

## A REVIEW ARTICLE OF VASTI KARMA

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## ABSTRACT

Vasti is regarded as the prime treatment modality of Panchkarma. It is considered as *ardha chikitsa*<sup>[1]</sup> among all chikitsa upakrama because of its curative and preventive aspects. Vasti is best chikitsa upakrama for vataj disorders.<sup>[2]</sup> It not only cures vataj rogas but also cures Samsargaja and sannipataj conditions of Dosha, disorder of Kaphaj and pittaj, shakahagata and koshtagata rogas by the combination of various types of vasti dravyas. Vasti dravya due to its prabhava, spreads from padatala up to murdha. Quoted as simile as sun being stagnant, it absorbs the moisture from whole of the earth. Similarly, vasti being stagnant in pakswashaya does sarvashareera sthita Dosha nirharan. It has varied actions like samshodhna, samshamana, samgrahana, vajikarana, brihamana, karshana, preerana and vayasthapana.<sup>[3]</sup> Vasti being only treatment modality among panchkarma procedures which can be given extreme of age like paediatric to geriatric age group. it is considered as quick method for dhatuposhana. Various types of vasti are explained in detail in ayurvedic texts for both swastha and atura.

**KEYWORDS:** Vasti, Panchakarma, Ardhachikitsa, Prabhava.

## INTRODUCTION

Ayurveda is science with numerous treatment principals. It has its own parameters for understanding of diseases thus treatment modalities are also explained in details. Grossly this science has aspects which not only covers diseased persons but pays more attention towards healthy life style.

While describing treatment part of disorders it is divided in to two parts that is samshodhana and samshamana. samshodhan being more complicated but effective mainly covered under panchkarma procedures. Vaman, virechana, vasti, nasya, raktamokshana are five supreme procedures explained as panchkarma.<sup>[4]</sup> Among these vasti is of utmost importance.

Vasti is considered half treatment in Ayurveda. It is specially indicated for vata vyadhis. Vata dosha is called pradhana dosha among three dosha. it controls normal functions in body along with karma of kapha and pitta dosha. Whenever it gets vitiated it leads to derrangement of many functions and thus leading to various disorders. Thus vasti treats pradhana dosha and considered best among panchkarma procedures.

Vasti performs shodhna of whole body and simultaneously plays samshamana while other treatment modalities mainly performs biopurification only. This

multidimensional effect is due to various combinations of drugs in vasti.

It performs functions faster as compared to other upakrama.<sup>[5]</sup>

Indicated in paediatric age group and geriatrics as well due to its dhatuposhana action which is much required in both these age groups. Other procedures has age limitations as they can not be performed in extremes of ages.

**Types****1.** Three types of vasti by Acharya Charaka

1. Asthapana 2. Anuvasana 3. Uttar vasti.

**According to site (Adhithana)**

The Vasti is classified according to the organ in which Vasti drugs are introduced.

- 1) Pakvasayagata Vasti
- 2) Garbhasayagata Vasti
- 3) Mutrasayagata Vasti
- 4) Vranagata Vasti

Garbhasayagata Vasti and Mutrasayagata Vasti come under the heading of Uttara Vasti

**According to Acharya Sushruta<sup>[6]</sup>**

- 1) *Vataghna Vasti*
- 2) *Pittaghna Vasti*
- 3) *Kaphaghna Vasti*
- 4) *Raktaghna Vasti*
- 5) *Piccha Vasti*
- 6) *Sangrahika Vasti*

**According to Acharya Vagbhata**

- 1) *Utklesana Vasti*
- 2) *Dosahara Vasti*
- 3) *Samana Vasti*
- 4) *Vataghna Vasti*
- 5) *Pittaghna Vasti*
- 6) *Kaphaghna Vasti*

