

The Importance Of Basti In Panchakarma Chikitsa - A Review

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Abstract: -

Panchakarma Chikitsa is a very important modalities of treatment in Ayurveda which plays an important role to eliminate the toxic material (Biotoxins) from the body that is nothing but a body purification (Sharirshudhi) method of Ayurvedic treatment modalities. These are five main procedures of Panchakarma out of which "Basti" is the main treatment. Basti chikitsa is not only best for Vata dosha disorders but also it cures the Pitta dosha, Kapha dosha, Sansargjanya dhosha & Raktgata dosha disorders. It is also useful to treat Shakhagat, Koshthagat & Tiryak Margagat diseases.

Key Words :- Basti, Panchakarma, Ardhachikitsa, Sampurnchikitsa, Enema.

Introduction :-

Basti is one of the best procedure in the Panchakarma treatment which includes

- 1) Vaman, 2) Virechan, 3) Basti,
- 4) Nasya & 5) Raktamokshana.

In general Basti is defined as the Panchakarma procedure through which medicated Oil, Ghee, Madha (Honey), Milk, Saindhav, Qwath in the Liquid form is administered through anal canal is known as Basti. It is highly effective procedure in the management of Vata dosha disorders. In the modern science, Basti is the Enema like procedure which is used to treat constipation,⁵ but in Ayurvedic treatment it has versatile qualities & functions which is useful in the management of number of disorders & other conditions. It is also useful in the healthy & fit persons to improve the sexual potency, to increase sperm count (Shukravrudhikar). Basti is useful to treat the Vata dosha disorders, Vatapradhan disorders & maintains Prakrutgati of Vata (Vayu) Vega in the Biological system.

Aims & Objectives :-

- To study the Ayurvedic concept of Basti.
- To review the importance of Basti in the Panchakarma treatment.

Materials & Methods :-

This is the review article which is based on the collection of various literary materials from available sources in Ayurvedic texts as Bruhatrayi,

Ayurvedic Classics, Available Journals & Modern Pharmacology.

Review of Literature :-

The concept of importance of Basti is reviewed from classical Ayurvedic texts & Ayurvedic journals.

Etymology of Basti :-

The word Vasti is derived from the Sanskrit word - Vas - dhatu means to site - स्थान - निवास (On which something is constructed eg. town building).

- वसु - निवासे - means to be reside at
- बस् - अच्छादने - means to be covered.
- वस् - वासने - सुरभि करणे - means to give fragrance.
- बस्ति - वस्ते: आवृणोतिमूत्रं - means to store urine.
- बस्ति-नाभेरधोभागे मुत्राधारे स्थाने औषध दानार्थं द्वयभेदे।। - Location just under the hypogastric region ie. urinary bladder.¹

Definition :-

- 1) "बस्तिनादीयते बस्तिं वा पुर्वमन्वेत्यतो बस्तिः।।" -

अ.सं.सु. 28/1

The Panchakarma procedure in which Basti (urinary bladder of Aja (goat) or Mahish (Buffellow) is used for the administration of Basti dravya is known as Basti.²

- 2) "बस्तिभिर्दीयते यस्मात् तस्मात् बस्तिरिति स्मृतः।।" -

वंग सेन टीका

The Panchakarma procedure in which medicated liquid dravya is administered through the anal canal is known as Basti.

Generally, the word Basti is used for all kinds of Basti's like Niruha, Anuvasan, Matra, Uttarbasti. In this type medicated dravya administered in human body either through Anal canal, Vaginal route or Urethral route. According to Charakacharya, Chakrapani & Jejjat, Basti word is used for "Niruha Basti" only³ as given in following reference -

" अत्र बस्ति शब्दो निरुह एव वर्तते ।"

च.सि. 7/1 वर चकपाणी टिका

" बस्ति शब्दोऽत्र निरुह बस्तिः ।।"

