Review Article

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AN AYURVEDIC APPROACH ON BASTI: A REVIEW

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ABSTRACT

Basti Karma is one of the five Purification/Expulsive/Bio-cleansing/Detoxifying Therapy (*Samshodhana Chikitsa*) advocated in Ayurveda as i.e. *Vamana* (Emesis Therapy), *Virechana* (Purgation Therapy), *Basti* (Enema Therapy), *Nasya* (Installation Therapy of medicine through nostrils) and *Raktamokshana* (Bloodletting Therapy). In *Basti Karma*, ayurvedic oils or decoctions are administered through Anal, Vaginal and Urethral routes depending on *Adhishthanabheda Vyadhi*. In modern medicine, Enemas are commonly given to clean the lower bowel as a last resort for constipation treatment. *Basti Karma* is classified into various types, based on type of ingredients, action of *Basti* and number of *Basti* in which medicines are selected as per the condition of disease and patient. *Basti* is commonly used alone or along with herbal medication in all *Vatavyadhi* (Musculo-neurological disorders), *Amavata* (Rheumatoid arthritis), *Katishoola* (Lumbosacral spondylosis), *Apanavayu Dushti* like *Anaha* (Distended Abdomen), *Malavrodha* (Constipation) and various types of other diseases i.e. *Vatrakta* (Gout), *Pleehavridhi* (Splenomegaly) etc. *Basti Karma* is divided in two types based on drugs, *Sneha Basti* (*Anuvasana*) and *Niruha Basti* (*Aasthapana*). In *Anuvasana Basti*, medicated Oils/*Ghrta* are used, word *Anuvasana* indicates "To stay", means which stay inside body for a longer duration, but still do not cause any complication. In *Niruha Basti*, Decoctions of herbal plants are the main content while other ingredients like Honey, Salt, and Oil and other drugs are incorporated to form a suspension. Word *Niruha*, indicates "To eliminate" or eliminate morbid *Doshas* or Disease from body and its synonym word "*Asthapana*" indicates "establish life span and age by *Acharya Sushruta*."

Keywords: *Basti*, *Basti Karma*, Ayurvedic Enema, Ayurvedic Enema Procedure.

INTRODUCTION

Panchakarma is five *Karma* (Therapy) of *Samshodhana Chikitsa* which includes *Vamana*, *Virechana*, *Basti*, *Raktamokshana* and *Nasya*. *Vamana* is a type of ayurvedic emesis therapy for *Kaphaja Vyadhi*; *Virechana* is a type of ayurvedic purgation therapy for *Pittaja Vyadhi*. *Basti* is a type of ayurvedic enema therapy for *Vataja Vyadhi*. *Raktamokshana* is a type of ayurvedic blood letting therapy for *Pittaja* and *Raktaja Vyadhi*. *Nasya* is a type of ayurvedic installation of medicine through nostril in *Urdhvajatrugata Vyadhi*. *Basti* is considered as alone *Ardhachikitsa* (half therapy) of all ayurvedic therapy which highly revered in the *Panchakarma* process.

Basti acts in the region of the colon and rectum (*Pakvashaya* and *Guda*). The major seat of *Vata* in the GI tract, the *Pakvashaya* (colon) is critical in keeping *Vata* balanced in the entire body. In the stages of *Samprapti* (pathogenesis of disease), *Vata* first accumulates in the (*Pakvashaya*) colon and then as it begins to "spread", it will spread and create imbalanced *Vata* in other susceptible parts of the body. This systemic imbalanced *Vata* can affect almost all system in the body, as *Vata* is a necessary presence throughout the body. *Basti* is a cleansing and nourishment therapy directly into the *Pakvashaya* (colon) and *Aantra* (intestines), without having to be digested by the stomach and upper GI tract, as would be the case with anything taken by mouth.

Basti can be used for various types of *Apanavaayujanya Vaigunya* like *Vibandha* (constipation), *Shukradosha*, *Aartavadosha*, *Mutradoshaja Vyadhi* and *Purishdoshjanya Vyadhi*. *Basti* is the primary treatment of *Vatavyadhi* (Neuro-musculo disorders) like *Sandhivata*, *Katishoola*, *Avabaahuka*, *Manyastmbha*, *Amavata* etc. *Basti* not only clean the *Vatadosha* but also pacify *Vatadosha* by its properties. *Basti* promotes overall well-being, a graceful aging process, luster and a healthy glow.

Basti is contraindicated in *Garbhani* (pregnancy), *Rajashrava* (menstruation), *Atisara* (diarrhea), anal region or rectal bleeding disorders like *Arsha* (Piles), *Bhagandara* (Fistula in ano) etc. Generally, *basti* is well tolerated in appropriate candidates and a proper *Basti* should result in 1-2 bowel movements with cleansing of the faecal matter as well as a feeling of lightness and a promotion of appetite and *Agni*.

Basti can be classified in a variety of ways. Rectal *Basti* is usually two types: *Niruhabasti*, which is done with herbal decoctions and is purifying and cleansing in nature; and *Anuvasana basti*, usually done with herbal oils, which is nourishing, strengthening and oleating in nature.

Niruhabasti, which is best *Shodhanabasti* done in the morning during empty stomach. *Niruhabasti* can be held for 15-50 minutes, or longer if comfortable, up to 48 minutes.

Anuvasana basti, which is best *Brighanabasti*, herbal oil based, is meant for building and nourishing. Locally, providing oleation for any dryness caused by *Vata* can support a healthy, supple colon. More broadly, the oil helps to ground *Vata* and promotes energy and vitality. *Anuvasana basti* is usually based in *Tilataila* (sesame oil), which may be plain or herbalized with supportive Ayurvedic medicines. *Anuvasana basti* can be held for longer periods of time, even up to a full day, as long as it is comfortable for the client, as it continues to provide a supportive effect.

There are a variety of schedules which can use a combination of alternating *Niruha* and *Anuvasana basti* to achieve effect. The protocol starts with an *Anuvasana basti* to prime the colon, then alternates *Niruha* and *Anuvasana basti* to cleanse and nourish (so the colon does not become overly depleted) and ends with a number of *Anuvasana bastis* in order to replenish and rejuvenate

the colon and balance, ground and nourish *Vata* after the cleansing process. *Charaka* recommends schedules of *Yoga basti* (8 *bastis*), *Kala basti* (16 *bastis*) and *Karma basti* (30 *bastis*), used based on the degree of *Vata* vitiation. Another alternative can also be to mix the herbal decoction and oil together, blend to make a solution and administer the *Basti*.

