



Role of *Basti Karma* on Musculoskeletal Disorders- A Review

Author: Shraddha¹

Co Authors: Nikhila Ranjan Nayak² and Aradhana Kande³

¹⁻³Dept. of Roga Nidan evum Vikriti Vigyan, Shri N.P.A. Govt. Ayurved College, Raipur, (C.G.), India

ABSTRACT

Musculoskeletal disorders (MSDs) are injuries or disorders of the muscles, nerves, tendons, joints, cartilages and spinal discs. The main features are pain and restricted movement. Various diseases of musculoskeletal disorders come under the *Vatvyadhi* and diseases of *Asthisandhi* according to *Ayurveda* classical literature. In our *samhitas* *Aacharyas* gave *Ashraya-aashrayi Bhav* theory. According to this theory *Vata Dosa* is *Aashrayi* and *Asthi Dhatu* is *Aashraya*. In our body the main place of *Vata Dosa* is *Pakvashaya* (colon). *Basti Karma* is one of the *Shodhan* therapies that mainly work on *Pakvashaya*. As *Chakrapanni* says among the *Tridoshaas*, *Vata* is predominant and *Basti* is the only proper treatment to pacify it, just like a storm produced by the blow of wind which is pacified only by the ocean.

Key Words: *Musculoskeletal disorders, Vata Dosa, Basti*

INTRODUCTION

The musculoskeletal system provides a structural framework to protect internal organs, and act as a reservoir for storage of calcium and phosphate in the regulation of mineral homeostasis. Skeletal muscles are responsible for body movements and respiration. Musculoskeletal diseases may arise from processes affecting bones, joints, muscles or connective tissues such as skin and tendon. The principal manifestations are pain and impairment of locomotor function. Diseases of the musculoskeletal system tend to be more common in women and frequency increases with age. Osteoarthritis and osteoporosis are the most common musculoskeletal disorders in current time which causes of physical disability in older people

and account for one third of physical disability at all ages. Regional musculoskeletal pain is usually occurring as the result of age related degenerative disease of tendons and ligaments, OA and repetitive strain injuries due to overuse.¹

In *Ayurveda* musculoskeletal disorders comes under *Vatavyadhi* and also MSDs are similar to disease of *Asthi, Sandhi*. Which are comes under the middle pathway of the disease (wide category of disease types) called *Madhyama Rogamarga* (*Marmasthi Sandhi Rogamarga*).

On the other hand *Vata* in its normal state is responsible for movement, activities, life supporter etc. but in case of abnormal conditions it produces disorders and stops the vital breathing.²



Musculoskeletal disorders is persistent of pain which mainly due to vitiation of *Vata Dosha*.

Sign and Symptoms manifest in *Vatavyadhi* are as follows³-

- Contraction,
- Stiffness of joints,
- Pain in bones and joints,
- Horripilation,
- Delirium,
- Spasticity of hands and feet,
- Hunch back,
- Atrophy of limbs,
- Insomnia,
- Destruction of foetus, Semen and menses,
- Twitching sensation and numbness in the body,
- Crookedness of head, nose, eye, clavicular region and back,
- Splitting pain,
- Pricking pain,
- Distress,
- Convulsion,
- Unconsciousness,
- Exhaustion and other features as per involvement of lesions. (**Ch.chikitsa 28/20-24**)

Causes of *Vata Prakopa*⁴- *Vata* gets aggravated by two different distinct causes i.e.

