

BASTI AND THE CLINICAL IMPORTANCE OF ITS VAST CLASSIFICATION

Dr. Suman Ahuja*

Asst. Professor, Faculty of Ayurvedic Science Jayoti Vidyapeeth Women's University Mahla
– Jobner Link, Gyan Valley, NH 8, Jharna Jaipur (Rajasthan).

Article Received on
23 August 2018,

Revised on 13 Sept. 2018,
Accepted on 03 October 2018

DOI: 10.20959/wjpr201818-13518

*Corresponding Author

Dr. Suman Ahuja

Asst. Professor, Faculty of
Ayurvedic Science Jayoti
Vidyapeeth Women's
University Mahla – Jobner
Link, Gyan Valley, NH 8,
Jharna Jaipur (Rajasthan).

ABSTRACT

Basti is the most important procedure due to its multiple effects. *Basti* is described as the best line of treatment to cure the imbalances of the *Vatadosha*. Simultaneously it is also true that this procedure is equally effective in rectifying the abnormal accumulation of *pitta* as well as *kaphadosha*. As the *Vata dosha* has predominant role in the pathogenesis of any disease, and this *vatadosha* alone is capable of mobilizing pathological accumulation of the *dosha* from the periphery into the *Kostha*, From where it is eliminated from the body. In modern medicine enema is mainly given to remove feces from the large intestine where in *Ayurveda Basti* is given as a route of administration of the drug for multiple actions, which act locally on large intestine as well as systematically on the body tissues.

KEYWORDS: *Basti, Vatadosha, Koshtha.*

INTRODUCTION

Basti is said to have edge over any other *shodhana* procedure. It is found to be the most useful procedure as it is indicated in maximum number of diseases.

All the Acharyas have appreciated *Basti* as a unique form of treatment modality. Considering the efficacy it generates, in remodeling the hampered *doshas*. It is incomparable elimination therapy than the others because it expels the vitiated *doshas* rapidly as well as it nourishes the body.^[1] It can be easily performed in all age group persons where other *shodhan* procedures^[2] can not be performed *Basti Karma* is the best choice of treatment to cure the imbalance of the *vatadosha* simultaneously it is also true that this procedure is equally effective in rectifying the abnormal accumulation of the *pitta* as well as *kapha dosha*.^[3]

Acharaya Charka specifically gives importance to treat the *sthanika dosha* first then *sthanantara dosha*.

Pakwashya is said to be the main seat of vata adopting treatment modality like *Basti Karma* will help in bringing *vata* into its normalcy hence it is considered as one of the suitable treatment for diseases of *vatadosha* predominance supporting to this *Vagbhata* says it is "*ArdhaChikitsa*" (Half of Treatment).^[4]

MATERIALS AND METHODS

Basti is considered as treatment of choice in Vatavyadhis and in other diseases where vata is associated with other doshas, in its manifestation. So various types of Bastis, their methods and indications are taken from different Samhitas for the present review.

Definition of *Basti*

The administration of the liquid medicine through the rectal, urethral or vaginal route is collectively referred by the name *Basti* - Literally this term *basti* refers to the urinary bladder. As the processed urinary bladder was earlier used to push the medicines into these routes, but more particularly it refers to the therapeutic enema using the decoction through the rectal route.

Classification of *Basti*

Basti is being classified in different perspectives-

* According to *Adhishthana Bheda*

Depending upon the variation in the routes of drug administration *basti* is of 4 types-

Pakvashyagata Basti - Here the drug is administered through rectal route. The drug administered through this route reached the *Pakvaskaya* i.e. large intestine. This *Pakvashyagata Basti* is frequently used in clinical practice.

Garbhashayagata Basti- Administration of *Basti* through the vaginal route is referred by the name of *Garbhashayagata basti*. Disease of vagina as well as uterus may be treated with the administration of *basti* through this route.

Mutrashayagata Basti - Administration of medicine into the urinary bladder through urethral route is known by the *Uttarabasti* or *Mutrashayagata Basti*. The disease related with the bladder and in males other disorders of the genital system are treated by *Uttar Basti*.

