



A REVIEW ON CONCEPT BASTI IN AYURVEDA

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ABSTRACT

In Ayurveda Vāta is explained as life and vitality, supporter of the all embodied beings and sustains long life free of disorders. Basti therapy is considered as Ardhachikitsa among all therapeutic measures and some physician accept it as complete therapeutic measures because Basti has a vast field of action. It not only cures Vatika, Pittaja and Kaphaja disorders but also helpful in Dosha Sansarga and Sannipataja disorder. Basti is chosen as a route of administration of the drugs for multiple action, which acts locally on large intestine as well as systematically on the body tissue.

KEYWORD: Ardhachikitsa, Vatika, Pittaja and Kaphaja.

INTRODUCTION

According to Ayurveda, Vyadhi has been defined as the state in which both the body and mind are subjected to pain and misery.^[1] This is the state of imbalance of three Doshas – the three basic constituents of the living body. The measures undertaken to restore the Doshika equilibrium is called Chikitsa.^[2]

याभिः क्रियाभिर्जायन्ते शरीरे धातवः समाः I

सा चिकित्सा विकाराणां कर्म तद्विषजां स्मृतम् II (Ch. Su. 16/34).

The Ayurvedic approach to the treatment of a disease comprises of mainly two procedures.

- 1) Shodhana
- 2) Shamana

Shodhana Chikitsa is supposed to eliminate vitiated Doshas completely and thus prevents the recurring of the diseases. On the other hand Shamana is the conservative treatment as it doesn't eliminate vitiated Dosha but subside them. It is believed that there is no possibility of relapse of the disease cured by Shodhana Chikitsa while the disease cured by Shamana may recur as Acharya Charaka has mentioned.^[3]

दोषाः कदाचित् कुप्यन्ति जिता लङ्घनपाचनैः I

जिताः संशोधनैर्यै तु न तेषां पुनरुद्भवः II (Ch. Su. 16/20)

The term Panchakarma is frequently used as synonyms of Shodhana. It consists of Vamana, Virechana, Anuvasana Basti, Niruha Basti and Nasya Karma (but it is not only Shodhana Chikitsa) out of the above five

Karmas Basti is the most important constituent of the Panchakarma due to its multiple effects. According to Ayurvedic physiology Pitta and Kapha are dependent on Vata as it governs their functions. Basti eradicate morbid Vata from the root along with other Dosha and in addition it gives nutrients to the body tissue^[4] (A. S. Su. 28/3). Therefore, Basti therapy covers more than half of the treatment of all the disease (Ch. Si. 1/40), while some authors consider it as the complete remedy for all the ailments. Therefore, Basti is considered the best remedy for morbid Vata,^[5] but according to Sushruta, it can also be used in Kaphaja and Pittaja disorders by using different ingredients^[6] (Su. Chi. 35/34).

Further it has both Samshodhana as well as Samshamana effects also. It performs the functions of restoration of semen, Brimhana in emaciated person, Karshana in obese person, improvement in vision, prevention of aging process improvement in luster, strength and helpful longevity. Thus, Basti in its different forms has a very wide application.

In modern medicine, enema is mainly given to remove the feaces from the large intestine while in Ayurveda, Basti is given as a route of administration of the drugs for multiple action, which acts locally on large intestine as well as systematically on the body tissue. Historical Aspect of Basti study is important to know about the systemic development and progress of the subject to determine the future plans for further establishment and research designing. History and medicine starts from the very moment when the human being came into existence that's why the ancient treatises are full with description of disease and their treatment.

The evolution of Basti can be traced from Vedic era e.g. Rigveda and Atharvaveda which is considered as the oldest authentic manuscripts.

Historical review

The classical literature attaches a great significance to Basti treatment, separate chapters have been contributed to this type of treatment

- **Veda:** Basti is indicated as a substitute for minor operation in Kaushika Sutra of Atharvaveda (K. Su. 25/127).
- **Purana:** Basti is indicated as a principle treatment in complain marked by predominance of Vata, in Siddhausada Kathana Adhyaya of Agni Purana. Taila Basti is recommended in horses to relieve their fatigue immediately, in Ashwa Chikitsa Kathana. According to season, it is also stated that different Sneha should be used for Basti. (A. P. 289/46)
- **Yogic Literature:** Gheranda Samhita: - Basti is included in Shatkarma. There are two kinds of Basti is described in Gheranda Samhita viz. Jala Basti and Sushka Basti.

1) **Jala Basti: It is done in water.**

2) **Sushka Basti: It is done always on land.**

Jala Basti: Entering water up to the naval and assuming the posture termed Utkatanasana, person is asked to contract and expand Guda, so the water is sucked in. This cures Prameha, Udavarta, Krura Vata. The body become free from all diseases.

Sushka Basti: Assuming the posture called Pashchimotana asana aspired is asked to move the intestine slowly downward then contract and dilate the Guda with Ashwini Mudra. This practice of Yoga removes Kostha Dosha. It increases Agni and cures Àmavata.

Samhita kala

Charaka Samhita: The scattered references regarding Basti are available in various chapters of Charka Samhita, first reference is available in second chapter Apamargathanduleeya adhyaya,^[7] but out of twelve chapters of Siddhithana, eight chapters contribute to Basti and in first two chapters properties of Bastis, Samyaka Yoga – Ayoga – Atiyoga Lakshanas and indication and contraindication have been mentioned.^[8] This denotes the importance of Basti in the field of Panchakarma.

Sushruta Samhita: Four chapters have been devoted completely for the description of Basti in Chikitsa Sthana of Sushruta Samhita. Detailed information about Basti Netra, indications, contraindications, complications, classification of Basti is described in their chapter. Other numerous references of Basti are also available in this Samhita.^[9]

Ashtanga Sangraha: 28th chapter of Sutrasthana has been devoted to Basti only.^[10] In this chapter, classification, indication, contraindication, doses, process of administration etc. have been described in detail. Also four chapter of Kalpasthana have been contributed to Basti.^[11] In these chapters description regarding importance of Basti, different types of Basti, Sneha Basti Vyapada etc. are available.

