

## FUNDAMENTALS AND IMPORTANCE OF YAPANA BASTI: A CRITICAL REVIEW

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### ABSTRACT

*Panchakarma* therapy is one of the chief branch of *Ayurveda*, which deals mainly with purification and removal of aroused *doshas* from the body. Basti treatment is considered as '*chikitsa ardha*' among all therapy and some *Vaidya's* consider it as complete *chikitsa* as *basti* has broad spectrum of therapeutic action. *Yapana Basti*, a Subtype of *Asthapana basti* is utilized extensively in treating variety of illness. including *Pakshaaghata*, *Siragata vata*, *Snayugata vata* and *Mamsagata vata*. It has the ability to support life and increase longevity. *Yapana Basti* is *Sarvakaal deya* that is it can be used in all seasons and in all age groups. Being such a miraculous therapy, strange thing is that there is very little data available over *Yapana Basti*. Hence, an effort has made to compile and critically analyse the fundamental principles, concept and importance of *Yapana Basti* by

referring Various *Samhita's* and current researches.

**KEYWORDS:** *Yapana basti*, *Panchakarma*, *Basti*, *Rasayana*, *Ayurveda*.

### INTRODUCTION

*Ayurveda* is a living science that helps everyone to maintain the healthy lifestyle and treats diseases by universal principle.<sup>[1]</sup> *Yapana Basti* is a type of therapeutic enema in *Ayurveda*. The word "*yapana*" means to sustain or maintain. This enema is specifically intended for sustaining life and promoting longevity. It is indicated in chronic and critical conditions such as urolithiasis (*ashmari*), Abdominal distension (*adhmana*), and *Vatarakta*.<sup>[2]</sup> *Yapana basti* is

considered a subtype of *Asthapana basti* and has a wide range of therapeutic applications, especially for addressing *Vata dosha*-related disorders.<sup>[3]</sup>

### ➤ Definition of *Yapana Basti*

1. *Dharanam* (maintenance) (“*Yapayati iti dharayati*”<sup>[4]</sup> - In the context of the maintenance of life by subcomponent of Vayu)
2. *Poshanam* (nutrition) [“*Yapayati iti vridham, Ksheeyamanadehatvat*”<sup>[5]</sup> – In the context of function of *Rasadhatu*] “*Yapanah pranadharanat*.”<sup>[6]</sup>
3. *Roga samana* (curative) [“*Yogan yapanartham vakshyamah*”<sup>[7]</sup> – In the context of curative medicines advised for the management of *arshroga*].
4. *Yatrakara* (longevity) [“*Yatrakaram yapanakaram*”<sup>[8]</sup> –In the context palliable diseases].
5. *Deerghakalanuvartanam* (promotes longevity) [“*Ayusho yapanam deerghakalanuvartanam karoteeti*”<sup>[9]</sup>
6. *Pranadharana*<sup>[10]</sup>
7. *Dharanam*<sup>[11]</sup>- to maintain,
8. *Poshanam*<sup>[12]</sup>- to nourish,
9. *Rogashamanam*<sup>[13]</sup>- to cure disease
10. *Yatrakar*<sup>[14]</sup>- supporting to life.

Among *Panchakarma*, *Basti Chikitsa* is considered the primary therapy method. In addition to its therapeutic properties, it also possesses preventative and promotional properties. Because of its wide range of therapeutic effects, *Basti* treatment is regarded as the *Chikitsardha* of all therapies, and some doctors even see it as a complete therapy. It not only treats *Vatika* illnesses but also the *Dosha* conditions of *Samsarga* and *Sannipata*, *Kaphaja* and *Pittaja*, *Shakhagata*, and *Koshthagata Roga* by a combination of various *Basti Dravya* kinds.

*Basti* is a more comprehensive, sophisticated, and systemic therapy with a broader variety of therapeutic activities and indications than just an enema. It is regarded as the most effective treatment option for *Vata Dosha*. In contrast, an enema is only ever used for colon evacuation, with a few rare cases being for rehydration and therapeutic purposes. Since *Yapana* and *Madhutailika Basti* are considered to be one and the same, they are covered separately in this page. By referencing the *Brihatrayi*, *Laghutrayis*, commentaries, and recent research, an attempt has been made to synthesize and critically analyze the principles, concepts, and practices in the text.

**AIMS:** To review basic fundamental principles and importance to *Yapana Basti*.

## OBJECTIVES

1. To review the studies on the importance of *Yapana basti* in various Disorders.
2. To analyse effectiveness of *Yapana Basti* and its mode of action.