च.सि. 7/1 वर जेज्जट टिका

3) "नाभिप्रदेशं कटिपार्श्वकुक्षिं गत्वा शकृदोषचयं विलोडय ।
सस्नेह्य कायं सपुत्रीषदोषः सम्यक् सुखेनैति च यः स बस्तिः"
-च.सि. 1/40

Which type of Basti enter upto the Nabhi, Kati, Parshwa, Kukshi & get oiled (lubricated) to total mala, dhosha & dislodged it, thereafter it removes with the dosha, mala (Biological biotoxins) easily out from body is called as proper Basti.³

Mechanism of Action of Basti :-

1) " तत्रास्थापनानुवासनं तु खलु सर्वत्रोपकमेभ्यो वाते प्रधान
तमं मन्यन्ते भिषजः ।

तदादित एव पक्वाशयमनुप्रविश्य केवलं वैकारिकं वातमूलं
छिन्नति ।

तत्रावजिते वातेऽपि शरीरतर्गताः वातविकाराः प्रशातिमापद्यन्ते ।
यथा वनस्पतेर्मूलेच्छिन्ने स्कंधशाखा प्ररोह कुसुम

फलपलाशादीनां नियतो विनाशस्तद्दत्तः ।।"

च.सु. 20/13

Asthapana & Anuvasana Basti are the main treatment of Vata (dosha). After insertion of Basti by Anal route, first it reaches to Pakwashaya (Rectal & large intestinal region) which detoxify and destroy root cause of Vikrut Vata and eliminate the Vikrut Vata dosha, there by it makes prakrut Vata in Pakwashaya. In this way, Prakrut Vata recovers (cure) from all types of Vatavikar (diseases). For the interpretation of the function of Prakrut Vata, Charkacharya said that if a root of plant is dissected completely, Skandha (Trunk of tree), Shakha (Branches), Praroha (areal roots of plants), Flowers (Pushpa), Fruits & Palasha (Leaves) will all automatically destroy. In this way, when Pakwashaya is a main site of Vata (Vayu), if Vikrut Vata detoxify & get excreted (Anuloman) from body it will

automatically subsides all the types of disease (disorders) ie. Vata vikara in the body.³

2) " पक्वाश्रये तथा श्रोण्यां नाभ्यधस्ताच्च सर्वतः ।
सम्यग प्रणिहितो बस्तिः स्थानेष्वेतेषु तिष्ठति ।। 24 ।।
पक्वाशयाद् बस्तिवीर्यं खैर्देहमनुसर्पति ।

वृक्षमूले निषिक्तानामपां वीर्यमिव द्रुमम् ।। 25 ।। "

सु.चि. 35/24-25.

According to **Sushrutacharya** if Basti is properly given, it will retained in Pakwashaya (Rectum and large intestine), Shroni (in pelvic region), or just under the hypogastric region (Nabhiadhobhagaha), the Virya of Basti dravyas (functional chemical or active ingredients of Basti drugs) spread throughout the body parts through circulatory system (Strotasa), thereby subside all types of disorders ie. particularly Vata vikara. Here, Sushrutacharya has given a remarkable example that if an adequate water is supplied to the plant roots, the Poshak Tatwa in water ie. Virya of water (active ingredients, minerals etc.), will reach to all parts of plants getting fresh and well grown of tree having plenty of fruits, leaves and flowers.⁴

3) " विर्येण बस्तिरादत्ते दोषानापादमस्तकात् (न) ।

पक्वाशयस्थोऽम्बरगो भूमेरर्को रसानिव ।। 27 ।।

सकटीपृष्ठकोष्ठस्थान् वीर्यणालोड्य संचयान् ।

उत्खात मूलान् हरति दोषाणां साधुयोजितः ।। 28 ।। "

सु.चि. 35/27-28.

