



## Review Article

**PRINCIPLE AND PRACTICE OF YAPANA BASTI - A CRITICAL REVIEW**Sanjay Gupta<sup>1\*</sup>, Vasant Patil<sup>2</sup>, Swati Tiwari<sup>3</sup><sup>1</sup>Associate Professor, Dept. of Panchkarma, Rishikul Campus, Uttarakhand Ayurved University, Haridwar, India.<sup>2</sup>Professor, Dept. of PG Studies in Panchakarma, SSRAMC, Inchal, Karnataka, India.<sup>3</sup>PG Scholar, Dept. of Panchkarma, Rishikul Campus, Uttarakhand Ayurved University, Haridwar, India.**KEYWORDS:** *Yapana Basti, Basti Chikitsa, Panchakarma, Vata Dosh.* **ABSTRACT**

*Basti Chikitsa* regarded as the prime treatment modality among the *Panchakarma*. It is having not only curative action but also preventive and promotive actions. *Basti* therapy is considered as *Chikitsardha* among all therapy and some physician recognize it as complete therapy because *Basti* has a vast field of therapeutic action. *Basti* is not merely the enema; rather it is a highly complex, sophisticated, and systemic therapy having wider range of therapeutic actions and indications. It is considered as prime treatment modality for *Vata Dosh*. *Yapana Basti* is a subtype of *Asthapana Basti*, which is having the property to support life and promote longevity and widely used in various disorders such as *Pakshaaghata, Siragata Vata, Snayugata Vata, Mamsagata Vata, Asthigata Vata, Majjagata Vata, Shukragata Vata, Sarvanga Vata* and *Ekgavata*. *Yapana Basti* can be administered at OPD level without any specific restrictions, and hence it can be considered as an ideal therapeutic modification of *Basti* therapy for the present life style. *Yapana Basti* and *Madhutailika Basti* are regarded as one and same, so in this article both are discussed separately. Here, an effort has made to compile and critically analyse the principles, concepts and practices by referring the *Brihatrayi, Laghutrayis*, commentaires and current researches.

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University, Haridwar, India.Email: [ayursanjay44@gmail.com](mailto:ayursanjay44@gmail.com)**INTRODUCTION**

*Basti Chikitsa* regarded as the prime treatment modality among the *Panchakarma*. It is having not only curative action but also preventive and promotive actions. *Basti therapy* is considered as *Chikitsardha* among all therapy and some physician recognize it as complete therapy because *Basti* has a vast field of therapeutic action. It not only cures *Vatika* disorders but also *Samsarga* and *Sannipata* condition of *Dosha, Kaphaja* and *Pittaja* disorder, *Shakhagata* and *Koshthagata Roga* by combination of different types of *Basti Dravya*. *Basti* is not merely the enema; rather it is a highly complex, sophisticated, and systemic therapy having wider range of therapeutic actions and indications. It is considered as prime treatment modality for *Vata Dosh*. On contrary to this, enema is simply used for evacuation of colon and in few instances for rehydration and therapeutic purpose<sup>1</sup>. *Yapana Basti* and *Madhutailika Basti* are regarded as one and same, so in this article both are discussed separately. In the article, an effort has made to compile and critically analyse the principles, concepts and practices by referring the *Brihatrayi, Laghutrayis*, commentaires and current researches.

**Definition of Yapana Basti**1. *Dharanam* (maintenance)["*Yapayati iti dharayati*"<sup>2</sup> - In the context of the maintenance of life by subcomponent of *Vayu*]2. *Poshanam* (nutrition)["*Yapayati iti vridham, Ksheeyamanadehatvat*"<sup>3</sup> - In the context of function of *Rasadhatu*]"*Yapanah pranadharanat*"<sup>4</sup>3. *Roga samana* (curative)["*Yogan yapanartham vakshyamah*"<sup>5</sup> -In the context of curative medicines advised for the management of *arshroga*].4. *Yatrankara* (longevity)["*Yatrankaramyapanakaram*"<sup>6</sup> -In the context palliable diseases].5. *Deerghakalanuvartanam* (promotes longevity)["*Ayusho yapanam dheerghakalanuvartanam karoteeti*"<sup>7</sup> *Pranadharana*"<sup>8</sup>*Dharanam*<sup>9</sup>-to maintain, *Poshanam*<sup>10</sup>-to nourish, *Rogashamanam*<sup>11</sup>-to cure disease *Yatrankara*<sup>12</sup>- supporting to life.

