

## THERAPEUTIC EFFECT OF BASTI: A SCIENTIFIC REVIEW.

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### ABSTRACT

*Basti* is the one of the five procedures of *Panchakarma* in Ayurveda. *Basti* is the prime treatment in *shodhana* and is considered as one of the most important treatment for many diseases. It is a method of administering enemas with medicated decoction, oils, *ghrita*, milk, *mamsa rasa* etc. through vaginal route, urinary route and anal route. This treatment method has both preventive and curative perspectives. *Basti* is described as *Ardha Chikitsa* or half of all treatments of world put together. *Vata* is considered as a main controller of the body. Since the *vata* is motive force behind the function of elimination or retention of *mala*, *mutra*, *pitta* and *kapha* in their respective *Ashaya*. There is no remedy other than *Basti* in alleviation of *Vata*. *Basti karmas* are very much beneficial which pacifies the aggravated *vata doshas*, increase strength of the person and maintain health and longevity. So, in this article attempt has been made to review the *Basti* procedure in Ayurveda.

**Keywords:** *Basti, Panchakarma, Karmukta, Ardhachikitsa*

**INTRODUCTION:** *Basti* is one of the procedure which is included in Panchakarma i.e *Vamana*, *Virechana*, *Basti*, *Nasya* and *Raktamokshana*. In this procedure, medicated fluid either in *kwatha* form or in oil form is administered in anal, vagina, or urinary route ( *guda*, *mutra*, *yoni marga* ) with urinary bladder of animals. The medicated fluid stay in large intestine for a certain period to nourish the body as well as to 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<sup>1</sup>. It is one of the most important Panchakarma therapy.

### AIMS AND OBJECTIVES

**AIM:** To study the therapeutic effect of *Basti karma*.

### OBJECTIVES

1. To study the *Basti* in detail.

2. To study the detail about classification of *Niruha*, *Anuvasana*, *Sneha* and *Matra basti*

**Definition:** It is named as *Basti* as it is administered by the instrument *Basti*<sup>2</sup> (urinary bladder of buffalo goat etc.)

**Classification of *Basti*:**

Classification of *Basti* according to material used as medicine<sup>3</sup>.

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

***Niruha Basti*** (*kashya*- decoction based): It is named as *Niruha* because it eradicates *dosha* from the body or snatch out the disease from the body. It is also named as *Asthapani Basti* due to its property of *Vayasthapana* or *Ayusthapana*. *Niruha Basti* is again classified into four types:

1. *Madhutailik Basti*.
2. *Yuktaratha Basti*.
3. *Yapana Basti*.
4. *Siddha Basti*.

**Anuvasana Basti:** *Sneha dravya* are used in this *Basti*. It again classified into three types

1. *Sneha Basti*.
2. *Anuvasana Basti*.
3. *Matra Basti*.

**Anuvasana or Snehika Basti:** It remains in the body for some time without causing any adverse effect and it can be given every day. It is called *Anuvasana* because it does not produce any harm even though it stays for long time inside the body and also because it can be administered day by day.

**Matra basti:** It does not demand any regimen of diet or behavior. It can be administered at all times and in all seasons and it is harmless. Its dose is minimum dose of *sneha matra*. It promotes health.

#### **Adhisthana bhedha:**

##### **Internal**

1. *Pakwashyagata*
2. *Mootrashyagata*
3. *Gharbhashyagata*
4. *Vranagata*.

**Note:** In *Vrana Basti* urinary bladder is not used yet it has been termed as *Vranabasti* consider the etymology of *Basti* as ***Vassnehacchedapaharanesu***.

##### **External**

*Shirobasti, Greevabasti, Katibasti, Janubasti, Urobasti.*

**Note:** *Shirobasti* and in other procedure mentioned above the medicine is not administered through *basti* i.e urinary bladder and not inserted into the deeper organs. In these *Bastis*, nomenclature has been considered as “*Vas nivase*” or “*Vas achchadane*”. Actually in *Shirobasti* and in other procedures oil is kept over the head knee etc. for certain period by making an artificial reservoir. Considering this fact all the external *Bastis* has been named.

