

## “Concept and application of *Basti* treatment during pregnancy – a scientific approach through *Ayurveda*.”

Deepal P. Patil<sup>\*1</sup>, Prashant S. Patil<sup>2</sup>

<sup>1</sup> PG Scholar, Dept. of Prasuti Tantra and Striroga, SMBT Ayurved College & Hospital, Dhamangaon, Maharashtra, India.

<sup>2</sup> Associate Professor, Dept. of Prasuti Tantra and Striroga, SMBT Ayurved College & Hospital, Dhamangaon, Maharashtra, India.

\*Corresponding author: [deepalpatil2017@gmail.com](mailto:deepalpatil2017@gmail.com)

### ABSTRACT

*Ayurveda* is an indigenous system of medicine, emphasizes the *Garbhavkranti* (process of descent of various components in embryo) to *prasava* (process of labour) and *sutika* (puerperium) very well. In *ayurveda* *Garbhini paricharya* is planned for systemic supervision and care of a woman during nine months of pregnancy. In pregnancy only a little change in *Ahara-Vihara* leads to alter the doshas state. *Vata dosha* has a great influence on psychological built up which exerts considerable influence on maintaining normal pregnancy. Vitiated *Vat dosha* is the main reason for physical and psychological abnormalities in pregnant woman like PROM, IUGR etc. *Basti* therapy is the best curative treatment for vitiated *Vata*. Generally *Panchakarma* procedures are contraindicated in pregnancy but there are only few *Basti* treatments mentioned

by Acharyas in *Garbhini Paricharya* which can give during pregnancy which are discussed in this article.

**Keywords:** Pregnancy, *Vata dosha*, *Basti*.

### INTRODUCTION

*Dosha-Dhatu-Mala* these three entities governs the life process of body. Vitiated *Vata dosha* is the main reason for many physical and psychological abnormalities in pregnant woman. Increased *Vata dosha* leads to low birth wt baby, IUGR, preterm delivery, premature rupture of membrane etc.

It also affects psychological condition of of pregnant woman due to which *satva guna* is decreased, *raja* and *tamo gunas* are increased. If *raja* is increased it leads to anxiety, fear and intolerance of pain and due to increase in *tamo guna* leads to depression, negative thoughts, fear from delivery, intolerance of pain so that

patient will not cooperate in *labour*. So there are more chances of operative delivery as well as post partum depression. So to keep *Vata dosha* in normal state *Acharyas* have indicated various types of *Basti* therapies in *Garbhini paricharya* to regulate *Vata dosha*.

## MATERIALS AND METHODS:

This is conceptual types of research. Only textual materials are consult for present study and from which the relevant references have been collected. The principle Ayurvedic texts referred in this study are *Charaka Samhita*, *Sushruta Samhita*, *Ashtang Sangraha* and *Hridaya*, *Kashyapa Samhita* and available commentaries on them. Research articles also searched from various websites related to the title. All matter is analyzed for discussion and attempt has been made to draw some conclusions.

### Concept of *Basti* and Types of *Basti* given during Pregnancy :

*Basti* is the principal treatment for disorders of *Vata*. *Basti* literally means bag/container /bladder. In ancient times sterilized urinary bladders of animals were used for instillation of enema hence the name of procedure is *Basti karma*. Now a days plastic enema pots and syringes are used to push medicated decoctions into the intestines of patients through anal route. *Acharya Charaka* have mentioned that there is no cause greater than *Vata* in the manifestation of disease and there is no better remedy than *Basti*.

### Types of *Basti*:

#### 1. *Anuvasana Basti* (oil enema)-

*Basti* in which oils, fats, tonics are administered. It is used in pure *Vata* disorders and when a person is having excess hunger or dryness related to *Vata* imbalances.

#### 2. *Niruha Basti* (decoction enema):

It is also called as *Asthapana Basti*. Wherein herbal *kashaya* or decoction mix is administered. *Asthapana* means to establish life span and age which enhances every cell in body.