Ashtanga Hridaya: One chapter in Sutrasthana describes Basti in this Samhita. This chapter provides information regarding classification, indications, contraindications, process of administration, Basti Netra etc. 4th chapter of Kalpasthana named as Basti Kalpa describes different types of drugs to be used for Basti and next chapter Basti Vyapada Siddhi explains the complications of Basti and their treatment.^[12]

Kashyapa Samhita: The prime Samhita of Kaumarbhritya is Kashyapa Samhita. In this Samhita Basti has been explained in Siddhithana and Khilasthana. Rajputriya Siddhi, Basti Karmiya Siddhi and Mangala Siddhi chapter completely deals with Basti are described in Siddhithana. Also indications, contraindications, Samyaka Yoga-Atiyoga-Ayoga, Lakshanas etc. have been explained in other chapters of Siddhithana.^[13] In Basti Viseshaniya Adhyaya from Khilasthana has been described process of administration, properties of Basti and doses etc.

Bhela Samhita: Description of Basti is available in four chapters of Siddhithana in Bhela Samhita. The names of four chapters are Basti Matriya Siddhi, Upakalpana Siddhi, Phala Matra Siddhi and Dosha Vyapadika Siddhi.

Chakradatta: In this text, Chakrapani has contributed two chapters named Anuvasanadhikara^[14] and Niruhadhikara^[15] deal with Anuvasana and Niruha Basti respectively.

Harita Samhita: In this text, only 3rd chapter of Sutrasthana deals with Basti.

Chikitsa Sara Sangraha: In this text, Vangasena has devoted “Basti Karmadhikara” chapter for description of Basti.

Sharangadhara Samhita: In this text, there are three chapters of Uttar Khanda about Basti. Namely Basti Kalpana Vidhi, Niruha Basti Kalpana Vidhi and Uttar Basti Kalpana Vidhi described various aspects of Anuvasana Basti, Niruha Basti and Uttar Basti respectively.^[16]

Bhavaprakasha: In this text, 5th chapter of Purvakhanda has been contributed to description of Basti. Vrana Basti, the type of Basti has been explained in this Grantha.^[17]

Kalyanakaraka: In this text, Basti described in Vatarogadhikara only.

Todarananda: In this text, one chapter named as Basti Vidhi is available on Basti Vidhi.

Etymology of Basti

According to Vachaspatyam, the word 'Basti' has its origin from the root 'vas' gives rise to the word 'Basti'. According to Siddhanta kaumudi, the root 'vas' has following meaning –

- 1) 'वस् निवासे' I – This mean to stay, to reside and to dwell.
- 2) 'वस् आच्छादने' I – It means to cover.
- 3) 'वस् वासने सुरभिकरणे' I – Give fragrance.
- 4) 'वस्ति वस्ते आवुनोति मूत्रम्' I – That which covers the urine.
- 5) 'वस्ति नाभिर् अधो भाग स्थाने' I – Reservoir of urine situated in sub umbilical area.
- 6) औषध दानार्थे द्रव्यभेदे I - It denotes an instrument used for the administration of the medicine.

From the above foregoing descriptions, the following two conclusions can be drawn.

Basti denotes an organ, which is receipted or reservoir of urine i.e. 'urinary bladder' as it is basically a receipted having soft and elastic nature. It was used as an instrument for the administration of the drugs with a constant pressure.

Nirukti

Basti is the name for the urinary bladder. Ancient times urinary bladder of various animals like cow, deer, goat, sheep etc. was being used as a bag to hold the enema materials like decoction, oil etc. As Basti (bladder) is used for this therapy, the therapy itself came to be known as Basti Chikitsa.^[18]

The term Basti in the context of Panchakarma can be used in different sense, it gives the following meaning.

- "वस्तिना दीयते वस्तिं वा पूर्वमन्वेत्यतो बस्तिः"^[19]
- "वस्तिभिर्दीयते यस्मात् तस्मात् वस्तिरिति स्मृत"^[20]

The bag made by animal bladder is termed as 'Basti'. The bladder of animals were used as the device for Bastikarma in olden days. It is also told that medicine like Kashaya, Ksheera, Taila, Ghritha etc administered through Gudamarga by a Basti netra of Basti Yantra, first reaches the lower abdominal area of the patient, which contain the organ i.e. urinary bladder. Hence the term Basti is used to designate the process in Panchakarma.

Acharya Charaka has defined the Basti as the procedure in which the drug prepared according to classical references administered through rectal canal reaches up

to the Nabhi Pradesha, Kati, Parshva, Kukshi churns the accumulated Dosha and Purisha spreads the unctuousness (potency of the drugs) all over the body and easily comes out along with the churned Purisha and Doshas is called Basti.^[21]

Classification of Basti

The Basti is classified into many varieties that can be applied in different states: In general Basti is divided into two types by the Āchārya viz. Nirūha and Anuvāsana Basti. Āchārya caraka and Āchārya Vāgbhata has considered. Uttara Basti as a third type. But Āchārya Suśruta has not included Uttara Basti in the classification because Uttara Basti contains either decoction or oil. Hence it comes under the heading of either Nirūha or Anuvāsana Basti.

1. Adhithana Bheda

- i) Pakwashayagata (rectal)
- ii) Gharbhashayagata (uterine)
- iii) Mutrashayagata (urethrovesical)
- iv) Vrunagata (wound)

2. Dravya bheda

a) Niruha Basti (Kashaya – Decoction based).

It is named as Niruha because it eradicates Doshas from the body or subside the disease of the body. It also named as Asthapana Basti due to its property of Vayasthapana or Ayu Sthapana. It has some special varieties also.

- i) **Madhutailika Basti** – which consists predominantly Madhu and Taila
- ii) **Yapana Basti** – which prolongs life (Ayushya Yapanam), and may be administered in any time, in any season and in any age.
- iii) **Yukta Ratha Basti** – which is indicated for 'Rathis' (traveller).
- iv) **Siddha Basti** – which gives strength, Varna and Arogya to the life.

b) Anuvāsana: Excessive Sneha dravyas are used in this Basti.^[22] It again may be classified into three –

- i) **Sneha Basti** – Sneha is used in Uttama matra i.e. 6 pala.
- ii) **Anuvāsana Basti** – 3 Pala Sneha is used.
- iii) **Matra Basti** - 1½ Pala Sneha is used.

3. Karmukata bheda (Pharmacological classification)

- i) **Shodhana Basti** – Shodhana dravyas are used.
- ii) **Lekhana Basti** – Lekhana dravyas are used.
- iii) **Snehana Basti** – For Snehana of the body. It differs from Anuvāsana Basti.
- iv) **Brimhana Basti** – Brimhana dravyas are used.

i) Grahi Basti

1. Shukra Vriddhikara Basti
2. All these Basties are said by Sushruta^[23] (Su. Chi.35/20) and they are the varieties of Niruha Basti. As per Vagbhata, there are three types more (A.Su. 19/61).

