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RESEARCH ARTICLE

ANALYTICAL STUDY ON BASTI DRAVYA PRAMANA

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Abstract

Panchakarma modalities are specialized therapeutic procedures well proven in all categories and any stage of diseases due to the combination of metallic & non metallic herbal formulations. Amongst all these Basti therapy is known as Ardha chikitsa in Ayurvedic science, because it has various actions like snehana, bruhana, utkleshana, shodhana, shaman, lekhana, rasayana and Vajikarana etc. Acharya in Ancient time described their pramana also according to vyadhi and shareer bala Aushadhi, dosha bala, satmya, satwa, prakruti, Agni and Vaya. In present era which basti dravya pramana is applicable to administer the basti procedure which can be given in accurate as mentioned in classic and which cannot be used, this is described according to calculations of basti dravya in various samhita.

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Introduction:-

In contemporary medicine Enema word is came frequently in reading i.e. used for bowel evacuation in patients complains constipation, and its function is limited up to smoothening of stool and intestine. But Basti has the wide range of action known as to be

‘अपादतलमस्तकात् अनेक कर्मकारत्वाद् बस्ते

So the term Enema and Basti correlated to procedure only, and not for the pharmacodynamic and therapeutic action.

In Panchakarma chikitsa Bastikarma is said to be very useful procedure amongst all the Panchakarma modalities. BASTI word is related to urinary bladder, and it can be defined as-

वसु निवासे वस आच्छादने वस वासने सुरभिकरणेबस्ति आवृणोति मूत्रं
बस्ति च ---- नाभेरधोभागे मूत्राधारे स्थाने (पु)
औषध दानार्थं द्रव्यभेदे --- ले. तारानाथ भट्टाचार्य.

It means that the words **vasa** is used to stay, **Achaadana** used to keep around and **surabhikarana** is related to good smell. Basti actually covers the urine, it occupies the space below umbilicus and used to push the medicine internally in to “pakvashaya” in “Astanga Hridaya”

Basti defined as –

बस्तिना दियते इति बस्ति --- अ.ह.सू.19 अरुणदत्त टिका

In Sharangdhar samhita reference found that-

बस्तिभिदीयते यस्मात् तस्मात् बस्तिरिति स्मृता

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In classical texts mainly CHARAK, SUSHRUTA, ASTANG HRUDAYA AND SHARANGDHAR SAMHITA the Basti term is used for Niroohabasti, Shirobasti but meaning is retention of medicines on particular parts i.e. on head(shirobhag), Janu(knee), Ura(Hruday), Kati(Lumbar), Pristha(Back), Manya(Cervical) etc, parts of the body, so the Basti Procedure used to give Medicated Decoction, oils, ksheera, ghrita, mamsaras, rakta, takra through the Anus into the intestine (पक्वाशय).

According to Chakrapanidatta –

अत्र बस्ति शब्दो निरूह एव वर्तते --- चक्रपाणिदत्तटिका च. सिद्धि

Even in Jejjat tika

.7

बस्ति शब्दोअत्र निरूहोबस्ति

The basti dravya given in different roots, i.e. Anus, Urethra and vaginal route we call it as Pakwashayagat and uttarabasti.

In sushruta samhita another type is described known as Varna **basti** used in wound healing.

The terms Basti and Enema are having the meaning to evacuate the bowel (fecal matter) from the pakwashaya(intestine-Anus) with the help of gel, liquid, oil etc. But Niruha basti have its won pharmacodynamic and pharmacotherapeutic action as it contains decoction of various drugs, medicated oils, ghrita, milk, buttermilk (Takra), various types of urine eg. Cow urine, honey, rocksalt(saindhav), kalka, choorna etc.

Basti Karmukata described as follows-

तत्र स्नेहादीना कर्मणः बस्तिकर्म प्रधानतमाहुः आचार्यः कस्मात्?

