Concept of Yapan Basti and importance of Rajyapan Basti in Ayurvedic Chikitsa

Mahendra Agrawal,1 Mukund Dive,2 Madhusudan Gupta.3

1Professor, Department of Panchakarma, 2Professor, Department of Rasashastra and Bhaishajya Kalpana, 3Professor, Department of Kriyasharira, B.M. Ayurveda Mahavidyalaya, Nagpur, Maharastra, India.

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. Rajayapana 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, Rajayapana Basti, Avaran Avastha, Rasayana.

INTRODUCTION

The Basti, which promotes the longevity of life, is Yapana Basti.[1] Acharya Charak describes 29 Yapan Bastis in Uttarbastisiddhir Adhyaya of Charak Samhita. As the name suggests Rajayapana 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 Shamana. Yapana Bastis can achieve both the goals at a time.

Rajayapana 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]
6. The checking of ageing process and enhancing the deprived tissues.\textsuperscript{[9]}

7. Sushruta has described Yapanabasti as one of the synonym for Madhutailikkabasti and the other synonyms are Yuktaratha and Siddhabasti.\textsuperscript{[10]}

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

\textbf{Content of Rajayapana Basti.}

\textit{Kwatha Dravya}\textsuperscript{[14]}

Most of the \textit{Kwatha} drugs Musta (\textit{Cyperus rotundus}), Bala (\textit{Sida cordifolia}), Rasana (\textit{Pluchea lanceolata}), Katurohini (\textit{Picrorhiza kurroa}), Punarnava (\textit{Boerhavia diffusa}), Gudhuchi (\textit{Tinosphora cordifolia}), Prushnaparni (\textit{Uraria picta}), Kantakari (\textit{Solanum xanthocarpum}), Ushira (\textit{Vetiveria zizanioidis}), Aragvadha (\textit{Cassia fistula}), Bibhitaka (\textit{Terminalia bellirica}), Trayamana (\textit{Jentiana kuroo}), Manjistha (\textit{Rubia cordifolia}), Shaliparni (\textit{Desmodium Gangenticum}), Gokshur (\textit{Trubulus terrestris}), Bruhati (\textit{Solanum indicum}) and Madanphala (\textit{Randia spinosa}). Rajayapana is mentioned in \textit{Rosayana Adhikara} of Charaka Samhita. Thus, these drugs are less harmful to \textit{Dhatu} 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 \textit{Agnisamakara}.

\textbf{Milk}

Milk has its own \textit{Madhura Rasa} with \textit{Guru} and \textit{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 \textit{Kwatha} preparation. Milk is best as \textit{Rasayana} and aphrodisiac. It promotes \textit{Shukra} by promoting all \textit{Dhatus}.

\textit{Saindhava}

It disintegrates \textit{Paichhilya}, \textit{Bahalatva} and \textit{Kashayatva} of honey and potentiates its \textit{Sukshmasrototami} and \textit{Srotoshodhaka} property. Absence or less quantity of \textit{Saindhava} is responsible for \textit{Ayoga} where as in excess quantity it produces \textit{Daha} and \textit{Atisara}.\textsuperscript{[15]}

\textbf{Honey}

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

\textbf{Ghrita}

It is superior amongst all \textit{Vatapittahara} substances. It acts on \textit{Prana}, \textit{Udana} and \textit{Samana Vayu} (\textit{Anuloma} type of action); \textit{Sadhaka} and \textit{Bhrajaka Pitta}. It strengthens \textit{Mansa} (\textit{Harshan}), \textit{Budhi} and \textit{Indriyas}. \textit{Rasa}, \textit{Mansa}, \textit{Meda}, \textit{Majja}, \textit{Shukra} and \textit{Ojas Vridhikara} are its other actions.

\textbf{Kalka}

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

\textbf{Mansarasa}

It is the best \textit{Tarpana Dravya}. It has a peculiar quality; it pacifies \textit{Vata-Pitta} without provoking \textit{Kapha}. It is
Prinana, Hridya, Buddhi-Indriya-Swara Balakara. It is best for Krishna (emaciated) persons, and has Sarvaroga Prashamana property. 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 decoction and used for Basti.

Actions of Rajayapana

The application of Rajayapana Basti cures Kshataksinsa, Kasa, Gulma, Shoola, Vishamajwara, Bradhna, Vardhma, Kundalas, Udavarta, Kukshishoola, Mutrakrichha, Raktapraddara, 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. It is Balya, Vrishya, Sanjeevana, Chakshushya and animating to the body.

Probable mode of action of Rajayapana Basti

Rajayapana Basti especially alleviates Avarana of Vata by Samakaptha (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 ‘Sadyobalajanana’. 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 Chola 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 Majagni. Improvement in Vibandha also suggests improved function of Majagni 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, enteroglucogon, 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 Yapana 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 Swandanena 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 Dhatuvardhaka properties in it. That’s way it is most important Basti in all Yapan Basti.

**REFERENCES**


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