

“CRITICAL REVIEW OF MODE OF ACTION OF VASTI KARMA ACCORDING TO AYURVEDA”**Dr. Chhaya Suresh Nibe**Associate professor, Department of Panchakarma,
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Ayurveda views a tridosha balance as indicative of their overall health, and panchakarma treatment aims to restore harmony and normality by purging the vitiated doshas. Vasti karma, one of the five panchakarma procedures, is a unique and broad-spectrum therapy and prevention strategy. It is a procedure with very good benefits, as mentioned in the Ayurveda text. Numerous research studies on vasti procedures are currently underway. The goal was to understand why vasti karma has become a crucial component of panchakarma as a therapeutic strategy. Vasti Chikitsa is regarded as a chikitsardha among all therapies, and some physicians recognize it as a comprehensive therapy due to its wide range of curative actions. It not only cures vatavikar disorders, but also samsarga and sannipataj conditions, including doshaj, kaphaj, and pittaj. Combinations of different types of Vasti Dravyas cause Shakhagat and Kosthagat disorders. The anal route administers vasti karma, the medicated oil or herbal decoction. Modern medicine most commonly administers enemas as a last resort for constipation treatment when all other methods fail. However, Vasti karma, as mentioned in Ayurvedic classics, has a more extensive therapeutic effect on nearly all body tissues, exhibiting promoter, rejuvenator, curative, preventive, and health-promoting properties. Vasti material likely acts by directly entering the systemic circulatory system through the gut, thereby targeting the pathology and enhancing the condition. Additionally, a plausible explanation for the vasti action could be the stimulation of the enteric nervous system.

KEYWORDS :- Vasti, Shakhagat, Koshatagat, Pittadharakala, Purishdharakala, Agni, Grahani.

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INTRODUCTION

Panchakarma plays a significant part in disease eradication, promoting Acharyas to it as Chikitsardha. The main technique in Panchakarma is vasti karma. In the realm of traditional medicine, Ayurveda stands as one of the oldest and most comprehensive systems of health care. Vasti is not merely the enema, but it is highly considered to be a complex, sophisticated, and systematic therapy with a wide range of therapeutic actions and indications. It is considered the prime treatment modality for vata dosha. This critical review embarks on a journey through the world of vasti karma, delivering into its broad spectrum of action as an eliminated ancient Ayurvedic text. Vasti is one of the five primary detoxification procedures in Ayurveda. Vasti can produce multiple effects, and the drug administration method by this route may be anabolic (BBruhan) or catabolic (Karshan), depending on other factors. (reference12). It has not only curative action but also preventive and promotive action. Most of the ayurvedic medicine is given orally. But in some circumstances, this conventional route is not preferred or feasible. Oral route and rectal route are different in many measures, but they have similarities in their origin, i.e., gastrointestinal track. Major difference in oral and rectal route are large and small intestine functionally is that in oral route drug has to go through digestion process which is not the case in rectal route. Vasti is usually administered through the anal route in a variety of combinations of herbs and other substances such as oil, milk, honey salt, herbal paste, and so on.

Among the three doshas, vata is the prime dosha, which has the capacity to move from one place to another. (reference 2) Therefore, it is responsible for all diseases, either sakhagat, koshtagat, Marmagat urdhwagat, adhigat, or sarva avayavagat. When vastil is given, it will reach Nabhipradesh, Kati, kukshi region from these areas, the veerya of the dosha samghata, and eliminate the vitiated doshas along with puresha. By facilitating these symptoms, only the vasti is considered samyakkrita vasti (reference4). So the organs that are in close relation to vasti karma are guda, nabhi, Kati pashwa, kukshi, and vasti. (reference 6).

There are two types of chikitsa. 1. samshodhan 2. samshaman

The roots of diseases are irradiated by Samshodhan Chikitsa (reference 11).

