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Concept of *Yapana Basti* and importance of *Rajyapana Basti* in *Ayurvedic Chikitsa*

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ABSTRACT

Panchakarma therapy is one of the vital branch of Ayurveda, which deals mainly with purification of the provoked *Doshas* (physiological/pathological) from the body. These *Doshas* (toxins and waste material) should be purified from the body. *Basti* is vital *Panchakarma*, *Yapana Basti* promotes the longevity of life. *Basti* is effective treatment in *Avaran Avastha*. *Rajyapana Basti* having *Sadhya Balajanana* (increase strength), *Brimhana* (nourishment to *Dhatu*), *Rasayana* (rejuvenation) properties and can be used for all the causes of vitiation of *Vata* viz. *Dhatukshaya* (decrease in various tissues) and *Avarana*.

Key words: *Yapana Basti*, *Rajyapana Basti*, *Avaran Avastha*, *Rasayana*.

INTRODUCTION

The *Basti*, which promotes the longevity of life, is *Yapana Basti*.^[1] Acharya Charak describes 29 *Yapana Bastis* in *Uttarbastisiddhir Adhyaya* of Charak Samhita. As the name suggests *Rajyapana Basti* is superior amongst all the *Bastis*. It is the king of *Yapana* and is the best *Rasayana Yapana Bastis* perform dual function of both *Anuvasana* and *Niruha*; hence these *Bastis* are *Srotoshodhaka* and *Brihana* at a time. That's why there is no need to administer separate *Anuvasana* while giving *Yapana Basti*.^[2] *Yapana Bastis* are used in the treatment of *Vishama Jwara*, *Punaravartak Jwara*, *Halimaka*, *Pittavrita Vata*, 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 *Brihana* and *Vata-Pitta Shaman*. *Yapana Bastis* can achieve both the goals at a time.

Rajyapana is *Rasayana* type of *Basti*. By the word *Rasayana*, Charaka hinted towards some cryptic functions, which are most frequent in different *Rasayanas*, *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*.^[3] *Rasayana* conduce to the replenishment of *Rasa* and other *Dhatus*. They contribute to the integrity of *Saptadhatus* and thus increase longevity.

Different meanings of word *Yapana* and its Important

1. Sustaining of the life.^[4]
2. Nourishment of the tissues.^[5]
3. Alleviation of diseases.^[6]
4. Supporting and maintaining of the life.^[7]
5. Reserving the homeostasis in the body constituents.^[8]

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6. The checking of ageing process and enhancing the deprived tissues.^[9]
7. Sushruta has described Yapanabasti as one of the synonym for Madhutailikabasti and the other synonyms are Yuktaratha and Siddhabasti.^[10]

Yapana support and maintain the life to have the homeostasis in the body constituents which in turn alleviate the disease. Thus, *Yapana Bastis* are *Mridu* in action, they promote *Dhatu* and strong *Shodhana* is not expected in case of *Yapana Bastis*. Even it is stated that the *Basti* is *Mridu* if it contains milk, Ghee and other sweet substances.^[11] These *Yapana Bastis* stays for a long time in *Pakwashaya*.^[12] That's why it is said that *Yapana Bastis* can be administered at all times.^[13] *Rajayapana Basti* is a modification of *Kshira Basti*. Maximum of the drugs used in *Rajayapana* like Ghee, Honey, *Mansarasa* and milk are *Ahara Dravyas*. Thus, these are *Sahaja Satmya* (wholesome) and do not act adversely. Being *Ahara Dravyas* these drugs possess the most important *Pranadharana* (to keep continuity of life) quality.

Content of Rajayapana Basti.

Kwatha Dravya^[14]

Most of the *Kwatha* drugs *Musta* (*Cyperus rotundus*), *Bala* (*Sida cordifolia*), *Rasana* (*Pluchea lanceolata*), *Katurohini* (*Picrorhiza kurroa*), *Punarnava* (*Boerhavia diffusa*), *Gudhuchi* (*Tinospora cordifolia*), *Prushnaparni* (*Uraria picta*), *Kantakari* (*Solanum xanthocarpum*), *Ushira* (*Vetiveria zizanioidis*), *Aragvadha* (*Cassia fistula*), *Bibhitaka* (*Terminalia bellirica*), *Trayamana* (*Jentiana kuroo*), *Manjistha* (*Rubia cordifolia*), *Shaliparni* (*Desmodium Gangenticum*), *Gokshur* (*Tribulus terrestris*), *Bruhati* (*Solanum indicum*) and *Madanphala* (*Randia spinosa*). *Rajayapana* is mentioned in *Rasayana Adhikara* of *Charaka Samhita*. Thus, these drugs are less harmful to *Dhatu*s even though maximum of them possess *Katu*, *Tikta* and *Kashaya Rasa*. By making a *Kwatha* preparation, all the qualities of crude drugs are transferred to water by *Agnisamakara*.

