YUKTARATHA BASTI – A CONCEPTUAL STUDY

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ABSTRACT

Basti chikitsa is the best treatment modality for all Vata Vyadhis i.e. Bastitantranam, Vataharanamshreshtam, Paramaoushadi, having the activity from head to toe i.e. Apadamastaka. Therefore, it is considered as Ardha-chikitsa. The classical reference of Yuktaratha basti is available in Sushruta Samhitha. Yuktaratha basti is one of the varieties of niruha basti and it is vikalpa of Madhutailika basti. Yapana basti and sidha basti are the synonym of yuktaratha basti. As the patient can travel even after the administration of basti on the chariots, back of elephants or horses it is called as yuktaratha. These are in general rigorously contra-indicated as basti therapy as it causes samkshobha and complications. These characteristics of Yuktaratha Basti make it applicable to out-patients without hospitalization.

Keywords: Basti chikitsa, Yuktaratha basti

INTRODUCTION

Shodhana therapy is proposed for purification of the body, by which the accumulated morbid doshas responsible for disease are expelled out, to produce an ideal environment for proper functioning of body. Hence when the doshas are extremely vitiated, then expelling by shodhana is the only way because shaman, langhana, pachana etc. do not have the capacity to subside the dosha1

Shodhana therapy acts on the root site of the dosha and removes them from the body and prevents them from reoccurring. The term Panchakarma is frequently used as synonym of shodana. It consists of Vaman, Virecana, Anuvasana basti, Niruha basti and Nasya karma. Basti chikitsa regarded as the prime treatment modality among the panchakarma as it is the principle treatment of Vatika disorders. Acharya charaka has mentioned that there is no cause greater than Vata in the manifestation of diseases and there is no better remedy other than basti. Acharya sushruta has also given more emphasis for the protection of vital functions of the body from vitiated Vata and advocated the use of basti Chikitsa in the vitiation of Vata2

Acharya caraka considered basti as Chikitsardha among all therapy because basti has vast field of therapeutic action. It not only cures vata disorders but also samsarga and sannipata condition of doshas.
**INDICATIONS:**
Indicated in *Vatavyadhi* and *vata* predominant *sam-sarga*, *sannipataja* condition of *doshas*.

**INGREDIENTS**
The ingredients of *Yuktharatha basti* are

- **Madhu**: 2 prasruta 1 karsha (Approx 190 ml)
- **Saindava**: 1 karsha (Approx 10 gms)
- **Taila**: 2 prasruta 1 karsha (Approx 190 ml)
- **Kalka**: 4 karsha (Approx 40 gms) - (*Vacha*, *pippali*, *madhuka*, *madhanaphala*)
- **Erandamoola kwatha**: 4 prasruta 2 karsha (Approx 380 ml)
- **Mamsarasa**: 1 pasruta (Approx 90 ml)

Total Quantity: 900ml (Approx)

Owing to the simple ingredients with high therapeutic efficacy stated in *chikitsa sthana* of *Sushruta Samhita*, *Yuktharatha basti* is a *vikalpa* of *Madhu-tailika basti*, having *vatahara* and *snehana* guna, because of the persona this may be a suitable medicine in *durbala* and *avirechya Pakshaghata* patients.

**COMPARISON BETWEEN YUKTARATHA BASTI AND NIRUHA BASTI**
The ingredients in classical *Niruha basti* are *Makshika*, *Lavana*, *Sneha*, *Kalka*, *Qwata*. *Yuktaratha basti* is the variant of *Niruha basti*. The ingredients of *Yuktaratha basti* are *Makshika*, *Lavana*, *Sneha*, *Kalka*, *Qwata* and *Mamsarasa*, where the dose of *Makshika* and *Sneha* is taken in equal quantity.

It is having not only curative action but also preventive and promotive actions hence its properties are elaborated by *Acharya charaka* that *basti* treatment increases longevity of life, increases complexion of the body, and it is well accepted to all *i.e.*, *Sishu*, *Vriddha* and *Yuva*, thus it cures all the diseases.

**PROPERTIES OF THE INGREDIENTS IN YUKTARATHA BASTI**

1. **MADHU**
*Madhu* along with salts makes homogenous mixture to form a solution having properties to permeable the water easily. Main role of *madhu* is to increase the retention time of *basti* by counteract the irritative property of *Saindhava*. The retention time of irritative substance in rectum may be favoured by making solution as nearly isotonic as possible by using colloidal fluid such as starch water as diluents. Considered best among the vehicles contains various substances in it, which emphasizes its drug carrying capacity. Owing to *Sukshma*, it reaches up to micro channels in turn carries the drug at microcellular level.

