



JOURNAL OF RESEARCH IN TRADITIONAL MEDICINE

TITLE

**Role of *Basti* (Medicated Enema) as a therapeutic option
in the management of Cancer**

AUTHORS

Nikhil M Dongarkar*, Kanubhai Roy¹

*Post Graduate Scholar, ¹Professor, Kayachikitsa Department Parul Institute of Ayurved,
Vadodara, Gujarat, India

CORRESPONDING AUTHOR:

Dr Nikhil M Dongarkar, Post Graduate Scholar, Kayachikitsa Department Parul Institute of
Ayurved, Vadodara, Gujarat, India

Email:

nikhildongarkar@yahoo.com

QR CODE



Received: 31/5/2017

Revised: 17/6/2017

Accepted: 21/6/17

DOI: <http://.dx.doi.org/10.21276/jrtm.2017/575>

TITLE

Role of *Basti* (Medicated Enema) as a therapeutic option in the management of Cancer**ABSTRACT**

BACKGROUND: Cancer is one such disease which is having multi-factorial and diverse kind of etiopathogenesis. Global incidence and prevalence as well as the newer varieties of cancers are up surging tremendously across the globe. In such scenario Ayurveda treatment principles are looking promising considering the diversity of treatments under one head as body purification procedures, popularly known as *Panchakarma* among which *Basti* or medicated enema is considered as the best treatment available and having capability to arrest multiple disease pathology. **AIM:** To review and analyse the role of *Basti Chikitsa* as an therapeutic option in management of Cancer. **MATERIALS & METHODS:** Review of classical textual data was gathered from Charaka Samhita and texts of contemporary sciences with related articles published was done to analyse the benefit of *Basti* on Cancer. **RESULTS:** Irrespective of developing or developed nation, increase in cancer cases is alarmingly high since last few decades and supposed to be highest in upcoming few decades. *Basti* is safe among many cancer patients even in terminal stages of cancers and practiced by many Indian Ayurveda physician with good efficacy and safety. *Basti* have the potential to counteract the cancer pathogenesis in all aspects including symptomatic relief, prevention of complication and recurrence too. **CONCLUSION:** The efficacy and potency of *Basti Chikitsa* to deal with cancer based on its action can be demonstrated by the analysis of various classical and modern references.

KEYWORDS: *Ayurveda, Basti Chikitsa, Cancer, Panchakarma, Therapeutic Option*

Introduction

Advent of fast communication technology is helping man to achieve maximum goals of his life with shorter span of time. Human beings are working beyond their capacity to achieve those goals with tremendous work pressure. All these developments are taking human away from nature and causing life style changes which affect the human body leading to life style disorders. Simultaneously use of radiating gadgets has been increased tremendously along with environmental hazardous which causes various adaptation in genetic level followed by various genetic disorders. In present era Cancer is the most common threatening condition to human beings due lifestyle changes and genetic variation, with the global prevalence rate 14.1 billion and deaths due to cancer are recorded more than 7 billion. By 2035, it has been estimated that the prevalence rate of cancer will reach up to 25 billion cases worldwide. [1] The contemporary medical science is working to find out the perfect treatment measures for getting relief from cancer but still there is lacuna in preventive aspect as well as in reducing the recurrence of disease.

Ayurveda, the indigenous system of Indian medicine has lot to contribute in the field of oncology in terms of prevention of as well as reduction in recurrence of these disease. On one hand Cancer is mostly due to unhealthy lifestyle changes while on the other hand Ayurveda emphasizes on healthy lifestyle in terms of daily and seasonal regimen to maintain the health as preventive

therapy. Simultaneously Ayurveda describes two types of treatment principles, *Shamana Chikitsa* (Palliative treatment) and *Shodhana Chikitsa*^[2] (therapeutic body purification treatment). *Shamana Chikitsa* is indicated in certain diseases with *Alpa Dosh Avastha* (vitiation of humors in less proportion) while *Shodhana Chikitsa* is considered in conditions where toxins or vitiated humors are deep routed in body. [3] Different types of formulations like *Churna* (powder), *Qeatha* (decoction), *Vati* (tablet) etc are used in *Shamana Chikitsa* while in *Shodhana* different purification procedure are carried out like *Vamana* (therapeutic emesis), *Virechana* (therapeutic Purgation), *Basti* (therapeutic enema), *Raktamokshana* (bloodletting) and *Nasya* (instillation of medicine through nasal route). Among all these treatment protocols of *Shodhana* therapy, *Basti* is said to be the very effective treatment procedure carried out for the diseases occurred due to vitiated *Vata Dosh*. *Basti* itself is considered as half treatment or *Chikitsa Ardha* for the many disease in Ayurveda.[4] As it is the only *Panchakrama* or *Shodhana Upakrama* which helps to nourish the body tissue along with rejuvenating effect which is the most powerful treatment tool for the Ayurveda physicians. Cancer is one of the disease condition requiring the rejuvenation and *Shodhana* effect simultaneously and therefore *Basti Upakrama* is the best treatment plan for Cancer patients.

