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IMPORTANCE OF BASTI KARMA IN SWASTHA PURUSHA

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ABSTRACT

Among the shodhana karma, Bastikarma is considered as prime as it is able to provide relief in kostagata, dhatugata, marmagata and sarva shareeragata vikara. As basti is able to pacify vata dosha, it is also considered as complete chikitsa in all types of bodily disorders. Basti karma is not only indicated in vyadhi chikitsa but also in Swastha to prevent the disease occurrence. The multidimensional applicability of basti karma is discussed in this paper.

Keywords: Shodhana, Brimhana, Marma Vega dharana.

INTRODUCTION

Basti is one of the major treatment modality that comes under yuktivyapashraya chikitsa and usually advocated in vyadhita and in bahudoshavastha (advanced stage). The relevance of basti in swastha, who is said to be adi vyadhi varjita (devoid of diseases), arises but the multidimensional concept of Swastha explained in classics implies that it is relative condition of homeostasis or equilibrium of dosha, dhatu, malas, provided person should follow dinacharya and ritucharya. It means a person should follow periodical Shodhana (basti in pravritti) to prevent chaya of doshas which may progress to pathological state. On the other hand, Shodhana in the form of basti possess three fold benefits i.e. disease preventive, curative and health promotive thus the relevance of basti in Swastha.

Basti as health promotive modality

Different types of basti like brimhana basti, chakshushya, varnya, vrishya, rasayana and yapana can be considered as health promotive. Most of the dravyas used in these types of basti like mamsa rasa, ksheera, sarpi, madhu, saindhava and amalaki etc are significant source of protein, vitamins and minerals. Different clinical studies have showed that there is considerable increase in the serum protein, essential fatty acids, Vit- K, Vit B-complex levels after the course of brimhana basti.

Basti as disease preventive modality

One of the benefits of Shodhana (basti) is malapaham. Here Mala is not confined to ahara mala like purisha, mutra etc or only to prakupita doshas. As per charaka any substance present in the shareera, which is not conducive to the health is considered as mala. Vagbhat opines that if one ignores to evacuate this mala in due course it may lead to various incurable ailments like madhumeha, shoulya, agnisada, gandamala, srotoavarodha etc. Hence proper periodical evacuation of mala is very much essential, which is achieved by shodhana roopi basti. In contemporary science mala can be understood as alimentary toxins, metabolic waste products or auto immune complexes, allergens etc.

Effect at different levels

Basti acts at different levels

- Agni deepti – It promotes digestion; intermediate metabolism and metabolism at tissue level.
- Dhatu abhivardhana - It strengthens the dhatus and promotes tissue regeneration.
- Sroto vishodhana - Basti clears accumulated wastes present in the micro channels there by maintains integrity of srotas.

Agnimandya, dhatu durbalata and sroto vaigunya are considered to be major pathological entities in the manifestation of any disease. Hence basti acts as disease preventive by counteracting above mentioned factors. The sarva shareeragata effect like tarpana, brahmana, sarva dhatu upachaya can be understood by Vriddha Vagbhata's view that Basti exerts its action by the active involvement of all pancha vatas where prana vayu carries dravya to upper parts of the body, apana vayu to lower parts and vyana vayu in tiryaga gati.

Basti as Vegadharana janya pratikara

Basti is indicated as pratikara of Vega (mutra, purisha, adhovata) dharana janya vyadhi. The relevance of this can be understood as apana vayu which is located in sroni, basti does the function of evacuating mutra, purisha, adhovata during vega kala and its dharana during avegakala. Basti has a regulating effect on apana vata. Hence it is preferred in such conditions.

Basti-Kala

Various factors that have to be considered before adopting Shodhana are matra, bala and kala. Among these kala has been given prior importance. This can be substantiated by the charaka's view that ritus have been classified based on consideration of Shodhana. In case of basti pravritti ritu (first month of varsha) is preferred. Because pravritti comes under sadharana ritu as there is manda sheeta, varsha and ushna and basti carried out in this ritu is sukhakara as well as anupadravayukta. Usually basti in Swastha is preferred in day time as doshas are in swasthana, proper pachana of ahara takes place and srotas are open, hence chances of absorption of dravyas

(nourishment) is maximum. In some exceptional case, where persons are of pitta, vata prakruti, and ati rooksha anuvasana basti can be under taken even in night time. But same time niruha basti has to be avoided in vata prakopaka kala (evening) other wise there is chance of vata prakopa. This is the reason why sneha dravya (1/4 of kashaya) is added to niruha.

Basti-Vaya

In vriddhavastha rasayana and brimhana type of basti is preferred as it replaces nutritional deficiencies and prevents degenerative changes (by counter acting aggravated vata) which are very common in old age. In young age dosha shamaka basti is preferred as metabolic activities are at its peak level. Varnya basti also can be indicated as people are more beauty conscious in this age. Those with family history of obesity, hyperlipidaemia can under go lekhana type of basti, those who are undernourished can prefer brimhana basti. Vrishya basti is of greater importance in this age. In case of persons habituated with heavy work or heavy exercise (vyayama-kayika, vachika, manasika) can under go matra basti or anuvasana basti continuously. Matra basti in Swastha has an advantage as it will not need any special regimen (pathya, parihara vishaya).

Swastha- Basti Sankhya

In swastha it is better to prefer yoga basti as total number of niruha are three where first one does dosha utkleshana, second one does shodhana of utkleshita dosha and last

one does dosha samshamana. More over doshas are three in number. Continous anuvasana and niruha has to be avoided as these may lead to dosha utklesha, agni dusthi and vata prakopa respectively. But in persons who are ati rooksha, having teekshnagni, nitya vyayama prasakta and Vatala prakruti continous anuvasana basti can be under taken.

CONCLUSION

Swastha needs shodhana in the form of basti as doshas are in relative condition of homeostasis. Basti is not only curative but also disease preventive and health promotive. Various factors like ritu, vaya, vyavasaya has to be taken in to consideration while adopting basti in swastha.

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