#### **According to the effect of Basti on Doshas<sup>4</sup>:**

1. *Doshо utkleshana*
2. *Doshahara*
3. *Dosha samshamani*

#### **According to the karmukata of Basti Dravya<sup>5</sup>**

1. *Brimhaneeyaa*
2. *Vishodhaneeyaa*

#### **Classification based on number of basti<sup>6</sup>:**

- 1.) *Karmabasti - 30 Basti ( 18 Anuvasana and 12 Niruha)*
- 2.) *Kalabasti- 16 Basti ( 10 Anuvasana and 6 Niruha)*
- 3.) *Yogabasti - 8 Basti ( 5 Anuvasana and 3 Niruha)*

#### **Indication of Asthapana Basti<sup>7</sup>:**

*Sarvangulara, Malasanga, Katigraha, Ekangroga, katisoola, etc.*

#### **Indication of Anuvasana Basti:<sup>8</sup>**

The diseases which are suitable for *Niruha Basti* are also indications of *Anuvasana*. It is specially indicated in *Ruksha Ttikshna Vatarogi*.

#### **Contraindication of Basti:**

**Contraindication of Asthapana basti<sup>9</sup>:**  
*Ajirna, Alpagni, Atisnidgha, Alsaka, Vamita, Visuchika etc.*

**Contraindication anuvasana basti<sup>10</sup>:**  
*Anasthapyā, Arsha, Sthaulya, Pandu, Durbala, Kamala, Vishpeeta, Prameha.*

#### **BASTI YANTRA<sup>11</sup>:**

The instruments used to give *Basti* is known as *Basti Yantra*. It has two parts:

- 1.) *Basti Netra*.
- 2.) *Basti Putaka*.

***Basti Netra:*** It means nozzle, which is connected with the *Basti Putaka*. Now a day, a rubber catheter is used as *Basti Netra* for *Basti Karma*.

***Size of Basti Netra :*** (According to Acharya Charaka<sup>13</sup>)

Upto 6 years: Six *Anguli*.

Upto 12 years: Eight *Anguli*.

20 or more than 20 years: Twelve *Anguli*.  
*Basti Putaka*: It is the container of *Basti Dravya* and works as an elastic bag. The *Basti Putaka* is connected with *Basti Netra*. Nowadays, a polythene bag, enema pot with plastic rubber tube of different

sizes according to quantity of *Basti Dravya* is being used. *Anuvasana Basti* can be given by glycerine syringe.

DOSE OF BASTI<sup>12</sup>: (2 Prakunch= 1 Prasriti)

**Table .1 Dose of Basti**

S.no.	Age	Dose according to Acharya Charaka	Dose according to Acharya Vagbhatta	Dose ( in tola)
1.)	1 year	$\frac{1}{2}$ prasriti	1 prakunch	4 tola =40 gms.
2.)	2- 12 years	Increase the dose by $\frac{1}{2}$ prasriti. 12years= 6prasriti	Increase the dose by 1 prakunch	Increase the dose by 4 tola (80-480gms)
3.)	13-18 years	Increase the dose by 1 prasriti	Same as Acharya Charaka	560-960gms.
4.)	18-70 years	12 prasriti	Same as Acharya Charaka	960 gms.
5.)	Above 70	Dose equal to that of 16 years = 10 prasriti	Same as Acharya Charaka	800 gms.

According to Acharya Sushruta<sup>13</sup>:

Dose of *Asthapana Basti* is equal to 2 prasriti, 4 prasriti, 8 prasriti in patients hand is considered as *heena*, *madhyama* and *uttam matra*. The maximum dose is given as 12 prasriti.

*Anuvasana matra*:

According to Acharya Shusruta<sup>14</sup>

*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*<sup>15</sup>. Collection, production and excretion of stool, urine, *sweda*, semen, etc. are controlled by *Vata*<sup>16</sup>. Moreover, collection and transportation of *Pitta*, *Kapha*, *mala*, *mutra*, *sweda*, *dhatu's* (*ras*, *raktadi...*) etc. are also in the control of *Vata*<sup>17</sup>. There is

no cause greater than *Vata* There is no remedy other then the *Basti* in alleviation of *Vata*. Therefore, *Basti* constitutes *Ardhachikitsa*<sup>18</sup>.

