



**Original Article**

**Importance of *Panchkarma* w.s.r. *Basti* Procedure & Mode of Action**

. **Vd. Pankaj Kumar Singh1, Prof. Mithilesh Verma2**

1. Assistant Professor, Deptt. of Kaumarabhritya, Institute of Ayush Medical Sciences, Lucknow (U.P.)

2. H.O.D. & Professor, P.G. Deptt. of Kaumarabhritya, State Ayurvedic College & Hospital, Lucknow (UP)

**Abstract**

*Panchkarma* is the core of Ayurveda best for primary purification, detoxification (cleansing of *aam*) & rejuvenation and helps to achieve a balanced state of body, mind and consciousness. *Panchkarma* is a Sanskrit term given in *Charka Samhita* (*Sutrasthan-2*) meaning “five procedures”. It is described as *Shodhana Chikitsa* (bio-purification) which includes *Vaman* (emesis therapy), *Virechan* (purgation therapy), *Niruh basti* (decoction enema), *Anuvasan* (medicated ghee or oil enema) and *Nasya* or *Shiro-virechan* (errhine therapy) aimed at eliminating the root cause of illness. *Acharya Sushruta* instead of *Anuvasan* added *Rakta-mokshan* (bloodletting therapy) considering that vitiation of blood could also cause disease.

*Panchkarma* can be employed in all the age group if the condition demands. While adopting *Panchkarma* in children strength of the child should be the main criteria rather than the age. *Bala, Desh, Kala, Agni*, Growth, Tolerance capacity etc. should be checked before starting *Panchkarma* in any age group. Classics especially the *Kashyapa Samhita* explains the *Panchkarma* in a child with the detail explanation of *Snehan,* eight types of *Swedan*, *Vaman, Virechan, Basti* and *Nasya*. ***Basti* is considered as Nectar (*Amrit*) for the child**. *Panchkarma* therapy has been indicated for the children in *Kashyap Samhita*, but *Acharya Kashyap* has denied the excess use of *Sanshodhan* and *Rakta-mokshan* in children.

**u Roso ckyL; fo”kks"k.ka fgra uSokfrla”kks/kujDreks{k.ks A**

**fLuX/kS% lq”khrSeZ/kqjSjnkfgfHkLr=ksipkjks·”kuysilspuS%AA** (dk0 lw0 27@66)

**Keywords:** *Panchkarma,* Rejuvenation, *Shodhan Chikitsa,* Nectar (*Amrit*), Basti etc.

**INTRODUCTION**

**rL;kfro`)L; 'kek; ukU;)fLr fouk Hks"ktefLr fdfPpr~A rLekfpfdRlk/kZfefr czqofUr loksZ fpfdRlkefi ofLrHkdsAA**1

**¼p0fl0 1/39½**

**Address for correspondence:**

**Vd. Pankaj Kumar Singh**

M.D. (Ay.) Kaumarabhritya & P.G.D.Y.

Assistant Professor,

Deptt. of Kaumarabhritya,

Institute of Ayush Medical Sciences, Lucknow (U.P.)

Phone No: 9410865606

Email: [dr.kuwarpankaj16@gmail.com](mailto:dr.kuwarpankaj16@gmail.com)

*Panchkarma* therapy is a very imperative and essential part of Ayurvedic treatment. The effectiveness of *Panchkarma* therapy also depends on suitable application of different elimination procedures as well as on the proper preparations of various formulations required to complete the *Panchkarma*. In *Panchkarma Chikitsa, Basti* is superior to other (*virechan, vaman*) *Shodhana karma* (bio purification therapies). It increases *Shukra* (potency*)*, *Oja* (vital energy*)* & *Agni* (digestive fire).2

*Basti* (medicated enema) is one among the most important *Panchkarma* therapy as it is considered as “*Chikitsardha*” (half of entire treatments). It is possessed with multidimensional action. It’s mode of action is more complex which makes it unique. Most of people consider it as a simple enema procedure. The mode of action of *Basti* is very beautifully explained in classics. The therapeutic effect of *Basti* can be only inferred with the efficacy of the procedure.3

This *Karma* of *Basti* is basically due to its *Shodhana* property that starts right from the *Pakvashaya* i.e. colon.4 *Basti* is a multidrug formulation that is given per rectum and reaches up to ileo-caecal junction and classical *Basti-putak* proved more efficacious than enema pot method and has more retention time in both *Aasthapan* as well as *Anuvasan Basti.* Thus absorption is more in classical method.5 *Shodhana* is associated with the removal of *Mala* (morbid *Dosha*) from the body. Various toxins which an accumulated in the body due to defective removal can be considered as a part of *Mala* or morbid *Dosha*.6

