

BASTIKARMA AND ITS RATIONALITY IN MOOTRAROGA***Dr. Pushkar Mishra**

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Article Received on
14 April 2021,Revised on 03 May 2021,
Accepted on 23 May 2021

DOI: 10.20959/wjpr20216-20600

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Ayurveda has a unique concept to expel out the morbid *dosha* from the body by *Vamana*, *Virechana*, *Basti*, *Nasya* and *Raktamokshana*. Out of the above five *SodhanaKarmas*. *Basti* is considered superior of all the other measures due to its multiple effects. *Basti* is a type of treatment modality which has got both *shodhana* and *Shamshaman* action depending on the drugs used. It is one of the great treatment modality because, we can achieve instant *Apatarpana* or *Samtarpana*, fast and comfortable evacuation of *Doshas* that too without causing much complications. *Charaka* and *Sushruta Samhita* regarding urinary system they have mentioned that this *Basti* is indicated in *Mutrasanga* (retention of urine) and *Mutrakrichra* (dysuria).

KEYWORDS: Basti, Mutrasanga, Mutrakrichra.**INTRODUCTION**

According to the principle of *Ayurveda*, *Panchakarma* is the pioneer method of treatment for the correction of vitiated *dosha*. The classical literature has a great significance to this therapy and points out a wide range of its applicability. *Basti* is a procedure in which urinary bladder of animal was utilized for introducing medicaments like oil, decoctions etc. to the 'Pakvashaya', through the rectum in earlier days.

The term *basti* is derived from the fact that the *bastiyantra*(apparatus) used for introducing the medicated material is made up of *basti*(urinary bladder) of animals. As described by *Acharya Sushruta* and others.^[1] all those drugs or medicaments which are introduced through rectum with the help of *basti*(bladder) were designated as *basti karma*. Though in generic sense, the term *basti* is applied for all kind of *basti* modalities as *niruhabasti*, *anuvasanabasti*,

uttarabasti and *shirobasti* etc. *Charaka's* description of *basti*, as interpreted by *Chakrapani* and *Jejjata*, appears specific for *niruhabasti*.^[2]

Types of Basti

Commonly used basti are two type *Anuvasanabasti* – predominantly consist of oily substances.

Niruhabasti- Consist mainly *kashaya* or decoction of appropriate drugs.

Rationality of BastiKarma in MutraRoga

As two types of urinary disorders i.e. *Mutrakrichhra* and *Mutraghata* are predominantly due to vitiated *Vata* (*Apanavayu*). The best remedy for the vitiation of *Vata* is *Basti* as described in Ayurvedic text.

The following tables will show the rationality of *Basti Chikitsa* in most of the *Mutraroga*.

Mutrakrichhra

Types of Mutrakrichhra	Vitiated doshas
Vataja	Vata
Pittaja	Vata + Pitta
Kaphaja	Vata + Kapha
Samipataja	Vata + Pitta + Kapha
Ashmarijanaya	Kapha + Vata Kapha + Pitta + Vata Kapha + Vata Kapha + Vata
(i) Vataja	
(ii) Pittaja	
(iii) Kaphaja	
(iv) Shukraja	
Shankarajanaya	Vata
Shankritjanaya	Vata
Abhighataja	Vata
Shukvavegonirodhaj	Vata
Shukraja	Vata+Pitta+Kapha
Raktaja	Vataja

Mutraghata

MUTRAGHATA	VITIATED DOSHA
Vatakundlika	Vata
Asthila	Vata
Vatabasti	Vata
Mutratisa	Vata
Mutrathara	Vata
Mutrakshaya	Vata + Pitta

Mutrasada	Vata + Pitta
MutrAGRanthi	Vata + Pitta
Mutrasthila	Vata
Ushnavata	Vata + Pitta
Mutrauksada	Vata + Pitta
Vidvighata	Vata + Pitta
Bastikundala	Vata

From this tables it is clear that almost all *Mutrghata* get *VataDosha* involved mainly.^[3]

Vitiated *vata* is associated with other *Dosha* in some urinary disorders. The vitiated *dosha* gets localised in *Bastipradesh* and causes *Mutraroga*. *Basti* is the site of *Vata*. The best remedy for the vitiation of *Vata* is *Basti* as described in *Ayurvedic* texts. It is also mentioned in *Ayurvedic* texts that if *Pitta dosha* or *Kapha* accumulates at the site of *Vata* resulting in a disease, *Vata* should be treated first followed by the treatment of other *dosha*.^[4]

Acharya Sushruta had indicated *Basti Karma* in management of *Mutrakrichchhra*, *Ashmari* and *Shankarajanya Shula*, So from above description it is clear that *Bastikarma* is effective and important treatment modality in *Mutrarogas*.^[5]

It can be inferred from above description that *Basti* proves to be effective and first line of treatment of *Mutrarogas*. In the view of above facts attempts are being made to discuss *Bastikarma*. Hereby *Basti* therapy proves its applicability and rationality in *Mutrarogas*.

Mode of action of Basti karma

Basti in different form has a very wide application like restoration of *virya* (semen), anabolism in emaciated person, *karshan* in obese person, improvement of vision, prevention of aging, improvement in luster, strength and healthful longevity. *Basti* eradicates morbid *Vata* from the root along with other *Dosha* and in addition it gives nutrients to the body tissues.^[6] Therefore *Basti* therapy covers more than half of the treatment of all the diseases.^[7] and supposed to be the principle (Specific) treatment for *Vatika Disorders*.^[8] while some authors consider it as the complete remedy for all the ailments. By adding different combinations of various drugs, it may be useful in many ailments.^[9]

Basti is supposed to be the specific treatment for *vata* disease.^[10] The relative importance of *vata* is already known, as it has predominant influence on three principle disease routes namely *shakha*, *koshtha*, and the *marma*. Moreover *vayu* is responsible for the formation,

communication, and spread of *sweda*, *mala*, *mutra*, *kapha* and other biological substances in the body.

For the manifestation of the different pathologies, there is a definite role of *vigunavata*, because this *vata* only is the sole cause of different functions which take place in the body. When its normal biological rhythm is disturbed it results in disease process. The *Basti* is a treatment procedure which brings about the *Vatanulomata*, by which every disease can be controlled. As rightly mentioned by the *Acharya Vagbhata* in *Astanga Sangraha* that when *Basti* is administered, it is acted upon by the *Apanavata* which takes the *Virya* of the *Dravya* upwards and it is then taken over by *Samana*, then by *Vyana* which will circulate it to the whole body and further it is moved in upward direction by *Pranavata*. Thus it will act in the whole body and will cure almost all the diseases.

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