

**ROLE OF BASTI IN MANAGEMENT OF KATISHOOLA- A REVIEW
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Article Received on
21 Nov. 2023,Revised on 11 Dec. 2023,
Accepted on 01 Jan. 2024

DOI: 10.20959/wjpr20243-31288

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The degenerative change in the disc and lumbar spine is known as Lumbar Spondylosis. Katishula is localized Vata vyadhi in which Prakupita vayu affects Sandhi. According to Anshansa Kalpana of Katishula, the Vata vitiated due to Ruksha and Shita guna, which lead to Dhatukshaya. Katishula, according to its sign and symptoms can be compared to Lumbar spondylosis in modern medical science and numbers of Ayurvedic authors also recently have combined Katishula as lumbar spondylosis. Thus, to treat the Vyadhi opposing treatment should be done and it should be Snehana, Svedana and Basti. Out of Panchakarmas, Basti Chikitsa is most significant as it fundamentally pacifies the morbid Vata, the sole Dosha, responsible for the movements of all Dosha, Dhatu, and Mala within the body. It is called as half treatment of Chikitsa which is also called as “Ardha Chikitsa”.

The Matra Basti is one of the types of Anuvasana Basti which can be managed to any individual any time. Basti is such a Chikitsa that is appropriate in all the Vatavyadhi. Kati basti is one of the dual Panchakarma therapies which have the act of both Snehan and Swedan for Asthisandhigata vata. Hence an attempt has made to recollect the role of basti in management of katishoola.

KEYWORDS- *Katishoola, vata vyadhi, snehana.***INTRODUCTION**

Katishool is not directly mentioned in Brihatrayee but references permit us to treat it as an individual pathology. In Charak Samhita though Katishool has been not enlisted in the 80 Nanatmaja Vatavyadhi, but in case of Anukta Vikara Charak stated that the Vitiated Vat

reaches to which region, organ causes diseases such as Shool, Shosh, Supti, Sankocha, Stambha. These all should be considered as Vatvikara. Diseases like Katishool are Katiruja, Kativedana, Katitod, Katistambha, Katigraha, Trikshoola etc. When Shuddha or Sam Vat enters into Kati, it produces symptoms like Shool, Ruja, Stambha, Today etc. here are many Ayurvedic herbs which are useful in Katishool, externally and internally, out of these Chandrashoor is one of the Ahariya Dravya described by Bhavprakash in Bhavprakash Nighantu in Mishrak Gana. Vat Prakop is the main factor for Katishool and Chandrashoor pacifies Vat (Vatshamak), Mridu Shodhana (do purification softly), Shoolhara (relives pain) due to its Guna and Ushna Virya with Vatkaphahara Dosha Karma. According to Ayurvedic philosophy, the body is formed of three functional units: Dosha, Dhatu, and Mala. Disharmony in the Dosha-Dhatu-Mala is attributed to be the root cause of disease by Ayurveda. Hence different remedies are aimed at re-achieving a state of equilibrium. The remedies mainly include Shodhana Chikitsa and Shamana Chikitsa. 'Shodhana' describes methods to purify the body, which is a prime prerequisite for most other therapies and includes Panchakarma Therapy. The Sneha through Matra Basti & Kati basti have an important role in their own capacity in the Ayurvedic approach to deal with condition of degenerative problem like backache or osteoarthritis. Dhatu are the basic structural units responsible for the proper growth and development of human beings. Dhatusaithilya means disintegration of Dhatu is mostly caused by its own malfunctioning or due to ageing factor. This process of structural disintegration later develops into a condition of Osteoarthritis. They need to be properly nourished for maintaining structural and factional integrity of the joint as well as body also. Snehan therapy results in delaying the ageing process and the process of degeneration will be slowed down. Basti is one of the five procedures of *panchakarma* in Ayurveda. Classically, it is advocated in the diseases of *vata*. It is mainly of two types viz. *asthapana* and *anuvasana*. According to the classical texts *basti* administration is done with the help of animal bladder (*bastiputaka*) and specially prepared metal/wooden nozzle/catheter (*bastineta*), the whole assembly is called as *bastiantra*. Nowadays, except in some of the *Vaidya* traditions in Kerala, *basti* administration is often done using enema-can or douche-set. In the aforesaid classical procedure active pressure is expected to be given on the *bastiputaka* whereas, in conventionally used enema-can only passive or gravitational force plays a role. *Basti*, the prime treatment in *shodhana* is considered as one of the most important treatments for many diseases according to Ayurvedic classical literature. It is the best treatment modality for all types of *vata* diseases. The type of *basti* where decoction is the major part is called as *asthapana basti* or *niruha basti* and the *basti* in, which major part is oil