3. Utkleshana Basti
4. Doshahara Basti
5. Shamana Basti^[24,25]
6. According to Sharangadhara, there are two extra varieties
7. Deepana Basti
8. Pichchhila Basti – it is similar to Snehana Basti.
9. According to Charaka, the other Varieties are:
10. Vataghna Basti
11. Bala Varna Krita Basti
12. Krimighna Basti
13. Vrisatva Krita Basti
14. The other types are:
15. Pitta Shamana Basti
16. Kapha Shamana Basti
17. Shoola Shamana Basti
18. Karshana Basti
19. Rasayana Basti
20. Vajee Karana Basti
21. PathyotamaBasti
22. Chakshushya Basti
23. Varna Prasadana Basti

4. Sankhya bheda

1. Karma Basti 30 Basti 18 Anuvasana and 12 Niruha Basti.
2. Kala Basti 16 Basti 10 Anuvasana and 6 Niruha Basti
3. Yoga Basti 8 Basti 5 Anuvasana and 3 Niruha Basti
4. In the above types, fixed sequence of Anuvasana and Niruha Basti is followed.

5. Anushangika bheda (classification according to nomenclature)

1. Prasrita yogiki (Ch.Si. 8/2)
2. Dwadasha Prasrita Basti (Su.Ch. 37/39)
3. Padahina Basti (Su.Chi. 38/118)
4. Tikshana Basti (Su Chi35/10)
5. Mridu Basti (Su.Chi35/10)
6. Pichchha Basti (Ch.Si. 19/64-68)
7. Ksheera Basti^[32]
8. Rakta Basti (Ch.Si. 8/26, 6/83)
9. Mutra Basti^[26]
10. viii) Yapana Basti (Ch.Si. 12/15)^[27]
11. Siddha Basti (Ch.Si. 10/13)^[28,29]

6. On the Basis of Predominant Rasa in Basti Dravya

1. Madhura Rasa Skandha Dravya Basti
2. Amla Rasa Skandha Dravya Basti
3. Lavana Rasa Skandha Dravya Basti
4. Katu Rasa Skandha Dravya Basti
5. Tikta Rasa Skandha Dravya Basti
6. Kashaya Rasa Skandha Dravya Basti (Ch. Vi. 8/137)

In general, approximately 216 kinds of Basti are mentioned by Acharya Charaka in various chapters of Siddhithana.

Yapana basti

Yapana Basti is a special type of Niruha. It is used to increase Bala, Mamsa and Shukra. These are not contra-indicated either for healthy persons or for patients or for old persons. They promote semen and musculature tissue of persons, excessively indulging in sex. These are suitable for administration in all the seasons. They help sterile women and men to budget offspring. These recipes are suitable for both, Sneha-basti (unctuous enema) and Niruha-basti (evacuative enema). Acharya Charaka has described in Siddhithana 29 original recipes and 187 extended recipes make for 216 recipes in total.

Madhu Tailika Yapana Basti: Enema with this recipe produces the following effects:

- Stimulates the power of digestion (Dipana);
- Nourishes the body (Brihmana);
- Promotes strength and complexion (Bala-varnakara);
- Produces no harmful effects (Nirupadrava);
- Promotes virility exceedingly (Vrishyatama);
- Rejuvenates the body (Rasayana);
- Cures Krimi, Kustha, Udavarta, Gulma, Arshas, Bradhna (inguinal swelling), Plihan (splenic disorder), Meha.

Method of administration of basti

Basti is praised by all the Acharya for its significant results. In order to achieve these results, to its maximum extent care must be taken at all the steps starting from selection of the patient until the completion of the Basti therapy. Basti Karma can be classified into three phase's viz. Purvakarma, Pradhanakarma and Paschata Karma. They can be explained as follows:

I. Purva Karma

Selection of the patient

Before administration of the Basti physician must examine the patient weather the patient is Basti Yogya or Ayogya.

Asthapana Basti Yogya:^[30] Sarvanga Roga, Ekanga Roga, Kukshi Roga, Vatasanga, Mutrasanga, Malasanga, Sukrasanga, Balaksaya, Mansaksaya, Dosa Ksaya, Sukra Ksaya, AdhMana, Angasupti, Krimikoshta, Udavarata, Suddha Atisara, Parsvabheda, Abhitapa, Plihadosa, Gulma, Soola, Hridroga, Bhagandara, Unmada, Jwara, Bradhna, Sirah- Soola, Karna Soola, Hridaya Soola, Parswa Soola, Pristha soola, Katisoola, Kampa, Aksepa, Anga Gaurava, Atilaghawa, Rajayaksma, Vishamagni, Prapadasoola, Yoni soola, Bahusoola, Angulisoola, Stanasoola, Nakhasoola, Parswa-asthi- soola, Dantasoola, Sopha, Stambha, Antra-kujana, Parikartika, Vata Vyadhi, Jvara, Timir, Pratishyaya, Adhimantha, Ardita, Pakshaghata, Ashmari, Upadansa, Vata Rakta, Arsha, Stanya Kshya, Manyagraha, Hanugraha, Mudha Garbha, Mutrakrichchha.

Asthapana Basti Ayogya:^[31] Ajirna, Atisneha, Pitasneha, Utklista Doshas, Alpagni, Yanaklanta, Atidurbala, Ksudharta, Trisnarta, Sramarta, Atikrishna, Bhuktabhakta, Pitodaka, Vamita, Virikta Kritanasyakarma, Krudhda, Bhita, Matta, Murchchhita, Chhardiprasakta, Nisthiwanaprasakta, Swasaprasakta, Kasaprasakta, Hikka-prasakta, Baddha Gudodara, Chhidrodara, Dakodara, Adhmana, Alasaka, Visuchika, Amadosa, Amatisara, Prameha, Kushtha, Arsha, Pandu, Bhrama, Arochaka, Unmada, Shokagrasta, Sthoulya, Kanthashoshi, Ksataksina, Garbhini, Bala, Vriddha, Gudasotha, Alpavarcha, Amaprajata, Sopha.

Examination of patient: Charaka has mentioned that the Basti prepared and administered after examination of Dosha, Aushadha, Desha, Kala, Satmya, Agni, Satva, Oka, Vaya and Bala, is certainly capable of providing the significant results, the benefits of all the Karma and ultimately success. After the selection of the patient and the drug, comes the preparation of the patient and the Basti Dravya.