#### 3. *Matra Basti* (Daily oil enema)-

It has *Vatashamaka* and *Rasayana* properties. It can be administered in all seasons without any strict dietary restrictions or daily routine. It is useful and safe in many conditions where other varieties of *Basti* are contraindicated.

#### 4. *Brinhana Basti* (Nutritional enema)-

Wherein highly nutritive substances have been used such as warm milk, meat broth, bone marrow soup and herbs like *shatavari*, *ashwagandha*, *yashtimadhu* or *vidarikanda* etc

*Basti* should be given to the pregnant woman in bent or humpbacked position. In this position passage get dilated and medicine enter properly.<sup>1</sup>

***Basti* which can give in pregnancy are only few in number which are discussed below:**

#### • *Basti* in 5<sup>th</sup> month<sup>2</sup>

*Basti* treatment can't be given before 5<sup>th</sup> month because in 1<sup>st</sup> trimester uterus is pelvic organ and due to this uterus can be harmed and so that there is chances of abortion. In 5<sup>th</sup> month *Aasthapan* and *Anuvasan Basti* is given for the diseases

of pregnant women but that *Basti* is indicated if necessary.

<i>Niruh Basti</i>	<i>Anuvasan Basti</i>
<i>Contents and its action</i>	<i>Contents and its action</i>
<i>Sour drugs: Vat-Kaph shamak</i>	<i>Sweet drugs: Vat-Pitta shamak</i>
<i>Salty drugs: Vat-Kaph shamak</i>	

### • *Basti* in 8<sup>th</sup> month

After 7<sup>th</sup> month due to hormonal effect and Kapha Vata prakopa backache, constipation are very common problems. So Acharyas have mentioned Anuvasan and Aasthapan *Basti* in 8<sup>th</sup> month in Garbhini paricharya containing drugs mainly Kapha and Vata shamak. This *Basti* regulates Vata and clear the retained feces. Due to movement of vayu in its right direction, it delivers the baby without difficulty and remains free from complications.

### ➤ According to Sushruta - Aasthapan *Basti*:<sup>3</sup>

Decoction of *badar* is mixed with *bala*, *atibala*, *shatpushpa*, *palala*, milk, curd, oil, salt, *madanphala*, honey and *ghrita*.

### Contents and Action:

<i>Badar – Kaph Vat shamak</i>	<i>Shatpushpa- Kaph Vat shamak</i>
<i>Bala – Vat Pitta shamak</i>	<i>Palala – Vat shamak</i>
<i>Atibala – Vat Pitta shamak</i>	<i>Madanphal – Kaph Vat shamak</i>

### ➤ *Anuvasan Basti*:

Oil medicated with milk and decoction of *madhur* group drugs are mentioned in *Anuvasan Basti*.

### Contents and Action:

<i>Madhur group drugs- Vata Pitta shamaka</i>	<i>Milk-Vata Pitta shamaka</i>
---	--------------------------------

According to Acharya Vagbhata<sup>4</sup>, decoction of *shushka mulak*, *kol* and *amla dravya* mixed with *shatpushpa kalka*, oil, *ghrita* and salt is indicated for *Niruha Basti* and *ghrita medicated with madhura* drugs is given for *Anuvasana Basti*.

<i>Asthapana Basti</i>	<i>Anuvasana Basti</i>
<i>Contents and Action</i>	<i>Contents and Action</i>
<i>Shushka Mulaka-Kapha Vata shamak</i>	<i>Madhura drugs : Vata Pitta shamak</i>
<i>Kola – Kapha Vata shamak</i>	<i>Ghrita : Vata Pitta shamak</i>
<i>Shatpushpa – Kapha Vata shamak</i>	
<i>Amla drvyas – Vat shamak</i>	

### • *Basti* in 9<sup>th</sup> month

*Anuvasana Basti* given in 9<sup>th</sup> month gives strength to woman and relaxes the pelvic bones for the preparation of labor.

