vata balanced in the entire body. In the stages of Samprapti (Ayurvedic pathogenesis), Vata first accumulates in the colon, and then as it begins to "overflow", it will spread and create imbalanced vata in other susceptible parts of the body. This systemic imbalanced Vata can affect almost any system in the body, as Vata is a necessary presence throughout the body; it is likely to affect the systems which have some weakness (a Khavaigunya). Basti provides herbal cleansing and nourishment directly into the intestines and colon, without having to be digested by the stomach and upper GI tract, as would be the case with anything taken by mouth.

Probable mode of action of basti according to ayurveda

Based on the above mentioned facts we can explain that the active principle from Basti Dravyas inserted into the sigmoid colon via anus is absorbed through rectal veins and via portal vein it spreads to whole body and produces its effect. Moreover it certainly affects the enteric nervous system and through neurotransmitters present in the enteric system it acts on the brain via spinal tract and produced its effect on whole body.

Systemic action of basti

The Veerya of Basti administered through the Basti into the Pakvashaya reaches the whole body through the channels (Srotasa), as the active principles. In the water when poured at the root of the tree reaches the whole plant.

Eliminative or purificative action of basti

Basti administered into Pakvashaya draws the Dosha/Mala from all over the body from the foot to the head by the virtue of its Virya, just as the sun situated in the sky draws the moisture from the earth by its heat.

आपादतलमूर्धस्थान् दोशान् पक्वा ये स्थितः ।

येण बस्तिरादते खस्थोऽर्को भूरसानिव ।

(Charaka Samhita Siddhithana-7/64)

Action of basti on vayu

Vayu is considered to be the main controller of the body. If Vayu alone or in combination with other Dosha get vitiated, then Basti by the way of evacuation or elimination normalizes the path of Vayu along with Pitta, Kapha and faecal matter.

Basti - A supreme line of treatment

- It is the Best therapy to regulate the Vata Dosha 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 Upakramas viz. Langhana and Brumhana and can provide the benefit of whole of the Panchakarma by virtue of its specific type and different drugs utilised in it. (Cha.Si.11/16, 3/6).
- It 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 the 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

Vasti is alleged to have a multifaceted activity that possesses preventative, curative, and promotional effects. As a result, it is recognized as the best course of therapy and a viable alternative to small surgeries. In contemporary medicine, enema is primarily used to remove feces from the large intestine, whereas in Ayurveda, Vasti is a route of drug administration for multiple actions, acting both locally in the large intestine and systemically on the body tissues, which is why it is considered to be a "Ardha chikitsa" as well as a "complete Chikitsa" due to its wider applicability and greater disease-curing ability. It ultimately comes to the conclusion that Vasti is the supreme and primary Panchakarma therapy method since it demonstrates broad spectrum action that may be used on a huge variety of disorders.

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