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### The Study of The Efficacy of '*Basti*' in *Swastha* and *Rugna* in *Vasrsharutu*

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#### Abstract

Ayurvedic texts have previously described the sequence of healthy life style and the development of various diseases due to changes in lifestyle. With reference to the *Dinacharya* and *Rutucharya* the norms of daily routine in present situation are quite contradictory. However as the days are passing by, with lack of time and changed mentality, we are neglecting the daily regime and seasonal internal protection as stated by *Charaka* and other *Purvacharya* in ancient classics thus making our lives more miserable. *Mithya Ahara* like *Sheeta*, *Ruksha Aharasevana*, *Alpashana*, *Adhyashana*, *Ajeernashana*, *Langhana*, *Mithya vihara* like *Ratrijagaran*, *Vegavidharana*, *Atyasana*, *Ativyayama*, etc. and *Pradnyaparadha* are the main etiological factors adding to the *Rutujanya Vatadosha* leading to *Vataprakop* in *Swastha* and patients also<sup>2</sup>. In healthy individuals, the provoked *Doshas* are purified in respective seasons such as management of *Vata Dosha* with *Basti* in *Varsha Rutu* (July, August) the management of *Pitta*

*Dosha* with *Virechana* or *Raktamokshan* in *Sharad Rutu* (Sept., Oct.) and management of *Kapha Dosha* with *Vamana* or *Nasya Karma* in *Vasanta ratu* (March, April)<sup>3</sup>. If a *Vata Prakruti* person undergoes the *Bastikarma* in *Varsharutu*, he will not get any sort of *Vatavyadhis* in that year because it purifies the body and acts as *Brimhana* (anabolic property), nourishes all the tissues and enhances the non-specific immunity against all diseases. *Basti* is useful not only in *Vata Vyadhis* but also in *Pitta*, *Kapha*, *Rakta*, *Samsarga* and *Sannipata Vyadhis*<sup>4</sup>. So to prove the effect of *Basti* in *Varsha Rutujanya Vataprakopa*, this study has been taken.

#### Keywords:

*Basti*, *Vata*, *Kalabasti*, *Anuvasanbasti*, *Varsharutu*.

#### Introduction:

The first and foremost fundamental principle of *Ayurveda* is '*Ayu*' and the objective of *Ayurveda* is to establish prime '*Ayu*' in every living being physically, mentally and spiritually. The basic concepts and fundamental principle

aim at establishing such a condition through knowledge of healthy living. *Ayurveda* briefly explains the knowledge of dos and don'ts one has to follow in *Rutucharya* and *Dinacharya* explained in almost all *Granthas* of *Ayurveda*. *Ayurveda* emphasizes that 'Prevention is better than cure. The living body can function normally only when its *Doshas*, *Dhatu* and *Malas* are in a state of equilibrium. Among these *Doshas*, *Dhatus* and *Malas*, more importance has been given to the *Doshas* in every *Ayurvedic* classic. In *Tridoshas*, *Vata Dosh* is an essential constituent of the body. The normalcy of *Vata Dosh* corresponds to physiological states of other two *Doshas*. The imbalance of *Vata Dosh* equilibrium on the other hand, represents pathological states for other *Doshas* and body also<sup>1</sup>. The World Health Organization has defined 'Health' as a state of complete physical, mental and social well being and not merely the absence of disease and infinity. The very same definition of healthy status is mentioned in our ancient classics around 1000 yr B.C.

*Ayurvedic* texts have previously described the sequence of healthy life style and the development of various diseases due to changes in lifestyle. With reference to the *Dinacharya* and *Rutucharya* the norms of daily routine in present situation are quite contradictory. However as the days are passing by, with lack of time and changed mentality, we are neglecting the daily regime and seasonal internal protection as stated by *Charaka* and other *Purvacharya* in ancient classics thus making our lives more miserable. *Mithya Ahara* like *Sheeta*, *Ruksha Aharasevana*, *Alpashana*,