Dose Fixation:

In general the quantity of each ingredients mentioned by Sushruta specifically under Dvadasha Prasatika Basti is as follow:

- Madhu - 2 Prasriti
- Saindhava - 1 Aksha
- Sneha - 3 Prasriti
- Kalka - 1 Prasriti
- Kwatha - 4 Prasriti
- AvapaDravya - 2 Prasriti

But physician must consider factor mentioned by Acharya Charaka which are given above, while considering the Matra of the Basti.

Basti - ingredients

Significance of different ingredients in the Basti dravya

The importance of each of the ingredient for the preparation of Niruha Basti Dravya in general can be explained as follows:

1) Madhu (Honey)

It is considered as the Best among the vehicles,^[32] as it contains various substances in it (Ch.Su. 27/249), which denotes its drug (potency of the drug) Carrying Capacity. Owing to its Suksma Guna it reaches up to the micro channels, in turn carries the drug (potency of the drug) at the molecular level through the micro channels. Further it is Tridosahara; hence it is always wholesome and can be used in all the conditions.

2) Saindhava Lavana (rock salt)

Lavana (salt) in general are having the properties like, Vishyandi, Suksma, Tikсна, Ushna and Vataghna and promotes the evacuation of bladder and rectum^[33] (As. Hr. Su. 6/143). Owing to the Sukshma (micro or externally small) property it helps the drug (potency of the drug) to reach in the micro Channels, Saindhava

(rock salt) mixed with honey, is capable of liquefying the viscid Kapha and breaking it into minute particles for their easy elimination. Similarly it may liquefy the morbid Dosha Sanghata and breaks it into smaller particles by virtue of its Ushna and Tikсна property respectively and thus helps their elimination. Apart from this, Saindhava (rock salt) destroys the Picchila, Bahula and Kasaya properties of Madhu (honey), and makes close union with it to form a homogeneous mixture^[34] (Ka. Khi 8/41).

3) Sneha (lipids)

It includes Ghrita, Taila (oil), Vasa, Majja (bone marrow) and each one is having its specific properties accordingly it produces beneficial effects. Sneha in general is Vatahara, Mrdukara (Produces softness in the channels and tissues, in turn helps for easy elimination of waste substances) and destroys the compact mala and removes the obstruction the channels produced by the mala i.e. Malanam Vinihanti Sangam³⁵ (Ch.Si 1/7). Owing to the Snigdha Guna, it produces unctuousness in the body in turn helps for easy elimination and by Suksma Guna it helps the drug (potency of the drug) to reach into the micro channels. Apart from these functions, it protects the mucous membrane from the untoward effect of irritating drugs in the Basti dravya.

4) Kalka Dravya (paste of herbs)

It serves the function of Utklesana or Doshaharana or Samshamana depending upon its contents and is selected accordingly. It gives required thickness to the Basti material. Less quantity or absence of Kalka (paste of herbs) makes the Basti dravya thin which comes out immediately after administration. Excess quantity of the Kalka (paste of herbs) makes the Basti Dravya thick and difficult for administration and may not come out within the expected time.

5) Kwatha (Decoction Drugs)

It is the Drava Dravya (liquid part), usually the Kashaya (decoction of herbal drugs) is used, but as per the need Ksheera (milk), Mamsarasa (decoction of meat), Amlakanji, cow urine, Dadhi mastu (curd's water) etc. are also used in place of decoction of herbal drugs or for the preparation of Kwatha (decoction of herbal drugs) itself. The drugs used for the preparation of Kalka and Kwatha are selected on the basis of Dosha, Dushya and Srotas involved in the pathogenesis of the disease, hence they are the main constituents of the Basti dravya.

6) Avapa Dravya

They are used sometimes in order to make the Basti either Tikсна or Mrdu and to effect the particular Dosha. In Ardhamatrika Basti Avapa Dravya is absent.

Preparation of the patient

It includes Snehana and Swedana.

Snehana: As the Abhyantara Sneha Pana is contraindicated, the Abhyantara Snehana is to be done by administering the Anuvashana Basti, one day prior to

Niruha Basti particularly in those who are fit for Anuvasana Basti. If the patient is having more Rukshata than initially 2-3 Anuvasana Basti can be given and if the patient is not fit for Anuvasana Basti and is having much more Snigdghata and Malasanchaya than Niruha Basti may be directly administered after subjecting the patient for Abhyanga & Swedana. Bahya Snehana is to be performed by Sthanika Abhyanga.

Swedana: Preferably Sthanika Nadi Sweda is advised for Basti.

Preparation of the Basti

It plays significant role in getting the expected results. Mixing of the ingredients of the Basti should be in this way. First of all the ingredients are to be taken in the required quantity by measuring them. The ingredients should be mixed by triturating in the order of Madhu, Saindhava, Sneha, Kalka, Kwatha and then Avapa Dravya one by one gradually until it becomes a homogeneous mixture. Then it should be churned further to make it more fine and homogeneous and heated in water bath to make it Sukhoshna i.e. nearer to the normal body temperature.

Characteristics of a well prepared Basti Dravya

A well prepared Basti Dravya should neither run quickly out of the hand nor should stick/coat or remain steady on the hand. It should be uniform mixture without separation (Samhata) of its contents. After preparing the Basti Dravya, it is to be filled in the Basti Putaka which is clean and devoid of Putaka Dosha than the Basti Netra which is clean and devoid of Dosha is to be tied with the Basti Putaka in such a way that air will not be present in the Putaka, than a cotton piece is to be kept in the hole of the Basti Netra.

II. Pradhana Krama

It includes advice to the patient, Basti Pranidana, Basti Pratyagamana and observing the Samyak yoga, Ayoga and Atiyoga Laksana.

Advice to the patient: Patient is to be asked to pass his natural urges before Basti Pranidhana and not to laugh, cough, sneeze and take the yawning while administering Basti.

