Efficacy of Vaitarana Basti with respect to Ayurveda

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ABSTRACT

Vaitarana means a river which can bring back dead to live, Vaitarana Basti has described as a Shodhana Basti. Vaitarana Basti is classified by Acharya Vangasena and Acharya Chakradutta of its different combination. Vaitarana Basti mainly indicated in Amavasthajanya Vikara and Vata-Kapha Pradoshaja Vikara. Vaitarana Basti is best modality in the condition of Ama and Leena Dosh for Shodhana and Doshakshara. Vaitarana Basti helps in the removal of Ama-Shula-Shotha Avastha and Kaphavarana.

Keywords: Vaitarana Basti, Shodhana Basti, Acharya Vangasena, Acharya Chakradutta

INTRODUCTION

Basti is Panchkarma therapy considered as “Chikitsardha” in ancient text of Ayurveda. The process in which the medicated oil or decoction is administered into the Pakwashaya or Garbhashaya or Matrashaya with the help of Basti Yantra is known as Basti. Vaitarana Basti is described on the basis of its different combination of Dravyas. It is classified by Acharya Vangasena & Acharya Chakradutta. It is very useful in Amadasha predominance, viz. Anaha, Amavata, Shotha & Shoola, all types of Vata-Kaphaja disorders etc.1-5

Definition:

The term Basti means bladder. The bladder of animals was used as the Basti yantra for Basti karma in olden days. Basti is named so as urinary bladder of Baffallo, goat etc. is used for administering the medicine. Acharya Charaka has used word “Basti” for Niruha.

Classification of Basti:

1) According to Adhisthana:
(a) Pakwashayagata Basti (b) Mootrashayagata Basti (c) Ashayagata Basti (d) Vrana Basti.
2) According to Dravya:
(a) Matra Basti/Anuvasana Basti/ Sneha Basti (b) Niruha Basti/ Asthapana Basti.

3) According to Sankhya:
(i) Karma Basti: 30 Basti (18 Anuvasana and 12 Niruha)

A- Anuvasana, N- Niruha

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1 = A + 12 N & 12 A (Alternately) + 5 A

(ii) Kala Basti: 16 Basti (10 Anuvasana and 6 Niruha)

A- Anuvasana, N- Niruha

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1 = A + 6 N & 6 A (Alternately) + 3 A
(iii) Yoga Basti: 8 Basti (5 Anuvasana and 3 Niruha)

- Anuvasana, N-Niruha

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1st A + 3 N & 3 (Alternately) + 1 A

Sneha Basti - Sneha Basti has 3 types viz. - (i) Sneha Basti, (ii) Anuvasana Basti, (iii) Matra Basti. Acharyas have given special names to some Basti, such type of Basti are mentioned under this classification: (i) Vitarana Basti, (ii) Siddha Basti, (iii) Madhutaliika Basti, (iv) Pichchha Basti, (v) Yapana Basti.

Niruha Basti

It is processes in which medicated Kwatha administered through the rectum in to Pakwshaya by the Basti Yantra and evacuates Doshas and Malas from the body is known as Niruha Basti. It is also called Asthapana Basti which enhances longevity. Acharya Sushruta has opined the Madhutaliika, Yapana, Yuktarakta, Siddha Basti as the synonym of Niruha Basti.

Niruha Basti contains some ingredients that are common to all Basti. They are Makshika, Lavana, Sneha, Kalka, Kwatha and Avapa dravya they are mixed according to this sequence only.

Anuvasana Basti

The Basti which is having Sneha Dravya (Taila & Ghrita) is used as the main liquid medicine is called Anuvasana Basti. The Basti which remains inside the body for a day without causing any harm is called Anuvasana Basti or which is administered everyday is called as Anuvasana Basti (Su. Chi. 35/18) Anuvasana Basti is said to be a type of Sneha Basti.

Sneha Basti is three types:

1. Sneha Basti: The quantity of Sneha Basti is 1/4th of Niruha i.e. 6 Pala (240 ml).
2. Anuvasana Basti: The quantity of Sneha is ½ of Sneha Basti i.e. 3 Pala (120 ml).
3. Matra Basti: Minimum quantity of Sneha i.e. 1 & 1/2 Pala (60 ml).

Vitarana Basti

The term Vitarana has been made from the word “Vitaranam”, which means to donate, go across, to leave which help to expel out the Dosh. Thus, we can say that Vitarana Basti helps to expel out the morbid Dosh from the body and thereby giving relief in the disease. Vitarana is the name of river, which has to cross by a person who is supposed to death. This Basti is powerful in a sense that it can bring back life of a person who is about to cross the Vitarana.