**DEFINITION-**

* *Acharya Charka* defined the *Basti* on the basis of *karma* similar to that of *vaman* & *virechan*. According to *Acharya* *Charaka* *basti* is the *karma* in which, the medicine prepared is administered through rectal route and it reaches up to the N*abhi*-*Pradesh*, *katiparshwa*, *kukshi* (i.e. up to small intestine) churns the accumulated & vitiated *dosha* and *purisha*, easily comes out along with the churned *purisha* and vitiated *dosha*.
* Another definition mainly explains the apparatus used for *Basti*. The procedure in which either *Basti* is used for the administration of the drugs or the drugs administered first reaches to the *Basti*.

**CLASSIFICATION**

1. ***Adhistan* *Bheda*** (Place of Administration)7

* *Pakwashaya Gata Basti* (Rectal Route)
* *Mutrashaya Gata Basti* (Urethra- vesical Route)
* *Garbhashaya Gata Basti* (Uterine Route)
* *Vranagata Basti* (Wound Route)

1. ***Dravya Bheda***8

* *Niruha Basti* (Decoction (*Quatha*) Based)
* *Anuvasan Basti* (Oil (*Snehana*) Based)

1. ***Sankhya Bheda***9

* *Karma Basti*: 1st *Anuvasan* and 2nd N*iruha* 3rd – 24th day A*nuvasan* and *Niruha* alternatively and at last 6 A*nuvasan* *basti* should be given (from 25th – 30th day *Anuvasan* *basti*).
* *Kaal Basti* (15 or 16 *Basti*): 1st A*nuvasan* and 2nd *Niruha* *basti* from 3rd – 12th day *Anuvasan* and *Niruha* *basti* alternatively & last 3 or 4 A*nuvasan* *basti* should be given (from 13th -15th day A*nuvasan* basti)
* *Yog Basti* (8 *Basti*): Starts with *Anuvasan* and it should be given alternatively till 7th day and should end up with A*nuvasan* only.

1. ***Matra Bheda***10

* *Dwadasaprasruta Basti*- 1200 ml
* *Dasaprasruta basti*- 1000 ml.
* *Padaheena Basti*- Reduce one quarter from the total quantity of *dwadasa-prasrut basti.*
* *Prasrutsyogika Basti*- 300 – 600 ml.

1. **According to different Acharyas-**
2. **According to *Acharya Sushruta***11

* *Shodhana Basti*: Eliminatory
* *Lekhana Basti*: Reduce *medh - dhathu*
* *Snehana Basti*: Produces lubrication
* *Brimhana Basti* : Increases rasadi - dhathu

1. **According to *Acharya* *Charak***12,13

* *Aasthapan Basti* (*Niruha Basti*)
* *Anuvasan Basti* (*Brimhana Basti* or *Sneha Basti*)
* *Uttar Basti*

1. **According to Acharya Sharandha***r-14*

* *Utkleshna Basti*
* *Doshahar Basti*
* *Shodna Basti*
* *Brimghan Basti*
* *Picchil Basti*
* *Deepan Basti*

***BASTI* ADMINISTRATION ACCORDING TO AGE-**15

|  |  |  |  |
| --- | --- | --- | --- |
| **S. N.** | ***Acharya*** | **Age for *Basti*** | **Reason** |
| 1 | *Gargya* | Since birth | ---- |
| 2 | *Mathara* | 1 month | CkyksfgL;k}fLFkr% |
| 3 | *Aatreya punarvau* | 4 month | vYikUrjRokr~ |
| 4 | *Parashar* | 3 year | nqyZfyrksfg l% |
| 5 | *Bhel* | 6 year | vYikUrjRokr~ O;kf/k vk?kkrkfnfoHkzek.kkavllgkr~ |
| 6 | *Kashyapa* | v/kLruks·UuHkksDrk p p;nkok  (8-10 month of age) | ------ |

**OBJECTIVE-**

* Define of various types of basti procedures.
* To define of basti properties action.
* Various disorders effectively managed through *Bal-Panchkarma* w.s.r. to Basti
* Review of Ayurvedic literature on basti.

**MATERIAL & METHOD**

*Basti* literature shall be collected from different classical Ayurvedic texts, Modern texts, reputed journals, internet and various clinical studies.