*Adhyashana*, *Ajeernashana*, *Langhana*, *Mithya vihara* like *Ratrijagaran*, *Vegavidharana*, *Atyasana*, *Ativyayama*, etc. and *Pradnyaparadha* are the main etiological factors adding to the *Rutujanya Vatadosha* leading to *Vataprakop* in *Swastha* i.e. healthy persons and patients also<sup>2</sup>. As stated earlier *Ayurveda* provides not only curative but also preventive principles for healthy and long life. *Panchakarma* is gaining popularity in the public because of its quick and permanent relief in many hazardous diseases. *Ayurveda* has paid much attention on preventive principles. In healthy individuals, the provoked *Doshas* are purified in respective seasons such as management of *Vata Dosh* with *Basti* in *Varsha Ritu* (July, August) the management of *Pitta Dosh* with *Virechana* or *Raktamokshan* in *Sharad Ritu* (Sept., Oct.) and management of *Kapha Dosh* with *Vamana* or *Nasya Karma* in *Vasanta ratu* (March, April)<sup>3</sup>. For healthy individuals, if they undergo above purificatory procedures in that particular season as per their *Dosha Prakruti*, they will not only get nonspecific immunity against all the diseases but also become disease free. Hence to rule out all the diseases and to maintain the health of an individual it is very essential to encourage and practice the purificatory procedures mentioned in *Ayurveda*. For example, if a *Vata Prakruti* person undergoes the *Bastikarma* in *Varsharutu*, he will not get any sort of *Vatavyadhis* in that year because it purifies the body and acts as *Brimhana* (anabolic property), nourishes all the tissues and enhances the non-specific immunity against all diseases. *Basti* is useful not only in *Vata Vyadhis* but also in *Pitta*, *Kapha*, *Rakta*,

*Samsarga* and *Sannipata Vyadhis*<sup>4</sup>. So to prove the effect of *Basti* in *Varsha Rutujanya Vataprakopa*, this study has been taken. *Samyak Basti Lakshanas* are *Vita (Malapravritti)*, *Vatanulomana (Sameerana)*, *Ruchi Vriddhi*, *Agnivridhi*, *Ashayagourava*, *Balavridhi*<sup>5</sup>.

Here the *Basti* effect is proved in the form of *Samyak Basti Lakshanas*. For this the *Basti* is given for 16 days in the form of *Kalabasti* in *Varsha Rutu* in which there is natural *Vataprakopa* in *Swastha* persons and patients of *Vatavyadhi*. It is rightly said that *Sanchaya*, *Prakopa*, *Prashama*, *Sthanasamshraya*, *Vyakti* and *Bheda* are 6 *Kriyakalas* i.e. 6 times/stages where *Chikitsak* can stop progression of any disease by doing proper treatment in that particular stage according to *Doshas*. In *Varsha Rutu* there is *Prakopa* of *Vata*, to maintain health in *Varsha Rutu*, *Basti* therapy should be given<sup>6</sup>. So for alleviation of natural *Vataprakopa* in healthy persons and also the *Vataprakopa* due to *Khavaigunya* and its consequences like *Shoola* in various parts of body like *Amsa*, *Kurpara*, *Manibandha*, *Hasta*, *Trika*, *Kati*, *Janu*, *Gulpha* and *Pada*, this particular study was undertaken.

#### **Aim:**

To assess the effect of *Bastichikitsa*, in *Varsharutu*; on healthy and diseased individuals i.e. *Swastha* and *Rugna* respectively.

#### **Objective:**

To assess or observe the signs and symptoms of *Samyak Basti* in healthy

person and *Bastiyogya Rogas* in *Varsha Rutu* in comparison with the *Lakshanas* mentioned in *Ayurvedic* texts.

#### **Methodology:**

For this study, 30 patients specially suffering from various types of pain (i.e. *Vataprokopajanya Shool / Shoolapradhan Vatavyadhi*) entitled in indications and 30 healthy persons (i.e. *Swastha*) were selected. In present study, *Kalabasti* was given in 30 patients and 30 healthy persons complying of *Anuvasana* and *Niruha* Simultaneously. *Anuvasana* was given with *Tiltaila* as main ingredient, while *Niruha-* was given with *Dashmula Kwath*. As mentioned in *Charak Siddhithana*. *Samyak Basti lakshanas* were observed in them<sup>5</sup>.

