

BASTI AS ARDHA CHIKITSA - A CRITICAL REVIEW

Chandu Metri^{1*}, Ananta Desai² and Pratibha Bhat³

¹Ph.D. Scholar, Department of Panchakarma, Government Ayurveda Medical College
Bangalore – 560009.

²Professor & HOD, Department of Panchakarma PG & Ph.D. studies, Government Ayurveda
Medical College Bangalore – 560009.

³Ph.D. Scholar, Department of Panchakarma, Government Ayurveda Medical College
Bangalore – 560009.

Article Received on
09 May 2024,

Revised on 30 May 2024,
Accepted on 20 June 2024

DOI: 10.20959/wjpr202412-33055



*Corresponding Author

Chandu Metri

Ph.D. Scholar, Department
of Panchakarma,

Government Ayurveda
Medical College Bangalore
– 560009.

ABSTRACT

Basti karma (Enema therapy) is one of the *Shodhana* procedures that are described in the traditional Ayurvedic texts used in the treatment protocols for almost every disease. *Ayurveda's* primary goal is to preserve a healthy lifestyle through prevention along with as treating diseases. *Shodhana* is a word that implies purification and cleansing. Basti is unique among *Panchakarma* remedies because of its many applications and effective advantages. Since Vata is controlled by *Basti Karma* at its *Moolasthan* *Pakwashaya*, every aspect of metabolism that are under *Vata's* influence are automatically regulated. For example, if a diseased tree's root is removed, its branches, leaves, and flowers will also automatically be destroyed. As if the tree would be destroyed if we chopped out its roots. The *Basti Dravya* *veerya* spread throughout the entire body. It dehydrates *Doshas* from head to toe in the same manner that the sun's rays, despite being miles distant, dehydrate plants on Earth. The *Acharyas* stated unequivocally that

basti may be adopted for any age group. Basti is the only *Chikitsa* who can both tolerate and control the power of Vata. The well-established physiological and pharmacological activities of Basti provide a solid explanation for all of these actions. Basti therefore has a rejuvenating, preventative, curative, and promotes function. It may be extrapolated that Basti is a very complex, comprehensive, systemic treatment with a wider variety of therapeutic activities and indications because vata is a major cause of all imbalances in the body, which leads to

disease. It is thought to be the most successful *Vata Dosha* treatment approach. Different drug combinations can be mixed in different proportions to generate an endless number of Basti for a variety of conditions and patients.

KEYWORDS: Basti Karma, Ardha Chikitsa, Vatadosha.

INTRODUCTION

The ancient Ayurvedic tests that are employed in the treatment protocols for nearly all diseases define Basti karma as one of the *Shodhana* procedures. In addition to curing illnesses, the main objective of Ayurveda is to maintain a healthy lifestyle via prevention. Purification and cleansing are implied by the word "*Shodhana*." The numerous uses and potent benefits of *Basti* set it apart from other *Panchakarma* therapies. All aspects of metabolism that fall under the influence of Vata are naturally regulated, as Vata is regulated by *Basti Karma* at its *Moolasthan Pakwashaya*.

Basti Karma can be used to treat *Avarana* and *Dhatukshaya*, two different kinds of Vata disorders. When this type of treatment is directly applied to *Pakwashaya*, it not only helps to regulate and coordinate the *Vata Dosha* at the location, but also other *Doshas* that are involved in the pathophysiology of the disorders since Vata is controlled by Basti Karma at its *Moolasthan Pakwashaya* (Intestines), all metabolic processes that are under *Vata's* influence are automatically regulated. For example, if a diseased tree's root is removed, its branches, leaves, and flowers will also automatically be destroyed.

