

ROLE OF *BASTI* IN THE MANAGEMENT OF *KUSHTHA*Dr. Khushbu J. Ghadia<sup>\*1</sup>, Dr. Palak A. Dangi<sup>2</sup> and Dr. Rohini R. Salve<sup>3</sup>

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**ABSTRACT**

*Kushtha* is caused by vitiation of *Kaphadi Dosha* in the person indulging in unwholesome regimen, contraindicatory food and drinks, associated with sinful activities leading to the development of *Kushtha*. Most of the types of *Kushtha* are chronic, contagious and severe skin conditions. *Acharya Charaka* has divided *Kushtha* in two categories *Mahakushtha* and *Kshudrakushtha* depending on the involvement of *Dosha, Dhātu*, sign and symptoms. In modern science, *Kushtha* can be correlated with various skin disease including leprosy. The prevalence of skin disease varies from 4.2% to 11.6% in the general population. In *Ayurveda* every *Kushtha* is *Tridoshaja*. *Acharya Charaka* has mentioned that mainly 7 elements are responsible for the pathogenesis

of *Kushtha* which are *Vata, Pitta, Kapha, Twaka, Rakta, Mamsa & Lasika*. *Acharya Charaka* says that treatment should be according to dominance of *dosha* and symptoms. In *Bahudoshaavastha Shodhana* is indicated like *Vamana, Virechana, Raktamokshana* etc. Among 18 types of *Kushtha*, in 8 types of *Kushtha* have involvement of *Vata Dosha*. *Basti* is considered as the best treatment for *Vata Dosha*, but *Basti* is contraindicated in *Kushtha*. In *Charaka Siddhithana* mentioned that when there is a simultaneous indication and contraindication of therapies in a particular condition then the physician should decide for and against the administration of the therapy on the basis of the *Avastha* of the situation. So in the present study different formulation of *Basti* are compiled from *Charaka Samhita, Sushruta Samhita* and *Ashtang Hridaya* which will be useful to treat *Kushtha* patients which do not give response to regular *Kaphaghna* treatment modalities.

**KEYWORDS:** *Kushtha, Shodhana, Niruha Basti, Anuvasana Basti.*

## INTRODUCTION

*Kushtha* is one of the eight *Maha-gada* mentioned in *Samhita*.<sup>[1]</sup> The impact of *Kushtha* is such that, the disease does not leave the patient even after his death and may appear in next Birth.<sup>[2]</sup> In *Ayurveda* all the skin diseases are described under the *Kushtha Rogaadhikara* and classified as *Mahakushtha* and *Kshudrakushtha*. *Kushtha* is caused by the vitiation of *Doshas* in person indulging in unwholesome regimens as intake of mutually contraindicatory food and drink, suppression of the urges for vomiting etc., use of cold water immediately after exposure to the sun, exertion etc., intake of uncooked food and intake of food before the previous meal is digested etc. There are 7 *Mahakushtha* and 11 *Kshudrakushtha* depending upon involvement of *Dosha*, *Dhatu*, sign and symptoms. The pathology of skin disease origin from the deranged physiology of seven factors connected to the skin. They are *Vata*, *Pitta* and *Kapha* in aggravated state and *Dhatus* namely *Twaka*, *Rakta*, *Mamsa* and *Lasika*. This all are considered as *Saptakodravysangraha*.<sup>[3]</sup> So seven type of *Mahakushtha* are manifested by these seven morbid factors. Thus preliminary and manifested *Kushtha* gradually afflicts the whole body. Vitiating single *Dosha* can not cause *Kushtha*. All *Tridosha* are responsible for the manifestation of *Kushtha*. The vitiations in qualities of vitiated *Dosha* leads to further differentiation in the type of disease. As there *Kushtha* might be classified in seven, eleven or innumerable in number.<sup>[4]</sup> *Kushtha* is chronic, contagious and severe disease.

In modern science *Kushtha* can be correlated with various skin diseases including leprosy, psoriasis etc. due to the modernization of life style, faulty food habits like fast food, junk food, spicy food, alternate use of conditioner and hot climate various type of skin disease increase day by day. The prevalence of Skin Disease<sup>[5]</sup> in general population is varies from 4.2% to 11.6%. Skin disease contribute about 2% of the global burden of disease measured in DALYs (Disease Adjusted Life years). Further skin disease increase clinical depression and anxiety in people. In general skin disease require long term treatment and treatment is costly.

