

CRITICAL ANALYSIS ON BASTI: A REVIEW**¹*Vd. Mukund Vinayakrao Supekar, ²Vd. Pratik Taksale and ³Vd. Sneha Tiwari**¹Professor Panchakarma Department Sai Ayurved Medical College & Research Institute Aurangabad.²Assistant Professor Kayachikitsa Department Shri K.R. Pandav Ayurved College Nagpur.³Associate Professor Kayachikitsa Department Shri K.R. Pandav Ayurved College Nagpur.***Corresponding Author: VD Mukund Vinayakrao Supekar**

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INTRODUCTION

Panchakarma plays a major role in eradicating the disease and its wide applicability bound Acharyas to describe it as 'Chikitsardha'. Amongst Panchakarma (five basic therapeutic procedures in Ayurvedic medicine), Basti is considered to be the most powerful tool for treatment. The above statement could be more easily understood with the statement of Acharya Charakaa, that Basti is the best tool to alleviate the Vata Dosha which is the most powerful Dosha (one of the three basic element deciding health). Some of the ancient researchers have quoted the importance of Basti by saying it one half of the complete treatment process, moreover some quoted it as the complete treatment procedure itself. In other words, Basti is the procedure in which the medication stays inside the body and returns back in a particular time. It is considered to be the most powerful tool for Shodhana as it alleviates the most powerful Dosha that is the Vata Dosha. Acharya Charakaa has quoted Basti as half of the complete treatment process (Ardha Chikitsa). Also, some Acharyas considered Basti as complete treatment process (Poorna Chikitsa). All Acharyas opined Basti as the best intervention for Vata Dosha. The importance of Basti has been well documented in the classical texts of Ayurveda. It acts as an anti-aging agent, good in every phase of life, a good tool to take out morbid materials, provider of joyful life, good digestive power, cognizance, and improves complexion.

According to Acharya Charakaa, Basti has been classified into three types that are Niruha, Anuwasana, and Uttara Basti. Acharya Sushruta classified the procedure into two types—Niruha and Sneha Basti. Acharya Vagbhatta agreed with the statement of Acharya Charakaa. Broadly speaking about the basis of classification, it has been done on the basis of the material used and the route of administration in the procedure. A detailed explanation of Basti procedure, preparation, indication, contraindications, and complications has been mentioned in ancient Ayurvedic texts such as Charakaa Samhita, Sushruta Samhita, and Ashtang Hridayam.

Etymology of Basti Etymology

: According to Vachaspathyam the word “Basti” is derived from the root “Vas” by adding “Tich” Pratyaya and it belongs to masculine gender. Basti denotes a Karma wherein the drugs administered through the anal canal stays for certain time in the body (NIVASE) that produces the coating of the Sneha in the body (SNEHAACHADANA), and draws the waste substances from all over the body into the colon (GANDHA YACHANE), and eliminates them out of the body by

producing the movement in the colon resulting into pleasant (beneficial) effect (SURBHIKARNE).

Definition of Basti

It is defined in two ways i.e. one indicates the whole of the Karma and the other indicates just the instrument used for it. Charaka defined Basti on the basis of the Karma similar to that of Vamana and Virechana i.e. “The Karma where in the drugs administered through anal canal reaches upto Nabhi Pradesha, Kati, Parshva, Kukshi (Anatomical Landmarks on the abdomen), Churna the accumulated Dosha and Purisha (Morbid humours and fecal matters), spreads the unctuousness, all over the body and easily comes out along with the churned Purisha and Dosa, is called as Basti”. This denotes the Niruha and Anuvasana Basti only, as they eliminate the accumulated Dosha and Purisha.

Classification of Basti In Ayurveda, there are many varieties of Basti which are dependent on the amount of the drug, the quality of substance and the expected action of the Basti. So, it can be classified as follows – A. Pharmaceutical Classification (According To Drugs Used).

1. Niruha Basti Kashaya (Decoction) is the predominant content in Niruha Basti with the Kashaya, Madhu, Saindhava, Sneha and Kalka are the ingredients commonly used. Its synonyms are Asthapana Basti, Kashaya Basti etc.
2. Anuvasana Basti In Anuvasana Basti only Sneha is used. According to quantity of oil given, this type is subdivided as follows: • Sneha Basti: 1/4th to the quantity of Niruha i.e. 6 Pala. • Anuvasana Basti: ½ to the quantity of Sneha Basti i.e.
3. Pala. • Matra Basti: ½ to the quantity of Anuvasana Basti i.e. 1½ Pala.

According to Charaka

1. Brimhana Basti
2. Lekahana Basti
3. Sangrahi Basti
4. Snehana Basti
5. Shukra Vriddhikara Basti
6. Vataghna Basti
7. Balavarna Krita Basti
8. Snehaniya Basti
9. Krimighna Basti
10. Vrishatva Basti

According to Vagbhatta

1. Utkleshana Basti
2. Doshahara Basti
3. Shamana Basti

According to potency and property

1. Ushna Basti
2. Snigdha Basti
3. Laghu Basti
4. Sheeta Basti
5. Ruksha Basti
6. Guru Basti

Mode of Action in Classical Texts

Classical texts of Ayurveda have a wide range of explanations for the action of Basti. According to Acharya Charaka, after administration, the Basti reaches the umbilical region (Nabhi), pelvic region (Kati, Kukshi), flanks (Parshva) and mixes up the faecal and morbid matter (Dosha). After churning up all, it easily evacuates along the morbid matter. As the Sun being so far from the Earth absorbs the water content from the objects on Earth similarly, the Basti removes Dosha from the head to toe of the body. Also, when a cloth is submerged in water containing dye, it only retains the colour and not the dye; similarly, the Basti only expels the morbid matter from the body. Various analogies for functioning of Basti are mentioned such as watering the plant only on the root leading to complete growth of whole plant; in the same way, though Basti is administered through rectal route, its active contents circulate through micro channels in the body and work accordingly. Basti transfer its Veerya to all five types of Vata, those circulate it to the whole body.

A) Eliminative or purificative action of the Basti Acharya Charaka explained in Siddhi Sthana (7/64) that the Basti administered to the Pakvashaya draws the Dosha/Mala from all over the body from the foot to the head by virtue of its Virya, just as the sun situated in the sky draws the moisture from the earth by virtue of its heat. Why only the waste substance (Mala) is eliminated. This is explained by another simile in Charaka Siddhi (7/65). i.e. As the cloth sucks up the pigment only from the water dyed with flower, similarly Basti eliminates only the Mala (waste substances) from the body.

CONCLUSION

Thus Basti has been extensively and substantially described by all texts of Vedic, Puranic, Yogic and Ayurvedic literatures. A detailed etymology, various definitions and classifications have been described by various texts of Ayurveda. Each and every text has described its function in his own ways. However, in Ayurvedic texts Basti has been described especially for pacification of Vata Dosha.

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