Basti is mostly recommended for illnesses with a *Vata* predominance. *Acharya Charaka* promotes *Basti* as *Ardhachikitsa*,^[1] whereas several other *Acharayas* refer to him as Complete *Chikitsa*. Although basti mostly affects vata, it can also be used to relieve the *doshas* of *Pitta*, *Kapha*, *Rakta*, *Samsarga*, and *Sannipat*. While *Basti* remains in *Pakwashaya*, the acts of the *Basti Dravyas* are transferred throughout the body through the pelvis and organs below the umbilicus. Just as the sun's rays, despite being miles away, suck water from plants on Earth, so it dries up *Doshas* from head to toe. Basti is the only *Chikitsa* who can control and tolerate the power of *Vata* better than any other.^[2]

Derivation of the word 'basti'

The word 'Basti' can be defined in three ways:

- On the basis *karma* or therapy

- On the basis apparatus used for the administration of medicine
- On an anatomical organ

Derivation suggesting it as a karma or therapy

- To reside, to stay, to dwell^[3]
- To cover/to coat^[3]

Definition of basti

- In a procedure called as basti, the prepared medication is administered through the rectal canal. The *nabhi pradesa*, *kati*, *parshva*, and *kukshi*—anatomical landmarks on the abdomen that indicate the intestines—are also affected by the action. The basti disperses all of the body's accumulated *dosha* and *pureesha*, facilitating the easy expulsion of pollutants and uncleanness through *Guda marga*.^[4]
- The term "basti" refers to karma, in which drugs ingested through the rectal canal remain in the body for a predetermined amount of time, produce *sneha* coating, and draw waste products from throughout the body into the colon, where they are then eliminated by causing movements that have a beneficial effect.
- Basti also refers to the urinary bladder, an organ that serves as a urine reservoir. It was employed as a tool to administer *Basti dravyas* under pressure because of its soft and elastic nature.

Nomenclature of basti

- Although there are countless *Bastis*, they can be essentially divided into two categories: *Niruha Basti* and *Anuvasana Basti*.
- Different titles have been given depending on the *dravyas* employed in the preparation, *karmukatha*, etc.

Classification of basti

Understanding the classification of *Basti Chikitsa* is very essential to know its indications. *Bastikarma* is classified as

- 1) ***Adhishtana bheda***: *Pakwashayagata*, *Garbhashayagata*, *Mutrashayagata* and *Vranagata*.

- 2) **Dravya bheda:** On the basis of medicine used viz *Madhutailika Basti*, *Kashaya Basti*, *Taila Basti*, *Ksheera Basti*, *Piccha Basti* and *Takra Basti*.
- 3) **Karma bheda:** On the basis of the action it does viz *Shodhana Basti*, *Shamana Basti*, *Lekhana Basti*, *Brimhana Basti*.
- 4) **Sankhya bheda:** - The number of *Bastis* given as a course *Yoga Basti* i.e. 8 in number, *Kala Basti* i.e. 16 in number and *Karma Basti* i.e. 30 in number⁵
- 5) **Matra bheda:** - Based on quantity of *Basti Dravya* used.
- 6) **Anushangika bheda:** - miscellaneous varieties.
 - a. **Adhishthana bheda**

According to the site of application of *Basti* it is of two types –

1. **Pakvasayagata basti:** *Basti Dravya* administered through anal canal into the colon is called *Pakvasayagata*.
2. **Garbhasayagata basti:** The drugs are administered through the vagina into the uterus, is called *Garbhasayagata*.
3. **Mutrasayagata basti:** The drugs are administered through the urethra into the urinary bladder is called *mutrasayagata*.
4. **Vranagata basti:** the drugs are introduced into the *Vrana* for its *Shodhana* and *Ropana* purpose.

b. **Dravya Bheda:** It is of two types

1) **Niruha basti (Evacuative or Un-Unctuous enema)**

In this type of *Basti*, *Kasaya* is the main content. The *Kasaya*, *Makshika*, *Lavana*, *Sneha* and *Kalka* are the ingredients commonly used in *Niruha Basti* *Mamsa*, *Kshira*, *Mutra*, *Amlakanji*, *Dadhimastu*, *Rakta* etc. also used as *Avapa Dravya* to alter the quantity, quality and action of *basti*.^[6]

2) **Anuvasana basti**

The *Sneha Basti* which will not cause any harm even if it is retained for one day & can be administered every day after having food is known as *Anuvasana Basti*.^[7]

Types

Based on the *Sneha matra* it is of three types^[8]

1. **Sneha basti:** - The quantity of *Sneha basti* is decided $\frac{1}{4}$ th to the quantity of the *Niruha*. So, 6 pala (240) *Sneha* is administered.
2. **Anuvasana basti:** - The quantity of this *Basti* is half of the *Sneha Basti* i.e. 3 pala (120ml)

3. **Matra basti:** - In this type minimum quantity of Sneha i.e. 1½ Pala (72ml) is administered.