or other *sneha* (oleaginous substance) is called as *anuvasana*.^[1] The desired effect of *basti* depends on several determinants and *basti-danakala* is one of the important determinant variables. In this study, we have addressed this *basti-danakala* determinant with the help of barium contrast to assess the difference in administration time and reach of *bastidravya* in the colon with two different methods of - (1) *bastinetra* with *basti Dravya*.

The term *basti/vasti* comes from usage of animal urinary bladder for administration of the *bastidravya*.^[2] In the absence of bladder artificial *bastiputaka* prepared by thin skin of aquatic bird/goat or a wax coated cotton bag may be used.^[3] The purpose of using bladder is “uniform contractility with uniform flow.” The minimum positive pressure on bladder filled with *bastidravya* will contract uniformly and pour out with uniform flow within a short-time.

DISCUSSION

Niruha basti has uniqueness in the preparation of *bastiyantara*, *bastidravya* and its administration. “*Bastidravya*” is prepared by adding ingredients like *makshika*, *lavana*, *sneha*, *kalka* and *kvatha* together in a sequence,^[4] which forms a homogenous oil in water (O/W) emulsion.^[5]

Usage of animal bladder for preparation of *bastiputaka* was possible and justified in earlier days, however, is not feasible and practical today. As an alternative, a plastic bag of 50 microns thickness and having 1.5 l capacity is used as *bastiputaka*, and is disposed of after single use.^[6] It is filled with *bastidravya*, and tied with metal *bastinetra* to form *bastiyantara* [Figure 2]. *Bastinetra* is a tubular structure usually made up of brass, having tapering end and wider base, which resembles cow's tail. It has three rings on external surface called as *karnika* (ridges), the last two at the bottom are used to tie the *bastiputaka* with *netra stiputaka* method (classically used) and (2) enema-can method (commonly used).

Katishula is localized *Vata vyadhi* in which *Prakupita vayu* affects *Sandhi*. According to *Anshansha Kalpana* of *Katishula*, the *Vata* vitiated due to *Ruksha* and *Shita guna*, which lead to *Dhatukshaya*. *Katishula*, according to its sign and symptoms can be compared to Lumbar spondylosis in modern medical science and numbers of Ayurvedic authors also recently have combined *Katishula* as lumbar spondylosis. Hence, the disease lumbar spondylosis.

Thus, to treat the *Vyadhi* opposing treatment should be done and it should be *Snehana*, *Svedana* and *Basti*. Out of *Panchakarmas*, *Basti Chikitsa* is most important as it radically pacifies the morbid *Vata*, the sole *Dosha*, responsible for the movements of all *Dosha*, *Dhatu* and *Mala* within the body. It is called as half treatment of *Chikitsa* which is also called as “*Ardha Chikitsa*”. The *Matra Basti* is one of the types of *Anuvasana Basti* which can be administered to any individual any time. *Matrabasti* is such a *Chikitsa* that is applicable in all the *Vatavyadhi*. *Kati basti* is one of the dual *Panchakarma* therapies which have the action of both *Snehan* and *Swedan* for *Asthisandhigata vata*.

CONCLUSION

After looking towards the benefits of *basti* in *katishoola* we can conclude that it helps in balancing *vata dosha* and suppresses the back pain.

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