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# A critical review on *Vagbhatokta Niruha Basti*

Vd. Minakshi C. Kale<sup>1</sup>, Vd. Prasad V. Kulkarni<sup>2</sup>, Vd. Vishwas E. Gogate<sup>3</sup>

<sup>1</sup>Post Graduate Scholar, <sup>2</sup>Assistant Professor, <sup>3</sup>Associate Professor, Dept. of Kayachikitsa, Govt. Ayurved College, Nanded, Maharashtra, INDIA.

## ABSTRACT

Ayurveda is very well known science in this global scenario because of its holistic approach towards positive lifestyle. In *Ayurveda* for treating any disorder it has two ways to deal with it i.e. *Shodhana* and *Shamana Chikitsa*. Out of this *Niruha Basti Chikitsa* is considered as one of the *Shodhana Chikitsa*. The word *Basti* (medicated enema) means bladder. In ancient times bladder of animal is used to conduct this procedure. Hence the procedure is named as *Basti Karma*. Different types of *Niruha Basti* are mentioned in *Samhitas* by using different permutations and combinations of herbs as per the need of action. Due to some traditional mindsets these *Niruha Yogas* were not widely practiced now a day. So this article aims to review the different combinations of *Niruha Basti* as told in *Ashtanga Hridaya Samhita* in order to explore the scientific approach for the benefit of mankind.

**Key words:** *Shodhana Chikitsa, Shamana Chikitsa, Niruha Basti, Niruha Yoga.*

## INTRODUCTION

Ayurveda emphasis on the maintenance and promotion of health as well as curing disease. *Panchakarma* presents a unique approach of *Ayurveda* with specially designed five *Shodhana Karma*. *Basti* is one among these *Karmas*.<sup>[1]</sup> It is indicated for majority of *Rogas* mentioned in *Chikitsa* and *Kalpasthanas* of *Vagbhata*.

*Basti* is the name for the urinary bladder. In ancient times urinary bladder of animals like buffalo, goat, etc. As *Basti* (bladder) is used for this therapy, the therapy itself came to be known as *Basti Chikitsa* (enema therapy). Basically *Basti* is of three types i.e. *Niruhabasti, Anuvasanabasti* and *Uttara Basti*.<sup>[2]</sup>

### Address for correspondence:

Vd. Minakshi C. Kale  
Post Graduate Scholar, Dept. of Kayachikitsa, Govt. Ayurved College, Nanded, Maharashtra, INDIA.  
E-mail: kaleminakshi21@gmail.com

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*Niruha Basti* one of the most important and commonly used therapy having wide range of therapeutic action. It is also called as *Asthapana Basti*, as the term indicates this type of *Basti* stabilizes the *Vaya* (age). It stabilizes *Ayu* by stabilizing normal functioning of *Dosha* and *Dhatu*. It also stabilizes *Deha* (strength of body), so it is called as *Asthapana Basti*.<sup>[3]</sup>

“*Basti Vatavikaran*” is one of the important quotation mentioned by *Acharya Vagbhata* in *Agrya Dravyas*.<sup>[4]</sup> Also when either *Kapha* or *Pitta* getting liquefied by *Sneha* and *Sweda* (oleation and sudation therapy) exhibit their symptoms in *Pakvashaya* then they should be eliminated by *Basti*.<sup>[5]</sup> That means *Basti* act on all the three *Doshas*.

In the present era practitioners using *Vagbhata Samhita* for the easy practical approach but only limited drugs were used for the *Niruha Basti* in routine practice.

As *Acharya Vagbhata* has given different combinations of *Dravyas* according to disease condition to get expected results. So in this article, effort have been made to elaborate all the *Niruha Yogas* explained by *Acharya Vagbhata* according to different *Vyadhiavastha*.