Hence the present review article is aimed at understanding the cancer pathogenesis on the basis of Ayurvedic fundamental and to understand the concept and role of *Basti* in prevention and management of cancer.

Materials & Methods

Source of review: Ayurvedic literature review was based on Charaka Samhita. Texts of allied medical sciences on carcinoma along with journals, research papers, articles from different periodicals and subject related information available on internet was.

Observations

Basti – Procedure Review

Administration of medicines through anal route like conventional enema is termed as *Basti* in Ayurveda science. There are numerous diseases enlisted in Ayurveda classics wherein *Basti* has to be administered as the treatment. Considering the condition of the diseased person *Basti* administered are of two types, *Shodhana* (purification treatment) and *Brimhana* (nourishing) or *Shamana Basti* (palliative treatment). *Shodhana Basti* is administered in *Bahu Dasha Avastha* or the diseases in which the morbid humors are in abundant quantity and located in all remote *Dhatu* or tissues and *Anga Pratyanga* or organs. In cancer a balanced combination of *Shodhana*, *Brimhana* and *Rasayana Karma* is indicated and therefore, *Yapana Basti* is more effective in cancerous conditions.^[5] *Yapana Basti* works in dual manner. On one hand it helps as purification process with ease and soothing effect while on the other hand it works as the nutritive to nourish the body tissues and might help to protect the healthy tissue from dysplastic changes.

Types of *Basti* – According to the type of drug administered^[6]

- *Asthapana Basti* – Administration of the emulsification of the decoction, rock salt, honey, ghee, oil and herbal powders in recommended proportions
- *Anuwasana Basti* – Administration of the oil, ghee or any substance producing unctuousness in recommended proportions
- *Matra Basti* – Administration of the oil, ghee or any substance producing unctuousness in minimal dose
- *Yapana Basti* – Administration of the emulsion of the ghee, oil, milk, herbal powders, decoctions, meat soups etc in recommended doses

Types of *Basti* – According to the number of *Basti* administered^[7]

- *Yoga Basti* – Total eight *Basti* administered in alternate manner as *Anuwasna* and *Asthapana* with two *Anuwasana Basti* at the end of course
- *Kala Basti* - Total sixteen *Basti* administered in alternate manner as *Anuwasna* and *Asthapana* with three *Anuwasana Basti* at the end of course.
- *Karma Basti* - Total thirty *Basti* administered in alternate manner as *Anuwasna* and *Asthapana* with five *Anuwasana Basti* at the end of course.

Classically *Yoga*, *Kala* and *Karma Basti* course are administered according to the diseases and involvement of *Dosha* in the disease pathogenesis.

Understanding the Cancer pathophysiology:

As it is well known that cancer is the term given to group of diseases which has one thing in common i.e., multiplication of cells beyond its normal tendency with hampered Apoptosis process. Therefore here satisfactory understanding of tumour can be as ‘a mass of tissue formed as a result of abnormal, excessive, uncoordinated, autonomous and purposeless proliferation of cell even after cessation of stimulation for growth.^[8] In normal cell cycle, the cell death occurs with its shedding of after particular time period but in cancer condition the cell doesn't shed off but its division occurs in tremendous speed due to this high rate of cell division the tumour do not receive adequate nutrition and undergo ischemic nutrition.^[8] At a stage when malignant cells grows in their number the inner side of the tumour cells gets detached from the nourishment which causes the necrosis of cell. This process causes the damage to surrounding cell which leads to different adaptive changes in cell such as hyperplastic, dysplastic etc.

According to Ayurveda all above mentioned changes occur due to vitiation of the *Vata Dosha* and deviation in the *Gati* (movements) of *Vata Dosha* which gives rise to proliferation of the tissues in disturbed as well as desynchronised way. It has been termed in the Ayurveda classics as, exploitation of body tissue occurring in four different pattern and narrated as *Atipravritti* (excessive production of tissues or excessive movement of molecules in body), *Sanga* (obstruction for the movement of molecules in body channels), *Sira Granthi* (formation of cyst and tumours in blood channels), and *Vimarga gamana* (movement and duplication of body molecules in non-recommended direction and places of body) as the four types of *Srotas Dushiti*.^[9] This kind of imbalance or vitiation of body *Dosha* especially *Vata Dosha* exploits the body tissues and according to the nature or properties of tissue the reactionary responses are noted in respective body tissues. A specific etiological factor has affinity to vitiate the specific *Dosha* and causes the exploitation in particular body tissues.

