

IDENTIFY AND ANALYSE THE PECULIAR FEATURES OF THE *PHALMATRA SIDDHI ADHYAYA* IN THE BHELA SAMHITA TO COMPARE WITH CHARAKA SAMHITA.

Dr. Ketaki Anil Dhongade^{*1}, Vd Ghanshyam Dongare²

¹3rd Year Pg Student, Samhita Siddhant Evum Sanskrit Department, Tilak Ayurved
Mahavidyalay, Pune.

²Guide, Professor, Samhita Siddhant Evum Sanskrit Department, Tilak Ayurved
Mahavidyalay, Pune.

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*Corresponding Author

Dr. Ketaki Anil Dhongade

3rd Year Pg Student, Samhita Siddhant
Evum Sanskrit Department, Tilak
Ayurved Mahavidyalay, Pune.



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ABSTRACT

Basti karma is regarded as the most important therapy among Panchakarma procedures for maintaining dosha balance and treating various diseases. The Phalmatra Siddhi Adhyaya of Bhela Samhita provides a practical and clinically oriented description of Basti, focusing on formulations, dosage, indications, and administration. The present study is a literary and comparative review of the Siddhisthana of Bhela Samhita and Charaka Samhita. Comparison was made based on number of shlokas, types of Basti, dosha-specific Niruha Basti, and principles of administration. The study found that Bhela Samhita describes several unique Bastis and offers clearer guidelines on dosage and application, whereas Charaka Samhita emphasizes theoretical concepts. Thus, Bhela Samhita serves as a more practical guide for the effective clinical application of Basti therapy.

KEYWORDS: Basti Karma; Panchakarma; Phalmatra Siddhi Adhyaya; Bhela Samhita; Charaka Samhita; Niruha Basti; Siddhisthana; Comparative Literary Study.

INTRODUCTION

Ayurveda is a living science that not only treats diseases through universal principles but also helps individuals maintain a healthy lifestyle. Among its major branches, Panchakarma therapy holds a vital place as it focuses on purification and elimination of aggravated Doshas from the body.^[1]

The Phalmatra Siddhi Adhyaya of the Bhela Samhita highlights the supreme importance of Basti therapy, comparing it to Madana among emetics (bastayo madanasya shreshthayam).^[2] This chapter presents the views of various teachers, including Bhela Acharya, on the efficacy and outcomes of different Basti-phala. It describes in detail the therapeutic effects of Vata-ghna, Pitta-ghna, and Kapha-ghna Niruha Bastis, emphasizing their role in maintaining Dosha balance.^[3] Special formulations such as Ashvagandhadi Niruha and other Aushadhi Kalpanas are mentioned for promoting strength, rejuvenation, and longevity.^[4]

The text provides clear guidelines for deciding the dose of Basti dravya according to the patient's condition and constitution (vishaya-bhedenusara matra) and cautions against improper administration such as excessively cold enema (ati-shita basti prayoga).^[5] It also explains stage-wise and condition-based administration (avasthānusara niruha), including the appropriate use of shita and ushna niruha based on disease status and patient strength. The chapter further discusses expected outcomes (niruha-phala) and introduces unique techniques like Tailadi Vidhi, Piccha Basti Yoga (useful in excessive diarrhea or bleeding), and Shatshin Nirvahikadi Basti, reflecting the practical and clinical orientation of Bhela Samhita.^[6]

When compared with the Phalmatra Siddhi Adhyaya of the Charaka Samhita, several distinctive features are evident. Charaka presents the subject mainly through a dialogic and theoretical approach, focusing on phala, matra, and karma siddhanta, whereas Bhela explains the concepts in a concise, direct, and practitioner-friendly manner.^[7] Charaka Samhita emphasizes philosophical discussion, while Bhela Samhita gives greater importance to clinical application, detailing formulations, dosage, and administration techniques. The simpler language and inclusion of unique Bastis such as Ashvagandhadi Niruha, Piccha Basti, Tailadi Vidhi, and Shatshin Nirvahikadi Basti further distinguish Bhela Samhita.^[8] Thus, although Charaka Samhita offers a structured theoretical framework, Bhela Samhita provides a more applied, experience-based, and clinically practical perspective, firmly establishing Basti as the most supreme and versatile therapeutic procedure.^[9]

MATERIALS AND METHODOLOGY

MATERIAL

TEXTBOOKS

1. Bhela Samhita - Katyayan A., Bhela Samhita of Maharsi Bhela edited with Hindi commentary, Chaukhamba Surbharati Prakashan, Varanasi, edition-2017.

