

CLINICAL IMPORTANCE OF BASTI KARMA AND BASTI DRAVYA: AN AYURVEDA  
REVIEWDr. Rohini Laxmanrao Thakkarwad\*<sup>1</sup>, Dr. Ashwini Anandrao Yemalwad<sup>2</sup>, Dr. Ranjana Chandrakant Jadhav<sup>3</sup><sup>1</sup>Assistant Professor, Panchakarma Department, Government Ayurved College, Nanded, India.<sup>2</sup>Associate Professor, Dravyagun Department, Government Ayurved College, Nanded, India.<sup>3</sup>Assistant Professor, Panchakarma Department, Government Ayurved College, Nanded, India.

\*Corresponding Author: Dr. Rohini Laxmanrao Thakkarwad

Assistant Professor, Panchakarma Department, Government Ayurved College, Nanded, India.

Article Received on 21/06/2023

Article Revised on 11/07/2023

Article Accepted on 01/08/2023

## ABSTRACT

Basti is an integral component of the Panchakarma procedures which is considered as purification measure of Ayurveda field. This approach considered useful for the management of Vata related disorders. This technique comprises two distinct forms which includes Asthapana and Anuvasana. Basti holds a paramount position in the realm of purification therapies and is revered as a cornerstone treatment for numerous ailments. Asthapana basti (Niruha basti) involves uses of a decoction as the primary component of therapy, while in Anuvasana basti the oil or other oleaginous substances predominantly utilizes in the therapy. The effectiveness of Basti therapy hinges upon several determinants such as; dose and quality of Basti Dravya. The route of administration, quality of materials and duration of therapy also play vital role in the success of therapy. Present article signifies clinical importance of Basti Karma and Basti Dravya.

**KEYWORDS:** Ayurveda, Basti Karma, Basti Dravya, Panchakarma.

## INTRODUCTION

*Basti Karma* stands as a unique therapeutic procedure amongst the many *Panchakarma*. It is acclaimed as the supreme method for rectifying imbalances of the *Vata dosha*. Moreover, it demonstrates remarkable efficacy in addressing the abnormal accumulation of both *Pitta* and *Kapha doshas*.<sup>[1-3]</sup> *Acharya Sushruta* has classified *Basti* into various categories as depicted in **Figure 1**.



**Figure 1:** Various types of *Basti* according to effects.

**Shodhana Basti**

*Shodhana Basti* is a approach in which medicines are administered with the primary objective of purging the system and to remove morbid *Doshas* from body.

**Lekhana Basti**

*Lekhana Basti* is designed to gently remove excess fat accumulated within the body, potentially leading to various ailments. This scraping effect of *Lekhana Basti* helps to restores the body's normal functioning, reduces obesity and alleviates other ailments.

**Snehana Basti**

This involves lubrication and the induction of unctuousness or oiliness into every cell of the body. In *Snehana Basti*, medicated *ghee* or oil is employed to provide therapeutic treatment, promoting lubrication and nourishment.

**Brimhana Basti**

This involves promotion of body bulkiness, enhance muscle quality and quantity, boost immunity, improve overall quality of life and bolster tissue vitality, etc.<sup>[4-6]</sup>

**Clinical Significance of Basti Therapy**

- ✓ Facilitates elimination of morbid *Doshas*, leading to detoxification of body and mind.

- ✓ Expelled out *Ama* or toxins, pacification of elevated or aggravated *Doshas*.
- ✓ Fosters the development of body mass, nourishing tissue and promotes longevity.
- ✓ Instilling youthful vigor; brings optimal functioning of sense organs and alleviates stress, etc.
- ✓ *Basti* therapy acts against many pathological ailments and mainly used to cure diseases associated with *Vata* vitiation.
- ✓ *Anuvasan Basti* is recommended for numerous psychosomatic ailments.

In Ayurveda, *Basti* is employed as a route for drug administration, with its actions spanning local effects on the large intestine and systemic effects on body tissues. *Basti* boasts a distinct advantage over other *Shodhana* procedures, being indicated in a wide array of diseases. Esteemed by all *Ayurvedic* scholars, *Basti* is recognized as a unique and unparalleled therapeutic modality. Its remarkable efficacy in restoring imbalanced *Doshas*, expelling vitiated *Doshas* rapidly, and nourishing the body sets it apart from other elimination therapies. Additionally, *Basti* is suitable for individuals of all age groups, making it a versatile and widely applicable treatment choice for the restoration of *Vata dosha* equilibrium. Simultaneously, it offers equally effective solutions for the correction of abnormal *Pitta* and *Kapha dosha* accumulations.<sup>[5-7]</sup>

#### Physiology of *Basti* and Action of *Basti Dravyas*

The action of *Basti* therapy is contingent on its ingredients; *Basti* encompasses components, including *Saindhava*, *Sneha*, *Makshika*, *Kwadha*, *Kalka* and *Avapa*. *Basti* exerts its therapeutic effects through the *Veerya* of the substances utilized in the *Basti* therapy.

*Saindhava's* subtle quality penetrates the micro-channels of the body. The sharp quality aids in breaking down morbid *Dosha* accumulations due to its irritant nature, facilitating their elimination *via* the *Basti*.