After doing *Basti*, one should take care to follow *Vata* balancing recommendations. Eat light, grounding, warm, oleative food. Rest and avoid *Vata* provoking activity, including excessive talking, extremely windy or cold weather, travel, and busy activity. In this way, *Basti* can be used to keep *Vata* balanced on a routine basis, cleanse *Vata* during seasonal transitions and manage more extreme *Vata* imbalances that are causing issues in the deeper tissues.

According to Ayurveda, *Vyadhi* has been defined as the state in which both the body and mind are subjected to pain and misery. This is state of imbalance of three *Doshas*—the three basic constituents of the living body.

The measures undertaken to restore the *Doshika* equilibrium is called *Chikitsa*¹. The *Ayurvedic* approach to the treatment of a disease comprised of mainly two procedures.

1. *Shodhana*.
2. *Shamana*

1. *YaabhihKriyabhijaaryanteShareereDhaatavahSamaahI*
Saa Chikitsa Vikaaranaam Karma TadbhishajaamSmritamII
 (Charaka Samhita Sutrasthan-16/34)

Shodhana Chikitsa is supposed to eliminate vitiated *Doshas* completely and thus prevents the recurrence of the diseases. On the other hand *Shamana* is the conservative treatment as it doesn't eliminate vitiated *Dosha* but sub side them. It is believed that there is no possibility of relapse of the disease cured by *Shodhana Chikitsa* while the disease cured by *Shamana* may recur as *Acharya Charaka* has mentioned².

2. *DoshaahKadaachitKupyantiJitaaLanghanpaachanaiI*
JitahSanshodhanairya Tu Na teshaamPunarobhdavahII
 (Charaka Samhita Sutrasthan-16/20)

The term *Panchakarma* is frequently used as a synonym of *Shodhana*. It consists of *Vamana*, *Virechana*, *Anuvasana Basti*, *Niruha Basti* and *Nasya Karma* (but it is not only *Shodhana Chikitsa*) Out of the above five *Karmas*, *Basti* is the most important constituent of the *Panchakarma* due to its multiple effects.

Basti therapy covers more than half of the treatment of all the diseases³.

3. *TasmaadChikitsaardhamitiBhruvantiSarvaamChikitsaamapiBastimekeI*
 (Charaka Samhita Siddhisthan-1/39)

Further it has *Samshodhana* as well as *Samshamana* effects. It performs the functions of restoration of semen, *Brimhana* in emaciated person, *Karshana* in obese person, improvement in vision, prevention of aging process, improvement in lusture, strength and helpful for longevity. Thus, *Basti* in its different form has a very wide application.

Historical Aspects

Detail description of *Basti* has been given in *Ayurveda*. It is the most important *Karma* among *Panchakarma*.

1. Charaka Samhita

Lots of references are available regarding *Basti* in whole *Charaka Samhita*. *Siddhisthana* of *Charaka Samhita* specifically deal with *Panchakarma*. Every detail description of *Basti* is given in *Siddhisthana* like properties of *Basti*, *Bastidana vidhi*, its *Yoga-Ayoga Lakshana*, Indication,

Contraindication, Complication and lots of *Bastiyoga* etc. Great importance is given to *Basti* in *Siddhisthana* and so in *Charaka Samhita*.

2. Sushruta Samhita

Numerous references of *Basti* are available in *Sushruta Samhita*. Four chapters have been devoted completely for the description of *Basti* in *Chikitsa Sthana*. In these chapters detail information regarding *Bastinetra*, Indication, Contraindication, Complication, and Classification of *Basti* etc. are available.

3. *Astanga Sangraha*

The 19th chapter of *Sutrasthana* has been devoted to *Basti*. In this chapter Classification, Indication, Contraindication, Dosage, Process of administration etc. have been described in detail. Also four chapters of *Kalpa sthana* have been contributed to *Basti*. In these chapters description regarding importance of *Basti*, different types of *Basti*, its *Vyapada* etc are available.

4. *Astanga Hridaya*

One chapter in *Sutrasthana* describes *Basti*. This chapter provides information regarding Classification, Indication, Contraindication, Process of administration, *Bastinetra* etc. 4th chapter of *Kalpa sthana* named as *Bastikalpa* describes different types of drugs to be used for *Basti* and next chapter *Basti Vyapadasiddhi* explains the Complication of *Basti* and their treatment.

5. *Kashyapa Samhita*

In *Kashyapa Samhita*, *Basti* has been explained in *Siddhisthana* and *Khilasthana*. In *Siddhisthana*, *Rajaputriya Siddhi*, *Basti Karmiya Siddhi* and *Mangal Siddhi* chapter totally deal with *Basti*. Also Indication, Contraindication, *Samyaka Yoga Lakshana*, *Atiyoga Lakshana* etc. have been explained in other chapter of *Siddhisthana*. *Basti Vishesaniya Adhyaya* of *Khilasthana* describes process of administration, properties of *Basti*, Dosage etc.

6. *Bhela Samhita*

In *Bhela Samhita*, description of *Basti* is available in four chapters of *Siddhisthana* namely *Basti Matriyasiddhi*, *Upakalpa siddhi*, *Phala Matrasiddhi* and *Doshavyapadika Bastisiddhi*.

7. *Harita Samhita*

In *Harita Samhita* only 3rd chapter of *Sutrasthana* is available regarding the description of *Basti*.

Definition of *Basti*

The apparatus used for introducing the medicated materials is made up of *Basti* or animal urinary bladder⁴.

4. *BastinaaDeeyate Basti VaaPoorvamanvetyato Basti* ||

The procedure in which the medicaments are introduced inside the body through the rectum with the help of animal urinary bladder is termed as *Basti*⁵.

5. *Bastibhideeryate Yasmaattasmaadavastiti Smritih* ||
(*Sharangdhara Samhita Uttarkhanda-5/1*)

The bag made by animal bladder is termed as *Basti*⁶.

6. *BastinaaAjaadimutraadhaarenYatoDeeyateato Basti* ||
(*Ashtanga Sangraha Sutrasthan-28/2*)

Acharya Charaka has defined *Basti* as the procedure in which the drug prepared according to classical reference is administered through anal canal which reaches upto the *Nabhi Pradesha*, *Kati*, *Parshva*, *Kukshi*, the accumulated *Dosha* and *Purisha*, spreads the unctuousness (potency of the drugs) all over the body and easily comes out along with the churned *Purisha* and *Doshas* is called *Basti*⁷.

8. *Chakradutta*

Chakrapani has contributed two chapters to describe *Anuvasana* and *Niruha Basti* named as *Anuvasanadhikara* and *Niruhadhikara* respectively.

9. *Chikitsasara Sangraha*

Vangasen in *Chikitsasara Sangraha* has devoted '*Basti Karmadhikara*' chapter for description of *Basti*.