अनेक कर्म करत्वाद् बस्ते ! इह खलु बस्तिर्नाविध द्रव्यसमयोग दोषना --- (सु.चि.35/1)

- Samshodhan, Samshan, sangrahan karoti.
- Kshina shukra vaji karoti.
- Krusham bruhayati .
- Sthulam krushayati
- Chakshu prinayati.
- vali-palitam upahanti.
- Vaya styhapayati.
- Shariropachayam, varna, balamarogyam, ayushyakaroti.
- Parivrudhacha basti samyak upasita. बस्तिर्वातेपिते कफे रक्ते च शस्य ते संसर्गे संनिपते च बस्तिरेव हितं सदा ।

सु.चि.35\3

According to susuratacharya basti is the treatment of all the three dosha and samurchanajanya vyadhi .etc. again in charakasamhita siddhithana 1/40-41 the list of karmukata is mentioned and lastly given the Ardhachikitsa in all diseases.

“तस्यातिवृद्धस्य शमाय नन्यद् बस्तिविन भेषजमस्ति किञ्चित तस्याचिकित्सार्थं इति ब्रुवन्ति सर्व चिकित्समपि बस्तिमेके”

च.सि.1\40-41

Types of basti :

Adhishtan bhed -

- 1) Pakwashyagat 2) vrunagat
- 3) mutrashayagat 4) garbhashayagat.

Dravyabhed -

- 1) Nirooha basti 2) Anuvasan basti
- Anuvasan types are
snehabasti, anuvasan and matra basti.

Karmukata adhar -

- 1) Shodhanbasti 2) Lekhan basti
- 3) Snehan basti 4) Bruhanbasti

Basti samkhya Adhar bhed -

- 1) karma basti 2) Kal basti and 3) yog basti.

Anushangik Adhar bhed –

- 1) Yapanbasti 2) Prasrutyogiki basti
3) Dvadashprasrutiki basti 4) Padahina basti
5) Tikshna basti 6) Mrudubasti
7) Pichabasti 8) Raktabasti etc.

निरुह मात्रा तलिका –

According to Charakacharya

निरुह मात्रा प्रसुतर्धमदे ततोअर्ध प्रसुतभिनिवृद्धिः

स्यु अद्वादशत स्यात् प्रसूताभिनिवृद्धि अष्टदशत,

द्वादश परं स्युः, असप्तद एतस्तद विहितं प्रमाणमताः परं षोडश्वद विधेयम्। च.सि.3\31-32, -In susruta samhita chikitsasthan 35\7

तेषु तु अस्थापनम प्रस्थप्रमाणं आतुरं हस्तप्रमाणं

संमितेन प्रसुतेन संमितौ द्वो,

चत्वारौ, अष्टौ च विधेया ।

In ayurvedy mana pramana can be described as below

- 1 गुंजा = 120mg.,
- 1 कर्ष = 10gm.,
- 1 पल = 40gm / 40ml = 1/2 प्रसुति,
- 2 पल = 80gm/ 80ml = 1 प्रसुति,
- 4 पल = 1कुडव = 2 प्रसुति,
- 1प्रस्थ = 13 ½ पल = 540ml /gm.
- According to Charakacharya the basti matra for 1 year child is ½ prasruti means 4 tola =40 ml.
- This matra of basti dravya can be increased per year by 1/2 prasruti up to 12 year old.
- So it will come 480ml for 12 year old child after 12 year this matra of basti dravya can be increased by 1 prasruti up to 18 year old age and it will come around 960ml after 18 years the basti dravya pramana can be used is 800ml.
- The 800ml matra of basti dravya is continued up to 70 years of the age, the same refference is found in Astang Hriday but pramana is measured in 'prakunch'.
- 1 prakunch is equql to 1 pala=40ml.

In Susruta Samhita :

“आतुर हस्त प्रमाण संमितेन प्रसुतेन संमितौ द्वौ चत्वारौ अष्टौ च विधेया : ।” -सु.चि.35/7.

- द्वौप्रसुति = 4 पल = 160ml.
(Which can be considered as अधम प्रमाण?)
- चत्वार प्रसुति = 8 पल = 320ml.
(it can be मध्यम प्रमाण of basti dravya)
- अष्टौ प्रसुति = 16 पल = 640ml.
(Is उत्तम प्रमाण)

➤ In Sharangdhara and Bhavprakash samhita Niruha basti dravya pramana is as-

“निरुहत्वं प्रमाणं तु प्रस्थं पादोत्तरं मतं मध्यमं प्रस्थं मुद्दिष्टं हिनं च कुडवं त्रयं ।”- शा. उ.6\3

➤ Calculation of बस्ति द्रव्य will come around

- प्रस्थ पादोत्तरं = (13x1/2)1/4 पल = 672ml.

