

A Conceptual Review on Yapana Basti and Its Therapeutic Applications in Various Diseases

Dr. Prashanth Kumar¹, Dr. Tejaswini P², Dr. Basavaraj G S³

¹Associate Professor, Department of Panchakarma, SDMIAH, Bengaluru.

²2nd year PG Scholar, Department of Panchakarma, SDMIAH, Bengaluru.

³Professor and HOD, Department of Panchakarma, SDMIAH, Bengaluru.

ABSTRACT:

Basti is one among the *panchakarma* regarded as *Ardha chikitsa*¹. *Basti* is always efficacious in diseases due to vitiation of *Vata*, *Pitta*, *Kapha*, *Rakta*, and also in *Samsarga* and *Sannipataja vyadhi* also². The *basti* which sustains life, alleviates diseases and promotes longevity is called as *Yapana basti*. *Yapana basti* is one among the *bastis*, that can be given at all times without any restrictions in daily regimen. These *yapana basti* are *avirodhi* (not contraindicated) either for healthy persons, patients or for old persons also. They promote *shukra* and *mamsa* of a person, indulging in excessive sexual intercourse. They cure all diseases, and can be administered in all seasons. They help the sterile women and men to conceive and have the progeny. This *yapana basti* is suitable for both *Sneha basti* and *niruha basti*³. These *yapana bastis* serve both the purposes i.e. *snehana* and *shodhana*. There are varieties of *yapana basti* given in different conditions explained in *charaka samhitha siddhi sthaana*. *Basti* is the safest of all *Panchakarma* procedures, among all *Bastis*, *Yapana Basti*, which can be administered in all age groups and in several diseased conditions, can be administered in *Vruddha* (old age), *Bala* (children), *Atikrisha* (lean person), *Durbala* (weak), *Shranta* (exhausted), *Kshudhita* (starved), *Garbhini* (pregnancy), *Hrudroga* (cardiac issues), *Kshata Kshina* (debilitated), *Chinta Prasakta* (anxiety), *Vyayama Prasakta* (indulging in excessive exercise), *Krimi Koshta* (intestinal worm infestation), and *Pipasitha* (dehydrated)⁴. This article is an attempt to compile various kinds of *yapana basti* given in wide-range of diseases.

KEYWORDS: *Panchakarma, Basti, Yapana basti, Rasayana, Vajeekarana*

INTRODUCTION:

Panchakarma is a specialized treatment modality in Ayurveda having multifold actions such as *Langhana*, *Brumhana*, *Lekhana* & *Shamana*, *Shodhana*, *Rasayana*, *Vajeekarana*. Applicability of Panchakarma pervades in many areas of diseases and in healthy individuals with great measure to attain all types of benefits. *Vata* is responsible for physiological and pathological condition of the body. As *vata* is responsible for movement of other doshas and having significant role in dosha-dushya sammurchana also, Hence any malfunction in the body is caused by *vata*. *Basti* is the prime line of treatment for *vata* dosha. None of the treatment modalities are as effective as *Basti chikitsa* for mitigation of *vata* dosha. Hence it is considered as *Ardha chikitsa* and some even say it is *Poorna chikitsa* or complete treatment. It has not only curative aspects but also preventive and promotive aspects. The *basti* which sustain, support and maintain the life and promotes longevity is called as *Yapanabasti*. It refers to Sustaining the life, Nourishes

the tissues, causes alleviation of the disease, Supporting and maintaining the life, Reserving the homeostasis in the body constituents, delaying of ageing process and promoting regeneration of tissues. Basti introduced into the colon mixes with *shakrut*, takes morbid materials from *nabhi*, *pakwashaya* and then expelled out of body. From head to toe, it draws out the impurities by its potency similar to the sun which evaporates the water from the earth by its heat.

Superiority Of Yapana Basti Over Other Bastis³ :

- “Swasthanamathuranam cha vruddhanam cha avirodhanaha” – These are not contra-indicated healthy persons, patients or for old persons.
- “Ativyavaaya sheelanam shukra mamsa bala pradaha” – They promote quality of semen and muscle tissue in persons who are excessively indulging in sexual intercourse.
- “Sarvarogaprashamanaha sarveshu ruteshu yougikaha” – They subside all the types of diseases and is suitable for administration in all seasons.
- “Naarinam aprajatanam naranam cha api apatyadaha” – They help sterile women and men to reproduce healthy progeny.
- “Ubhayarthakara drushtaha Snehabasti niruhayoho” – These recipes are suitable for both *Sneha basti* and *Niruha basti*.