10. *Sharangadhara Samhita*

Three chapters of *Uttara Khanda* namely *Basti Kalpanavidhi*, *Niruha Basti Kalpanavidhi* and *Uttara Basti Kalpanavidhi* describe various aspects of *Anuvasana Basti*, *Niruha Basti* and *Uttar Basti* respectively.

11. *Bhava Prakasha*

In *Bhavaprakash*, 5th chapter of *Purva Khanda* has been contributed to description of *Basti*.

Etymology of *Basti*

According to *Vachaspathyam*, the word '*Basti*' has its origin from the root '*Vas*' with the suffix of Pratyaya '*Tich*' gives Rise to the word *Basti* and it belongs to masculine gender. According to *Siddhanta Kaumdi*, the root '*Vas*' has four meanings as follow –

1. *Vasa Niwaase* - This means to stay, to reside and to do well.
2. *Vasa Aachchhaadane* - It means to cover.
3. *Vasa Snehaachchhanapraharaneshu* - It means to oil which is thrown up from the whole and removing blemishes.
4. *Vasta Gandha Ardane* - The verb '*Ardane*' is derived from "*Arda Gatae Yachane Cha*." Thus *Arda* gives two meanings, one is to move or in motion and other is to beg or seek. Hence, *ardane* indicates motion to *Basti* drug, which are introduced through rectum.

7. NaabhipradeshamKatipaarshwakukshimGatwaShakridaDoshachayamVilodhya |
SansnehaayKaayamSapureeshdoshahSamyakSukhenaiti Cha Yah Sa Basti ||
(Charaka Samhita Siddhistan-1/40)

Classification of Basti

Basti Karma may be classified as follows –

1. *Adhishtana Bheda* (According to the site of administration).
2. *Dravya Bheda* (According to drugs used is Basti Materials).
3. *Karmukata Bheda* (According to the action).
4. *Sankhya Bheda* (According to the number)
5. *Anusangika* (According to nomenclature).

1. Classification on the basis of Adhishthana

It is classified according to the site of Administration of Basti

- a. *Pakvashayagata Basti* (Ano Rectal)
- b. *Mootrashayagata* (Urethro –Vesicle)
- c. *Garbhashayagata* (Uterine)
- d. *Vranagata* (wound/Abscess)

External

- a. *Shiro-Basti* (Over the scalp)
- b. *Kati-Basti* (Over the lumbosacral area)
- c. *Uro-Basti* (Over the Chest)

2. Classification on the basis of Dravya

This refers according to the medicinal preparation used for Bastikarma.

Niruha Basti (Aasthapana or Kashaya Pradhana Basti)

This type of Basti eliminates vitiated *Vatadi Doshas* from the body, there by promotes health and increases lifespan. That's why it is called *Niruha-Basti* or *Aasthapana Basti*⁸. It mainly contains *Kashaya-Kalpana* (Decoction).

8. Sa DoshanihanaashareeraneerohanaabdaaNiruhah |
VayasthapanaadAyusyaapanabdaAasthaapanam ||
(Sushruta Samhita Chikitsathan-35/18)

Anuvasana Basti (Sneha Pradhana Basti)

The term *Anuvasana* is also used for the *Snehika Basti*. The *Sneha Basti* that will not cause any harm even if it is retained for one day and can be administered every day after taking food⁹. The quantity of this Basti is lowest amount i.e. half to that of *Sneha Basti* i.e. 3 *Pala*.

9. Anuvaasanapi N DushyatynudivasamVaaDeeyateItianuvaasanah ||
(Sushruta Samhita Chikitsathan-35/18)

Matra Basti

It is the quantity equivalent to *Hrisva Matra* of *Sneha* that can be given to the patients without any complications. Its dose is 1½ *Pala*.

3. Classification on the basis Matra Bheda–(Niruha)

According to the dose or quantum of medicine used in *Niruha-Basti*, it is of three types-

1. Dwadasha Prasritiki Basti

In *Niruha Basti* the maximum quantity of Basti Dravya described is *Dwadasha-Prasrita* (Approximately–1200 ml.)¹⁰⁻¹¹

10. AadawadashaatSyaatPrasritaAbhivridhiAshtadashaadDwadashatah Param Syuh ||
(Charaka Samhita Siddhithana-3/32)

11. Ata UrdhavadwadashprasitaanVakshyaam.....Bhaveta ||
(Sushruta Samhita Chikitsathan-38/39)

2. PrasritaYougiki Basti

Acharya Charaka has described various types of *Niruha* in different doses or quantities like 4, 5, 6, 7, 8, 9 and 10 *Prasrita* considering the strength of the patient and severity of the disease, it is called *Prasrit Yougiki Basti*¹².

12. AthemaanSukumaaraanaamNiruhaanSnehanaanMridun |
KarmanaaViluptaanaam Cha VakshyaamiPrasritaihPrithak ||
(Charaka Samhita Siddhithan-8/3)

3. Padaheena Basti

In this type of *Basti*, three *Prasrita* (1/4th of *Dwadashaprasrita*) are less from the total quantity of *Niruha*, hence the name *Paadaheena* is given¹³. The quantity in this *Basti* will be 9 *Prasrita* (Approximately 720 ml.)

13. *MridutvaanPaadaheenatvaadKrisnaVidhisewanaat ||*
(*Sushruta Samhita Chikitsathan-38/118*)

Matra Bheda (Anuvasana)

Anuvasana Basti is also classified into three types according to the differences in the quantity of *sneha* used as follows¹⁴.

14. *AnenaSaardhapalamaanoMatrabastiruktkoBhaveti | Tatra Hi ShatapalahSnehabastiruktkaH*
AnuvaasanantuTripalam, SaardhapaloMaatrabasti ||
(*Charaka Samhita SiddhistanChakarpani tika-4/24*)

Sneha Basti

1/4th dose of *Niruha* in the form of *Sneha* is known as "*Sneha-Basti*"¹⁵. Here *Uttam-Matra* (highest dose) of *Sneha* (Approximately 300 ml.) is given.

15. *YathaavayoNiruhaanaamYaMaatraahParikirtitaah |*
PaadaavkrishtaastaahKaryahSnehabastishuDehinaam ||
(*Sushruta Samhita Chikitsathan-37/04*)

Matra Basti

Here, *Hrisva – Matra* (Low dose) of *Sneha* (75 ml.) is given¹⁶.

16. *TasyaapiVikalpoArdhamaatraavKrishtoaparihaaryooMaatrabastiriti ||*
(*Sushruta Samhita Chikitsathan-35/18*)

Anuvasana Basti

Here, *Madhyam – Matra* Medium dose of *Sneha* (150 ml) is given¹⁷.