<i>Acharya Charaka</i> <sup>5</sup>	<i>Acharya Bhel</i> <sup>6</sup>
<i>Oil medicated with madhur drugs</i>	<i>Oil medicated with kadamb, mash</i>
<i>Madhur drugs- Vata Pitta shamak</i>	<i>Kadamb – Tridosh shamak</i>
<i>This is Vat-Pitta shamak Basti</i>	<i>Mash- Vat shamak</i>
	<i>This is Tridosh shamak Basti</i>

- **Basti in Guda vedana<sup>7</sup>**

This *Basti* is given for *Gudvedana* (pain in anal region) which is very common in pregnancy mainly due to *parikartika* (anal fissure) or piles because of uterus pressure and constipation. *Vatashamaka* properties relieve pain and constipation and *Pitta shamak* properties stop bleeding.

➤ **Anuvasan Basti with Ghritamanda**

*Ghritamanda* - *Vata Pitta shamaka* So this *Basti* is *Vata, Pitta shamaka*

#### Contents and its action

Content	Action	Content	Action
<i>Viran</i>	<i>Kapha, Pitta shamak</i>	<i>Anatantamula</i>	<i>Tridosha shamaka</i>
<i>Shali</i>	<i>Tridosha shamaka</i>	<i>Kashmari</i>	<i>Tridosha shamak</i>
<i>Shashtik</i>	<i>Tridosha shamak</i>	<i>Parushak</i>	<i>Vata shamak</i>
<i>Kush</i>	<i>Tridosha shamak</i>	<i>Madhuka</i>	<i>Vata, Pitta shamak</i>
<i>Kash</i>	<i>Vata, Pitta shamak</i>	<i>Mrudvika</i>	<i>Vata, Pitta shamak</i>
<i>Ikshubalika</i>	<i>Vata, Pitta shamak</i>	<i>Priyal</i>	<i>Vata, Pitta shamak</i>
<i>Vetas</i>	<i>Kapha, Pitta shamak</i>	<i>Bibhitak</i>	<i>Kapha shamak</i>
<i>Jalvetas</i>	<i>Kapha, Pitta shamak</i>	<i>Tila kalka</i>	<i>Vata shamak</i>
<i>Bhootika</i>	<i>Kapha, Vata shamak</i>		

So this *Asthapana Basti* is *tridosha shamak* and mainly *Vata, Kapha shamak*.

➤ **Anuvasana Basti** is indicated for *udavarta* contents oil with *madhuka* and sweet group drugs.

#### Content and its action

<i>Madhuka-Vata, Pitta shamak</i>	<i>Madhuragana drugs- Vata, Pitta shamak</i>
-----------------------------------	--

- **Basti in Udavarta**

*Udavarta* means *Vata* in opposite direction. There are *Basti* given in *udavarta* and constipation. it regulates function of *Vata* mainly '*Apana vayu*' and increases *Pachaka agni* by which *Udavarta* is treated.

➤ **Asthapana Basti** containing decoction of roots of *viran, shali, shashtik, kush, kash, ikshubalika, vetas, jalvetas, bhutika, anantamula, kashmari, parushak, madhuka, mrudvika* mixed with milk, *priyal, bibhitak majja, tilkalka* and salt.<sup>8</sup>

So this *Basti* is *Vata, Pitta shamak*.

- **Basti for fetal growth and development**

For growth and development of fetus and maintenance of proper health of mother *brinhan Basti* is indicated. *Brinhan Basti* given with *ksheer* mixed with salt<sup>9</sup>.

### Content and its action

<i>Ksheer- Vata, Pitta shamak</i>	<i>Saindhav- Tridoshashamak</i>
---------------------------------------	-------------------------------------

So this *Basti* is mainly *Vata, Pitta shamak*.

- **Anuvasan Basti** or **Matra Basti**  
content ghrita medicated with  
vidaryadigroup drugs.

### Contents and its action

<i>Vidaryadigana- Vata, Pitta shamak</i>	<i>Ghrita- Vata,Pitta shamak</i>
--	--

So this is *Vata, Pitta shamak Basti*.