**Procedure of basti**: *Purva karma*, *Pradhana karma*, *Pashchata karma*.

**PURVA KARMA**:-

A.) Selection of the patient

B.) Examination of patients: There are 9 factors which have to be analyzed<sup>19</sup> *Dosha*, *Aushadha*, *Desa*, *Kala*, *Satmya*, *Agni*, *Satva*, *Vaya*, *Bala*.

C.) Dose fixation: In general the quantity of each ingredient mentioned by Sushruta especially under *Dwadsha prasritika* Basti is as follows<sup>20</sup>:

*Madhu*: 2 prasriti

*Saindhava*: 1 Aksha

*Sneha*: 3 prasriti.

*Kalka*: 1 prasriti.

*Kwatha*: 4 prasriti.

*Avapadravya*: 2 prasriti.

D.) Preparation of patient: It includes *Snehana* and *Swedana* over abdomen,

thighs, gluteal and back is enough for *Basti*.

E.) Preparation of the *Basti*: The ingredients should be mixed in the order of *Madhu*, *Saindhav*, *Sneha*, *Kalka*, *Kwatha* and then *Awapadravya* one by one until it becomes homogenous.

#### **Pradhanakarma:**

Instruction to patient: Patient is asked to pass natural urges before *Basti Pranidana* and not to laugh, cough, sneeze, and yawn while administering *Basti*.

*Shayana Vidhi* :- *Grahani* and *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.

#### **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.

#### **Reason for Giving *Anuvasana Basti* After Food<sup>21</sup>**

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 *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.

Then *Basti Netra* is slowly introduced in direction of vertebral column upto 1/4<sup>th</sup> part of *Netra*. Then hold *Basti Putaka* in the left hand and keep the right hand on the *Putaka*. After this press it gradually with uniform pressure, neither too fast nor too slow without shaking of hand and instruct patient to breath deeply. *Putaka* is pressed till little quantity of *basti dravya* remains inside the *putaka* otherwise *vayu* enters into *Pakwashya*.

Then patient is asked to lie down in suine position with pillow below the hips till patient gets urge to defecate.

#### ***Pratyagaman Kala***

*Asthapana Basti*<sup>22</sup> – 1 muhurta (48 min)

*Anuvasana Basti*<sup>23</sup> – 3 yama (9hour)

#### ***Samyaga Lakshana of Niruha Basti*<sup>24</sup>**

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

#### ***Ayoga Lakshana of Niruha Basti*<sup>25</sup>**

Pain in *hriday*, *guda* and *basti*, *bastishotha*, *pratishyaya* (rhinitis), *parikatika*, *hrillasa* (nausea), retention of flatus, *shwasa* (dyspnoea).

#### ***Atiyoga of Niruha Basti*<sup>26</sup>:**

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

*Adhmana, Parikarta, Parisrava, Hridgraha, Vibhramsa, Stambha, Kamla*

### ***Samyag Yoga of Anuvasana Basti*<sup>27</sup>**

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<sup>28</sup> Stated that as the sun due to its heat, dries out all the water from the earth, likevise the medication applied through anus by its *virya*, draws out all the vitiated *doshas* even from head (*Niruhabasti*). According to Vaghbhatta<sup>29</sup>. 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 *Asthapan* *Basti dravya* removes the morbid factors from the body.

### ***Pharmacodynamics of Anuvasana:***

#### ***Brimhana action of Anuvasana :-***

Acharya Charaka<sup>30</sup> 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:*** Whole intestine is covered by 4 layers namely Muscular, Sub mucosal, Serosal and Mucosal layer. The Mucosal layer is most superficial which comes in contact with the *Basti Dravya* which is administered. When the intestine gets purified daily ,the layers of intestine and villi get the nutrition and further absorption of micronutrients may be enhanced and these micronutrients may enter the circulation and finally it reach the target organ. Mucous membrane of intestine can easily absorb the lipid soluble content and finally pushes into circulation. The rectum contains Minute veins. The drug which administered may be absorbed through the veins of rectum which can by pass the second part of metabolism. Hence drug may deliver to the target tissues. Thus *Basti* is potent in curing many of the diseases

***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<sup>31</sup> *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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