



Review Article

CRITICAL REVIEW ON BROAD SPECTRUM ACTION OF VASTI KARMA - A LITERARY STUDY

Harshamali K.A.D.T^{1*}, Tharangani W.A.S²

*¹Temporary Demonstrator, Department of Ayurveda Basic Principles, ²MSc scholar, Gampaha Wickramarachchi University of Indigenous Medicine, Yakkala, Sri Lanka.

Article info

Article History:

Received: 02-07-2023

Revised: 28-07-2023

Accepted: 17-08-2023

KEYWORDS:

Vasti Karma, Vata Dosh, Ardha Chikitsa, Enema.

ABSTRACT

Ayurveda views a person's *Tridosha* balance as indicative of their overall health, and *Panchakarma* treatment aims to restore harmony and normality by purging the vitiated *Dosha*. One of the five *Panchakarma* procedures, *Vasti karma* is a unique and broad spectrum therapeutic and preventive strategy. The objective of this study was to determine why *Vasti karma* has emerged as a key *Panchakarma* therapeutic strategy. The study's data sources included primary Ayurvedic texts, secondary Ayurvedic medical literature, and scientific publications that were published online. *Vasti* is said to purge or calm vitiated *Vata* and further normalize its activities. *Vasti* is alleged to have a multifaceted activity that possesses preventative, curative, and promotional effects. As a result, it is recognized as the best course of therapy and a viable alternative to small surgeries. In contemporary medicine, enema is primarily used to remove feces from the large intestine, whereas in Ayurveda, *Vasti* is a route of drug administration for multiple actions, acting both locally in the large intestine and systemically on the body tissues, which is why it is considered to be a "*Ardha chikitsa*" as well as a "complete *Chikitsa*" due to its wider applicability and greater disease-curing ability. It ultimately comes to the conclusion that *Vasti* is the supreme and primary *Panchakarma* therapy method since it demonstrates broad spectrum action that may be used on a huge variety of disorders.

INTRODUCTION

In the realm of traditional medicine, Ayurveda stands as one of the oldest and most comprehensive systems of healthcare. Rooted in ancient wisdom and holistic principles, Ayurveda encompasses a wide array of therapeutic interventions aimed at restoring balance and harmony within the body, mind, and spirit. Among the many therapeutic modalities in Ayurveda, "*Vasti karma*" holds a significant position due to its extensive and profound impact on health and well-being. This critical review embarks on a journey through the intricate world of *Vasti karma*, delving into its broad spectrum of actions as illuminated by the traditional Ayurvedic texts.

The *Samshodhana chikitsa* and the *Samshamana chikitsa* are the two main techniques that make up the Ayurvedic method of managing a condition. The drastic cure for an illness is called *Samshodhana chikitsa*. *Samshamana chikitsa* is the traditional treatment, which consists of conservative measures. *Samshodhana* treatment consists of a number of physico-physiological measures advocated in the treatment of a disease, which is known as *Panchakarma* therapy.

Vasti is one of the five primary detoxification procedures in Ayurveda, i.e., *Panchakarma*, which aims to eliminate accumulated toxins and imbalances from the body. *Shodhana* in the form of *Vasti* possesses threefold benefits: disease prevention, curativeness, and health promotion. Thus, the relevance of *Vasti* in *Swastha* can be explained as a compulsory measure of management protocol. The literature surrounding *Vasti karma* is extensive, with references found in classical Ayurvedic texts such as the *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*. These texts expound upon the principles, methods, and therapeutic

Access this article online

Quick Response Code



<https://doi.org/10.47070/ayushdhara.v10iSuppl4.1324>

Published by Mahadev Publications (Regd.)
publication licensed under a Creative Commons
Attribution-NonCommercial-ShareAlike 4.0
International (CC BY-NC-SA 4.0)

applications of *Vasti karma*, shedding light on its remarkable multifaceted effects.

In Ayurvedic classics, the word “*Vasti*” stands for a special instrument used for enemata therapy made of the urinary bladder of animals, and “*Karma*” stands for *chikitsa*, or therapeutic action. Hence, *Vasti karma* constitutes a distinct healing technique, involving the introduction of medicinal substances such as herbal concoctions, oils, clarified butter, or milk into the body via the rectal route. Sometimes medicines are also administered by other routes, like the urethra or vagina, which is termed *Uttara vasti*. The present study is mainly concerned with *Pakwashayagata vasti* (anal route administration) only.

Though *Vasti* therapy has its scope in all kinds of ailments implicating different types of *Dosha*, *Dushya*, and *Adhishtana*, *Vasti* is supposed to be the specific treatment for *Vatika* disorders. *Vata* is responsible for the formation, communication, and spread of biological humors like *Sweda*, *Mala*, *Mutra*, *Kapha*, *Pitta*, and other biological substances in the body. The relative importance of *Vata* is already known as it has a predominant influence on the three principal routes of disease, namely *Shakha*, *Koshta*, and *Marma*, and is applicable in curing all the diseases related to *Shakha*, *Koshta*, *Marma*, *Asthi*, and *Sandhi*. *Vasti*, being the principal treatment for pacifying vitiated *Vata*, is considered the therapeutic procedure of maximum importance. *Vayu* is responsible for all the diseases pertaining to the extremities, bowels, and those that arise in the vital parts, the proximal parts of the body; in short, all the parts of the human body. And there is no remedy other than *Vasti* for the pacification of *Vayu* when it is severely aggravated. Because of this, *Vasti* is sometimes referred to as the entire therapy and other times as the first half (Ca. Sam. Si. 1/38–41). By pacifying *Vata Dosha*, *Vasti karma* is believed to rectify various health disorders that arise from its imbalance, ranging from gastrointestinal disturbances to neurological disorders.

Acharya Charaka had compared the action of *Vasti* with the mode of action of watering plants at their roots. If the roots are watered properly, the whole plant takes delivery of water from the roots to the leaves, flowers, and fruits. Likewise, the medications introduced through the anus in the rectum and colon, reach the entire body.

The therapeutic efficacy of *Vasti karma* extends beyond its role in *Dosha* regulation. One of its remarkable features is its ability to act as a carrier for medicines, facilitating the transportation of therapeutic agents directly to the colon and thereby enhancing their absorption. This is particularly

significant in the context of chronic diseases, where conventional oral administration might be less effective due to compromised digestion and absorption. Through *Vasti karma*, the medicinal properties of herbs and oils can be harnessed to their fullest potential, opening new avenues for treating conditions that have proven resistant to conventional treatments.