Vranagata Basti - In case of a sinus wound, either for the purpose of purification shodhan or to facilitate healing(ropan)medicines may be pushed in to the sinus and is referred by the name " *Vranagata Basti*"

***According to Dravya Bheda^[5]**

Depending upon the composition of medicines used in the administration of basti it said to be of two types and named as *Asthapana Basti* as well as *Anuvasana Basti*.

Asthapana Basti

In the composition of the medicines used for the administration of *Basti* when predominantly contains the decoctions of herbs than the *Basti* is known by the name *Asthapana Basti*. This *Basti* is also popularly known as *Niruha Basti*. The term *Niruha* denotes elimination of the *dosha* or cure of the diseases, hence the *Basti* that expels the *dosha* from the body or cures the illness is known as *Niruha Basti*. The term "*Sthapana* in the word *Asthapana* refers to maintenance and prolongation of life.^[6] The *Niruha Basti* as it maintains the healthy body as well as prolongs the life span; and hence known as *Asthapana Basti*.

Depending upon the therapeutic effect of *Niruha Basti*, it is named differently as *Shodhana Basti*, *Lekhana Basti*, *Utkleshana Basti* and so on.

Madhutailika basti is a form of *Asthapana Basti*. This is also known by the name *Yapana Basti*, *Siddha Basti* and *Yuktaratha Basti*.^[7]

The herbal combination used for the administration of *Basti* when predominantly contains oil and honey then is known as *madhutailika Basti*. In this word the term *Madhu* refers to honey and *Taila* means oil.

In the situation of the soldier traveling in a chariot may be treated with *Basti* and is known as *Yuktaratha Basti*. Here the unique combination in a specific dosage is used. And also the specific restrictions of the *basti* treatment need not be followed. Though the term *Yuktaratha Basti* is advised for soldiers, it implies that this *Basti* may be given in all people who are busy with their work and can not concentrate much on the restrictions.

Any *Basti* with proven efficacy in curing the illness, improving the physical strength, as well as increasing the complexion and the luster of the skin is called as *Siddha Basti*.

The *Basti* treatment that can be administered any time or to say with no any restriction related to time of administration of *Basti* is known as *Yapana basti*, and is said to prolong the life span of the individuals.

Anuvasana Basti

The drug administered in the *basti* when predominantly contains the *sneha* or oil, is then known as *anuvasana basti*. Literally the word *Anuvasana* refers to the *Basti* that can be given every day regularly with no risk of developing untoward symptoms. *Sneha basti*, *Matra basti* and *Anuvasana Basti* are the three types of *Sneha Basti*.

Sneha Basti

Dosage of the *Basti* is fixed according to the age of the clients. The amount of *Sneha* used in the *Sneha Basti* is $\frac{1}{4}$ of the *Sneha* used in the *Niruha Basti*. Accordingly the maximum amount of oil used in the *Sneha Basti* is 240 ml (24 *tola*). Dosage is further divided into maximum, moderate and small dose. 240 ml is the large dose. 120 ml of oil is the moderate dose and 60 ml of the oil is said as small dose of *Sneha Basti*. Among the three types of the *Sneha Basti* maximum dose of oil is given in *Sneha Basti*.

***Matra Basti*^[8]**

Here the amount of oil used in the form of *Basti* is smallest one. The amount of oil administered that may be digested in 6 hours is said to be the dose of the oil in *Matra Basti*. To be more precise, 60 ml is the dose of the oil that should be given in the form of *Basti*.

***Anuvasana Basti*^[9]**

In *Anuvasana Basti* the dosage of the medicine is just 50% of the *Sneha Basti* i.e. 120ml to sum up the dosage. *Sneha Basti* consists of the medicated *Sneha* and is $\frac{1}{4}$ th of the amount of *Sneha* administered in *Niruha Basti*. *Anuvasana Basti* consists of oil which is half of the amount of *Sneha* given in *Sneha Basti*. And the *Matra Basti* consists of oil which is half of the amount of oil used in *Anuvasana Basti*.

