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## Conceptual Study of Yapana Basti in Jara as a Rasayana



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### ABSTRACT

In Ayurveda management strategies are preventive and curative. Panchakarma is one of the vital branches of Ayurveda, which deals mainly elimination of vitiated doshas from the body. Basti is considered as superior, because of its specific indications and action. Though shodhana is contraindicated in Bala and Vrudha, Basti is indicated. Ageing is an inescapable reality of the human existence, plays a crucial role in the global demographic transition. According to UN Population Division, there will be 2elderly persons for every child by 2050. This implies the aged60 and above, which currently constitute less than 20% of the population will account for32% of the population by2050. In kalajara as vata prakopa occurs naturally, and results in mamsa bala kshaya that is degenerative condition. Basti is the first line of treatment for the vatadosha. Yapana is a type of basti which sustains supports and maintains the life and provides longevity. It can be given in all season, any time and in all age groups. Yapana basti enhances status of shukra, mamsa and gives bala to the body and checks the process of aging enhances the tissues, alleviating the disease, support and maintains the life. Rasayana is a specialized type of treatment influencing the fundamental aspect of body like dhatu, Agni, srotas and ojas etc. and boosts tejas and immune system. Here an attempt is made to understand the role/ effects of yapana basti in jara as rasayana to prevent and maintain the process of ageing and improving generalized health in Jarā avastha.



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## INTRODUCTION:

According to WHO, “Healthy ageing is the development and maintenance of optimal mental, social, and physical well-being and function in older adults.” Ageing is a universal process, accumulation of the diverse deleterious changes produced by ageing throughout the cells and tissues progressively, which impairs function. Ageing is an inevitable factor but Rasayana allows graceful ageing. The life span divided into 3 parts Balyavasta, Madyamavasta and Vruddavasta. Jara is the last phase of life, According to Astangasangraha it is swabhava bala pravrutta vyadhi, natural and inevitable process as well as natural disorder. In jara avastha vata is the dominant Dosha and Basti is the best treatment according to Bhrihatrayi. Yapan Basti is one Among the Basti and is called Napumsaka Basti, because yapana basti does both snehana and shodhana, so it is also called ubhayartakari. According to sushruta, it increases the ksheenashukra, nourishes eyes, destroys the valipalita and arrest ageing ie, vaya stapayati. Yapana basti act like a rasayana because, it is having ingredients like ksheer, madhu, sneha, Kalka, kwatha, mamsa rasa, they all does the rasayana effect, rasayana brings longevity, immunity, mental competence, equilibrium of dosha, dhatu, mala and nourishes the sapta dhatu.

## CONCEPT OF YAPANA BASTI

“Ayusho Yapanam Dirgha kala anuvartanam kurvanti iti yapanam bastaya.”<sup>2</sup>As per this shloka, the basti which prolongs the life, restores the health is called as yapana basti. Yapanam means prolonging or supporting the life. Yapana basti is otherwise defined as that which can be used for longer periods and that which promotes longevity. Acharya Charaka gives detailed description about Yāpana Basti yogas in Siddhi Sthana. He mentions about 216 yogas of which 29 are original Yogas and the remaining 187 are extended yogas. Among the 29 original yogas, 3 yogas for Anuvasana. Charaka coated that Yapana basti can be given in healthy and diseased persons, irrespective of age, especially in conditions of old age where shukra mamsa bala kshaya is seen, in sarvaroga, sarvarutu and infertility. Yapana basti does the both snehana and dosha shodhana effect so it is called ubhayartakari. And also it is called Napumsaka basti because it is natisnigdha ruksaha & it does main two things swastasyaurjaskaratva and dhatugata doshaharana.

## CONCEPT OF JARA

The life span divided into 3 parts – 1. Balyavastha 2. Madhyavastha. 3. Vriddhavastha having influence of Kapha, Pitta & Vāta respectively. Vriddhavastha (Jara) is the last phase of life which is described as natural & inevitable process as well as a natural disorder i.e. Svabhavaja<sup>3</sup>. Clinical features of ageing as depicted in Ayurvedic classics, Vali (Wrinkling of skin), Pali (Baldness), Ślatha sāra mamsa āsthi sandhitā (Flabbiness of muscles, joints & bone), Tvakaparusya (roughness of skin), Avanām (bending of the body), Vēpathu (tremor), Kāsa, Śwasa (cough, dysopnea), Ślēsmaśinghrā, nakodirana (Increase of sputum and nasal secretion). Old age is period of continuous depletion of tissues, sense acuities and other qualities associated with appearance of wrinkling of skin, baldness, cough, agni mandya etc. slowly collapsing like old house drenched by rain. During this period, there is vitiation of vata from those results above mentioned symptoms “Teatha Ślathasāramā Māsthisandhitā Tvakaparusya Avanām Kyasya Vēpathu Kāsa, vasa Ślēsmaśinghrā, nakodirana dhatukshaycheti.<sup>6”</sup>