Charaka has explained *yapana basti* in almost all the diseases, following are the varieties of *yapana bastis* used in various kinds of *vyadhi*⁴

Table No.1 : Types Of Yapana Basti In Various Diseases

DISEASES	INDICATED YAPANA BASTI
<i>Rasayana</i>	<i>Mustadi yapana basti, Baladya yapana basti, Tittiradya yapana basti, Godhadya yapana basti, Sadhyo ghrityadya yapana basti, Madhughrityadya yapana basti</i>
<i>Vajikarana</i>	<i>Mustadi yapana basti, Erandamooladya yapana basti, Baladya yapana basti, Sthiradi yapana basti, Tittiradya yapana basti, Karkata rasadya yapana basti, Govrushadya yapana basti, Madhvadya yapana basti, Sadhyo ghrityadya yapana basti, Madhu ghrityadya yapana basti</i>
<i>Jwara (Vishama jwara)</i>	<i>Mustadi yapana basti, Baladya yapana basti, Laghupanchamuladya yapana basti, Shali parnadya yapana basti</i>
<i>Gulma</i>	<i>Mustadi yapana basti, Baladya yapana basti, Madhu tailadya yapana basti, Madhu ghrutadya yapana basti</i>
<i>Prameha</i>	<i>Mustadi yapana basti, Madhu tailadya yapana basti</i>
<i>Kushta</i>	<i>Madhu tailadya yapana basti</i>
<i>Kshatakshina</i>	<i>Mustadi yapana basti, Erandamooladya yapana basti, Laghupanchamuladya yapana basti, Godhadya yapana basti</i>
<i>Arshas</i>	<i>Mustadi yapana basti, Madhu tailadya yapana basti</i>
<i>Grahani</i>	<i>Visuchika, Alasaka, Ajeerna – Dvipanchamuladya yapana basti</i>
<i>Pandu(Haleemaka)</i>	<i>Dvipanchamuladya yapana basti</i>
<i>Kasa</i>	<i>Mustadi yapana basti, Baladya yapana basti</i>
<i>Visarpa</i>	<i>Mustadi yapana basti</i>

<i>Madatyaya</i>	<i>Baladya yapana basti</i>
<i>Vatavyadhi</i>	<i>Udawarta – Mustadi yapana basti, Godhadya yapana basti</i> <i>Adhmana – Mustadi yapana basti</i> <i>Kukshi shoola – Mustadi yapana basti</i> <i>Bala kshaya – Baladya yapana basti</i> <i>Anila roga – Dashamooladya yapana basti</i> <i>Sarvanga vata roga – Suradya yapana basti</i> <i>Vatasanga – Dvipanchamuladya yapana basti</i> <i>Vatahara – Hapushadya yapana basti</i>
<i>Vatarakta</i>	<i>Mustadi yapana basti</i>
<i>Yonivyapad</i>	<i>Asrugraja – Mustadi yapana basti</i> <i>Apatya kamana – Erandamooladya yapana basti</i>

METHOD OF ADMINISTRATION⁵:

Based on the *Rogi bala*(Strength of patient) and *Roga bala*(Strength of disease), Basti is administered in the following ways

1. YOGA BASTI - 8 (3 – Niruha, 5 – Anuvasana)
2. KALA BASTI – 16 (7 – Niruha, 9 – Anuvasana)
3. KARMA BASTI – 30 (12 – Niruha, 18– Anuvasana)

YOGA BASTI : (3 – Niruha, 5 – Anuvasana) for 8 days

A	N	A	N	A	N	A	A
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KALA BASTI : (7 – Niruha, 9 – Anuvasana) for 16 days

A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	A
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KARMA BASTI : (12 – Niruha, 18– Anuvasana) for 30 days