OTHER RELATED TEXTBOOKS

1. The Bhela Samhita - The Bhela Samhita Sanskrit text, University of Calcutta, 1921.
2. Bhela Samhita with English commentary - Rao S., Bhela Samhita with English commentary, Chaukhamba Krishnadas Academy, Varanasi, edition-2010.
4. Online data- PubMed, Dhara, Google scholar, ResearchGate, JAIDS, ijrap
5. Open AI (quilt, BARD, language enhancement app)

METHODOLOGY

The present study was a literary review conducted in the Department of Ayurved Samhita Siddhanta. Prior approval was obtained from the Institutional Ethical Committee before initiation of the study. The methodology comprised systematic collection and compilation of classical references. Relevant material was collected from the Siddhista of *Charaka Samhita* and *Bhela Samhita*. A historical review of the authors—Bhela, Charaka, and Drudhabala—was also undertaken to understand their period, background, and objectives of compilation. All chapters of Siddhista from both texts were compiled, critically studied, and analyzed to evaluate their conceptual significance and clinical relevance.

OBSERVATIONS

Sr. No.	B.S.	C.S.
VATAGHANA NIRUH BASTI	YES	NO
PITTAGHANA NIRUH BASTI	YES	NO
KAPHAGHANA NIRUH BASTI	YES	NO
ASHAVAGANDHAHI NIRUH BASTI	YES	NO
PICCHA BASTI	YES	NO
SHATASHIN/NIRVAHIKADI BASTI	YES	NO
KASHAY BASTI TAIL MATRA	YES	NO
NIRUH BASTI MADANPHAL TAIL MATRA	YES	NO
ATISHIT/ATIUSHNA BASTI KASHAY PRAYOG HANI	YES	NO
NIRUH BASTI AVASTHANUSAR VISHESH	YES	NO

VATAGHANA NIRUH BASTI 7/5-8 charak 10/18-24

द्वे पञ्चमूल्यौ कोलानि नलदशशुष्कमूलकम् ।
 द्विपलीनानि सर्वाणि जलद्रोणे विपाचयेत् ॥५॥
 अष्टभागावशेषं तु कषायमवतारयेत् ।
 कल्कपेष्याणि चेमानि भेषजानि समावपेत् ॥६॥
 निकुञ्जिकां खरपुष्पां पिप्पलीं सैन्धवं वचाम् ।
 त्रपुसोर्वारुबीजानि शतपुष्पां यवानिकाम् ॥७॥
 कुष्ठं च तगरं चैव यष्टीमधुकमेव च ।
 सक्षीरस्सकषायश्च सगोमूत्रश्च कीर्तिः ॥८॥
 सतैलश्च निरुहः स्याद्वातरोगविनाशनः ।

- 1) Dashmool ,belphal, nalad,shushkamulak-1 drona
- 2) Jala – 2 drona
- 3) Nikuchika, kharpushpa, pipali, saindhav, vacha, trapus, kakadi bij, souaf, mulethi, ajvayan, kutha/tagar
- 4) Godugdha, gomutra, teel tail
- 5) USES- vata roga

Pittaghana basti- basti 7/9-12
 पटोलपत्रमूलं च पिचुमन्दं शतावरीम् ॥९॥
 त्रायमाणां बलां रास्नां बृहतीं कण्टकारिकाम् ।
 गुदूचीं त्रिफलां श्यामां सारिवां वंशकत्वचम् ॥१०॥
 द्विपलीनान् पृथग्भागान् पूर्वकल्पेन साधयेत् ।
 मधुकं वंशकफलं शतपुष्पां दुरालभाम् ॥११॥
 महासहामंशुमतीं कल्कं कुर्यात्पृथक् पृथक् ।
 क्षीरेणाथ कषायेण घृतेन मधुना तथा ॥१२॥
 कल्पमिश्रः सुमथितो निरुहः पित्तनाशनः ।

- 1) Kwatha- Patol patra, patol jada,neem,shatavari,traymana, bala, rasna, kateri, guduchi, harad, behada, aamla, nishotha, sariva, baas chala- 2 pala
- 2) Kalka - Mulethi, vanshak phal, shatpushapa, javasa, mahasaha , anshumati
- 3) Dudha, madhu
- 4) USES – pitta roga

