



CONCEPTUAL STUDY ON MADHUTAILIKA BASTI – A REVIEW

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Article Received on 22/03/2021

Article Revised on 12/04/2021

Article Accepted on 03/05/2021

ABSTRACT

Madhutaailika Basti is one among the *Yapana Bastis*. It is *Nirapada* and *Nishparihara / Ishat Parihara*. It is *Sadakala Deyamana Basti* (can be given any time), especially indicated in *Nrupa* (king), *Shishu* (children), *Sthavira* (old aged), *Nari* (women) and *Sukumara Purusha* (delicate persons) for *Dosha Nirharanartha* and to gain the *Bala* and *Varna*. This *Basti* contains *Madhu* and *Taila* in equal proportions and excess quantity. *Basti* is *Ardha Chikitsa* according to *Charaka*, while some authors consider it as the *Poorna Chikitsa* (complete remedy) for all the ailments due to its vast field of therapeutic action. *Basti* alleviates the morbid *Vata* from the root along with other *Doshas* and in addition to that it nourishes the *Dhatu*s. *Madhutaailika Basti* removes *Srotorodha*, does *Vatanulomana* thus helps to bring *Dhatu Samyata*.

KEYWORDS: *Madhutaailika Basti*, *Yapana Basti*.

INTRODUCTION

Basti chikitsa is regarded as the prime treatment modality for *Vata Dosha*. *Pitta* and *Kapha* is dependent on *Vata* as it governs their functions. *Basti* is not only best for *Vata* disorders it is also equally effective in correcting the morbid *Pitta*, *Kapha* and *Rakta*. *Acharya Charaka* has said, *Basti Karma* as *Ardha Chikitsa*,^[1] while some *Acharya*'s consider it as the *Poorna Chikitsa* for all the ailments. *Madhutaailika Basti* is a type of *Yapana Basti*. Whereas *Yapana Basti* is considered as *Ubhayarthakara* (*Niruha* as well as *Anuvasana*).^[2]

AIMS AND OBJECTIVES

To review *Madhutaailika Basti* from available compendia, various texts and journals.

MATERIAL AND METHODS

Various *Ayurveda* compendia with their commentaries by different authors, various text books, journals, dissertations, web search and peer reviewed journals were referred to acquire the present knowledge of this topic.

NIRUKTI

The term *Yapana* has certain specific implications. The different meaning given for *Yapana* in different contexts are detailed below.

1. *Dharanam* (maintenance) “*Yāpayati iti dhārayati*” (Dal on Su.Ni. 1/12).

In the context of maintenance of life by *Pancha Vayu*.

2. *Poshanam* (nutrition) “*Yāpayati iti vridham, Ksheeyamana dehatvā*” – Dal. on Su.Su. 14/3. In the context of function of *Rasadhātu* “*Yāpanaha pranadharanat* – Arun on A.H.Ka. 4/29.

3. *Rogasamana* (curative) “*Yogān yāpanārtham vakshyāmaha*” – Su.Ci. 6/13.

In the context of curative medicines advised for the management of *Arshoroga*.

4. *Yatrakara* (withstand) “*Yātrākaram yāpanakaram*” – Cha.Pa. on Ca.Su. 18/39.

In the context of palliable diseases.

5. *Deerghakala Anuvartanam* (promotes longevity) “*Ayusho Yapanam Dheerghakala Anuvartanam Karoti iti* – Cha.Pa on Ca.Si. 12/17.

Charaka used the word *Yapana* for the treatment of incurable diseases, which only enables the subject to withstand the disease. *Chakrapani* commented *Yapana* means to maintain equilibrium.

MADHUTAILIKA BASTI

“*Yasmat madhu cha tailam cha pradhanyena deeyate*”^[3]

This unique *Basti* contains *Madhu* and *Taila* as main ingredients, hence this *Basti* is named as *Madhutaailika Basti*.

Basti alleviates the morbid *Vata* from the root along with other *Doshas* and in addition to that, it nourishes the

Dhatus (body tissues). Acharya Charaka gives detailed description about *Yapana Basti Yogas* in *Siddhi Sthana*. He explains the general characteristics of *Yapana Basti* and the practises to be avoided during the course of *Yapana Basti*.^[4]

1. It has both *Rasayana* and *Shodhana* properties.
2. It can be administered in both healthy and sick individuals.
3. It will not create *Vyapat* like *Atiyoga* and *Ayoga*.

