

## A REVIEW ON BASTI AND ITS PHARMACODYNAMICS

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**ABSTRACT**

Panchakarma is one of the important branches of ayurveda which deals mainly with purification of provoked doshas (physiological or pathological) from the body. These doshas (toxins & waste material) should be purified from natural as well as nearest root of the body. In the management of the disease the fundamental principles of the ayurveda is samshodhana (purification) samshamana (pacify) and nidhana parivarjana (avoid causative factors). Here in this article the aim is to highlight the importance of the basti and its pharmaco-dynamics and to remove the wrong notion among the people that this therapy is not only useful in vata vyadhies, but it is very important therapy in almost all diseases in fact at every stage of the disease. To eradicate the diseases completely and to enhance non-specific immunity against all diseases the purifactory procedures play an important role. In many chronic as well as in acute conditions this basti therapy has established quick and spontaneous results. This panchakarma therapies can be given not only for morbid conditions but also for the swastha as it acts as a rasayana and vajikarana in some cases.

**KEYWORDS:** Panchakarma , Basti, Pharmacodynamics, Vata Vyadhies.**INTRODUCTION**

Basti is one of the main therapy in ayurvedic panchakarma. So many diseases are caused due to the vata because vata is the only dosa help full in the separation and union of doasa, mala (waste products), and dhatus.<sup>[1]</sup> "Basti vata haranam shrestham" is the one of the important quotation mentioned by charaka acharya in agradravyas.<sup>[2]</sup> That means vasti is said to be best therapy to treat all vyadhies. Basti is the best chikitsa not only for vata , but also for pitta, kapha, rakta, and in samsarga and sannipata doshas.<sup>[3]</sup>

**DEFINITION**

The therapy which while moving in the umbilical region, lumbar region, sides of the chest and pelvic region churns up the stool including all the other morbid matter located there, the stool including all the other morbid matter located there, and appropriately eliminated them is called basti.<sup>[4]</sup> One more definition is "vasti nadheeyathe ithi vasthi" i.e conveys the medicine administration through the vasti device into mutrashaya.

**CLASSIFICATION**

- Adhistan Beda (Place Of Administration)<sup>[5]</sup>
  1. Pakwashaya Gata Basti (Rectal Route)
  2. Mutrashaya Gata Basti (Urethra- Vesical Route)
  3. Garbhashaya Gata Basti (Uterine Route)
  4. Vranagata Basti (Wound Route)

- Dravya Bheda<sup>[6]</sup>
  1. Niruha Basti (Decoction (Quatha) Based)
  2. Anuvasana Basti (Oil (Snehana) Based)
- Sankhya Bheda<sup>[7]</sup>
  1. Yog Basti (8 Bastis): starts with anuvasana and it should be given alternatively till 7<sup>th</sup> day and should end up with anuvasana only.
  2. Kala Basti (15 Or 16 Basti): 1<sup>st</sup> anuvasana and 2<sup>nd</sup> niruha basti from 3<sup>rd</sup> - 12<sup>th</sup> day anuvasana and niruha basti alteranatively and last three or four anuvasana vasti should be given, 13<sup>th</sup> -15<sup>th</sup> day anuvasana basti to be given
  3. Karma Basti: 1<sup>st</sup> anuvasana and 2<sup>nd</sup> niruha 3<sup>rd</sup> - 24<sup>th</sup> day anuvasana and noruha alternatively and at last 6 anuvasana bastis should be given, 25<sup>th</sup> - 30<sup>th</sup> anuvasana vastis to be given.
- Mathrabheda<sup>[8]</sup>
  1. Dwadasa prasrutha vasthi- 1200ml
  2. Dasa prasrutha vasthi- 1000ml
  3. Pada heena vasti- reduce one quarter from the total quantity of dwadasa prasruts vasthi
  4. Prasruts yogika vasthi- 300 - 600ml
- According to susrutha<sup>[9]</sup>
  1. Sodhana vasthi: eliminatory
  2. Lekhana vasthi: reduce medho dhathu

3. Snehana vasthi: produces lubrication
4. Brumhana vasthi : increases rasadhi dhathu

### AIMS AND OBJECTIVES

- To treat the diseased person with various types of basti procedures.
- To prevent diseases by enhancing the non- specific immunity against all the diseases
- To attain rasayana and vajikarana properties
- To maintain the health of healthy individual

### MATERIALS AND METHODS

The materials and methods required according to the patient and type of disease and type basti planned i.e vasti yantra (enema bag), vasthi dravyas, rubber catheter of various sizes etc. The methods consists of purva karma, pradhana karma, paschat karma.

#### Asthapyah (Persons suitable for decoction enema)<sup>[10]</sup>

This basti can be given to the persons who are suffering from abdominal tumor, distention of the abdomen, khuda(gout), diseases of the spleen, diarrhea unassociated with other diseases, pain the abdomen, chronic fever, running in the nose, obstruction of semen, flatus and faeces, enlargement of the scrotum and faeces, enlargement of scrotum, urinary stone

#### Anasthapyah- (Persons unsuitable for decoction enema)<sup>[11]</sup>

Those who have had excess of oleation therapy; injury to the chest, highly emaciated, diarrhea due to ama, vomiting, who have undergone purificatory therapies who have been administered nasal medication ,who are suffering from dyspnoea, cough, salivation, piles, flatulence, weak digestion, swelling of rectum, diabetes mellitus.

#### Pharmacodynamics of basti<sup>[12]</sup>

The anus is the main root of the body and having blood vessels in it, if we administer the basti in anus nourishes all the limbs and organs of the body. Basti eliminates the vitiated doshad from the rectal route. Medicines which administered through the rectal route are absorbed in rectum and large intestins. The rectum has rich blood and lymph supply and drugs can cross through the rectal mucosa like other lipid membranes. The portion which is absorbed from upper rectal mucosa is carried by the superior haemorrhoidal veins into portal circulation, where as the middle and inferior haemorrhoidal veins absorb from the lower rectal mucosa enters directly by into systemic circulation. The rectum with its vascularity and venous plexus provides a good absorbing surfaces and soluble substances produce their effect more quickly without passing into the liver where they may be destroyed. While describing this basti action acharya susruta says that basti retains in pakwashaya and dwells doshas from all over the body i.e. from head to toe sun stands millions of kilometers away from the earth evaporates the water with powerfull sun rays.

### RESULT

Basti is showing effective results in the clinical practice mostly in the cases of vata vyadies and infertility, dysmenorrhea, puspa- nasha(amenorrhoea), asrughdhara even in obesity also basti is effective.

### DISCUSSION

In previous day only specific basti yantra means only the specific bladder bags used to be used for giving basti but as per now there were so many changes in present era like for giving anuvasana vasthi only 60 ml syringe and catheter of different sizes were used and for niruha vasti one tube which consists of mug there the kashaya is poured and using that as a basti yantra practically. In the clinical that is very easy to administrate and cost effective.

### CONCLUSION

Now a days so many important basti are using in clinical practice like utara basti which is specifically used in the male and female infertility and this process is almost similar process to Intra uterine insemination in female, and some of the important bastis are Lekhana basti, Vaitarana basti, Matra basti, ksheer basti, pichha basti were used in clinical practice based on their action and ingredients these are some modified and highly used vastis.

### ACKNOWLEDGEMENT

The existence of basti is increasing now-a days due to its high level of clinical practice thus due to modification and of easy administration it is accepted by both physician and patients also. We All should be very thankful to our acharyas for giving this valuable treatment.

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