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RESEARCH ARTICLE

ROLE OF MATRA BASTI IN SURGICAL DISORDERS

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ABSTRACT

Vitiated *Dosha* can be eliminated through the nearest possible route by five internal purification procedures, called *Panchakarma*. These are *Vamana*, *Virechana*, *Basti*, *Nasya* and *Raktamokshana*. Among these *Basti Chikitsa* is considered 'ardhachikitsa' by *Acharya Charka*, because *Basti Chikitsa* is the prime line of management for vitiated *Vata Dosha*. In *Ayurveda*, descriptions of different types of *Basti* are available, among which *Matra Basti* is one of the most important types. Surgical disorders like BPH, Fissure in ano, Osteoarthritis, Post-operative Pain, Sciatica, etc. are not satisfactorily managed by allopathic medicine and surgery. After the surgical management of BPH and Fissure in Ano, there is a high chance of recurrence. On the other hand, in Osteoarthritis, Post-operative Pain, and Sciatica, analgesics may develop many complications. So, in this article efforts are made to present the significance of *Matra Basti* in the management of surgical disorders.

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INTRODUCTION

Basti is defined as a procedure that expresses itself with its *Virya* and *Prabhava*. *Basti* is considered the most important constituent among the *Panchakarma*, which alleviates vitiated *Vata Dosha* from the root level along with other associated *Dosha*.¹ Among the three *Dosha*, *Vata* is the prime *Dosha*, which can move from one place to another and is responsible for moving *Pitta* and *Kapha* from one place to another.² Therefore, it is responsible for all diseases, either *Shakhagata*, *Koshtagata*, *Marmagata*, *Urdhwagata*, *Adhogata*, and *Sarva Avayavagata*. As vitiated *Vata Dosha* is managed by *Basti* therapy, it is considered the chief treatment among all the *Samshodhan* procedures. Along with *Samshodhan* properties, *Basti* also serves functions like *Samshamana*, *Brimhana* in emaciated Persons; *Karshana* in obese persons, etc.³ *Acharya Sushruta* mentioned two types of *Basti* on the basis of pharmaceutical composition that is *Sneha* and *Niruha Basti*.⁴ In *Sneha Basti*, four types of *Sneha*, medicated *Taila*, *Ghrta*, *Vasa*, and *Majja* are administered. The *Kashaya*, *Madhu*, *Saindhava*, *Sneha*, and *Kalka* are the ingredients commonly used in *Niruha Basti*.⁵ Again, the *Sneha Basti* is classified into three types according to the dose: *Sneha Basti*, *Anuvasana Basti*, and *Matra Basti*.⁶

USES OF MATRA BASTI IN SURGICAL DISORDER

GRIDHRASI

Gridhrasi is a *Shula pradhana Vyadhi*, among the 80 types of *Nanatmaja Vata Vyadhi*.⁷ *Shula* of *Gridhrasi* is emerging from *Sphik* and radiates towards *kati*, *Prishtha*, *Uru*, *Jaanu*, *Jangha*, and *paadtal*.⁸ According to *Acharya Charak*, vitiated *Vata Dosha* causes *Stambha*, *Ruka*, *Toda*, and *Spandana* in *Vataja Gridhrasi*, and *Kapha avarit Vyan Vayu* causes *Aruchi*, *Tandra*, and *Gaurava* in *Vata Kaphaja Gridhrasi*.⁹ *Matra Basti* clears the *Srotas* by removing *Mala* and *Avarana*, conquers the *Rukshta* of *Vayu* with *Snigdha Guna*, and normalises *Apaan Vayu*, which is the main culprit.

VATASTHEELA

Acharya Sushruta describes *Vatastheela* under the heading of *Mutraghata* in *Uttar Tantra*. It is characterized by symptoms like incomplete voiding, dribbling, hesitancy, urine retention, dysuria, etc. *Vatastheela* is the disease of *Mutravaha Srotasa*, which is caused by vitiation of *Vata Dosha*.¹⁰ It is a common disease of old-aged males as there is a predominance of *Vata Dosha*. *Matra Basti* is an authentic treatment for vitiated *Vayu* where no strict restrictions are required. *Matra Basti* helps in the proper functioning of *Vayu*, improves urinary

function, and removes obstruction. It also provides strength to *Basti Snayu* and improves bladder tone.¹¹

PAIN MANAGEMENT: In *Ayurvedic* texts, various terms such as *Ruk*, *Ruja*, *Vedana* & *Shool* are commonly used for pain. *Acharya Sushruta* describes *Shool* as an experience similar to driving a nail into the body of a person.¹² Since pain is the primary reason patients visit a doctor, it is a serious issue for a physician. Vitiating of *Vata Dosha* has an important role in the pathogenesis of *Shool* as mentioned in *ayurvedic* classical texts, that *Shool* will never occur without the vitiating of *Vata Dosha*.¹³ Therefore, management of *Shool* should be done with *Vata Shamak* medicine and therapies, and *Basti* is the prime line of treatment for vitiating of *Vata Dosha*.¹⁴ *Matra Basti* normalizes vitiated *Vata Dosha* and relieves *Shool*.