Kaphaghana Basti – basti 7/13-15

दशमूली करौ द्वौ दन्ती चित्रकमेव च ॥१३॥
 एकाष्ठीला तुरङ्गी च त्रिफला देवदारु च ।
 पूतिकं रौहिषं श्यामा मूर्वा राजतृणानि च ॥१४॥
 पृथक् पञ्चपलानेतान् साध्येत्सर्वकल्पवित् ।
 अधोभागोर्ध्वं भागद्रव्यैस्साध्येत्साध्य योजितैः ॥१५॥
 मूत्रतैलयुतः श्रेष्ठः निरूहः क्षेष्मनाशनः ।

- 1) Gokshur, karanja,sarivan, pithavan, shonyak, gambhari, bela, patala, ganakarika, karanja, danti, chitrak, patha, ashwagandha, harad, behada, aamla, devdar, putik, rohisha truna, Shyama, murva, rajtruna- 5 pala
- 2) Mutra,tail
- 3) USES- kapha vikara, urdhava jatrugat vikara, nabhi Khalil vikara

Ashavagandhadi niruh- BHELA 7/16-21

अश्वगन्थां बलां रास्तां श्वदंष्ट्रां सपुनर्नवाम् ॥१६॥
 पटोलपञ्चमूल्यौ च भाङ्गं श्यामां शतावरीम् ।
 गुड्चीं त्रिफलां शिशुं कर्णिकायाः फलानि च ॥१७॥
 उशीरं रजनीपत्रं पूतिकं कतृणानि च।
 पृथक् पञ्चपलानेतान् खण्डशश्छेदयेद् भिषक् ॥१८॥
 जलद्रोणे विपक्तव्यमष्टभागावशेषितम् ।
 मधुकं शतपुष्पां च सैन्धवं सर्षपान् गुडम् ॥१९॥
 हपुषामजमोदां च मदनस्य फलानि च ।
 वचामशोकबीजानि पिप्पलीकुष्ठमेव च ॥२०॥
 एतानि कल्कपेष्याणि भेषजानि पृथक् पृथक् ।
 क्षीरतैलसमायुक्तो घृतमूत्रसमन्वितः ॥२१॥
 खजेन मथितः पूतः स निरूहः प्रशस्यते ।

- 1) Dravya- Ashwagandha, bala, rasna,gokharu, Punarnava, patolpatra, dashmool, bharangi, Shyama, shatavari, guduchi, hirada, behada, aamlaki, sahijan, karnika phal, usher, haldi patra, putik patra – 5 pala

- 2) Kalka- Mulethi, soupha, saindhav namak, guda, hapusha, ajvayan, madanphal, vacha, ashok bij, pipali, kutha
- 3) Shrira, ghruta, gomutra, tail

Piccha basti – bhela 7/42-47

ओष्ठाजिह्व पृष्ठच्चूर्ण बृहतीं कण्टकारिकाम् ॥४२॥
 चन्दनं पद्मकं चैव वृत्तं पुष्पं च शाल्मलेः ।
 खण्डितानां यवानान्तु कुडवं तत्र योजयेत् ॥४३॥
 तदैकध्यं पचेत्सर्वं जले चाषगुणे भिषक् ।
 घृतेन मधुना चैव पिच्छां संयोज्य शक्तिः ॥४४॥
 निर्वाहिकायां शंसन्ति पिच्छावस्तिमिमं बुधाः ।
 अतस्तु षोडशी चैव पले द्वे च पुनर्नवे ॥४५॥
 कटाहके पञ्चमूलीं यवैः सह विपाचयेत् ।
 उपोदकायाः क्षुण्णायाः स्वरसं च सुपीडितम् ॥४६॥
 युक्तं तेन कषायेण घृतेन सह योजयेत् ।
 माक्षिकेण च संयुक्तो वस्तिस्तु यवमूर्च्छितः ॥४७॥
 पिच्छावस्तिरिति ख्यातः शूले निर्वाहिकासु च ।

1) Oshatajivha, prushata churn, bruhati, kantakari, padmak, shalmali vruksha vrunga pushapa, -1 kudav

2) Jala - pata

3) Ghruta, madhu , piccha Dravya

4) USES- pravaika(nirvahika)

5) Yava – 16 pala

Punarnava- 2 pala

Kahadi swarasa

Ghruta, madhu

Shatashin – bhela 7/48-49

तरुणं शिंशुपापत्रं कर्बुदारस्य पल्लवम् ॥४८॥
 क्षुण्णैस्सह यवैस्सद्वैः संपिष्ठो घृतसंयुतः ।
 माक्षिक क्षीरसंयुक्तः स वस्तिर्यवमूर्च्छितः ॥४९॥