Milk

Milk has its own *Madhura Rasa* with *Guru* and *Pichhila Guna* that's why qualities of crude drugs cannot be

easily conveyed to it. More ever, milk becomes toned if heated alone. This problem is overcome by *Kwatha* preparation. Milk is best as *Rasayana* and aphrodisiac. It promotes *Shukra* by promoting all *Dhatu*s.

Saindhava

It disintegrates *Paichhilya*, *Bahalatva* and *Kashayatva* of honey and potentiates its *Sukshmasrotogami* and *Srotoshodhaka* property. Absence or less quantity of *Saindhava* is responsible for *Ayoga* where as in excess quantity it produces *Daha* and *Atisara*.^[15]

Honey

Rajayapana has a substantial amount of honey in it. Honey has *Stambhana* property. When *Basti* is fortified with honey, they do not allow any over-action (*Atiyoga*) or under-action (*Ayoga*), Honey is the best *Kapha Nashaka*, and moderately *Pitta Nashaka*. It leads to *Mansa* and *Meda Kshapana* or *Lekhana*, *Rakta Prasadana*, *Rasa Pachana* and its *Vrishya*.

Ghrita

It is superior amongst all *Vatapittahara* substances. It acts on *Prana*, *Udana* and *Samana Vayu* (*Anuloma* type of action); *Sadhaka* and *Bhrajaka Pitta*. It strengthens *Mana* (*Harshan*), *Budhhi* and *Indriyas*. *Rasa*, *Mansa*, *Meda*, *Majja*, *Shukra* and *Ojas Vridhhikara* are its other actions.

Kalka

It serves the functions of *Utkleshan* or *Doshaharan* or *Samshaman* depending on its contents and are selected according to *Dosha* and *Dhatu* involved in the disease to be treated with *Basti*. It also gives required thickness to the *Basti* material, so that the *Basti* may be retained in *Pakvashaya* for appropriate time. *Kalka Dravyas* are *Shatpushapa* (*Foenicum vulgare*), *Madhuyasti* (*Glycyrrhiza glabra* linn.), *Kutaja* (*Holarrhena antidysentrica* linn), *Rasanjana* (*Berberis aristata*), *Saindhava* and *Priyangu* (*Prunus mahaleb*) drugs are *Rajayapana* are *Pitta Shamaka*, *Pitta Pachaka*, *Rakta*, *Mansa* and *Shukragami*, and *Srotoshodhaka* in action.

Mansarasa

It is the best *Tarpana Dravya*. It has a peculiar quality; it pacifies *Vata-Pitta* without provoking *Kapha*. It is

Prinana, Hridya, Buddhi-Indriya-Swara Balakara. It is best for *Krishna* (emaciated) persons, and has *Sarvaroga Prashamana* property.^[16] *Mansarasa* cooked with milk is especially *Vatanashaka*. If any sweet substance is added with this milk and *Mansarasa* it will become more useful for *Kshina* (emaciated) patients and cures *Rakta Amaya*. It is *Rasayana* when cooked with *Ghee* and mixed with milk.

Preparation of Basti

Bharad Churna of all *Kwatha Dravya* mention above are taken with crushed powder of *Madanphala* and then water added to it. By giving heat to the above liquid decoction is prepared adding the milk the decoction is further heated till the watery contains was evaporated and still milk is left alone. The above medicated milk taken and mix with the *Mamsa Rasa, Madhu, Ghrita* along with all *Prakshepa Dravyas*. Mix all the contains and lukewarm the decocotion and used for *Basti*.

Actions of Rajayapana

The application of *Rajayapana Basti* cures *Kshatakshina, Kasa, Gulma, Shoola, Vishamajwara, Bradhna, Vardhma, Kundala, Udavarta, Kukshishoola, Mutrakrichha, Raktapradara, Visarpa, Pravahika, Shiroruja, Janugraha, Janghagraha, Bastigraha, Ashmari, Unmada, Arsha, Prameha, Adhmana, Vatarakta* and *Pittashleshma Vyadhi*. It is promoter of *Bala, Mamsa* and *Shukra*. It is *Sadyobalajanana* and *Rasayana*.^[17] It is *Balya, Vrishya, Sanjeevana, Chakshushya* and animating to the body.^[18]