- 1) By the depletion of *Dhatus*
- 2) By the occlusion of channels. (**Ch.chikitsa 28/59**)

***Vatavyadhi Nidana*⁵-** Some *Aaharaj* and *Viharaja Nidanas* aggravated the *Vata*-

- Excess consumption of ununctuous, cold, scanty and light food,
- Excessive sexual intercourse,
- Excess vigilance,
- Improper therapeutic procedures,
- Administration of therapies which cause excessive elimination of *Dosas* and *Rakta*,
- Excess fasting,
- Excessive movements such as leaping, jumping, warfaring and physical exercise,
- Depletion of *Dhatus*,
- Excessive emaciation due to worry, grief and affliction of disease,
- Sleeping over uneven beds and sitting in odd postures,
- Anger, Fear
- Day sleep,
- Suppression of natural urges,
- *Ama Dosa*,
- Trauma,
- Obstinance from food,
- Injuries to vital body parts,
- Falling down from elephants, horses and other fast moving vehicles. (**Ch.chi. 28/15-18**)

Principles of management of musculoskeletal disorders-

The general aims of management are-

- 1) Educate the patient- education, exercise, joint protection, weight loss
- 2) Control pain- analgesics, local corticosteroid injections, local heat, wax baths and



other local external applications can induce muscle relaxation and temporary relief of symptoms.

- 3) Optimize function
- 4) Modify the disease process where this is possible.
- 5) Identify and treat related comorbidity.⁶

In *Ayurveda* classical text medicines are administered in different forms through different routes to obtain either the *Shodhana* or *Shamana* effect. Collectively all these medications are known as *Upakrama*. *Bheshaja*, *Chikitsa*, *Aushadha* are the synonyms of the *Upakrama*. Among the two *Shodhana* and *Shamana* procedures, *Shodhana* procedure energetically expels the morbid *Dosha* and thereby ensures complete cure of the so called curable diseases. The diseases that are treated with *Shodhana* do not recur, as the root cause of the illness, i.e. accumulation of the morbid *Dosha* is cleared. The Sanskrit term *Panchakarma* where *Panch* means number five and the *Karma* means therapy. *Vamana* (*Ullekhan*), *Virechana* (*Praskandan*), *Aasthapana Basti*, *Anuvasana Basti* and *Nasya* (*Shirovirechana*) are the five procedures comes under the *Panchakarma*. Each *Panchakarma* procedure is aimed at the evacuation of specific morbid *Dosha*. Though every procedure is capable of expelling any morbid *Dosha*, they are more efficacious in relation to certain *Dosha*.⁷

Roga Margas⁸- Three kinds of *Roga Margas* are mentioned namely *Sakha*, *Marmasthi Sandhi* and *Kostha*.

Madhyama Roga or Marmasthi Sandhi Rogamarga (Internal path of disease)-

Acc. to *Aacharya Charak Madhyama Rogamarga* covers following diseases-

- 1) *Paksavadha* (Hemiplegia or stroke)
- 2) *Paksagraha* (Tonic convulsions)
- 3) *Apatanaka* (Clonic convulsions)
- 4) *Ardita* (Facial paralysis or Bell's palsy)
- 5) *Sosa* (Consumption)
- 6) *Rajayakma* (Pulmonary tuberculosis)
- 7) *Asthi Sula* (Pain in bones)
- 8) *Sandhi Sula* (Pain in joints)
- 9) *Guda Bhramsa* (Prolapse of rectum)
- 10) *Hikka* (Hiccough)
- 11) Diseases of *Sira* (Head), *Hrdaya* (Heart), *Basti* (Bladder)

Basti Karma⁹- *Basti* is a therapeutic procedure wherein the administration of the liquid medicine through the rectal, urethral or vaginal route. In general the *Basti* refers to the administration of medicine through any of the above said routes, but more particularly it refers to the therapeutic enema using the decoction through the rectal route. Decoction enema is called by the name *Asthapana Basti*. Oil enema is referred by the name *Anuvasana Basti*. *Basti* is said to best in comparison to any other *Shodhana* procedure. It is found to be the most useful procedure as it is indicated in maximum number of the disease.

It is general notion that enema is administered with the purpose of evacuating the bowel. But in *Ayurveda*, this procedure is prescribed as a route of drug administration.



