

**INTRODUCTION OF BASTI KARMA ACCORDING TO AYURVEDA -
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ABSTRACT

Basti Karma is one of the five Purification/ Expulsive/ Biocleansing/Detoxifying Therapy (Samshodhana Chikitsa) advocated in Ayurveda as i.e. Vamana (Emesis Therapy), Virechana (Purgation Therapy), Basti (Enema Therapy), Nasya (Installation Therapy of medicine through nostrils) and Raktamokshana (Bloodletting Therapy). In Basti Karma, ayurvedic oils or decoctions are administered through Anal, Vaginal and Urethral routes depending on Adhishthanabheda Vyadhi. In modern medicine, Enemas are commonly given to clean the lower bowel as a last resort for constipation treatment. Basti Karma is classified into various types, based on type of ingredients, action of Basti and number of Basti in which medicines are selected as per the condition of disease and patient. Basti is commonly used alone or along with herbal medication in all Vatavyadhi (Musculo-neurological disorders), Amavata (Rheumatoid arthritis), Katishoola (Lumbosacral

spondylosis), Apanavayu Dushti like Anaha (Distended Abdomen), Malavrodha (Constipation) and various types of other diseases i.e. Vatrakta (Gout), Pleehavidhi (Splenomegaly) etc. Basti Karma is divided in two types based on drugs, Sneha Basti (Anuvasana) and Niruha Basti (Aasthaapana). In Anuvasana Basti, medicated Oils/Ghrita are used, word Anuvasana indicates "To stay", means which stay inside body for a longer duration, but still do not cause any complication. In Niruha Basti, Decoctions of herbal plants

are the main content while other ingredients like Honey, Salt, and Oil and other drugs are incorporated to form a suspension. Word Niruha, indicates “To eliminate” or eliminate morbid Doshas or Disease from body and its synonym word “Asthapana” indicates “establish life span and age by Acharya Sushruta.

KEYWORDS: Basti, Enemas, Nasya, Adhisthanabheda, Anuvasan, Asthapana.

INTRODUCTION

Panchakarma plays a major role in eradicating the disease and its wide applicability bound Acharyas to describe it as 'Chikitsardha'. Because of its said peculiarities, we decided to search and elaborate its descriptions in various texts starting from the oldest one i.e. Vedas. Basti Karma is the major procedure in Panchakarma therapy. Basti is one of the most vital measure described in different texts for the internal purification of the body. Basti has been described in nearly all texts starting from Veda, Purana upto Yogic and all Ayurvedic Samhitas. Although various Acharyas described its various types and applications but most of the Ayurvedic Samhitas mentioned Basti especially for pacification of Vata Dosha. As a matter of fact, Basti is the most important Karma among the Samshodhana procedures. Basti enjoys the same significance in Panchakarma therapy. The classical literature attaches a great significance to this form of treatment and points out a vivid scope of its applicability. Basti as one among the Panchakarma signifies its multifaceted actions because the term Karma denotes, “BAHU ITI KARTAVYATA” (Cha. Su. 2/15). Basti therapy has scope in all kind of ailments implicating different type of Dosha, Dushya and Adhisthana. Basti is supposed to be the principle (specific) treatment for Vatika diseases (A.H.Su.1/25). Acharya's are of the opinion, the diseases pertaining to extremities, bowels and those arisen in the vital parts, proximal parts of body, in short all the parts of human body are affected by Vayu. Basti is helpful in pacification of Vayu, when it is aggravated severely. The Prasara of Doshas is brought by the Vata Dosha. Vata is responsible for the Doshas to move from Kosha to Shakha. As explained by the Acharyas that Pitta and Kapha are Pangu in nature, the Vata Dosha will move the other Doshas from Kostha to Shakha.^[1] So when Vata Dosha is controlled by the Basti Chikitsa ultimately the further provocation of the disease can be controlled. When the Basti is given the half part of the Samprapti Vighatana will be over and ultimately Basti is half of the whole treatment. Hence Basti is said to be half the treatment of all the diseases i.e. 'Chikitsardha.'

