



Conceptual study of *Basti Karma*

Kush Anil Pachnekar

Dept. of Panchkarma,

G. D. Pol's foundation YMT Ayurved Medical College,

Khaghar, Navi Mumbai, Maharashtra

Author Correspondence: Email- pachnekarkush@gmail.com; +918169635301

Abstract:

Ayurveda has described main two types of *Chikitsa* i.e. treatment or Management of any disease i. e. *Shaman* and *Shodhan Chikitsa*. Panchakarma is the *Shodhan chikitsa* of *Ayurveda* and in Panchakarma All Basti treatment is most important treatment of *Shodhan* as well as *shaman chikitsa* which is special treatment of vitiated *Vaat dosh*. In *Sushruta Samhita*, four chapters have been devoted completely for the description of the Basti in *Chikitsasthana*. In these chapters, detailed information regarding Bastinetra, indication, contra-indications, complications, classification of Basti etc. are available. *Ashtanga Sangraha*: 19th chapter of *Sutrasthana* has been devoted to karma only.

Also four chapters of *Kalpasthana* have been contributed to Basti. In these chapters, description regarding importance of Basti, different types of *Basti*, *Sneha Basti Vyapada* etc. are described. In this chapter classification, indication, contraindication, dosage, process of administration etc. has been described detail. *Ashtang Hridaya*: In this *Samhita*, 19th chapter of *Sutrasthana* *Basti Vidhi* and 4th and 5th chapter of *Kalpasthana* named as *Basti Kalpa* and *Basti vyapada Siddhi* explain every aspect of *Basti*. *Kashyap Samhita*: In *Kashyapa Samhita*, Basti has been explained in detail in *Siddhisthana* and *Khilasthana*. In this conceptual study found that Basti treatment plays major role in *shodhan* as well as *shaman chikitsa* therapy as per *Ayurveda*.

Keywords: *Ayurvedic Panchkarma, Basti, Enema, shodhan, shaman chikitsa*

Introduction:

Chikitsa is considered to be a prime treatment modality among the *panchakarma*. It has not only Curative aspects but also preventive and promotive aspects. *Acharya Charaka* has considered it as the chief treatment regimen for various disorders.

Aims and Objects:

To evaluate the importance of *basti* in *Ayurveda panchkarma* treatment and management.

Material and Methods:

Literature reviewed from Ancient *Ayurvedic* classical text.

Literature Review:

Historical review

The evolution of Basti can be traced from Vedic era e.g. Rigveda and Atharvaveda which is considered as the oldest authentic manuscripts. Veda: The Kaushika Sutra of Atharvaveda, Basti is indicated as a substitute for minor operation. In Agnipurana, Basti is indicated as a principle treatment in complaints marked by predominance of Vata (A. P. 279/63).

In Ashwa Chikitsa Kathana, Taila Basti is recommended in horses to relieve their fatigue immediately (A. P. 284/14). It is also stated that according to season different Sneha should be used Basti (A. P. 289/46). Yogic Literature: In Gheranda Samhita, Basti is included in Satkarma. Two kind of Basti are described there. Jala Basti: To be done in water Sushka Basti: To be done always on land. Charaka Samhita: The scattered information regarding Basti are available in various chapters of Charaka Samhita, but in Siddhisthana out of 12 chapters, 8 chapters are about Basti. First two chapters of Siddhisthana deals with properties of indications and contraindications of Basti, Basti Samyak yoga, Ayoga Lakshanas. This denotes the importance of Basti in Kayachikitsa.

Sushruta Samhita: In Sushruta Samhita, four chapters have been devoted completely for the description Of the Basti in Chikitsasthana. In these chapters, detailed information regarding Bastinetra, indication, contra-indications, complications, classification of Basti etc. are available. Other numerous references of Basti are also available in this Samhita.