17. *YathaaPramaanaGunavihitahSnehabastiVikalpoanuvasaanahPaadaavkrishtah ||*
(*Sushruta Samhita Chikitsathan-35/18*)

Karmukata Bheda

According to the therapeutic action of *Basti*, *Acharyas* have narrated different type of *Basti*.

Acharya Charaka

1. *Vataghna Basti*
2. *Kaphaghna Basti*
3. *Snehaniya Basti*
4. *Vrishyatvakrita Basti*
5. *Samgrahi Basti*
6. *Dahanashaka Basti*
7. *Pittaghna Basti*
8. *Balavarnakrita Basti*
9. *Krimighna Basti*
10. *Pakvashaya Shodhana Basti*
11. *Parikartikanashaka Basti*
12. *Pravahikanashaka Basti*

Acharya Sushruta

1. *Shodhana Basti*
2. *Lekhana Basti*
3. *Brimhana Basti*

4. *Samgrahi Basti*
5. *Snehana Basti*

Acharya Vagbhata

1. *Utkleshana Basti*
2. *Doshahara Basti*
3. *Shamana Basti*

Acharya Sharamgdhara

1. *Utkleshana Basti*
2. *Shodhana Basti*
3. *Lekhana Basti*
4. *Pichchhila Basti*
5. *Doshahara Basti*
6. *Shamana Basti*
7. *Brimhana Basti*
8. *Deepana Basti*

4. Classification on the basis of Samkhya

According to the number of *Basti* given as a course

Karma Basti - It contains 12 *Niruha* and 18 *Anuvasana Basti*, thus total number of *Basti* is 30.

Kala Basti - It is given as 6 *Niruha* and 10 *Anuvasana Basti*, thus total number of *Basti* is 16.

Yoga Basti - It includes 3 *Niruha* and 5 *Anuvasana Basti*, thus total number of *Basti* is 8.¹⁸

18. *Trishanmataah Karma Nu Bastayo Hi KaalstatoardhenTatashchYogah I
SaanaasanaaDwadshvaiNiruhahPraak Sneha EkahParatshchPancha II
KaaleTrayoantePuratatahaikahSnehaantaritaashchShataSayuh I
YogeNiruhaasya Av DeyaahSnehashchaPachaivaParaadimadhyah II
(Charaka Samhita Siddhistan-1/47-48)*

Chaturbhadrika Basti

This has been described by *Acharya Kashyapa*. In this type, first 4 days *Sneha Basti* is given Continuously and then after 4 *Niruha Basti* followed by 4 *Sneha Basti* thus total course of 12 *Basti*¹⁹.

19. *ChatvaaroBastayahPoorvanteChatvaar Av Cha I
TayoraasthaapanamMadhyeKalpahsoyamNiratyayah II
VdistrivaarathavashaadeshaKriyamaanahSukhavahah II
(Kashyapa Samhita Khilasthan-8/23)*

According to Nomenclature

Yapana Basti

This type of *Basti* can be administered at anytime and it increases lifespan of the patient, hence it is called *Yapana Basti*²⁰⁻²¹.

20. *YaapanaashchaBastyahSarvakaalaDeyahI(Charaka Samhita Siddhistan-12/15-1)*

21. *AayushoYaapanamDeerghakaalanuvartanamKushrvantitiYaapnaaBastayah II
(Charaka Samhita SiddhistanChakrapanitika-12/8)*

Siddha Basti

The *Basti*, indicated for a specific disease is called *Siddha Basti*²².

22. *Sidhaanaamiti.....Bastyabhidhaayakagratham II
(Charaka Samhita SiddhistanChakrapanitika-10/3)*

Teekshna Basti

It contains *Teekshna* drugs viz. *Kshara*, *Mootra* etc.

Mridu Basti

It is made of *Mridu* drugs like Milk, Ghee and *Mamsarasa* etc. It is specially indicated for children and elder persons.

Pichichhila Basti

It is prepared with *Pichichhila* drugs like *Shalmali*, *Yastimadhu*, *Ghritha* etc., indicated for *Atisara* and *Pravahika*²³.

23. *Kritaanuvaasanasyaasya.....Pichchhabastiratah Param II
(Charaka Samhita Chikitsasthan-19/63)*

Rakta Basti

As it named, fresh blood of goat, buffalo, cow or deer is induced as *Basti*- *Dravya*.²⁴⁻²⁵

24. *RakteRakten....Kashaayatutitai II (Charaka Samhita Siddhistan-8/25)*

25. *RakteRakteneti..RaktenBastideryeh II (Charaka Samhita Siddhistan-Gangadharatika-8/19)*

Kshara Basti

Kshara Basti is a type of *Niruha Basti*. It contains mainly *Emali ka gudha*, Cow's urine, *Guda*, *Sounf* and *Saindhava*. In *Chikitsa Sutra* of *Amavat*, *Kshara Basti* has been specially indicated in *Amavata*, so it was selected for the present study. Contents of *Kshara Basti* are described in *Nirhuadhikara* in *Chakradutta*.

Basti - Yantra

The instrument used for *Basti-karma* is known as *Basti-Yantra*. It has two parts.

1. *Basti Netra*
2. *Basti Putaka*.

Basti Netra-Definition

It means *Nalika* or P-Nozzle, which is connected with the *Basti Putaka*. It can be prepared with gold, silver, copper, tin, bronze, brass etc. Apart from these metals it can also be prepared out of *Asthi*, *Venu*, *Danta*, *Nal*, *Shringa*, *Mani*, Plastic Rubber catheters etc²⁶.

26. *Suwarnaroopyatrapu...Karnikaani* // (*Charaka Samhita Siddhithana-3/7*)

Size of Basti-Netra

It has two ends (a) Anterior (b) posterior. The anterior end is narrower while posterior end is broader. It must be smooth and without any curves. Its length depends upon the age of patient. Up to six year – Six *angulas*, upto twelve year –Eight *Angulas* and the recommended length for the adults is twelve *Angulas*.²⁷

27. *Shatadwadashaad...Varshaanaam* (*Charaka Samhita Siddhithana-3/8*)

Basti Netra Dosha

If *Basti Netra* is not of proper size and shape, it may produce several complications. *Acharya Sushruta* has suggested 11 *Doshas* of *Basti Netra* while *Acharya Charaka* Suggested 8 *Doshas*.