#### **Observation:**

To assess the results of the study, the subjective parameters *Vita (Malapravritti)*, *Vatanulomana (Sameerana)*, *Ruchi Vriddhi*, *Agnivridhi*, *Ashayagourava*, *Balavridhi*, *Shula*– distribution, severity and tenderness were recorded before the commencement of *Basti* treatment at each and every follow up and completion of treatment. The level of significance was set at 5% ( $P = 0.05$ ) as the sample size was small, student's 't' test was applied to know the significance of subjective parameters. Paired 't' test was applied to assess the subjective parameters in each of *Rugna* and *Swastha* groups. Unpaired 't' test was applied to compare the parameters of *Rugna* group and *Swastha* group. To apply statistics conveniently, the symptoms i.e. *Vitapravritti*,

*Vatanulomana, Ruchi (Vridhi), Agni Vriddhi, Ashayalaghava, Prakrita Sthata Bala, Shula* – distribution, severity, tenderness on the day of commencement of Basti therapy (0 day) and 16<sup>th</sup> day i.e. completion of *Kalabasti* follow up were taken into consideration.

Table no.1 Comparison of symptoms of *Rugna* and *Swastha* groups by paired ‘t’ test. The table shows that by applying paired ‘t’ test *Rugna* *Swastha* groups are statistically significant at  $p < 0.05$  for all the symptoms.

Symptoms	Mean		S.D.		S.E		T value		T table		P value	
	Rugna	Swastha	Rugna	Swastha	Rugna	Swastha	Rugna	Swastha	Rugna	Swastha	Rugna	Swastha
<i>Vita consistency</i>	1.07	1.33	0.92	0.92	0.16	0.17	6.69	7.82	2.05	2.05	P<0.05	P<0.05
<i>Vita Pravahana</i>	0.83	0.87	0.71	0.81	0.13	0.15	6.38	5.8	2.05	2.05	P<0.05	P<0.05
<i>Vita odour</i>	0.77	0.87	0.77	0.73	0.14	0.13	5.5	6.69	2.05	2.05	P<0.05	P<0.05
<i>Vatanuloman</i>	0.5	0.63	0.51	0.48	0.09	0.09	5.56	7	2.05	2.05	P<0.05	P<0.05
<i>Ruchi</i>	0.33	0.63	0.48	0.48	0.09	0.09	3.67	7	2.05	2.05	P<0.05	P<0.05
<i>Abhyavahara nshakti</i>	0.8	0.63	0.76	0.48	0.14	0.09	5.71	7	2.05	2.05	P<0.05	P<0.05
<i>Jaranshakti</i>	0.57	1	0.77	0.62	0.14	0.4	4.07	9.09	2.05	2.05	P<0.05	P<0.05
<i>Ashayalaghava</i>	0.77	0.9	0.65	0.53	0.12	0.09	6.42	9.28	2.05	2.05	P<0.05	P<0.05
<i>Bala</i>	0.5	0.7	0.51	0.61	0.09	0.11	5.56	6.36	2.05	2.05	P<0.05	P<0.05
<i>Shoola</i>	2.4	3.27	1.61	1.97	0.29	0.35	8.26	9.34	2.05	2.05	P<0.05	P<0.05

**Table no.2 Comparison of *Samyak Basti Lakshana* between two groups by unpaired ‘t’ test**

Here the values of ‘t’ by unpaired ‘t’ test for all the symptoms are less than table value of ‘t’ which is 2.0 at  $p = 0.05$ , at 58 degrees of freedom.

Symptoms	Mean 1	SD 1	Mean 2	SD 2	SE	‘t’	‘p’
<i>Vita consistency</i>	0.87	0.92	0.83	0.92	0.19	0.21	$p > 0.05$
<i>Vita Pravahana</i>	0.87	0.81	0.83	0.71	0.19	0.21	$p > 0.05$
<i>Vita odour</i>	0.87	0.73	0.77	0.77	0.27	0.37	$p > 0.05$
<i>Vatanuloman</i>	0.63	0.48	0.5	0.51	0.13	1	$p > 0.05$
<i>Ruchi</i>	0.63	0.48	0.53	0.52	0.06	1.67	$p > 0.05$
<i>Abhyavaharanshakti</i>	0.83	0.61	0.80	0.76	0.15	0.2	$p > 0.05$
<i>Jaranshakti</i>	1	0.62	0.9	0.82	0.19	0.52	$p > 0.05$
<i>Ashayalaghava</i>	0.9	0.53	0.77	0.65	0.18	0.72	$p > 0.05$
<i>Bala</i>	0.7	0.61	0.5	0.51	0.17	1.18	$p > 0.05$

