

Jānubasti

Etymology of Jānubasti :

The term of Jānubasti is made up of two words ‘Jānu’ meaning Jānu Sandhi and “Basti” Meaning to reside or to abide. There are no available references of Jānubasti in the authoritative text of Āyurveda. It is the technique which is evolved from the concepts of shirobasti a kind of of Murdha Taila. Vāgbhata has explained four types of application of sneha over head under the heading of MurdhaTaila.

Here the word “Vās Ācchādane” can be considered for Jānubasti. Therefore Dharaṇa or maintainence of certain substances in the Jānu Pradeṣa for a stipulated period of time may be considered as Jānubasti .This procedure is unique, in the sense comprising both Snehana and Swedana or it may be considered as “Snehayukta Sweda” .

Śirobasti (head pouch), by alleviating severe diseases of head, produces beneficial effects which are said as of MurdhaTaila (oiling of head). The patient, having been evacuated and in the evening fed according to disease should sit straight and then the physician should fix the pouch firmly and fill it up with Sneha processed with drugs useful according to disease. It should be held for the period ten times the Tarpana according to Doṣa and prescribed method ¹.

Observing the results of Śirobasti the recent physician’s developed a similar procedure over Jānu and named it Jānubasti. In this way Jānubasti procedure is evolved from Śirobasti Procedure. Now a day same is performed over Kati, Grīvā and Jānu region and named respectively as Kati Basti, Grīvā Basti, and Jānu Basti.

Derivation:

-The term Jānubasti consists of two words Jānu and Basti.

The word Basti is in male gender. It is derived from Vās + Tich Pratyaya.

Jānu :

Vyutpatti - Jan – junn

Nirūkuti- Urū Jangayomadya Bhaga (Śabda Stoma Mahānidhi)

Dictionary Meanings:

- Jānu - The Knee

Jānu-Sandhi i.e. Knee joint

In genral “Jānu” means the junction between Uru and Janghā

Basti-

Basti- (Also written basti; dwelling, abiding, staying), Bladder.

“Vās” is formed by the Tich Pratyaya.

The word Basti is in male gender.

The word “Vās” means – to reside, to abide, to produce effect of aromatic drugs.

Meaning related to organ

“Nabheradhobhāge Muradhāre Sthāne”

-organ that lies below the Umbilicus (Nābhi)

“Basti- Bastech Avrinoti Mūtram”

Organ in wich the Urine is collected and retained for some specific period of time.

Meaning related to Karma:

The treatment which is administered using a Basti is called Basti. Here the urinary bladder of animals is used to inject the drugs in to the rectum.

Basti:

Basti karma is one of the procedures of Panchakarma. It is the best effective treatment indicated in various conditions, especially in Vāta Doṣa predominant disorders. Caraka stated that while in define the Basti Cikītsā , the given Basti Dravya through rectum, it reaches to Nābhi, Kati, Pārśva & Kukṣi Pradeṣi, Basti Dravya stirring the accumulated Purūṣa & Doṣa in the Pakvāṣaya, then evacuates the Purūṣa along with Doṣa hence agitation & keeps the body unctuous^{2,3,4}.

The word Basti is named so because the urinary bladder of animals is used to, inject the content of either unctuous drugs or elementary drugs in to the rectum of the body to produce some effect. The word Basti used in the following meaning, to devils, to inhibit, to live, to stay, to abide, to reside or to produce effect of aromatic drugs etc. the word Basti is a place where the urine is collected. ‘Vās’ is formed by the tich pratyaya. It belongs masculine gender. It lies below the umbilicus & which is used to inject the contents of the enema through it, Basti content will stay in the gut for specific period. In Āyurvedic classics, the role of Panchakarma & especially Basti is having a very

important place in the treatment of many disorders. Basti is an Ardha Cikītsā & is a treatment of choice on Vāta Doṣa Basti karma is a unique and broad-spectrum therapeutic and preventive approach. The literal meaning of Basti is bladder for the procedure of Basti bladders made up of animal skins or actual organs and was used to administrator medicine in to the body through Gudamarga. Basti also carries the meaning to stay in place and there fore can understood as that, which is retained or kept inside ^{5,6,7}.