3) *Karma bheda*

This classification is made based on their action

- a) **Shodhana basti:** Contains *Shodhana* Dravyas and removes *Dosha* and *Malas* from the body.
- b) **Lekhana basti:** Reduces *Medodhatu* and produces *Lekhana* in the body.
- c) **Sneha basti:** Contains more of *Sneha* and produces *Snehana* in the body.
- d) **Brumhana basti:** Increases the *Rasadi Dhatus*.
- e) **Utkleshana basti:** Causes *Utklesha* of *Malas* and *Doshas* by increasing its *Pramana*.
- f) **Doshahara basti:** – Purificatory or eliminating type.
- g) **Shamana basti:**– Produces *Shamana* of *Doshas*.

4) *Sankhya bheda*

This classification based on the number of *Sneha bastis* and *Niruha basti* in a treatment. That is total 8 Basti in *Yoga Basti*, 16 in *Kala Basti* and 30 in *Karma Basti*.

Basti yantra

"*Basti yantra*" is the name of the instrument used for *Basti Karma*.

There are two components to it.

- 1. *Basti Netra* (Nozzle)
- 2. *Basti Putaka* (Bag or Can)

Basti netra: (Nozzle)

Usually composed of brass, it has a broader base that mimics a cow's tail and a tapering end. The device has a smooth surface and a tubular shape with a blunt end. The size of the *Basti netra* varies depending on the patient's age.^[9]

Karnika

Karnika is the name for the ring that is inside the nozzle. Typically, the nozzle contains three rings. Up to the first ring, the *Netra* is placed into the *Gudam* (anus). The enema bag with nozzle is tied using the final two rings at the bottom.

Basti putaka

Attached at the base of *Bastinetra*, *Basti Putaka* is a malleable and supple sack that holds *Bastidravya*. This was once made from the processed urine bladder of animals, such as cows. Leather bags can be used in its place as this is unavailable. Rubber or polythene bags are commonly utilized these days.^[10]

Basti procedure**A. *Purva karma***

The patient should be advised to take basti after taking into consideration their *Desha*, *Dosha*, *Kala*, *Satmya*, *Vaya Bala*, etc. Anuvasana Basti is provided after a meal, whereas *Niruha Basti* should be taken on an empty stomach. The patient needs to be ready for this. *Swedana* and *Abhyanga* (local, occasionally generalized) should be performed. The patient is then instructed to extend his left knee and bend his right knee while lying on the left side of the bed. The patient's left hand should be kept beneath his head.

Preparation of *basti dravya*^[11]

Niruha Basti is prepared using a special technique known as *Sammelana*. Its distinctive quality is the fact that a variety of materials with varying densities and basic immiscibility are combined to create a homogenous liquid. The principal components required to make a *Niruha Basti* are *Madhu*, *Saindhava*, *Sneha*, *Kalka*, and *Kashaya*. In certain *Bastis*, *Dravyas* like milk and *Mansarasa* are combined; the total amount of these is equal to the amount of *Kashaya* consumed.

Sammelana viddhi

Firstly, the rock salt and honey are combined and triturate in a mortar until thoroughly mixed. Afterwards, the mixture is fully combined with the addition of either oil, ghee, or both. Subsequently, *Kashaya* is added and thoroughly ground until a uniform mixture is formed. *Kalka* is then added and blended. It is not acceptable for the contents to settle into distinct strata. This is the homogeneity test.

