

Review article

Matra basti a boon to geriatric population-A conceptual review.

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ABSTRACT

According to Ayurveda, vata dosha is the dosha that predominates in old age and that vitiation of vata is the primary cause of the majority of illnesses in the elderly. Due to its broader therapeutic actions, Matra Basti treatment also acts as a rejuvenative, curative, and preventive therapy to improve the quality of life of the geriatric population. Matra Basti treatment balances particular doshas, which makes it more effective in managing a range of geriatric disorders. The progressive deterioration of multisystem function at the cellular level is linked to the physiological phenomenon of aging. Owing to degenerative changes, musculoskeletal and neurological illnesses are the most prevalent conditions among the elderly population. This article here portrays the importance of Matra Basti in Geriatric care.

Introduction

According to the World Health Organization, good aging is the process of acquiring and preserving the functional ability that promotes elderly people's well-being. Global population aging has a significant impact on healthcare systems and medical treatment (WHO). Gerontologists characterize aging, a complicated phenomenon, as a process leading to an age-related rise in the death or failure rates. Aging, according to biologists, is the culmination of all the changes that take place in a living thing over time and result in a decline in stress tolerance, functional impairment, and eventual death.

[1]

In the elderly, there are more cellular, tissue, and organ structural and functional alterations. Age-related changes in the biochemical makeup of cells and tissues, as well as a reduction in physiological capacity and the ability to maintain homeostasis, make a person more prone to illness. The primary cause of many age-related illnesses is aging, which also has a substantial negative impact on social, economic, and health stability. [1]

The process of basti is more than just cleaning. It does a variety of tasks depending on the kind of Basti that is used, for example. Brimhana Basti serves as a nourishing agent, whereas Shodhana Basti serves as a purifying agent. Since Vata is the cardinal factor and Pitta and Kapha are immobile by nature, this is the ideal treatment for Vata Dosha. Pitta and Kapha Doshas alone do not create ailments; only the vitiated Vata Dosha does. One's likelihood of developing illness is significantly decreased if one's Vata Humor is in control. Basti is therefore regarded in Ayurveda as the treatment above all or the complete treatment, and in Panchakarma as the most proactive therapy. [2]

Vata dosha is the most prevalent dosha in old age, according to Ayurveda, and vitiation of Vata is the primary cause of most diseases in the geriatric age. Another name for Sneha Basti, or fat enema, is Matra Basti. Its broad and multifaceted application has garnered great recognition. It can be given at any moment to people of any age and doesn't create any complications. Pakwashaya, or the lower gastrointestinal system, is the primary site of Vata Dosha and is where Basti Karma acts. As a result, basti helps treat vitiated Vata. [12]

Basti Review

Basti has a diverse mode, which is different to panchakarma modalities as it has various advantages and relative effects. Due to vivid actions of the distinctive drugs, Basti has a peculiar effect. When reinforced with Sanshodhana drugs

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it excites the Sanshodhana and if Sanshamana drugs are adjoined to it, it executes the Sanshamana. Basti is one of the substantial procedure for managing Vatavyadhis.^[6]

Vata Dosha induces the composition and dispensation of *Sweda, Mutra, Kapha, Mala, Apana*. The procedure Basti has all the qualities which will exhibit a curative effect and thus it holds the utmost prominence. These properties of basti withstands the fact that it is the half of any complete treatment and often a whole treatment.^[7]

The ancient texts have shown a larger importance to the Basti procedure because of its distinguished aspects of its therapeutic utility. *Basti* is considered as the principal mode of cure for *Vatika* diseases. The Basti procedure are predicted to have the qualities of revival of semen, enhancing the metabolism in gaunt people also, improvement of vision, aging prevention, improvement in luster, strength and helpful in longevity.^[8] As per ancient texts among the sneha basti's, Matra basti is one of the kind that is anusvasana basti. The term Matra is coined due to its quality of lubrication and unctousness (*Sneha*) which is employed lesser than the dose of *Sneha* basti. The Matra basti the procedure which uses the hrasva dose than of *sneha* which is hrasva matra of *snehpana*^[9]. It enhances power and can be employed with ease. It facilitates early evacuation (removal) of faeces. This procedure leads to replenishment and treats the disorders induced by increased *vata*.^[10]