## METHODOLOGY

Since *Brihatrayi* is revered in all *Ayurvedic* writings, it is determined to take *Brihatrayi* into account when analyzing *Yapana Basti*. *Brihatrayi*, which consists of *Charak samhita*, *Sushrut Samhita*, *Ashtanghridayam*, has been carefully observed. In addition to *Brihatrayi* a thorough investigation has been done. For that, printed and digital resources were chosen. Numerous databases were also examined to find primary research in an effort to collect an increasing number of citations. To find published research on *Yapana Basti*, a thorough search is conducted on the AYUSH research site and the NCBI.

## RESULTS

### ➤ Special features of *Yapana Basti*

*Acharya Charaka* gives detailed description about *Yapana Basti Yogas* (preparations) in *Siddhisthan*. He mentions about 216 *Yogas* of which 29 are original *Yogas* and the remaining 187 are extended *Yogas*. 3 *Yoga's* for *Anuvasana* are also mentioned. (*Shatavaryadi Anuvasana*, *Baladya Anuvasana*, *Sahacharadi Anuvasana*). It performs both the functions viz. *Shodhana* and *Snehana* (Cha. Si. 12/22) which is done by *Niruha* and *Sneha Basti* respectively. *Acharya Charaka* explains the general characteristics of *Yapana Basti* and the things to be avoided during *Yapana Basti*.<sup>[15]</sup>

✚ It has properties of both *Rasayana* and *Shodhana*.<sup>[16]</sup>

✚ It can be utilized in healthy persons.<sup>[17]</sup>

✚ It does not require *Poorvakarma*

✚ It will not create *Ayoga* and *Atiyoga*.<sup>[18]</sup>

✚ It is indicated in *Swastha*, *Atura* and *Vridhdha* pointing towards its preventive, curative and promotive nature.<sup>[19]</sup>

✚ It can be administered in all diseases.<sup>[20]</sup>

✚ It can be administered in all the seasons at all the times and in all the age groups.<sup>[21]</sup>

✚ No necessary of administering *Sneha Basti* in between and initially.<sup>[22]</sup>

➤ Indications<sup>[23]</sup>: It is specifically indicated in following conditions

✚ *Shukra Kshaya*

✚ *Mamsa Kshaya*

✚ *BalaKshaya*

✚ *Indriya Kshaya*

✚ Persons indulging in excessive coitus (*Ativyavaya*)

✚ Male and female infertility (*Vandhyatva*)

✚ *Klaibya*

#### ➤ **Contra Indications**<sup>[24]</sup>

Specific contraindications are not described. Only *Sushruta* mentioned *Ajeerna* as a contraindication. In general, the contraindications of *Niruha Basti* may be considered.

## DISCUSSION AND CONCLUSION

*Yapana Bastis* are used in all types of *Avrita Vata* especially *Pittavrita Vata* and *Pranavrita Vata Shamana*.<sup>[25]</sup> The most effective remedy for *Vatika* problems is *basti*, which totally eradicates the source of vitiated *Vata* that enters the *Mulasthanas* of *Vata Dosha* that is *Pakvashaya*. *Basti* does not have a localized effect; rather, the drug's active ingredient may absorb and go via the body's channels at the lesion site, enhancing the systemic activity. *Acharya Sushruta* has provided a simile in which water is poured at the plant's root and rises to the leaves. According to the classics, *Rajayapana* keeps *Kapha* stable and attenuates *Vata-Pitta*. It affects *Rakta Dhatu*, *Mamsa*, and *Shukra*. *Rakta* and *Pitta* disorders are treated with *bastis* (like *Rajayapana*) that contain milk, ghrta, and honey. The *Rasayana* attribute of it validates its action on all body elements.

*Rajayapana* contains foods like milk, *mansarasa*, *ghee*, and some medicines like *Laghu Panchamula*, *Yashtimadhu*, and *Bala* that are nourishing for *Dhatus*. The majority of *Kwatha* medications have the *Srotoshodhana* quality. It is said that all *Yapana Bastis*, if given improperly, can negatively restrict *Agni*. Therefore, the *Srotoshodhana* quality and nourishing ingredients employed in *Rajayapana* are responsible for its *Janan* (creation of bodily elements) property. *Charaka* notes *Rajayapana's* special quality, "*Sadyo-Balajanana*" (improves strength swiftly). *Bala* is a complex phenomenon that is influenced by *Agni*, *Kapha*, and *Udana Vayu*. Individuals having *Shukra Sarata*, *Majja*, and *Mansa* qualities are stronger. Because *Sarva Dhatu Sara* individuals are powerful, all *Dhatus* contribute to the body's *Bala* factor. *Sushruta* also refers to *Oja* as *Bala*. Strength manifests at the level of *Mamsa* (muscle bellies) *Dhatu*, thanks to the impulse generated by *Prana* and *Udana*.

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