***Saindhava* (Rock salt)**

It is helpful in controlling acid and alkaline balance, maintaining osmosis, and activating the ATP phase. Salt has the property of stimulating ionic action potential, which may be one of the causative factors for the mode of action of *Basti*. Because of its *Ushna*, *Tikshna*, and

characteristics, it is easily combined with honey and forms unified mixture. It disintegrates the *Pichchhila*, *Bahula*, and *Kashaya* properties of honey.

Madhu (Honey)

The taste of honey is both sweet and astringent, similar to that of *Chedana* and *Ruksha* in *Guna* and *Ushna* in *Veerya*. It is naturally *Vrana Sodhana* and *Kaphahara*. In the framework of *Bastikarma*, *Madhu's Yogavahitvam* and *Suksmamargaanusaritvam* are his two most significant attributes. *Yogavahi* translates to "catalyst in motion." The capacity to enter the body's miniscule capillaries through *Srotas* (Raising osmotic permeability) is known as *Suksma marga anusaritvam* (*Macro channels*).

Sneha (Oil)

There should be some *Snehadravya* in the medication given to the *Vata* seat. The *Sneha* will soften the *Mala*, soften the colon, and facilitate in its easy removal. It counteracts some of *Madhu's* and *Saindhava's* annoying characteristics. *Taila* and *Ghrita* are the two most frequently used *Snehadravys* for *Basti karma*. For *vata-kapha* situations, use *taila*; for *vata-pitta* conditions, use *ghrita*.

Kalka (Paste)

The *Basti Dravya* gets thickness from *Kalka*. The primary ingredient, *kalka*, is what gives the overall mixture its effectiveness. Dehydration will result by increasing the amount of *Kalka*. By raising the solution's osmotic permeability, *Kalka* aids in the disintegration of the *Malas*. Prescription medication is ground in order to make *kalka*.

Kwatha (Decoction)

Kwatha contributes to the fluid's volume maintenance, which facilitates cleaning and spreading. In addition, the additional plants have a *Vatahara* character, which yields *Nirharana* and *Anulomana* of *Doshas*. The decoction is prepared in accordance with *yogas* described in classical books or with carefully chosen medications based on the patients' conditions and diseases.

Vayu is the agent that is in charge of dispersing *Doshas* throughout *Koshthadi Rogamargas* and *Shakha*. *Vata* is also in charge of *Samhanana* (Obtaining) and *Samvahana* (The transport sector) of *Pitta*, *Kapha*, *Rasa*, *Rakta*, *Sveda*, *Mala*, *Mutra*. Therefore, from a therapeutic

perspective, the *Chalaguna* of *Vata* plays a significant role in easing the symptoms of exacerbated *Vayu*.

B. *Pradhana karma*

It has three parts:

- i. *Basti Pranidhana*
- ii. *Basti Pratyagamana*
- iii. *Lakshanas of Yoga, Ayoga, Ati yoga*

Basti Pranidhana and Pratyagamana

Basti dravyas are injected into the patients' rectums with the aid of an appropriate *Basti yantra* with an appropriate *Netra*. Patients are asked to inhale deeply when receiving medication. After success, the patients are transferred to a supine position and instructed to stay in that position for a while. After a set amount of time, *Basti Dravyas* are expelled.

C. *Paschat karma*

The patient is encouraged to rest after *Samyaka Yoga*. He is expected to take a bath in Luke warm water after some time. The patient should then be offered a healthy food that has been carefully examined in accordance with Doshika participation. Then, *Pariharya Vishayas* is advised. *Ayoga or Atiyoga Lakshana*, if present, needs to be addressed appropriately. The patient should refrain from engaging in physical activity, having sex, drinking alcohol, consuming various junk food kinds, eating a full meal, and sleeping throughout the day while taking *Yapana-Bastis*.

Significance of left lateral position^[12]

There are three rectal valves: superior, middle, and inferior. In terms of anatomy, function, and development, the middle one is most important. The middle rectal valve is situated on the right side of the rectum. It is necessary for the defecation process. Normal conditions prevent faecal matter from falling below the valve, which is what causes the defecation reflex. The left lateral position of this valve protects it; any other position could damage it and cause faecal incontinence. When laying on the left side, keep the sphincters (*Valayas*) submerged in the surrounding muscles.