The literary study of *Vasti karma* also delves into its role as a rejuvenating therapy. Ayurveda places great emphasis on the preservation of health and the prevention of diseases, and *Vasti karma* is recognized as a potent tool for maintaining vitality and vigor. Ancient texts describe “*Bala vasti*,” a specific type of *Vasti karma* aimed at enhancing strength and stamina. Through the application of nourishing and rejuvenating substances, this form of *Vasti* promotes tissue regeneration and revitalization, aligning with Ayurveda's holistic approach to wellness.

The effects of *Vasti karma* are not limited to the physical realm alone. Ayurveda recognizes the intricate connection between the body and the mind, highlighting the influence of one on the other. The literature on *Vasti karma* expounds on its potential to influence mental well-being, highlighting its role in alleviating psychological distress and promoting mental clarity. The colon, often referred to as the “second brain,” is intricately linked to the nervous system through the gut-brain axis. By acting on the colon, *Vasti karma* is believed to exert a harmonizing effect on the mind, making it a valuable therapeutic tool for conditions such as anxiety, stress, and even certain cognitive disorders.

While *Vasti karma*'s broad-spectrum action is indeed intriguing, it is imperative to approach this therapeutic modality with a critical lens. The traditional literature presents its benefits, but it is equally important to consider potential limitations, contraindications, and variations in practice. As with any medical intervention, individual factors and the practitioner's expertise play a pivotal role in determining the outcomes of *Vasti karma*. A comprehensive review must encompass not only historical and theoretical dimensions but also insights from contemporary research and clinical experiences.

Sometimes *Vasti karma* is mistakenly referred to as enema treatment. But it is fundamentally different from a simple enema. In some situations, enemas definitely have a therapeutic effect. In spite of its procedural similarity to enema therapy, *Vasti* therapy has a number of actions because of its unique formulations, further aided by medicines. *Vasti karma* is the primary treatment modality of *Pancakarma*, which is used for a vast range of ailments in Ayurveda

Chikitsa. It is important to review its broad-spectrum action logically according to Ayurveda as well as modern physiological knowledge. In the modern era, we meet various types of serious illnesses that can be addressed via *Vasti karma* according to the existing knowledge in Ayurveda. Therefore, it is very beneficial to analyze and justify the action of *Vasti karma* in modern-day Ayurveda practice.

In conclusion, the literary study of *Vasti karma* unravels a complex tapestry of therapeutic potential deeply rooted in Ayurvedic principles. Its ability to address a wide range of physical, mental, and emotional imbalances underscores its significance in the realm of holistic healthcare. This critical review aims to navigate through the rich textual heritage of Ayurveda, shedding light on the multifaceted actions of *Vasti karma*. By exploring the mechanism of *Vasti* and its role in *Dosha* regulation, carrier of medicines, rejuvenation, and mind-body harmony, we endeavor to gain a deeper understanding of this ancient therapeutic modality and its relevance in the modern world.

OBJECTIVES

General objective

To investigate why *vasti karma* has become a prime treatment modality of *panchakarma*.

Specific Objectives

- To study the action of enema therapy according to Ayurveda and modern physiology.
- To prove the broad spectrum usage of *Vasti karma* in a vast range of ailments using *Aphthopadesha* and *Yuktipramana* explained in Ayurveda.

Methodology

The study was conducted utilizing the data sources including primary Ayurvedic texts i.e., *Charaka Samhitha*, *Susruta Samhitha* and *Ashtanga Hridaya Samhitha*, secondary Ayurvedic medical literature, and scientific publications that were published online and then the collected data was critically analyzed.

RESULTS

Definition of Vasti

As per the *Vachaspathyam*, the term "*Vasti*" originates from the base "*vas*," with the addition of the "*Tich*" *Pratya*, and it falls under the masculine gender category. The fundamental connotations of the root "*vas*" encompass dwelling, residing, staying, covering, coating, or the application of *Sneha* for the purpose of elimination (Kumar, Dilip and Prakash, 2011).

In the context of "*Vasti gandha ardane*" the term "*Gandha*" signifies an unpleasant odor, thus indicating "*Mala*" or waste. The action expressed by the verb "*Ardane*" pertains to movement within the colon and the process of drawing waste materials from

throughout the body. Hence, the direct interpretation of "*Vasti*" is either to eliminate foul odors or to signify an organ that encompasses urine. It can also denote an organ positioned beneath the umbilicus that retains urine, or alternatively, it could refer to a tool employed for administering medicinal substances (Kumar, Dilip and Prakash, 2011).

Based on these preceding explanations, one can infer that "*Vasti*" signifies a procedure in which medications introduced via the anal canal remain within the body for a specified duration. Subsequently, these medications generate a layer of "*Sneha*" (unctuous substance) within the body and facilitate the extraction of waste materials from throughout the body, directing them towards the colon for elimination. This process triggers movements within the colon, resulting in a favorable impact. Additionally, "*Vasti*" also refers to an anatomical structure functioning as a container or reservoir for urine, namely the urinary bladder. Historically, it served as a tool for administering medications with consistent pressure (Kumar, Dilip and Prakash, 2011).

Classification of Vasti

Vasti is classified by *Acharyas* based on its pharmaceutical, pharmacological properties and numerical administration. Based on pharmaceutical properties, *Susruta Acharya* has mentioned two types of *Vasti* as *Niruha (Kashaya pradhana)* and *Anuwasana (Sneha Pradhana)* (*Su.Sam.Chi.* 35/18-19). Based on the pharmacological properties, *Susruta Acharya* has mentioned four types of *Vasti* as *Shodhana*, *Lekhana*, *Snehana* and *Brimhana* (*Su. Sam. Chi.* 35/20). According to *Charaka Acharya*, there are 5 types of *Vasti*, i.e., *Vataghna*, *bala varnakrita*, *Shukrakrita*, *Krimighna* and *Vrushatvakrita*. According to the number of *Vasti* to be used, there are three types of *Vasti* as *Karma*, *Kala* and *Yoga* (*Ca.Sam.Si.* 1/38). *Vagbhata* describes 3 types of *Vasti*, i.e. *Utkleshana*, *Doshahara* and *Shamana* (*Ash.Hr.Su.* 19/61). According to *Sharangadhara*, there are eight types i.e. *Utkleshana*, *Doshahara*, *Dhodhana*, *Dhamana*, *Lekhana*, *Brimhana*, *Picchila* and *Deepana*.

