ABSTRACT

Basti is one of the five procedures of Panchkarma in Ayurveda, Basti the prime treatment in shodhana is considered as one of the most important treatment for many diseases according to Ayurveda classical literature. It is a method of administering enemas with medicated decoctions, oils, ghee or milk through the anal, urinary or vaginal route. This treatment method has both preventive and curative perspectives. Basti being the best in maintaining the quality and quantity of life is described as ardha chikitsha or Half of all the treatments of world put together. There is no cause greater than Vata in manifestation of diseases affecting the shakha, kostha and marmgataroga. Vata is considered to be the main controller of the body, Since the vata is motive force behind the function of elimination or retention of Mala, Mutra, Pitta, Kapha in their respective ashaya. There is no remedy other then the Basti in alleviation of Vata. Therefore some Acharyas opinen that Basti constitutes Half of the treatment. Basti karmas are very much beneficial which pacifies the provoked vata dosha, increases strength of the person, maintain health & longevity. An attempt has been made to review the treatment procedure in Ayurveda.

KEYWORDS

Basti, Panchkarma, Karmukta, Ardhachkitsha
INTRODUCTION

*Basti* procedure in Ayurvedic system of medicine is included in *panchkarma* i.e., *Vaman, Virechana, Basti, Nasya & Raktamokshana*. In this procedure medicated fluids (which either is decoction or oil) are administered to the *guda* or anal route by using *Basti* i.e., urinary bladder of animal stay in large intestine for a certain period to nourish the body as well as draw the waste products from all over the body into the colon and to eliminate them out of the body by producing movements in the colon. It is one of the most important asset of *Panchkarma* therapy.

AIMS AND OBJECTIVES

**AIM**

To study the therapeutic effect of *Basti Karma*.

**OBJECTIVES**

1. To study in detail about *Basti Karma*.
2. To study in detail about classification, *Niruha, Anuvasana, Sneha, Matra basti*.

**DEFINITION**

It is named as *Basti* as it is administered by the instrument *Basti* (urinary bladder of buffalo, goat etc.)

*Acharya Charka* has used word “*Basti*” for *Niruha*.

**CLASSIFICATION OF BASTI**

Basically *Basti* can be classified into two types according to *Acharya Charka, Sushruta & Vagbhatta*.

In general, *Basti* is divided into two types as *Niruha* and *Anuvasana Basti* according to materials used as medicine.

1. *Niruha Basti* or *Asthapana Basti*
2. *Anuvasana Basti* or *Sneha Basti* or *Matra Basti*.

*Acharya Bhavamirshra* and *Sarangadhara* have supported the view of *Acharya Susruta* in this contexts.

*Niruha basti* (*Kashaya* - decoction based) :-

It is named as *Niruha* because it eradicates *Doshas* from the body or snatches out the disease from the body. It is also named as *Asthapana Basti* due to its property of *Vayasthapana* or *Ayu Sthapana*. *Niruha Basti* is again classified into four types.

*Madhutalika Basti*, *Yapana Basti*, *Yuktaratha Basti*, *Siddha Basti*.

*Anuvasa Basti* :- *Sneha dravyas* are used in this *Basti*. it again may be classified into three types. *Sneha Basti, Anuvasana Basti, Matra Basti*.

*ANUVASANA OR SNAIHIKA BASTI*

Remains in the body for sometimes without causing any adverse effect it can be given every day. It is called *Anuvasana* because it is to be administered after taking food.

*MATRA BASTI*
Matra basti does not demand any regimen of diet or behavior. It can be administered at all times and in all season and is harmless. Its dose is equivalent to the minimum dose of Sneha Matra Matra Basti is promotive of strength, demands no strict regimen of diet causes easy elimination of faces and urine, and curative of Vatarogas.

Adhishana bheda (Considering the location of application of therapy) :-

INTERNAL:- Pakvashaya-gata, Mootrashaya-gata, Garbhashaya-gata, Vrana-gata

Note:- Basti - this very term is used in Ayurveda to denote many subjects though its rational meaning is a therapy which is administered through rectum. Anatomically it denotes to urinary bladder and it is the abode of Vayu. when medicine is administered into the urethra or vagina (including uterus), these procedure are also incorporated into Basti in the name of Uttara Basti as both the procedures are performed by the same instruments where Basti i.e., urinary bladder is used. In administration of medicine into wound (vrana), Basti i.e., urinary bladder is not used, yet it has been termed as Vrana Basti considering the etymology 'Vassnehacchedapaharanesu'.

EXTERNAL:- Sirobasti, Katibasti, Greevabasti, Urobasti, Janubasti.

Note :- In Shiro Basti the medicine neither is administered through Basti i.e., Urinary bladder nor inserted into any deeper organ. in this case nomenclature has been made considering "vas nivase" or "vas achchhadane". Actuly, in Shirobasti, oil is kept over the head for a certain period by making an artificial reservoir. Considering this fact, Sirobasti, Katibasti, Greevabasti, Urobasti, Janubasti etc. have been named.