Importance of Basti Karma¹⁰- In *Ayurveda Chikitsa*, the role of *Panchkarma* and especially *Basti* is having a very important place in the treatment of many disorders. The *Basti* is considered best (*Sreshtha*) as it has got multifarious action on the body, rather than *Sneha*(unctuous), *Sweda* (sudation) or other *Pradhana Karmas*.

In modern medicine enema is given to remove the faeces from the *Pakwaashaya* but in *Ayurveda* it is given as a *Poshana Kriya* (Nourishing enema). Modern physicians also advocate using of salts and glucose through *guda*. Owing to the use of the combination of many drugs, they produce *Shodhan* of *Dosaas*, *Samshamana* of the disease, *Mala Sangrahana*, increases *Sukra* in *Sukra Ksheena* patients and if the patient is *Sthoola* (obese) he will become *Krusha* (weak) and vice versa, after the administration and also increases strength. It maintains health and longevity the effect of *Basti* is comprehensive. *Basti* is the best *Chikitsa* for *Vata*, so also for *Pitta*, *Kapha*, *Rakta* (blood) in *Samsarga* and *Sannipata Doshaas*.

(Su.Chikitsa35/6 & 34)

The *Vyadhis*(disease) in the body will be made to move from one part of the body to another with the help of *Vaayu* only. The *Mala* (faeces), *Sweda* (sudation), *Mootra*(urine) *Pitta* etc., are excreted or secreted or transported by the body due to the *Vaayu*. It not only causes *Samvahana* but also *Stambhana*. So *Basti* is the best treatment. The *Pitta* and *Kapha* are *Pangu* (lame), so *Vaata* will be an active force, to drive them from one place to another and that is why some call it full *Chikitsa* and some half *Chikitsa*(treatment).

(Ch.Sidhi 38/39)

Basti Karma on musculoskeletal disorder-

Musculoskeletal disorder comes under *Vatavyadhi*. *Vatavyadhi* are mainly caused by vitiation of *Vatadosha*. Properties of *Vata* are mentioned in *Ayurveda* that is rough, cold, light, subtle, mobile, nonslimy and coarse and is pacified by medicines having opposite qualities.¹¹ For *Vaata Dosha Basti* consisting of *Madhura* (sweet), *Amla* (acid) and *Lavana Dravyas* (salt drugs), *Snigdha* (unctuous), *Ushna* (hot) and *Maamsa Rasa* (meat soup) *Yukta Nirooha Basti* must be given.¹²

- In diseases of *Asthi* (bone) like *Asthigata Vata* the *Basti* for *Tikta Samyukta Ghritha* (ghee) *Ksheera* (milk) will be of much use.
- In diseases of *Majja* (bone marrow) respond well to *Swaadu* (sweet) and *Tikta* (bitter) *Skanda Dravyas Shamana* (palliative) and *Brumhana basti* are useful.¹³

Cases of MSDs where we can prescribe Niruha Basti¹⁴-

1. **Mustadi Yapana Basti-** Improves the Physical strength, and is a rejuvenator.
2. **Doshahara Basti-** Indicated in accumulation of *Dosha*.

Cases of MSDs where we can prescribe Anuvasana Basti¹⁵-

1. **Satahvadi taila Basti-** Alleviates morbidity of *Vata Dosha*.
2. **Ghritha Basti-** Cures the morbidity of *Vata Dosha*.
3. **Candana bala lakshadi taila Basti-** Improves physical strength.



4. *Masha taila Basti*- Effective in paralysis.

CONCLUSION

Musculoskeletal disorder are symetematically same as *Vata Vyadhi* and *Basti Karma* is the best treatment for *Vata Dosha* because *Guna* of *Basti Karma* are opposite to *Guna* of *Vata Dosha*. *Aacharya Charak* says *Vata Dosha* is pacified by medicines which having opposite qualities of *Vata*. And *Basti* therapy is considered as *Ardha Chikitsa* in *Ayurveda* that means *Basti* therapy have potency to cure the disease, so we can use *Basti Karma* on patients who are suffering from musculoskeletal disorders.



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