

## REVIEW ARTICLE

# Concept of *Basti* – A Review

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### ARTICLE INFO

#### Article history:

Received on: 13-01-2025

Accepted on: 15-02-2025

Published on: 28-02-2025

#### Key words:

*Basti*,  
Enema,  
*Panchakarma*,  
*Sodhana*,  
*Vatahara*

### ABSTRACT

Three key *Ayurvedic* principles are *Samshodhana* (therapeutic purification), *Samshamana* (palliative treatment), and *Nidana Parivarjana* (avoid causative causes) in the management of disorders. With five well-planned treatments for internal body cleaning through the closest route, *Panchakarma* offers a distinctive take on *Ayurveda*. *Basti Chikitsa* is considered the most effective *Panchakarma* treatment method. Being an eternal science, “*Ayurveda*,” the “science of human life,” deals with the physical, psychological as well as spiritual well-being of an individual. It covers all the spheres of human life. The importance of *Basti* is highlighted as much as to call it half of the treatment. It is the best therapy to regulate the *vata dosha* which is the chief governing force behind all the physiological and pathological processes both in the body and mind. *Basti Chikitsa* is not only best for *Vata dosha* disorders but also cures the *Pitta dosha*, *Kapha dosha*, *Sansargajanya dosha*, and *Raktgata dosha* disorders. It is also useful to treat *Shakhagat*, *Koshthagat*, and *Tiryak Margagat* diseases.

## 1. INTRODUCTION

*Ayurveda* defines *Vyadhi* as a state in which suffering and pain affect the mind and body simultaneously.<sup>[1]</sup> The three basic components of the living organism, the *doshas*, are out of balance in this state. *Chikitsa* refers to the actions done to bring the *Doshika* equilibrium back.<sup>[2]</sup>

The *Ayurvedic* approach to the treatment of a disease comprises mainly two procedures.

- 1) *Shodhana*
- 2) *Shamana*

The purpose of *Shodhana Chikitsa* is to totally eradicate vitiated *Doshas*, which stops ailments from returning. *Shamana*, on the other hand, is a conservative treatment as it just subdues vitiated *Doshas* rather than eliminating them. While *Acharya Charaka* has said that the ailment cured by *Shamana Chikitsa* may reappear, it is thought that the disease cured by *Shodhana Chikitsa* cannot possibly reoccur.<sup>[3]</sup>

*Panchakarma* is often used interchangeably with *Shodhana*. Out of the above five, it consists of *Vamana*, *Virechana*, *Anuvasana Basti*, *Niruha Basti*, and *Nasya Karma* (but it is not just *Shodhana Chikitsa*). *Basti*, with its various dimensions, is the most significant in *Panchakarma*.

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In *Ayurvedic* physiology, *Vata* influences the functions of *Pitta* and *Kapha*, hence they are dependent on it. Along with eliminating other *Doshas* and morbid *Vata* from the root, *Basti* also provides nourishment to the bodily tissues<sup>[4]</sup> consequently, *Basti* therapy treats more than half of all diseases, yet other authors believe it to be the only cure for all diseases. *Basti* is therefore regarded as the finest treatment for morbid *Vata*,<sup>[5]</sup> but *Sushruta* says that by utilizing other components, it can also be utilized to treat *Kaphaja* and *Pittaja* problems.<sup>[6]</sup>

An enema is mostly used in contemporary medicine to eliminate waste from the large intestine, but in *Ayurveda*,<sup>[7]</sup> *Basti* is used to administer medication for several actions, acting both systematically on bodily tissue and locally on the large intestine. The historical aspect of the *Basti* study is crucial to understand the subject's systematic growth and development to plan for future establishment and research design.

The biochemical and physiological effects of *Basti Dravyas* on the body are included in the pharmacodynamics of *Basti Karma*. These effects can be explained by the mechanisms of absorption, neurological stimulation, chemical stimulation, and mechanical stimulation. There are three possible ways to absorb the *Basti Dravya*: directly, through filtering, diffusion, and osmosis. The central nervous system (CNS) and the enteric nervous system (ENS) interact synergistically. Stimulation of the ENS by chemo- or mechano-receptors may activate the relevant region of the CNS, causing the appropriate outcome. Nervous stimulation is caused by specific mechanical or chemical stimulation, which in turn creates the effect.