KATI GRAHA: *Acharya Shodhal* Describes *Kati Garha* as a separate disease entity, whereas other *Ayurvedic* classical texts have been categorized it under *Vataja Vyadhi*. Pain and restricted movements are the two main characteristics of *Kati Garha*.¹⁵ According to *Acharya Shodhal* and *Acharya Bhavprakash*, it can be manifested in two ways – *Keval Vataja* and *Samanyja*.^{16,17} Incidences of *Kati Garha* are increasing day by day due to unhealthy lifestyles, improper sitting, overexertion at work, etc. All these causes create undue pressure on the skeletal system. As vitiated *Vata Dosha* is the main culprit in the pathogenesis of *Kati Graha*, it is well managed by *Matra Basti*.

PARIKARTIKA: *Acharya Charak* mentioned *Parikartika* as *Samshodhan Vyapad*.¹⁸ In contemporary science, *Parikartika* is described as Fissure in ano. Application of local anesthetics, anal dilation, fissurectomy, and sphincterotomy are generally in practice. However, these treatment procedures have their own limitation and also have complications. *Parikartika* is well managed with *Matra Basti* as it systemically relieves the pain and locally promotes wound healing.

VIBANDHA: *Vibandha* is a disease of *Annavaha Srotas* which is caused by disturbance of *Agni* due to irregular diet and behavioral pattern as well as the involvement of mental stress. *Apana Vayu* is vitiated due to all these causative factors and causes obstruction of *Purisha* in *Purishvaha Srotas* because it is responsible for the evacuation of *Purish* in *Samyaavstha*.¹⁹ If *Vibandha* is not treated properly, it could result in further issues such as *Arsha*, *Bhagandara*, *Parikartika*, *Aruchi*, and *Aajirna*. *Basti* administered through *Guda* reaches the *Pakvashaya* which is considered the main site of *Vata Dosha* and normalizes the vitiated *Apana Vayu*, leading to *Vatanulomana* and clearing the obstruction of *Purishavaha Srotas*.²⁰ So *Matra Basti* is found to be effective in the treatment of *Vibandh*.

PROCEDURE OF MATRA BASTI: The patient is requested to consume a light meal that is neither too oily nor too dry and not more than 3/4th of the typical amount before the administration of *Matra Basti*. Firstly, *Local Abhyanga* and *Mridu Swedana* are done. After completing these prerequisites, the patient is instructed to adopt a left-lateral posture with the left lower extremity straight and the right lower extremity flexed at the knee and hip joint. The patient is also instructed to maintain the left hand below his or her head. A small amount of oil is applied to the anus, then lukewarm medicated Oil is taken in an enema syringe. A rubber catheter is attached to the enema syringe and inserted into the anus of the patient for up to four inches. The patient is asked to take deep breaths while introducing the catheter and medicated oil. The patient is instructed to lie in a supine posture after the administration of *Basti*, and the patient's buttocks are gently tapped.²¹

DOSE OF MATRA BASTI: The term '*Matra*' conveys many meanings such as measurement, quantity, size, duration, number, degree, unit of time and moment, etc. but in this context, *Matra* refers to measurement i.e., the quantity of *Basti Dravya*. All the *Acharyas* unanimously opine that *Matra Basti* is a variety or subtype of *Anuvasana Basti*. However, there is a difference of opinion about the dose among them. *Acharya Charak* and *Acharya Vagbhatt* have not

mentioned the exact quantity of *Matra Basti* and recommended it equal to the dose of *Hraswa Sneha Matra*.²² Further *Acharya Vagbhatt* describes that the *Matra* which gets digested in 2 *Yama* (6 hours) is called as *Hraswa Matra* of *Snehapana*.²³ However, it is not stated what dosage is required to be digested in 2 *Yama*. The exact dose of *Matra Basti* is mentioned in *Sushruta Samhita*. According to *Acharya Sushruta*, dose of *Matra Basti* is half of the dose of *Anuvasana Basti* and the dose of *Anuvasana Basti* is half of the dose of *Sneha Basti*.²⁴ In *Sneha Basti*, the dose given is 1/4th of the total dose of *Niruha Basti* i.e., 6 *Pala* (24 *Tola*). Hence, the dose of *Matra Basti* is 1½ *Pala* (6 *Tola* = 72ml). *Acharya Sharangandhara* mentioned the dose of *Matra Basti* as 2 *Pala* (8 *Tola*).²⁵ *Acharya Kashyapa* described three doses for *Matra Basti*, viz., 2 *Pala* is considered as the *Uttama Matra*, 1½ *Pala* as *Madhyama Matra*, and 1 *Prakuncha* as *Hraswa Matra*.²⁶