**According to Vrddha Vagbhata**

- 1) *Vataghna*
- 2) *Pittaghna*
- 3) *Kaphaghna*
- 4) *Vajikarana Vasti*
- 5) *Piccha Vasti*
- 6) *Sangrahika Vasti*
- 7) *Samsodhana Vasti*
- 8) *Lekhana Vasti*
- 9) *Utklesana Vasti*
- 10) *Bramhaṇ Vasti*
- 11) *Dahaghna*

**According to Sarangdhara<sup>[7]</sup>**

- 1) *Sodhana Vasti*
- 2) *Samana Vasti*
- 3) *Dipana Vasti*
- 4) *Picchila Vasti*
- 5) *Utklesana Vasti*
- 6) *Dosahara Vasti*
- 7) *Bramhaṇ Vasti*
- 8) *Lekhana Vasti*

**On the Basis of special purpose with special indications**

- (1) *Madhutailika Vasti*
- (2) *Siddha Vasti*
- (3) *Yuktaratha Vasti*
- (4) *Yapana Vasti*
- (5) *Piccha Vasti*
- (6) *Picchila Vasti*
- (7) *Vaitarna Vasti*
- (8) *Kshara Vasti*

**Mode of action**

Vasti performs *shodhna*, *shaman*, *brihman* etc. Multi functions which can be explained as follows

1. *Vasti* has effects all over the body as explained by *acharya charaka* that by virtue of *veerya* of drugs used in *vasti* it travels from feet to head.<sup>[8]</sup>
2. *Acharya sushruta* says that as sun beams absorbs all the water from earth similarly *vasti* removes toxins from all over the body.<sup>[9]</sup>

3. *Pakwashaya* is the main *sthana* of *vata dosha*. Whenever *vata* gets vitiated in any part of body, *pakwashayagata vata* should be treated first. *Vasti* first of all acts on this *vata* which leads to root cause elimination of disease.
4. *Acharya vagbhatt<sup>[10]</sup>* has explained that *vasti* acts firstly on *apana vayu* then on *vyana vayu*, *saman vayu*, *udan vayu* and *prana vayu* respectively. Thus by controlling all five types of *vayu* it leads to healthy mind and body.
5. *Acharya charaka* has clearly quoted that *vata is yantra tantra dhara* that means it controls mind and body. Pacification of *vata* by *vasti* leads to overall health.
6. *Vasti* removes *srotorodh* causing better absorption which leads to *brimhan*.
7. Multidimensional action of *vasti* is due to different type of *dravya* used in *vasti* e.g. *kshara vasti* containing *gomutra* given in *amavata*, *vasti* containing *ksheer* given in *vatarakta* etc.

**DISCUSSION**

*Vasti* was always called as prime treatment for *vataj vyadhis*. Detailed description about *bheda, karmukta, labh* etc. given in *Ayurvedic* literature.

*Vasti* called *ardhchikitsa* due its effects on *vata dosha* which is considered main among the three dosha. But it not only acts on *vata* but acts on *pitta* and *kapha* as well.

*Vasti* used for *shodhana*, *shaman*, *lekhana*, *brihman* etc. Reason for superiority of *vasti* is that it can be used in situations where other treatments can not be given like *stool*, *sukumar*, *ksheen*, *bala*, *vridha* etc.

*Ayurveda* gives equal importance to treatment of disease as well as prevention of disease and *vasti* performs both the tasks efficiently.

**CONCLUSION**

*Vasti* a multidimensional treatment modality. Mechanism of action of *vasti* is described in detail by all the *Acharyas* according to which it acts on all types of *vata* by its *shodhna* property. It is also very effective in *samsargaj vyadhis* due to combination of various *dravya*.

Modern way to explain effectiveness of *vasti* over other treatment modalities includes gut brain theory, colon targeted drug delivery etc.

Thus it can be concluded that *vasti* not only performs biopurification but acts on many aspects of health. It is equally useful in diseased and healthy person. It can be given in almost every age group which makes it more useful.

Nowadays we are in search of effective treatment in various situations which are adverse effect free and multipurpose. *Vasti* can be considered one of the

important solution to this search, so it should be used frequently for the benefit of society.

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