**PROPERTIES OF *BASTI*-**

* **According to *Acharya Sushruta* -**

**“kjhjksip;a o.kZa cyekjksX;ek;q"k%AA**

**dq:rs ifjo`f)a p ofLr% lE;xqikflr%AA**16

(lq0 fp0 35@4)

*Basti* when used properly promotes physical development, complexion, strength, immunity and life span. *Basti* here denotes both type non-unctuous (*Aasthapan*) & unctuous (*Anuvasan*).

* **According to *Acharya Kashyap*-**

**vke% iDoks·fi ok Lusgks cfLr------------A**

**------------ fuR;s p rPpksDreuqoklue~AA**17

(dk0 fl0 8@5)

**“kS”kqdks uke l Lusgks cfLrdeZf.k ”kL;rsA**

**Ckykuka loZjksx?uks fufn"V% iq.;deZ.kkAA**18

(dk0 fl0 8@12)

**MECHANISMS OF *BASTI*** 19

Anus is the main root of the body having blood vessels in it. If we administer the *Basti* in anus, it nourishes all the limbs and

organs of the body. *Basti* eliminates the vitiated *dosha* from the rectal route. Medicines which administered through the rectal route are absorbed in rectum and large intestine. The rectum has rich blood and lymph supply and drugs can cross through the rectal mucosa like other lipid membranes. The portion which is absorbed from upper rectal mucosa is carried by the superior haemorrhoidal veins into portal circulation whereas the middle and inferior haemorrhoidal veins absorb from the lower rectal mucosa enters directly into systemic circulation. The rectum with its vascularity and venous plexus provides a good absorbing surfaces and soluble substances produce their effect more quickly without passing into the liver where they may be destroyed. While describing this *basti* action, *Acharya* *Sushruta* says that *basti* retains in *pakwashaya* and dwells *dosha* from all over the body i.e. from head to toe just like sun which stands millions of kilometers away from the earth still evaporates the water with powerful sun rays.

**vuqoléfi u nq";R;uqfnola ok nh;r bR;uqoklu%A**

**rL;kfi fodYiks·/kkZ/kZek=kod`"Vks·ifjgk;ksZ ek=kcfLrfjfrAA**20

¼lq0fp0 35/18½

In Ayurvedic literature, *Acharya* tried to explain actions of *Basti* hypothetically with suitable analogies. Recent studies also show similarities in the concept of absorption of *Basti*. They are:-

* As tree irrigated in its root level attains branches with beautiful tender leaves, flowers and fruits; in the same way *Basti* which is administered in rectum performs significant results from to head to toe.21 (*Apada* *Mastaka* )
* *Acharya* *Parashara* opined that *Guda* is the main root of the body and having blood vessels in it. *Basti* administered in the rectum nourishes all the limbs and organs of the body through these blood vessels.22
* *Acharya* *Sushruta* explains the importance of *Basti* and says that only *Basti* can pacify the provocated *Vata* like cyclonic storm is sustained and controlled by waves of the sea.
* Recent studies shows that, rectal administration is more prominent since the side effects of the intra-muscular injection are noted. The tight junction of the epithelia of the rectum will be markedly influenced by the pressure of adjuvant especially in the hypotonic solution. Further, volume of secreted fluids in the rectum is generally considered to be small, in that situation the osmolarity of the secreted fluids will be increased by dissolving the drugs and adjuvant. The increased osmolarity of the rectal fluids may influence the absorption resulting in promoting the effect of drug.23
* Medicines which are administered through rectal route are absorbed in rectum and large intestine. The rectum has rich blood and lymph supply and drugs can cross through the rectal mucosa like other lipid membranes. The portion which is absorbed from upper part rectal mucosa is carried by the Superior Haemorrhoidal vein into the portal circulation, whereas the Middle and Inferior Haemorrhoidal veins absorb from the lower rectal mucosa enters directly into Systemic circulation. The rectum with its vascularity and venous plexus provides a good absorbing surface and many soluble substances produce their effect more quickly without passing in the liver where they may be destroyed.24
* Absorption of drugs from rectal epithelium involves two transport routes: trans-cellular and para-cellular. An uptake mechanism in trans-cellular route depends on lipophilicity where para-cellular route is drug diffusion through a space between epithelial cells.25

1. ***Aasthapan Basti* 26**

* It is also called Niruha basti.27
* In Aasthapan basti used mainly herbal decoction or medicated herbal oil with honey, rock salt (Saindhv lavana) etc. materials.
* These types of basti are normally not supposed to be retained in the body for a longer time.
* Aasthapan basti should be used always empty stomach means after jeeran food

**Type of Aasthapan basti**-

* Ruksha Basti
* Kwath siddh Basti
* Madutalik Basti
* Shodhan Basti
* Lekhan Basti
* Paadheen Basti

1. ***Anuvasan Basti***

* When *sneha* is the main *dravya,* the *basti* is called as *Anuvasan* *basti*.28
* The *Basti* which can remain inside without causing any problem and can be given daily is known as *anuvasana* *Basti*.
* Anuvasan basti should not be used empty stomach means after alap sneha yukat food intake then use.