Basti Pranidhana: Basti is to be administered when the patient is having the symptoms of Jirnahara and is not very much hunger. After performing Abhyanga and Nadi Sweda, the patient is asked to lie down in the left lateral position on the Basti table. Then patient is asked to keep his left hand below the head as a pillow, to extend the left leg completely and to flex the right leg at the knee joint, keeping on the left leg by flexing the hip joint. Then Sukhoshna Sneha is to be applied in the anal region and on the Basti Netra, remove the cotton piece and the air bubble if any and keep the thumb on the Netra while introducing it. Then introduce the Basti Netra gradually in the parallel direction to that of the vertebral column up

to ¼ part of the Netra until the nearer Karnika fixes over the anus. Then hold the Basti Putaka in the left hand and keep the right hand on the Putaka. After this press it gradually with the constant pressure, neither too fast nor to slow without trembling the hand. By asking the patient to breath in, push the Basti Dravya into the rectum till a little quantity remains in the Putaka otherwise Vayu enters into the Pakvashaya, and then withdraw the Netra gradually. Then the patient is asked to lie down in the supine position gradually and Sphikatasana is to be done slowly and gently 3-4 times.

After this the patient is asked to lie in a comfortable position till he gets the urge for defecation and when he/she gets the urge ask him/her to sit in Utkatasana and pass the urge.

III. Paschat Karma

If Samyaka Niruhita Lakshanas are not observed, than again Basti may be administered preferably after administering an Anuvasana Basti and further 3rd or 4th Niruha Basti may be administered on next day till getting the Samyaka Nirudhita Lakshana.

Pariharya Vishaya

Certain things are strictly prohibited during the Basti course. Even after the Basti course for a time period of twice the time Basti has been given (Parihara Kala).

The things to be avoided are as follows. Atyasana, Asthanasana, Ativachana, Divasvapana, Yanagamana, Atapasevana, Shoka, Krodha, Ahitabhajana.

Basti Vyapada

Vyapada are produced due to the defects in the Basti Netra, Basti Putaka, abnormal position of the patient while administering Basti and improper administration. These Vyapadas can be rectified by taking precautions and proper care. But certain other Vyapadas that occurs are of serious nature should be effectively Managed. They are as follows: Ayoga, Atiyoga, Klama, Adhmana, Hikka, Hritprapti, Urdhavaprapti, Pravahika, Shiroarti, Angarti, Parikartika and Parisrava.

Pratyagama kala

The time period in which the Basti Dravyas return back is Pratyagama Kala. The maximum Pratyagama Kala for Niruha Basti has been assigned as one Muhurta^[43] (app. 48 mins.) (Su. Chi. 38/5). If the Shodhana Basti Dravyas aren't discharged within the assigned interval, they might produce Aadhmana, Pakwashaya Shoola, Pratiloma Vata, Vishtambha, Jwara, Arati and Mrityu^[44] (Su. Chi. 38/19). For Anuvasana Basti, however, the maximum time limit is three Yaama (12 hrs). Sneha staying in the body for this interval, is able to perform adequate Vishodhana Karma. If the Sneha effluxes out before this period, another Basti should be administered.^[36] (Ch. Si 1/46). Although the maximum Nivritti Kala is three Yaama, yet it may be awaited for 24 hours. But when no complications are manifested, it may be overlooked and

no intervention is required.^[37] (Su. Chi 37/98-99). For Niruha Basti, if Pratyagama doesn't occur then Phalavarti or Tikshna Basti may be introduced (Su.Chi.38/183, AH.Su. 19/48)

Samyak Yoga Lakshanas, Heena, Ayoga and Samyak Yoga Lakshanas of Basti should be keenly monitored and Basti Vyapada should be notified and dealt accordingly.

Yoga-Ayoga-Atiyoga Lakshana Samyaka Yoga Lakshana

Prasrista Vitakata, Prasrista Mutrata, Prasrista Vata, Kramena – Mala, Pitta, Kapha & Vayu Visarjana, Laghuta, Ruchi, Agnidipti, Ashaya Laghuta, Rogoprashamana, Prakritisthata, Bala Vriddhi.

Samyak niruha lakshanas

Table No.1

Sl .no	Lakshanas	C.S	S.S	A.H
1.	Prasrishta Vinmutra	+	-	-
2.	Prasrishta Vata	+	-	-
3.	Ruchi	+	-	-
4.	Agni Vriddhi	+	-	+
5.	Laghuta	+	+	-
6.	Rogopshaman	+	-	-
7.	Prakritisthata (Dhatusthirta)	+	-	+
8.	Bala Vriddhi	+	-	-
9.	Buddhi Prasadana	+	-	+
10.	Vit Pitta Kapha Vayu Pravritti	+	+	-

Samyaka anuvasana lakshanas

Table No.2

Sl. no.	Lakshnas	C.S	S.S	A.H
1	Samyaka Sapurisha Taila Pravritti	+	+	-
2	Dhatu Buddhi Indriya Prasada	+	-	-
3	Samuchita Nidra	+	-	-
4	Laghuta	+	-	-
5	Bala Vriddhi	+	-	-
6	Abadha Vega Pravritti	+	-	-
7	Sa-anila Vega Pravriiti	-	+	-
8	Absence of Osha- chosha	-	+	-
9	Sneha Shighra Pravritti	-	+	-

Table No.3

Characteristics of nozzles	Complication arising out of their use
Hrusva (smaller in size)	Aprapti (enema fluid not reaching its destination)
Deerkha (longer in size)	Atigati (enema fluid penetrating far above)
Tanu (thinner in shape)	Ksobha (irritation caused by the instability of the nozzle in the Rectum)
Sthula (thicker in shape)	Karsana (bruising the wall of the rectum)
Jirna (worn out)	Ksanana (causing injury to the rectum)
Sithila bandhana (lose fixation)	Srava (leaking out of the enema fluid)
Parsva chidra (having holes in the side)	Guda pida (causing pain in the rectum)
Vakra (curved)	Jihma –gati (tortuous passage of the fluid)

Ayoga Lakshana : Shiro – Hrit – Guda – Basti – Medhra Vedana, Shotha, Pratishtaya, Parikartika, Hrillasa, Vatasanga, Mutrasanga, Swasakrichchrata, Alpa Vega, Alpa Basti Pratyagamana, Alpa Mala – Anila Pratyagamana, Aruchi, Gaurava. In Ayoga, measures for Basti Pratyagamana should be undertaken.

Atiyoga Lakshana: These Lakshanas are similar to that of Virechana Atiyoga i.e. Angasupti, Angamarda, Klama, Kampa, Nidra, Daurbalya, Tamapravesha, Unmada, Hikka. In Atiyoga, Grahi, Dipana, Pachana Aushadhi are to be administered and according to symptoms it is to be Managed.