## 2. LITERARY REVIEW

### 2.1. Materials

#### 2.1.1. Ayurvedic Grantha

1. Charak Samhita
2. Shusruta Samhita
3. Astanga Hridaya

Other:

1. Journals, article
2. Internet-Wikipedia

### 2.2. Nirukti

The term “*Basti*” refers to the bladder. The urine bladders of a variety of animals, including cows, deer, goats, and sheep, were once used as bags to contain the ingredients for enemas, such as oil and decoction, because this therapy uses the bladder or *Basti*, it became known as *Basti Chikitsa*.

“*Basti*” is the name of the animal bladder bag. In the past, the apparatus utilized for *bastikarma* was an animal’s bladder.<sup>[8]</sup> It is also said that medication such as *Kashaya*, *Ksheera*, *Taila*, *Ghrta*, and so on, given by a *Basti Netra* of *Basti Yantra* through *Gudamarga*, initially enters the patient’s lower abdomen, which houses the organ, or bladder. Thus, the process of *Panchakarma* is referred to as “*Basti*.”

### 2.3. Classification of Basti

The *Basti* is divided into numerous types that are suitable for use in various states: In general, it is categorized into two types: *Niruha* and *Anuvāsana Basti*. *Āchārya Vāgbhata* and *Āchārya Caraka* have contemplated that the third kind is *Uttara Basti*. However, as *Uttara Basti* comprises either decoction or *Snehadravya*, *Āchārya Suśruta* has left it out of the classification. Therefore, it falls under the category of *Anuvāsana Basti* or *Niruha*.

#### 2.3.1. Niruha Basti (Kashaya – Decoction based)

It is named *Niruha* because it eradicates *Doshas* from the body or subsides the disease of the body. It is also named *Asthapana Basti* due to its property of *Vayasthapana* or *Ayu Sthapana*. It has some special varieties also.

- i) *Madhutailika Basti* – which consists predominantly of *Madhu* and *Taila*
- ii) *Yapana Basti* – which prolongs life (*Ayushya Yapanam*), and may be administered in any time, in any season, and in any age
- iii) *Yukta Ratha Basti* – which is indicated for, *Rathis* (travelers)
- iv) *Siddha Basti* – which gives strength, *Varna*, and *Arogya* to life.

#### 2.3.2. Anuvāsana Basti

Excessive *Sneha Dravyas* are used in this *Basti*.

It again may be classified into three –

- i) *Sneha Basti* – *Sneha* is used in *Uttama matra*, i.e., 6 *pala*
- ii) *Anuvāsana Basti* – 3 *Pala Sneha* is used
- iii) *Matra Basti* – 1½ *Pala Sneha* is used.

### 2.4. Conceptual Review

*Acharya Charaka* says that the *Veerya* of *Basti* reaches *Apana Vayu*, feeds it, and then works upon *Samana Vayu*. It feeds *Vyana Vayu* after feeding *Samana Vayu*, and then it acts upon *Udana Vayu* and *Prana Vayu*, feeding them as well.<sup>[9]</sup> Even though *Basti Dravyas* leaves the body quickly with *Mala*, *Sushruta Samhita* states that the *Veerya* of *Basti Aushadha* penetrates the entire body through the *Shrotas* in the

same way that water poured at a plant’s root reaches up to its leaves. This is because *Panchvata* acts on the *Veerya* in the same way that the sun draws moisture from the earth. The *Veerya* of *Basti Dravyas* appears in the colon and is swiftly carried by *Apana Vayu* to the *Samana Vayu* regions, normalizing it.<sup>[10,11]</sup>

### 2.5. Cleansing Effect

Although studies have demonstrated that symbiosis of the gut flora can result in major health problems, gut microbiota is an essential component of metabolism.<sup>[12]</sup> When *Basti Dravya* is administered, the colon becomes distended, which sets off the reflexive defecation response.

By reaching the ileocecal junction, *Basti* eliminates the entire contents of the colon and may cause the ejection of dangerous microbial colonies.