The line of treatment according to *Ayurveda* for *Kushtha* are *Shodhana* and *Shamana*. Treatment should be do according to dominance of *Dosha*. In *Bahudoshavastha* *Shodhana* therapy is indicated. *Shodhana* has great importance because it removes the morbid *Dosha* from body which is the root cause of diseases, this *Shodhana* makes the disease easily curable.<sup>[6]</sup> *Vamana*, *Virechana* and *Raktamokshana* are consider as a best treatment for the management of *Kushtha*. In our classic *Basti* is contraindicated in *Kushtha*.<sup>[7]</sup> But among all type of *Kushtha*, there are many type of *Kushtha* has involvement of *Vata Dosha*. *Acharya*

*Charaka* suggested to avoid the use of *Asthapana Basti* and *Anuvasana Basti* in *Kushtha* but also in same classic in *Chikitsa Sthana* find the reference of use of *Basti* in *Kushtha*.

Though, *Basti* is contraindicated in *Kushtha Chikitsa*. In *Charaka Siddhithana* mentioned that when there are simultaneous indicated and contraindicated then the physician should decide for and against the administration of therapy on the basis of *Avastha* of the situation.<sup>[8]</sup> Here various *Basti* are collected from *Samhita* in which *Kushtha* is described as one of the indication.

## METHODOLOGY

Here, *Basti Karma* mentioned in *Kushtha Chikitsa* have been compiled from all *Bhrughatrayi* an attempt has been made to analyse properties of the drugs used for the *Basti Chikitsa* as shown in table no. 2. To understand all this, *Dosha-pradhanya* of *Kushtha* types mention in table no. 1.

**Table 1: *Dosha-pradhanya* of *Kushtha*.**

Sr no.	Dosha	Cha. <sup>[9]</sup>	Su. <sup>[10]</sup>	A.H. <sup>[11]</sup>
1	Vata	Kapala	Aruna Parisarpa	Kapala
2	Pitta	Mandala	Udumbara Rishyajihva Kapala Kankanaka Visarpa Kitibha Vicharchika Pama Charmadala	Udumbara
3	Kapha	Udumbara Vicharchika	Pundarika Dadru Sthoolarushka Sidhma Raksa Mahakushtha Ek kushtha	Mandala Vicharchika
4	Vata - pitta	Rishyajihva		Rishyajihva
5	Pitta - kapha	Pundarika Pama Shataru Arunshika Sphota Charmadala		Dadru Shataru Arunshi Pundarika Visphota Pama Charmadala
6	Vata - kapha	Sidhma		Ek kushtha

		Charmadala Ek kushtha Kitibha Alasaka		Kitibha Sidhma Alasaka Vipadika
7	Tridosha	Kankanaka		Kankanaka

Above table shows the types of *Kushtha* and their *Dosha-pradhanya* which is essential to finalise *Chikitsa Karma*.

*Chikitsa-sutra* or Line of treatment of *Kushtha* given by all *Acharya* include *Sarpipana* in *Vatika Kushtha*, *Vamana* in *Kaphaja Kushtha*, *Virechana* and *Raktamokshana* are indicated in *Pittaja Kushtha*. Though *Kushtha* has *Vata Dosha* as one of the vitiated factor, *Basti* is contra-indicated. Below are the references where *Basti* have been advised in the same.

**Table 2: Reference of *Basti* from *Brihatrayi*.**

Sr. no.	Adhyaya name	Reference	Drug
1	<i>Kushtha Chikitsa</i>	<i>Cha. Chi. 7/46</i>	<i>Anuvasana</i> in <i>Kushtha</i>
2	<i>Kushtha Chikitsa</i>	<i>Cha. Chi. 7/47</i>	<i>Aasthapana</i> in <i>Kushtha</i>
3	<i>Bastisutriya Siddhi</i>	<i>Cha. Si. 3/61-64</i>	<i>Rasnadi Niruha</i>
4	<i>Snehavyapada Siddhi</i>	<i>Cha. Si. 4/18-22</i>	<i>Vidangadi Taila</i>
5	<i>Prasrutayogiya Siddhi</i>	<i>Cha. Si. 8/8</i>	<i>Panchtikta Panchprasruta</i>
6	<i>Uttarabasti Siddhi</i>	<i>Cha Si. 12/18</i>	<i>Chatuh Prasruta Basti</i>
7	<i>Kalpasiddhi Adhyaya</i>	<i>Ah. ka. 4/23-24</i>	<i>Panchatikta</i>

All the drugs used in the *Basti Karma* have been analysed to understand Mode of action in given table no. 3. :- (*Bhavprakash Nighantu*, *Acharya Priyvat Sharma Drvyaguna* book).

