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# Critical Review on *Niruha Basti* w.s.r. to Charaka Samhita

Preeti Banthanal<sup>1</sup>, Madhusudan Kulkarni<sup>2</sup>

<sup>1</sup>Post Graduate Scholar, Dept. of Kayachikitsa, Ayurveda Mahavidyalaya and Hospital, Hubballi, Karnataka, India.

<sup>2</sup>Associate Professor, Dept. of Kayachikitsa, Ayurveda Mahavidyalaya and Hospital, Hubballi, Karnataka, India

## ABSTRACT

Ayurveda is an ancient Science of medicine. It originates from *Atharveda* and since *Vedic* period to till date it's Principles, medicines and treatment modalities like *Panchakarma* were proved very useful for treatment of various diseases. Among *Panchakarma* therapies, *Basti* is a special treatment where it has both preventive and curative perspectives. *Basti* described as *Ardha Chikitsa* by *Acharya Charaka* and also as *Poorna chikitsa* by other *Acharyas*. When used properly it promotes Physical strength, Life span, Immunity and Complexion. Among various types of *Basti*, *Niruha Basti* is important type described by all *Acharyas*. The present article is an attempt to compile information about Role of *Niruha Basti* in different conditions and few of the *Niruha Basti Yogas* according to *Charaka Samhita*.

**Key words:** *Basti, Vasti, Niruha Basti, Basti Yogas, Shodhana Chikitsa, Panchakarma, Ayurveda*

## INTRODUCTION

*Vasti* or *Basti* is a special treatment of *Ayurveda*, considered one among *Panchakarma* therapies. It is a *Shodhana Chikitsa* where medicated *Taila* (Oil), *Ghrta* (Ghee), *Kashaya* (Decoction) or *Ksheera* (Milk) are administered through the anal, urinary or vaginal route. As mentioned by *Acharya Charaka* in *Siddhi Sthana* the *Nirukti* of *Basti* as the drugs administered through anal canal reaches upto *Nabhi Pradesha* (Umbilicus), *Kati* (Lower back), *Parshva*, *Kukshi* (Abdomen) churns the accumulated *Dosha* and *Pureesha* (Feces), spreads the *Snigdghata* (Unctuousness) all over the body and does

*Sukhapurvaka Doshanirharana* (Easy elimination of Morbid material).<sup>[1]</sup>

Unless specified, the term *Basti* always denotes *Niruha Basti*.<sup>[2]</sup> The word *Niruha* stands for the treatment whose effect is beyond reasoning or effective without any doubt. *Niruha Basti* also known as *Asthapana Basti* or *Kashaya Basti*.

*Niruha Basti* is a prime treatment for disorders due to vitiation of *Vata Dosha*. It can expel out the increased *Dosha* can pacify *Vata* at its root i.e., *Pakwashaya* (Intestine). Thus, it relieves the whole body from diseases due to *Vata Dosha*. It has the advantage of eliminating *Dosha* without causing difficulties like Belching, pain in the Heart region and *Koshtha*.<sup>[3]</sup>

*Niruha Basti Gunas* are it does *Vayasthapana* (Promotes Life span), Promotes *Sukha* (Happiness), *Ayu, Bala* (Strength), *Agni, Medha* (Intellectual power), *Swara* (Voice) and *Varna* (Complexion). It is also indicated for both *Shishu* (Children) and *Vruddha* (Old age) and effectively cures diseases without causing complications. It removes the *Vit, Shleshma, Pitta* and *Vata Dosha* from the body, provides Compactness to the body and Strength to *Shukra Dhatu*, removes *Doshas* from the *Srotas* and thus pacifies all diseases.<sup>[4]</sup>

### Address for correspondence:

Dr. Preeti Banthanal

Post Graduate Scholar, Dept. of Kayachikitsa, Ayurveda Mahavidyalaya and Hospital, Hubballi, Karnataka, India.