28. *HrishwamDeergham....Netraanivarjayet* // (*Charaka Samhita Siddhithana-5/4*)

29. *Atisthoolam, Karkasham.....Netradoshaa* // (*Sushruta Samhita Chikitsathan-35/32*)

Table 1: Basti Netra Doshas

S. No.	Charaka Samhita ²⁸	Sushruta Samhita ²⁹
1.	<i>Hrasva</i>	<i>Atisthoola</i>
2.	<i>Deergha</i>	<i>Karkasha</i>
3.	<i>Tanuta</i>	<i>Avanata</i>
4.	<i>Sthoolata</i>	<i>Anubhinnata</i>
5.	<i>Jeernata</i>	<i>Sannikrishita Karnika</i>
6.	<i>Sithil Bandhata</i>	<i>Viprakrishita Karnika</i>
7.	<i>Parshva Chhidra</i>	<i>Sookshma Chhidrata</i>
8.	<i>Vakrata</i>	<i>Atichhidrata</i>
9.	---	<i>Atideergha</i>
10.	---	<i>Atihrisva</i>
11.	---	<i>Asrimata</i> ^{28,29}

Basti Putaka-Definition

It is the container of *Basti-Dravya* and works as an elastic bag. In ancient times the urinary bladder of animals like bull ox, buffalo, pig and goat were used. The *Basti Putaka* is to be connected with the *Basti Netra*. Now a days a polythene bag or enema pot (Plastic with plastic or rubber tube of different sizes according to quantity of *Basti Dravya* of *Niruha* is used. *Anuvāsana Basti* is given by a glycerine syringe (Plastic Syringes).

Basti Putaka Dosha

Basti Putaka must not have following defects.³⁰

30. *Visham.....KarmsuVarjayet* // (*Charaka Samhita Siddhithana-5/6*)

Vishamata
Snigdhatata
Vatalata

Chhidrata
Mansalata
Klinnata

Jalayuktata
Sthoolata

Basti–Dana-Vidhi (The method of Administration of Basti)

This is very important that how to induce *Basti* to the patient. The question is also raised in "*Charaka Samhita*" and solution is also prescribed. Proper administration of *Basti* requires not only theoretical but also practical skill. It has three steps.

1. *Poorva Karma*
2. *Pradhana Karma*
3. *Pashchat Karma*

1. Poorva Karma

This has great value in the process. Patient should be fully examined with appropriate history taking. This has a long lasting effect in *Basti-Chikitsa*. It is emphasized in *Charaka Samhita*; examining the *Doshas*, *Aushadha* etc. Physician must decide to induce *Basti*. These factors have great importance³¹.

31. *SameekshyaDoshashadhdeshakaal.....Sarvakarmaani Ch Siddhimanti ||*
(*Charaka Samhita Siddhithana-3/6*)

Success is suspicious if these factors are being ignored. Along with this, *Abhyanga* (external oleation) and *Swedana* should be given to the patient before *Basti Dana*. *Snehana* with suitable *Sneha* (Medicated oil) is applied and then *Swedana* should be given by steam / hot water bag / *tapa-swada* / *Sarvanga-Sweda* etc., especially on *Kati*, *Vankshana* and *Pakvashya* region. Patient is advised to have his prescribed meal and a short walk. Having passed urine and stool he is asked to lie down on the table of suitable height. The patient is put in left lateral position with his right leg semiflexed and left fully straightened³².

32. *Vaamaashraye Hi Graganigude.....Bastidaanam ||* (*Charaka Samhita Siddhithana-5/6*)

2. Pradhana Karma

The *Basti* Material is taken in *Basti- yantra*, which is filled with *Basti* medicine emulsion, *Basti Netra* should be smeared with some oil or lubricant and introduced in anal region with the help of index finger of the left hand. *Basti Netra* should be introduced 2-4 finger away from the anus into rectum. Keeping it in the same position, allow the *Basti* material to go in. Pull out the *Basti Netra*. *Niruha Basti* should be induced on empty stomach while *Anuvasana*, after the meal.

3. Pashchat Karma

After that, the patient is kept lying on his back and should be gently thumped three times on each of soles and over the buttocks, the distal part of the cot or table should be raised (Elevated). Massage should be applied to the patient, especially, on the soles. If the patient develops the urge for defecation, he should be allowed. But in case of *Anuvasana basti* if *Sneha* passes out immediately another *Anuvasana Basti* should be applied. After passing the stools with *Basti Dravya*, the patient is allowed to take light food (warm and liquid) if he feels hungry³³.

33. *DatteTuttanadehasyaPaanina.....Bhojayelagha I* (*Ashtanga Hridya Sutrasthan-19/27-29*)

In case of *Niruha-Basti*, if it does not comes out within one '*Muhoortam*' (approximately 48 minutes), another *Niruha* must be given consisting of *Sneha*, *Kshara*, *Mootra*, *Amla*, *Teekshna Dravya* etc³⁴.

34. *NivritikaalahParamastrayooYaamaastatah Param I*
Ahoraatramupekshete, PararahPhalavartibhi ||
TeekshnairvaaBastibhihKuryaadayatnamSnehanivrittaye ||
(*Ashtanga Hridya Sutrasthan-19/30-31*)

If the *Niruha Basti* comes out instantly and the patient is not showing desired symptoms, two or three *Basti* can be given again. But if the patient shows symptoms of increased *Vata*, *Sneha Basti* should be given immediately.

No specific regimen of '*Samsarjan Karma*' is needed for *Basti Karma*. Precautions are to be taken during *Basti-Karma*.

1. Patient should be made to lie-down in proper position. (*Vamaparshva*)
2. Oleation of anus and *Bastinetra* should be done.
3. *Bastinetra* should be inserted carefully, as it may cause anal injury.
4. The patient is asked to take deep breath during the administration of *Bastinetra* and *Basti Dravya* into the anal canal.
5. Rapid insertion of *Basti* material should be avoided.
6. Too slow insertion of *Basti* should be avoided.
7. Opening of *Bastinetra* should be kept straight.
8. The total quantity of *Basti Dravya* should not be inserted; this may allow *Vayu* (air) to enter in the *Pakvashya* resulting pain and other complications.

9. *Bastinetra* should be immediately pulled out slowly after the *Basti* administration.
10. The patient should remain in the same posture up to ½ to 1 minute after the introduction of *Basti*.
11. The patient should perform *Utkatasana* to eliminate the *Malavega*.
12. *Basti-Dravya* should not be too cold or too hot.
13. *Basti-Dravya* should be fine. Any solid in it may obstruct the passage of *Bastinetra*, Catheter etc.
14. *Basti* should be given with appropriate pressure.