According to the effect of Basti on doshas :-
1. Dosho Utkleshana, 2. Doshahara, 3. Dosha Samshamani

According to karmukata of Basti dravya
1. Brimhaneeeya, 2. Vishodhaneeya

Based on Number of Basti
KARMA:- 30 Basti (18 Anuvasana and 12 Niruha )
KALA:- 16 Basti (10 Anuvasana and 6 Niruha )
YOGA:- 8 Basti (5 Anuvasana and 3 Niruha)

INDICATION OF ASTHAPANA BASTI
Sarvangaroga, Malasanga, Katigraha, Balakshaya, Ekangaroga, Janushoola, Hridroga, Kati shoola, Adhamana, Gulma.

INDICATION OF ANUVASANA BASTI
The diseases suitable for Niruha are also the indications of Anuvasana. It is specially indicated in Ruksha, Tikshagni, Vatarogi.

**CONTRAINDICATIONS OF BASTI**

Contraindications of Asthapanan Basti:

Contraindications of Anuvasna basti:

**NIRUHA BASTI**

Niruha is so called as it eliminates doshas or promotes growth of body.

Asthapana is so called as it stabilishes youthful age or sustains life span.

**NIRUHA BASTI MATRA**

According to Acharya Charaka:
- Till 1 year - 1/2 prasrata.
- 2 to 12 years – increases 1/2 – 1/2 prasrata every year.
- In 12 year – 6 prasrata.
- 12 to 18 years – increases 1-1 prasratamatra.

18 to 70 years – 12 prasrata (24 pal) matra.

1 to 12 years = (Age/2) - for example 6 year patient - 6/2=3 prasrata.

12 to 18 years= (Age -6) -for example 16 years patient - 16-6= 10 prasrata.

Anuvasana/Sneha/Matra Basti Matra :

According to Acharya Sushruta:
- 1 to 12 years Matra increases 1/8 - 1/8 prasrata every year.
- 13 to 17 years Matra increases 1/4 - 1/4 prasrata every year
- 18 year - 3 prasrata (uttam matra )
- 19 year to 70 years - 3 prasrata over 70 years - 5/2 prasrata

**ANUVASANA MATRA**

According to Acharya Shusruta:
- Sneha Basti - 1/4 of total quantity of Niruha (6 pala) i.e., 240 ml.
- Anuvasana Basti – 1/2 of quantity of the Sneha Basti (3 pala) i.e., 120 ml.
- Matra Basti – 1/2 of the Anuvasana Basti (1.5 pala) i.e., 60 ml.

**BASTI ARDHACHIKITSA**

According to Acharya Charaka:
- Vata is the most responsible to cause diseases in shakha, koshthadi, rogmargas. Collection, production and excretion of stool, urine, sweda, semen, etc. are controlled by Vata.
- Moreover, collection and transportation of Pitta, Kapha, mala, mutra, sweda, dhatu’s (ras, raktadi...) etc. Are also the control of Vata. There is no cause greater than Vata.
- There is no remedy other then the Basti in alleviation of Vata. Therefore, Basti constitutes Ardhachikitsa.

**PROCEDURE OF BASTI**
Purva karma, Pradhana karma, Pashchata karma.

**PURVA KARMA:** There are 9 factors which have to be analyzed\(^2\). Dosha, Aushadha, Desha, Kala, Satmya, Agni, Satva, Vaya, Bala.

**COLLECTION OF NECESSARY FACILITY**
100 ml Glycerin syringe, 10 no. Simple Rubber catheter, Medicated oil, Cotton, Hand gloves.

**PREPRATION OF BASTI DRAVYA**
For Anuvashana: - Saindhava Lavana – 4-6 gm
The adding of Saindhava increases the Vata Shamana property. By mixing above things thoroughly, add the sneha dravya slowly and mix up.

**Preparation of basti yantra**
Bastinetra (10 no. Simple Rubber catheter), Bastiputaka (100 ml Glycerin syringe)

**Preparation of patient**
Shayana Vidhi: - Grahani & Guda are anatomically lying on the left side of the body. So in the left lateral position there will be better accessibility of medicament. Left lateral position helps in the gravity because of anatomical slop. It facilitates passing of Basti dravya across the rectum to other areas. In right lateral position Basti dravya has to go against gravity.

**PRADHANA KARMA**
A – Bastipranidhana
B – Bastipratyagaman kala and Observation
C – Samyagyoga – Ayoga – Atiyoga

**TIME OF ADMINISTRATION OF BASTI**
Asthapana Basti: - It should be given after complete digestion of meal i.e., empty Stomach.

Anuvasana Basti: - It should be given just after food, Buttocks are to be patted by hand are to be raised from droni or Basti peetha for three time. Abdomen is to be massaged in reverse direction. This is to be done in Anuvashana Basti to make the materials to retain as much as possible. Principles of practice of Basti\(^2\).

