

CLINICAL IMPORTANCE OF *BASTI* THERAPY IN DIFFERENT AILMENTS: A CASE SERIES

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INTRODUCTION

Shodhana is the elimination of **Doshas** from the body and an important part of treatment as it does not allow the disease for the recurrence. As per Ayurveda, Chikitsa does not mean simply the relief from ailment or absence of symptoms but it is bringing back the normalcy in that person. Among the five major Shodhana therapies of Ayurveda (Panchkarmas), **Basti** holds a distinct position in contrast to other Panchakarma measures due to its wide spectrum and competent benefits. It is mainly indicated in Vata-Predominant-diseases. It is glorified as “**Ardhachikitsa**” i.e. **Complete Chikitsa** by Acharya Charaka and Vagabhata. It acts primarily on Vata, still it is equally helpful to alleviate Pitta, Kapha and Rakta Dosha, as well as Samsarga, and Sannipata Doshas. Two types of Physiologies (Sampraptis) of Vata, namely Avarana and Dhatukshaya can be treated by Basti Karma.

It controls **Vata** at **Pakwashaya** (it's Moolasthan) and thus, all metabolic processes under related to Vata are automatically regulated. Acharya has shown good example while explaining this, as if the root of the diseased tree is destroyed its branches, leaves, and flowers are automatically destroyed. Although Basti stays in Pakwashaya (Pelvis and related organs below the umbilicus) corrects the Pathophysiology by Veerya of the Basti-dravyas transmitted all over the body. It controls Vikruta Doshas all over the body, as the Sun effects whole earth with its rays. No other Chikitsa is as capable as Basti to tolerate and regulate the

force of Vata.

DEFINATION OF BASTI

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

MODE OF ACTION OF BASTI KARMA IN THIS PROJECT

Basti is administered in the **Pakwashaya**, action of which effects throughout the body. According to Acharya Sushruta, a properly given Basti remains in the Pakwashaya and Shroni, but below Nabhi. Similarly, though Basti remains in the body for a short time and excreted along with Mala by the action of Apana Vayu, the vitiated Doshas situated in body are also forcibly thrown outwith the help Basti-Dravya-Veerya.

IMPORTANCE OF BASTI KARMA

1. **Basti is half of the Chikitsa** (Treatment) and is called the best for the **Vata Vyadhis (to control Vata Dosha.)**

(Ref- Charaka Samhita, Siddhisthan-1/39)

2. **Vata is the chief and dominant** amongst the Tridoshas. (Ref-Ashtanga Hridya, Sutrasthan-1/25)

3. Basti Chikitsa is the first line of treatment for the elimination of vitsiated Vata Dosha from the body. Also, it **regulates the normal functions of Vayu** in the body.

(Ref-Sharangadhara Samhita, Poorvakhanada-5/2)

4. The classical literature of Ayurveda described a great significance to Basti Karma. The Basti-dravya produces **Shodhana** of vitiated Doshas and also has **Samshamana** effects, if used as a Shamana Kalpa The other therapeutic uses of Basti create **Restoration Of Shukra**, increased anabolic activities in emaciated persons, **Karshana** in obese persons, improvement in vision, prevention of aging, increase in luster, strength and longevity by different types of Basti. Thus, Basti karma in its different forms has a very broad scope.
5. As Acharya Charaka states that, **Niruha-Basti is Vayahsthapana, Sukhayukara and Promotes Strength, Appetite, Intellect and Body Luster**. It is useful in all kinds of diseases, in all kinds of patients including children, old and young in different situations. It regulates **Vit, Shleshma, Pitta, Vata and Mootra** etc. It gives strength to body,

especially to **Shukra Dhatu** eliminating the accumulation of Doshas from the body.
(Ref-Charaka Samhita, Siddhisthana-1/27-28)

PURPOSE OF BASTI CHIKITSA

Following are the different purposes, which reflect as:

1. **Dosha Shodhana** - Expelling the Vikruta Doshas from the body.
2. **Samshamana** - Pacifying the Aggravated Doshas.
3. **Sangrahi** – Expelling the accumulation of Vikruta Malas or excreta.
4. **Vajikarana** – Acting as an Aphrodisiac, for those having Ksheena Shukra (depletion of semen).
5. **Brimhana** – Promoting good health and makes the thin person stout.
6. **Langhana** – Maintaining good health and makes the obese or over weight person with the weight according to age and height.
7. **Chakshu Preenana** - Nourishing the eyes.
8. **Vali palita Apaha** - Eradicating ageing and premature greying.
9. **Vayasthapana** – Establishing personality according to age (Anti-ageing) and promotes longevity.
10. **Shareera Upachaya** - Proper nourishing and developing the body.
11. **Varnya** – Enhancing varna (fairness) and complexion.
12. **Balam** - Enhancing strength and immunity.
13. **Arogyam** - Promoting good health.
14. **Ayushya** – Promoting good quality of life with a long life span.