From the above explanation it is very wise clear that *Atipravritti* resembles with the hyperplasia or hyper-plastic changes in the body tissues which is one of the cardinal features of almost all the neoplasms. Most of neoplasms day by day grow in their size and obstruction i.e. *Sanga* in the body channels, as Cancer of sigmoid colon obstruct the faecal matter movement and gives rise to constipation as very initial symptom of the disease. Different haemangioma are nothing but the hyper-plastic tumours of blood vessels i.e. *Sira Granthi* type of disease pathogenesis. While extensively spread metastasis and dysplasia are a typical example of *Vimargagamana*.

In most of the Cancer cases there is a wide spread metastasis and dysplastic changes with hyper-plastic organs obstructing body channels, giving rise to symptoms of disease. This suggests that Cancer is a very complex and widely spread pathogenesis including *Atipravritti*, *Sanga*, *Sira Granthi*, and *Vimargagamana* in body tissues (all *Dhatu*) with three humours. Hence, Cancer is considered to be a fatal disease, with poor prognosis affecting the quality of life and productivity of individual as all types of *Srotas Dushti* has been occurring in almost all body tissues. The comparative study has been shown in **table no. 1**.

Among all different *Basti* types *Yapana Basti* helps to nourish and rejuvenation the body tissue through immunomodulation action and antioxidant properties. [4]

Basti Chikitsa modulate immune responses by regulating pro-inflammatory cytokines, immunoglobulin and functional properties of T-cells. There are certain evidences and research articles on the pharmacodynamics of the *Basti Dravya* (enema drugs). The active principles of the *Basti* drugs may be absorbed by active transport and diffusion because they are mainly water soluble whereas *Sneha Basti* and other nourishing *Basti* contain hypo-osmotic solution facilitating absorption into the blood.

Table No.1: Basti and Cancer

S r. No.	CANCER SYMPTOMS	AYURVEDA INTERPRETATION	BASTI KARMUKATVA (Pharmacodynamics to control the Cancer Pathogenesis)
1	Apoptosis of body cells Programmed cell death	<i>Dhatupaka</i>	Rasayana Chikitsa (Rejuvenating effects)
2	Tumours and Neoplasm	<i>Arbuda</i>	<i>Lekhana – Dosha Nirharana – Shophahara</i> . (Removes the morbid humors and toxins)
3	Obstruction Hyperplasia	<i>Vatavrudhi - Sanga</i> <i>Atipravriti</i>	<i>Srotasa Shuddhikara</i> (Cleansing of Channels) <i>Vayu Siva Mrga Gati</i> (Controlled movements of tissue metabolites)
	Dysplasia	<i>Vimargagamana</i>	<i>Dosha Dhatu Sama Gati</i> (channelizes the proper nutrition to all body tissues)
4	Metastasis	<i>Bahu Roga Marga Gati</i>	<i>Dosha Dhatu Sama Gati</i> (channelizes the proper nutrition to all body tissues)
5	Reduced Immunity and Multiple system involvement	<i>Dhatu Kshaya Evam Ojus Kshaya</i>	<i>Brimhana – Dhatu Vriddhikara</i> – (well Nourishes body tissue)
6	Hampered Metabolism	<i>Agni Mandya</i>	<i>Agni Dipana</i> and <i>Pachana</i> – (Improves the digestion and cellular metabolism)
7	Vital organ metastasis	<i>Marma Abhighata</i>	<i>Marma Paripalana</i> (Maintain the balance of vital organ physiology to restore the body functions)
8	Poor Prognosis of CA	<i>Prana-Agni-Ojus Kshaya</i>	Prana-Agni-Ojus Raksha (vital stability)

Discussion

Basti given through anal route goes into the systemic circulation through absorption in rectum, sigmoid colon and transverse colon at the same time it bypasses the portal circulation and hence bypasses the liver metabolism too. [10] As there is bypass of the drugs secondary metabolite production and alteration in the concentration of the drug in systemic circulation does not happen, ultimately it helps to reach the drugs to target organ with optimum concentrations. Thus the drugs starts the cascades of biochemical reactions ultimately accelerating the improvements in the symptoms of diseases. Secondly drugs administered through *Basti* reaches to all *Roga Marga* or body tissues quickly and shows their therapeutic effect in minimum time span. Thirdly, it helps to restore body physiology and homeostasis through multiple mechanism with provision of care to vital organs or *Marma Sthana*.