This position also helps with gravity because of the anatomical slope that facilitates the *Basti Draya's* passage down the rectum and into another place. When performed correctly in a

sideways stance, the *Dravya* needs to overcome gravity. *Basti* in the proper lateral position may be an option if a patient has congenital anomalies such as situs inverses or Dextrocardiatotallis. Furthermore, the left side of the mucosa has a larger absorptive zone.

Probable mode of action of basti

- One of the most significant *Ayurvedic* therapies is *basti*. *Acharya Charaka* used the phrase "*Sarvam Chikitsamapi Chikitsardhimiti bruhanti*" to explain this. *Basti* can therefore be used to heal nearly any ailment or circumstance. *Acharya Sushruta* states that *Basti* is advised in addition to *Vatavyadhis* in *Pittaja*, *Kaphaja*, *Rakta Vikaras*, *Samsarga*, and *Sannipata Vikaras*.
- *Basti* possesses multiple dimensions. It performs the functions of *Lekhana*, *Rasayana*, *Bramhana*, and *Viśya*. It raises the quantity and caliber of *dhatus* in malnourished people. *Basti* has been shown to be therapeutically successful in treating nearly all illnesses; yet, a scientific explanation of its mode of action is quite elusive. At this point, we are unable to characterize the *Basti* bio-assay.

The actions of basti can be explained in terms of ayurveda by the following

- 1) *Anuvasana Basti* administered into the rectum has effects on humans from the toes up to the heads that are comparable to how plants that receive root-level irrigation grow tall and generate branches with lovely sensitive leaves, blooms, and fruits over time.^[13] *Chakrapani* elaborates on this concept in great depth when explaining the verse stated above. He quoted *Parasara* as saying that *Guda*, the *mula* of the body, is where all *Siras* are located. Giving *Sneha* through *Guda* nourishes the body from the head down.^[14]
- 2) *Acharya Parashara* asserts that the (*Guda*) anus, which has blood vessels, is the primary root of the body. The body's organs and limbs are nourished when the *Basti* is injected through the anus¹⁵. By using *basti*, the vitiated *doṣhas* are extracted from the rectal channel. Medication administered by the rectal technique is absorbed by the rectum and large intestine. Given the significant blood and lymphatic flow to the rectum, drugs can cross the rectal mucosa just like they can via any other lipid membrane.
- 3) *Acharya Sushruta* states that *Basti* stays in *Pakvasaya* and drives out *doṣhas* from every region of the body, from head to toe, just as the sun's strong rays evaporate the water on the earth's crust.^[16] He continues by explaining the importance of *basti* and asserting that,

in the same manner that the sea's boundaries preserve and regulate cyclonic storms, *basti* is the only treatment that can soothe the aroused *Vata dosha*.

- 4) Recent studies show that rectal administration has become more common since the negative consequences of intramuscular injections were identified. "Noboru yata" et al. (1985) state that adjuvants, especially in the hypertonic solution, will significantly affect the rectum's epithelia's tight connection. He goes on to state that it's generally accepted that the rectum secretes very little in the way of fluids. In that case, dissolving the adjuvant and drug will increase the osmolality of the fluids that are produced. The elevated osmolality of the rectal secretions may influence absorption by amplifying the effects of the medication.
- 5) The effects of the medicine administered by different roots are remarkably different. It has been observed that altering the mode of administration of a medication may alter its mechanism of action. For example, magnesium sulphate functions as a saline purgative when taken orally, but when given intravenously, it depresses the central nervous system and sometimes serves as an anticonvulsant. Hypertonic magnesium sulphate can be used as a retention enema to reduce intracranial stress. Similarly, we may argue that if administered rectally (*Basti*), *Snehana* drugs, which are taken orally, might have entirely different effects. One of the accepted theories on how pharmaceuticals function is the drug receptor theory. According to this theory, the medication should have a high affinity for and intrinsic action of receptor.
- 6) The *virya* of the ingredients used in the *Basti*, according to Ayurveda, absorbed into the body and then moves to the lesion site through general circulation to treat the sickness. As a result, *Basti* is the best treatment for *Vata dosha* and can cure diseases of the *Pitta*, *Kapha*, *Rakta*, *Sansarga*, and *Sannipatika* types, according to *Acharya Suśruta*.^[17]
- 7) When *Acharya Caraka* talks about the advantages of reclining in the left lateral position for giving the *Basti*, he gives a thorough explanation of how the drugs enter the *Grahani*. Given that the left side of the body contains the *Grahani* and *Guda*, it is advised that the patient receive the *Basti* while lying down on his left side. The person lying on his left side would take the *Basti* well as the *Guda's* folds (*Vali*) strengthened out. This is clearly the ideal position for *Basti* to reach the *Grahani*, as noted by commentator *Cakrapani*.^[18]