Pathya vichar

Aharavihara

Niruha: After the Basti Dravyas have been adequately let out, the patient should be allowed to rest and take bath with luke warm water. Milk, Yusha and Mamsarasa should be given in dominance of Pitta, Kapha and Vata respectively.^[38] (Ch.Si 3/70). Light diet should be taken with one third or half fraction of stomach remaining empty^[39] (Ch. Si. 1/21). Acharya Vagbhata opines that Doshas which gain momentum due to Niruha and tend to produce complications can be pacified by the use of warm water.^[40] (AH. Su. 19/51)

Anuvasana: The day following Basti, good food should be given in the afternoon and Yushadi in the evening^[41] (Su.Chi.38/11-13). The patient should be given water incorporated with Dhanyaka and Nagar. This aids in digestion, assimilation of Sneha, does Kapha Chedana and Vatanulomana^[42] (Ch. Si. 4/43-45).

Parihara

Pathya Ahara and Vihara should be observed for double the period as undertaken in the entire course of Basti therapy. The patients should refrain from activities like Atyasana, Avasthana, speaking loudly, sleeping during the day, excessive sexual activities, use of cold water roaming in the sun, cold wind and angry temperament. He should take beneficial food, considering the Kala.^[43]

Basti doshas^[44]

In appropriate nozzles and complications arising out of their use: The eight types of nozzles (Netras) which are not to be used for administration of enema and complication arising out of their use are as follows:

In appropriate bastis (bladders) and complications arising out of their use

The eight types of Bastis (bladders used as receptacles) which are not to be used for the administration of enema

and the complications arising out of their use are as follows:

Table No.4

Characteristics of bladder	Complications arising out of their use
Visama (irregular in shape)	Gati- vaisamya(irregular flow of enema fluid)
Mamsala (fleshy)	Visratva (enema fluid smell fleshy)
Chinna (torn)	Srava (leakage of the fluid)
Sthula (thick)	Daurgrahya (difficulty in handling)
Jalika (having network of small perforations)	Nisrava (exudation of enema fluid from the receptacle)
Vatala (having air inside)	Phenila (frothiness of fluid)
Ati snigdha (excessively unctuous)	Cyuti (slipping away of the receptacle)
Klinna (putrified)	Adharayatva

The defective techniques employed by the (ignorant) physician for administering basti

- (1) Savata (pushing the enema –fluid along with air)
- (2) Atidruta (pushing the enema –fluid too rapidly)
- (3) Utksipta (injecting the enema fluid too high)
- (4) Tiryak (injecting the enema fluid too obliquely)
- (5) Ullupta (pushing the enema fluid again after interruption)
- (6) Kampita (shaking the nozzle while injecting the enema fluid)
- (7) Atiga (excessive insertion of the nozzle)
- (8) Bahyaga (wrong pushing so that instead of entering the anal canal enema fluid flows outside)
- (9) Mand,ati –vega (compressing the receptacle either too slowly so that the enema fluid does not reach the colon , or too forcibly as a result of which the enema fluid rapidly enters and reaches the distant part of the alimentary canal)

Complication arising out of anuechvasa

If the enema receptacle is tied to the nozzle without taking out the air from the bladder, or if the entire amount of fluid is rushed into the rectum without leaving any residue in the bladder (Basti), then the Vayu (air) entering into the rectum - causes colic pain and piercing pain.

Complications arising out of rapid insertion of nozzle

If the nozzle is inserted rapidly or taken out hurriedly and if it is pushed very high, then there will be pain in the lumber region, anus and calf region; stiffness of the bladder and pain in the thighs.

Complications caused by oblique insertion of nozzle

If the enema nozzle is inserted obliquely or passage is obstructed by the anal sphincters, and if there is blockage because of the fibers in the recipe itself, then the fluid will not flow into the rectum.

Complications arising from interrupted administration of basti

If the enema receptacle is compressed again after an interruption, then the aggravated vayu being obstructed

in the rectum causes pain in the chest and head, and prostration of the thighs.

Complications caused by shaking of nozzle during administration of basti

If the anus gets injured because of the nozzle then there will be - burning sensation, sneezing and edema.

Complications caused by excessive penetration of nozzle

If the nozzle is excessively penetrated (or inserted repeatedly), then it causes injury to the anal sphincters leading to pain, burning sensation, pricking pain, prolapsed of the anus and discharge of fecal matter.

Effects of slow enema

If the receptacle is inadequately compressed, then the enema - fluid does not reach its destination, and comes out quickly.

Effects of forceful administration of enema

If the enema –fluid is injected with excess of force, then the fluid either gets retained in the gastro intestinal tract, or goes up to reach the throat.

Basti Vyapada

Vyapada (Complications) are produced due to the defects in the Basti Netra, Basti Putaka, abnormal position of the patient while administering Basti and improper administration. These Vyapadas can be rectified by taking precautions and proper care. But certain other Vyapada that occurs are of serious nature and are mainly due to the misunderstanding of the physician and they should be effectively managed.

They are as follows: Ayoga, Atiyoga, Klama, Adhmana, Hikka, Hrtprapti, Urdhavaprapti, Pravahika, Siroarti, Angarti, Parikartika and Parisrava.

Virtues of Basti

Ayurveda is based on doctrine of Tridosha. These Tridosha, though spread throughout the body have specific sites where they chiefly prevail and can be treated by drugs applying or acting on those specific

sites. As for example, Vata may be treated by drugs acting on Pakwashaya because “Pakwashaya Visheshena Vata Sthanam.” Among the Tridoshas, Vata is the chief dominating factor because all Dhatus and Doshas become functionless without Vatika involvement. So Basti therapy is specially indicated to treat Vata Vikaras. Vata is the most responsible element to spread Doshas in the Shakha, Koshtadi Rogamargas^[48] (Ch. Si. 1/38). Samhanana (Collection) and Samvahana (Transportation) of Pitta, Kapha, Rasa, Rakta, Sweda, Mala, Mutra etc. are also the under the control of Vata (Sh. Pu. 5/25). When it gets exceedingly aggravated there is no remedy other than Basti for its alleviation. Therefore Basti is considered by Acharya Charaka to be half of the entire therapeutic measures.