Indications of Vasti

Caraka Acharya has recommended *Vasti* for those who are stiffened, contracted, lame, afflicted with dislocation, and in whose extremities aggravated *Vata* is moving. *Vasti* is prescribed for tympanitis, knotted feces, colic pain, appetite loss, and other disorders of the gastrointestinal tract. (*Ca.Sa.Si.* 1/32-35). *Susrutha Acharya* mentioned that *Vasti* therapy is always beneficial in disorders of *Vata*, *Vitta*, and *Vakta*, either alone or in their combination in twos and threes (*Su.Sam.Chi.* 35/5). In *Ashtanga Hridaya*, persons who are suffering from abdominal tumors, distention of the

abdomen, *Khuda* (gout), diseases of the spleen, diarrhea unassociated with other diseases, pain in the abdomen, chronic fever, running nose, obstructing of semen, flatus, and feces, enlargement of the scrotum, urinary stone, amenorrhoea, and greivous diseases of *Vata* origin are indicated suitable for having decoction enema and oil enema (*Ash. Hr. Sam. Su. 19/2-3*).

Importance of *Vasti*

The *Caraka Samhita* highlights the significance of *Vasti* as maintaining age, ensuring a happy life, granting strength, digestive fire, intellect, voice, and complexion, performing all functions, being free from complications for youngster, elderly, and adult patients alike, reducing all disorders, drawing out feces, mucus, bile, wind, and urine, providing firmness, semen, and strength, and calming all disorders by removing accumulations of impurity located throughout the body. (*Ca. Sam. Si. 1/27-28*).

Susruta Acharya mentioned that because of many actions, due to its being a combination of different kinds of drugs, it produces elimination, mitigation and withholding of the *Doshas*; vilifies the person who is poor in semen, stoutens the emaciated, slims the obese, satisfies the eyes, removes wrinkles and gray hairs and stabilizes the age. Also, it promotes growth and color in the body, and augments strength, health and life span (*Su. Sam. Chi. 35/3, 4*).

According to *Ashtanga Hridaya*, for all diseases that are localized in the extremities, alimentary tract, vital organs, and all the other organs above the shoulders, there is no other cause more important than *Vata*. Also, it is responsible for the transportation and destruction of the increased feces, *Kapha*, *Pitta*, and other waste. To mitigate the greatly increased *Vata*, there is no treatment more efficient than enema therapy. Hence, it is described as half of the treatment, while some others say that it is the full treatment (*Ash. Hr. Sam. Su. 19/85, 86*).

It is also stated that *Vasti* nourishes the body from hair to nail (*Kashyapa Samhita*). The *Teekshna*, *Ushna*, and *Vyavayi* drugs used in *Vasti* help to drag the vitiated *Doshas* present throughout the body, just like the sun, which resides in the sky, evaporates the water from the earth's surface as those rays are strong and penetrating (*Ca. Sam. Kalpa 1/15*). The given *Vasti* will take out the vitiated *Doshas* from the body, like when a cloth is immersed in water mixed with a dye, then the cloth will take only the color of the dye from the water (*Ca. Sam. Si. 7/64*).

Vasti acts as *Amruta* when administered properly (*Bhela Sam. Siddi 6*). *Vasti* can be considered the major treatment among all *Karma* because it destroys the disease by cleansing the *Srotas* and by increasing the *Oja*, *Teja*, *Agni*, *Sukra*, and *Medha* (*Ash.*

Sam. Kalpa 5). Among the main 2 types of *Vasti*, *Asthapana vasti*, from the meaning of itself, stabilizes *Ayu*, stabilizes the normal function of *Dosha* and *Dhatu*, and strengthens the body (*Su. Sam. Ci. 35/18*).

Action of *Vasti*

According to *Caraka Acharya*, *vasti* that extends up to the umbilical area, waist, sides, and belly stirs up the retained feces and impurities and causes the body to quickly and properly expel them. (*Ca. Sam. Si. 1/40*).

According to *Susruta acharya*, when *Vasti* is properly administered, it remains (for some time) in the large intestine, pelvis, and below the umbilicus, the potency of the *Vasti* materials spreads to the whole body through the *Srotas* (tissue pores, channels, etc.), just like water poured at the roots spreads to the whole tree by its power (*Su. Sam. Ci. 35/24, 25*).

Also, *Acharya Susruta* states that *Niruha vasti* (curative/decoction enema) is purificatory and scarifying, while *Snaihika vasti* (lubricative/oil enema) is stoutening (the body). *Sneha* (oil, ghee, etc.) travels easily through the channels cleared of all the *Dosas* by *Niruha vasti*, just like water flows easily through tubes. This is enlivening to the body after removing all the *Dosas*, and so *Sneha vasti* is administered to the purified body only (*Su. Sam. Ci. 35/19, 20*). Further, he describes that *Vasti* remaining in the *Pakwashaya* draws the *Dosas* present from head to foot, just as the sun remaining in the sky draws the sap from the earth (*Su. Sam. Ci. 35/27*). If *Vasti* is properly administered, it draws all the *Dosas* accumulated in the waist, back, and alimentary canal by its power, pulls them out from their roots, and expels them (*Su. Sam. Ci. 35/28*). Also, it is stated that *Vata* is the lord and the chief cause of aggravation of diseases, and when it is aggravated, it destroys the body. So there is no other treatment except *Vasti* to control it, just like the borders of the ocean control the waves produced by the wind (*Su. Sam. Ci. 35/29, 30*).

As effects of *Sneha vasti*, *Susruta Acharya* explains that the first oil enema administered properly, lubricates the urinary bladder and groins; the second enema mitigates *Vata* localized in the head; the third enema bestows strength and color; the fourth lubricates *Rasa dhatu*; the fifth lubricates *Rakta*; the sixth lubricates *Mamsa*; the seventh lubricates *Medas*; the eighth and ninth *Asthi* and *Majja* respectively and the double of nine (eighteen) enema properly given cures all disorders of *Sukra* (*Su. Sam. Ci. 37/71-74*). He who takes eighteen enemas eighteen times (324 in total) in the manner described above and adopts remedial precautionary measures also obtains the strength of an elephant, the speed of a horse, brilliance like gods, gets rid of sins, becomes capable of retaining

scriptures in mind (for a long time), and attains a life of a thousand years (*Su. Sam. Ci. 37/75, 76*).

Vasti is defined as a procedure that expresses itself through its *Veerya* and *Prabhawa*. By definition itself, it is clear that the assumption of the mode of action of *Vasti* is more complicated. Among the three *Doshas*, *Vata* is the prime *Dosha*, which has the capacity to move from one place to another and is responsible for moving *Pitta* and *Kapha* from one place to another (*Sha. Sam. Pur. Kha. 5/25*). This will reach the *Nabhi*, *Kati*, *Parshwa*, and *Kukshi* regions, and from these areas, *Veerya* of *Vasti* reaches all over the body and churns the *Dosha samghata* and eliminates the vitiated *Dosha* along with *Purisha* completely without any complication.