Ashtanga Sangraha: 19th chapter of Sutrasthana has been devoted to karma only. Also four chapters of Kalpasthana have been

contributed to Basti. In these chapters, description regarding importance of Basti, different types of Basti, Sneha Basti Vyapada etc. are available. In this chapter classification, indication, contraindication, dosage, process of administration etc. have been described detail. Ashtang Hridaya: In this Samhita, 19th chapter of Sutrasthana Basti Vidhi and 4th and 5th chapter of Kalpasthana named as Basti Kalpa and Basti vyapada Siddhi explain every aspect of Basti. Kashyap Samhita: In Kashyapa Samhita, Basti has been explained in detail in Siddhisthana and Khilasthana. Bhela Samhita: In Bhela Samhita, description of Basti is available in four chapters of Siddhisthana namely Bastimatriya Siddhi, Upakalpa Siddhi, phalamatra Siddhi and Dosha Vyapadika Basti Siddhi. Harita samhita: In this text, only 3rd chapter of Sutrasthana deals with Basti. Chakradatta: In this text, two chapters named Anuvasanadhikara and Niruhadhikara are dealt with Anuvasana and Niruha Basti respectively.

Sharangadhara Samhita: Three chapters of Uttarkhanda namely Basti Kalpana Vidhi, Niruha Basti Kalpana Vidhi and Uttara Basti Kalpana Vidhi described various aspects of Anuvasana basti, Niruha Basti and Uttara basti.

ETIMOLOGY

The word "Basti" derived from root 'vas' to which 'tich' pratyaya is added and it is puling shabdha.

- To reside, to stay, to dwell. To cover/ to coat coating of sneha for the elimination.
- To produce the effect of pleasant smell.
- It denotes an organ, which covers the urine.
- It denotes an organ situated below the umbilicus, which holds the urine.
- It denotes an instrument used for the administration of the medicine.

We can conclude from the above discussion that here Basti denotes the Karma in which the drugs are administered through the anal canal and it stays for a certain time and then they draw the mala from all over the body into the colon and eliminate them out by producing movements in the colon resulting in the desired effect.

Basti is also considered an organ for the reservoir of urine. It is basically a structure having soft and elastic nature. It is used as an instrument for the administration of drugs via anal route.

Definition of Basti: The procedure in which animal bladder is used to administer medicine is known as Basti.

Importance Of Basti as Ardha Chikitsa: Basti introduced into the pakwashaya acts upon the whole body and on every system of the body, head to toe and draws out the impurities by its potency similar to the sun which evaporates the water from the earth by its heat.

As the cloth absorbs the dye from water mixed with kusumba plant, in the way Basti eliminates the malas from the body which have same undergone liquefaction due to snehana and swedana.

Basti dravya which is administered, churns and collects the accumulated doshas and shakrut from nabhi, kati, parshwa and kukshi pradesha, causes snehana to the body and expels out the doshas.

All acharyas have highlighted the importance of Basti chikitsa some have even gone to the extent of describing it as poornachikitsa (complete treatment). Acharya Charaka says the root cause for disease is vata dosha which causes diseases shakhas, koshtas, marma pradesha, urdhwanga (head and neck), sarva avayava or all parts of the body.

Vata is responsible for dislodgement or combination of vit, pitta and kapha. Hence to

say any malfunction in the body is caused by vata dosha and Basti is the prime line of treatment for vata dosha. None of the treatment modalities are as effective as Basti chikitsa for the mitigation of vata dosha. Hence it is considered as ardha chikitsa and some even say it is poorna chikitsa or complete treatment.

Sushruta says, basti is useful in treatment of vata, pitta and kapha doshas & even in the derangement of rakta dhatu. It is also effective in combination of two doshas or all the three doshas.

Also he mentioned the varied or multifaceted action of Basti can be ascribed to the permutation and combination of the drugs used for preparing Basti dravya.

Hence the functions like shodana, shamana, sangrahana are brought about by Basti karma. It causes increased libido in ksheena shukra, the weight of the krusha, the weight of sthula, functions of graying and hair fall, degenerative changes, functioning of organs, strength and life span.

UTILITY OF BASTI KARMA IN HEALTH AND DISEASE:

- Strotoshuddhikaratva- It purities all the systems and makes a clear passage upto microchannel level.

- Bhesajvisheshyogat-acts on various disorders based on the selection of drug according to disease.
- Shanshaman karma-Curative action
- Niratyatvata-uncomplicated
- Sarvasthan vikaran upyogita-basti can be administered at any age and at stage of disorder after proper examination. It can also be given in any normal persons.