- मध्यमं प्रस्थ = (13x1/2) पल = 540ml.
- हिनं कुड्वं त्रय = 16 पल = 480ml.

The all samhita having their own calculation about basti dravya pramana ,vaidya should decide the accurate pramana by examining the patient as

“समिक्षं दोष औषध देश काल सत्वौक सात्म्याग्नि वयो बलानि । बस्ति प्रयुक्तो नियतं गुणाय स्यात् सर्व कर्मानि सिद्धिमन्ति ॥” च. सि. 3\6

Observation:-

- Sneha matra, kashaya matra, prakshep dravya matra (kalka,Saindhav and Madhu) in Bastikarma- “भागा कषायस्य तु

पंच पित्ते स्नेहस्य षष्टः प्रवृत्तौ स्थितेच। वाते विवृधे तु चतुर्थ भागो मात्रा निरुहेषु कफे अष्ट भागः ।” च.सि.4\30.

Description is -there is no rule for Prakshep dravya how much quantity is mixed for basti but reference of kashaya and sneha is found in texts,i.e. in Vat dosha predominant diseases Kashaya matra is 1/4th part of sneha,in pitta predominant diseases kashaya is 1/6th part of sneha and in Kapha predominant diseases kashaya is 1/8th part of sneha.

- In Sushruta samhita chikitsasthan 38\29-

“स्वस्थे क्वाथस्य चत्वारो भागाः स्नेहस्य पंचमाः क्रुधेअनिले चतुर्थस्तु षष्टः पित्ते कफेअष्टमः ॥

सर्वेषु च अष्टमो भागाः कल्कानां लवणं पुनः ।

क्षौद्रं मुत्रं फलं क्षिरं अम्लं मांसरसं तथा ॥ युक्त्या प्रकल्पयेत धिमानं निरुहे- ॥”

By considering the mixing the sneha matra in Basti dravya calculation of Madhu matra is decided i.e. if sneha in Vata disorder is 1/4th of Kashaya . Madhu matra will be ¼ th to kashaya for Kaphaj Vyadhi as guna of Madu or Makshik are Chedan,Ruksha,Kashaya, Vayukarak but Madhur,Yogvahitwa etc. so it is mixed in 1/8th quantity of kashaya in vatajanya vyadhi and 1/6th part of madhu to kashaya in pittajanya vyadhi.

Description of age in EtreyaBramhan is-

“अरोगाः सर्वसिद्धार्थः चतुर्वर्षःशतायुषः। कुतेत्रेतादिषु हेय्यामायु हसति पादशः ॥”

This reference can take for calculation of basti dravya matra. In Krutyug, age of human was 400 years. It is reduced by 1/4th in Tretayug also in Dwaparyug and too in Kalyug.

If Atripunarvasu was in krutyug vaidya, i.e.

“अत्रि क्रुतयुगे वैद्यो द्वापारे सुश्रुत स्मृतः कलौ वाग्भट नामा गरिमात्र प्रदिश्यते ॥”

The parampramana of Bastidravya in Charak or in Atreyadi Granth is 12 prasruti then its pramana in Kalyug calculated as 1/4x12=3 prasruti=240ml only, again it is decided by examining the patient with dushya, desh, bala, kal, prakruti, anal, vasa, satmya, satva and ahar-vihar bhava etc.

Conclusion:-

1. The Basti dravya pramana can be increased or decreased depending upon condition of Rogi and Rog.
2. Basti dravya pramana was described in classics by various acharya amongst that Sharangadharacharya ‘s description is most clinically Benifical.
3. Acharya Charak,Sushrut and Vagbhat have given the description of basti dravya pramana for females and childrens and will be useful in practice.
4. Some Basti kalpa having their own quantity and same used in practice e.g. Vaitaran Basti.

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