The unctuous quality of *Snigdha* liquefies *Doshas*, while *Madhu* with *Saindhava*, offering easily digestible and readily absorbed predigested sugar. *Sneha*, owing to its *Snigdha* attribute, induces lubrication within the body, facilitating the elimination of *Doshas* and impurities. *Sneha* enhances cell membrane permeability, further assisting in *Dosha* and impurity removal. *Sneha* protects the mucous membrane from the potential irritations caused by *Basti* ingredients.

The components of *Basti* selected based on the involvement of *Dosha*, *Dushya* and *Srothas*, etc. *Vata* plays a central role in the body, responsible for transporting other *Doshas* between various regions. *Vata's* mobility allows it to affect all types of diseases, whether they are related to specific body parts, regions, or systems. *Basti* is regarded as the foremost treatment for *Vata*, making it an integral part of therapy.

When *Basti* is administered, its effects extend to the *Nabhipradesa*, *Kati*, *Parshwa* and *Kukshi* region. The *Veerya* of *Basti* reaches these areas and permeates throughout the body *via* the *Srotas*, eliminating vitiated *Doshas* and relieves *Vata* vitiation. The organs associated with *Basti karma* include *Guda*, *Nabhi*, *Kati*, *Kukshi* and *Pakwasaya*.

The *Veerya* of *Basti* transported to *Apana vayu*, from here *Veerya* moves to *Samana vayu* and then to *Vyanavata*, followed by *Udanavata* and *Pranavata*. The *Veerya* of therapy is distributing throughout the body *via* the circulation of *Vata*. This finally forcefully directed upwards by *Vata*, reaching the *Pitta* and *Kapha sthanas*, where it corrects imbalances of all *Doshas*.<sup>[6-10]</sup>

#### CONCLUSION

*Basti* therapy encompasses a diverse array of categories based on the type of ingredients employed, their actions, and the frequency of administration. The selection of medicinal ingredients for *Basti* is carefully tailored to the patient's condition and the specific disease being treated. *Basti* is used in conjunction with other *Ayurvedic* medications, particularly for *Vata Vyadhi*. Additionally, it is prescribed for various conditions such as *Anaha*, *Malavrodh*, *Rajokshay*, *Adhman*, *Vatrakta*, *Pleeha*, *Parshva graham*, *Prishta graham* and *Akshepak*, etc. *Brihan Basti* is employed to increase weight in emaciated individuals, while *Lekhan Basti* aids in weight reduction for those dealing with obesity. *Basti* can also be administered to children, but with utmost caution and under the supervision of a qualified physician. The anus serves as the principal gateway to the body, administering *Basti* through the anus nourishes all the limbs and organs. *Basti* eliminates vitiated *Doshas* through the rectal route. Medications absorbed in the rectum and large intestines, can permeate the rectal mucosa and substances absorbed from the upper rectal mucosa are conveyed by the superior hemorrhoidal veins into the portal circulation, while those absorbed from the lower rectal mucosa directly enter the systemic circulation. The rectum, with its vascularity and venous plexus, offers an excellent absorption surface and drug substances acts more rapidly *via* this way. *Basti* resides in the *Pakwashaya* and extracts *Doshas* from all parts of the body and finally eliminate them to detoxify whole body.

#### REFERENCES

1. Shastri A, editor. 5th ed. Ch. 35, Ver 18. Varanasi: Chaukhambha Orientalia. Sushruta Samhita of Sushruta, Chikitsasthana, *Netrabastipramanvibhag chikitsitam*, 1979; 154.
2. Tripathi B, editor. 1st ed. Ch. 19, Ver. 45. Delhi: Chaukhambha Sanskrit Pratishtan. Ashtanga Hridaya of Vagbhata, Sutrasthana, *Bastividhi adhyaya*, 1999; 236.

3. Prof. Banwari lal gaur, Charak Samhita, Sidhhisthan 10/4-5, 1 st edition, Varanasi, chaukhambha Sanskrit Sansthan, 2014; 4: 994.
4. Srikanthamurthy K, editor. 2nd ed. Ch. 28, Ver. 23. Vol. 1. Varanasi: Chaukhambha Orientalia. Ashtanga Sangraha of Vagbhata, Sutrasthana, *Bastividhidhyaya*, 1998; 494.
5. Kaviraj Dr. Ambikadutt Shastri, Sushrut Samhita, Chikitsasthana 35/6 12th edition. Varanasi, Chaukhambha Orientalia, 2001; 1: 153.
6. Kaviraj Dr. Ambikadutt Shastri, Sushruta Samhita, Chikitsasthan 35/18, 12th edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2000; 1: 154.
7. Dr Vasanth C. Patil, Principle and practices of Panchakarma, Published by Chaukhamba Publication, fourth edition, 2014; 497.
8. Agnivesha, Charaka, Dridhabala, Charaka Samhita, Sutra Sthana, 12/8, edited by Vaidya Jadavji Trikamji Acharya, 2nd. edition, Chaukhamba Sanskrit Sansthan, Varanasi, 2008; 16.
9. Sushruta. 'Sushruta Samhita Chikitsasthana 35/29-30, Varanasi, India, Chaukhamba Orientalia, 2002; 528.
10. Acharya mukundilal dwivedi et al, Aurvrdaya panchakrama part 2, Delhi Choukhambha Sanskrit pratishthan, 2008; 573.