Beneficial effects of basti

- 1) *Srotoshudhikaratva* – Purifies all the systems/ clears the passage up to the micro channel level
- 2) *Bheshaja viseshayogaat* – Acts on various disorders because of the combination of the drug
- 3) *Samshamana karma* – Curative
- 4) *Niratyayatvaat*- Uncomplicated
- 5) *Sarvaavasthaa vikaaran upayogi* – Can be administered at any stage of the disorder after proper examination

Promotive aspects

- 1) *Vayah stapana*- Sustains age
- 2) *Sukhayur bala agni medha swara varna krit* – Provides better life, improves strength, agni, voice and complexion
- 3) *Sarvaarthakaari* – Perform all functions
- 4) *Dardhyavaha*- Provides firmness
- 5) *Pushtim* -Corpulence quality
- 6) *Aashayalaghava*- Lightness in the systems due to removal of the morbid matter from all over the body
- 7) *Prakrutisthatha*- Restores to normalcy
- 8) *Ruchi*- Increases relishes in food

Curative aspects

- 1) *Stabdhata sankuchita* – Relieves stiffness, contractures and adhesions
- 2) *Pangavo*- Effective in paralytic conditions
- 3) *Bhagnarugna*- Effective in dislocations and fractures
- 4) *Shaakhasu charanti vata*- Effective in conditions where vata is aggravated in the extremities
- 5) *Shula*- Relieves pain
- 6) *Kukshi amaye*- Effective in disorders of GIT
- 7) *Shaakha koshtagata roga* – Effective in diseases of shakha and koshta
- 8) *Marmordhvasarvaavayavaangasca*- Effective in diseases of vital parts and all parts of the body
- 9) *Ksheenendriya krishanara*- Beneficial to debilitated and weak persons

10) *Vali palitam apahanti* – Arrests premature old age and graying of hairs

Preventive aspects

- 1) *Vigrathita purisham* – Beneficial in constipation
- 2) *Srotah shudhikaaratvaat* – Effective to purify various systems of the body

Rejuvenate aspects

- 1) *Shukrabalapradasca* – Increases the quality and quantity of sperm
- 2) *Raktaadi prasaada* – Effective in restoring the normal functions of rakta and other dhatus
- 3) *Raktamamsa balaprada* – Provides strength by increasing muscle power
- 4) *Vajikaroti* – Improves sexual potency

Effect on Brain and Psychology

- 1) *Medhakrit* – Improves intellectual power
- 2) *Manah prasada* – Provides clarity to mind
- 3) *Bhudhi indriya samprasada* – Improves clarity of sense organs
- 4) *Svapnaanuvritti* – Induces sound sleep
- 5) *Laghuta* – Lightness of the body
- 6) *Harsha* – Exhilaration
- 7) *Chakshu preenayati* – Invigorates eye sight
- 8) *Manah tushti* – Improves cheerfulness and buoyancy of mind