Sushrutacharya has given another example of Basti function that Pakwashayagat Basti eliminate all the malas & doshas from **base (foot) to top (Head)** of the body ie. from all parts of body like **Sun (Surya)** absorbs (dries), water and another fluids on the earth even staying far away from the earth in the sky. The Basti, given properly, totally eliminates (excrets - shodhana) malas & doshas (biotoxins) from Kati (Lumber region), Prushta (Back region) & Koshtha (Abdominal area).⁴

Vata (Vayu) can be compared with normal stimulation (Stimuli) in modern science. According to modern science, each & everything is happened in biological system through either by **hormonal, CNS, ANS, PNS, Enzymatic, Ion channels, Receptors Stimulation** ie. all the physiological or pathological procedures carried out either by enzymatic activities, hormonal action or CNS stimulations. When there is imbalance of hormones (ie. endocrine system), CNS

system or enzymatic activities, then there are number of disorder occurred in biological system.⁵

In Ayurveda, **Charakachrya** stated about Vata (Vayu) in details as-

" वायुस्तन्त्रयन्त्रघरः प्राणादानसमानव्यानापानात्मा ।

प्रवर्तकश्चेष्टानाम् उच्चावचानाम् नियन्ता, प्रणेता च मनसः,

सर्वेन्द्रियाणामुद्योजकः, सर्वेन्द्रियार्थं नामभिबोधा,

सर्वशरीरधातुव्यूहकरः ।

सन्धानकरः शरीरस्य, प्रवर्तको वाचः, प्रकृतिः शब्दस्पर्शयोः ।

श्रोत्रस्पर्शनयोर्मूलं हर्षोत्साहयोनिः, समीरणोऽग्नेः,

दोषसंशोषणः ।

क्षेप्ता बहिर्मलानां, स्थूलाणुस्त्रोतसां भेत्ता, कर्ता, गर्भाकृतीनाम् ।

आयुषोऽनुवृत्तिप्रत्ययभूतो भवत्यकुपितः ॥ "

च.सु. 12 / -7 (2)

According to **Charakachary**, **Vata (vayu)** is responsible for each & every **physiological, pathological & psychosomatic** activities that means Vata vayu is the **conducting stimus or mediator** without which nothing is happened ie. **conducted or activated or stimulated** in biological system. Hence if there is a Vata dosh dushti, then there is a number of disorders occur in human body.³

" सर्वा हि चेष्टा वातेन स प्राणः प्राणिनां स्मृतः ।

ते नैव रोगा जायन्ते तेन चैवोपरुध्यते ॥

च.सु. 17 / 118

Prakrut Vata (vayu) conduct all the activities, movements of body, micro level biological activities and normal function of body. So it is called as **Prana** (Atma - Energy of body). If Vata dushti (Vikrut Vatagati) is occurred, number of disorders will be developed in body. It can be the cause of death also.

Importance of Basti :-

1) "शाखागतः कोष्ठगताश्च रोगाः मर्मोर्ध्वसर्वावयवांगजाश्च ।

ये सन्ति तेषां नहि कश्चिदन्यो वायोः परं जन्मनि हेतुरस्ति ॥38 ॥

विष्मूत्रपितादि मलाशयानां विक्षेपसंघातकरः स यस्मात् ॥

तस्यातिवृद्धस्य शमाय नान्यद् बस्तिं विना भेषजमस्ति किञ्चित्

॥39 ॥

तस्मात् चिकित्सार्थमिति ब्रुवन्ति सर्वा चिकित्सामपि बस्तिमेके ॥ "

च.सि. 1/38-39

The root cause of diseases like Shakhagata, Koshthagata, Marmagata, Urdhwajatrugata & Sarvangatat ie. generalized & localized is **Vayu (Vata)**. It (Vata-Vayu) does both Vikshepa (Disintegration of biotoxins) or sanghata (Integration) of Purisha, Mutra, Pitta, Kapha etc. & Malashaya. Basti is not only the best treatment of the aggravated (vitiated) **Vata** than other **Panchakarma therapy or internal medicines** but also other doshas like Kapha, Pitta, Saptadhatu, Mala (Swed, Purish

etc.), Mutra. Therefore, Charakacharya referred **Basti treatment** as the **half** (अर्ध चिकित्सा) of all the treatment modalities & some of the Acharyas called **complete treatment** (पुर्ण चिकित्सा) also.³