The word ‘Basti’ is used here with meaning “to reside” or “to retain” ⁸. In ‘Jānubasti’ the medicine is made to dwell or retain over the Jānu – Sandhi for a prescribed time.

Bahir – Parimārjan Cikītsā-

Auṣadhi is classified as Antra-Parimārjana, Bahi-Parimārjan and Śastra-Praṇidāna on the basis of route of administration. Jānu-Basti may be included under Bahir-Parimārjana type of treatment.

Jānu Sandhigata Vāta is one among the Vāta Vyādhi. The symptoms and treatment of Jānu Sandhigata Vāta is explained in the classic. Principle line of mangment is Snehan, Swedan upanha and Agnikarama ⁹.

Among which Snehana and Swedan are Śmaprāpti Vighatan Cikītsā.

Jānu Basti is one of such procedure that can provide both Snehana and Swedana.

Procedure of Jānu Basti:

The procedure of Jānu-Basti can be performed in the following three stages:

- Pūrva Karma
- Pradhān Karma
- Paścāt Karma

Each of the steps is being explained as follows:

➤ Pūrva Karma:

This includes preparatory measures like prepration of patient, prepration of medicine and collection of materials required for the smooth conduction of the procedure. It can be done under following headings.

• Atura parikṣā-

The Patient was examining in relation Daśavidha Parikṣā and applying Pratyakṣa, Anumān and Aptopadeśa to assess Vyādhi Bala and Deha Bala. Then the affected Knee

joint were examined properly and the tender region is noted. Examine for scares, wounds if any at the joint.

- **Sambhāra Sangraha-**

It includes a steel rim, Maṣa- Piṣṭi, Auśadha Dravya (Sahachar Taila) Sponze, bowl, vessel, water, gas, stove and table.

- **Atura Sidhatā-**

Patient is asked to lie in supine position or to sit by extending lower limbs on the table, which ever comfortable.the affected knee is exposed properly. Limbes are supported properly so that they are placed horizontally and comfortably.

- **Pradhān Karma**

First, Māṣa-Piṣṭi prepared by adding sufficient quantity of water to the black gram .Then, with the use of Steel rim and Maṣa- Piṣṭi, a pit of about 2 to 3 Angul height was constructed over the Jānu-Sandhi.The concavity of pit should be well sealed to prevent the leakage of the medicine retained in the cavity.

- a) Auśdhī Dhārana-**

The bowl containing medicine (Sahacar Taila) is heated indirectly by keeping heated over hot water. Then gently heated luke Warm Sahacar Taila was poured slowly with help of Sponz and carefully on the Jānu Sandhi along the side of the Pit.

The heat of the Medicine should be sufficient enough to tolerate by the patient. The level of medicine should be two Angula above the highest point inside the cavity.Maintaince of constant temperature of medicine (Sahacar Taila) (40-45°C) .The Medicine in the pit was replaced with heated Sahacar Taila every 5 minute, so that constant temperature was maintained throughout the procedure.

- b) Removal of Dravya and Basti Pit-**

After the specified time i.e. 30 minute the Taila is removed from Basti Pit and then Basti pit is removed.

- c) Samyaka Lakṣaṇa:**

As the Samyaka Lakṣaṇa of Jānu Basti is not described in our authorative texts, Samyak Lakṣaṇa of Śirobasti cannot interpret even though Jānu Basti is modification of it. Therefore, the Ayoga, Atiyoga and Smayakyoga Lakṣaṇa of Sweda mentioned in the text can be taken for Samyak lakṣaṇa of Jānu Basti.

d)Time :

In case of Vātaj Disorders the Dravya should be retained for ten thousand Mātrā Kāla.

But looking at the comfort ability of the patient the procedure is carried out for 30 minute daily for 7 days.

➤ **Paścāt Karma -**

After removing the Dravya and pit, Mṛudu Abhyanga was done over the the Jānu Sandhi for about 2 minute

Duration- This treatment is done for 7 consecutive days.