The action of *Vasti* also depends on the ingredients. Owing to the *Snigdha guna*, it produces unctuousness in the body, which in turn helps for easy elimination of *Dosha* and *Mala*. *Sneha* increases the permeability of the cell membrane and becomes helpful in the elimination of *Dosha* and *Mala*. Apart from these functions, it also protects the mucus membrane from the untoward effects of irritating drugs in *Vasti dravya*. *Kalka*, *Kwatha*, and *Avapa* serve the functions of *Uthkleshana*, *Dosha harana*, or *Samana*. These are selected on the basis of *Dosha*, *Dushya*, and *Srotas*. So their main action is the *Samprapthi vighatana* of *Dosha*.

All the *Acharyas* have appreciated *Vasti* as a unique form of treatment modality. Considering the efficacy it generates in remodelling the hampered *Doshas*. It is an incomparable elimination therapy compared to the others because it expels the vitiated *Doshas* rapidly as well as nourishes the body. It can be easily performed in all age groups, where other *Shodhana* procedures cannot be performed. It is considered superior to the other therapeutic measures; on account of its varied actions like *Samshodhana*, *Samshamana*, *Samgrahana*, *Vajikarana*, *Brumhana*, *Karshana*, *Preenana*, and *Vayasthapana*.

Not only are the effects of *Vasti* therapy limited to the rectum and *Samshodhana* of feces, but it also produces widespread systemic effects, i.e. ultimately, with the addition of various types of medicines, it influences all *Doshas*. Depending upon the use of different drugs, *vasti* affects the *Samshodhana* of *Dosha* while also having *samshamana* effects. It performs the *Shodhana* of *Vata*, *Pitta*, *Kapha*, and *Vit*, and hence it is *Tridoshahara*. This therapy is very useful for the protection of health as a whole. It helps in rejuvenation, and it provides happiness, long life, strength, intelligence, a clear voice, and color in a healthy person. It is good for the old as well as the young. The other effects of *Vasti* are restoration of

semen, anabolism in emaciated persons, catabolism in obese persons, improvement of vision, prevention of aging, improvement of luster, strength, and healthful longevity. *Vasti*, in its different forms, has a very wide application, and it is supposed to be the principal treatment for *Vataja* disorders (*Ash. Hr. Su. 1/25*).

Modern Enema

A treatment for cleaning the bowels by filling them with a liquid through the anus is called an enema, according to western medical treatment. An enema may be used for therapeutic (such as stimulating evacuation of the bowels or healing colitis) or diagnostic purposes (such as a barium enema). There are some other types of enemas that are administered to clean out the colon and better detect colon cancers and polyps.

The lower colon is most frequently cleaned with an enema procedure. Enema is most frequently used to treat constipation, a common gastrointestinal ailment that develops when the colon cannot eliminate waste through the rectum.

Enemas may also be used before medical examinations of the colon to gently flush out the colon. An enema may be ordered prior to an X-ray of the colon to detect polyps so that they can get a clearer picture. This process can also be carried out before a colonoscopy.

A cleaning enema can help with constipation, weariness, headaches, and backaches. A water-based solution containing a very small amount of stool softener, baking soda, or apple cider vinegar is used during a cleaning enema to encourage the large intestine's motility. A cleansing enema should stimulate the bowels to quickly expel both the solution and any impacted fecal matter. A retention enema also stimulates the bowels, but the solution that is used is intended to be held in the body for 15 minutes or more.

There are plenty of holistic and non-traditional advocates for enemas as a beneficial method for internal cleansing. For Western medicine at large, the verdict is still out on whether regularly administered home enemas have proven benefits. Not much conclusive research has been done on their long-term health benefits. The occasional use of enemas for colon irrigation and relief of constipation is most likely not harmful as long as the equipment is sterile and directions are followed carefully.

Effects of Vasti

In the *Kaushika sutra* of the *Atharva veda*, *Vasti* is indicated as a substitute for minor operations (*Kaushika Sutra Davila 25-127*). *Vasti* is defined by *Charaka Acharya* in terms of being akin to *Vamana* and *Virechana*. *Vasti* is the *karma* wherein the medications

given through the anal canal go up to the *Nabhi Pradesha*, *Kati*, *Parshava*, and *Kukshi*, churn the accumulated *Dosha* and *Purisha*, disseminate the oleation throughout the body, and readily come out together with the churned *Dosha* and *Purisha*.

The administration of *Asthapana vasti* is regarded as the most important intervention in view of its cutting and eradicating the morbid *Dosha* at its base by its *Shodhana* effect, like cutting a plant at the root. On the other hand, administration of *Anuvasana vasti* increases the flow of *Snigdha dravya* into the body through its *Brimhana* effect, like watering a plant at its root. *Susruta* states that the action of *Vasti* is mainly due to *Veerya* (specific action or property). He goes on to explain that although the pharmaceuticals employed in *Vasti karma* will spread throughout the body from *Pakwashaya* owing to their *Veerya* through the right pathways, much as water sprinkled at a tree's root will circulate throughout the tree by virtue of its unique properties (*Su. Sam. Ci. 35/23-25; Ca. Sam. Si. 7/65*).

The *Veerya* of the given *Vasti* is immediately transferred to *Apana vata*, from *Apana* to *Samana*, then to *Vyana*, then to *Udana*, and then to *Prana*. The *Veerya* is carried in a transverse direction by *Vyana*, a downward direction by *Apana*, and an upward direction by *Prana*, just like through channels water enters the field (*A.Hr. Sam. Kalpa 5/40*). The *Veerya* is dispersed throughout the body by the *Vata* through the *Sira* (*A.Hr. Sam. Kalpa 5/42*). The *Veerya* of *Vasti* is forcefully taken upward by *Vata*; it reaches *Pitta sthana* and then *Kapha sthana* and drags vitiated *Doshas* from their site or brings *Pitta* and *Kapha doshas* back to normalcy (*Ca. Sam. Si. 1/40*). Therefore, *Vasti* is also considered half of the entire treatment (*Chikitsardha*) by *Caraka Acharya* (*Ca. Sam. Si. 1/38, 39*) and the complete treatment by other *acharyas*. Accordingly, *Vasti* shows wide applicability and the highest disease-curing ability.