2) " बस्तिर्वात च पित्ते च कफे रक्ते च शस्यते ।

संसर्गे सन्निपाते च बस्तिरेव हितः सदा ॥ "

सु.चि. 35/6

According to **Sushrutacharya** Basti is the **multirole treatment** in the management of Vata, Pitta, Kapha, Rakta, Sansarga & Sannipata dosha diseases because each & every movement of Kapha, Pitta, Rakta dosha can't be completed without Vata (vayu). So correction of vitiated Vata is the treatment of correction of other **doshadushtijanya** diseases.⁴

3) " इह खलु बस्तिर्नाविध द्रव्यसंयोगात् दाषाणां संशोधनं, संशमनं संग्रहानि करोति ।

क्षोणं शुक्रं वाजीकरोति, कृशं बृंहति, स्थूलं कर्शयति, चक्षुः

प्रणियति, बलिपलितमपहति वयः स्थापयति ॥3 ॥

शरीरोपचयं वर्णं बलमारोग्यामायुषः करोति ।

परिवृद्धिश्च बस्तिः सम्यगुपासितः ॥4 ॥

सु.चि. 35/ 3-4

Basti works as a Sanshodhana (elimination of biotoxins), Sanshamana (detoxification) & sangraha (retention of normal constituents of body) of the doshas by the combination of different types drugs(dravyas). It increases the shukra dhatu (sperm count) & sexual potency. It can increase or decrease the body weight as required, working by the combinations of various dravyas. It nourishes the eyes (Netrahitakar). It decreases wrinkles of skin which is aging sign. It increases the youthsness (Tarunya) in life & arrests aging process fastly. Ultimately, Basti gives healthy, fit & full of pleasure in life.⁴

4) "बस्तिर्वयःस्थापयिता सुखायुबलाग्निमेधा स्वर वर्णं कृच्च ।

सर्वार्थकारी शिशुवृद्धयुनां निरत्ययः सर्वगदापहश्च ॥27 ॥

विट्श्लेष्मपित्तानिल मूत्रकर्षीदाढ्यावहः शुकबलप्रदश्च ।

विश्वग् स्थितं दोषचयं निरस्य सर्वान विकारान् शमयेन्निरुहः"

॥28 ॥

च.सि. 1/27-28

5) " शिशुनामाशिशुनां च बस्तिर्कर्मामृतं यथा" ॥29 ॥

का.स.सि. 1/29

Charakacharya has given following importance of Basti :-

- 1) Basti stabilize the healthy & fit life ie. by making strong dhatus & arrest aging process.
- 2) It increase the total duration of healthy life (healthy life span).ie. makes shatayushi.
- 3) It increases gastric fire (good appetite) & sharpen the intellect (talent)
- 4) It improve good voice.
- 5) It increases skin glow (Luster), fairness.
- 6) It is useful in all the age groups ie. Basti is not only useful in child, adult but also infants. -
Acharya Kashapa has also stated this benefit of Basti.
- 7) It can be useful in all diseases by using different combinations of drugs & thereby subsides the diseases..
- 8) It smoothly eliminates (Shanshodhan) the biotoxins ie. Mala(Purish), Mutra (urine), Vata,pitta & Kapha dosha.
- 9) It makes strong built & healthy body.
- 10) It increases sperm count, physical & sexual power.
- 11) It eliminates all types of biotoxins (dhoshasangraha) from body & thereby subsides all the diseases