Types of vasti

- 1) Based on the dravya used for vasti: a) Niruha; b) Anuvasan; c) Uttara vasti (reference 9).
- 2) Based on the number of vasti administered: a) karma, b) kala, c) yoga (reference 10).
- 3) Based on the sthana where Vishnu Dravya administered Pakvashayagat (rectal)
 1. b) Mutrashayagat (urinary bladder)

Importance of Vasti

Sushrut also mentioned that because of many actions, due to its combination of different kinds of drugs, it produces elimination, mitigation, and withholding of Doshas, which remove wrinkles and grey hair, and strengthens the emaciated slims and obese aguments, strength, health, and life span. (Su.sam.chi.35/3,4)

According to Ashtang Hridaya, for all diseases that are localised in the extremities, alimentary canal, vital organs, and all other organs above the shoulders, there is no other more important cause than the vata. Hence, it is described as half of the treatment, while some others say that it is full of the treatment (Ashtang.Hri.sam.su.19/85/86).

The Charak Samhita highlights the significance of Vasti as maintaining age, ensuring a happy life, having digestive fire, being intelligent, drawing out faeces, urinating, and washing. (ca.sam.1/27-28)

MATERIALS AND METHODS

The study data sources included primary Ayurvedic texts. The literature surrounding vasti karma is extensive, with references found in classical Ayurvedic texts like Charak Samhita, Sushrut Samhita, Ashtanghrudya, and their tika agnivesha, Charakradatta, and Chakrapani. Ayurvedic medical literature and scientific publications that were published are considered chikitsaardha.

PROCEDURE

Anatomical position for administration of the patient should sleep in the left lateral position, which is the anatWe advise the patient to use their left hand as a support beneath their head when administering Vasanti. Elevate the patient's legs to prevent the vasti dravya from dissipating after administration. While administering vasti, ask the patient to take a deep breath.me out after administration. The patient is asked to take a deep breath while administering vasti.

DISCUSSION

1) According to Ayurveda

The given vasti enters the pakvashaya, which is the main seat of the vata dosha, which is the originator of all diseases. Acharya Charak has enunciated that man grows well by means of the snehana vasti, which just has a tree fed with water at its roots, yields green leaves, delicate sprouts, and, over time, grows into a big tree full of flowers and fruits.

Even when vasti is administered into pakvashaya, it reaches the whole body through its dravya virya property, just as water poured at the root of the plant reaches up to the leaves.

He has further explained that even though vasti dravyas quickly come out mala, their virya acts all over the body through the action of apana and other vayu. This action takes place just

like as the sun draws moisture from the earth (Su.CI. 35/25-30).

Vasti dravyas reaches first to pakvashaya and then to the grahani. Pakvashaya is the site of purishadhara kala, and Grahani is the site of pittadhara kala. Thus, Vasanti directly influences both Purishadhara Kala and Pittadhara Kala. Commentator Dalhan has commented that purishadhara kala and asthidhara kala are the same, and pittadhara and majjadhara kala are also the same (Dalhan on-su.ka. 41/40). So vasti has direct action on Asthi and Majja Dhatus.

Majja is present in asthi, and mastulunga is considered mastakmajja (Dalhan on-su.su31/12). Vatanadi is also made by Majja, and Majja is the seat of Vata Dosha, so in this way, Vasti is useful in disorders of the central nervous system. Jejjata told me that if vasti netra is inserted up to three angulas, it cannot reach up to the uttar gudha.

Agni sthana is on the left side above umbilicus, and sthulantra, with the continuation of guda, is also on the on the left side. So in the lying left lateral position, the vasti dravya can reach up to the sthulantra and also the agni sthana. Grahani is the site of agni, so vasti promotes agni, and agni digests the vasti dravyas and helps in their absorption (Chakradutta on ca.si.3/24 reference 3).

CONCLUSION

In conclusion, within the framework of Ayurvedic principles, the significance of Vasti therapy emerges as a multi-faceted approach with far-reaching implications. The ability of Vasti therapy to alleviate vata, restore equilibrium, and normalise its functions underscores its effectiveness. The most logical mode of action is the absorption of vasti material into blood circulation through the properties of the drug administered in the vasti procedure. The enteric nervous system plays a crucial role in the precise mechanisms involved. Vasti achieves control and regulation. So vasti is Ardha Chikitsa.

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