DISCUSSION

- *Basti* acts on all parts of the body and is administered in the *Pakwashaya*. *Acharya Sushrut* says that when *Basti* is delivered correctly, it stays in the *Pakwashaya*, *Sroni*, below *Nabhi*, and through the *Srotas*, spreading the *Veerya of Basti Dravya* throughout the body. Comparably, the *Doshas*/morbid factors from head to foot are likewise forcibly expelled from the body by *Veerya*, even though *Basti* stays in the body for a little period of time and is expelled together with *Mala* by the action of *Apana Vayu*.
- According to *Suhsruta*, *Tikshna Prabhava* absorbs the *rasa of Prithavi*, just like the sun does, despite being light years away. *Basti* is feeding the body in addition as driving out the *Doshas*. *Basti* medications' initial potency is absorbed before it can start to operate systemically. The second main way it works is by making it easier for the morbid substances that cause the sickness to be expelled into the colon, where they are removed.

- The well-established physiological and pharmacological activities of *Basti* provide a solid explanation for all of these actions. The "Enteric Nervous System" is the unique nerve system that covers the gastrointestinal tract. It is fully contained within the stomach wall, starting at the esophagus and going all the way to the anus. About 10 crore neurons make up the gastrointestinal system, which is nearly exactly the same amount as the total number of neurons in the spinal cord. It specifically regulates secretion and motility in the gastrointestinal tract.
- The submucosal plexus and the myenteric plexus are the two plexuses of the digestive system. The parasympathetic fiber supply in the sigmoidal, rectal, and anal areas of the large intestine is significantly higher than in other parts. Particularly when it comes to the defecation reflexes, they are mostly stimulatory in action and function.^[13] The proximal half of the colon receives the majority of absorption in the large intestine, thus its term, "absorbing colon." The gut mucosa allows for both active transport and diffusion for absorption. All of the water is transferred through the intestinal membrane by diffusion.
- Additionally, this diffusion complies with the standard osmosis law. Water is therefore absorbed by osmosis via the intestinal mucosa and into the villi's blood when the chyme is diluted. However, water can also be moved from the plasma into the chyme in the other direction. This happens particularly when the stomach excretes a hyperosmotic fluid. The medicine can pass through the rectal mucosa like it is another lipid membrane since the rectum has a high blood and lymph supply. Thus, the rectal mucosa quickly absorbs unionized and lipid-soluble compounds. Small amounts of short-chain fatty acids, like those found in butterfat, are not transformed into triglycerides but instead are absorbed straight into the portal circulation.
- Because short-chain fatty acids are more soluble in water, they enable direct diffusion from the epithelial cells into the villi's capillary blood. Since the active ingredients of *Basti* medications are primarily water soluble, they may potentially be absorbed. While *Sneha Basti* and other nourishing *basti* have hypo-osmotic solutions that enable absorption into the blood, *Niruha Basti* may be hyperosmotic and so aid in the absorption of morbid components into the solution. It is thought that the GI tract contains approximately 1000 cc of gas, which *Basti* can easily evacuate.

CONCLUSION

One of the significant quotes from *Acharya Vagbhata's Agrya Dravyas* is "*Basti Vatavikaranam*." Furthermore, *Basti* should be used to eradicate either *Pitta* or *Kapha* when they present symptoms in *Pakwashaya* after being liquefied by *Sneha* and *Sweda* (oleation and sudation therapy). In nearly all diseases, ranging *basti* can be used in combination with a variety of different medications depending on the action, where the *doshas* associated may be *vata-pitta-kapha-sansargaja* or *Sannipataja*.

It is regarded as the most effective *Vata Dosha* treatment method. Various medications can be combined in different ratios to create countless *Basti* for a range of illnesses and patient types. *Vata* is the primary cause of the illness because it is the only *dosha* that has the moving quality (*Chalaguna*), while the remaining *doshas*, *Pitta* and *Kapha*, do not. Therefore, once *vata* is under control, the illness will also be under control and cured, So the power source *Basti Karma Chikitsa* is considered as the *Ardhachikitsa*.