Indications of Matra Basti

The Matra basti has been advised for day to day usage (*Karma Karshita*), heavy load lifting (*Bhara Karshita*), way-faring (*Adhva Karshita*), over exercise (*Vyayama Karshita*), riding (*Yana Karshita*), excessive indulgence in sexual activities (*Stree Karshita*), debilitated persons (*Durbala*), those afflicted with *Vata* disorders (*Vata Rogi*) as per Sage Charaka.^[11]

Apart from this *Vagbhata*, recommended *Matra Basti* in children (*Bala*), elderly (*Vridhdha*), females (*Stree*), person under mental stress (*Chintatura*), delicate persons (*Sukumara*), decreased digestive power (*Alpagni*).^[12]

Contra-indications of Matra Basti

In classics, regarding the *Matra Basti* there is no major contra-indications mentioned. But according to *Acharya Vridhdha Vagbhata*, *Matra Basti* should not be administered in person having indigestion (*Ajirna*).^[13]

Advantages^[14]

- It enhances energy.
- Has no restriction over diet patterns.
- Facilitates evacuation of stool (*Mala*) and urine (*Mutra*).
- It performs *Brihana Karma* in the body.
- Curative for *Vata* disorder.
- It can be administered at any time, in every season and is not harmful.

Dose of Matra Basti

The ideal dose of Matra basti is hrasva matra of *snehpana* as per sage *Vagbhata*. The time period in which the matra basti gets digested is in two Yama that is 6 hours^[15]. As per Sage *Sushruta*, 6 Pala is the dose of *anusvasana basti* and dose of *Matra Basti* is 6 Tola. That is half pala^[16] The commentary on *Charaka* by sage *chakrapani* says 1½ *Pala* is the dose of *Matra Basti*. Hence it can be conferred that dose of matra basti is 60 to 70ml.

Do's and Don'ts for Matra Basti

There is no specific demand of diet and behavior during use of *Matra Basti*.^[17] But according to *Acharya Vagbhata*, it is to be restricted for the day sleep after administration of *Matra Basti*.^[18] This *Matra Basti* (type of *Anusvasana basti*) is given in quantity of 1.5 pala (72 ml) which can be given every day as even after being in the body, does not cause any complication. The most dominant dosha which is *vata dosha* is the one which causes more harm to body (which is the dominant dosha in old age) and for pacifying it, Basti is the best modality thus it is preferable to give it in the old age, to manage problems caused by this vitiated *vata*. Properly administered basti will provide nourishment to the body along with strength, luster, health and longevity^[19].

Vardhakya Review

Ayurveda, is the science of art of living, is *Anadi*, since the preacher lord *Brahma*, himself is said to have recollect it. *Jara Chikitsa* is an integral part among the *Ashtanga* of *Ayurveda*.

Vardhakya is said to be a *Kalaja Vyadhi* in *Ayurveda*. The term was used in order to re-check and reform the strategies in the mold of this renewed field. The word "renewed" has been used in this context to emphasize that the so-called new area of Geriatrics has always been an distinguished and inseparable part of *Ashtanga Ayurveda*. Also, the two specialties, *Rasayana* and *Vajeekarana*, were meant to tackle the problems of ageing or difficulties faced in *jara avastha* or *Jarajanya Vikaras*, which are classified under *Swabhavika Vyadhis* is a unique mode of classification. This reflects an unusual combination of two process:

1. Physiological process
2. Pathological changes

In fact, the chief aim behind propagating of *Ayurveda* among human being by Maharishi *Bhardwaj*, was to ensure a healthy long life, devoid of ailments related to old age. In *Ayurveda* "Ayu", life, which is defined as "Jeevithakala" or Life span derived from the root "un gamana seele" indicating its nature of moving on. This demonstrates the short duration of life, within which a person must function rhythmically in order to fulfill the *Chaturvidha Purusharthas*. The initial chapters

of the treatises of famous Sages like Charaka and Vagbhata were named Deerghanjivitiyam and Ayushkamiyam, respectively, and listed the steps to take in order to live a longer and healthier life. This unique presentation alone demonstrates unequivocally that ayurvedic principles included the practical and dynamic ideas of geriatrics well in advance of their time. The “Hithayu” conceptions of ayurvedic philosophy—“Hita” denoting healthy living and “Sukha” denoting a comfortable life—allow one to achieve the Purusharthas’ goals since they are both conducive to psycho-somatic equilibrium. Interestingly, these two essential elements get disturbed with age, which explains the complex pathologies typically seen in elderly patients and leads to “circles of conflicts” among medical professionals. Adopting the multidisciplinary ayurveda teachings established on the stable foundation of the Ashtangas, which were essentially created to slow down the onslaught of ageing, may help settle these difficulties.

Geriatric Age (Vardhakya) according to different acharyas is as follows

Table 1: Vardhakya according to Acharya^[5]

Acharya	Age in Years
1. Charaka	60-100
2. Ashtanga Hridaya	70-100
3. Ashtanga Sangraha	60-100
4. Kashyapa	More than 70
5. Harita	Above 70
6. Bhava Prakasha	50 and above

HISTORY OF GERIATRICS^[20]

The term “geriatrics” is derived from the Greek word “Geros,” which means old age, and “Iatric,” which means medical therapy. This area of medicine focuses on issues related to aging, such as pathological, physiological, and psychological issues. It was Mascher who originally used the word “geriatrics.” His work was published in the New York Medical Journal in 1909, and in 1914, he wrote a textbook about it. Thus, in the first decade of the 20th century, geriatrics was acknowledged as a distinct branch. One of the first books on aging was written in Latin and was translated into English by Roger Bacon in 1683. However, the idea behind the topic may be found in Hippocraterian literature, which enumerated dyspnea, dysuria, catarrh, and cough as illnesses common to the elderly. Floyer’s medicine Gerocomica dealing with the treatment of diseases of old age appeared in 1724.

Maclachlan’s treatise debuted in 1863, after Day’s Diseases of Advanced Life, which was published in London in 1794. 1889 saw the publication of Humphry’s Old Age at Cambridge. Fischer’s “Fractatus de Senio” was published in Germany in 1776, while other works on the care of the elderly included contributions by Rebeille Paris in 1863, Durand Fradel in 1834, Charcot in 1881, Damange in 1886, Ray Tessier in 1895, Ranzier in 1909, Ric and Bennamour in 1912.

Classification

Extensively, the geriatric issues, being diminishing are “Kshaya” element and can be subdivided as:-

1. Intellectual impairment
2. Function incompetency
3. Structural deterioration

All three of the aforementioned are considered s one among the vata vikara in the Ayurvedic perspective. Vata Dosha is normally in a dominating status while Sapta Dhatus (Rasadi) is in a deficient status in Vridhas, which is geriatric age. The elderly are drowning in a sea of numerous pathologies because of this powerful combination. Thus, the main goal of geriatric medicine is. “Longer life with lesser disease and painless death” which is in tune with Indian philosophy of

“Anayasena Maranam Vina Daineyena Jeevitam”

Implying a quiet passing and independent living. Keeping all of these ideas in mind, a methodical and modest effort has been made to compile pertinent data on geriatrics in Ayurveda, together with contributions from contemporary geriatrics, in order to have a thorough understanding of the topic at hand. To put it plainly, efforts have been made to condense Ayurvedic knowledge into a pill to satisfy the anticipated needs of the surge in population. It is clear from this that modern medicine lacks a comprehensive understanding of the aging process. There have been several hypotheses proposed and considered.