According to *Karma-Bheda

More to say; depending upon the therapeutic utility, *Basti* is classified as *Shodhana Basti*, *Lekhana Basti*, *Snehana Basti*, *Brimhana Basti*, *Utkleshana Basti*, *Doshahara Basti*, *Shaman Basti*, *Karshana Basti*, *Rasayana Basti* and *Vajikarana Basti*.

Shodhana Basti^[10]

The *Basti* therapy capable of expelling the vitiated *dosha* as well as waste from the body is described as *Shodhana Basti*. In this *Shodhana Basti* the emetic and purgative herbs are used in the preparation of the medicine to be used in the form of *Basti*. Hence this *Basti* is capable of expelling the accumulation of *dosha* as well as waste.

Lekhana Basti^[11]

The word *Lekhana* refers to clearing of the excessive fat accumulated in the body. The *Basti* capable of reducing the fat by virtue of its *Lekhana* action is known by the name *Lekhana Basti*.

Snehana Basti^[12]

The administration of *Basti* consisting large amounts of *Sneha*, or the *Basti* administered which is capable of imparting greasiness in the *Basti* is more, it is likely to enhance the *Sneha* in the body.

Brimhana Basti^[13]

The *Basti* therapy administered with the purpose of nourishing the body there by improving the physical appearance is known by the name *Brimhana Basti*.

Utkleshana Basti^[14]

The *Basti* administered when causes liquefaction of the vitiated *dosha*, simultaneously increasing its tendency to get expelled is called by the name *Utkleshana Basti*.

Doshahara Basti

The term *Doshahara Basti* refers to the *Shodhana Basti* and is effective in eliminating the accumulation of the *dosha* in the body. Evidently the *Doshahara Basti* is nothing but the *Niruha Basti*.

Shamana Basti

The *Basti* therapy when administered effectively causes the pacification of the vitiated *Dosha*, is known by the name *Shaman Basti*.

Karshana Basti

The *Basti* therapy that reduces the physique and brings the body weight in an obese is known by the name *Karshana Basti*.

Rasayana Basti

The *Basti* therapy producing the *Rasayana* effect, i.e. the *Basti* that improves the longevity of an individual by an individual by delaying the ageing process is referred by the name *Rasayana Basti*.

Vajikarana Basti

The *Basti* administered which is effective in improving the sexual performance in an individual is known by the name *Vajikarana Basti*.

***According to *Sankhya-Bheda*^[15]**

In spite all the above types of *Basti*, depending upon the number of *Basti* administered in the form of a course; it is further categorized into three types. They are named as *Karma Basti*, *Kala Basti*, and *Yoga Basti*.

Karma Basti

The course of *Karma Basti* includes 30 administration of the *Basti* treatment. And this course is the combination of both *Asthapana* as well as *Anuvasana Basti* is given in full detail.

The course of treatment is started with the first dose of *Anuvasana Basti*. During the next 24 days both *Asthapana* and *Anuvasana Basti* is administered on alternative days. Further on the last five days the client is subjected to *Annuvasana Basti*. This is the course of *Karma Basti*.

Kala Basti

Kala Basti refers to 16 days course of the combination of *Niruha Basti* as well as *Annuvasana Basti*. The course is started with initial one administration of *Annuvasana Basti*. This is followed by 6 each of *niruha basti* and *Anuvasana Basti* administered on alternative days. Course is ended with 3 sittings of *Annuvasana Basti* on the last 3 days of the course. In this way 16 sittings of *Basti* administration is completed in *Kala Basti*. Thus in this course overall 10 *Anuvasana* and 6 *Niruha Basti* are given.

Yoga Basti

Administering the combination of *Niruha* and *Anuvasana Basti* regularly for 8 days is known by the name *Yoga Basti*. The course of *Yoga Basti* is started with one *Anuvasana Basti*, This is followed by 3 each of *Niruha* and *Annuvasana Basti*. In Total 8 *Basti* are given in the course.