E-mail: preetisb31@gmail.com

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None other than *Vata* is responsible for all diseases origination in *Shakha* (Upper and Lower limbs), *Koshta* (Abdomen), *Marma* (Vital organs), *Urdhwa Bhaga* (Upper half of the body) and *Sarva Avayava Anga Pratyanga* (All body parts). *Vata* is responsible for *Vikshepa* (Transports) and *Sanghata* (Togetherness) of *Vit*, *Mutra* and *Pitta*, *Kapha* etc. and *Malashaya*. When it gets *Prakopa* (aggravates) there is no remedy other than *Basti* for its alleviation. Therefore, *Acharya Charaka* considered *Basti Chikitsa* as *Ardha Chikitsa* of all treatment modalities and some of the *Acharyas* called as *Poorna Chikitsa*.<sup>[5]</sup>

*Niruha Basti* typically contains five basic ingredients i.e., *Madhu* (Honey), *Saindhava* (Rock Salt), *Sneha* (oil, Ghee, *Vasa*), *Kalka* (Paste of herbs), *Kwatha* (Decoction of herbs).

- 1. Madhu (Honey):** is an important ingredient having *Madhura* (Sweet) and *Kashaya* (Astringent) *rasa*, *Ruksha* (Dry) *Guna*, *Ushna* (Hot) *Veerya* and does *Chedana Karma*. The important property of honey in context of *Basti* is *Yogavahitwam* and *Sukshmamarganusaritam*. It possesses the property of *Tridoshashamana*, *Sookshmarganusari*, *Lekhana*, and *Shodhana*. By virtue of the above properties, it does *Dosha Vilayana* and facilitates to remove the vitiated *Dosha* from the channels.
- 2. Saindhava (Rock salt):** Has *Madhura Vipaka*, *Tridoshahara*, having *Laghu*, *Teekshna*, *Ushna*, *Sookshma*, and *Vyavayi Guna*. It when mixed with *Madhu*, removes the *Picchilatva*, *Bahulatva*, and *Kashayatva* property of *Madhu*.
- 3. Sneha:** *Pakwashaya* is *Ashraya Sthana* of *Vata Dosha*. The *Basti Dravya* administered at *Pakwashaya* should contain *Sneha Dravya* to as *Sneha* does *Vatanulomana*, *Deepto Agni*, *Snigdha Varchas*, hence *Sneha* added in *Basti* gives *Snigdhatva* to the *Pakwashaya*, Soften the *Malas* and helps to eliminale without any difficulty. While preparing the *Basti*, it helps in making the homogenous mixture of *Madhu* and *Saindhava*.
- 4. Kalka:** *Kalka* is the *Pradhana Dravya* of *Basti*. *Kalka Dravyas* are selected based on *Dosha*, *Dushya*,

*Kala*, *Srotas* etc. involved in particular *Vyadhi* (Disease). Some of the *Kalka Dravya* helps in expelling the *Doshas* through *Guda* (Anal route) *Marga* due to their *Ushna*, *Teekshna Guna* e.g. *Vacha*, *Kushta*, *Sarshapa*. *Shatahva* is the most commonly used drug as *Kalka in Basti Yogas* as it possess *Katu*, *Tikta Rasa*, *Snigdha*, *Ushna Guna* and does *Kapha Vata Shamana*. If *Kalka Dravya* has not been mentioned in *Basti* then *Putiyavanyadi Kalka* can be taken as universal *Kalka* as it is having *Vata-Kaphahara*, *Vatanulomana*, *Deepana*, *Pachana*, *Srotoshodhana* properties.

- 5. Kwatha:** is decoction of *Basti Dravyas*. The mode of action of *Basti* like *Vatahara*, *Pittahara*, *Kaphahara* depends on the *Gunas* of *Kwath Dravya*. It also helps in maintaining volume and helps in spreading and cleaning. Its *Vatahara Dravyas* provides *Anulomana* and *Nirharana* of *Doshas*. The decoction is made as per the *Basti Yogas* mentioned in the classical text. *Madanaphala* is common ingredient in most of the *Niruha Basti* as it is having *Tikta*, *Madhura Rasa*, *Laghu*, *Ruksha*, *Vyavayi*, *Vikasi Guna*, *Ushna Veerya*, does *Kapha-Vata Shamana* and *Lekhana*.<sup>[6]</sup>

Few of the *Yogas* mentioned in *Siddhithana* of *Charaka Samhita*:

#### 1. Eranda Mooladi Niruha Basti:

It is having *Kalka Dravyas* like *Shatahva*, *Hapusha*, *Pippali*, *Bala*, *Madhuka* and *Kwatha Dravya* as *Eranda Moola*, *Laghupanchamoola*, *Rasna*, *Atibala* etc. and *Avapa Dravya* as *Gomutra*. Combination of this *Basti* does *Deepana*, *Lekhana*, Relieves the *Shula* of *Uru*, *Jangha*, *Pada*, *Prushta* and *Trik*, removes the obstruction of *Mala*, *Mutra* and *Apana Vayu* and pacifies *Kaphavruta Vata*. It is indicated in conditions like *Adhmana*, *Anaha*, *Arsha*, *Grahani Dosha*.<sup>[7]</sup>

#### 2. Drakshadi Niruha Basti:

This *Basti* is prepared out of the combination of *Dravyas* as *Kalka Dravya* - *Mudgaparni*, *Kapikachu*, *Yashtimadhu* etc. *Ksheerapakartha Dravya* - *Draksha*, *Kashmarya*, *Madhuka*, *Sariva*, *Chandana* having *Madhura Tikta Rasa Pradhana*, *Snigdha Guna*, *Sheeta*

Veerya, does Pitta and Vata Shamana. Indicated in Daha of Hrudaya, Nabhi, Parshwa and Shirapradesha, Antardaha, Mutrakrichra, Pittaja Atisara, Kshataksheena and Shukrakshaya.<sup>[8]</sup>

### 3. Rasnadi Niruha Basti:

Kalka Dravya - Madanaphala, Gomutra, Yashtimadhu, Pippali etc. Kwatha Dravya - Rasna, Eranda, Guduchi, Nimba, Dashamula etc. These all Dravya are having Kapha Vata Shamaka, does Koshta Shuddhikara, Mrudu Rechaka, some having Tikta Kashaya Rasa Pradhana does Pitta Shamana, acts as Rasayana, Balya, Agni Deepana, indicated in Krimi Roga, Prameha, Bradhna, Udara, Ajeerna and Kaphaja Vikara.<sup>[9]</sup>

### 4. Panchamooladi Basti

Dwi Panchamula, Triphala, Bilwa Phala, Gomutra Kashaya, Kalka of Indrayava, Patha, Madanaphala, Musta, these Dravyas are Tikta, Kashaya Rasa Pradhana, Ushna Veerya, Laghu Ruksha Guna, does Kapha Shamana, Agni Sandeepana and are indicated in Kaphaja Roga, Pandu, Alasaka, Amadosha, Vatajanya Mutraghata.<sup>[10]</sup>

### 5. Yashtyahva Niruha Basti

Yashtimadhu used for making of Yashtyahva Niruha Basti has Madhura Rasa, Madhura Vipaka, Sheeta Virya and Guru-Snigdha Guna, does Vatanulomana and Pitta Dosh Shamana, as well as acts as a Rakta-Prasadaka. Ksheera used in this Basti it softens the Srotas, enhances the elasticity and naturally the accumulated Mala gets expelled out easily. As Uric acid is the end product of Purine Metabolism occurring in Liver and is excreted by the Kidneys, Yashtimadhu can affect the Uric acid levels as it works on Raktavaha Srotas Mula. Also, studies have shown that Yashtimadhu is effective in reduction of Blood urea, Creatinine and Uric acid levels, and also effective in decreasing Tubular Necrosis. As Milk contains Calcium and it is absorbed without the assistance of Vitamin-D, Under the influence of Lactose within the distal intestine via the paracellular route. This promotes the absorption of Calcium and provides simultaneous intake of Phosphorus that it essential for Bone

deposition. Hence, Ksheer Basti has a large and effective applicability in Asthivaha Sroto Vikara. Yashtyahva Niruha Basti where Ksheer and Yashtimadhu both have significant effect on Vatarakta and also on Uric acid.<sup>[11]</sup>