Etymology Of Basti

Etymology: According to Vachaspathyam the word “Basti” is derived from the root “Vas” by adding “Tich” Pratyaya and it belongs to masculine gender. Basti denotes a Karma wherein the drugs administered through the anal canal stays for certain time in the body (NIVASE) that produces the coating of the Snehā in the body (SNEHAACHADANA), and draws the waste substances from all over the body into the colon (GANDHA YACHANE), and eliminates them out of the body by producing the movement in the colon resulting into pleasant (beneficial) effect (SURBHIKARNE). Basti denotes an organ which is a receptacle or reservoir of urine i.e. “Urine bladder”. As it is basically a receptacle having soft and elastic nature, it was used as an instrument for drug administration with a constant pressure.

Definition Of Basti - It is defined in two ways i.e. one indicates the whole of the Karma and the other indicates just the instrument used for it. Charaka defined Basti on the basis of the Karma similar to that of Vamana and Virechana i.e. “The Karma where in the drugs administered through anal canal reaches upto Nabhi Pradeshā, Kati, Parshva, Kukshi (Anatomical Landmarks on the abdomen), Churna the accumulated Dosha and Purisha (Morbid humours and fecal matters), spreads the unctuousness, all over the body and easily comes out along with the churned Purisha and Dosa, is called as Basti”. This denotes the Niruha and Anuvāsana Basti only, as they eliminate the accumulated Dosha and Purisha. The other Acharya has described Basti in general on the basis of the instrument used. “Bastina Diyate Basti Va Purvamanvetyato Bastih” (A.S.Su. 28/2) i.e. “The procedure in which either Basti (instrument) is used for the administration of the drugs or the drugs administered first reaches to the Basti.”^[2]

Classification Of Basti- In Ayurveda, there are many varieties of Basti which are dependent on the amount of the drug, the quality of substance and the expected action of the Basti. So, it can be classified as follows –

A. Pharmaceutical Classification (According To Drugs Used)

1. Niruha Basti Kashaya (Decoction) is the predominant content in Niruha Basti with the Kashaya, Madhu, Saindhava, Snehā and Kalka are the ingredients commonly used. Its synonyms are Asthapana Basti, Kashaya Basti etc.
2. Anuvāsana Basti In Anuvāsana Basti only Snehā is used. According to quantity of oil given, this type is subdivided as follows:
 - Snehā Basti: 1/4th to the quantity of Niruha i.e. 6 Pala.

- Anuvasana Basti: $\frac{1}{2}$ to the quantity of Sneha Basti i.e. 3 Pala.
- Matra Basti: $\frac{1}{2}$ to the quantity of Anuvasana Basti i.e. $1\frac{1}{2}$ Pala.

B. Anatomical Classification

1. Pakvashayagata (Rectal)
2. Garbhashayagata (Uterine)
3. Mutrashayagata (Urethro vesicle)
4. Vranagata (Wound/Abscess)

C. According To The Number Of Basti To Be Used: On the basis of number of Basti administered in a sequence the following terms are applied.

Karma Basti: 30 Basti – Includes 12 Niruha and 18 Anuvasana Basti. In Karma Basti - twelve Anuvasana and twelve Niruha should be administered, alternatively. Before this, one Anuvasana Basti in the beginning followed by five Anuvasana Basti administered for the purpose of oleation.^[3]

Kala Basti: 16 Basti – Includes 6 Niruha and 10 Anuvasana. In Kala Basti, six Anuvasana and six Niruha Basti should be given, alternatively. Before this, in the beginning one Anuvasana Basti and followed by three Anuvasana Basti for the purpose of oleation.^[4]

Yoga Basti: 8 Basti – Includes 3 Niruha and 5 Anuvasana Basti. In Yoga Basti, three Niruha Basti are to be given. In the beginning, in the middle and at the end, five Anuvasana Basti are administered.