Vasti is superior to the other therapeutic measures on account of its varied actions in both *Dwidha chikithsa*, i.e., *Santharpana* and *Apatharpana*, including *Samshodhana*, *Samshamana*, *Samgrahana*, *Akshi tharpana*, *Rasayana*, *Vajikarana*, *Vrimhana*, *Karshana*, *preenana*, and *Vayahsthapana* (*Su. Sam. Ci. 35/3, Ca. Sam. Si. 1/27, 28*)

One of the benefits of *Vasti* is the evacuation of *mala*. *Vagbhata* opines that if one ignores to evacuate this *mala* in due course, it may lead to various incurable ailments like *Madhumeha*, *Sthoulya*, *Agnisada*, *Gandamala*, *Srotoavarodha*, etc. Hence, proper periodical evacuation of *mala* is very essential, which is achieved by *Shodhana rupi vasti*. In contemporary science, *Mala* can be understood as

alimentary toxins, metabolic waste products, auto-immune complexes, allergens, etc.

Vasti acts over the body, demonstrating *Agni deepthi* (promotes digestion, intermediate metabolism, and metabolism at tissue level), *Dhatu abhivardhana* (strengthens the *Dhatu*s and promotes tissue regeneration), and *Sroto vishodhana* (protects the integrity of the *Srotas* by clearing the tiny channels of collected waste material). In the presentation of any disease, *Agnimandya*, *Dhatu durbalata*, and *Sroto vaigunya* are regarded as primary pathogenic entities. Hence, *Vasti* acts as a disease prevention agent by counteracting the above-mentioned factors.

The *Sarva shareeragata* effects like *Tarpana*, *Brimhana*, and *Sarva dhatu upachaya* can be understood according to *Vridhha Vagbhata* that *Vasti* exerts its action by the active involvement of all *Pancha vatas*, where *Prana vayu* carries *Dravya* to the upper parts of the body, *Apana vayu* to the lower parts, and *Vyana vayu* all over the body. *Swastha* needs *Shodhana* in the form of *Vasti*, as *Doshas* are a relative condition of homeostasis. *Vasti* is not only curative but also disease-preventing and health-promoting.

Vasti is also indicated as a treatment of *Vega* (*Mutra*, *Purisha*, *Adhovata*) *Dharana janya vyadhi*. The relevance of this can be understood as *Apana vayu*, which is located in *Sroni*, doing the function of evacuating *Mutra*, *Purisha*, and *Adhovata* during *Vega kala* and their *Dharana* during *Avega kala*. On *Apana vata*, *Vasti* has a moderating impact. It is therefore chosen in these circumstances.

For the pharmacological activity and therapeutic effects of *Vasti*, there are several viewpoints. These include the effects of *Vasti*'s special procedures (procedural effects), the effects of pharmaceuticals employed in the process (drug effect), the effects of *Shodhana* and *Srotoshuddhi* on the body (*Shodhana* effect), and the effects of *Vasti*'s regulation of the enteric nervous system (regulatory influence on the gut brain).

The completion of absorption, production of certain vitamins, generation of feces, and evacuation of feces from the body are the major activities of the large intestine. Colon is a complex ecosystem. It contains both aerobic and anaerobic microorganisms. It is obvious that, by virtue of their enzyme potential, the microflora may have a wide range of influences on the physiology of the host. The last stage of digestion occurs through bacterial action, not enzymes as secreted by the colon. The bacteria ferment the remaining carbohydrates and release gases. The large intestine also absorbs water, electrolytes, including sodium and chloride, and some vitamins. The nervous control of the gastrointestinal system is mediated by

the enteric nervous system and the central nervous system.

The unionized form of a medication is preferentially absorbed by the intestinal mucosa. Medications that are clearly lipid-insoluble are often poorly absorbed, whereas medications that are highly lipid-soluble are typically absorbed quickly. For the absorption of peptide and protein medicines, the colon is thought to be an ideal location. The amount of retrograde spreading, the retention duration, and formulation parameters all affect the concentration of medications that reach the colon. While enema solutions have a significant spreading potential, foam and suppositories have been demonstrated to be mostly retained in the rectum and sigmoid colon. Short-chain fatty acids are absorbed from the rectum more in the presence of sodium and potassium. Unionized lipid-soluble substances are absorbed in the colon by simple diffusion across a lipoidal barrier mucosa. These are certain points put forward in favor of the rectal route of drug absorption.

The absorption of *Vasti dravya* can be understood from certain references in our classics. Just like the water poured on the roots of plants gets transported to all parts, the *Vasti* given to *Pakwasaya* will spread throughout the body. The phytochemicals present in the *Vasti* preparations are indeed absorbed into the overall bloodstream. The extent and speed of this absorption process are influenced by the characteristics of the ingredients, such as their *Prakshepa* (additive) properties and other related factors. The rectal route of administration of drugs shows greater effectiveness than when they are given orally. Research conducted using $MgSO_4$ revealed that when given orally, $MgSO_4$ acts as a laxative; when administered intramuscularly, $MgSO_4$ acts as an antidepressant; and when administered through the rectal route, it reduces intracranial pressure.

Within the practice of *Vasti karma*, various medications are employed to serve diverse objectives. These medications are administered in the form of herbal infusions, sometimes accompanied by *Sneha dravya* (oily substances) and other times without. The combined pharmacodynamic and pharmacokinetic effects of the numerous medications utilized in the procedure are what give the *Vasti* its pharmacological effects. *Pakwashaya* is essentially *Vayu's* seat. In addition, *Pakwasaya* is the home of a variety of *Krimis* (parasites), particularly fecal ones, some of which are harmful and others which are not. *Vasti* can counteract the variables that cause illness by changing the intestinal physiology with the aid of the medications used in the procedure. It is comparable to *Krimi chikitsa's* *prakrtivighata*.

Vayu is given a lot of importance in Ayurveda, where the whole physiological system of the human body is under control. *Pakwashaya* is supposed to be the main seat of *Vata dosha*, and *Vasti chikitsa* is supposed to be the best therapy for *Vata dosha* and *Vata* associated with *Kapha* and *Pitta*, wherein *Charaka* specifically mentions the importance of *Vasti* to treat the *Sthanika dosha*. This is most probably due to its controlling and regulating mechanisms in the enteric nervous system (ENS). The gut brain integrates sensory information from mucosal receptors and organizes an appropriate motor response from a choice of predetermined programs. Accordingly, the ENS of the gut brain is a separate integrative system with characteristics similar to those of the central nervous system in terms of structure and function (Wood, 1981). *Vasti chikitsa's* physiological and pharmacological effects are thought to be the result of modulating the gut and brain to some extent.