The principal factor contributing to aging is the degradation of Jeevaparamanus, or Dhatus, Srotasas, Mala, and Indriyas, which are in continual communication with the Tridoshas. In the Jarajanyavikaras setting, Vatadosha is the main element, Pitta is irregular, and Kapha is depleted. By immersing the “Vyadhikshamatva” and Satva of Vridhdha in illness, this series of events aims to destroy them both.

The multifactorial health issues known as geriatric syndromes, which include impaired cognition, incontinence, instability, falls, and impaired immobility, arise when a person becomes more susceptible to changes in their environment due to the cumulative effect of impairments in numerous systems.

Regrettably, geriatric syndromes are frequently misdiagnosed as effects of typical aging, delaying diagnosis and treatment for the underlying aetiologies, many of which are treatable with

early detection. Patients with geriatric syndromes have been demonstrated to benefit greatly from effective care, which has been found to lower mortality and hospital admission rates, enhance cognitive and physical performance, and increase the likelihood of surviving in the community.

Methodology

Scientific journal articles and pertinent original documents were used to collect data for the investigation. Prominent Ayurvedic medical literature, such as Brihatrayee's were utilized as authentic texts for the study. A thorough search of the literature was carried out using the databases from PubMed, Science Direct, Google Scholar, and Scopus. The search was conducted using the following medical headings and keywords: "Matra," "Geriatric disorders," and "Basti karma."

Results

According to Acharya Charaka's "Basti Vataharanam," Basti is the most effective treatment for Vata. The drug targets the chief site of Vatadosha, the Pakvashaya, which is also the site of Purishadharakala. Commentator Dalhana suggests that Purishadhara and Asthidhara kala are the same. [2]

Basti Karma is said to aid in detoxification by removing waste and poisons from the intestines. This detoxifying action might boost general health and vigor in the elderly. Aging can impair digestive function, causing constipation, bloating, and abdominal discomfort. Basti treatment can improve bowel motions, alleviate constipation, and promote healthy digestion. It lubricates the intestines, improves stool evacuation, and alleviates gastrointestinal discomfort. [1]

Administered of Taila or Sneha (medicated oil or lipids) as Basti ingredients, ideal for pacifying Vata dosha in geriatric individuals. Because the properties of oil are totally antagonistic to the qualities of Vata. The Snigdhatta (unctuousness), Guruta (heaviness), and Ushnata (heat) qualities of Sneha are antagonistic to the Ruksha (dry), Laghu (lightness) and Sheeta (cold) qualities of Vata. Sneha helps in lubricating the intestinal parts and helps in easy evacuation. [1]

Probable Mode of Action

Modern perspective [2]

It works by lubricating the intestines, facilitating the removal of stool, and reducing gastrointestinal discomfort. With age, the body's ability to absorb nutrients from food may decline. Basti Karma, by enhancing digestive function and promoting better assimilation of nutrients, can support optimal nutrient absorption. This is particularly important for geriatric

individuals who may be at a higher risk of malnutrition and nutrient deficiencies. Basti is not just work on gastro intestinal tract it works on the whole system of body. When Gut-Brain Axis (GBA) theory is well established, mechanisms underlying GBA communications involve neuroimmuno-endocrine mediators.

There is abundant blood supply to the rectal area, hence the medicinal supplement can easily pass across through it towards the targeted area. Thus it moves across the systemic circulation which leads the medicines to act upon different systems in body and give effective results.

Neurological or gastrointestinal receptors may be impacted by bastide. Neurotransmitter or enzyme secretion may rise locally as a result. Vitamin b12, vitamin k, and other endogenous nutrients are increased when basti alters the normal bacterial flora.

The human colon has a nominal mucosal surface area of around 2000 cm², but the overall absorptive area is much larger due to the ability of colonic crypt cells to absorb and secrete. Drug absorption is influenced by its physicochemical qualities, formulation, and mode of administration. Drugs in the rectum can cross cell membranes by passive diffusion, enhanced passive diffusion, active transport, or pinocytosis. Globular proteins in the matrix can act as receptors, facilitating the transit of chemicals across membranes.