Mode Of Action Of Basti: Ayurveda is having its unique approach of explaining the complex subjects by giving the similes which are commonly seen in day to day life to understand the subject easily. Similes were used, because the objective parameters were not developed to an extent as they are today. Similies were used to explain complex mechanisms in the physiology, pathology (Symptomatology) and in the therapeutic measures. The same is true in the case of Basti also.^[5]

A) Eliminative Or Purificative Action Of The Basti: Acharya Charaka explained in Siddhi Sthana (7/64) that the Basti administered to the Pakvashaya draws the Dosha/Mala from all over the body from the foot to the head by virtue of its Virya, just as the sun situated in the sky draws the moisture from the earth by virtue of its heat. Why only the waste substance

(Mala) is eliminated. This is explained by another simile in Charaka Siddhi (7/65). i.e. As the cloth sucks up the pigment only from the water dyed with flower, similarly Basti eliminates only the Mala (waste substances) from the body.^[6]

B) Systemic action of the Basti: Acharaya Sushruta explained in Chikitsa Sthana (36/25) that the Virya of the drugs administered through the Basti into the Pakvasaya reaches the whole body through the channels (Srotas), as the active principles in the water when poured at the root of the tree reaches the whole plant.^[7,8]

Basti - A Supreme Line Of 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 the mind. (Cha. Su.12/8, 17/118, 25/40, Cha.Si. 1/38- 39, 10/17, 18).

*It performs both the Upakramas viz. Langhana and Brumhana and can provide the benefit of whole of the Panchakarma by virtue of its specific type and different drugs utilised in it. (Cha.Si.11/16, 3/6).

*It acts as both Samsodhana and Samsamana (Su. Ci. 35/3,4)

*It provides immediate strength; hence it is a supreme line of treatment, particularly in children and aged persons (Cha.Si 11/36).

*It can be used in almost all the diseases by using specific drugs indicated in that disease condition (Ca. Si. 10/4, Su. Ci. 38/111)

* There is no treatment equivalent to Basti in the protection of the Marmasthi and Sandhi in the management of their affliction, which are considered as vital parts in the body (Cha. Si. 9/7).

* It eliminates the Doshas/Mala accumulated in the whole body; in turn alleviates the disease (Cha. Si. 1/28).

Basti–Dana-Vidhi (The method of Administration of Basti)

This is very important that how to induce Basti to the patient. The question is also raised in "Charaka Samhita" and solution is also prescribed. Proper administration of Basti requires not only theoretical but also practical skill. It has three steps.

1. Poorva Karma
2. Pradhana Karma
3. Pashchat Karma

1. Poorva Karma

This has great value in the process. Patient should be fully examined with appropriate history taking. This has a long lasting effect in Basti-Chikitsa. It is emphasized in Charaka Samhita; examining the Doshas, Aushadha etc. Physician must decide to induce Basti. These factors have great importance.

Sameekshya Doshaushadhdeshakaal.....Sarvakarmaani Ch Siddhimanti || (Charaka Samhita Siddhisthana-3/6)^[9]

Success is suspicious if these factors are being ignored. Along with this, Abhyanga (external oleation) and Swedana should be given to the patient before Basti Dana. Snehana with suitable Sneha (Medicated oil) is applied and then Swedana should be given by steam/hot water bag / tapa-swada / Sarvanga-Sweda etc., especially on Kati, Vankshana and Pakvashya region. Patient is advised to have his prescribed meal and a short walk. Having passed urine and stool he is asked to lie down on the table of suitable height. The patient is put in left lateral position with his right leg semiflexed and left fully straightened.

Vaamaashraye Hi Graganigude.....Bastidaanam || (Charaka Samhita Siddhisthana-5/6)^[10]

2. Pradhana Karma

The Basti Material is taken in Basti- yantra, which is filled with Basti medicine emulsion, Basti Netra should be smeared with some oil or lubricant and introduced in anal region with the help of index finger of the left hand. Basti Netra should be introduced 2-4 finger away from the anus into rectum. Keeping it in the same position, allow the Basti material to go in. Pull out the Basti Netra. Niruha Basti should be induced on empty stomach while Anuvasana, after the meal.