### Justification of Basti in Jwara

Acharya Charaka in Siddhithana mentions that as the Sun located in the Sky dries up moisture of Earth, in the same way Basti administered into Pakwashaya through the Guda Marga due to its potency draws the vitiated Doshas from all over the body.<sup>[12]</sup> So even though Jwara is a Amashaya Samutthana Vyadhi but In Jeerna Avastha of Jwara when the Doshas are in Pakwashaya in such condition Basti can be administered. The Basti Dravya its properties makes it spread all over the body and brings vitiated Dosh from Shaka to Koshta. In Jwara, Patoladi, Aragwadadi and Guduchyadi Niruha Basti mentioned in Jwara Chikitsa helps in eliminating the Doshas in Pakvashaya by their property with Tikta, Madhura Rasa, Sheeta Veerya, Laghu Gunas helps in Dosh Nirharana and enhances Bala, Swedajanana and does Agni Vruddhi.<sup>[13]</sup>

### Ksheera Basti along with Ghrita in Vatarakta Chikitsa

Vatarakta is considered as Avaranajanya Vatavyadhi like Sukshmatva and Saratwa of Vayu, Dravatwa and Saratwa of Rakta spread in body. Acharya Charaka tells that there is no other Chikitsa which is equal to Basti prepared with Ghruta and Ksheera. Ksheera/Ghruta used in the preparation of Basti softens the Srotas, enhances the elasticity and naturally the accumulated Mala gets expelled out easily.<sup>[14]</sup>

### Panchatikta Panchaprasrutika Basti in Kushta

Though Basti is contraindicated in Kushta but there is one clear reference in our classics is that, this Panchatikta Panchaprasrutika Basti is given for the treatment of Kushtha, Prameha and Abhishyanda. Kushtha having Vata-Kapha Dosh Pradhana and it is also Rakta Pradoshaja Vikara mentioned by Acharya Charaka. Dushyas involved in Kushtha are Tvak, Rakta, Mamsa and Lasika. So, Tikta Rasa Dravyas acts as Pittashamana and Raktaprasadan. Acharyas explain about Tikta Rasa as, it is Kushtha Shamana, Tvak,



*Mamsa Sthirakarana, Kleda and Lasika Shoshana*. So, it helps in *Samprapati Vighatana* in *Kushtha*.<sup>[15]</sup>

#### **Erandamooladi Niruha Basti in Grahani Roga**

*Grahani Roga* described in classical text books of Ayurveda represents a group of disorders of *Agni* caused by impairment of *Agni*. Imbalance of *Agni*, *Samanavata*, *Pachakapitta*, and *Kledaka Kapha* are the most predominant factors involved in the pathogenesis of *Grahani Roga*. The general line of treatment for *Grahani* as per *Charaka Samhita* includes *Sadhyovamana* (in *Saamaavasta Kaphotklesha*), *Deepana*, *Shodana*, *Peyadikrama*, *Basti* and *Shamanoushadis*. The “*Basti*” *Chikitsa* is of prime importance among *Panchakarma* because of its wide applicability in various conditions in various forms. *Sneha Dravya* by its *Sukshma Guna* enters into *Sukshma Srotas* to reach *Grahani*. Here it acts on *Samana Vayu*, which lies near the seat of *Jatharagni*. *Samana Vayu* is the promoter of *Jatharagni*. Because of the action of *Sneha*, *Samana Vayu* attains normal function and ignites the *Jatharagni* also it performs the function of *Apana Anulomana* hence increases the *Jatharagni*, thus *Basti* has its effect over *Agni*.<sup>[16]</sup> *Erandamooladi Niruha Basti* is used to treat the *Grahani Roga*. *Erandamooladi Niruha Basti Dravyas* possess properties like *Deepana*, *Pachana*, *Grahi*, *Krimighna* and *Vatakaphahara* in nature.

#### **Vata-Kaphaja Gridhrasi**

In *Vatakaphaja Gridhrasi*, important components are vitiated *Vata* and *Kapha* which gets lodged in *Katipradesha* (Lower back) causing *Ruja* (Pain) beginning from *Sphik* gradually radiates down to *Kati*, *Prishta*, *Uru*, *Janu*, *Jangha*, and *Pada*. *Erandamoola* is said to be a *Shreshta Vatahara Dravya*. *Erandamooladi Niruha Basti* is indicated in *Trika*, *Prishta Shoola* and acts as *Maruta Nigraha*. Central Analgesic, Anti Inflammatory and Bone Regeneration activity are found in *Ricinus communis*. *Erandamooladi Niruha Basti*. This *Basti* contains 34 drugs in which most of the drugs are having *Ushna Veerya* and are *Vatakaphahara* in nature. *Drugs* are also possessing *Ushna*, *Teekshna* and *Sukshma Guna* which helps in the removal of obstruction of