निर्वाहिकां वातशूलं क्षतक्षीणस्य नाशयेत् ।

- 1) Shisham patra, karbudar patra, yava
- 2) Madhu, ghruta, dudha
- 3) USES- shatshin, nirvahika , vataroga

Kashay bastitail matra- bhela 7/25

युक्तं लवणतैलाभ्यां क्षीरेण मधुना तथा ।
कषायवस्तिं कुर्वित स्नेहाद् द्विप्रसृतं भिषक् ॥२५॥
प्रसृतं मध्यमे कुर्यात्प्रसृतार्थं कनीयसि ।

- 1) Purn vaya- 2 prasut
- 2) Madhyam vaya- 1 prasut
- 3) Nuyna vaya- ½ prasut

Niruh basti Avasthanusar Vishesh- bhela 7/32-35

ज्वरितं दद्यमानं च मूच्छमानं च मानवम् ।
शीतैर्मधुरसंयुक्तैर्योजयेत्क्षीरवस्तिभिः ॥३२॥
यस्याथ लवणः कोष्ठे निरुहः पैत्तिकीं रुजाम् ।
जनयेत्तत्र पेष्यं स्यान्मधुरेण निरुहणम् ॥३३॥
निरुहो मधुरो यस्य क्षेष्माणं परिकोपयेत् ।
कटुकैश्च कषायैस्तं निरुहेद्यस्य मारुतः ॥३४॥
प्रकुप्येदधिकं तत्र मारुतन्नं निरुहणम् ।
तस्माल्लवणयुक्तानि द्रव्याणि मधुराणि च ॥३५॥
भिषगदद्यान्नं शीतानि तथोष्णानि विवेचयेत् ।

- 1) Jwara, tapta, murchit rogi- shital , Madhur dugdhayukta basti
- 2) Lavana Dravya yukta basti pitta vruddhi – Madhur rasa yukta basti
- 3) Madhur rasa yukta basti kapha vruddhi- katu, Kashaya Dravya yukta basti
- 4) Vata adhik prakupit – Madhur, lavana yukta ushana basti

Basti prayog hani kashaya- bhela 7/26-31

नातिशीतं न वात्युष्णं कषायमुपकल्पयेत् ॥२६॥

वायुः कुप्यति शीतत्वादत्युष्णं तु गुरुं दहेत् ।
 अतिसान्द्रातिग्रथितो दोषेण स हि मूर्छति ॥२७॥
 मदप्रवेगो भवति व्यापद्वास्योपजायते ।
 अथवापि तनुर्यस्य कषायो योजितो भवेत् ॥२८॥
 सोऽल्पं हरति दोषं च न च संशोधयेद् गुदम् ।
 परिकर्तं च शूलं च जनयेद्व प्रवाहिकाम् ॥२९॥
 अत्यर्थमधुरो दत्तो विदर्थः स्तम्भवेदनाम् ।
 ग्रहणीं रक्तमर्शासि पाण्डुरोगं भगन्दरम् ॥३०॥
 अतितीक्ष्णस्तु दुर्युक्तः क्षिप्रं प्रतिनिवर्तते ।
 न निर्हरति दोषांश्च ज्वरं मूर्छा करोति च ॥३१॥

- 1) Shita Kashaya- vata prakop
- 2) Ushna Kashaya- guda daha
- 3) Adhik Sandra/ gathadar kashay- murcha, madapravega, vyapatti
- 4) Adhik tanu- dosha alpa matra dur karto, yogya shodhan hot nhi ,parikartika, shool, pravahika
- 5) Adhik Madhur – vidah,sthambha, Vedana, sangrahani, raktarsha , pandurog, bhagandar
- 6) Ati tikshana-jwara, murcha, dosha shodhan hot nhi

DISSCUSION

The present literary and comparative study highlights the unique and clinically significant contribution of the Phalmatra Siddhi Adhyaya of Bhela Samhita in understanding and applying Basti therapy. In Ayurveda, Basti is regarded as the most important among Panchakarma procedures because of its direct action on Vata, which is considered the prime regulator of all physiological and pathological activities in the body. The detailed description available in Bhela Samhita reflects deep clinical experience and practical wisdom, making it highly relevant even in present-day Panchakarma practice.

One of the most important observations of this study is the detailed description of dosha-specific Niruha Bastis in Bhela Samhita. Separate explanations of Vata-ghna, Pitta-ghna, and Kapha-ghna Niruha Bastis indicate a clear understanding of individualized treatment. Each formulation is designed using specific drugs, media, and adjuvants to counteract the aggravated dosha, thereby ensuring targeted and effective therapy. Such systematic dosha-

wise classification is less elaborated in Charaka Samhita, where the emphasis is more on conceptual principles.