Indications:

According to Acharya Chakradatta it is recommended in Amavata (Rheumatism), Anaha (Flatulence) and Shoolo (Pain) etc. According to Acharya Vangasena it is recommended in Shoola, Vata disorders, Gridhrasi, Janu Sankocha, Vishama Jwaram and in Klaibya etc.

Contraindication: Vridhha, Garbhini, Durdibya, Shramata, Kshudartha and in Arsha etc.

MATERIAL AND METHODS

Ingredients: According to Acharya Chakradatta:

(i) Guda – ½ Pala (24gm)
(ii) Saindhava Lavana – 1 Karsha (12 gms)
(iii) Tila Taila – Eshat (60-70 ml)
(iv) Amleeka (Chincha) – 1 Pala (48gms)
(v) Gomutra – 1 Kudava (192ml)

According to Acharya Vangasena:

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(iv) Amleeka (Chincha) – 1 Pala (48gms)
(v) Surabhipayasa or Godudgha – 1 Kudava (192ml)

Note:

Basti is mentioned in Niruadhikara and having Teekshana and Shodhana properties should be administered as Yoga Basti. Anuvasana Basti should be given before and after Vitarana Basti. If it is continuously given the patient may get severe abdomen pain due to its Teekshnata.
**Requirements:** Basti Putaka (Brass) or enema pot or glycerine syringe 100cc, Basti Netra or rubber catheter 10 no., prescribed medicines, cotton, hand gloves, kidney tray, measuring jug, churning and hole towel.

**Basti Netra:**

**Mode of Action of Vaitarana Basti:**

Vaitarana Basti works by the virtue of action of ingredients present in it. The ingredients present are Chincha, Saindhava, Guda, Gomutra, Tila Taila and Godugdha.

**The action of each ingredient can be described as follows:**

**Saindhava Lavana:** Sukshma Guna reaches up to the microchannel of body. Tikshna Guna breaks down the morbid Mala and Dosha Sanghata while Snigdha Guna liquefies the Dosha. Irritant property eliminates the dosha.

**Guda:** In this Basti instead of Madhu, Guda is used. It along with Saindhava makes homogenous mixture, to form a solution having properties to permeable the water easily. Here, Purana Guda should be taken as it is Laghu, Pathya, Anabhisyandi, Agnivardhaka and Vata-Pittaghna. It also helps in carrying the drug up to micro-cellular level.

**Sneha:** Sneha dravya reduces Vata Dushti, softens microchannels, destroys the compact mala, and removes the obstruction in the channels. (Ch.Si.1/7). In this Basti, Tila Taila mixed with the mixture of Guda and Saindhava help in forming the uniform mixture. It also protects the mucus membrane from the untoward effect of irritating drugs in the Basti drava.

**Amleeka or Chincha (Tamarind):** Amleeka is having Vatakaphashamaka, Ruksha and Ushna properties. Ruksha Guna helps in counteracting the Ama which is chief pathogenic factor of many diseases.

**Gomutra:** In this Basti, Gomutra is chief content, which owing to its Katu Rasa, Katu Vipaka, Ushna Virya, Laghu, Ruksha, Tikshna properties pacify the Kapha. The Ruksha Guna of Gomutra is very helpful in the diseased condition like Amavata. It is useful for Vaitarana Basti owing to its Tridoshahara, Agyndeepana, Pachana, Srotovishodhana and Vatanulomaka properties. Thus it works as curative as well purification measure.

**Godugdha:** Properties: Brimhana, Vrishya, Medhya, Balya, Jeevaneeya & Rakta-pittaghna.

**Procedure:** Poorva Karma (Pre Operative Procedure), Pradhana Karma (Main Operative Procedure) and Pashchata Karma (Post Operative Procedure).

1) **POORVA KARMA:**

**Preparation of Basti Davya:** Vaitarana Basti is prepared as per the classical method used for the preparation of Niruha Basti. Jaggery (Guda) is mixed uniformly with equal quantity of lukewarm water. Saindhava is added to the above. Tila Taila is added till the mixture become homogenous. Chincha Kalka is taken and added to above mixture carefully. Gomutra is added slowly and mixing is continued so as to have uniform Basti Dravya. Finally after filtering, Basti Dravya is made lukewarm by keeping it into hot water.
Gomutra Properties:
Lekhana, bhedaka, laghu pachaka, agnideepaka & medhya.
Gomutra cures diseases like Shoola, Shotha, Anaha and Amavata etc.