Madhutailika Basti contains *Mridu Veerya* drugs.^[5] It has broad spectrum efficacy (*Phalam Cha Vipulam Drishtam*) and no complications (*Vyapadam Cha Api Asambhavaha*). There are no specific *Parihara Vishaya* (restrictions) while administering *Madhutailika Basti*.^[6] It is indicated in all seasons and in all diseases.^[7] As *Madhutailika Basti* is a type of *Niruha Basti* the

maximum time of retention is one *Muhurta* (48 minutes). But *Kasyapa* observes long retention of *Yapana Basti*.^[8]

Synonyms

Yapana Bastis are the special kind of *Bastis* having the property to support life and promote longevity. *Yapana Basti* can be termed as a therapeutic modification of *Basti* as it contains equal and excess quantity of *Madhu* (honey) and *Taila* (sesame oil) and these are considered as the main ingredients of *Basti*.^[9] The dose of *Madhutailika Basti* is 1/4th lesser than the dose of *Asthapana*. It has the following synonyms:

1. *Yuktaratha*
2. *Siddhabasti*
3. *Madhutailika basti*
4. *Doshahara*

TYPES OF MADHUTAILIKA BASTI

Table 1: Acharyas have explained different types of *Madhutailika Bastis* with different ingredients, they are as follows.

Charaka	Sushruta	Ashtanga Sangraha	Ashtanga Hrudaya	Sharangadhara	Vangasena
<i>Madhu Tailika Basti</i>	<i>Madhutailika Basti</i>	<i>Madhu Tailika Basti</i>	<i>Madhu Tailika Basti</i>	<i>Madhutailika Basti</i>	<i>Madhu Tailika Basti</i>
	<i>Yuktaratha Basti</i>	<i>Dashamoolika Madhutailika Basti</i>	<i>Yashtimadhukamadhutailika Basti</i>	<i>Yuktaratha Basti</i>	
	<i>Doshahara Basti</i>	<i>Madhutailika Ksheera Basti</i>	<i>Doshahara Basti</i>	<i>Siddha Basti</i>	
		<i>Dwi Panchamooladi Madhutailika Basti</i>	<i>Siddha Basti</i>	<i>Yapana Basti</i>	
		<i>Panchamooladi Madhutailika Basti</i>	<i>Dwi Panchamooladika Madhutailika Basti</i>		
			<i>Panchamooladi Madhutailika Basti</i>		

Table 2: Ingredients of *Madhutailika Basti* according to different authors.

SUSHRUTA (Su.Chi 38/101)	
<i>Makshika + Taila</i>	4 <i>Prasruta</i> + 2 <i>Karsha</i>
<i>Saindhava</i>	1 <i>Karsha</i>
<i>Shatapushpa Kalka</i>	2 <i>Karsha</i>
<i>Eranda moola kwatha</i>	4 <i>Prasruta</i> + 2 <i>Karsha</i>
<i>Madanaphala</i>	1

Astanga Hrudaya (As.Hru.Ka 4/27-28), Astanga Sangraha (As.San.Ka 5/2)	
<i>Makshika + Taila</i>	<i>Sama</i>
<i>Saindhava</i>	1 <i>Karsha</i>
<i>Shatapushpa Kalka</i>	2 <i>Karsha</i>
<i>Eranda moola kwatha</i>	<i>Equal quantity to Madhu and Taila</i>

VANGASENA (Va.Se 19/164-165)	
<i>Makshika + Taila</i>	3 <i>Pala</i>
<i>Saindhava</i>	1 <i>Karsha</i>
<i>Shatapushpa Kalka</i>	2 <i>Karsha</i>
<i>Eranda moola kwatha</i>	6 <i>Pala</i>

SHARANGADHARA (Sha.Ut.Kha 6/28-30)	
<i>Makshika</i>	1 Pala
<i>Saindhava</i>	1 Karsha
<i>Taila</i>	1 Pala
<i>Shatapushpa Kalka</i>	2 Karsha
<i>Eranda moola kwatha</i>	2 Pala

Karma of Madhutailika Basti

Karma	Charaka	Sushruta	Vagbhata	Sharangadhara	Vangasena
<i>Deepana</i>	+			+	+
<i>Pachana</i>	+				+
<i>Brihmana</i>	+		+	+	+
<i>Lekhana</i>	+				+
<i>Rasayana</i>	+		+		
<i>Vajikarana</i>	+				
<i>Balavarna Karana</i>	+	+			
<i>Medoroga</i>	+			+	
<i>Krimiroga</i>	+		+	+	+
<i>Kushta</i>	+				
<i>Udavarta</i>	+			+	
<i>Gulma</i>	+		+	+	
<i>Arsha</i>	+		+		
<i>Bradna</i>	+				
<i>Pleeha</i>	+			+	
<i>Meha</i>	+		+		
<i>Gadha Vit</i>					+
<i>Dosha Nirharana</i>			+		

Specialties of Madhutailika Basti

Madhutailika Basti has *Lekhana* properties of *Niruha* and *Brimhana* properties of *Sneha Basti*. It does not cause *Vata* vitiation as supposed in case of *Niruha* even though it serves the purpose of *Shodhana*. Due to the same fact there is no need of administration of *Sneha Basti* in between *Madhutailika Basti*.