Special Types of *Basti*

Many types of the *Basti* are elaborated in the above lines. Many more forms of *Basti* treatment are described in the literatures of *Ayurveda*, which does not exactly fall in any of the above mentioned categories. Or they need special mentioning here. Such types of *Basti* therapies are described under the title special types of *Basti*.

Yapana Basti^[16]

This is a unique form of *Basti*, administered with the purpose of prolonging the life span of an individual. The name of the *Basti* also indicates the same. This is made up of unique combination of the herbs so as to improve physical strength, increase bulk of the muscles, as well as to nourish the *Shukra Dhatu*. Further there is no any restriction either in the food or behavior both during the course of *Basti* as well as during the follow up period. This *Basti* therapy is considered as most safe, with no any possibility of complications. The composition of the *Basti* consists of milk, meat soup, honey, ghee, jiggery, and egg and similar other nutrient ingredients.

Siddha Basti^[17]

Some of the combinations of herbs that may be administered in the form of *Basti* has proven efficacy in curing certain diseases, such a *Basti* a popularly known as *Siddha Basti*.

Prasritasyaugiki Basti^[18]

The amount of medicine to be given in the form of *Basti* varies according to the age of the client and is followed as a rule. In contrast to this, certain herbal combinations are administered in a specific amount ignoring the age criteria. The specific dose is said to be 80ml(*Prasrita* refers to 80ml). As the dosage is fixed to one *prasrita*, such a type of *Basti* with fixed dose is known by the name *Prasritasyaugiki Basti*. Following are the few examples of *Prasritasyaugiki Basti*, *Ksheera Basti*, *Tailaprasannadi Basti*, *Patoladi Basti*, *Vidangadi Basti*.

Dvadasha Prasritiki Basti

The name *Dvadashaprasritiki Basti* indicates specific dosage of the *Basti*. When the herbal combination is administered in a dose of 12 *prasrita* (960 ml) in the form of *Basti*, then is known as *dvadashaprasritiki Basti*. This is also the maximum dosage of any *Basti*. *Madhutailika Basti* described in *Sushruta* is the concrete example of this type of *Basti*.

Padahina Basti^[19]

In contrast to the 12 *Prasrita* of the herbal preparation administered in the above mentioned *Dvadashprasritiki Basti*, here in *Padahina Basti* only 9 *prasrita*(72 ml) is administered, In the 12 *prasrita* of the herbal preparation, one quarter of the amount is reduced in the *Padahina Basti*, Literally the word *Padahina* also means reduction in the amount by one quarter.

Tikshna Basti

If the *tikshna*(strong or irritant) medicines like *kshara*, urine, and other herbs are used in the administration of *Basti* then is known as *Tikshna Basti*. This *Basti* causes immediate evacuation of the wastes as well as the drug administered.

Mridu Basti^[20]

Less potent herbs are preferred in the *Basti* therapy for children and the aged. Such a *bastipreparation* that probably shows mild therapeutic action is called as *Mridu Basti*. The word *mridu* literally means mild.

Pichchha Basti

The excessive excretions through the anus may be stopped by administering *basti* consisting herbs that possess astringent property and is called as *Pichchha Basti*. This is also beneficial to stop bleeding when the stools contain the blood.

Rakta Basti^[21]

Supplementation of blood in the form of *basti* is known as *Rakta Basti*. This is beneficial in clients having severe anaemia for any reasons.

DICUSSION

Basti treatment method has both preventive and curative perspectives. *Basti* classified so widely in *Ayurveda* according to its clinical importance. In purely *vata* predominance diseases *Anuvasan Basti* is indicated as it can be given daily without any untoward symptoms. It is an ultimate remedy for many psychosomatic diseases. *Yuktaratha Basti* is advised for soldiers it can be given in all people who are busy with their work and cannot concentrate much on the restrictions.