**Table 1: Showing various indications of Niruha Basti enlisted from Ashtanga Hridaya Samhita.**

SN	Basti Kalpa	Indications
1.	Shaliparnyadi Niruha (A.H.Chi.1/120,121)	Jwarahara
2.	Panchamuladi Niruha (A.H.Chi.8/93,94)	Gudanisanan, Shoola, Mootrakrucha, Pravahika, Kati-Uru-Prushtha Daurbalya, Anaha, Pichastrava, Gudashopha, Vatavarchanigraha.
3.	Surasadi Niruha (A.H.Chi.12/2,3)	Balavanapramehirugna (Vamanavirechnottar)
4.	Nyagrodhadi Niruha (A.H.Chi.12/2,3)	Balavanpramehirugna (Pittaja Avastha, Vamanavirechnottar)
5.	Varunadi Niruha (A.H.Chi.13/9)	Aantarvidradhi
6.	Ushakadi Niruha (A.H.Chi.13/9)	Aantarvidradhi
7.	Dashoolakwath Niruha (A.H. Chi.14/88)	Kaphaj Gulma
8.	Snigdha, Amla, Lavana Niruha (A.H.Chi. 15/51)	Aadhmana (Rechanottar)
9.	Tikshna-Kshara and Gomutrakruka Niruha (A.H. Chi. 15/52)	If there is Aadhmana due to Kapha Aavarana
10.	Dashmoolakwatha Niruha (A.H. Chi. 15/57)	If Udavarta condition present in Vatodara
11.	Nyagrodhadi Niruha (A.H. Chi.15/60)	Pittodara
12.	Mushkakadi Niruha (A.H. Chi.15/67,68)	Kaphodara
13.	Surasadi Niruha (A.H.Chi. 20/19,20)	Krumichikitsa

14.	Balaguduchyadi Niruha (A.H.Ka.4/1,2)	Sarvagada, Pramathi, Swasthehito, Jivana, Bruhana
15.	Dashmooladi Niruha (A.H.Ka.4/4)	Sarvavyadhihara
16.	Balapatoladi Niruha (A.H.Ka.4/6)	Agnideepan, Mamsabalprada, Chakshu bala
17.	Erandamuladi Niruha (A.H.Ka.4/7)	Lekhana, Deepan, Jangha-Uru-Pada-Trika-Prushtha-Koshtha-Hrudayagudashoola, Guruta, Vibandha, Gulma, Ashma, Antravrudhi, Grahani, Arsha, Kaphavatajvikara
18.	Yashtyadi Niruha (A.H.Ka.4/11)	Pittaja conditions
19.	Rasnadi Niruha (A.H.Ka.4/12)	Daha, Atisara, Pradara, Asrapitta, Hrudroga, Pandu, Vishamjwara, Gulma, Mootragraha, Kamala, Pittavruta Sarvaroga
20.	Koshatakadi Niruha (A.H. Ka. 4/17,18)	Kapharoga, Agnimandya, Annadvesha
21.	Bilvadi Niruha (A.H. Ka. 4/23)	Vatavikara
22.	Patoladi Niruha (Panchatikta Basti-A.H. Ka. 4/23)	Abhishyandi, Krumi, Kushtha, Prameha
23.	Payasyadi Niruha (A.H.Ka. 4/25,26)	Vrushyatwakruta
24.	Madhutailika Basti (Va.Ka.4/27-28)	Prameha, Arsha, Krumi, Gulma, Antravrudhi
25.	Erandamuladi Niruha (A.H.Ka.4/32,33)	Doshahara

26.	<i>Dashmooladi Niruha</i> (A.H.Ka.4/34-36)	<i>Kaphavyadhi, Panduroga, Visuchika, Aatopa</i>
27.	<i>Mustadi Yapanabasti</i> (A.H. 4/37-43)	<i>Mamasa- Agni-Bala-Shukra Vardhana, Vatarakta, Moha, Meha, Arsha, Gula, Vit Mutrasangraha, Vishamajwara, Visarpa, Aadhmana, Pravahika, Vakshana-Uru-Kati-Kukshi-Manyas-Shotra-Shiroruja, Asrugdara, Unamada, Shophya, Kasa, Ashmari, Vatakundalika, Chakshushya, Putraprada, Rasayana.</i>
28.	<i>Mamsarasa Basti</i> (A.H.Ka.4/43,44)	<i>Vataharaparam, Vrushya.</i>
29.	<i>Mamsarasa Basti</i> (A.H.Ka.4/45,46)	<i>Balashukrakruta</i>