• INDICATIONS FOR BASTI KARMA

1. **Vata rogas** or **Vata-Pradhana rogas** i.e. diseases caused due to vitiated Vayu.
2. Diseases, located in or occurring in the sites of Vayu (**Vata Ashraya Sthanas**)
3. Diseases, in which **Shodhana** (Cleansing) should be administered.
4. Diseases, which can be cured by different types of Basti (As mentioned in the above said Classification of Basti)
5. Diseases, occurring in the site of **Malashodhana** (most probably in colon).

• INSTRUMENT

- Previously Bladders of animals with Gold Netra widely used as enema pots now syringes are to be used before development of latest instrumentation found.

- Basti generally given by a skilled Ayurvedic Physician by taking proper precautions and instruments according to the age group with different length, diameter and Dravya volume.

- **INGREDIENTS**

Almost every Basti formation follows the pattern as a combination of Madhu, Lavana, Sneha, Kalka, Kwatha and Avapa in sequential order to get homogenous mixtures to facilitate the easy absorption. Following is the description according to Ayurvedic Classical Texts:

1. Madhu is added first, because of having Pichhilatva, Bahulatwa and Sukshmatva (Sukshma Strotogami i.e. spreads into minute channels all over the body, as well as Yogavahi i.e. it increases the quality of ingredients of mixture with which added).
2. Saindhava Lavana by its Teekshna Guna will lead to Sanghata-Bheda of Madhu.
3. Taila will bring Ekabhavata.
4. Kalka will develop quickness (Samsrajyate Cha Ashu) and thickens the Basti-Dravyas.
5. Kwatha will bring Samata (Homogeneity).

These Ingredients are advisable according to the diseases following a deep text on every disease and Basti role therein. The Basti Dravya includes parts of medicinal plants, animal products like milk, meat soup, urine and many more, it would be too elaborate to enlist or explain the properties of all the Basti Ingredients. So Acharya Charaka has classified Asthapana in 6 groups according to taste known as Shad Asthapana Skanda, thus it will not provide whole list but does a justice in providing a layout of working and combining to prepare the Basti as per Yukti of physician.

- **PROCEDURE**

Basti–Dana-Vidhi (The method of Administration of Basti)

This is a skill of the Ayurvedic Physician for the administration of Basti in Patient. Proper administration of Basti requires not only theoretical but also practical art, which has three steps, as follows:

1. Poorva Karma
2. Pradhana Karma
3. Pashchat Karma

1. Poorva Karma

This has a great value in this process. Patient should be fully examined with appropriate

history-taking. It is emphasized in Charaka Samhita examining the Doshas, Basti-dravyas etc. (Ref- Charaka Samhita, Siddhithana-3/6).

Abhyanga (External Oleation) and **Swedana (Fomentation)** should be given to the patient before Basti-Dana. Snehana with suitable Sneha (for eg. Medicated oil) and then Swedana could be managed by Bashpa Sweda (Steam) / Sarvanga Sweda (External fomentation) etc. especially on Kati, Vankshana and Pakwashaya (Lumbosacral Region). Patient is then advised to have his prescribed meal as per Granthadhar and sufficient rest. After completion of natural urges of urination and motion, he is then allowed to continue the rest if he wants. The patient is put in left lateral position with his right leg semi-flexed and left fully-straightened.

(Ref-Charaka Samhita, Siddhithana-5/6)

2. Pradhana Karma

The Basti-material is then taken in Basti-yantra, filled with mixture of Basti-dravyas. It should be applied with some oil or lubricant and introduced in anal region with the help of index finger of the left hand. Basti-netra should be introduced 2-4 fingers away from the Anus into Rectum. Keeping it in the same position, allow the Basti-dravyas to go in. Pull out the Basti-netra slowly at the end. Niruha Basti should be induced on empty stomach while Anuvasana, after the light, but sufficient meal.

3. Pashchat Karma

After that, the patient is kept lying on his back and should be gently thumped three times on each of soles and over the buttocks, the distal part of the cot or table should be raised (Elevated). Massage should be applied to the patient, especially on the soles. If the patient develops the urge for defecation, he should be allowed. But in case of Anuvasana basti, if Sneha passes out immediately another Anuvasana Basti should be administered. After passing the motion with Basti- dravyas, the patient is allowed to take light food (warm and liquid for eg. gruel), if he feels hungry.

• PRECAUTIONS TO BE TAKEN DURING BASTI-KARMA

1. Patient should be made to lie-down in proper position. (Vamaparshva)
2. Oleation of anus and Basti-netra should be done.
3. Bastinetra should be inserted carefully, as it may cause anal injury.
4. The patient is asked to take deep breath during the administration of Basti-netra and Basti

Dravyas into the anal canal.

5. Rapid / Too slow insertion of Basti material should be avoided.
6. Opening of Bastinetra should be inserted gently according to anal canal.
7. The total quantity of Basti Dravyas should not be inserted in initial step, as this may allow vitiated Vayu to enter in the Pakvashaya resulting pain and other complication.
8. Bastinetra should be immediately pulled out slowly after the Basti administration.
9. The patient should remain in the same posture up to ½ to 1 minute after the completion of Basti of the initial stage.
10. The patient should perform Utkatasana to eliminate the Malavega.
11. Basti Dravyas should not be too cold or too hot.
12. Basti Dravyas should be fine. Otherwise, it may obstruct the passage of Bastinetra, Catheter etc.
13. Basti should be given with appropriate pressure.