DISCUSSION

The functions of Basti are as follows

- 1) It has the capacity to remove Avarana and to provide Anulomana effect on Vata. It eliminates Doshas specially Vata from the body by Pakwashaya Shodhana. It keeps Vata in its Prakrita marga. So it is said as ‘Vata Haranam Shrestham’.
- 2) According to Charaka, Guda is the Moola of Sharira, where various types of Siras are present. Basti provides nourishment to Sira, which in turn strengthen the whole body. Acharya Parashara has the opinion that Guda is the originator of Sira of the body.
- 3) Basti by expelling out Vit, Shleshma, Pitta, Anil, Mutra offers firmness of the body and enriches Shukra. By expelling morbid accumulation of Dosha in the entire body, Basti cures all types of disease.
- 4) From the above Sloka it is clear that Basti not only implacable in Vata diseases but also an important measure to treat Pitta and Sleshma Vikaras also.
- 5) Basti may be out after few minutes of administration (in case of Niruha) but its Veerya spreads all over the body through micro channels like water transportation in a tree.
- 6) Veerya (active principles of the drugs) of Basti is spread throughout the body by Apanadi Vayu. Udana spreads it upward whereas Apana to downward direction. Vyana Vayu spreads it towards all the directions⁵⁸ (Su.Chi.35/26).
- 7) Basti snatches out all the morbid Doshas from toe to head as like as sun in the sky sucks up the ‘Rasa’ from the earth.
- 8) Basti, by its own potency is able to expel Doshas situated at Kati Pristha Kostha etc from the root causing no recurrence.
- 9) According to Charaka Basti is the best choice among all the treatments to cure diseases of Marma, Shakha and

Sandhi as these diseases cannot be produced without the involvement of Vata. That Vata is the main culprit in the imbalance, displacement and disturbance of Vitmutra Pittadi Malashayas. To treat that kind of vitiated Vayu, there is none other than Basti to show a great efficacy.

10) Basti is highly praised by Acharyas because it prolongs life span by preventing diseases, arresting the ageing process. It enhances Agni and may be given at any age. Basti gives wealth to the Physicians, longevity to children and offspring to the father.

11) Basti dravya goes upto Nabhi Pradesha, Kati, Parshwa, Kukshi etc. When it expels out, a proper cleansing of the lower G.I. tract is happened. As result mucus, toxins, organisms, harmful worms (Krimis), Shedding over intestinal walls are expelled out.

12) Basti Dravyas may have some role in stimulating the intestinal secretions. Clinically, enhancement of Agni after completion of the Basti therapy is seen supporting our ancient views.

13) Basti mainly acts on Pakwashaya. Now the concept of Enteric Nervous system is introduced, which is also popularly named as brain of gut. It controls movement and secretion of the glands of small and large intestines.

14) It covers the wall of gut starting from esophagus and all the way the anus. Number of neurons in this system is about 100 million.

15) This ENS secretes different types of neurotransmitter named as Acetylcholine, norepinephrine, Serotonin, Dopamine, Cholecystokinin, etc. These neurotransmitters control various types of gastric activity. ENS may be activated by (i) tactile stimulation (ii) chemical irritation (iii) distention of the Gut wall. Basti may stimulate ENS by these three factors. So the efficacy of Basti in controlling Gastric Phenomenon may be easily assumed. By stimulating ENS Basti may affect ANS, CNS & PNS distally and by reflex mechanism. These factors should be evaluated by research works.

16) In research works it is established that both fatty acid level and protein level increase after Brimhana Basti. This Basti is very much effective in wait gaining.

17) As per Dalhana, Grahani is having Pittadhara Kala. So Sneha in Basti may influence Majja after being absorbed in Grahani. As the Mastulunga, Snayu etc are made of Majja, so role of Sneha Basti in Vata Vyadhi is here by understood.

18) The main benefit of Basti rather than oral medicine is that medicines taken through oral route are undergone Pachana Karma by Agni whereas Basti dravyas face Agni after reaching Grahani. So definitely the Prabhava of medicine differs.

19) Cool and large enemas are believed to excite G.B. for contraction, so may be advised in catarrhal jaundice.

20) Basti dravya having Saindhava helps to pass the drug molecules in the systemic circulation. It is also capable to liquefy the viscid matter and breaks it to minute particles.

21) Basti having Madhu (honey) makes a person exceedingly virile. Basti with Madhu do not allow any over reaction (ati-yoga) or under-action (ayoga).

22) When Basti expels out with or without Mala, Peristalsis increases. As a result water from gut wall is secreted. Doshas from tissue spaces or from blood may come to the intestine as there is high concentration gradient due to hyper tonicity of Basti. Thus, Doshas, toxins are ultimately excreted through Mala.

23) According to Sushruta, the effect of Basti depends upon the number of Basti: 1st Basti – Makes Snehana of Basti & Vankshana 2nd Basti – Murdhastha Anila has been affected 3rd Basti – Increases Bala Varna 4th Basti – Enters into Rasa Dhatu. 5th Basti – Nourishes Rakta Dhatu 6th Basti – Nourishes Mamsa Dhatu 7th Basti – Meda is nourished 8th Basti – Asthi gets the nourishment. 9th Basti – Majja is nourished. 10th Basti – Shukra dhatu is formed.

Mode of action of basti

Acharya Charaka has stated that Basti is the main treatment of Vata Dosh. Vata is given more importance by denoting the characters of Vayu are life and vitality. Vayu is the supporter of all living beings, Vayu is present in whole universe and Vayu is the lord of all. As described earlier, Vayu has the influence on Trividha Rogamarga. Basti enters the Pakvashaya which the main Sthana of Vata Dosh and pacifies the Vata Dosh which is the originator of all Vikara. By subsiding the Vata all Vikara located in the other parts of the body also become allied just as by the eradication of the roots of a plant, the stem, the branches, sprouts. However fruits, leaves etc. also vanish.

While describing the action of Anuvasana Basti, Acharya Charaka has quoted that man grows strong by means of Sneha Basti just as a tree fed with water at its roots, puts forth green leaves, delicate sprouts and in due time grows into a big tree full of blossom and fruit. How Basti is introduced into Pakvashaya reaches all over the body? This fact is well explained by Chakrapani while commenting on above citation. He has quoted the reference of Parashara that Guda is the Mula of the body where all the Siras located. The Sneha administered through Guda reaches up to head giving the nutrition to the body. According to Amarakosha, the word 'Payu' a synonym of Guda gets its name from its capacity to drink Basti Dravya or Taila.