Table 2: Showing indications for Niruha Basti<sup>[6]</sup>

SN	Indications
1.	<i>Gulma</i>
2.	<i>Aanaha</i>
3.	<i>Vatarakta</i>
4.	<i>Pliha</i>
5.	<i>Shudha Atisara</i>
6.	<i>Shoola</i>
7.	<i>Jirnajwara</i>
8.	<i>Pratishyaya</i>
9.	<i>Shukra-Vayu-Shukra Graha</i>
10.	<i>Vardhma</i>
11.	<i>Ashmari</i>
12.	<i>Rajonasha</i>
13.	<i>Daruna Vataroga</i>

Table 3: Showing contraindications for Niruha Basti<sup>[7]</sup>

SN	Contraindications
1.	<i>Atisnigdha</i>
2.	<i>Urakshati</i>
3.	<i>Krusha</i>
4.	<i>Aamatisara</i>
5.	<i>Vamiman</i>
6.	<i>Sanshudho</i>
7.	<i>Kasa</i>
8.	<i>Shwasa</i>
9.	<i>Prameha</i>
10.	<i>Arsha</i>
11.	<i>Hikka</i>
12.	<i>Aadhmana</i>
13.	<i>Alpavarchasa</i>
14.	<i>Badhodar</i>
15.	<i>Chidrodar</i>
16.	<i>Dakodar</i>
17.	<i>Kushta</i>
18.	<i>Madhumeha</i>
19.	<i>Shoonapayyu</i>
20.	<i>Krutaharo</i>

**Niruha Basti Nirmana Vidhi**

Twenty *Palas* (960 gms) of drugs (enumerated in the prescriptions) and (*Madana*) *Phala* eight in number should be made into a decoction (with the usual sixteen parts of water and boiled down to one fourth quantity); to the decoction, is added a fat (oil, ghee etc.) one fourth of the quantity; for (treatment of) *Vata*, one sixth quantity for (treatment of) *Pitta* and the healthy person and one eighth quantity for

(treatment of) *Kapha*. The quantity of *Kalka* (paste of some drugs to be added to the decoction) for all the *Doshas* shall be one eighth part (of the decoction) or such quantity which will make the decoction neither too thin nor too thick (after mixing), next one *Pala* of *Guda* (jaggery) and appropriate quantity of honey and salt are also added.<sup>[8]</sup>

All these are then mixed together, churned well with a churner and made warm by keeping its container either in hot water or by steam from a pot. It should then be filled into the enema bag in that condition, which is neither too hot nor too cold, neither too fatty nor too dry, neither too strong nor mild, neither too thick nor too thin, neither too much nor too less in quantity, neither too much salt nor with too less. Similarly, with sour (neither too much nor too less), it is then pushed into the rectum.<sup>[9]</sup> Honey, salt, fat, paste and decoction are to be mixed in successive order respectively (one after the another), this shall be the method of mixing the materials for the decoction enema.<sup>[10]</sup>

## DISCUSSION

All the classical texts suggest various *Dravyas* along with indications for *Niruha Basti*. In present study collection of *Niruha Yogas* according to *Ashtanga Hridaya Samhita* was done. Chronologically *Charaka Samhita* and *Sushruta Samhita* was written before *Ashtanga Hridaya Samhita* so, *Ashtanga Hridayakaras* assessed and accepted the previous findings along with their new findings. *Ashtanga Hridayakara* given number of drugs for *Niruha Basti* and these all drugs to be used depending upon nature of disease to be treated.

## CONCLUSION

*Ayurveda* herbs are novel gift to nourish the mankind with healthy life. *Acharya Vagbhata* explained various *Dravyas* for *Niruha Basti* in different combinations, but it is not used in routine practice with that much interest. All these *Dravyas* should be used in scientific

way for much better results. This article would help the practitioners and researchers to refresh and update their knowledge.

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