Among all different *Basti* types *Yapana Basti* helps to nourish and rejuvenation the body tissue through immunomodulation action and antioxidant properties. [4]

Basti Chikitsa modulate immune responses by regulating pro-inflammatory cytokines, immunoglobulin and functional properties of T-cells. [11] There are certain evidences and research articles on the pharmacodynamics of the *Basti Dravya* (enema drugs). The active principles of the *Basti* drugs may be absorbed by active transport and diffusion because they are mainly water soluble whereas *Sneha Basti* and other nourishing *Basti* contain hypo-osmotic solution facilitating absorption into the blood. All the cells/ tissue in the body are inter connected, *Basti* by eliminating morbid content of large intestine will definitely put a positive impact on the other system of body help in maintaining health as whole.

Neuro-gastroenterology helps us to understand relation between gut's brain and CNS by which we can explore systemic effect of *Basti*. The cleansing action of *Basti* is related with the facilitation of excretion of morbid substances responsible for the disease process into the colon, from where it is evacuated.^[12] As homeostasis is established it helps to promote the general health, psychological calmness and improvement in digestion and metabolism.

Conclusion

Basti is one of the *Chikitsa Upakrma* and have efficacy and potency to counteract the multi-systemic diseases if applied cautiously and in proper manner. *Basti* has the potential to counteract the cancer pathogenesis in all aspects. Considering all these facts and fallacies about cancer, it is very clear that one can administer *Basti* in all types of cancer with certain contraindications as an effective treatment option.

References

1. Cancer Statistics. [Internet]. National Cancer Institute. [Cited on 24/05/2017] . Available from: <https://www.Cancer.gov/about-cancer/understanding/statistics>
2. Agnivesha, Charaka, Dhridhabala, Charaka Samhitha, Sutra Sthana, Trestreshaniya Adhyaya, Verse 56, Charaka Chandrika Tika by Brahmanand Tripathi, Varanasi; Chaukhambha Surbharati Prakashan; 2011, Vol .I, p.250
3. Ibidem (2), Charaka Samhitha, Sutra Sthana, Chikitsaprabhruti Adhyaya, Verse 13-16, p.323
4. Ibidem (2), Charaka Samhitha, Siddhi Sthana, Kalpanasiddhi Adhyaya, Verse 40-41, p.1170
5. Ibidem (2), Charaka Samhitha, Sutra Sthana, Uttarabastisiddhi Adhyaya, Verse 15, p.1324
6. Ibidem (2), Charaka Samhitha, Siddhi Sthana, Kalpsanasiddhi Adhyaya, Verse 23-24, p.1164
7. Ibidem (2), Charaka Samhitha, Siddhi Sthana, Kalpsanasiddhi Adhyaya, Verse 47-48, p.1164
8. Harsha mohan; Textbook of Pathology; 6th edition, 2010, Jaypee Publication;chap. 8(192)
9. Ibidem (2), Charaka Samhitha, Vimana Sthana, Roganikavimana Adhyaya, Verse 15, p.706
10. Ibidem (2), Charaka Samhitha, Siddhi Sthana, Kalpsanasiddhi Adhyaya, Verse 40, p.1161
11. T. Urmila, C Subhada and M. Renuka Immunological & Metabolic responses to a therapeutic course of Basti in obesity: The Indian Journal of Medical Research 2015;142(1):53-62.
12. S. G y a n e n d r a , P. S h w e t a , T. A n u p ; Pharmacodynamic understanding of Basti: A contemporary approach International Journal of Pharmaceutical & Biological Archives 2012; 3(4): 893-896



How to Cite the article:

Nikhil M Dongarkar and K.B. Roy. Role of *Basti* (Medicated Enema) as a Therapeutic Option in the Management of Cancer. J. Res. Tradit. Med 2017; 3(1):23-27

<http://dx.doi.org/10.21276/jrtm.2017/575>

Source of Support: NIL

Conflict of Interest: NIL

© Journal of Research in Traditional Medicine 2015-2017

Disclaimer: Journal of Research in Traditional Medicine, its publisher, editorial board members or anyone involved in producing and delivering the online materials, does not assume any responsibility or liability for any consequences arising out of the usage of the contents in the published articles. The contents presented in the articles are purely the opinion of the contributing authors and not necessarily of the Journal.