



A CRITICAL ANALYSIS OF BASTI KARMA

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ABSTRACT One of the five bio-cleansing/detoxifying techniques (Panchakarma procedures/ Samshodhana Chikitsa) recommended in Ayurveda is Basti Karma. The other four are Nasya (drug infiltration through nostrils), Vamana (therapeutic emesis), Virechana (therapeutic purgation), and Raktamokshana (bloodletting by various methods). Anal administration is the method used to deliver Basti Karma, a medicinal oil or herbal decoction. When all other methods of treating constipation fail, enemas are most frequently used in modern medicine to cleanse the lower bowel. Rather than that, Basti Karma—discussed in Ayurvedic classics—has broader therapeutic effects on nearly all bodily tissues and is known to have rejuvenating, curative, preventative, and health-promoting properties.

KEYWORDS : Basti, Karma, Panchakarma, Chikitsardha.

INTRODUCTION

Since panchakarma is so effective in curing the illness, Acharyas had to refer to it as "Chikitsardha" due to its broad applicability. Due to its aforementioned oddities, we made the decision to look up and expand on its descriptions in a variety of writings, beginning with the earliest, the Vedas. The main process of Panchakarma therapy is called Basti Karma. One of the most important procedures for the interior cleansing of the body that is mentioned in several sources is basti. Almost every source, including the Vedas, Puranic, Yogic, and Ayurvedic Samhitas, describes bastis. While different Acharyas explained its many forms and uses, the majority of Ayurvedic Samhitas referenced Basti, particularly for Vata Dosha pacification.

The Basti is actually the most significant Karma among the Samshodhana practices. Basti has the same importance in Panchakarma medicine. The ancient literature highlights the wide range of applications for this type of treatment and gives it considerable weight. As one of the Panchakarma, Basti represents its many deeds since Karma means "BAHU ITI KARTAVYATA" (Cha. Su. 2/15).

Basti therapy can be used for a wide range of illnesses that include various Doshas, Dushyas, and Adhistanas. According to A.H.Su.1/25, basti is intended to be the main (particular) treatment for Vatika illnesses. The view of Acharyas is that conditions affecting the bowels, extremities, and vital organs, proximal bodily parts; in other words, Vayu affects every aspect of the human body. When Vayu is extremely aggravated, basti helps to calm it down. The Vata Dosha brings with it the Prasara of Doshas. The Doshas' transition from Kosha to Shakha is the result of Vata. Since Pitta and Kapha are Pangu doshas, the Vata dosha will shift the other doshas from Kostha to Shakha, as described by the Acharyas. Therefore, the further provocation of the disease can be controlled when the Vata Dosha is regulated by the Basti Chikitsa.

The Samprapti Vighatana will end when the Basti is administered, and in the end, the Basti makes up half of the total treatment.

The origin of the name "Basti" Etymology: The word "Basti" is derived from the root "Vas" by adding "Tich" Prathyaya, and it is associated with the masculine gender, according to Vachaspathyam. Basti is a term for a Karma in which drugs injected through the anal canal remain in the body for a specific amount of time (NIVASE) in order to coat the Sneha in the body (SNEHAACHADANA), draw waste materials from all over the body into the colon (GANDHA YACHANE), and then eliminate them from the body by causing movement in the colon that has a pleasant (beneficial) effect (SURBHIKARNE).

The term "basti" refers to an organ that serves as a bladder or reservoir

for urine. Given that it is essentially a soft, elastic container, it was utilized as an apparatus that delivers drugs under continuous pressure.

Meaning of Basti

It is defined in two ways: the first defines it as the entirety of the Karma, and the second defines it as the instrument alone. Similar to Vamana and Virechana, Charaka defined Basti as "the Karma wherein the drugs administered through the anal canal reach up to Nabhi Pradesh, 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." Since they remove the accumulated Dosha and Purishottama, this only refers to the Niruha and Anuvasana Basti.

The other Acharya has given a general description of Basti based on the tool that is employed.

"Purvamanvetyato Bastih Diyate Basti Va" (A.S. Su. 28/2)

For example, "The process wherein the drugs are administered either through the Basti (instrument) or directly to the Basti."

Basti's Classification:-

There are numerous types of Basti in Ayurveda, and they vary according to the drug's potency, ingredient quality, and anticipated mode of action. It can therefore be categorized as follows:

A. Classification of Pharmaceuticals Depending on the Drugs Used

1. Basti Niruha
The main component of Niruha Basti is Kashaya (Decoction), and the frequently utilized ingredients include Madhu, Saindhava, Kalka, and Sneha. Some of its synonyms are Kashaya Basti and Asthapana Basti.