A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	A	A	A	A	A	A
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MODIFIED BASTI PATTERN : Modified type of basti can also be given based on condition of patient and disease in the following way

1. *YOGA BASTI* (modified for 5 days)

A	N	N	N	A
	A	A	A	

2. *KALA BASTI* (modified for 9 days)

A	N	N	N	N	N	N	N	A
	A	A	A	A	A	A	A	

3. *KARMA BASTI* (modified for 16 days)

A	N	N	N	N	N	N	N	N	N	N	N	N	N	A	A	A
	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A

Different Types Of Yapana Basti⁴ :

Various number of *yapana basti* with it’s ingredients, benefits explained in *charaka samhitha siddhi sthana* has been compiled here

Table No. 2 : Ingredients of *yapana basti* with it's indications

<i>M A K S H I K A</i>	<i>LAV ANA</i>	<i>SN EH A</i>	<i>KALKA</i>	<i>KWATHA</i>	<i>AV AP A DR AV YA</i>	<i>PHALASHRUTI</i>
<i>M ad hu</i>	<i>Sain dhav a</i>	<i>Gh rut a</i>	<i>Shatapushpa, Madhuka, Kutaja- phala, Rasanjana, Priyangu</i>	<i>Musta, Usheera, aragwadha, rasna, Manjishta, kutaj a rohini, trayamana, Punarnava, vibhitaki, guduchi, sthiradi panchamoola, madanaphala, ksheera</i>	<i>Jan gal a ma msa ras a</i>	<i>Shukra mamsa bala janana, kshata ksheena, Sadhyo balajanana, rasayana</i>
<i>M ad hu</i>	<i>Sain dhav a</i>	<i>Gh rut a, tail a</i>	<i>Shatapushpa, musta, Pippali, hapusha, bil wa, vacha, vatsakap hala, rasanjana, priy angu, yavani</i>	<i>Erandamoola, shalaparni, Prishnip arni, brihati, Kantakari, Gokshura, r asna, aragwadha, guduchi, ashwaga ndha, devadaru, 8 madanaphala+ ksheerapaka</i>		<i>Sarvesham prashastha, Lalitha, sukumara , streevihara, sthav ira, chira arshas, apathyaka manam</i>
<i>M ad hu</i>	<i>Sain dhav a</i>	<i>Gh rut a, Tai la</i>	<i>Shatapushpa, musta , Pippali, hapusha, bi lwa, vacha, vatsakap hala, rasanjana, priyangu, yavani</i>	<i>Sahachara, dashamoola, sariva bala,</i>	<i>Ksh eer a</i>	<i>Shukrabala mamsaprada, Sarvaroga prashamana</i>
<i>M ad hu</i>	<i>Sain dhav a</i>	<i>Gh rut a</i>	<i>Madhuka, madana</i>	<i>Bala, atibala, vidari, shalaparni, pru shniparni, kantakari, dashamoola, p arushaka, kashmarya, bilwaphala, yava</i>	<i>Ksh eer a</i>	<i>Kasa, jwara, gulma, pleeha, arditha, sadhyo balajanana, rasayana</i>
<i>M ad hu</i>	<i>Sain dhav a</i>	<i>Gh rut a Tai la</i>	<i>Madhuka, madana, s hatapushpa, pippali, vacha, vatsakaphala , rasanjana, priyang u, yavani</i>	<i>Bala, atibala, rasna, aragwadha, ma dana, bilwa, guduchi, Punarnava, er anda, aragwadha, sahachara, palas ha, devadaru, dwipanchamoola, yav a, kola, kulattha</i>	<i>Gu da, ksh eer a, m ams a ras a, aml a</i>	<i>Shukramutravarac hasanga, hrudrog a, bradhna, sanjna nasha, balakshaya , parshwa prushta, katigraha, ardita</i>