## 3. DISCUSSION

It has the power to eliminate *Avarana* and give *Vata* the effects of *Anulomana*. Using *Pakwashaya Shodhana*, it gets rid of all the *Doshas* in the body, especially *Vata*. In its *Prakrita marga*, *Vata* is maintained. Thus, it is referred to as “*Vata Haranam Shrestham*.” *Acharya Charaka* claims that *Guda* is the *Moola* of *Sharira*, home to many kinds of *Siras*. *Sira* receives sustenance from *Basti*, which strengthens the entire body. According to *Acharya Parashara*, *Guda* is the source of the body’s *sira*. By driving out *Vit*, *Shleshma*, *Pitta*, *Anila*, and *Mutra*, *Basti* provides physical firmness and enhances *Shukra*. *Basti* treats all kinds of diseases by clearing the body of any morbid accumulation of *Dosha*.

When *Niruha* is administered, the effects of the *Basti* may wear off within a few minutes, but the *veerya* circulates throughout the body through tiny channels similar to the way water moves through trees. *Apanadi Vayu* distributes the active ingredients of *Basti*, known as *veerya*, throughout the body. Whereas *Apana* distributes it below, *Udana* spreads it upward. *Vyana Vayu* disperses it in all directions. *Basti* has the inherent power to drive out *Doshas* from the roots of places such as *Kati*, *Pristha*, and *Kostha* so that there is no chance of recurrence. *Basti dravya* reaches places such as *Kukshi*, *Parshwa Pradesh*, *Kati*, and *Nabhi Pradesh*. A thorough cleaning of the lower GI tract occurs when it passes out. Mucus, poisons, pathogens, dangerous worms, and shedding of intestinal walls are consequently ejected.

### 3.1. Probable mode of action of Basti Karma

*Vayu* is the supreme deity and is in charge of all bodily processes as well as the development of illnesses. Because *Basti* governs the *Vata*, it also governs the *Pitta* and *Kapha*<sup>[13]</sup> because of its *Virya* (potency), *Basti Dravyas* can reach both the micro and microcellular levels when supplied. This serves to first interrupt the pathogenic process and transport the morbid materials to *Pakvasaya* for elimination. After absorption, it initiates the healing process. As a result, it has both curative and purifying effects.<sup>[14]</sup> Science nowadays still finds the *Basti* action to be a major conundrum. Based on the mechanisms of action, we can propose the following theories: mechanical, chemical, neural, and absorption mechanisms.<sup>[15]</sup>

## 4. CONCLUSION

*Basti Karma*’s pharmacodynamics are intricate and challenging to understand. However, it was elegantly articulated in straightforward words in *Ayurvedic* classics. The rectum is not typically where nutrients are absorbed; but, because of its water solubility, the active components

of the *Niruha Basti Dravya* may be absorbed here through active transport and diffusion. Hypoosmotic solutions, which are present in *Sneha Basti* and other nourishing *Basti*, help the substance absorb into the circulation. *Basti* could therefore have both local and systemic effects. As water flows through the colon's mucous membrane in both directions, it is possible for water-soluble compounds to be easily absorbed. Short-chain fatty acids are also absorbed from the colon.

The combined action of the absorption mechanism, neural stimulation mechanism, chemical stimulation mechanism, and mechanical stimulation mechanism may be the cause of the pharmacodynamics of *Basti Karma*. *Basti* is a very complicated, sophisticated, systemic therapy with a broader variety of therapeutic activities and indications than enema alone. It is regarded as the most effective *Vata Dosha* treatment method. It is possible to create countless *Basti* for different patients and ailments by mixing several medications in varying amounts. To get the intended outcome, specific guidelines and instructions for administering *Basti* must be followed.

## 5. ACKNOWLEDGMENTS

None.

## 6. AUTHORS' CONTRIBUTIONS

All the authors contributed equally to the design and execution of the article.

## 7. FUNDING

Nil.

## 8. ETHICAL APPROVALS

This study does not require ethical clearance as it is a review study.

## 9. CONFLICTS OF INTEREST

Nil.

## 10. DATA AVAILABILITY

This is an original manuscript and all data are available for only review purposes from principal investigators.

## 11. PUBLISHERS NOTE

This journal remains neutral with regard to jurisdictional claims in published institutional affiliation.

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### How to cite this article:

Sudhakaran K. Concept of Basti- A review. *IRJAY*. [online] 2025;8(2):16-18.

**Available from:** <https://irjay.com>

**DOI link-** <https://doi.org/10.48165/IRJAY.2025.80204>