2. Basti Anuvasana Only Sneha is used in Anuvasana Basti. This kind is separated into the following categories based on the amount of oil provided:

- Sneha Basti: 1/4th of the total amount, or 6 Pala, of Niruha.
- Anuvasana Basti: ½ of Sneha Basti, or 3 Pala, in quantity.
- Matra Basti: ½ to the Anuvasana Basti amount, or 1 ½ Pala.

B. Classification of Anatomies

- 1) Rectal Pakvashayagata
- 2) Uterine Garbhashayagata
- 3) The urethro vesicle, or Mutrashayagata
- 4) An abscess or wound, Vranagata

C. Depending on how many Basti are going to be utilized
The following words are applied based on the number of Basti administered in a series.

Karma Basti: thirty Basti, comprising eighteen Anuvasana and twelve Niruha Basti. Twelve Anuvasana and twelve Niruha should be given at Karma Basti, in that order.

Prior to this, oleation was accomplished with the administration of one Anuvasana Basti at first, then five after that.

16 Basti total, comprising 10 Anuvasana and 6 Niruha, make up Kala Basti. Six Anuvasana and six Niruha Basti should be provided in Kala Basti, in that order. Prior to this, three Anuvasana Basti were done in order of precedence in order to achieve oleation.

Eight Basti in yoga, comprising three Niruha and five Anuvasana Basti. Five Anuvasana Basti in the end

D. Pharmacological Classifications According to Sushruta (Su. Chi. 35/19) Shodhana Basti.

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 Vagbhata

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

According to Intensity

1. Mrudu Basti
2. Madhyama Basti
3. Tikshna Basti

According To Dose

1. Dwadasha Prasritaki Basti
2. Ekadasha Prasritaki Basti
3. Nava Prasritaki Basti
4. Pancha Prasritaki Basti
5. Chatuha Prasritaki Basti
6. Ekaika Prasritaki Basti
7. Padahina Prasritaki Basti

Basti's Mode of Action

Ayurveda has a distinctive method to conveying difficult concepts by using analogies from everyday life to make the subject matter easier to understand. Since the objective characteristics were not as developed as they are now, similes were employed. Similes have been used to clarify intricate processes in pathology (symptomatology), physiology, and therapeutic interventions. The same holds true for Basti as well.

A) The Basti's purifying or eliminating effect

Acharya In Siddhi Sthana (7/64) Charaka taught that the Basti given to the Pakvashaya draws the Dosha/Mala from all over the body, from the foot to the head, by virtue of its Virya, in the same way as the sun's heat draws moisture from the land. Why is only the waste material (Mala) removed? Another simile in Charaka Siddhi (7/65) explains this. i.e., Basti removes only the Mala (waste compounds) from the body, much as the fabric absorbs color from water painted with flowers.

B) Chikitsa Sthana (36/25) explains the systemic action of the Basti Acharya Sushruta, which states that the Virya of the medications provided through the Similar to how the active ingredients in water poured at a tree's root reach the entire plant, basti into the Pakvasaya

travels throughout the body through the channels (Srotas).

Basti: The Ultimate Treatment Option

The most effective method for controlling the Vata Dosha, the primary guiding energy behind all physiological and pathological processes in the body and mind, is this one. (Su. Cha. 12/8, 17/118, 25/40, Si. Cha. 1/38-39, 10/17, 18).

Due to its unique kind and various medications used in it, it can benefit from Panchakarma in its whole and performs both Upakramas, namely Langhana and Brimhana. (Si. 11/16, Cha. 3/6).

It serves as both Samsodhana and Samsamana (Su. Ci. 35/3,4). Since it offers instant strength, it is the first line of treatment, especially for young patients and the elderly (Cha. Si 11/36).

It can be applied to nearly all illnesses by employing the particular medications that are prescribed for that illness (Ca. Si. 10/4, Su. Ci. 38/111).

Basti is the only treatment that is comparable to it for protecting and managing the afflictions of the Marmasthi and Sandhi, which are regarded as essential components of the body (Cha. Si. 9/7).

It relieves the disease by getting rid of the Doshas/Mala that have accumulated throughout the body (Cha. Si. 1/28).

CONCLUSION

This means that every text in the Vedic, Puranic, Yogic, and Ayurvedic literatures has comprehensively and substantially covered basti. Several Ayurvedic books have documented a comprehensive etymology, as well as several meanings and classifications. Every single text has explained its purpose in a unique way. Nonetheless, Basti is specifically mentioned in Ayurvedic scriptures for pacifying the Vata Dosha.

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