The description of special Bastis such as Ashvagandhadi Niruha, Piccha Basti, and Shatshin or Nirvahikadi Basti further demonstrates the practical nature of Bhela Samhita. Ashvagandhadi Niruha, rich in balya and rasayana drugs, reflects the importance given to strengthening and rejuvenation, especially in chronic and degenerative disorders. Piccha Basti is particularly significant in conditions like pravahika and nirvahika, where protective and stabilizing action is required. Similarly, Shatshin Nirvahikadi Basti is indicated in vataja shoola and kshata-kshina conditions, showing disease-specific and condition-based application.

Bhela Samhita also gives great importance to avasthanusara basti and proper determination of matra. The text clearly mentions modification of Basti dravya, quantity, and temperature according to disease stage, patient strength, and associated symptoms. Detailed warnings regarding the improper use of excessively cold, hot, strong, thick, or dilute kashaya bastis reveal an advanced understanding of possible complications and adverse effects. This highlights the need for precision and careful judgment while performing Basti therapy.

In comparison, Charaka Samhita presents the topic in a more systematic, dialogic, and philosophical manner, focusing on concepts such as phala, matra, and karma siddhanta. While this provides a strong theoretical foundation, it often requires clinical interpretation for practical application. Bhela Samhita, on the other hand, explains the concepts in a concise, direct, and practitioner-friendly manner, making it more suitable for clinical use.

From a modern perspective, the principles described in Bhela Samhita closely resemble the concept of personalized and stage-wise therapy. Emphasis on dosha dominance, patient bala, disease avastha, and careful selection of formulation supports an individualized approach to treatment. Thus, Bhela Samhita complements the theoretical framework of Charaka Samhita by providing practical guidance.

Overall, the discussion shows that while Charaka Samhita forms the theoretical base of Panchakarma, Bhela Samhita functions as a practical clinical guide for Basti therapy. A combined understanding of both texts can enhance the safety, effectiveness, and precision of Basti karma in contemporary Ayurvedic practice.

Table 1: Phalmatra Siddhi Adhyaya – Unique Features of Bhela Samhita

Sr. No.	Aspect	Description in Bhela Samhita
1	Literary approach	Direct, concise, and clinically oriented narration
2	Status of Basti	Declares Basti as the supreme Panchakarma therapy (Bastayo madanasya shreshthayam)
3	Dosha-specific Niruha Bastis	Separate and detailed description of Vata-ghna, Pitta-ghna, and Kapha-ghna Niruha Bastis
4	Vata-ghna Niruha	Detailed formulation, dose, and indication for Vata disorders
5	Pitta-ghna Niruha	Cooling, madhura-based formulation for Pitta disorders
6	Kapha-ghna Niruha	Tikshna, katu, and kashaya drugs indicated for Kapha disorders
7	Special Niruha Bastis	Ashvagandhadi Niruha, Piccha Basti, Shatshin/Nirvahikadi Basti
8	Ashvagandhadi Niruha	Balya and Rasayana Basti indicated in chronic and debilitated conditions
9	Piccha Basti	Specifically indicated in pravahika and nirvahika
10	Shatshin / Nirvahikadi Basti	Indicated in vataja shoola and kshata-kshina conditions
11	Avasthanusara Basti	Clear guidelines for stage-wise and condition-based Basti administration
12	Matra determination	Age-wise and strength-wise clear dosage guidelines
13	Temperature regulation	Detailed instructions on shita and ushna Basti
14	Kashaya Basti consistency	Emphasis on ideal thickness of Kashaya
15	Complications	Detailed description of adverse effects due to improper Basti
16	Preventive measures	Emphasis on avoiding ati-shita, ati-ushna, ati-tikshna, ati-sandra, and ati-tanu Basti
17	Language	Simple, instruction-based, and practitioner-friendly
18	Clinical utility	Acts as a practical manual for Basti therapy

CONCLUSION

Basti therapy is the most important procedure of Panchakarma, and its clinical application is clearly and practically described in the Phalmatra Siddhi Adhyaya of Bhela Samhita. While Charaka Samhita provides a strong theoretical foundation, Bhela Samhita offers concise, experience-based guidance for practice. An integrated understanding of both texts can improve the safe, effective, and individualized application of Basti therapy in contemporary Ayurveda.

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