**Type of *Anuvasan Basti***-29

* ***Sneha Basti***- *Sneha matra* is 1/4th to that of *Niruha* *basti* (*Niruha* *matra*= 12 *prasuta*, *Sneha basti matra* = 3 prasruta).
* ***Anuvasan Basti***- Quantity of *sneha* is half to that of *sneha* *basti matra* i.e. 11/2*prasruta*.
* ***Matra Basti***- quantity of *sneha* is half to that of *Anuvasan basti* i.e. ¾ *prasruta*.

1. **Uttar basti**30

* Its administration through the vagina and urethral routs.
* Uttar basti target towards disease of genital & urinary system.
* Uttar basti always used in male sitting position & female laying position.

**Type of Uttar Basti-**

* Aasthapan Uttar Basti
* Anuvasan Uttar Basti

**RESULTS**-

Importance of *Panchkarma* are mentioned in all *Samhita* such as *Charka Samhita*, *Sushruta Samhita*, *Kashyap Samhita* etc. this article highlighted the effect of *basti instead of Panchkarma*  in present era various method, mechanism & its mode of action.

**DISCUSSION-**

Analysis of basti yantra means only the specific bladder bags used to be used for giving basti but as per now there were so many changes in present era like for giving Anuvasan basti only 60 ml syringes and catheter of different sizes were used and for Niruha basti one tube which consists of mug there the kashaya is poured and using that as a basti yantra practically. In the clinical that is very easy to administrate and cost effective.

On analysis as explained before, all organs related to *Basti Karma* are *Sadhyo-Pranahara Marmas*, by virue of *Agneya guna* which it posess it may help to transport the *Basti Veerya* more easily. The given *Basti* reaches *Nabhi pradesha* and the *Veerya* may get transported through *Dhamanis*, *Sira* & *Srothas* to whole body as mentioned above.

There are lots of similes in our texts which beautifully explain the mode of action of *Basti*. The *Basti* stays in *Pakvashaya* drags the *Dosha* from whole body just like the sun which resides in the sky evaporates the water from the earth surface. as those rays are strong and penetrating.

These explain the specificity of *Basti*. Even though the *Basti* reaches up to *Pakvashaya*, the *Veerya* of *Basti* is transported to all of the body; just like the water poured to root of the plant reaches to whole plant.

We can make certain inferences on the basis of all these factors. The *Basti* is given to *Vata Sthana* and so it can alleviate the *Vata* at its own site. As the *Vata* is brought under control the disease it is self cured, because without the major causative factor, the disease itself does not have any existence.

**CONCLUSION** –

Now days so many of the important basti are Lekhana Basti, Vaitarana Basti, Matra Basti, Ksheer Basti, Pichha Basti etc. used in clinical practice based on their action and ingredients these are some modified and highly used basti. Some Important basti are using in clinical practice like Uttar basti which is specifically used in the male and female infertility and this process is almost similar process to Intra uterine insemination in female in present time.

*Basti* is more complicated and is very difficult to explain with the available most modern technologies. But our classics explained it in a simplified language with certain beautiful similes. Although the Rectum is not a usual site for absorption of ingested nutrients, drugs introduced by rectum may be absorbed here. Thus drugs introduced by this route may have systemic effect as well as local effect. The water soluble substances may be easily absorbed as the water moves in both the directions across the mucus membrane of small and large intestine. As all organs related to *Basti Karma* are *Marmas*, it can be inferred as one of the reasons for the mode of action of *Basti Karma*. *Nabhi* and is relevance in Ayurveda may be another reason for the systemic action of *Basti*.