*Srotas* which further helps in the formation of *Prakrita Dhatu*. It is also indicated in *Kaphavrita* condition, by which it play major role in pacifying the *Kapha Dosh*a and reducing the symptoms like *Stambha* (stiffness) and *Gaurava* (heaviness).<sup>[17]</sup>

#### **DISCUSSION**

*Basti Chikitsa* regarded as the prime treatment modality among the *Panchakarma*. It is having not only Curative action but also Preventive and Promotive actions. *Basti* therapy is considered as *Cikitsardha* among all therapy and some *Acharyas* as *Poorna Chikitsa* because *Basti* has a vast field of therapeutic action. It not only cures *Vatika* disorders but also *Samsarga* and *Sannipata* condition of *Kaphaja* and *Pittaja* disorder, *Shakhagata* and *Koshthagata Roga* by combination of different types of *Basti Dravya*. The *Karma* in which, the medicine is administered through anal canal reaches up to the *Nabhi Pradesh*, *Kaṭi*, *Pārśva*, *Kukshi* churns the accumulated *Dosha* and *Pureesha*, Spreads the unctuousness all over the body and easily comes out along with the *Pureesha* and *Dosha* is called *Basti*. *Basti* is the best therapy to control the *Vata* and thus it controls the *Pitta* and *Kapha* also. The given *Basti* enters the *Pakwashaya*, which is the main seat of *Vata Dosh*a and destroys *Vata Dosh*a, which is the originator of all diseases. By subsiding the *Vata*, all diseases located in the other parts of the body also become pacified just like cutting the roots of a plant, the stem, branches, fruits, leaves etc. also destroy. *Guda* is the *Mula* of the body where all *Shira* are located. The *Sneha* administered through *Guda* reaches upto head and nourishes the body.

*Madhu* being one of the important ingredient of *Basti Dravya* possess *Yogavahi* and *Sukshmamarganusari* it does *Dosha Vilayana* and facilitates to remove the vitiated *Dosha* from the *Srotas*. *Saindhava* having *Sukshma*, *Teekshna Guna* reaches micro channels of the of the body and breaks down the *Dosha* and *Mala Sanghata*, by its *Snigdha Guna* liquefies the *Dosha*. *Sneha Dravya* reduces *Vata Shamana*, softens micro channels, destroys the compact *Mala* and removes the obstruction in the *Srotas*.

The properly formed and well administered *Basti* is only able to give the desired therapeutic effect. In this

conceptual study we can understand the Role and Importance of *Niruha Basti* from *Charaka Samhita*. It can be widely used in all *Vatavyadhi's* apart from that can also be indicated in other conditions like *Jwara, Kushta, Grahani, Gulma, Udara, Vatarakta* etc. as it relieves the *Mala* from *Nabhi, Kati, Parshwa* and *Amapakwashaya* does *Sukhapurvaka Dosha Nirharana* without causing any complications to the body. *Niruha Basti Yogas* mentioned in *Bastisutriya Adhyaya* of *Siddhi Sthana* like *Erandamooladi, Patoladi, Rasnadi, Koshatakyadi* are not only indicated in one condition but also in many other conditions. *Niruha Basti* can also be administered in modified form as *Lekhana Basti* using *Ushna, Teekshna Dravya* like *Gomutra, Kshara* in the conditions of *Sthoulya* and *Medoroga*.

## CONCLUSION

*Basti* is one among the major *Chikitsa* which has vast applicability in vast diseases. It treats the *Vyadhi* from *Shakha, Koshta, Marma, Asthi, Sandhi, Sarvanga Avayava* and removes the accumulated *Vata, Pitta, Kapha, Kleda, Mala* from the *Sukshma Srotas* by the properties of *Madhu, Saindhava, Sneha* and expels out the *Doshas* easily without causing any difficulty. Also, *Basti* can be easily designed by changing *Yogas, Avapas*, easily prepared and modified also it doesn't have complications as *Vamana, Virechana*. Hence, It is one of the safest, effective and prime medication in Ayurvedic Therapeutic procedures. Among different types of *Basti, Niruha Basti* holds a key role in therapeutics due to its varied actions.

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