MODE OF ACTION OF BASTI: *Vata* is the only one of the three *Dosha* that can move from one location to another and is responsible for the movement of *Pitta* and *Kapha Dosha*. It is solely accountable for all the functions of the body and, consequently, for the development of illnesses. It is said '*Tantrayantradhara*'.²⁷ *Basti* is considered the most important treatment for vitiated *Vata Dosha* and thus it controls the *Pitta* and *Kapha*. According to *Acharya Charak*, When *Basti* is given, it will reach *Nabhi pradesha*, *Kati*, *Parshwa*, and *Kukshi* regions, and from these areas, the *Virya* of *Basti* reaches all over the body through the *Srotas* and churn the *Dosha Samghata* and eliminate the vitiated *Dosha* along with *Purisha*.²⁸ By subsiding the *Dosha*, *Basti* pacified all diseases located in the body. *Basti* drug reaches first to the *Pakvashaya* and then to the *Grahani*. *Pakvashaya* is the site of *Purishadhara Kala* and *Grahani* is the site of *Pittadhara Kala*. So *Basti* directly acts on *Purishadhara Kala* and *Pittadhara Kala*. *Acharya Dalhana* has commented that *Purishadhara* and *Asthidhara Kala* are the same and *Pittadhara Kala* and *Majjadhara Kala* are one and the same and both are seats of *Vata Dosha*,²⁹ therefore *Basti* is useful in *Vatik* disorders. *Acharya Sushruta* describes in his treatise that *Virya* of *Basti Dravya* reaches all over the body through *Srotas* and pacified vitiated *Dosha*, just like the water poured to the root of the plant reaches to the whole plant.³⁰

IMPORTANCE OF MATRA BASTI: The significance of *Matra Basti* has been outlined by *Acharya Charaka* in detail, including the fact that *Matra Basti* does not require any special diet or routine. It can be administered continuously in all seasons.³¹ He has also used the word "*Sukhopachaya*", which means that it is simple to administer.³² The statement above is further supported by *Astanga Samgraha*, which states that *Matra Basti* can be employed on an ongoing basis in the same way as *Madhutailika Basti*. Unlike *Anuvasana Basti*, *Matra Basti* can be administered to *Baala*, *Vrudha*, and in *Alpagni* conditions. There is no *Parihara* for *Matra Basti*.³³ The same view is shared by *Astanga Hridaya*, and he has added the word, '*Sukha*'. *Hemadri* commenting on the word '*Sukha*' explains it as *Vyapad Rahita* i.e., devoid of complications. *Aruna Datta* commenting on the word '*Nishparihara*', explains it as *Aniyantrana* means there is no restriction for day-to-day activities while undergoing *Matra Basti*.³⁴

DISCUSSION

In recent years, there has been an unprecedented increase in incidences of surgical disorders due to changes in lifestyle, diet habits, behavioural patterns, etc. which very much disturb the normal physiology of *Vata dosha*. *Matra Basti* pacifies *Vata Dosha* along with *Kapha* and *Aama* by its *Ushna*, *Tikshna*, *Suksma*, and *Snigdha Guna*. *Matra Basti* holds a particular place among all the *Basti* and is highly regarded for its ability to be administered at any moment. There are no complications as a result of it. There will be little risk of issues because the dosage of *Sneha* used in *Matra Basti* is so minimal. It will stay in the colon for as long as possible and will provide all of the desired effects. There are no limits imposed on *Matra Basti* administrations. While undergoing *Matra Basti*, no *Pathya* (dietary and lifestyle restrictions) is recommended.

Parihara Kala has not been addressed in relation to *Matra Basti*, as it has been with *Niruha Basti*. *Matra Basti*, according to *Acharya*

Charaka, is always relevant to individuals who are emaciated owing to overwork, physical exercise, weight lifting, vehicle travel, and indulgence in women, as well as those who are debilitated and have *Vata* illnesses.³⁵ *Matra Basti* increases strength without requiring a rigid dietary regimen, as well as facilitating the evacuation of *Mala* and *Mutra*.

CONCLUSION

Modern medicine has treatment options such as analgesics, sedatives, physiotherapy, and surgery, but the complication and recurrence rate after these treatments are high. It has been discovered that *Ayurvedic* treatment, particularly *Matra Basti*, is a better option for various surgical ailments owing to its miraculous therapeutic benefits and is simple to administer. Moreover, *Matra Basti* is also easily acceptable to the patients. Thus, *Matra Basti* can be safely advocated for various surgical disorders, in a defined protocol as per severity of disease.

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