*Charaka* used the word *Yapana* for the treatment of incurable diseases, which only enables the patient to stand the disease<sup>13</sup>. *Chakrapani*<sup>14</sup> commented *Yapana* means to preserve in equilibrium.

#### Definition of *Madhutailika Basti*

*Madhutailika Basti* mainly contains *Madhu* and *Taila*, so it is called *Madhutailika Basti*<sup>15</sup>.

From the above-cited meanings it is apparent that: *Yapana Basti* are *Mridu* in action, they promote *Dhatu* and strong *Shodhana* is not expected in case of *Yapana Basti*. Even it is stated that the *Basti* is *Mridu* if it contains milk, Ghee and other sweet substances<sup>16</sup>. These *Yapana Basti* stays for a long time in *Pakvashaya*<sup>17</sup>. That's why it is said that *Yapana Basti* can be administered at all times<sup>18</sup>.

*Yapana Basti* is the special kind of *Basti* which are having the property to support life and promote longevity. *Yapana basti* are the treatment option for male sexual dysfunction<sup>19</sup>; *Yapana basti* can be termed as a therapeutic modification of *Basti* as it contains equal quantity of *Madhu* (honey) and *Taila* (sesame oil) and these are considered as the main ingredients of *Basti*<sup>20</sup>.

*Yapana Basti* is the special type of *Basti*, which is having the property to support life and promote longevity<sup>21</sup>.

If honey is added in *Basti* it becomes more potent and enhances the *Shukra* qualitatively and quantitatively. *Madhu* is an excellent *Yogavahi* due to its synthesis from multiple *Dravya*. When it is mixed with *Vrishya Yoga* it attains the qualities of *Vrishya*<sup>22</sup>. There is no drug better than *Taila* for the alleviation of *Vata* due to its *Vyavayi* (spreading nature), *Ushna* (hot), *Guru* (heavy) and *Snigdha* (unctuous) properties<sup>23</sup>. A combination of both *Madhu* and *Taila* serves dualistic function in improving the excellency of *Shukra* and alleviate *Vata*.

*Maharshi Charaka* explained 115 *Yapana Basti Kalpana* prepared from meat of various animals and birds.

#### Guna

*Yapana Basti* can be given at any time in any season<sup>24</sup>. *Yapana Basti* can be used for healthy, diseased and elderly persons. This *Basti* is increase coitus power, aphrodisiac, increases bulk of muscle, increases strength, cures all diseases, can be given in all season, cures male and female infertility, does actions of both *Niruha* and *Anuvasana*<sup>25</sup>.

Probably *Niruha* is *Lekhana* & *Anuvasana* is *Bringinghana*. *Yapana Basti* is having both actions and hence *Anuvasana Basti* is not needed (means it can be given continuously). It is neither *Ruksha* nor *Snigdha*. Hence it is called as *Napumsaka Basti*. It does both *Bringinghana* and *Lekhana*. It is not *Ekanta Lekhana* or *Ekanta Bringinghana*<sup>26</sup>.

*Madhu* added in *Yapana Basti* is *Ati Vrishya* and prevents *Ayoga*, *Atiyoga* and helps in retention of *Basti*<sup>27</sup>.

#### Actions of *Rajayapana Basti*

*Rajayapana Basti* cures emaciation, cough, *Gulma*, abdominal pain, *Vishamajwara*, *Bradhna*,

*Vardhma*, *Kundala*, *Udavarta*, *Kukshi Shula*, *Mutrakrichha*, *Raktapradara*, *Visarpa*, *Pravahika*, *Shiroruja*, *Janugraha*, *Janghagraha*, *Bastigraha*, *Ashmari*, *Unmada*, *Arsha*, *Prameha*, *Adhmana*, *Vatarakta*, and *Pittashleshmavyadhi*. It is promoter of *Bala*, *Mamsa* and *Shukra*. It is *Sadyobalajanana* and *Rasayana*<sup>28</sup>. It is *Balya*, *Vrishya*, *Sanjeevana*, *Chakshushya* and animating to the body<sup>29</sup>.