Siddha Basti improves physical strength as well as increases the complexion and the luster of the skin. *Yapan Basti* is indicated to prolong the life span of individuals According to *karma*

Bheda, Basti is described according to its therapeutic utility. *Basti* helps in delaying ageing process, strengthens body and mind fortifies tissues, cleanses the body of its impurities, acts as best rejuvenator and aphrodisiac and has many more beneficial effects on health. Depending upon the severity of diseases *Basti* can be given as *Kaal, Karma* and *Yog*. *Basti* is very beneficial in conditions like Low backache, Sciatica, IVDP, Arthritis, Obesity, Infertility, Muscular dystrophy, Paralysis, Parkinson's disease Alzheimer's disease, Chronic Constipation, Flatulence and other Colon disorders.

CONCLUSION

From above discussion it is clear that *Basti chikitsa* has a very vast area of treatment in Ayurveda. It is elaborated very beautifully and covers almost all the diseases of all the body systems.

BIBLIOGRAPHY

1. Prof. Banwari lal gaur, Charak Samhita, Sidhhistan 10/4-5, 1st edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2014; 1: 994.
2. Prof. Banwari lal gaur, Charak Samhita, Sidhhistan 10/4-5, 1st edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2014; 4: 994.
3. Kaviraj Dr. Ambikadutt Shastri, Sushruta Samhita, Chikitsasthan 35/6 12th edition. Varanasi, Chaukhambha Orientalia, 2001; 1: 153.
4. Kaviraj Atridev Gupt, Astanga Hridayam, Sutrasthan 19/85-86 13th edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2000; 126.
5. Kaviraj Dr. Ambikadutt Shastri, Sushruta Samhita, Chikitsasthan 35/18, 12th edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2000; 1: 154.
6. Kaviraj Dr. Ambikadutt Shastri, Sushruta Samhita, Chikitsasthan 35/18, 12th edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2000; 1: 154.
7. Kaviraj Dr. Ambikadutt Shastri, Sushruta Samhita, Chikitsasthan 35/18, 12th edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2000; 1: 154.
8. Prof. Banwari lal gaur, Charak Samhita, Chakrapani Commentary on Sidhhistan 10/4-5, 1st edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2014; 4: 994.
9. Kaviraj Dr. Ambikadutt Shastri, Sushruta Samhita, Chikitsasthan 35/18, 12th edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2000; 1: 154.
10. Kaviraj Dr. Ambikadutt Shastri, Sushruta Samhita, Chikitsasthan 38/81, 12th edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2000; 1: 174.

11. Kaviraj Dr. Ambikadutt Shastri, Sushruta Samhita, Chikitsasthan 38/82, 12th edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2000; 1: 174.
12. Kaviraj Dr. Ambikadutt Shastri, Sushruta Samhita, Chikitsasthan 38/88, 12th edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2000; 1: 174.
13. Kaviraj Dr. Ambikadutt Shastri, Sushruta Samhita, Chikitsasthan 38/83, 12th edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2000; 1: 174.
14. Kaviraj Atridev Gupt, Astanga Hridayam, Sutrasthan 19/61 13th edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2000; 124.
15. Prof. Banwari lal gaur, Charak Samhita, Sidhhistan 1/47-48, 1st edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2014; 4: 776.
16. Prof. Banwari lal gaur, Charak Samhita, Chakrapani Commentary on Sidhhistan 10/3, 1st edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2014; 4: 1036.
17. Prof. Banwari lal gaur, Charak Samhita, Chakrapani Commentary on Sidhhistan 12/17, 1st edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2014; 4: 994.
18. Prof. Banwari lal gaur, Charak Samhita, Chakrapani Commentary on Sidhhistan 8/2, 1st edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2014; 4: 930.
19. Kaviraj Dr. Ambikadutt Shastri, Sushruta Samhita, Chikitsasthan 38/82, 12th edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2000; 1: 174.
20. Kaviraj Dr. Ambikadutt Shastri, Sushruta Samhita, Chikitsasthan 38/118 12th edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2000; 1: 176.
21. Prof. Banwari lal gaur, Charak Samhita, Chakrapani Commentary on Sidhhistan 6/83, 1st edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2014; 4: 904/905.