3. Pashchat Karma

After that, the patient is kept lying on his back and should be gently thumped three times on each of soles and over the buttocks, the distal part of the cot or table should be raised (Elevated). Massage should be applied to the patient, especially, on the soles. If the patient develops the urge for defecation, he should be allowed. But in case of Anuvasana basti if Sneha passes out immediately another Anuvasana Basti should be applied. After passing the stools with Basti Dravya, the patient is allowed to take light food (warm and liquid) if he feels hungry.

Datte Tuttanadehasya Paanina.....Bhojayelagha | (Ashtanga Hridya Sutrasthan-19/27-29)^[11]

Indications for Basti Chikitsa

Basti is primarily indicated for conditions involving Vata dosha, but it is also effective for mixed dosha disorders when combined with appropriate herbs and oils. Below are the common indications for Basti therapy:

1. Neurological Disorders

Paralysis

Parkinson's disease

Neuropathy

Sciatica

Stroke recovery

2. Musculoskeletal Disorders

Osteoarthritis

Rheumatoid arthritis

Gout

Joint stiffness

Lower back pain

3. Digestive Disorders

Chronic constipation

Irritable Bowel Syndrome (IBS)

Ulcerative colitis (Anuvasana Basti in the chronic phase)

Hemorrhoids

4. Reproductive and Urogenital Disorders

Infertility (in both men and women)

Erectile dysfunction

Irregular menstruation

Endometriosis

Urinary tract infections (chronic cases)

5. Metabolic and Systemic Disorders

Obesity (when associated with Vata aggravation)

Chronic fatigue syndrome

Fibromyalgia

Degenerative diseases

Autoimmune disorders such as lupus (in a balanced condition)

6. Respiratory Disorders

Asthma

Bronchitis

Allergies (Vata-related)

7. Mental Health Issues

Anxiety

Depression

Insomnia (due to aggravated Vata)

Contraindications of Basti Chikitsa

While Basti is one of the most effective treatments in Ayurveda, it is contraindicated in several conditions where it could aggravate the doshas or lead to complications. These include:

1. Severe Diarrhea or Dysentery: Basti may worsen conditions that involve diarrhea or other forms of excessive bowel movement. Administering an enema can further irritate the gastrointestinal tract and deplete energy levels.
2. Acute Fever or Infections: Basti should not be administered in the presence of acute fever, severe infections, or acute inflammatory conditions. The body is in a state of high activity to fight off the infection, and introducing Basti may disrupt this process.
3. Severe Dehydration: Since Basti can have a dehydrating effect on the colon, it is contraindicated in patients suffering from severe dehydration or low electrolyte levels.
4. Rectal Bleeding or Fissures: Conditions such as rectal prolapse, hemorrhoids, or anal fissures make the administration of Basti painful and potentially harmful. It may worsen the bleeding or tear delicate tissues further.
5. Pregnancy: Basti is generally contraindicated during pregnancy, particularly during the first and third trimesters. It can induce uterine contractions and complicate the pregnancy.
6. Acute Abdominal Disorders: In cases of severe appendicitis, intestinal obstruction, or peritonitis, Basti is strictly avoided. Any abdominal disorder involving acute pain or swelling could be aggravated by the therapy.

7. Weak Digestive Fire (Mandagni): Basti is contraindicated in individuals with severely compromised digestion, as it may disturb the digestive process further. If digestion is weak, it is better to strengthen the digestive fire before introducing Basti.

8. Advanced Stage of Diseases: Basti should not be administered in patients suffering from terminal conditions such as end-stage cancer, advanced heart failure, or chronic renal failure, where the body is already severely debilitated and cannot handle the detoxification process.

CONCLUSION

Thus Basti has been extensively and substantially described by all texts of Vedic, Puranic, Yogic and Ayurvedic literatures. Each and every text has described its function in his own ways. However, in Ayurvedic texts Basti has been described especially for pacification of VataDosha. A detailed etymology, various definitions and classifications have been described by various texts of Ayurveda.

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