#### Other indications of *Yapana Basti* are

All types of *Avrita Vata*<sup>30</sup> especially *Pittavrita Vata*<sup>31</sup> and *Pranavrita Samana*<sup>32</sup>.

In the classics, *Yapana Basti* are used in the treatment of *Vishama Jwara*<sup>33</sup>, *Punaravartak Jwara*<sup>34</sup>, *Halimaka*<sup>35</sup>, *Pittavrita Vata*<sup>36</sup>, etc. These all conditions represent a chronic stage of the disease with significant loss of the body elements supervened by obvious *Vata Prakopa* with association of *Pitta*. Such conditions demand *Brimghana* and *Vata-Pitta Shaman*. *Yapana Basti* can achieve both the goals at a time.

*Rajayapana* mitigates *Vata-Pitta* and maintains stability of *Kapha*. It acts on *Shukra*, *Mansa* and *Rakta Dhatu*<sup>37</sup>. *Basti* (like *Rajayapana*) that contain milk, *Ghrta* and honey are used to cure the diseases of *Rakta* and *Pitta*<sup>38</sup>. Its *Rasayana* property confirms its action on all body elements.

It is *Brimghana* and especially promotes *Shukra* and *Mansa*. Formation of anybody element depends upon unimpeded *Srotas*, *Dhatwagni* and *Vayu* if nourishing factors are properly provided<sup>39</sup>.

*Rajayapana* has nourishing factors for *Dhatu* in the form of milk, *Mamsarasa*, Ghee and certain drugs like *Bala*, *Yashtimadhu*, and *Laghu Pancamula* etc. Maximum of *Kwatha* drugs possess *Srotoshodhana* property. It is stated that all *Yapana Basti* can adversely suppress *Agni* if not appropriately administered<sup>40</sup>. Thus, *Janan* (formation of body elements) property of *Rajayapana* is due to *Srotoshodhana* quality and nourishing substances used in it.

*Charaka* observes '*Sadyo-Balajanana*' (improves the strength quickly), the unique quality of *Rajayapana*. *Bala* is a multifaceted phenomenon that depends on *UdanaVayu*<sup>41</sup>, *Agni*<sup>42</sup>, *Kapha*<sup>43</sup>.

It requires a long-term therapy to increase *Bala* by improving the qualities of *Dhatu* like *Mansa*, *Majja*, *Shukra* and *Ojas* because these *Dhatu* are formed in weeks after the *Poshaka Rasa* is formed<sup>44</sup>. As the *Vata* is *Shighrakari* (quick in action) and formation of new *Rasadhatu* takes place daily<sup>45</sup>. The '*Sadyo-Balajanana*' effect of *Rajayapana* is attributed to improved functions of *Udana Vayu* and enrichment in the qualities of *Rasadhatu*.

#### Apathya

At the time, when *Yapana Basti* is given exercise, doing sex, use of alcohol, use of *Madhu* (a type of *Madira*), use of cold water, intake of extra food and travelling in *Ratha* should be avoided<sup>47</sup>.

#### Complications & treatment

Continuous and long term administration of *Yapana Basti* may cause *Shophya*, *Agninasha*, *Paṇḍu*, *Sula*, *Arsha*, *Parikartika*, *Jvara* and *Atisara* (diarrhoea).

Conservative management is to be adopted in such conditions<sup>48</sup>.

The treatment of complications of *Yapana Basti* are- *Deepana* with *Arishta*, *Kshara*, *Seedhu* etc. and avoid using the *Yapana Basti* continuously for longer period<sup>49</sup>.