Gudugdha Properties:
Brimhana, Vrishya, Medhya, Balya, Jeevaneeya & Rakta-pittaghna.
It cures diseases like Gridhasi, Janusankocha, Klaibya and Kati, uru, prushta & shoola.

2) PRADHANA KARMA:
After Mala, Mutra Veganivarana, Sthanika Snehana (Tila Taila) and Sthanika Swedana (Nirgundi Patra Nadi Sweda) should be done. Patient should advise to lie down in the left lateral position on the Basti table (Droni) with straight body and left hand kept as pillow. His right leg is folded at knee joint and made to rest flat over the straight left leg. Then Sukhoshna Sneha is to be applied in the anal region and on the Basti Netra. Introduce the Basti Netra slowly up to 1/4 part of the Basti Netra. Lukewarm Basti should be administered slowly.

Note:
Anatomically Grahani and Guda are lying on the left side of the body. So in the left lateral position there will be better accessibility of medicament. Left lateral position helps in the gravity because of anatomical slop. It facilitates passing of Basti Dravya across the rectum to other areas.

Basti Pratyagamana:
It will take maximum period in Return of 1 Muhurta (48 minutes).

Samyoga:
Prasasta vidamutra–Mala-mutra Pravartana, increase appetite, Agni vradhhi, Laghuta, Roga shanti and Bala vraddhi.

Ayoga:
Shiro Hridaya, Guda, Basti, Medhra Vedana, Shotha, Pratishyaya (Rhinitis), Parikartika, Hrilasa (Nausea), retention of flatus and Shwasa (Dyspnoea).

Atiyoga:
Adhmana, Parikartika, Parisrava, Hridgraha, Vibhramsha, Stambha and Kamlam.

3) PASHCHAT KARMA:
Removing of Netra from Guda, then Basti tadana on thigh & buttcuts, then ask him to change postures from left lateral to prone, right lateral and supine postures, if patient gets
natural urge with in 10 to15 minutes ask him to for motion and observed Samyak Lakshana of Basti karma.

**Pharmacodynamics of Basti:**

Dravya though situated in the Pakvashaya draws up the Dosa from sole of feet to head by its Veerya as the sun situated in sky takes up the rasa of the earth. Acharya Parashara opined that Guda is the Mula of the where all Sira are located. The Basti administered through the Guda reaches up to head and nourishes up to head and nourishes the body.

Basti is that which reaching up to Kati, Parshava, Kukshi and churning up the faecal and morbid matter and spreading the unctuous effect in the whole body, draws out the faecal and morbid matter with ease.

**Modern Pharmacokinetics**

Drug administration via the rectum can achieve higher blood levels of the drug than administration through the oral route due to partial avoidance of hepatic first-pass metabolism. The rectum has a rich blood and lymph supply and drugs can cross the rectal mucosa as they can cross other lipid membranes. Thus, un-ionized and lipid-soluble substances are readily absorbed from the rectum. The portion absorbed from the upper rectal mucosa is carried by the superior haemorrhoidal vein into the portal circulation, whereas that absorbed from the lower rectum enters directly into the systemic circulation via the middle and inferior haemorrhoidal veins. Thus, administration of drugs in the *Basti* form has faster absorption and provides quicker results.

**DISCUSSION**

**Vaitarana Basti** is special type of Basti which is described by the Acharya Vangasena and Acharya Chakradutta. Qualities of the Vaitarana Basti are Laghu, Ruksha, Ushna, Tikshna and majority of the drugs are having mainly Vata Kapha Shamaka action, owing to this property antagonism to Kapha and Ama. Vaitarana Basti showed significant result in Sandigata-vata, Amavata, Gridhrasi etc. diseases where there is involvement of mainly Ama and Kapha. Basti helps in elevating the Avarana of Vata by Kapha. Reduction in this Avarana was seen as there was improvement of Kaphavritta Vyana symptoms. Basti helps in Vatulanomana thus helping correcting the Apanavata. Basti therapy may be stimulator for gastro-intestinal tract and also for whole body functions.

**CONCLUSION**

The majority of the content drugs of Vaitarana Basti are having Laghu, Ruksha, Ushna and Tikshna properties which works as Vata Kapha Shamaka. Vaitarana Basti shows significant effect in Ama, Shula and Shotha Avastha.

**REFERENCES**