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Therapeutic Effect of *Basti Karma*

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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 chikitsa* 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 than 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*, *Ardhachikitsa*



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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 in 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 colon¹. 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*² (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* & *Vagbhata*.

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 body³. It is also named as *Asthapana Basti* due to its property of *Vayasthapana* or *Ayu Sthapana*⁴. *Niruha Basti* is again classified into four types⁵. *Madhupalika Basti*, *Yapana Basti*, *Yuktaratha Basti*, *Siddha Basti*.

Anuvasana 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*.

Adhithana 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*"¹ 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*⁶:-

1. *Dosho Utkleshana*, 2. *Doshahara*, 3. *Dosha Samshamani*

According to *karmukata* of *Basti dravya*⁷

1. *Brimhaneeya*, 2. *Vishodhaneeya*

Based on *Number of Basti*⁸

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 BASTI⁹

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*¹⁰. It is specially indicated in *Ruksha, Tikshnagni, Vatarogi*.

CONTRAINDICATIONS OF *BASTI*

Contraindications of *Asthapana Basti*¹¹ :-

Ajirni, Alpagni, Atisnigdha, Alsaka, Atidurbala, Kritnasya karma, Arsha, Vamita, Visuchika, Bhuktabhakta.

Contraindications of *Anuvasna basti*¹² :-

Anasthapyo, Arsha, Abhuktabhakta, Sthaulya, Pandu, Durbala, Kamla, Vishapita, Prameha.

NIRUHA BASTI

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

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

NIRUHA BASTI MATRA

According to *Acharya Charaka*¹³

Till 1 year - $1/2$ *prasarata*.

2 to 12 years – increases $1/2 - 1/2$ *prasarata* every year.

In 12 year – 6 *prasarata*.

12 to 18 years – increases 1-1 *prasaratamatra*.

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

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

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

Anuvasana/Sneha/Matra Basti Matra :-

According to *Acharya Sushruta*¹⁴

1 to 12 years *Matra* increases $1/8 - 1/8$ *prasarata* every year.

13 to 17 years *Matra* increases $1/4 - 1/4$ *prasarata* every year

18 year - 3 *prasarata* (*uttam matra*)

19 year to 70 years - 3 *prasarata*

over 70 years - $5/2$ *prasarata*

ANUVASANA MATRA

According to *Acharya Shusruta*¹⁵

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, koshtadi, rogmargas*¹⁶. Collection, production and excretion of stool, urine, *sweda*, semen, etc. are controlled by *Vata*¹⁷.

Moreover, collection and transportation of *Pitta, Kapha, mala, mutra, sweda, dhatu's* (*ras, raktadi...*) etc. Are also the control of *Vata*¹⁸. There is no cause greater than *Vata*. There is no remedy other than the *Basti* in alleviation of *Vata*. Therefore, *Basti* constitutes *Ardhachikitsa*¹⁹.

PROCEDURE OF *BASTI*



Purva karma, Pradhana karma, Pashchata karma.

PURVA KARMA:- There are 9 factors which have to be analyzed²⁰.

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.

PREPARATION 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.

Anuvashana 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*²¹.

REASON FOR GIVING ANUVASANA BASTI AFTER FOOD²²

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 *Agnashaya*. The food taken before *Anuvashana* 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 *Anuvashana*



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* (9hour)

Asthapana Basti – 1 *muhurta* (48 min)

SAMYAGA LAKSHANA OF NIRUHA BASTI²³

Prasastavidamutra- mala-mutrapravartana, increase appetite, agni vraddhi, laghuta, rogashanti, balavraddhi.

AYOGA LAKSHANA OF NIRUHA BASTI

²⁴

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 lakshana²⁵* .

Adhmana, Parikarta, Parisrava, Hridgraha, 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 Charaka²⁶. Stated that as the sun due to its 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 *Vaghbhatta²⁷*. 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 *Dustapureesha* 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 fecal 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 Charaka²⁸ 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 Dosh* since the *Pakwashaya* is the main seat of *Dosha*.

DISCUSSION & CONCLUSION

Ayurveda define 80 *Vata*, 40 *Pitta* and 20 *Kapha* Disorder. According to Acharya Charaka²⁹. *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 Sushruta³⁰. *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 as³¹ *Krishbrahayati* (underweight is increased), *Sthulakarsayati* (obese made normal), *Chakchuprinayati* (nourishes the eye), *Valipalitamapahanti* (control the grey hair) *Vayahsthapayati* (ageing is prevented).



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