PRINCIPLE AND PRACTICE OF YAPANA BASTI - A CRITICAL REVIEW
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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 Dosha. Yapana Basti is a subtype of Asthapanu 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 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. 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.

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 Koshtagata 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 Dosha. On contrary to this, enema is simply used for evacuation of colon and in few instances for rehydration and therapeutic purpose.

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"] In the context of the maintenance of life by subcomponent of Vayu
2. Poshanam (nutrition)
["Yapayati iti vridham, Ksheeyamanadhatvat"] In the context of function of Rasadhatu
"Yapanah pranadharanat"
3. Roga samana (curative)
["Yogan yapanartham vaksheyamah"] In the context of curative medicines advised for the management of arshroga.
4. Yatrakara (longevity)
["Yatrakaramyapanakaram"] In the context palliable diseases.
5. Deergahalanuvartanam (promotes longevity)
["Ayusho yapanam dheergahalanuvartanam karoteeti"]
Pranadharana
6. Dharanam to maintain, Poshanam to nourish, Rogashamanam to cure disease Yatrakara supporting to life.
Charaka used the word Yapana for the treatment of incurable diseases, which only enables the patient to stand the disease\textsuperscript{13}. Chakrapanti\textsuperscript{14} commented Yapana means to preserve in equilibrium.

**Definition of Madhutailika Basti**

Madhutailika Basti mainly contains Madhu and Taila, so it is called Madhutailika Basti\textsuperscript{15}.

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\textsuperscript{16}. These Yapana Basti stays for a long time in Pakvashaya\textsuperscript{17}. That’s why it is said that Yapana Basti can be administered at all times\textsuperscript{18}.

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\textsuperscript{19}; 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\textsuperscript{20}.

Yapana Basti is the special type of Basti, which is having the property to support life and promote longevity\textsuperscript{21}.

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\textsuperscript{22}. 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\textsuperscript{23}. 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\textsuperscript{24}. 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 Anuvasan\textsuperscript{25}.

Probably Niruha is Lekhana & Anuvasana is Bringham. 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 Bringham and Lekhana. It is not Ekanta Lekhana or Ekanta Bringham\textsuperscript{26}.

Madhu added in Yapana Basti as Ati Vrishya and prevents Ayoga, Atiyoga and helps in retention of Basti\textsuperscript{27}.

**Actions of Rajayapana Basti**

Rajayapana Basti cures emaciation, cough, Gulma, abdominal pain, Vishamajwara, Bradhna, Vardhama, Kundala, Udvarta, Kulshi, Mutrakriyha, Raktrapradara, Visarpa, Pravahika, Shirorujya, Janaghra, Janghaghrana, Bastigrha, Ashmari, Unmada, Arsha, Prameha, Adhmana, Vataarakta, and Pittashleshmayadhi. It is promoter of Bala, Mansa and Shukra. It is Sadyobalajanana and Rasayana\textsuperscript{28}. It is Balya, Vrisha, Sanjeevaka, Chakshushya and animating to the body\textsuperscript{29}.

**Other indications of Yapana Basti are**

- All types of Avrita Vata\textsuperscript{21} especially Pittavrita Vata\textsuperscript{23} and Pranavrita Samana\textsuperscript{32}.

In the classics, Yapana Basti are used in the treatment of Vishama Jwara\textsuperscript{33}, Punaravartak Jwara\textsuperscript{34}, Halimaka\textsuperscript{35}, Pittavrita Vata\textsuperscript{36}, 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 Brimghan 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\textsuperscript{27}. Basti (like Rajayapana) that contain milk, Ghrita and honey are used to cure the diseases of Rakta and Pitta\textsuperscript{30}. Its Rasayana property confirms its action on all body elements.

It is Brimhana and especially promotes Shukra and Mansa. Formation of anybody element depends upon unimpeded Srotas, Dhatwagni and Vayu if nourishing factors are properly provided\textsuperscript{39}.

Rajayapana has nourishing factors for Dhatu in the form of milk, Mamarsara, 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\textsuperscript{40}. 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\textsuperscript{41}, Agni\textsuperscript{42}, Kapha\textsuperscript{43}.

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\textsuperscript{44}. As the Vata is Shighrakari (quick in action) and formation of new Rasadhatu takes place daily\textsuperscript{45}. 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\textsuperscript{47}.

**Complications & treatment**

Continuous and long term administration of Yapana Basti may cause Shopha, Aghninasha, Paapdu, Sula, Arsha, Parikartika, Jvara and Atisara (diarrohea).
Conservative management is to be adopted in such conditions\(^9\).

The treatment of complications of Yapana Basti are: Deepana with Arishtha, Kshara, Seedhu etc. and avoid using the Yapana Basti continuously for longer period\(^9\).

**Madhutailika Basti**

Madhutailika Basti mainly contains Madhu and Taila, so it is called Madhutailika Basti.\(^5\)

Madhutailika Basti is a type of Niruha Basti and its synonyms are Yapana Basti, Yuktaratha Basti, Siddha Basti etc.\(^5\)

The dose of Madhutailika Basti is the 1/4 th lesser than the dose of Asthapan\(^5\).

**Ingredients**

1. Erandamula Kvatha - 2 Pala (96ml)
2. Madhu - 1 Pala (48ml)
3. Taila - 1 Pala (48ml)
4. Shatapuspha Kalka - ½ Pala (24gm)
5. Saindhava - ¼ Pala (12 gm)\(^5\)
6. Erandamula Kvatha - 8 Pala
7. Madhu & Taila - 8 Pala
8. Shatapuspha Kalka - ½ Pala
9. Saindhava-1 Tola\(^5\)

Madhutailika Basti according to Ajurvedic literature is one of the prominent Basti as it is mentioned by other Acharayas also. Sushruta does not mention the quantity of Madhu, Taila and Erandamula kwatha in the reference.\(^5\)

Madhutailika Basti is generally indicated in the following persons:

**As it can be given in**

1. Nripa (King)
2. Businessmen
3. Nari (Ladies)
4. Sukumara (Tender persons)
5. Shishu (Children)
6. Vriddha (Old age)
7. Svastha (Healthy person)
8. Atura (Diseased)
9. Ativayavasyasheela
10. Vandhyatva (Infertility)\(^6\)

Important of Madhutailika Basti

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\(^6\). 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 Shana Basti in between Madhutailika Basti.\(^9\)

It is generally indicated in following persons:

**Sukhi, Alpadoshayukta, Mrudukoshti 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.**\(^6\)

**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.\(^6\) If the Basti is not returning for long time due to Mriduta (mildness) it may be evacuated by the application of Asthapan Basti containing Gomootra (cow’s urine) or other Teekshna dravyas. Continuous and long term administration (Atyartha sevane) of Yapana basti may cause Shopha (oedema), Agnisnaha (loss of appetite), Panduta (anaemia), Shoola (abdominal colic), Arsha (piles), Parikartika (scissoring pain in and region), Jvara
(pyrexia) and Atisara (diarrhea). 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 Gatire* (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) 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 *Asthashana Basti* and widely used in various disorders such as *Pakshaaghata*, *Siragata Vata*, *Snyagyata Vata*, *Mamsagata Vata*, *Asthipata Vata*, *Majjagata Vata*, *Shukragata Vata*, *Varanga 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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