Features of Properly Administered *Basti*

Anuvasana Basti Samyagyoga Lakshana

35. *PratyetasaraktamSashakritashchaTailamRaktaadibuddhindriyasamprasaadah /
SwapnanuvritilaghutaaBalam Cha SansritaashchaVegaaSwaanuvaasiteSyuh //*
(Charaka Samhita Siddhithana-1/44)

36. *SaanilahSapurishashchaSnehahPrayetiYasyaVai /
Bina PeedaamTriyamasthah Sa Samyaganuvaasita //*
(Chakradutta Anuvasanadhikar-72/23)

1. Elimination of *Sneha* with *Vata*.
2. Elimination of *Sneha* with *Mala* (Stools)
3. Elimination of *Sneha* within proper time.
4. Without creating any (*Osha* and *Chosha*) complications.
5. *Raktadi Dhatu Prasadana* (Increase and purification of Tissues).
6. *Balavardhana* (Increase of strength)
7. *Srishtavega* (Urge for defecation at proper time)
8. *Laghuta* (Lightness)
9. *Buddhi* and *Indriyaprasada* (Happiness of intellect and sense organ).
10. *Swapnanuvritti* (Good initiation of sleep).³⁵⁻³⁶

Niruha BastiSamyagyoga Lakshana

37. *PrasrishtavidmutrasameeranatwamRuchiagnivridhdhayaashayalaaghavaani /
RogopashantihPrakritisthata Cha Balam Cha Balam Cha Tat Syaatsuniroodralingham //*
(Charaka Samhita Siddhithana-1/44)

38. *YasyaKramenaGachchhantiVittPittakaphavaayavah /
LaaghavamChaopajaayetaSuniroodamTamaadisheta //*
(Sushruta Samhita Chikitsathan-38/10)

1. *Prasrishtavitka* – Normal defecation
2. *Prasrishtamootra* - Normal urination
3. *Prasrishta Vatanulaomana* - Normal passage of flatus.
4. *Mala, Pitta, Kapha* and *vayu* should be eliminated in the order.
5. *Laghavam* - Feeling of lightness in the body
6. *Ruchi* - Restoration of taste/good appetite.
7. *Agnivridhhi* - Relief in present disease
8. *Prakritisthata* - Maintenance of normal health
9. *Balavardhana* - Increase in vitality³⁷⁻³⁸

Feature of improperly administered *Basti*

Anuvasana basti

A. *Ayoga Lakshanas of Anuvasana Basti*

39. *AdhahShareerodarabaahuprishtaparshweshuAnuvaasitasya //*
(Charaka Samhita Siddhithana-1/45)

1. *Ruja* (Pain over the lower portion of the body arms, back region)
2. *Rukshata* – (Dryness)
3. *Kharata* – (Roughness)
4. *Graha* – (Retention of *Vitaka* (feces), *Mootra* (Urine), *Vata* (flatus).

B. Atiyoga Lakshanas of Anuvasana Basti

40. *Hrilaasamoha*.....*Chatyanuvaasitasya* / (*Charaka Samhita Siddhithana-1/45*)

1. *Hrillasa* - Nausea
2. *Sammoha* - Semiconsciousness
3. *Klama* - Physical and mental fatigueness
4. *Sada* - Inactiveness
5. *Moorchha* - Unconsciousness
6. *Parikartika* - Anal fissure⁴⁰

Niruha Basti

A. Ayoga Lakshanas of Niruha Basti

41. *Syaaduhridagudabastilinge*.....*Cha NiruhiteSyuh* //
(*Charaka Samhita Siddhithana-1/42*)

42. *YasyaSyadBstiaalpavego*.....*Mutraartiaruchijaadayavaan* //
(*Sushruta Samhita Chikitsathan-38/9*)

1. *Shiroruja* - Headache
2. *Hridruja* - Pain in cardiac region
3. *Bastiruja* - Pain in bladder
4. *Lingaruja* - Pain in penis
5. *Shopha* - Oedema
6. *Pratishyaya* - Coryza
7. *Parikartika* - Anal Fissure
8. *Hrillasa* - Nausea
9. *Vatasanga* - Retention of Flatulence
10. *Mootrasamaga* - Retention of urine
11. *Shwasakrichchhrata* - Dyspnoea
12. *Alpa Vega* - Incomplete urges
13. *Jadyata* - Stiffness⁴¹⁻⁴²

B. Atiyoga Lakshana of Niruha Basti

43. *Lingam Yadevaativirechitasya*.....*Tadevaatiniruhitasya* //
(*Charaka Samhita Siddhithana-1/43*)

44. *Kaphaashrapittakshayajaanilotha*.....*Virechiteati* //
(*Charaka Samhita Siddhithana-1/19*)

1. *Angasupti* - Numbness in the body.
2. *Angamarda* - Bodyache
3. *Klama* - Fatigue
4. *Nidranash* - Sleepiness
5. *Kampa* - Twitching
6. *Dourbalya* - Weakness
7. *Tamahpravesha* - Blackout
8. *Unmada* - Psychosis
9. *Hikka* - Hiccough⁴³⁻⁴⁴

Kala Basti

Kala Basti consists of sixteen *Bastis* given in a specific schedule i.e. at the starting first *Anuvasana Basti*, then *Anuvasana* and *Niruha* alternatively and at last three *Anuvasana*. *Niruha*, if given alone without *Anuvasana* may provoke *Vata* due to its exclusive *Shodhana* property. Thus to avoid this adverse effect of *Niruha Anuvasana bastis* are assembled in between *Niruha Bastis*.

Of all the therapeutic measures suggested for *Vata* disorders, *Anuvasana* and *Niruha* treatment par excellence for *Vatika* disorders because immediately after entering the *Pakwashaya*, they strike at the very root of morbid *Vata* and when it is overcome in the *Pakwashaya* even the entire morbid *Vata* dwelling in the other parts of the body could be alleviated⁴⁵.

45. *Tam Madhuramlalavanasnigdha*.....*VaatePradhanatam*... //
(*Charaka Samhita Sutrasthan-20/13*)

Since in case of *Kala Bastis* the duration is of 16 days, so there is a high anticipation that these *Bastis* with the course of treatment can penetrate up to the deeper and deeper tissues situated in the body and thus can root out even the obstinate *Vata* disorders.

Importance of *Basti Karma*

1. *Basti* is supposed to be half of the *Chikitsa* (Treatment)⁴⁶ and it is called best for the *Vata Vyadhi/ Vata Dosha*⁴⁷.
2. *Vata* is the chief and dominant amongst the *Tridosha*⁴⁸.
3. *Basti Chikitsa* is the first line of treatment for the elimination of *Vata-Dosa* from the body⁴⁹. It eliminates vitiated *Vata- Dosha* and regulates the normal-functions of *Vayu* in the body.