2. **SAINDHAVA**
Because of *Suksma* and *Vyavayi* properties. It helps to pass the drug molecules in the systemic circulation through mucosa. It is also helpful for the elimination of *basti* due to its irritant property. The present of Na+ of *Saindhava in basti* may play important role for the absorption of the drug, as the Na+ channels the most commonly used channels for the absorption of the substances. If a membrane is interposed between the two solutions (i.e. salt+sugar) of such character that it is freely and equally permeable to water, salts and sugar. The cells of the intestinal mucous membrane are so easily permeable by sodium chloride that hypotonic/isotonic solution are absorbed almost as rapidly as pure water. The concentration dose of salts causes irritant action on the bowel producing peristalsis. When the strong solution of salt administered into the rectum it destroys thread worms. *Saindhava* due to its *Suksma* and *Tiksna* properties help *basti dravya* to reach up to molecular level. It is also adept of liquefying the viscid matter and breaking it into tiny particles.

3. **SNEHA**
Oil is mainly help to protect the intestinal mucosa from the irritating substances. It helps for easy elimination of *basti dravya*. Volatile substances are rapidly absorbed from aqueous or oil solutions. Oil present in *basti* preparation helps to absorb the toxic substance in it. *Sneha* produces softness in the channels and tissues and helps for easy elimination of waste substances. *Suksma* property also helps the drug to reach into microcellular level.
4. KALKA
It gives required thickness to the basti and thus have role in retention of basti. Fresh drug and drug containing volatile property can be used in the form of kalka. Kalka drug enhances the action of Kwatha dravya.

VACHA
Botanical name: Acorus calamus
Family: Araceae
Kula: Surana kula
Guna: Charaka: Mulini, Asthapanopaga.
Sushrutaha: Pippalyadi, Mustakadi, Vachadi,
Pharmacodynamics:
Rasa: Katu, Tikta
Guna: Laghu, Tikshna
Virya: Ushna
Vipaka: Katu
Doshaghnata: Kapha-vatahara
Rogaghnakarma (Pharmacological action):
Lekhanya, Arshoghnna, Truptighna, Shirovire-chana, Sanjnosthapana, Sitaprasamana, Chardana, Niruchana.
Chemical composition:
Acolamone, acorenone, acoragermacrone, acoramone, acorone, cis-& trans-asarone, beta & ofasarone, auzulene, cadalene, calacone, calacorene, calamine, calamenol, calamenone, calarene, calmenene, beta-gurjunene, camphene, eugenol, telekin, presicalamendiol, acoric acid, calamen diol etc.

PIPPALI
Botanical name: Piper longum
Family: Piperaceae
Kula: Pippali
Guna: Charaka: Vamanopaga, Asthanopaga, shiro-virechanopaga
Sushrutha: Urdbhagahara, Trayushana, Pippalyadi, Amalakyadi
Pharmacodynamics:
Rasa: Katu
Guna: Laghu, Snigdha
Virya: Ushna
Vipaka: Madhura

YASHTIMADHU
Botanical name: Glycyrrhiza glabra
Family: Fabaceae
Kula: Parijatha
Guna: Charaka: Vamanopaga, Snehopaga, Asthanopaga, Jivaniya
Sushruta: kakolyadi, Sarivadi, Anjanadi
Pharmacodynamics:
Rasa: Madhura
Guna: Guru, Snigdha
Virya: Seetha
Vipaka: Madhura
Doshaghnata: Tridoshara, Rasayana, Vrishya, Chakshusya
Rogghnakarma (Pharmacological action):
Sandhaniya, Varnya, Kantya, Kandughna, Char-dinigrahana, Shonasthapana, Mutravirajaniya.
Chemical composition:
Glycyrrhizin, glycyrrhizic acid, glycyrrhetinic acid, liquiritin, isoliquiritin, neoisoliquiritin, liquiritogenin, isoliquiritigenin, glabrine, glabranine, licurside, licochalcones A & B, hispaglabridin A & B licoricidin, glabrene, liquiritic acid, glabrolide etc.