Sushruta has mentioned that the Virya of the drugs given in the Basti reaches all over the body through the Srotas in the same way as the water poured at the root of the plant reaches up to leaves. He has further explained that even though Basti drugs quickly come out alone or with Mala, their Virya acts over the whole organism by the action of Apana and the other Vayu. This action takes place just like as sun draws moisture from the earth. Ashtanga Sangraha has elaborated this thing as firstly the Virya of the Basti dravya reaches the Apana Vayu, then it is handed over to Samana Vayu. After nourishing Samana Vayu it reaches the Vyana Vayu, thereafter it acts on Udana Vayu and Prana Vayu. When all these five types of Vata get their normal state, they promote health. Then these Virya of Basti drugs acts on the Pitta and Kapha to bring them in normal states and provides them nourishment. In this way, the Virya of Basti drug is carried in Tiryak Pradesha by Vyana Vayu, by Apana Vayu in Adaha Pradesha, by Prana Vayu in Urdhva Pradesha. Just as whole farm gets its nourishment by water supplied to it through channels, the whole body gets nourished by the Virya of Basti drugs carried by five types of Vata through Srotasa.

The same action of Basti drugs has been described by Acharya Charaka as the Basti, when lying in the Pakvashaya, draws by its Virya and morbid Dosh lodged in the entire body from the foot to the head, just as the sun situated in the sky sucks up the moisture from the earth.

Thus according to Ayurveda, the Virya of the ingredients used in the Basti gets absorbed and then through general circulation reaches at the sites of the lesion and relieves the disease. That is why Acharya Sushruta has mentioned that by using the different ingredients, Basti can cure Paithika, Kaphaja, Raktaja, Samsargaja and Sannipatika disorders through it is the best treatment for Vata Dosh. According to modern science, there is no digestive action of fat or oil in stomach. The fat digestion and absorption takes place in large intestine and no food substances other than water and salt are absorbed from the large intestine not because it is impossible but because the Chyme contains no absorbable substances by the time it reaches the large intestine. Basti drugs contain Sneha Dravya in sufficient quantity. Hence Basti drugs mixed with Sneha Dravya when introduced through the rectum get easily absorbed in large intestine. Acharya Charaka has mentioned that Madhura, Amla and Lavana Rasa have Snigdha Guna. While commenting on the Sneha Guna of these Rasas, Chakrapani has explained that even after undergoing 'Nishtapaka' these Rasas will be having Sneha Guna in them which causes in easy evacuation of Vata, Mutra and Purisha. From this reference it can be said that the action of Sneha Guna is seen more in Pakvashaya as Nishtapaka takes place in Pakvashaya. Pakvashaya is the place where Paka of Sneha Dravya takes place. This fact is mentioned while dealing with the action of Anuvasana Basti, gives a clue

to say that the Sneha is digested in Pakvashaya more than in any other part of the body.

It is believed that an intestinal injection introduced would never ascend so high as the stomach. The case is quite different when the body is in great want of nourishment and the intestine is empty. There is an attractive power in the stomach, which gradually draws upwards any nourishment which is present in any part of bowel. Hence it is clear that nutritive enemas are of real importance of feeding and can be carried by this force of attraction through the intestine up as far as the stomach and this fact has been accepted by modern science. Best and Tayler have mentioned that "materials introduced by Enema, in some instances pass through the walls into the ilium, such incompetence may permit the Enema fluid to reach the duodenum". Also the possibility of materials from even the lower bowel, reaching the mouth is strongly suggested by the fact that lycopodium spore, introduced into the colon by enema, have been recovered some hours later from washing of the stomach.

The entry of the Basti drugs into the Grahani is well explained by Acharya Charaka while describing the reason of lying in left lateral position for administration of the Basti. It is said that the Basti should be administered through the patient while he is lying on his left side as the Grahani and Guda are situated on the left side of the body, the Basti will be well taken by the person who is lying on his left side and as the folds (Vali) of the Guda strengthened out. Here commentator Chakrapani has clearly mentioned that in this position Basti drugs reach the Grahani.

The promotion of Jataragni present in Grahani by the Basti can be explained by this phenomenon. Sneha Dravya by its Sukshma Guna enters the Sukshma Srotasa to reach the Grahani. Here it acts on Samana Vayu which lies in the neighborhood of the seat of Jatharagni. Samana Vayu is the promoter of Jatharagni. Because of the action of Sneha, Samana Vayu achieves normal function and agitates Jatharagni. Also Pakvashayastha Apana Vayu is the controlling factor of Purisha. The important function of Purisha is Vayuagnidharana and Avasthambha. As mentioned earlier firstly Basti drug acts on Apana Vayu. Thus Basti performs the function of Apananulomana hence increases the Jatharagni by enhancing the function of Purisha i.e. Vayuagnidharana. Thus, Basti has its effect over Agni which is said to be the main cause of any disease. This may be the reason for considering the Basti as half of the whole Chikitsa.

Dwarkanatha suggested that Basti therapy by several of its medicaments greatly influences the normal bacterial flora of the colon. By doing so it modulates the rate of endogenous synthesis of vitamin B12 which is normally manufactured by colonic bacterial flora. This vitamin B12 may have a role to play in the maintenance or regeneration of nerves. According to him it was one of the possible mechanism through which Basti could help

in Vatika or Neurological diseases. Basti has its effect on two important factors viz. Vata and Agni. Both are responsible for Chetanavrutti and proper formation of Dhatu. Vata is said to be the Sarvasharira Dhatu Vyuhakara, so by controlling the Vata, all Dhatu are able to perform their normal functions.

"That's the ideal medicine which relieves from all kinds of miseries." - Acharya Charaka

Yoga Basti: Charaka mentioned that it includes 8 Bastis out of which 5 Anuvasana and 3 Niruha. On the first day 1 Anuvasana then 3 Niruha and 3 Anuvasana alternatively and at last 1 Anuvasana should be given. Kashyapa indicates same number of Basti with same Niruha and Anuvasana schedule. According to Kasayapa due to less use of Sneha it is mild in action. This Basti schedule called Yoga Basti. It is used in the patients having Kapha Sansarga along with Vata vitiation.

CONCLUSION

Basti is not Merely Enema One, Basti is a highly complex, sophisticated and systemic therapy having wider range of therapeutic actions and indications. It has been considered as prime treatment modality of Vata Dosha. Innumerable Basti can be formulated using various drugs in different proportions for various diseases and for different patients. Specific rules and regulations are indicated for the administration of Basti which must be followed to obtain the desirable result.

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