### DISSCUSSION

In *Ayurveda*, *Garbhini Paricharya* has been given which helps in maintenance of proper health of mother and proper development of fetus. Also helps in *Vatanulomana* (downward movement of *Vata*) which is needed for normal expulsion of *foetus* during delivery. *Basti* treatment is also indicated in *Garbhini paricharya* after seven month. From above literature we can stated that ingredients included in *Basti* treatments are generally *Vata Pittashamaka* and *Tridoshashamaka*. They possess *Rasayana* (rejuvenating), *Garbha poshaka* (nourishing the *foetus*), *Balya* (strengthening ) and *Pushtidayaka* (anabolic) action which maintains and supports the pregnancy. And these drugs given in *Basti* form have specific target action and quick absorption in body.

### CONCLUSION

Scientific study should be encourage in order to enhance *Basti* treatment during antenatal care. The clinical trial should be done to document the benefits of various *Basti* treatments mention in *Garbhini Paricharya* by Acharyas in *Ayurveda*. This should be prescribed to more women that came for antenatal checkups but under strict observation. By the *Asthapana* and *Anuvasana Basti shodana* of *puran Pureesha* (feces) and *Anulamana* of *Vayu* (normal neurohormonal function) occurs which in turn leads to *sukhprasava* (complication free normal delivery). By the use of *Matra Basti* and *Brinhana Basti*, IUGR, low birth weight baby etc. problems will be solved.

### REFERENCES

1. P.V.Tiwari, Ayurvediya Prasutitantra evum Striroga part 1, Garbhini Vyadhiya evum Unaki Chikitsa, Chaukhambha orientalia Varanasi reprint, page no 267
2. Vridhajivaka Vatsya, Kashyapa Sanhita, Khilasthana Antarvatni Chikitsaadyaya 10/152, revised by Nepal Rajguru, Pandit Hemraj Sharma, 2<sup>nd</sup> edition 2010, Chaukhambha Sanskrit sansthan, Varanasi, 2010
3. Shastri Ambika Dutta, Sushrit Samhita 1, Sharirasthana, 10/4, Chaukhambha Sanskrit Sansthan Varanasi, 2007
4. Gupt Atridev, Ashtanghridayam, Sharirasthana, 1/64,65, Chaukhambha Prakashan Varanasi, reprint 2012
5. Acharya Vidyadhar Shukla, Ravidatta Tripathi, Charak

- |  |   |
|--|---|
| <p>samhita, Sharirasthana, Jatisutriyashariraadhyaya, 8/32 Chaukhambha Sanskrit Prakashan ,Varanasi 2<sup>nd</sup> edition , 2010</p> <p>6. Katyayan Abhay ,Bhel Samhita, Jatisutriya chap.8, Chaukhambha Subharati,Varanasi,1<sup>st</sup> edition, page 240</p> <p>7. P .V.Tiwari, Ayurvediya Prasutitanta evum Striroga part 1, Garbhini Vyadhiya evum Unaki Chikitsa, Chaukhambha Orientalia Varanasi reprint, Page 277.</p> <p>8. Acharya Vidyadhar Shukla, Ravidatta Tripathi, Charak Samhita Sharirasthana,</p> | <p>Jatisutriyashariraadhyaya, 8/32, Chaukhambha Sanskrit Prakashan, Varanasi,2<sup>nd</sup> edition, 2010</p> <p>9. Gupta Atridev, Ashtang Sangraha part1, Sharirasthana, Garbhavyapatshariradhyaya, 4/19, Chaukhambha Krishnadash Academy,Varanasi, reprint 2011</p> <p>10. main.ayush.gov.in. The Ayurvedic Pharmacopoeia Of India, volume1 to 6</p> <p>11. Ed.P.S Sharma, Database On Medicinal Plants used in Ayurveda, Central Council For Research In Ayurveda and Siddha</p> |
|--|---|

**Conflict of Interest: Non**

**Source of funding: Nil**

*Cite this article:*

*“Concept and application of Basti treatment during pregnancy –  
a scientific approach through Ayurveda.”  
Deepal P. Patil, Prashant S Patil*

Ayurline: International Journal of Research In Indian Medicine 2021; 5(1):01- 06