The ENS, often referred to as the gut brain, is situated within the sheath of tissue that lines the digestive tract from the esophagus to the colon. Working in tandem with the central nervous system (CNS), the ENS responds to stimulation induced by *Vasti*, whether through chemical or mechanical receptors. This interaction can potentially trigger the activation of the depressor area within the vasomotor center (VMC), resulting in a systemic effect of lowering blood pressure. Additionally, it's worth noting that a drug need not remain in continuous contact with its receptors for an extended duration. A similar concept is observed in the mechanism of proton pump inhibitors, wherein the drug interacts with receptors but is subsequently eliminated from circulation. This pattern, known as the "hit and run module" of kinetics, could also be proposed as a hypothesis for the action of *Vasti* (Shukla *et. al.*, 2019).

Vasti is recommended as the best treatment for *Vata* because of how closely the *Vata dosha* and neurological system operate. It again validates the efficacy of *Vasti karma* on the nervous system. *Charaka* mentions that the administration of *Anuvasana vasti* results in the nourishment of all pathways once it reaches the *Nabhi*, which is the central location of *Sira* (vessels) and *Dhamani* (channels). He further specifies a particular positioning for administering *Vasti*, enabling it to penetrate deeply into the gastrointestinal tract, thereby generating extensive impacts. Through appropriate volume, *Vasti* also induces mechanical influences and contributes to addressing various issues related to motility disorders.

The practice of *Vasti* therapy significantly impacts the natural bacterial balance within the colon due to its medicinal components. By doing this, it modulates the rate of endogenous synthesis of vitamin

B12, which is normally manufactured by colonic flora. This vitamin B12 may have a role to play in the maintenance and regeneration of nerves. This represents one of the potential ways through which *Vasti* might offer assistance in conditions related to imbalances in the *Vata dosha*. Different clinical studies have shown that there is a considerable increase in serum protein, essential fatty acids, vitamin K, and B complex levels after the course of *Brimhana vasti*.

It is also reported in some studies that after *Vasti Karma*, there is a reduction in the pyruvic acid content of keto acids in the blood. As a result of decreased pyruvic acid levels, there is an increase in the presence of vitamin B1 in the bloodstream, which plays a crucial role in maintaining the proper functioning of peripheral nerves and safeguarding them from deterioration. This vitamin also influences the heart and circulatory system.

Vasti karma increases the total serum protein and hemoglobin and reduces the erythrocyte sedimentation rate, thereby suggesting that it arrests the disease process and improves the metabolism of proteins.

Acharya Charaka stated that as the sun, due to its heat, dries out all the water from the earth, so the medication applied through the anus by its *Veerya* draws out all the vitiated *Doshas* even from the head. According to *Vagbhata*, a plain cloth takes color when soaked in colored water; likewise, *Vasti* draws out all *Doshas*, which are liquefied by *Sneha* and *Sweda* (*Ash. Hr. Su.* 19/84).

The components present in *Lekhana vasti* offer attributes of *Katu* (pungent), *Tikta* (bitter), and *Kashaya* (astringent) tastes; *Laghu* (light), *Ruksha* (dry), and *Theekshna* (sharp) qualities; *Ushna* (warm) potency; *Katu vipaka* (pungent post-digestive effect); *Lekhana* (scraping); reduction of *Kapha* and *Vata*; *Deepana* (digestive enhancement); *Pachana* (tissue-penetrating); and *Srotoshodhaka* (purification properties). With this array of characteristics, the substances utilized in *Lekhana vasti* bring about cleansing by permeating into the deeper bodily elements and rectifying *Datvagni*, consequently aiding in the reduction of excess weight (Gupta, Sharma, and Kajaria, 2016).

Niruha vasti involves a solution with elevated osmotic properties, prompting the transfer of the solvent from the interior of the colon to its cavity. The substances used in the *Vasti* facilitate the assimilation of endotoxins and induce detoxification during the elimination process. *Kalka* used in the *Vasti* has an irritant property along with other ingredients that may induce colonic distention. The distention stimulates pressure, which produces an evacuator reflex. The

sigmoidal, rectal, and anal regions of the large intestine are considerably better supplied with parasympathetic fibers than other parts of the intestine; they are mainly stimulatory in action and function, especially in defecation reflexes. A volume of about 100 cc of gas is estimated to be present in the tract, which is readily expelled by the *Vasti*. Even though the *Vasti* given is expelled out immediately as such or mixed with feces, the *Veerya* of *Vasti* is spread throughout the body by the *Vata*. From this, we can understand that the action of *Vasti* is possible through nervous stimulation, so that within seconds, the action of *Vasti* is spread. Certain mechanical or chemical stimulations are responsible for the action of *Vasti*. Both of these instigate nervous stimulation, leading to the resultant outcome.

DISCUSSION

Among the three *Doshas*, *Vata* is the prime *Dosha* that has the most moving capacity. It is responsible for moving *Pitta* and *Kapha* as well (*Sha. Sam. Pur. Kha.* 5/25). *Charaka* states that *Pakwasaya* is the main seat of *Vayu*. *Prkriti vata* actions include keeping *Dhathus* in their optimum condition, keeping *Agni* in its normal condition, absorbing *Doshas*, removing waste products from the body, and creating and keeping small and large *Srothas margas* clear. Therefore, any illnesses linked to *Shakhagata*, *Koshtagata*, *Marmagata*, *Urdhawagata*, *Adhogata*, or *Sarva-awayawagata* are caused by *Vata*. *Vasti chikista* is supposed to be the best therapy for *Vayu*. And it is evident in its controlling and regulating mechanisms over the enteric nervous system.

Vasti eliminates or pacifies vitiated *Vata* and further normalizes its functions. Therefore, *Vasti* is possessed with multidimensional action, which includes preventive, curative, and promotive actions. It gives immediate strength to the body. Therefore, it is identified as a supreme line of treatment, particularly able to perform both on children and elderly people as well. *Vasti* is recommended as an alternative for simple procedures. Even though *Vasti karma* is incorrectly referred to as an enema, it differs substantially from a straightforward enema.

According to an X-ray investigation, the *Asthapana Vasti* has its greatest reach up to the ileocecal junction. *Niruha* may therefore penetrate the entire big intestine. *Vasti* is absorbed by diffusion, filtration, osmosis, or adsorption. *Vasti* mainly acts on the ascending colon, descending colon, rectum, anus, and related nerves of the area.

Orally given *Sneha dravyas* (*Snehapana*) may cause *Upachaya*, *Kleda*, *Gaurawata*, *Abishyanda*, etc. But these complications are reduced or eradicated when *Sneha vasti* is given. It avoids the first part of

metabolism in the liver and protects the drug from the action of digestion, which is then mainly absorbed via the portal vein or lymphatic system. The drug is also absorbed through the veins of the rectum; hence, the plasma concentration of the drug is higher, and the drug is delivered to target tissues quickly.