#### **Madhutailika Basti**

*Madhutailika Basti* mainly contains *Madhu* and *Taila*, so it is called *Madhutailika Basti*.<sup>50</sup>

*Madhutailika Basti* is a type of *Niruha Basti* and its synonyms are *Yapana Basti*, *Yuktaratha Basti*, *Siddha Basti* etc.<sup>51</sup>

The dose of *Madhutailika Basti* is the 1/4<sup>th</sup> lesser than the dose of *Asthapana*<sup>52</sup>.

#### **Ingredients**

1. *Erandamula Kwatha* - 2 Pala (96ml)
2. *Madhu* - 1 Pala (48ml)
3. *Taila* - 1 Pala (48ml)
4. *Shatapushpa Kalka* - ½ Pala (24gm)
5. *Saindhava* - ¼ Pala (12 gm)<sup>53</sup>
6. *Erandamula Kwatha* - 8 Pala
7. *Madhu & Taila* - 8 Pala
8. *Shatapushpa Kalka* - ½ Pala
9. *Saindhava* - 1 Tola<sup>54</sup>

*Adhamalla* commenting on above clarifies that the version of inclusion of *Madhu* and *Taila* as 8 Pala instead of 1 Pala each as incorrect<sup>55</sup>. *Madhutailika Basti* is mentioned by other *Acharayas* also. *Sushruta* does not mention the quantity of *Madhu*, *Taila* and *Erandamula kwatha* in the reference<sup>56</sup>. He mentions to mix *Madhu* and *Taila* in equal quantity. The quantity of *Shatapushpa* and *Saindhava* are same as that of in *Sharangadhara Samhita*. *Dalhaṇa* on the same reference clarifies that all *Madhutailika Basti* are *Padahina* (devoid of ¼ of full *Dvada Saprasruta Basti*). i.e., the total *Basti* will be 9 *Prasrit* (864ml). *Madhu* and *Taila* in 4 *Prasrit* and an equal quantity of *Erandamula Kwatha* has to be taken. This is the opinion of *Jejjata*. But *Gayadasa* reads *Phalainekena* as *Palainekena* and takes *Madhu* and *Taila* as 1 Pala each<sup>57</sup>. *Acharya Vagbhata* also followed the *Sushruta* in the context of *Madhutailika Basti* without mentioning the individual quantity of *Madhu*, *Taila* and *Erandamula Kwatha*<sup>58</sup>. Special indications of *Madhutailika Basti* explained in the context are as following<sup>59</sup>.

- *Medoroga*
- *Gulma*
- *Krimi*
- *Pliha*
- *Malasanga*
- *Malodavarta*
- *Prameha*
- *Arsha*
- *Antravridhhi*
- *Balya*
- *Varnya*
- *Vrushya*
- *Deepana*
- *Bringhana*
- *Rasayana*

It is interesting to note that *Sharangadhara* suggested the *Basti* as *Brimghan* (anabolic) as well as indicated in *Medoroga*.

#### **Specialties of Madhutailika Basti**

*Madhutailika Basti* is a *Mridu* (mild) *Niruha*. It is *Lekhana* as of *Niruha* and *Brimghan* as of *Sneha basti*. It is not only *Lekhana* or not only *Brimghan*<sup>60</sup>. It does not cause *Vata vitiation* as supposed in case of *Niruha* even though serves the purpose of *Shodhana*. Due to the same fact there is no need of administration of *Sneha Basti* in between *Madhutailika Basti*.<sup>59</sup>

#### **Madhutailika Basti is generally indicated in the following persons**

*Sukhi*, *Alpadoshayukta*, *Mridukoshthi* and who take *Snigdha dravya* in his daily routine should use *Madhutailika Basti*. As it is *Mridu Veerya* and used in *Paadheena* quantity (9 or 6 *Prasrit*), Not following all the rules of contraindication and the single *Basti* provides *Siddhi* so it is known to be the best *Basti* in *Siddha Basti*<sup>61</sup>.