So from above it is clear that difference observed in the *Swastha* and *Rugna* group is not significant it means there is same relief of symptoms in both *Swastha* and *Rugna* group by administration of *Basti* in both of them.

### Discussion

The symptoms of *Samyak Basti* to be observed were taken *Prasrushta vita* as consistency, *Pravahana* and odour, *Vatanulomana* for *Prasrushta Sameeran*, *Ruchi* for *Ruchi Vriddhi*, *Agnivridhi* in the form of *Abhyavaharanshakti* and *Jaranshakti*, *Ashaya Laghava*, *Balavridhi* as *Bala*, *Shoola* as sites (distribution of pain), severity and tenderness for *Rogopashanti Lakshana*.

First of all it is necessary to clear that the objective of the study in both the *Swastha* and *Rugna* group is to observe the *Samyak Basti Lakshanas* mention.

In *Varsha Rutu* there is natural *Vataprakopa* or *Rutujanya Vataprakopa* in *Swastha* and *Rugna* (who are already suffering from *Vatajanya* or *Nanatmaj Vatavyadhi* or who got suffered from the disease particularly in *Varsha Rutu* due to associated *Vataprakop*).

In this study, *Kalabasti* has been given to both *Swastha* and in *Rugnas* in *Varsha Rutu* as *Basti* is stated in *Varsha Rutucharya* and whether we get *Samyak Basti Lakshana* or not was seen and according to this, statistical analysis was done. As the subjective criteria, parameters were converted to grades, it was possible to apply paired 't' test to the observation before and after *Basti* treatment. Unpaired 't' test was applied to see the effect of *Basti* (i.e. to see *Samyak Basti Lakshanas*) in both the

groups at a time.

After applying 't' test in both *Swastha* and *Rugna* it was found that the consistency, *Pravahana* and odour came to normal grade significantly so we got *Prasrushta Vita Lakshana* in both *Swastha* and *Rugna* significantly. By unpaired 't' test it was found that the difference observed between the *Swastha* and *Rugna* with a common manifestation of *Vata prakopa* in *Varsha Rutu* is not significant. It means *Basti* exerts same effect in *Swastha* and *Rugna* suffering from *Rutujanya Vataprakopa*.

In case of other symptoms like *Prasrushta sameeran*, *Ruchi*, *Agni Vriddhi* *Ashayalaghava* etc. paired 't' test was significant in both groups and unpaired 't' test was insignificant, indicating same conclusion as above.

*Prasrushta Vita* : It means passage of *Mala* (faeces) with ease in *Pratyagam* of *Basti* i.e. with *Basti Dravya* there is passage of *Mala*.

In this study, some *Rugna* and some *Swastha* persons also were suffering from *Asamyak Malapravartana*. *Pravahana* or odour of *Mala* was affected in them. Mostly they were suffering from constipation, *Durgandhi Mala* and *Pravahana*.

*Srushta Malapravartana* can be attributed to the *Sneha* (i.e. *Til taila*) present in *Basti Dravya*. *Sneha* doesn't allow the *Mala* to get stagnated in intestine. Thus it decreases *Malabaddhata* and increases the smooth texture of *Mala*. *Shodhana* strikes at the root of *Malas* and eradicates them.

*Vatanulomana* (i.e. *Prasrushta Sameeran*): *Vatanuloman* due to presence of *Dashamula*, the best *Vatahara Dravya*. Each drug in *Dashmula* has its action on specific type

of *Vata*. Also *Tiltaila* is *Vataghna Sneha* due to its *Ushna, Snigdha, Guru Gunas*. Also *Basti* has effect on *Apana Vayu*, as main site of *Vata* is *Pakwashaya* and main site of action of *Basti* is also *Pakwashaya*. *Basti* has an *Adhogami* nature or *Anuloma Marga* to exit. So it causes *Anulomana* of *Mala* and with it *Anulomana* of *Vata* also occurs.