In the gastrointestinal tract, *Pakawashaya* is where the food gets digested (*Katu vipaka*). As a result, the *Sneha* applied there is absorbed more quickly. As there is a *Katu vipaka awastha* of ingested food, along with *Sneha vasti*, it increases the *Vyavai guna* of *Vasti dravya*, which may pacify the vitiated *Vata* easily.

Sneha, which is placed in *Pakwashaya*, oleates the part of the alimentary tract. This oleation is responsible for *Apana vata anulomana* and better absorption. As *apana* is the *Vata* that nourishes other *Vayus*, when *Apana vata* gets vitiated, all other *Vatas* also get affected. If *Apana vata* is pacified, the movements of other *Vatas* also get corrected (by stimulating the *Muladhara chakra* for energizing the whole body via strengthening the nervous system and endocrine and exocrine glands). Therefore, a logical inference can be drawn that diseases caused by *Apana vata* and all other *Vatas* are cured by *Vasti chikitsa*. *Vata* is the factor that activates the other two *Doshas*. Therefore, diseases that originate due to *Pitta* and *Kapha* can also be cured by *Vasti*.

Pakwasaya is lined by *Pureeshadhara kala*; this *Kala* is similar to *Asthidhara kala*, according to *Chakrapani*. Hence, *Asthi poshana* is more effectively achieved if the medications are given directly in *Pakwasaya* (*Dalhana Su. Ka. 4/40*). *Pittadhara kala* is situated in the *Grahani*. *Grahani* is the seat of *Agni*. *Vasti* reaches the *Grahani* from the *Pakwasaya* (due to *Sukshma guna* via minute channels) and then corrects the *Samana vata* action of it. It enhances and corrects *Jataragni*. As *Chikitsa* means the treatment for *Agni*, it is unbiased to introduce *Vasti* as the complete *Chikitsa*. The left lateral position enables the *Vasti dravya* to reach *Guda* and then *Grahani* easily due to both *Guda* and *Grahani* being situated on the left side of the body. It also reveals that *Vasti* has the ability to stimulate and enhance *Jataragni*. Further, *Cakrapani* says that *Pittadhara kala* is similar to *Majjadhara kala*. So some parts of the *Vasti dravyas* can nourish the *Majja dhatu*. This denotes that *Vasti* can rejuvenate *Asthi* and *Majja* (the locomotor system) directly.

According to *Kashyapa Acharya*, *Vatasthana* is situated below the umbilical level and in *Asthi*, *Majja* (*Kash. Sam. Su. 27*). So the *Vasti* introduced in the *Pakwasaya* eliminates or pacifies the vitiated *Vata dosha* and diseases of *Asthi* and *Majjawaha srotas*. *Charaka* says no other treatment can be considered equal to *Vasti* in the protection of *Marma* (*Ca. Sam. Si.*

9/7). In the *Vasti* classification (*Pakvashayagata*, *Mutrashayagata*, *Garbhashayagata*), target organs that introduced *Vasti* are also *Marma*, which has the ability to nourish *Snayu*, *Asthi*, and *Mamsa* via *Siras* of those *Marma* places.

The large intestine has the ability to absorb about 2 liters of water daily. The *Uttama matra* of *Niruha vasti* is nearly 1152ml. So it is justified, though we don't use it practically, that such amounts of *Vasti dravya* would not cause complications if properly administered. *Vasti* makes *Shodhana* quickly and comfortably compared with other *Shodhana karma* (*Sukha shodhana*) (*Ca. Sam. Si. 10/5-7*). It has the ability to perform *Santharpana* as well as *Apatharpana* rapidly without any complication. The application of *Vasti* can be used to make thin people corpulent and obese people normal.

Samsarjana karma is not a must for *Vasti*, and it does not cause any *Agnimandya* during the purification process like *Virechana* or other *Shodhana karma*. The potency (*Veerya*) of *Vasti* material spreads all over the body in the same way as water sprinkled at the root of the tree circulates all over the tree by its all specific properties.

The action of *Vasti* depends on the ingredients as well. The main ingredients of *Vasti* include *Saindhava*, *Makshika*, *Sneha*, *Kalka*, and *Kwatha*. These tend to add specific qualities to the *Vasti dravya*. *Saindhava lavana* has *Sukshma* and *Vyavayi guna* that help reach the microchannels easily. Its *Thikshna guna* conducts *Bhedana* of vitiated *Doshas* and *Mala*, and its *Snigdha guna* liquefies *Doshas*. Due to their irritant property, *Vasti dravyas* are easily expelled (*Kash. Sam. Khi. 7/68*). In modern perspective, due to Na^+ , drug absorption is high through Na^+ channels. Bee honey increases drug absorption and digestion (*Ca. Sam. Su. 27/249*). It creates a homogeneous mixture with *Saindhava lavana* to act as *Kapha chedana* and *Vilayana*. Also, normal colon bacterial flora is facilitated, and by doing so, vitamin B12 production is enhanced, which plays an important role in the repair and regeneration of nerves. *Snigdha guna* present on *Sneha* produces unctuousness in the body, helping easy elimination of *Dosha* and *Mala*. The permeability of cell membranes is increased, which helps eliminate *Dosha* and *Mala* easily. The mucus membrane should be shielded against the harmful effects of irritating medications in *Vasti dravya*. Obstruction of *Srothas avarodha* is cleared through *Mala bheda* (*Ca. Sam. Si. 1/7*). Also, fat-soluble drug molecules and short-chain fatty acids are easily absorbed. *Kalka* and *Kwatha* present in *Vasti dravya* serve the functions of *Utkleshana*, *Dosha harana*, or *Samana*. These are selected on the basis of *Dosha*, *Dushya*, and *Srothas* and mainly act for the *Samprapti vighatana* of *Roga*.

The potential mechanisms underlying the action of *Vasti* can be comprehended through three approaches: absorption mechanisms, the concept of systems biology, and neural stimulation mechanisms. *Anuvasana vasti*, upon reaching the rectum and colon, triggers the release of bile from the gallbladder, leading to the formation of conjugate micelles that undergo absorption via passive diffusion. Notably, the middle-chain fatty acids within *Anuvasana vasti* formulations are specifically absorbed in the colon and large intestine, serving to counteract pathological conditions. Considering the concept of systems biology, the impact of *Vasti* extends to organ systems. This theory posits that organs are intricately interconnected at the molecular level, where molecular events translate to cellular changes, followed by tissue transformations, ultimately affecting the entire organ. As such, the influence of *Vasti* on the gastrointestinal system inevitably ripples through other systems, contributing to the achievement of internal bodily equilibrium. The lower segment of the gastrointestinal tract possesses an abundant parasympathetic nerve supply. When stimulated by *Vasti* through chemical or mechanical receptors, these nerves can potentially reduce the secretion of the Renin-Angiotensin-Aldosterone complex. Additionally, the activation of the depressor area in the vasomotor center can induce vasodilation, culminating in lowered blood pressure (Shukla *et. al.*, 2019).