46. *TasmaachikitsaardhamitiBruvantiSarvamChikitsamapiBastimeke I*
(*Charaka Samhita Siddhisthan-1/39*)

47. *ShareerajaanaamDoshanaamkramenaParamaushadham I*
BastivirekoVamanamTathaTailamGhrutam Madhu II
(*Ashtanga Hridya Sutrasthan-1/25*)

48. *PittamPanguhKaphamPanguhPangavoMaladhaatavah I*
Vaayuna Yatra Niyante Tatra GachchhantiMeghavata II
(*Sharangadhara Samhita Poorvakhanada-5/2*)

49. *AtoBhuyahKarmoAushadhanaam....Bastivaataharaanaam I*
(*Charaka Samhita Sutrasthan-25/40*)

The classical literature of *Ayurveda* described great significance to *Basti Karma*. The *Basti-Dravya* produces *Shodhana* of vitiated *Doshas* and also has *Samshamana* effects. The other therapeutic uses of *Basti*, induces restoration of Semen, increased anabolic activities in emaciated persons, *Karshana* in obese persons, improvement in vision, prevention of aging, increase in luster, strength and longevity. Thus, *Bastikarma* in its different forms has a very broad scope. As *Charakas* states-

The *Niruha-Basti* is *Vayahsthapana*, *Sukhayukara* and promotes strength, appetite and intellect and body luster. It is useful in all kind of diseases, in all kind of patients including children, old and young. It regulates *Vit*, *Shleshma*, *Pitta*, *Vata* and *Mootra* etc. It gives strength to all the body especially to *Shukra Dhatu* removing the accumulation of *Doshas* from the body⁵⁰.

50. *Basti VayasthapayitaaSuhaayubalaagnimediyaswarvarnashch....*
SarvaanVikaaraanShamayeniruhah II
(*Charaka Samhita Siddhisthana-1/27-28*)

Acharya Sushruta further states.that not only in *Vata* dominant diseases but also *Pittaja*, *Kaphaja*, *Raktaja*, *Samsargaja* and *Sannipattaja* disorders; *Basti* is fruitful⁵¹.

51. *Bastivaate Cha Pitte Cha KapheRakte ChaShasyate I*
SansargeSannipaate Cha BastirevaHitahSadaa II
(*Sushruta Samhita Chikitsathan-35/6*)

Following advantages are stated by *Acharya Charaka* regarding *Anuvasana Basti*.

Anuvasana Basti, after the use of *Niruha Basti* gives soothing effect on the purified *Marga* or *Srotas* (Micro Channels) and increases the body luster and strength. Oil (*Tilodbham*) is the best remedy for *Vatarogi* with its *Snigdha*, *Guru* and *Ushna* Properties. It gives instant Tranquilizing effect and potentiates i.e. *Veerya*, *Bala*, *Varna*, *Agni* and *Pushti*⁵².

52. *DeheNiruhenVishuddhamaargaiSansnehanamVarnabalapradam Cha I*
Na TailadaanaatParamastiKinchidDravyavisheshenaSameeranaarte II
SneheNaRaukshyamLaghutaamGurutvaadUshnayaachaShaityamPawansyaHritwa I
TailamDaagatyashuManahPrasaadamVeeryamVarnamthaagnipushtim II
(*Charaka Samhita Siddhisthana-1/29-30*)

The *Basti Dravya* located in *Pakvashaya* removes the *Sanchita Doshas* from the *Prishtha*, *Kati* and *Koshtha Pradesh*⁵³.

53. *NabhipradeshamKatiparshvakukshim.....Yah Sa Basti I*
(*Charaka Samhita Siddhisthana-1/40*)

According to *Acharaya Vagbhatta Basti* therapy has major scope in all kind of ailments implicating different types of *Doshas*, *Dooshya* and *Adhithanas*. *Basti* is supposed to be the principal treatment for *Vatika* disorder⁵⁴.

54. *VaatolvaneshuDosheshuVaateVaaBastiitirishyate /
UpakramaanaamSarveshaam So AgranisividhastuSah //*
(*Ashtanga Hridaya Sutrastha-19/1*)

The relative importance of *Vata* is already known as it has predominant influence on three principal routes of the disease namely *Shakha*, *Koshtha* and *Marma-Asthi-Sandhi*. Moreover *Vayu* is responsible for the spread of *Sweda*, *Mala*, *Mootra*, *Kapha* and other biological substances in the body. *Basti* being the principal treatment of such an important factor; is considered the therapeutic procedure of maximum importance. Thus the verses given above prove that *Basti Chikitsa* is half of the whole *Chikitsa* (treatment)⁵⁵.

55. *ShaakhaagataahKoshtagattashchRogaa.....SarvaamChikitsaamapiBastimeke /
(Charaka Samhita Siddhithana-1/38-40)*

DISCUSSION

Probable action of *Basti* according to Modern Science

Neural control

The small intestine and colon have intrinsic and extrinsic innervations. The intrinsic innervation also called the enteric nervous system comprises myenteric, submucosal and mucoasal neuronal layers. The number of neurons in this enteric system is about 10 crores almost exactly equal to the number in the entire spinal cord. The function of these layers is modulated by interneurons through the action of neurotransmitter amines or peptides including acetylcholine, opioids, norepinephrine, serotonin, ATP and nitric oxide.

The myenteric plexus regulates smooth muscle function and the submucosal plexus affects secretion and absorption.

The extrinsic innervations of the small intestine and colon are part of the autonomic nervous system and also modulate both motor and secretory function. The para sympathetic nerve supply conveys visceral, sensory as well as excitatory pathways to the motor components of the colon parasympathetic fibers via the vagus nerve reach the small intestine and proximal colon along the branches of the superior mesenteric artery. The distal colon is supplied by sacral para sympathetic nerves (S2-4) via the pelvic plexus. These fibers course through the wall of the colon as ascending intracolonic fibers as far as and in some instance including the proximal colon. The chief excitatory neurotransmitters controlling motor function are acetylcholine and the tachykinins such as substance p. The sympathetic nerve supply modulates motor functions and reaches the small intestine and colon alongside the arterial arcades of the superior and inferior mesenteric vessels. Sympathetic input to the gut is generally excitatory to sphincters and inhibitory to nonsphincteric muscle. Visceral afferents convey sensation from the gut to the central nervous system. Initially they course along sympathetic fibers but as they approach the spinal cord they separate to have cell bodies in the dorsal root ganglion and enter the dorsal horn of the spinal cord. Afferent signals are conveyed to the brain along the lateral spinothalamic tract and the nociceptive dorsal column pathway and are then perceived. Other afferent fibers synapse in the prevertebral ganglia and reflexly modulate intestinal motility.⁵⁵

Venous supply

The inferior mesenteric vein drains blood from the rectum the sigmoid colon and descending colon. It begins as the superior rectal vein from the upper part of the internal rectal venous

plexus. In the plexus it communicates with middle and inferior rectal veins. The superior rectal vein is continuous upward as inferior mesenteric vein and open into splenic vein.