6) "देहे निरुहेण विशुद्धमार्गं संस्नेहनं वर्णबलप्रदं च ।
न तैलदानात् परमस्ति किञ्चित् द्रव्यं विशेषेण समीरणार्ते
॥29॥
स्नेहेन रौक्ष्यं लघुतां गुरुत्वादौष्ण्याच्च शैत्यं पवनस्य हत्वा ।
तैलं ददात्याशु मनःप्रसादं वीर्यं बलं वर्णमथाग्निपुष्टिम् ॥30॥
मूले निषिक्तो हि यथा द्रुमः स्यान्नीलच्छदः कोमलपल्लवाग्रः ।
काले महान् पुष्पफलप्रदश्च तथा नरः स्यादनुवासनेन" ॥31॥
च.सि. 1/ 29-30-31

If Anuvasan Basti is given when body (Sharir) is purified (Sanshodhana) by Niruha Basti, then it will increase strength (Bala) & improve fairness, glow of skin. There is no alternative of Tail to relieve pain which is produced due to Vatavikar. Because Tail decreases dryness (Rukshata) due to Sneha (Oiliness), Lightness of Vayu (Laghuta gun of Vayu) due to Guru guna (of Tail) & coldness (Shitata) of Vayu due to Ushana guna (hot property of Tail) & gives pleasure (Manahaprasanmta). Anuvasan Basti increases Virya (Semen, sperm quantity), strength, fairness & gastric fire (Increase appetite).

If a tree is provided by a lot of water, it will cause proper growth of tree, adequate leaves resulting in plenty of flowers (Pushpa) & fruits (Fala). like this an Anuvasana Basti is given to a person it will give a strong, healthy body thereby a person becomes able to achieve **offspring (Santanprapti)**.³

7) "स्तब्धाश्च ये सङ्कुचिताश्च येऽपि ये पङ्गवो येऽपि च
भग्नरुग्णाः ।
येषांच शाखासु चरन्ति वाताः शस्तो विशेषेण हि तेषु बस्तिः
॥32॥
आध्मापने विग्रथिते पुरीषे शुले च भक्तानभिनन्दने च ।
एवं प्रकाराश्च भवन्ति कुक्षौ ये चामयास्तेषु च बस्तिरिष्टः
॥33॥
याश्च स्त्रियो वातकृतोपसर्गा गर्भं न गृह्णन्ति नृभिः समेतः ।
क्षीणेन्द्रिया ये च नराः कृशाश्च बस्तिः प्रशस्तः परमं च तेषु " ॥34॥

च.सि. 1/ 32-33-34

Those patients having Vatavikar causing stiffness (Stabdhatta), Contracture (Sankuchan), deformity (Panguta), Fracture (Asthibhagnata), Pain in body (Bodyache) or vitiated Vata (Prakupit Vata) conducting in extremities getting pain, will all relieve due to Anuvasana Basti. Those having distention in abdomen (Adhmana), constipation (Grathita Mala Pravrutti), pain in abdomen, Tastelessness (Aruchi) & other abdominal disorders all subside by **Anuvasana Basti (Very helpful in this condition)**.

Those females not gating conception due to any type of Vatavikara or those males are impotence (Paurishvihin), weak (Ksheenendriya) & **krush** (Malanourished or underweight), there is a good improvement in their conditions due to **Anuvasana Basti** ie. it is very effective in these conditions.³

Conclusion :-

Basti is the first choice of Panchakarma treatment particularly in "Vata dosha" as given as follow.²

" वातोल्वणेशु दोषेषु वातेवा बस्तिरिष्यते" ॥

अ.हु.सू. 29/ 1.

Basti has versatile properties - that it can be used in Pitta, Kapha, Sannipata (Tridosaj vikar), Sansargaj & Raktaj dosh dushti conditions. It can be used in all most all the diseases by using various combination of dravyas in various disorders. It is not only useful in diseased condition but also in healthy & normal persons to improve life stability, stamina

& long healthy life. Hence Basti is referred as a half or complete chikitsa in Ayurveda.

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