#### **Importance of Madhutailika Basti**

As it can be given in

- 1 *Nripa* (King)
- 2 *Businessmen*
- 3 *Nari* (Ladies)
- 4 *Sukumara* (Tender persons)
- 5 *Shishu* (Children)
- 6 *Vridhha* (Old age)
- 7 *Svastha* (Healthy person)
- 8 *Atura* (Diseased)
- 9 *Ativyavayasheela*
- 10 *Vandhyatva* (Infertility)<sup>62</sup>

*Madhutailika Basti* contains *Mridu* (mild) drugs. It can be given in lesser quantities also<sup>63</sup>. It is having broad-spectrum efficacy and no complications. There is no specific *Parihara* (prohibitions) while administering *Madhutailika*. Travelling in vehicles sexual act and any food and dietetics are allowed without any restriction.<sup>63</sup> The *Basti* can be given at any time according to the wish of the patient. It is indicated in all seasons and in all diseases<sup>64</sup>. As *Madhutailika* is type of *Niruha Basti* the maximum time of retention is one *Muhurta* (48 minutes). But *Kashyapa* told that *Yapana Basti* retains for longer time<sup>65</sup>.

#### **Contraindications and complications:**

Even though absolute contra indications and serious complications are not present in the case of *Madhutailika Basti* certain things should be considered. *Madhutailika Basti* should not be administered in *Ajeerna* (indigestion) and *Divasvapna* (day sleep) should be avoided during the course of therapy<sup>66</sup>. If the *Basti* is not returning for long time due to *Mriduta* (mildness) it may be evacuated by the application of *Asthapana Basti* containing *Gomootra* (cow's urine) or other *Teekshna dravyas*. Continuous and long term administration (*Atyartha sevane*) of *Yapana basti* may cause *Shopha* (oedema), *Agninasha* (loss of appetite), *Panduta* (anaemia), *Shoola* (abdominal colic), *Arsha* (piles), *Parikartika* (scissoring pain in and region), *Jvara*

(pyrexia) and *Atisara* (diarrhea)<sup>67</sup>. Conservative management is to be adopted in such conditions.

## DISCUSSION

*Bala Janana* effect of *Rajayapana* is observed if it is used for a long time, say, in *Karma Basti* schedule for 30 days. Here it improves qualities of *Dhatu* up to the formation of *Ojas* by virtue of its *Rasayana* property and strengthens the body.

*Rajayapana* is *Rasayana* type of *Basti*. By the word *Rasayana Charaka* hinted towards some cryptic functions, which are most frequent in different *Rasayana*. *Indriya Balam Param* (increases strength of sensory and motor organs), *Visham Avisham Bhavati Gatre* (removes toxins from body parts), *Medha Smriti Karam* (promotes intellect and memory) and *Jaravyadhi Prashamanam* (allays aging). *Rasayana* is emphatically stressed in the management of *Avarana*. *Rasayana* conduce to the replenishment of *Rasa* and other *Dhatu*. They contribute to the integrity of *Saptadhatus* and thus increase longevity.

Prakash.M.et.al. (Jamnagar, 2002)<sup>68</sup> in their research work on *Yapana Basti* concluded as follows-

- *Yapana basti* is a therapeutic modification of *basti karma* by adding *madhu* and *taila* as equal quantity.
- It can be administered in OPD patients without admission to the hospitals. Traveling in the vehicles, sexual act, food articles etc. are not prohibited during the course of *Basti*.
- It is suitable to all strata of society irrespective of age, sex, status, job etc. It is an ideal *Basti* for physically and mentally tender persons.
- Is total quantity for administration is less.
- Its retention is longer than *Niruha Basti*.

## CONCLUSION

*Yapana Basti* is a subtype of *Asthapana Basti* and widely used in various disorders such as *Pakshaaghata*, *Siragata Vata*, *Snayugata Vata*, *Mamsagata Vata*, *Asthigata Vata*, *Majjagata Vata*, *Shukragata Vata*, *Sarvanga Vata* and *Ekangavata*. *Yapana Basti* can be administered at OPD level without any specific restrictions, and hence it can be considered as an ideal therapeutic modification of *Basti* therapy for the present life style.

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**Cite this article as:**

Sanjay Gupta, Vasant Patil, Swati Tiwari Principle and Practice of Yapana Basti - A Critical Review. AYUSHDHARA, 2016;3(6):929-935.

**Source of support: Nil, Conflict of interest: None Declared**