**Table 3: Drug analysis.**

No	Name of drug	Rasa						Virya		Vipaka			Doshghanta	Kushthghanta
		Madhura	Amla	Lavana	Katu	Tikta	Kashaya	Ushna	Shita	Madhura	Amla	Katu		
1.	<i>Darvi</i>	-	-	-	+	+	-	+	-	-	-	+	<i>Kaphvatghna</i>	
2.	<i>Brahmi</i>	-	-	-	+	+	-	-	+	+	-	-	<i>Kaphapittaghna</i>	+
3.	<i>Patola</i>	-	-	-	-	+	-	+	-	-	-	+	<i>Tridoshghna</i>	
4.	<i>Pichumarda</i>	-	-	-	-	+	-	-	+	-	-	+	<i>Kaphapittaghna</i>	+
5.	<i>Madanphala</i>	+	-	-	-	+	-	+	-	-	-	+	<i>Vatakaphaghna</i>	+
6.	<i>Krutamalaka</i>	+	-	-	-	-	-	-	+	+	-	-	<i>Pittakaphghna</i>	+
7.	<i>Kalinga</i>	-	-	-	+	-	-	-	+	-	-	+	<i>Tridoshghna</i>	+
8.	<i>Yava</i>	+	-	-	-	-	+	-	+	-	-	+	<i>Kaphapittaghna</i>	
9.	<i>Musta</i>	+	-	-	+	+	+	-	+	-	-	+	<i>Kaphapittaghna</i>	
10.	<i>Madhuka</i>	+	-	-	-	-	-	-	+	+	-	-	<i>Pittavataghna</i>	
11.	<i>Rasna</i>	-	-	-	-	+	-	+	-	-	-	+	<i>Kaphavataghna</i>	
12.	<i>Amruta</i>	-	-	-	+	+	+	+	-	+	-	-	<i>Tridoshghna</i>	+