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G ud a	Lava na	Gh rut a, tail a	Pippali, madhuka, madana	Bala,atibala, apamarga,Atmagupta,yava		Sthavira, durbala,ksheenas hukra,ksheena rudhira
M ad hu	Sain dhav a	Gh rut a	Madhuka, madana	Bala,madhuka,vidaari,dashamool a, mrudvika,yava	Aja ksh eer a	Jwara
M ad hu	Lava na	Gh rut a Tai la		Hapusha,yava,udaka	Ksh eer a	Sarvangavisruta vatarakta, buddhimedhagni balajanana
G ud a	Lava na	Gh rut a Tai la	Pippali, madhuka, madana	Hruswapanchamoola kashaya	Ksh eer oda ka	Ksheena, vishamajwara karshitha
	Sain dhav a	Gh rut a	Pippali, madhuka,utpala	Shaliparni,prushniparni,gokshura kamoola,kashmarya,parushaka, maduka pushpa	Aja ksh eer a	Ksheenendriya, vishamajwara
M ad hu	Sain dhav asau varc hala	Gh rut a		Sthiradipanchamoola, Shashtika shaali,yava,godhuma,masha	Cha gak she era, kuk kut and ara sa, sha rka ra	Vrushyatama, balavarna janana
G ud a	Sain dhav a	Gh rtu ta,t ail a	Shatapushpa,madh uka,kutaja,rasna,m adanaphala,pippali	Tittira,Mayura,rajahamsa,pancha mulapaya		Balavarna shukra janana,rasayana

<i>M ad hu</i>		<i>Gh rut a</i>	<i>Pippali, madhuka, rasna, ma dana</i>	<i>Dwipanchamoola</i>	<i>Kuk kut a ras a, ksh eer a, sha rka ra</i>	<i>Streeshu atikamanam, balaj anana</i>
<i>M ad hu</i>	<i>Sain dava</i>	<i>Gh rut a</i>	<i>Madana, Pippali, vid aari, shatapushpa, madhuka</i>	<i>Mayura (apittapakshapadasyantra m) sthiradi</i>	<i>ksh eer a</i>	<i>Ksheenendriya, balavarnakara, streeshu atiprasakta</i>
<i>M ad hu</i>	<i>Sain dhava</i>	<i>Gh rut a</i>	<i>Shatapushpa</i>	<i>Ushnodaka</i>		<i>Vrushyatama, mutrakruchra, pittavatahara</i>
	<i>Sain dhava</i>	<i>Sa dh yo gh rut a, tail a, vas a, ma jja</i>	<i>Hapusha</i>			<i>Rasayana</i>
<i>M ad hu</i>	<i>Sain dhava</i>	<i>Tai la</i>	<i>Shatapushpa</i>			<i>Deepana, brumhana, nirupadrava, krimi, kushta</i>
<i>M ad hu</i>		<i>Gh rut a</i>	<i>Shatapushpa</i>	<i>Paya</i>		<i>Balavarnakara, medhrapaka</i>
<i>M ad hu</i>		<i>Gh rut a</i>	<i>Musta</i>		<i>Ma msa ras a</i>	<i>Vatarakta, padaharsha</i>

<i>M ad hu</i>	<i>Lava na</i>	<i>Gh rut a,t ail a</i>	<i>Musta,Shatahva</i>	<i>Kulattha</i>	<i>Ma msa ras a,su ras ouv eer a</i>	<i>Sarva vatarogahara</i>
<i>Ks ho ud ra</i>	<i>Sain dhav a</i>	<i>Tai la</i>	<i>Kutaja,madanaphal a,musta, patha, yavakshara</i>	<i>Dwipanchamoola, triphala,bilwa, madana</i>	<i>Go mut ra</i>	<i>Shleshmavyadhi,a topa, vatashukra sanga,pandu, visuchika, alasaka,ajeerna</i>

DISCUSSION:

- There is none other than *vāyu* which is the most important causative factor of diseases in *śākhā* (extremities), *kostha* (visceras of the thorax and abdomen), *marma* (vital spots including joints), *urdhva* (upper part of the body), *sarvāvayava* (covering the entire body) and *anga* (individual parts of the body).
- *Vāyu* is responsible for the separation (*vibhāga*) and combination (*samyoga*) of stool, urine, *pitta*, (*kapha*) including other excreta and tissue elements. When it gets exceedingly aggravated there is no remedy other than *Basti* for its alleviation. Therefore, *Basti* is considered by physicians to be half of the entire therapeutic measures. Some physician even go to the extent of suggesting that *basti* represents (not half but) the whole of therapeutic measures⁶.
- *Basti* is specially useful for those who suffer from deformity of limbs, *Bhagnarugna* (who are afflicted with fractures and dislocations), whose limbs are affected by movement of different types of vitiated *vata*⁶.
- *Basti* is also useful for treatment of *Adhmana*(distension of abdomen by *vayu*), *Grathitha purisha*(hard stools), *Shula*(colic pain), *Bhakta anabhinandana*(aversion of food), such other ailments affecting the pelvic region⁶.
- *Basti* is an excellent therapy for women who are afflicted with the complications of *vayu*, and who are unable to conceive despite their intercourse with male partner⁶.
- *Basti* is also useful for men having seminal debility and emaciation of the body⁶.
- *Yapana basti* can be administered in various conditions such as *Durbala* (Persons who are very weak), *Kshina* (Lean persons), *Sukumara* (delicate persons), *Hrudrogi* (person having cardiac issues), *Sanjnanasha*(patients with unconsciousness).
- *Yapana basti* is *Sarva vatarogahara*(Subsides all types of *vata vyadhi*), *Pitta hara* (Subsides *pittaja vyadhi*), *Shleshmahara* (Subsides *Kaphaja vyadhi*).
- *Yapana basti* can be administered in all age groups, *Vruddhanamapi balajanana*(Gives strength to even old aged peoples), *Garbhini* (Pregnant women), *Bala*(childrens).
- *Yapana basti* has innumerable benefits such as *Rasayana* (rejuvenative), *Sadhyo balajanana* (gives instant strength), *Buddhi medha agni bala janana* (promotes intellect, memory, digestive fire, and

strength of a person), *Apathya kamanam* (for those desiring progeny), *Sthreeshu atiprasaktha kshinendriyobhyo balavarnakara* (in persons whose sense organs have weakened due to excessive sexual intercourse), *Parama vrushya* (best aphrodisiac), *Nirupadrava* (free from adverse effects), *Krimi* (worm infestation)

- *Yapana basti* is aphrodisiac, improves complexion, strength and fire(digestive/metabolic), expels *Vata, Pitta, Kapha* and waste products.
- It provides very good strength quickly to the children, aged and adults, improves clarity of sense organs, softness of the body.
- *Suśruta* says that first *Anuvasana basti (unctuous enema)* produces unction of urinary bladder and groin region, 2nd suppresses *vāta* situated in upper body-parts, 3rd produces strength and complexion, 4th, 5th, 6th, 7th, 8th and 9th produce unction of *rasa, rakta, māmsa, meda, asthi, and majjā* respectively, double to this (18) unctuous enemata eradicate all the diseases of *śukra*⁷.
- The one who undergoes the course of enema for four months, in him all the diseases evade him just as elephants keep away from the residence of a lion⁸.

CONCLUSION

- The above-mentioned *Basti* formulations are called *Yapana Basti*. They are not contraindicated for healthy individuals, patients, or the elderly.
- They promote semen and muscle tissue in individuals excessively indulging in sexual activity. They are effective for a wide range of diseases and can be administered in all seasons.
- They help sterile women and men to have healthy offspring. These formulations are suitable for both *Sneha Basti* (unctuous enema) and *Niruha Basti* (evacuative enema), serving both *Snehana* and *Shodhana* purposes.
- During the administration of *Yapana Basti*, the patient should avoid physical exercise, sexual intercourse, intake of alcohol, different types of honey, cold water, heavy meals, and jerky travel⁹.
- The one who is understanding (clever), eats in limited measure, and the one who is looked after by the physician, and also who undergoes administration of enema. Will live for hundred autumns¹⁰.
- All the treatments mentioned in the text on one hand are considered to be equal to just one procedure of enema; since properly administered enema produces effects similar to ambrosia⁸.
- *Charaka* also states that innumerable varieties of *Basti* can be prepared by altering the combinations of *Sneha, Kalka, Kwatha, and Avapa Dravya*
- To achieve the desired therapeutic effects, *Basti* must be administered only after careful examination of *dosha, aushadha, desha, kala, satmya, agni, satva, vaya, bala* of the patient¹¹.

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