REFERENCE

1. Vachaspatya (Brhat sanskrithabidanam), compiled by Shri Taranath Tarka Vachaspaty, Chowkhamba Sanskrit Series Office Varanasi, 4: 5442 - 4864.
2. Anonymous. In: Acharya VY, Acharya NR, editors. Sushrut Samhita, English Translation of the Text and Dalhana's Nibandhasamgraha Commentary and Nyayachandrika Panjika of Sri Gayadasa Acharya along with Critical Notes. Varanasi: Chaukambha Orientalia, Chikitsa Stana, 2002; 528, 7: 35, 27-30.
3. Agnivesha, Charaka Samhita, revised by Charaka and Dridhbala with "Ayurveda Dipika" commentary, by Chakrapanidatta, edited by Vaidya Jadavaji Trikamaji Acharya, Chowkhamba Sanskrit Sansthana, Gopal Mandir Lane, Varanasi: Reprint Sidhhisthana, 2011; 1, 40: 39-684.
4. Agnivesha, Charaka Samhita, revised by Charaka and Dridhbala with 'Ayurveda Dipika' commentary, by Chakrapanidatta, edited by Vaidya Jadavaji Trikamaji Acharya, Chowkhamba Sanskrit Sansthana, Gopal Mandir Lane, Varanasi: Reprint Sidhhisthana, 2011; 1, 41: 39-684.
5. Sushrita, Sushuratasamhita. Edited by Vaidya Jadvji Trikamji acharya. Reprint. Chaukhamba Sanskrit sansthan Varanasi, 2010; 824: 259.
6. Shastria KA. Ayurved Tatvasandeepika Vyakhya Sushrut Samhita Chikitsasthana. Varanasi: Chaukhamba Sansrit Samsthana, 2013; 191: 35-18.

7. Anonymous. In: Acharya VY, Acharya NR, editors. Sushrut Samhita, English Translation of the Text and Dalhana's Nibandhasamgraha Commentary and Nyayachandrika Panjika of Sri Gayadasa Acharya along with Critical notes. Chikitsa Sthana. Varanasi: Chaukambha Orientalia, 2002; 7: 35-18..
8. Sushrita, Sushuratasamhita. Edited by Vaidya Jadvji Trikamji acharya. Reprint. Chaukhamba Sanskrit sansthan Varanasi, 2010; 824: 432.
9. Samhita C. Bramhanand Tripathi. Varansi: Chaukhamba Subharati Prakashana, Siddhisthan Ch, 2015; 3: 7-9.
10. Samhita C. Bramhanand Tripathi. Varansi: Chaukhamba Subharati Prakashana, Siddhisthan, 2015.
11. https://www.researchgate.net/publication/376557958_A_Critical_Review_on_Basti_-An_Ardha_Chikitsa
12. Nampoothiri MR, Mahadevan L, editors. Panchkarma Problems and Solution. Sarada Mahadeva Iyer, 2008; 1.
13. Agnivesha. CharakaSamhita, edited by Jadavji Trikamji Acharya, Chaukamba Prkashan, Reprint Varanasi, 2009; 738: 689.
14. Agnivesha. Charaka Samhita, edited by Jadavji Trikamji Acharya, Chaukamba Prkashan, Reprint. Varanasi, 2009; 738: 672.
15. Agnivesha. Charaka Samhita, edited by Jadavji Trikamji Acharya, Chaukamba Prkashan, Reprint. Varanasi, 2009; 738: 673.
16. Maharshi Sushruta, Sushruta Samhita, Sri Dalhana Acharya, Sri Gayadas Acharya, Vaidya Jadavaji Trikamaji Acharya, edition, Chaukhambha Sanskrit Sansthan, 2003; 824: 527-528.
17. Maharshi Sushruta, Sushruta Samhita, Sri Dalhana Acharya, Sri Gayadas Acharya, Vaidya Jadavaji Trikamaji Acharya, edition, Chaukhambha Sanskrit Sansthan, 2003; 824: 525.
18. Agnivesha. Charaka Samhita, edited by Jadavji Trikamji Acharya, Chaukamba Prkashan, Reprint Varanasi, 2009; 738: 693.