**References:**

1. Charaka Samhita Siddhisthana 1/39, Page No. 971, Edition- 2009, Hindi Commentary, 1st Part, Vd. Shri Satya Narayan Shstri, Chaukhamba Bharti academy, Varanasi.
2. Review On Pharmacodynamics Of Basti Chikitsa And Its Action On Enteric Nervous System, Bende Yogtia, Pawan Lekurwale, Smita Mekhale, IJAM, 2015
3. Understanding The Mode Of Action Of Bastikarma (Medicated Enema), Subina S., Prathiba C. K., Prasanth D., AAMJ, 2015
4. Vaghbhata, Ashtanga Samgraha With Indutika, Kalpasthan 5/73, Edited By Vd. Anant Athavale, Shrimad Atreya Prakashana, Erandavanam, Pune.1980, Page no. 30
5. Standardization Of Procedure Of Administration Of *Basti* W.S.R To Kshinashukra (Oligozoospermia), Juneja yashwant M, Thakar A. B., Md Dissertation, Ipgt & Ra. Jamnagar: Gujarat Ayurved University; 2010.
6. Bhavaprakash, Hindi Commentary By Dr .K. C. Chunekar, Chaukhamba Bharati Academy
7. Clinical Pancha Karma, 2nd edition, page no.- 76, Yadaiah Polepally, Jaya Publications, Hyderabad, 2008
8. Clinical Pancha Karma, 2nd edition, page no.- 77, Yadaiah Polepally, Jaya Publications, Hyderabad, 2008
9. Clinical Pancha Karma, 2nd edition, page no.- 78, Yadaiah Polepally, Jaya Publications, Hyderabad, 2008
10. Panchakarma – Applied Aspects, page no. 58, Vaidhyaratnam Ayurveda Foundation, Kerala, 2010
11. Panchakarma – Applied Aspects, page no. 56, Vaidhyaratnam Ayurveda Foundation, Kerala, 2010
12. Book Of Kaya Chikitsa Part 3rd Chapter No. 2, Page No. 185 , Edition- 2011, Prof. Ajay Kumar Sharma, Chaukhambha Publication, Varanasi
13. Ram Harsh Singh Book Of Kaya Chikitsa…???
14. Sharandhar Samhita
15. Book of Kaumarabhritya, chapter no. 9, edition year- 2012, D.N. Mishra, chaukhamba Sanskrit pratisthan, varanasi
16. Sushruta Samhita Chikitsasthana 35/4, Page No. 189, Reprint Edition Year 2005, Maharshi Sushruta, Edited With Ayurveda Tatva Sandipika, Kaviraja Ambikadatta Shastri, 1st part, Chaukhambha Sanskrita Samsthana, Varanasi
17. Kashyapa Samhita Siddhisthana - 8/5, Page No. 252, Tenth Edition, Year 2016, Vikram Samvat – 2073, Vidyotini Hindi Commentary And Hindi Translation Of Sanskrit Introduction By Ayurvedalankar Shri Satyapal Bhisagacharya, Chukhambha Sanskrit Samsthana Varanasi
18. Kashyapa Samhita Vimansthana - 8/12, Page No. 253, Tenth Edition, Year 2012, Vikram Samvat – 2073, Vidyotini Hindi Commentary And Hindi Translation Of Sanskrit Introduction By Ayurvedalankar Shri Satyapal Bhisagacharya, Chukhambha Sanskrit Samsthana Varanasi
19. Clinical Pancha Karma, 2nd edition, page no.- 93, Yadaiah Polepally, Jaya Publications, Hyderabad, 2008
20. Sushruta Samhita Chikitsasthana 35/4, Page No. 189, Reprint Edition Year 2012, Maharshi Sushruta, Edited With Ayurveda Tatva Sandipika, Kaviraja Ambikadatta Shastri, 1st part, Chaukhambha Sanskrita Samsthana, Varanasi
21. Apda Mastak……..????
22. Acharya Prashar ????
23. Pharmacodynamic Understanding Of Basti: A Contemporary Approach, Gyanendra Shukla, Shweta Pandey,Anup B., IJPBA, 2012 ([www.ijpba.info](http://www.ijpba.info))
24. Kdt…..???
25. Kdt….??
26. Charaka Samhita Siddhisthana 1/29, Page No. 969, Edition- 2009, Hindi Commentary, 1st Part, Vd. Shri Satya Narayan Shstri, Chaukhamba Bharti academy, Varanasi
27. Website citited on 29 April 2020 [www.scrib.com](http://www.scrib.com)/doc/27187140/niruha-basti
28. Sushruta Samhita Chikitsa Sthana 35/4, Page No. 189, Reprint Edition Year 2012, Maharshi Sushruta, Edited With Ayurveda Tatva Sandipika, Kaviraja Ambikadatta Shastri, 1st part, Chaukhambha Sanskrita Samsthana, Varanasi
29. Ram Harsh Singh book of Kaya Chikitsa
30. Prem Vati Tiwari book of Stri Rog & Prasuti Tantra-