

USE OF BASTI IN SHALAKYA TANTRA

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ABSTRACT

The main aim and objective of Ayurved is "Swasthyasya Swasthya Rakshnam" "Aaturasya Vikara Prasamanam" Which means maintaining the health of a healthy person and prevention of disease and curing the disease of illing person. The Shalakyatantra is a part of Astanga Ayurved, deals with the disease above throat. It includes the disease and treatment of Netra (eye), Karna (ear), Nasa (nose), Kantha (throat), Mukha (oral), Danta (dental) and Siro-Kapala Gata (head) Roga. Panchakarma is a branch of Ayurveda, meant for the removal of vitiated Dosha, Mala or toxic part of body and balances Dosha-Dushya. Basti is one of the five procedures of ayurveda. Basti is best suited for treating Vata diseases; it can also be used to treat Pitta and Kapha Doha disorder. It is mainly of two types Asthapan and Anuvasan. Basti shows effective and satisfactory outcome in urdhwajatruga roga. An attempt is made here to emphasize Basti karma as an essential treatment in various urdhwajatruga roga.

KEYWORDS: Shalakyatantra, panchkarma, basti.

INTRODUCTION

Sanshaman (conservative), Samshodhan (panchkarma) and shastra chikitsa (surgical procedure) are the essential treatment followed by ayurveda to treat disease.^[1] Samshodhan chikitsa also called panchkarma chikitsa is one of the best method to remove, reduce and balance sharir doshas. Panchkarma includes purvakarma snehan and swedan^[2] and the Pradhan karma as vaman, virechan, anuvasan basti, niruha basti and nasya. Basti is also considered instead of anuvasan and niruh basti with raktamokshn. The disease treated with panchakarma never reoccur and shows better result than the patient treated without shodhan karma.^[3,4]

Panchkarma is a branch of ayurveda, which is adopted in every clinical department of ayurveda according to the its Dosh-Dushya, Dhatu, Desh, Kal, Vaya. In general consideration in panchkarma vata predominant diseases treted with basti, snehan basti and nasya. Pitta and rakta predominant diseases treated with raktamokshan and virechana. Kapha predominant diseases treated with vaman, nasya and tikshn nasya.

Basti is a procedure of introducing Sneha, Kashay, Ksheera or Ksheerapaka etc to the Gudmarg (rectum or colon through anus). It is Ayurvedic therapy having curative, preventive and promotive action.^[5] Classically Basti is advocated in the disease of vata. It is considered as ardha chikitsa.^[6] Basti is highly complex, sophisticated and systemic therapy having wider range of

action and indication. It may be Asthapan, Niruh, Matra, Kala and Yoga Basti.

AIMS AND OBJECTIVES

To elaborate and discuss the concept of Basti karma in Shalakyatantra.

MATERIAL AND METHODS

A detailed review of Ayurveda literature was conducted. Classic Ayurvedic literature, Ayurveda textbooks, previous studies, recent research writings, scientific articles, PubMed, Google Scholar, etc. were referenced for this purpose.

Basti Karma

Basti denotes a Karma wherein the drug administered through the anal canal stays for certain time in the body that produces the coating of the Sneha in the body, and draws the waste substances from all over the body into the colon, and eliminate them out of the body by producing the movement in the colon resulting into pleasant effect.

Charaka defined Basti on the basis of the Karma similar to the Karma similar to that of Vamana and Virechana that is "The Karma where in the drugs administered through anal canal reaches upto Nabhi Pradesh, Kati, parshva, Kukshi, Churna the accumulated Dosha and Purisha, spreads the unctuousness, all over the body and

easily comes out along with churned Purish and Dosha, is called Basti.

Table 1: Basti Karma Protocol.

Dosh	Bastidaan Kala
Kapha	3 days
Pitta	5 days
Vata	7 dys

Table 2: Basti in Shalakyatantra.

Name of procedure	Roga Adhistan/ Gata roga	Name of disease
Basti	Netra (Eye) Roga	Abhishandya and Adhimantha ^[7] Timira ^[8]
	Nasa (Nose) Roga	Pakwa Pratikshaya ^[9]
	Sira/ Kapala (Scalp) Roga	Ardhavedaka, Suryavarta, Anantabata, Vatika, Pittaja and Raktaja shiro Roga ^[10] Pittaja Siro Roa ^[11] Pittaja and Raktaja Siro Roga ^[12] Vatika Siro Roga ^[13]

Sthiradi Niruha basti^[17] and Baladi kalpa^[19] is used to increase Netrabala (strength of eye).^[17]

In basti, the use of Mansarasa (meat juice) helps to get rid of Andhatva (Blindness) and Shirshul (headache).^[18]

Use snehabasti or niruhabasti for Abhishandya and Adhimantha.^[7]

In Pakwa Pratikshaya Asthapan Basti is used.^[9]

In Pittaja and Raktaja Siro Roga it is beneficial to give the Asthapan basti of milk proved by kalk and kwath of Utpakadigana medicine mentioned in Dravyasagrahaniya adhyay. Or Anuvasan basti of proved ghrita by kalka and kwath of kakolyadi madhurgana.^[12]

Adding yashtimadhu kalk kwath in madhutailik basti is beneficial for eyes.^[13]

Yapan basti is beneficial for eyes.^[14]

Mode of Action of Basti

Ayurveda explaining it with its unique approach by giving the similes which are seen in day to day life to understand it easily.

A) Eliminative action of Basti

Acharaya Charak explained that the Basti administered to the Pakvashaya draws the Dosha/Mala from all over the body from foot to the head by virtue of its Virya, just as sun situated in the sky draws the moisture from the earth by virtue of its heat.^[14] Why only mala (waste substances) is eliminated. This is explained by another simile. i.e. As the cloth sucks up the pigment only from the water dyed with flower, similar Basti eliminates only waste substances from the body.^[15]

B) Systemic action of Basti

Acharya Sushruta explained that the virya of the drug administered through the Basti into the Pakvashaya reaches the whole body through the strotas, as the active

principles in the water when poured to the root of the tree reaches the whole plant.^[16]

CONCLUSION

Shalakyatantra deals with the sense organ of the body except skin. The imbalance in Doshas produces the abnormality in those sense organ. In this condition, Panchakarma therapy is a choice to eliminate and balance the Dosha. Basti karma is one of the karma in panchkarma, is indicated for various diseases and can also be administered to healthy individuals for maintaining wellness.

The accumulation of kupita Doshas occurs in the Koshta. To treat a disease from its root cause, this accumulation must be addressed. Basti Karma where in the drugs administered through anal canal reaches upto Nabhi Pradesh, Kati, parshva, Kukshi, Churna the accumulated Dosha and Purisha, spreads the unctuousness, all over the body and easily comes out along with churned Purish and Dosha. Basti removes all dosha and minimise the risk of recurrence.

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