**REASON FOR GIVING ANUVASANA BASTI AFTER FOOD**
The guna of the taila are vyavayi, tikshna, ushna and sukshma. These properties help the Snehadravya to move up upper part of colon and reach the Agnishaya. The food taken before Anuvasana prevent such movements and will allow Taila to stay and act. In the Pakwasaya. Hence the Sneha must be administered after food. If administered before food the complications will occur Agnimandya, Chhardi, Bhrama. In one research work the mechanism of taking food before administered Anuvasana...
and Niruha Basti in empty stomach has been explained through Pipette action, that is as we cover the upper end of Pipette with thumb the liquid in pipette doesn't let down, likewise as we desire to retain Basti in Anuvasana, so we advice patient to come adra-pani i.e., to take food before Basti administration which will cause one end closer and will not let down the Basti dravya. Whereas in Niruha it is desired not to retain Basti for much time so we ask the patient to come empty stomach. Both ends are opened thus not retaining Basti for much time.

**PRATYAGAMAN KALA**
Anuvasana Basti– 3 yama (9 hour)
Asthapana Basti – 1 muhurta (48 min)

**SAMYAGA LAKSHANA OF NIRUHA BASTI**
Prasastavidamutra- mala-mutrapravartana, increase appetite, agni vraddhi, laghuta, rogashanti, balavraddhi.

**AYOGA LAKSHANA OF NIRUHA BASTI**
Pain in hridaya, guda and basti, bastishotha, pratishyaya (rhinitis), parikatika, hrillasa (nausea), retention of flatus, shwasa (dyspnoea).

**ATIYOGA OF NIRUHA BASTI**
Atiyoga lakshana of Niruha Basti is not described separately. It is same as Virechana atiyoga lakshana.

Adhmana, Parikarta, Parisrava, Hridgraaha, Vibhramsa, Stambha, Kamla

**SAMYAG YOGA OF ANUVASANA BASTI**
After the administration of Basti if Sneha comes out with Vata dosha and fecal matter in proper time then it is said to be proper effect of Anuvasana Basti.

**PASCHATA KARMA**
After administered of Basti patient has to lie in supine position for 100 Matra in case of Anuvasana and 30 Matra in case of Niruha. After defecation of Basti, hot water bath is given.

**BASTI PRABHAVA**
Acharya Charaka stated that as the sun due to it's heat, dries out all the water from the earth, likewise the medication applied through anus by its virya, draws out all the vitiated doshas even from head (Niruhabasti). According to Vaghbhatta.

As a plain cloth takes the colour when soaked in coloured water. Likewise basti draws out all doshas which are liquefied by Snehana and Swedana (Matra Basti).

**EFFECT OF BASTI ON AGNI**
Due to elimination of morbid factors, Ama and Dustapuruesha through Basti, the glands of gastro-Intestinal tract are revitalized and
perform their functional effectively. Likewise it increases the digestion and absorption of the digested food material.

**PHARMACODYNAMICS OF BASTI**

Basti is that which reaching up to kati, parshava, kukshi and draws out the morbid doshas and feecal matter outside the body.

**ELIMINATION OF VITIATED DOSHA FROM THE BODY**

**OSMOSIS** :- Basti dravya becomes as Hypertonic solution due to its ingredients like madhu, saindhava, kalka, kashaya introduced into body through the intestinal epithelial cells by the process of Osmosis and throws out doshas from the body. Thus Asthapana Basti dravya removes the morbid factors from the body.

**PHARMACODYNAMICS OF ANUVASANA**

Brimhana action of Anuvasana :- Acharya Charaka has explained the Brimhana action of Anuvasana Basti in beautiful manner. Similarly when Anuvasana Basti in administrated in Pakwashaya it nourishes whole body and controls the vitiated Vata Dosha since the Pakwashaya is the main seat of Dosha.

**DISCUSSION & CONCLUSION**

Ayurveda define 80 Vata, 40 Pitta and 20 Kapha Disorder. According to Acharya Charaka. Vata is the prime factor of the body building and also the diseases. To unite or divide such as mala, mootra, dhatuashaya etc. Vata is prime cause behind all this actions Thus Half of treatment is said as basti. According to Acharya Sushruta Basti is always useful in diseases caused by Vata, Pitta, Kapha, Rakta and mixed Doshic conditions. Basti is multi target mechanism, with multi drug combinations it can perform the action of elimination, pacification and collection such as Krishbrahayati (underweight is increased), Sthulakarsayati (obese made normal), Chakchuprinayati (nourishes the eye), Valipalitamapahanti (control the grey hair) Vayahsthapayati (ageing is prevented).
REFERENCES

32. Dr. M.R. Vasudevan Nampoothiri & Dr. L. Mahadevan, (2014) Principels And Practice Of Vasti.
34. Dr. G. Shrinivasa acharya, (2013) Panchkarma illustrated.