• **FEATURES OF PROPERLY ADMINISTERED BASTI / OBSERVATION OF PATIENT AFTER BASTI KARMA**

1. Anuvasana Basti Samyagyoga Lakshana

(Ref-Charaka Samhita, Siddhithana-1/44)

1. Elimination of Sneha with Vata/ Mala (Stools) within proper time.
2. Raktadi Dhatu Prasadana (Increase and purification of Tissues).
3. Balavardhana (Increase of strength)
4. Laghuta (Lightness)
5. Buddhi and Indriyaprasada (Happiness of intellect and sense organ).
6. Swapnanuvritti (Good initiation of sleep).

2. Niruha Basti Samyagyoga Lakshana

(Ref-Charaka Samhita, Siddhithana-1/44)

- 1) Prasrishta Vit / Mootra / Vatanulaomana – Normal Defecation/ Urination/ Passage of flatus.
- 2) Mala, Pitta, Kapha and Vayu should be eliminated in the order.
- 3) Laghavam - Feeling of lightness in the body
- 4) Ruchi - Restoration of taste/good appetite.
- 5) Agnivridhi - Relief in present disease.
- 6) Prakriti Sthapana - Maintenance of normal health
- 7) Balavardhana - Increase in vitality.

- “(No specific regimen of 'Samsarjan Karma' is needed for Basti Karma.)”

Total 30 patients were screened physically (by Ayurvedic Ashtavidha, as well as Modern Systemic examination) and Laboratory investigations before Basti karma in M.A. Podar hospital, Worli, Mumbai. Those Patients who are not fit for Basti are excluded for example who had recent history of PR bleeding and also who are suffering from Arsha, Bhagandara, etc. are excluded. Patient were selected between age group of 25-50 years and was also checked with ‘**Prior Counseling**’ to patient before his written consent. The selected Patient Were given Yoga Basti/ Kalabasti Krama/ Karma Basti krama According To condition of Patient and Vyadhi.

- **FOLLOWING ARE DETAILS SHOWING RELATED DESCRIPTION OF AILMENT**

Sr. No.	Ailments In Which Basti Conducted	No. of Patients
1.	Pakshaghata (can be Correlated with Hemiplegia)	6
2.	Katigata and Manyagata Vata (can be Correlated with Lumbar and Cervical Spondylosis respectively)	8
3.	Amavata (can be Correlated with Rheumatoid Arthritis.)	4
4.	Malabadhata (can be Correlated with Habitual Constipation)	3
5.	Sthoulya (can be Correlated with Obesity)	4
6.	Ankylosing Spondylosis (can be Correlated with Katigraha)	2
7.	Gridhrasi (can be Correlated with Sciatica)	2
8.	Kampavata (can be Correlated with Parkinsons Disease)	1

- **MY EXPERIENCES IN THIS FIELD WITH OBSERVATIONS AND RESULTS**

It has observed that, most of them showed Samyaka Basti Yoga Lakshana (Feeling of well-being) within 1 to 2 days after completion of Basti Krama course. Also, they relieved symptomatically 75-80% after completion of Basti krama within 1 week to 1 month according to severity of vyadhi. Among which 6 of Hemiplegia, 5 of Lumbar Spondylosis and 3 of Cervical Spondylosis showed 80%; 4 of Rheumatoid Arthritis and 3 of Habitual Constipation showed 70%; 4 of Obesity Showed 85%; 2 of Ankylosing Spondylosis showed 70 %; 2 of Sciatica showed 80 % and 1 of Parkinsonism showed 65% results.



Fig. No.1: Instruments and Ingredients used for Basti Karma.



Fig. No. 2: Dr. Deepika Suryawanshi while doing Poorva Karma of patient (Snehana, Swedana) under guidance of Dr. Geeta Parulkar.



Fig. No.3: Picture showing Basti Position (Left Lateral Position- while giving basti).

DISCUSSION

Basti karma prevents the Ailments and improves the quality of **Vata**. As Vata is main among Tridoshas in body, it regulates all functions of body by playing an important role in regulating functions of **Vata**; ultimately maintaining the healthy life. As per Ayurvedic Classical Texts, it is a "**Shodhan Chikitsa**" (Body Purification Method) for '**Rasayana Tatwa**' (Rejuvenation Purpose).

CONCLUSION

We can make certain inferences on the basis of all the above mentioned factors. The **Basti** is given to **Vata Sthana** and so it can alleviate the **Vata** at its' own site. According to the principles of **Aashrayaashrayeebhava** also we can understand the basti karmukta. 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.

ORIGINALITY OF RESEARCH WORK AND CONFLICT OF INTEREST

I declare that, this is my original research and I don't have any other interest except Public Awareness for Health.

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