The superior and inferior mesenteric vein form portal venous system⁵⁶

Probable Mode of action of *Basti* according to *Ayurveda*

Based on the above mentioned facts we can explain that the active principle from *Basti Dravyas* inserted into the sigmoid colon via anus is absorbed through rectal veins and via portal vein it spreads to whole body and produces its effect. Moreover it certainly affects the enteric nervous system and through neurotransmitters present in the enteric system it acts on the brain via spinal tract and produced its effect on whole body.

Systemic action of *Basti*

The *Veerya* of *Basti* administered through the *Basti* into the *Pakvashaya* reaches the whole body through the channels (*Srotasa*), as the active principles. In the water when poured at the root of the tree reaches the whole plant⁵⁷.

56. *PakvashayaadBastiveeryamKhaidehamanusarpati /
VrikshamooleNishiktaanaamapaamVeeryamivaDrumama //*
(*Sushruta Samhita Chikitsathan-35/25*)

Eliminative or Purificative action of *Basti*

Basti administered into *Pakvashaya* draws the *Dosha/Mala* from all over the body from the foot to the head by the virtue of its *Virya*, just as the sun situated in the sky draws the moisture from the earth by its heat⁵⁸.

57. *AapaadalamurdhasthanDoshanPakvashayeSthitah /
VeeryenaBastiraadatteKhashthoarkoBhurasaaniva //*
(*Charaka Samhita Siddhithana-7/64*)

Action of *Basti* on *Vayu*

Vayu is considered to be the main controller of the body. If *Vayu* alone or in combination with other *Dosha* get vitiated, then *Basti* by the way of evacuation or elimination normalizes the path of *Vayu* along with *Pitta*, *Kapha* and faecal matter.

Vaitarana Basti

Chakradutta while describing the *Chikitsa Sutra* for *Amavata* has indicated the use of *Kshara Basti* as a treatment modality for the

disease *Amavata*. In this series he has described the *Vaitarana Basti*. The term *Vaitarana* has been made from the word “*Vitaranam*”, which literary means to donate, go across, to leave which help to expel out the *Dosha*. Thus, we can say that

Vaitarana Basti help to expel out the morbid *Dosha* from the body and there by giving relief in the disease.

Ingredients of *Vaitarana Basti*

58. *Phalashuktikarshkudawa...ItiVaitarana Basti II (Charadutt Niruhaadhikar-73/32)*

1. <i>Saindhava Lavana</i> – 1 <i>Karsha</i> (10 gm)	4. <i>Gomutra</i> – 1 <i>Kudava</i> (160 ml)
2. <i>Jaggery (Guda)</i> – 1 <i>Shukti</i> (20 gm)	5. <i>Tila Taila</i> - Q.S. ⁵⁹
3. <i>Emali (Tamarindus)</i> – 1 <i>Pala</i> (40 gm)	

Method of Preparation

Vaitarana Basti was prepared as per the classical method used for the preparation for the preparation of *Niruha Basti*.

Step 1: Initially 20 gm (1 *Shukti*) of *Jaggery (Guda)* was mixed uniformly with equal quantity of lukewarm water.

Step 2: 10 gm (1 *Karsha*) of *Saindhava* was added to the above.

Step 3: *Tila Taila* was added till the mixture become homogenous.

Step 4: 40 gm (1 *Pala*) of *Emali Kalka* was taken and added to above mixture carefully.

Step 5: Lastly 160 ml (1 *Kudava*) of *Gomutra* was added slowly and mixing is continued so as to have uniform *Basti Dravya*.

Step 6: Finally after filtering, *Basti Dravya* is made lukewarm by keeping it into hot water.

Time of administration

It is a *Niruha Basti* that can be given after the meals (*Bhuktechapi Pradiyate*).

Indications

It is specifically indicated in *Shula*, *Anaha Amavatahara* – *Chakradatta Niruhadhikara*.

Vangasen has given indication in *Stambha*, *Kati*, *Ansha*, *Pristha Shotha*, *Shula*, *Gridhrasi*, *Jamu Sankocha*, *Urustambha*, *Klaibya*, and *Vishama Jwara*.

Mode of action of *Vaitarana Basti*

Vaitarana Basti works by the virtue of action of ingredients present in it. The ingredients present are *Emali*, *Saindhava*, *Guda*, *Gomutra* and *Tila Taila*. The action of each ingredient can be described as follows.

Saindhava

Due to its *Sukshma* and *Tikshna* properties, it helps to pass the drug molecule in systemic circulation through mucosa. Thus, it helps the *Basti Dravya* to reach upto the molecular level. It is also helpful for the elimination of waste due to its irritant property. It is capable of liquefying the viscid matter and breaking it into minute particles.

Jaggery

In this *Basti* instead of honey (*Madhu*) jaggery is used. It along with *Saindhava* makes homogenous mixture, to form a solution having properties to permeable the water easily. The retention of the irritative substances may be favoured by making its solution as nearly isotonic as possible by using colloidal fluids. Here,

Purana Guda should be taken as it is *Laghu*, *Pathya*, *Anabhishtyandi*, *Agnivardhaka* and *Vatapittaghna*. It also helps in carrying the drug up to micro-cellular level.

Tila Taila

In this *Basti*, *Tila taila* mixed with the solution of jaggery (*Guda*) and *Saindhava* help in forming the uniform mixture. Again, it counter parts some of the irritating properties of both *Saindhava* and *Guda*.

Emali (Chincha)

Chincha is having *Vata-kapha shamaka*, *Ruksha* and *Ushna* properties. These properties of the *Chincha* make it useful for the disease *Amavata*. *Ruksha Guna* helps in counteracting the *Ama* which is chief pathogenic factor of the disease.

Gomutra

In *Vaitarna Basti*, the *Gomutra* is chief content, which owing to its *Katu Rasa*, *Katu Vipaka*, *Ushna Virya*, *Laghu*, *Ruksha* and *Tikshna Guna* pacify the *Kapha*. The *Ruksha Guna* of *Gomutra* is very much helpful in the diseased condition like *Amavata*. It is considered as useful for *Kshara Basti* owing to its *Tridosahara*, *Agnideepana*, *Pachana*, *Srotovishodhana* and *Vatanulomaka* properties.

Thus, *Basti Dravya* when administered reaches upto the micro and macro level due to its *Virya* (potency) helps first to disrupt the pathogenic process and carries out the morbid matter toward *Pakvashaya* for the elimination. Thus it works as curative as well purificative measure.

CONCLUSION

Basti Karma mentioned in Ayurvedic classics is having broader therapeutic index on almost all the tissues of the body and have rejuvenative, curative and preventive and health promotive actions.

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