13.	<i>Eranda</i>	-	-	-	+	-	-	+	-	+	-	-	<i>Vatakaphaghna</i>	
14.	<i>Vidanga</i>	-	-	-	+	-	-	+	-	-	-	+	<i>Vataghna</i>	
15.	<i>Saptachhada</i>	-	-	-	-	-	+	+	-	-	-	+	<i>Kaphavataghna</i>	+
16.	<i>Ushira</i>	+	-	-	-	+	-	-	+	-	-	+	<i>Pittaghna</i>	
17.	<i>Surahava</i>	-	-	-	-	-	+	-	+	-	-	+	<i>Vataghna</i>	
18.	<i>Shampaka</i>	+	-	-	-	-	-	-	+	+	-	-	<i>Pittakaphaghna</i>	+
19.	<i>Bhunimba</i>	-	-	-	-	+	-	-	+	-	-	+	<i>Kaphapittaghna</i>	+
20.	<i>Patha</i>	-	-	-	+	-	-	+	-	-	-	+	<i>Vatakaphaghna</i>	+
21.	<i>Tikta</i>	-	-	-	-	+	-	-	+	-	-	+	<i>Kaphapittaghna</i>	+
22.	<i>Aakhuparni</i>	-	-	-	+	+	+	-	+	-	-	+	<i>Kaphaghna</i>	
23.	<i>Shalaparni</i>	+	-	-	-	+	-	+	-	+	-	-	<i>Vatapittakaphaghna</i>	
24.	<i>Prishniparni</i>	+	-	-	-	+	-	+	-	+	-	-	<i>Vatapittakaphaghna</i>	
25.	<i>Gokshura</i>	+	-	-	-	-	-	-	+	+	-	-	<i>Vatapittaghna</i>	
26.	<i>Brihati</i>	-	-	-	-	+	+	+	-	-	-	+	<i>Vatakaphaghna</i>	
27.	<i>Kantakari</i>	-	-	-	-	+	+	+	-	-	-	+	<i>Vatakaphaghna</i>	
28.	<i>Agnimantha</i>	+	-	-	+	+	+	+	-	-	-	+	<i>Vatakaphaghna</i>	
29.	<i>Syonaka</i>	+	-	-	-	+	+	+	-	-	-	+	<i>Vatakaphaghna</i>	
30.	<i>Gambhari</i>	+	-	-	-	+	+	+	-	-	-	+	<i>Kaphapittaghna</i>	
31.	<i>Patala</i>	-	-	-	-	+	+	+	-	-	-	+	<i>Vatapittakaphaghna</i>	
32.	<i>Trayantika</i>	-	-	-	-	+	+	+	-	-	-	+	<i>Pittakaphaghna</i>	
33.	<i>Shigru</i>	+	-	-	+	+	-	+	-	-	-	+	<i>Kaphavataghna</i>	
34.	<i>Krushna</i>	-	-	-	+	-	-	+	-	+	-	-	<i>Vatakaphaghna</i>	+
35.	<i>Phalini</i>	-	-	-	-	+	+	-	+	-	-	+	<i>Vatapittaghna</i>	
36.	<i>Shatahva</i>	-	-	-	+	-	-	+	-	-	-	+	<i>Vatakaphaghna</i>	
37.	<i>Rasanjana</i>	-	-	-	+	+	-	+	-	-	-	+	<i>Kaphapittaghna</i>	
38.	<i>Shwetavacha</i>	-	-	-	+	+	-	+	-	-	-	+	<i>Kaphavataghna</i>	
39.	<i>Rajani</i>	-	-	-	+	+	-	+	-	-	-	+	<i>Kaphapittaghna</i>	
40.	<i>Amalaki</i>	+	+	-	+	+	+	+	-	+	-	-	<i>Vatapittakaphaghna</i>	
41.	<i>Haritaki</i>	+	+	-	-	-	+	+	-	+	-	-	<i>Vatapittakaphaghna</i>	
42.	<i>Bibhitaki</i>	-	-	-	-	-	+	+	-	+	-	-	<i>Kaphapittaghna</i>	
43.	<i>Jatipravala</i>	-	-	-	-	+	+	+	-	-	-	-	<i>Vataghna</i>	+
44.	<i>Nirgundi</i>	-	-	-	+	+	+	+	-	-	-	+	<i>Kaphavataghna</i>	+
45.	<i>Sahachara</i>	+	+	-	-	+	-	+	-	-	-	+	<i>Vatakaphaghna</i>	+
46.	<i>Karviraka</i>	-	-	-	+	+	+	+	-	-	-	+	<i>Kaphavataghna</i>	+
47.	<i>Bilwa</i>	-	-	-	+	-	+	+	-	-	-	+	<i>Vatakaphaghna</i>	
48.	<i>Trivruta</i>	-	-	-	-	-	-	+	-	-	-	+	<i>Vataghna</i>	
49.	<i>Devdaru</i>	-	-	-	-	+	-	+	-	-	-	+	<i>Vataghna</i>	
50.	<i>Vacha</i>	-	-	-	+	+	-	+	-	-	-	+	<i>Vataghna</i>	
51.	<i>Kushtha</i>	+	-	-	+	+	-	+	-	-	-	+	<i>Vatakaphaghna</i>	+
52.	<i>Latagauri</i>	-	-	-	+	-	-	+	-	-	-	+	<i>Kaphapittaghna</i>	
53.	<i>Agni</i>	-	-	-	+	-	-	+	-	-	-	+	<i>Tridoshaghna</i>	
54.	<i>Shati</i>	-	-	-	+	+	-	+	-	-	-	+	<i>Vatakaphaghna</i>	+
55.	<i>Pushkara</i>	-	-	-	+	+	-	+	-	-	-	+	<i>Vatakaphaghna</i>	
56.	<i>Gomutra</i>	-	-	-	+	+	+	+	-	-	-	+	<i>Kaphavataghna</i>	
57.	<i>Sarpi</i>	-	-	-	-	-	-	-	+	+	-	-	<i>Vatapittakaphahara</i>	
58.	<i>Taila</i>	-	-	-	-	+	+	+	-	+	-	-	<i>VataKaphahara</i>	
59.	<i>Madhu</i>	+	-	-	-	-	+	-	+	+	-	-	<i>Kaphahara</i>	+
60.	<i>Saindhava</i>	-	-	+	-	-	-	+	-	-	-	+	<i>Vatahara</i>	

When studied, all the drugs were analysed depending upon their *Rasa*, *Virya*, *Vipaka*, *Doshagnata*, *Rogagnata* etc.

Table 4: Distribution of *Basti Dravya* according to *Rasa*.

<b>RASA</b>		
<b>Rasa</b>	<b>No.</b>	<b>Percentage</b>
<i>Madhura</i>	19	20%
<i>Amla</i>	3	2%
<i>Lavana</i>	1	2%
<i>Katu</i>	27	50%
<i>Tikta</i>	38	58%
<i>Kashaya</i>	24	30%

Table 5: Distribution of *Basti Dravya* according to *Virya*.