Promotive Aspects

1. Sustains age.
2. Provides better life, improves strength, digestive power, voice and complexion.
3. Perform all functions.
4. Provide firmness or compactness to body.
5. Produces pusti or provides strength to body.
6. Lightness in visceral systems because of the removal of morbid matter from all over the body.
7. Increases taste perception.

Curative Aspects

1. Relieves stiffness.
2. Relieves sankocha in anga.
3. Effective in paralytic conditions.
4. Effective in dislocation and fracture conditions.
5. Effective in those conditions where vata dosha is aggravated.
6. Relieves pain.

7. Effective in gastrointestinal disorders.

Rejuvenative Aspects

1. Increases quantity and quality of shukra.
2. Effective to restore the normal functions of the blood.
3. Aphrodisiac

Effect on Mental Function

1. Improves intellectual power.
2. Nourishes buddhi, indriya and manas.
3. Induces sound sleep.
4. Causes cheerfulness.

BASTIYANTRA

The instrument through which Basti dravya is administered known as Basti Yantra. It mainly consists of two parts which are as follows.

1. BASTI-PUTAKA
2. BASTI-NETRA

Importance is given to basti yantra because, slight negligence in selection of proper Putaka and Netra may lead to vyapat.

Material used for Basti Putaka-Acharyas have insisted use of mutrashaya of vrudha go (cow), mahisha (buffalo), harina (deer), shoukara (Pig). Aja (Goat). The Putaka should be Druda (firm). Tanu (thin), nasta sira (free from Vessels), durgandha rahita (devoid of smell). This putaka should be made Rakta Vama and Mrudu by boiling it in different kashayas. Putaka should be used considering the age of the patient. Putaka

should be connected with the appropriate Netra and well tied with strings.

If the bladder is not available, throat of a bird skin of Ankhapada, or a thick cloth can be used.

BASTI PUTAKA DOSHA-

Structural and functional problems pertaining to Basti Putaka and complications as a result of its uses are listed as follows

Sr. no.	Nature of Problem	Complications
1	Vishama	Does not enter the correct route
2	Mansai	Raw smell from putaka
3	Chidral	Spilling of fluid
4	Sthool	Difficulty in holding
5	Jalika	Leaking of medicines
6	Vatal	Medicine becomes frothy
7	Atisnigdha	Slip out of hand
8	Atiklinna	Difficult to hold

Discussion and conclusion:

In Modern Medicine enema is concept is described but it not used importantly in view of treatment. Diagnostic and constipation purpose enema is used in modern medicine i.e. allopathy. Ayurveda has described main two types of *Chikitsa* i.e. treatment or Management of any disease i. e. Shaman and *Shodhan Chikitsa*. *Panchakarma* is the *Shodhan chikitsa* of *Ayurveda* and in

Panchakarma All *Basti* treatment is most important treatment of *Shodhan chikitsa* and also *shaman* which is special treatment of vitiated *Vaat dosh*. Various types of Basti upkram and procedures of Basti upkram is well described in Ayurvedic classical text.

References:

1. Vaidya Jadavaji Trikamji Acharya, 1981, The Charakasamhita of Agnivesha, with Ayurveda Dipika commentary, new Delhi, Munshiram Manoharlal Publishers Pvt. Ltd.
2. Vaidya Yadavaji Trikamji Acharya, 1997, Susrutsamhita of Susruta, with the Nibandhasangraha commentary, Varanasi, Chaukhamba Orientalia publication.
3. Pandit hari Sadashiv Shastri, 2010, Ashtangahridya of Shrimadvagbhata, with Sarvangasundari and Ayurvedarasayana commentary, Varanasi, Chaukhamba Surbharti Prakashana.
4. Acharya Thakkar V. J., Ashtangasangraha, with Indu commentary, New Delhi, Kendriya Ayurveda & Siddha anusandhana parishada.
5. Shri Yadunandanopadhyaya, 2008, Madhava Nidana of Sri Madhavakara, with Madhukosha commentary, Varanasi, Chaukhamba Prakashana.

Conflict of Interest: Non

Source of funding: Nil

Cite this article:

*Conceptual study of Basti karma
Kush Anil Pachnekar*

Ayurlog: National Journal of Research in Ayurved Science- 2020; (8) (6):01- 06