DISCUSSION

Yapan Bastis are used in all types of *Avrita Vata* especially *Pittavrita Vata* and *Pranavrita Shamana*.^[19] *Basti* which is the best treatment for *Vatika* disorders, destroys completely the very root of vitiated *Vata* entering the *Mula Sthana* of *Vata Dosha* i.e. *Pakvashaya*. *Basti* not have localized action, but the active principle of the drugs may absorb and reaches through the channels of the body at the site of lesion and bring about the systemic action more clear. *Acharya Sushruta* has given a simily – spreading of

water poured at the root of the plant reaches up to the leaves. In the classics, *Rajayapana* mitigates *Vata-Pitta* and maintains stability of *Kapha*. It acts on *Shukra, Mamsa* and *Rakta Dhatu*. *Bastis* (like *Rajayapana*) that contain milk, *Ghrita* and honey are used to cure the diseases of *Rakta* and *Pitta*. Its *Rasayana* property confirms its action on all body elements.

Rajayapana has nourishing factors for *Dhatu*s in the form of milk, *Mansarasa*, *Ghee* and certain drugs like *Bala, Yashtimadhu, and Laghu Panchamula* etc. Maximum of *Kwatha* drugs possess *Srotoshodhana* property. It is stated that all *Yapana Bastis* can adversely suppress *Agni* if not appropriately administered.^[20] 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 *Udana Vayu, Agni, Kapha*. Persons who are endowed with *Mansa, Majja, and Shukra Sara* possess better strength. *Sarva Dhatu Sara* persons are mighty; hence all *Dhatu*s contribute in the *Bala* factor of the body.^[21] *Ojas* is also called *Bala* by *Sushruta*. The impetus set by *Prana* and *Udana* is responsible for the manifestation of *Bala* (strength) at the level of *Mansa* (muscle bellies) *Dhatu*.

Probable mode of action of Rajayapana Basti

Rajayapana Basti especially alleviates *Avarana* of *Vata* by *Samakapha* (normal *Kapha*) reduction. This may be due to effect of *Basti* as *Vatanulomana, Srotoshuddhi* and *Rasayana* properties of *Rajayapana Basti*. This *Rajayapana Basti* corrects *Avarana* of *Vata* and *Swanidanena Prakupita Vata* as well. As *Acharya Charaka* says it '*Sadyabalajanana*'. It promotes *Dhatu* and also being considered as *Shukra Mamsa Balajanana*, which shows that the *Basti* can be used in all the condition of provoked *Vata* i.e. *Dhatukshaya, Avarana* and *Swanidanena Prakopa*.

Rajayapana Basti showed significant improvement in *Kampa* (tremor) which shows that the action of *Vyana Vayu* was regulated by *Basti* as *Kampa* is the by

product of aggravated Vyana Vayu by its Chala Guna. Rajayapana also shows significant improvement in Stambha, Gatisanga, Vakvikriti and Smriti. The effect of Basti on Stambha may be due to improvement in the function of Prana, Udana and Vyana. Functional improvement indicates toward the effect of Basti on Indriya and in turn their controlling factors. Improvement in the function of Vak Pani Pada shows Rasayana effect of Basti. Rasayana corrects the function of Dhatvagnis. The Basti might have corrected the functions of Dhatvagnis like Majjagni. Improvement in Vibandha also suggests improved function of Majjagni as Vitsneha is Mala of it.

Rajayapana Basti which is having Rasayana, Balya and Dhatu Vriddhikara properties might have improved the excretory function of colon. Good regulation of blood flow under different condition is specific characteristic of colonic mucosa (Kvietys 1980). It may also be possible that Basti may be acting as stimulator for many intraluminal, luminal and whole body function. Regulatory peptides like serotonin, enteroglucagon, vasoactive intestinal polypeptides (VIP) are produced in colon. Administration of medicament in the liquid form or lipid soluble form into the rectum stimulates the rectum by distention or it may act systematically after getting absorbed by passive or active diffusion in mucous membrane of rectum. Thus the drugs absorbed into circulation can acts directly on neurons and modify neural function or they may reflexly acts by sending afferent impulses to central nervous system via the chemo-receptors, baro-receptors or the peripheral nerves. The drug of Yapan Basti can also affect the nutrition due to its Balya, Brimhana and Rasayana properties.

CONCLUSION

Rajayapana has Balya, Brimhana, Rasayana and Shukra-Mamsa Balajanana properties. It can alleviate Vata which is being provoked either by Dhatukshaya, Avarana and Swanidanena Basti is also treatment of choice for Madhyama Rogamarga. Considering importance of Basti in Vata Vyadhi and the Basti which is having more Rasayana Guna and

Dhatuvaradhaka properties in it. That's way it is most important Basti in all Yapan Basti.

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