MADANAPHALA
Botanical name: Randia dumetorum
Family: Rubiaceae
Kula: Manjishta
Guna: Charaka: Vaman, Phalini.
Sushruta: Urdbhagahara, Aragwadadi, Mustakadi
Pharmacodynamics:
Rasa: Kashaya, Madhura, Tikta, Katu
Guna: Laghu, Ruksha, Vyavayi, Vikasi
Virya: Ushna
Vipaka: Katu
Dosaghnahata: Kaphavatagna
Roghnakarma (Pharmacological action):
Lekhana, Vamanakaraka, Shothagna, Vranaropana,
Prathishyayahara, Kushtagna, Kaphagna, Anahagna,
Gulmaghna, Vishaghn, Swedajanana, Rak-tashodhaka, Artavajanana, Jwaraghna.
Chemical composition:
Essential oil, saponin, tannin and resin. Six saponins of dumetorum, A, B, C, D, E and F isolated. All of them contained oleonolic acid, triterpene, protein, α-amyrin, β-sitosterol oleanolic acid ursolic acid, mucilage, palmitic, stearic, oleic and randia oil.

5. QWATA
The action of this is mainly depending upon the drugs used in it. Thus in regard to above description Basti dravya when administered reaches up to the micro and macro cellular level due to its Veerya (potency) helps first to disturb the pathogenic process and carries out the morbid matter towards Pakvasaya for the elimination. Thus it works as a curative as well as purificative measure.

ERANDA
Botanical name: Ricinus communis
Family: Euphorbiace
Kula: Eranda
Guna: Charaka: Bhedaniya, Swedopaga, Angamar-daprashamana, Madhuraskanda.
Sushruta: Vidarigandhadi, Adhobhagahara, Vata-samshamana
Pharmacodynamics:
Rasa: Madhura, Katu, Kashaya
Guna: Guru, Snigdha, Tikshna
Virya: Ushna
Vipaka: Madhura
Dosaghnahata: Kaphavatashamaka
Roghnakarma (Pharmacological action):

Shulaghna, Shothagna, Katisulaghna, Bastiro-gahara, Shirashulaghara, Udararogahara, Jwaraghna, Shwasaghna, Kasaghna, Kushtaghna, Amavathahara, Vedanasthapana, Krimighna, Adhobhagahara, Sramsana, Dahashamaka, Dhedhani.
Chemical composition: Alkaloid (Ricinine), fixed oil, glycerides, ricinoleic acid etc.
Action of basti depends on Kashaya used.
Select Kashaya as per the condition.
Kashya imparts volume and brings homogeneity.
Physical effects like temperature, pressure, consistency and spread depend directly on Kashaya.

6. AVAPA DRAVYA
These are used in order to make the basti either tik-shna or mridu and to increase the quantity of basti.

MAMSA RASA
Pharmacodynamics:
Rasa: Madhura
Guna: Guru
Vipaka: Madhura
Dosaghnahata: Vatashamaka
Roghnakarma (Pharmacological action):
Rasayana, Brimhana, Hridya

METHOD OF PREPARATION OF BASTI:-
First makshika is added as it is mangalakaraka, anon saindhava further does the bhedana of Picchilata, Bahulatva and Kashayatva of Madhu, next Sneha added to bring the Ekibhavaya kalpate, kalka which quickly disperses and mixes, Erandamooola kshaya does the mixture homogenous, lastly Mamsa rasa is added which increases the action and potency of basti. This solution is filtered and made lukewarm by keeping over water bath.

TIME OF ADMINISTRATION:-
Since it comes under the category of Niruha basti i.e. “Madhyahne Kinchidavarthe” can be adopted here also. Madhyana falls in the time period between 10 am to 2 pm. Hence Niruha basti is given in this time when patient does not feel much hunger. Even the same implies to Yuktaratha basti.
CONCLUSION

- **Yuktaratha basti** is vikalpa of niruha basti. Its paryayas are yapana, Madhutailika and siddha basti. As the patient can travel even after the administration of basti on the chariots, back of elephants or horses it is called as yuktaratha. These are normally strictly contra-indicated in basti therapy as it causes samkshobha and complications. These characteristics of yapana basti make it applicable even to out-patients without hospitalization.

- Madhanaphala, Erandamoola kalka, Tila taila, Vacha, Pippali, Yasthimadhu and Madhanaphala are having Kaphavata shamaka property. Hence Yuktaratha basti may act on both the Vata and Kapha doshas.

- Yuktaratha basti being a yapana basti acts as shodhana as well as brimhana. Yapana bastis are suitable for administration in all the rutas and both in athura and swastha where in it pacifies all types of diseases and bestows strength. It improves agni and relives vibhandha. It is sadhyobalajana and rasayana.

REFERENCES