The other lakshanas are *Ruchi* and *Agni Vriddhi* which are interrelated. *Agni* refers to the phenomenon of digestion of the food and further events of metabolism including the synthesis of *Dhatu*s or tissue elements and their breakdown for the production of energy. *Niruha Bastidravya* contain *Bilwa* and *Shyonaka* which acts on *Samana Vayu*. *Tiltaila* increases this bio-fire due to its *Snigdha Guna*.

In general, *Aruchi* is caused by vitiation of *Samana Vayu* *Vataprakopa* causes *Agnivaishmya* and in turn it leads to *Aruchi*. After giving *Basti*, there is *Anulomana* of *Vata*, it decreases vitiation of *Vatadosha* in particular *Samana Vayu*, which in turn alleviates *Agni Vaishmya* and increases the *Ruchi*.

*Ashayalaghava*: *Vatashaya* refers to *Adhishthana* of *Vata* i.e. *Pakwashaya* (Colon)

*Ashayalaghava* means feeling of emptiness or lightness in all the *Ashayas*. *Basti* removes the *Margavarodha* to *Vata* by the stagnated *Malas*. So *Pakwashaya* does normal function in normal way. So other *Ashayas* also do normal function leading to *Ashayalaghava*.

*Bala* : The *Agnivridhi*, *Ashayalaghava* and *Ruchivridhi* leads to increase in each *Dhatvagni*. So proper production of all *Dhatu*s leads to *Balavridhi*.

In all the *Swastha* persons, the dose of *Anuvasana Basti* was 120ml and of

*Niruha* was 960ml. It was found in the study that persons of *Vataprakriti* required full dose of *Basti* to encounter *Samyak Basti Lakshanas*. While *Pittaprakriti* persons (as they are *Mridukoshthi*) required less quantity, as they had *Pratyagama Kala* before the expected time. In *Kaphaprakriti* persons (as they are *Madhyamkoshthi*) the dose was medium. As their *Bala* was better than other two *Prakriti* persons, they could hold the *Matra* of both the *Basti*. Some *Kaphaprakriti* persons encountered *Guruta* after *Anuvasana Basti*, due to *Snehapradhanya* in *Anuvasana*.

The *Swastha* persons which were from *Jangal Desha* had more symptoms of *Vataprakopa* and *Basti* proved to be more beneficial as compared to *Anupa Desh* persons.

*Ayurveda* describes six seasons round the year and each season is characterized by specific rhythm viz. *Samchaya* (accumulation), *Prakshopa* (aggravation) and *Prashama* (remission) of 3 *Doshas* i.e. *Vata, Pitta, Kapha*. The period of *Prakopa* warrants *Samshodhana* i.e. in *Varsha Ritu Basti* for elimination of aggravated *Vata Dosh*.

So here as a preventive measure, *Basti* has been given in *Swastha* persons suffering from *Varsha Rutujanya Vataprakopa*

*Shula* : For elaborating the *Samyak Basti Lakshana Rogopashanti*, the main manifestation of *Vataprakopa Shula* has been taken. Here *Shula* is categorized in sites of *Shula*, severity of *Shula* and tenderness. All the *Rugnas* showed good response to *Basti* in relieving the *Shula*. It is due to *Dashamula*, the main *Shoolahara* content of *Basti*.

**Conclusion:**

1. After analyzing all the data and the observations, we concluded that administration of *Basti (Kalabasti)* is effective in *Nanatmaj Vata Vyadhi (Rutujanya Vataprakopa)*.
2. *Kalabasti* is effective in *Swastha* and *Rugna* especially in *Varsha Rutujanya Vataprakop*.
3. *Kalabasti* has shown excellent results in all of the *Rugna* and *Swastha* within span of 16 days.
4. No adverse effect of *Kalabasti* was found in the study.
5. After giving *Kalabasti* signs of *Vataprakop* were not observed in *Rugna* and *Swastha* in that entire *Varsha Ritu*.

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