Acharya Sushruta has divided the Swabhava Bala Pravritta diseases in two groups Kālaja and Akālaja<sup>5</sup>. In this way Jarā (ageing) is also divided into two groups viz. KālajaJarā, Akālaja Jarā. Acharya Charaka considered them as Swabhavo Nishpratikriyah i.e. by nature they are incurable or having no treatment. Chakrapani, while commenting on this verse mentions that the word 'Nish pratikriya' means ordinary treatment and measures have no effect on ageing, but Rasāyanais the treatment of Jarā (ageing). Ageing can be treated by the Rasāyana. However, Rasāyana is also not a complete cure of the Jarā, as it can just check or delay the process of ageing for some time, but it cannot be retarded and as soon as the effect direction leading to the end of life.

## CONCEPT OF RASAYANA

“Rasayana” is among eight branches of Ayurveda with high importance in Ayurvedic therapeutics with objectives like rejuvenation, regeneration, anti-ageing, better cognitive functioning and immunomodulation. The term “Rasayana” gives a broad explanation as immune-modulator as well as disease curing as described by Charak Samhita. Rasayana consist of two words ‘Rasa’ and ‘Aayan’ which means way of obtaining good quality of Rasa, state of this Rasa in the body directly governs the state of health of individual, so it means obtaining optimum standard of Rasa is known to be Rasayana. Rasayana has multiple benefits viz longevity, memory, intelligence, health, luster, better sensory and motor abilities

etc. Acharya Charaka has described Rasayana as a means of obtaining the best quality of Rasadi Dhatus, Best quality of Rasa dhatu leads to formation of good quality of other dhatus. Consequently 'Rasayana' helps as an effect of Regeneration all body tissue. Acharya Sushruta defines as 'Rasayana' a measure to promote a young age, to prolong longevity, develops health and mental function; impart resistance and immunity against disease.

### **PROBABABLE MODE OF ACTION OF ŚODHANA EFFECT AND RASĀYANA EFFECT OF YAPANA BASTI**

Stressful environment & disturbances in Manasika Bhava, & Habits like alcoholism, smoking, junk foods etc. adversely affect the healthy life style, disturbing the homeostasis of both the body and mind. Thereby vitiating manasa dosha, sharira dosha & agni which leads to formation of Ama having characteristics similar to the stress induced free Radicals. Causing Srotorodha that hinders the nourishment of Dhatu leading to Dhatu Kshaya Thus, either Ama or Dhatu Kshaya manifests the signs & symptoms of early Ageing. Old age i.e. kalajajarais period of continuous depletion of tissues, sense acuties and other qualities associated with collapsing like old house drenched by rain. yapana Basti clears the srotorodha thereby enhancing orderly nourishment to each dhatu. After Basti Karma it does Agni Deepti, Rasāyana also corrects the status of Agni as it will be done by Shodhana Karma. Rasāyana is the means of obtaining the best qualities of Dhātus 'Lābhopāya Hi Śastanam Rasādinam Rasāyanam. Thus the Rasāyana is specialized type of Therapy influencing the fundamental aspect i.e. Dhātu Agni, Srotas leading to overall improvement in the humans which affords prevention of ageing, bodily strength and improvement in the mental faculties. After Sodhan the Mansutushti (Mental satisfaction) and Viviktata (Pavitrata-glani Rahita) manifests in the subjects as per Ayurvedic Classics, Yapana Basti cleansing the bodily system creates Dipana, Brihmana(nourishing) Rasāyana effects which maintains Healthful Longevity. This Basti has both effect like shodhan and Rasayana. Thus, Rasāyana Cikitsā is supposed to influence the very fundamental mechanism and to have rejuvenating effects on the body as well as mind by giving per rectal route.

### **CONCLUSION:**

Ageing is an irreversible process. It can be decelerated up to some extent with the help of certain precautions and rasayana therapy. Ageing is the progressive and generalized impairment of function resulting in the loss of adaptive response to stress and in increasing the risk of age related diseases. 'Yāpana Basti' is otherwise defined as that which can be used

for longer periods and that which promotes longevity. Rasāyana is an agent which prevents premature ageing, promotes intellect, memory, provides immunity against diseases & thus helps an individual in living an energetic life. Yapanā Basti clears the srotorodha thereby enhancing orderly nourishment to each dhatus.. Consequently 'Rasayana' helps as an effect of Regeneration all body tissue. After Basti Krama it does Agni Deepti. Rasāyana also corrects the status of Agni as it will be done by sodhan Karma. Yapan Basti may most likely produce both effect Rasāyana and Śodhana effects.

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