<b>VIRYA</b>		
<b>Virya</b>	<b>No.</b>	<b>Percentage</b>
<i>Ushna</i>	43	71.66%
<i>Shita</i>	17	28.33%

Table 6: Distribution of *Basti Dravya* according to *Vipaka*.

<b>VIPAKA</b>		
<b>Vipaka</b>	<b>No.</b>	<b>Percentage</b>
<i>Madhura</i>	16	26.66%
<i>Amla</i>	0	0%
<i>Katu</i>	43	70%

Table 7: Distribution of *Basti Dravya* according to *Doshaghnata*.

<b>DOSHAGHNATA</b>		
<b>Dosha</b>	<b>No.</b>	<b>Percentage</b>
<i>Vatahara</i>	8	13.33%
<i>Pittahara</i>	1	1.66%
<i>Kaphahara</i>	2	3.33%
<i>Vatapittahara</i>	2	3.33%
<i>Vatakaphahara</i>	23	38.33%
<i>Kaphapittahara</i>	14	23.33%
<i>Vatapittakaphahara</i>	10	16.66%
<i>Kushthghna</i>	20	33.33%

## DISCUSSION

*Kushtha* is *Kleda Pradhana Vyadhi*. *Dosha* get vitiated due to *Hetu Sevana* and spread throughout the body which in turn vitiates *Dhatu* and manifest disease. According to *Acharya Charaka* 7 *Dravya* when get disturbed lead to the genesis of *Kushtha*. These are three *Doshas* - *Vata*, *Pitta*, *Kapha* and 4 *Dushya* - *Twaka*, *Rakta*, *Mamsa* and *Lasika* (*Ambu*). In most of case of *Kushtha* *Tridosha* are involved with the main involvement of *Kapha Dosha*.

- *Kapha Dosha*- *Shitata*, *Shaitya*, *Kandu*, *Sthirata*, *Snigdhata*, *Guarava*, *Utsedha*, *Kleda*, *Jantu-utapatti*

- *Pitta Dosha- Daha, Raga, Parisrava, Paka, Visra-gandha, Kleda, Anga-patan* etc.
- *Vata Dosha - Raukshya, Shosha, Toda, Shoola, Sankoch, Ayam, Parushya, Khara, Harsha, Shyava-Aruna Varnata*

Due to this *Kleda-pradhana Bahudoshavastha*, repeated *Shodhana* has been advised. *Shodhana* is advisable in *Kapha* and *Pitta Pradhana* conditions. But in some types *Vata Prabalya* or association of *Vata* is observed.<sup>[12]</sup> e.g. *Kapala, Rushyajihva, Siddhma (Maha-kushtha), Charmakhya, Eka-kushtha, Kitibha, Vipadika, Alasaka(Kshudra-kushtha)*.<sup>[13]</sup> According to *Acharya Sushruta* due to *Doshaja* and *Karmaja Hetu* aggravation of *Pitta* and *Kapha* takes place which produces *Avarana* of *Vata* enters in *Tiryag Shira* and spread throughout the body, producing *Mandala* at the gathering site of *Dosha*.<sup>[14]</sup> In many cases it can be observed that in spite of doing *Shodhana- Vamana, Virechana, Raktamokshana, Kledaghna Pan-chikitsa*, re-occurrence of the conditions occurred. In such conditions though *Kushtha* is *Kapha-Kleda* Pradhan condition, priority to *Vata Dosha* should be given.

But in case of *Kushtha Basti karma* has been contraindicated. न आस्थाप्या कुष्ठिनः, almost all *Acharyas* have included *Kushtha* in Contra indicated List. The reason might be,

1. *Niruha Basti* is *Jala-Mahabhoota Pradhana*, among five contents of this *Lavana, Sneha, Kalka, Kwatha* may increase *Kleda Bhava* in the patient.
  - *Lavana- Praglayati Kushtham*.<sup>[15]</sup>
  - *Sneha- As Sneha* is *Snigdha Guna-pradhana*, can increase *Kapha Dosha*, leading to increase in *Kushtha* lesions.
  - *Kalka- It* is in semisolid form, some quantity of liquid is added in Dry Drugs also. This water content can lead to increase *Kleda*.
  - *Kwatha- Decoctions* are prepared by adding water to the drug in some proportions. Again this *Jala Mahabhoota* may increase *Kleda*.
2. *Anuvasana Basti* is *Sneha-pradhana*, directly increases *Kleda* vitiating *Kushtha* lesions.

