AN APPRAISAL OF MATRABASTI KARMA WITH REFERENCE TO ITS PHYSIOLOGICAL ACTION

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ABSTRACT
Panchakarma is contains of five Karma’s viz. Vamana, Virechana, Anuvasana Basti, Niruha Basti and Nasya Karma. Basti is the one of the essential and beneficial components of Panchkarma due to its multiple advantages. Basti are many types based on ingredients and needs. Matra Basti is a simplest form of Basti, which can be easily administered in humans with irrespective of age, sex, time. While dealing with the physiological action of Basti, Acharya Vagbhata says, the veerya of Basti being conveyed to Apana to Samana Vata which may regulate the function of agni then to Udana, Vyana and Apana thus providing its efficacy all over the body. At the same time this effect of Matrabasti by specifying Vata, restores the displaced Kapha and Pitta at their original seats.

Keywords: Basti, Matrabasti, Vata, Virechana, Anuvasana Basti.

INTRODUCTION
The term ‘Panchakarma’ is regularly used as synonyms of Shodhana Therapy. It is composed of five Karmas viz. Vamana, Virechana, Anuvasana Basti, Niruha Basti and Nasya Karma. Out of the above five Karmas, Basti is the most important constituent of the Panchkarma and considered as half treatment of any disease. According to Ayurvedic physiology Pitta and Kapha are dependent on Vata as it governs their functions. Basti abolition morbid Vata from the root along with other Dosha and in addition it gives nutrients to the body. Therefore, Basti therapy covers more than half of the treatment of all the disease. Basti can be of many types based on ingredients and needs. The simplest type of Basti – Matra Basti, which can easily be administered in humans with irrespective of age, sex, time etc. and is harmless.

Objectives:
1. To understand the action of Matrabasti as a Panchkarma.
2. To review literature on physiological action of Matrabasti.

Materials and Methods:
Literary source: Review of Panchakarma, Matrabsati done from classical text of Ayurveda, data collected from various books, periodicals, thesis and papers published in the e-journal etc.

Concepts of Matrabasti and its Action:
According to Acharya Vagbhata, with the action of Basti, the veerya of Basti being conveyed to Apana to Samana Vata which may regulate the function of agni.
then to Udana, Vyana and Apana thus providing its efficacy all over the body. At the same time this effect of Matrabasti by specifying Vata, restores the displaced Kapha and Pitta at their original seats. The control gained over Vata leads to the Sampraptivighatana of the disease that’s why Basti is the best treatment for Vataja disorders.\(^3,4\)

**Position of Matra Basti:**

Left lateral position is the best posture for better and effective administration of Matrabasti. Basti given in this posture, anal canal turns to left side to rectum, sigmoid colon and descending colon. Furthermore, medicines stay at these surfaces and get absorbed more and show its effect, especially in Matrabasti. The absorptive area of mucosa is more on left side and it is easily approachable through anus rather than on the right side. Anatomically this posture relaxes the ileo-cecal junction and makes the relaxed flow of Bastidravya into the sigmoid colon.

The drug given through the Matrabasti reaches to the site of the origin of the disease. As Sushruta mentioned that the veerya of the Basti dravya spreads all over the body just as water poured at the root reaches all parts of the tree through the micro and macro channels. While Acharya Charaka mentioned that Matrabasti by attainment up to the umbilical region (transverse colon), sacroiliac region (rectum), flanks and hypochondrial regions (ascending and descending colon) and churning of the faecal and morbid matters present there in and at the same time by spreading its unctuous effect in whole body, drawn out the fecal and morbid matter.\(^5,6\) According Acharya Charaka. action of Basti drugs has been described that Matrabasti enters Pakwashaya, Nabhi, Katipradesha and Kukshi then it spreads to all over the body by its Veerya to drain out the morbid dosha wedged in the entire body from the foot to the head.

According to modern science, as per Basti or Enema concerned, rectal route, the rectum has a rich blood and lymph supply, so the drug inserted via anus cross the rectal mucosa like other lipid membrane. Thus, unionized and lipid soluble substances are readily absorbed from the rectum. Guda is Pradhana marma and the Moola of Siras that nourishes the whole body.\(^7\) By maintaining the left lateral procedure at the time of Matrabasti procedure, the basti dravya reaches the pakwasaya resides in the left side. Acharya Charaka opines that by attaining this posture, gudavalees will be relaxed and the grahami is situated in the left side. Chakrapani states that agni will be in the natural state in the posture. Jejjata comments agni is present left side over the nabhi, guda has got a relation with shoolantra on left side. So bastidravya can reach to the large intestine and grahami, as they are present in the same level.\(^8,9\)

**DISCUSSION**

Action of Matrabasti is possible by Anupravarana bhava of bastidravya, which contains sneha. Sneha easily moves up to Grahani by Anupravana bhava guna like that of dravya, which freely moves in any utensil.\(^10\) Matrabasti acts mainly on Asthi and Majjavahasrotas. Asthi is the Ashrayasthana of Vata dosha. Dalhana says that Pureeshadharakala and Asthidharakala are similar in nature.\(^11\) So, it can be assumed that, if pureeshadharakala gets purified and nourished; the astivahasrotas will also be purified and nourished. Similarly, Pittadharakala, Majjadharakala and Grahani also take parts in the action of Matrabasti. Bastidravya enters till Grahani (Pittadhara Kala) which is the place of agni.\(^12\) The nutrients may get absorbed and thereby nourishes the Majjadharakala, which is having a strong bond with Pittadharakala and Vata.\(^13\) Matrabasti contains Sneha with above mentioned properties which are capable to pacify Vata by their potencies. Due to its less quantity, it facilitates to stay longer period in Pakwashaya and may acts both locally and systemically.\(^14\) Matrabasti dravya is also absorbed from the upper rectal mucosa and is passed by the Superior mesenteric vein into the portal circulation and enters Liver. Secondly, the portion absorbed from the lower rectum enters directly into systemic circulation via middle and inferior haemorrhoidal veins. This indicates that due to more vascularity in this area absorption rate is high. Acharyas also said that “Gudamoolam hi shareeram”,\(^15\) Pakwashaya is supplied with bulky numbers of nerve plexuses initiating from the hypo-
gastric plexus and lumbosacral plexus, etc. These plexuses receive nourishment and soothing effect by Matrabasti. Because of Matrabasti mainly acts on the Pakwashaya, here it nourishes, purifies and expels the unwanted toxins from the body and facilitates the normal functions in the body.16

**CONCLUSION**

Basti *dravya* are absorbed through rectal mucosa either by chemically altered or un-altered state and carried throughout the general circulation gives local and systemic effects by controlling *Vata* which is backbone of the disease pathology. Thus, according to Ayurveda the ingredients used in the Basti, gets absorbed and by virtue of properties of drugs in Basti act through the general circulation reaches lesion and breaks the chain of Samprapti of the disease. That’s why Acharya said that it is the best treatment for *Vata Dosha*.

**REFERENCES**


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