Basti treatment may activate some neuro-immuno-endocrine processes, which could have a systemic therapeutic effect because gut microflora also plays a role in the gut-brain axis. It becomes easier to administer drugs through rectal route to systemic circulation as the medicine can move across the metabolism by Liver.

Ayurvedic perspective

When used as Basthi components, Taila or Sneha (medicated oil or lipids) are particularly effective at balancing the Vata dosha in older people. Due to the fact that the characteristics of Vata completely oppose those of oil. Vata's Ruksha (dry), Laghu (lightness), and Sheeta (cool) qualities are in opposition to Sneha's Snigdhatta (unctuousness), Guruta (heaviness), and Ushnata (heat) attributes. Sneha facilitates smooth evacuation by lubricating the walls of the digestive tract. [5]

Discussion

It may be difficult for older individuals and members of older age groups to carry out and take part in activities of daily living such as eating, dressing, bathing, using the restroom, standing or sitting, walking around the house, and going outside. Matravasti has a lubricating, balancing, nourishing, strengthening, and calming action that helps to reduce limb stiffness and allows elderly people to keep and regain their maximal range of motion and functional abilities. [4]

Appropriate intervention has been demonstrated to have a major positive impact on individuals with geriatric syndromes, decreasing hospital admissions and death while improving physical and cognitive performance and increasing the chance of community life.^[3]

Matra basti holds the virtue of pacifying the aggravated vata and thus diminishing the ailments related to jara avastha. Due to its broader therapeutic actions, Matra Basti treatment also acts as a rejuvenative, curative, and preventive therapy to improve the quality of life of the geriatric population. Matra Basti treatment makes managing a range of geriatric disorders more effectively.

The Matra basti is a hassle free mode of treatment ,hence it becomes easy for the participant to indulge in the regular sittings of Matra basti. The field of geriatrics medicine focuses on the well-being of the elderly. It focuses mostly on the treatment and prevention of illnesses and disabilities in the elderly. Among the eight branches of Ayurveda in the ancient medical system, “Jara” bears similarities to modern science’s understanding of geriatrics. According to Ayurveda, each person has three stages in their life, each of which is characterized by a preponderance of one of the three fundamental doshas. Among the three phases, old age is defined as being over 60 and predominately vatadosha. The incidence of diseases particular to the elderly is rising as a result of the growing challenges faced by this generation. In essence, Ayurveda is the science of life and longevity. It offers a sensible understanding of aging, including how to prevent and manage it. Ayurvedic classics provide a thorough explanation of the Jara vyadhi, which is related to geriatrics. Rasayana therapy is one effective treatment for delaying the negative consequences of aging as well as preventing premature aging. Since Sneha is given in the smallest amount possible (hrsva matra), the classical word Matrabasti is well-known solely for its dosage. It works well in a variety of settings. All Acharyas clarified that Matra Basti is the most secure and user-friendly type of basti, whereas other types are not advised. Given that it’s one of the easiest types of basti and doesn’t require any complicated preparations, administering it won’t require too much trouble.

Matra basti is regarded as a workable approach to improve the quality of life in older age since basti is one of the most dependable therapy modalities, particularly for Vataj vikaras and Jaravastha by our acharyas. Daily matra basti is a useful strategy for bridging the care gap that the elderly population need. Because it can be given every day without regard to a set time, it is therefore recommended to be given in jara avastha. It is discovered that this process is more practical for sustaining good health. Thus, maintaining a healthy lifestyle is essential in the modern world.

Conclusion

The review concludes viz how Matra Basti treatment balances particular doshas more effectively, improving the

management of a variety of geriatric disorders. In addition, because of broader therapeutic effects of Matra Basti , it serves as a rejuvenating, curative, and preventive therapy to enhance the quality of life for the geriatric population. Geriatric individuals require daily lifestyle modifications to maintain their health; therefore, it is important to teach them how to incorporate easy self-performing procedures like matra basti. The precise modes of action and efficacy of Matra Basti Karma in enhancing geriatric health requires further more researches.

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