Here *Acharya Chakrapani* has explained in commentary that *Anuvasana Basti* should be given after *Niruha Basti* and *Virechana* in *Vatapradhana Kushtha*.<sup>[16]</sup> As said the *Pitta, Kapha* and *Malas, Dhatus*, excreta of the body can not move on their own, i.e. they are said to be lame until all activities of them are initiated by *Vata Dosha*, like movement of *Megha* i.e. clouds is due to *Vayu*.<sup>[17]</sup> Among *Vata Samanya Upakrama Basti* is said to be superior to



all. Using *Yukti Praman Acharyas* have advised to apply *Basti Karma* clinically using Drugs mentioned in Table No.1. To understand clinical application of *Basti Karma* in *Kushtha* we should know mode of action of *Basti Karma*.

### Mode of action of *Basti*

**Ayurveda Siddhanta** - The given *Basti* enters the *Pakvasaya* which is the main seat of *Vata Dosha* and destroys *Vata Dosha* which is the originator of all diseases. By subsiding the *Vata*, all diseases located in the other parts of the body also become pacified just like cutting the roots of a plant, the stem, branches, fruits, leaves, etc. also destroy. *Acharya Charaka* enunciated that man grows well by means of the *Sneha Basti*, just as a tree fed with water at its roots, yields green leaves, delicate sprouts, and in due time grows into a big tree full of flowers and fruits.<sup>[18]</sup>

*Acharya Sushruta* has told that the *Virya* of *Basti* drugs reach all over the body through the *Srotas* in the same way as the water poured at the root of the plant reaches up to the leaves. He said further explained that even though *Basti* drugs quickly come out with *Mala*, their *Virya* acts all over the body by the action of *Apana* and other *Vayu*, this action take place just like as sun draws moisture from the body. *Guda* is the *Mula* of the body where all *Sira* are located.<sup>[19]</sup> The *Sneha* administered through *Guda* reaches up to the head and nourishes the body.

**Modern Science** - The intestines have very important structures and physiology, which can affect and control the whole body. By stimulating different nerves in the intestine, one can get a stimulatory or inhibitory effect, the production of various hormones and neurotransmitters, which affects the whole body. Secretion of local enzymes and colonic bacteria plays an important role. Absorption of substance through intestine enters in general circulation by portal vein or lymphatic system. The main site of action of *Basti* is *Pakvashaya* only (large intestine and small intestine). Large intestine divide into Caecum, Rectum and Anal canal. As the rectum has rich blood and lymph supply, high quantity of *Niruhabasti Dravya* can cross the rectal mucosa and are carried by superior hemorrhoidal vein into the portal circulation.<sup>[20]</sup> In case of *Anuvasana Basti* the quantity is less and may not be able to cross the upper rectum, it may have been absorbed directly into the systemic circulation through the middle and inferior hemorrhoidal vein, which drain the lower rectum.



Here *Basti* acts as Vehicle which carries all necessary material to whole body within short span, without disturbing the *Agni*. *Acharyas* have asked to select *Drugs* which are *Kushthaghna* in nature to avoid any complications. From the observation and results obtained it has been noted that most of the *Dravya* listed having *Tikta*(58%), *Katu*(50%) and *Kashaya Rasa*(30%). This indicates that most of *Tikta*, *Katu* and *Kashaya Rasa Dravya* are useful to reduce the *Kapha* and *Kleda*.

With regard to the *Virya* it has been noted that the most of *Dravya* listed are having *Ushna Virya Dravya* (71.66%) and it also reduces *Kleda*, *Kapha* and *Vata*.

Here *Katu Vipaka Dravya* (70%) are present more as compared to *Amla* and *Madhura Vipaka Dravya*. *Katu Vipaka* counteracts the *Kapha* and *Kleda* and reduce it.

Most of *Dravya* are *Vatakaphahara* in nature. In most of case of *Kushtha Tridosha* are involved with main involvement of *Kapha Dosha*. So this all *Dravyas* are helpful in *Kushtha Chikitsa*.

## CONCLUSION

*Acharyas* have advised to apply *Yukti Pramana* in *Chikitsa*. With the use of *Chintya- Uhya Buddhi*, we can use *Basti Karma* in *Kushtha Chikitsa* successfully though it is contraindicated in the same. Using *Basti* as vehicle to supply all *Kushthaghna* Drugs in the body in short time, controlling *Vata-dosha*, complicated *Kushtha Vyadhi* (Skin diseases) can be treated.

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