CONCLUSION

In conclusion, within the framework of Ayurvedic principles, the significance of "*Vasti*" therapy emerges as a multi-faceted approach with far-reaching implications. *Vasti* therapy's effectiveness is underscored by its ability to alleviate vitiated *Vata*, restore its equilibrium, and normalize its functions. Through precise mechanisms involving the enteric nervous system, *Vasti* achieves control and regulation. This therapy encompasses a wide spectrum of actions (preventive, curative, and promotive) imparting immediate vitality to the body. In sum, *Vasti* therapy emerges as a comprehensive, intricate, and well-grounded approach within Ayurveda. By harmonizing *Doshas*, optimizing *Agni*, and promoting systemic equilibrium, *Vasti* plays a pivotal role in holistic well-being and internal homeostasis which concludes *Vasti* as the supreme and prime treatment modality of *Panchakarma* which shows a broad spectrum of action that can be applied on a vast range of ailments.

Suggestions

The study can be further developed to analyse the therapeutic effects achieved by the same drug administered through anal and oral routes, utilising different modern investigation methods such as

plasma and urine concentration of the drugs according to the route and to further study the relationship between *Vasti* and *Shatcakra* (specially *Muladhara* and *Swadhishtana cakras*) according to both Ayurveda and modern concepts.

REFERENCES

1. Agnivesha. Caraka. Caraka Samhita (Chakrapani Datta's Ayurveda Dipika), Volume I. Sharma Ram Karan, Vaidya Bhagawan Dash, editors. Varanasi: Chowkhambha Sanskrit Series Office; 2016. Kalpa Sthana 1/15
2. Agnivesha. Caraka. Caraka Samhita (Chakrapani Datta's Ayurveda Dipika), Volume I. Sharma Ram Karan, Vaidya Bhagawan Dash, editors. Varanasi: Chowkhambha Sanskrit Series Office; 2016. Siddhi Sthana, 1/38,39 p. 592, 11/15 p. 664 and 11/36 p. 667
3. Agnivesha. Caraka. Caraka Samhita (Chakrapani Datta's Ayurveda Dipika), Volume I. Sharma Ram Karan, Vaidya Bhagawan Dash, editors. Varanasi: Chowkhambha Sanskrit Series Office; 2016. Sutra Sthana, 12/7 p. 236
4. Sajitha. K, G. V. Ramana. Importance of Basti karma in Swastha purusha. Int. J. Res. Ayurveda Pharm. 2013; 4(6): 791-792
5. Vasanth C. Patil, Principle and Practices of Panchakarma, Published by Chaukhambha Publications, 4th edition 2014
6. Manjunath D. et. al. Basti as ardhha chikitsa - a critical review. IAMJ 2013; 1(4)
7. Melissa Conrad stoppler. Medical definition of enema [Internet]. Medicine Net; 2018 [reviewed 2018 Dec 21]. Available from: <https://www.medicinenet.com/script/main/art.asp?articlekey=97625>
8. Singh, R. H.: Kayachikitsa, Part I, Varanasi Sanskrit Sansthan, Varanasi (U.P) 1994
9. Singh, R.H.: Pancakarma therapy, Led, Chaukhamba Sanskrit studies, Varanasi (U.P) 1992
10. Subina, S., Prathibha, C.K., Raman, P.V.A. and Prasanth, D. (2015), Understanding the mode of action of bastikarma (medicated enema), Anveshana ayurveda medical journal. I(4), 267-274
11. Susruta. Susruta Samhita. Srikanta Murthy, KR, editor. Varanasi: Chaukhambha Orientalia; 2002. Chikitsa Sthana, 35/23-25 p. 334-335
12. Vagbhatta. Ashtanga Hrdaya. Lochan K, editor. New Delhi: Chauwkambha Publications; 2017. Sutra Sthana 19/85,86 p. 254
13. Vrudha Jivaka, Kasyapa Samhita, Vidyotini Hindi commentary, Chaukhambha, edn 2008, Khilasthana, chapter 7/68, p. 272

14. Wood, J. D.: Physiology of enteric nervous system. In Johnson L. R., ed physiology of gastrointestinal system, vol I. New York Raves Press, 1981, p. 1-37
15. Sullivan D.: Enema administration. Available from: <https://www.healthline.com/health/enema-administration>
16. Kumar, S. A., Dilip, V. and Prakash, S. O. (2011), A critical review on historical aspect of basti, International journal of research in ayurveda and pharmacy. 2(5), 1408-1409.
17. Gupta, P. K. and Sigh, R. H. (2001), Conceptual study on vasti effect, Ancient science of life. 10, 54-59.
18. Manjunath, D., Lohitha, B. A., Ashwini, K. M. and Ashutosh, C. (2013), Basti as ardha chikitsa - A critical review, International Ayurvedic Medical Journal, 1(4)
19. Shukla, G., Bhatted, S. K., Dave, A. R. and Shukla, V. D. (2019), Efficacy of virechana and basti karma with shamana therapy in the management of essential hypertension: A comparative study, AYU. 34(1), 70-76
20. Gupta, A., Sharma, P. and Kajaria, D. (2016), Lekhana basti: An alternative for bariatric surgery, Ayurpharm international journal of allied sciences. 5(3), 40-46.

Cite this article as:

Harshamali K.A.D.T, Tharangani W.A.S. Critical Review on Broad Spectrum Action of Vasti Karma - A Literary Study. AYUSHDHARA, 2023;10(Suppl 4):7-17. <https://doi.org/10.47070/ayushdhara.v10iSuppl4.1324>

Source of support: Nil, Conflict of interest: None Declared

***Address for correspondence**

Dr. Harshamali K.A.D.T

Temporary Demonstrator,

Department of Ayurveda

Basic Principles,

Gampaha Wickramarachchi

University of Indigenous

Medicine, Yakkala, Sri Lanka.

Email:

thanujakumarapeli@gmail.com

Ph: +94714709132

Disclaimer: AYUSHDHARA is solely owned by Mahadev Publications - A non-profit publications, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. AYUSHDHARA cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of AYUSHDHARA editor or editorial board members.