Madhutailika Basti is generally indicated in

Sukhi, *Alpadoshayukta*, *Mridukoshthi* and those who take *Snigdha Dravya* routinely. As it is *Mridu Veerya* and used in *Paadheena* quantity (9 Prasrita), does not have many contraindications and the single *Basti* provides *Siddhi*, hence it is known as *Siddha Basti*.^[11]

DISCUSSION

Probable Mode of Action of Madhutailika Basti

Madhutailika Basti not only regulates and co-ordinates *Vata Dosha* in its site but also balances other *Doshas*. *Charaka* and *Vagbhata* have described *Basti* as *Ardha Chikitsa*. *Yapana Basti* prolongs the life and restores the health. *Madhutailika Basti* can be administered in all age group. It removes *Dosha*, increases strength and complexion. This *Basti* is a safe as it has no or less complications and multiple benefits. *Madhutailika Basti* by its effects of *Brimhana*, *Deepana*, *Bala-Varna Kara* and *Rasayana* properties increases *Bala* and *Utsaha*, replenishes *Dhatu*s by acting on *Dhatuhani*, and pacifies *Vata Dosha* and *Rasayana Karma* acts on overall degenerative changes. Contents of *Madhutailika Basti* have some specific properties that enhance its effect.

Madhu and *Taila* are the two main ingredients of *Madhutailika Basti*. *Madhu* is “*Saukumaryakaram*”. *Madhu* has *Pichhilatva*, *Bahulatva*, and also for *Mangalartha* purpose, it is added first.^[10] *Saindhava* does *Deepana*, *Pachana* and it is *Tridoshaghna*. *Saindhava Lavana* by its *Teekshnata* will break the *Sanghata* of honey. It will reduce the surface tension and also converts gel form of honey to solution form. *Tila Taila*, another main ingredient of *Madhutailika Basti* is mainly *Vatashamaka* (pacifies *Vata*) which breaks the process of *Vatavruddhi* and pacifies the increased *Vatadosha*. One of the main properties of *Tila Taila* is, it is *Balya* in nature, which restores the *Balahani*. *Rasayana* property of *Taila* restores *Dhatukshaya* and other degenerative changes. *Taila* brings *Ekeebhavata*. *Taila* will easily dissolve into above mixture. *Shatapushpa* does the *Vatanulomana* and it is *Snigdha* hence acts against the *Vatavruddhi*. It spreads quickly (*Samsrajyate Cha Ashu*), increases the surface area and accelerates the absorption of *Basti*. *Kalka* will dissolve easily and will give potency to *Basti Dravya*. Lastly added *Erandmoola Kwatha* will bring *Samata*. *Kwatha* acts by the property of *Vayasthapana*. *Kwatha* increases the *Basti* volume and it imparts the cleansing quality into it. *Kwatha* will increase surface area for absorption along with its other actions. Temperature and continuous stirring will facilitate the above reactions. Finally the drug will attain colloidal form which is highly unstable, thus facilitating chemical exchange between large intestinal lumen and circulation through semi permeable membrane by dialysis phenomenon. As *Basti* volume

increases, it increases the ability to spread in the colon and accelerates the absorption of *Basti Dravya* by increasing the surface area of it. Thus prepared *Basti* will do *Vishyandana* and *Dosha Harana*. *Madanphala* does the *Vatanulomana* and it is *Shwashahara*. Briefly stating, main ingredients of *Madhutailika Basti* are *Madhu* and *Taila* and these two are *Sukumaryakaram*, *Balya*, *Vatashamaka*, *Snigdha*, *Rasayana* respectively. Other drugs in the *Basti* are all *Vatashamaka* and have properties like *Vayasthapana*, *Vatanulomana*, *Deepana*, *Pachana*, *Shwasahara*. Due to these properties *Madhutailika Basti* acts very well in *Vatavruddhi*, *Aayasena Shwasa*, *Balahani* and *Utsahani* by doing *Vatashamana*, increasing *Bala*, *Utsaha* and decreasing *Aayasena Shwasa* provides significant results.

Madhumeha is a *Kapha Pradhana Vata Vyadhi*, along with *Kleda* and *Meda*. *Madhumeha* is one among the indication of *Madhutailika Basti* according to *Acharya Vagbhata*. *Basti* will help in normalizing the *Vata* by removing *Avarana*, it helps in eliminating an amount of vitiated *Kleda*, *Malas* and *Doshas* from the body, which is very much helpful to clear or check the *Dhathuparinama* and there by helps in the reduction or pacification of the disease. Apart from these functions, it protects the mucous membrane from the untoward effect of irritating drugs in the *Basti Dravya*. *Tila* is best remedy for *Vata Vyadhi* and alleviates the *Kleda* if it is administer internally, the *Ushna* property of *Tila Taila* normalize the *Kapha* and *Vata*, as it possesses both *Brihmana* and *Karshna* effect, *Shatapushpa* contains some amount of anti-oxidants these helps in the cellular nourishment. *Eranda* having a *Tikta* and *Madhura Rasa* with *Ushna Veerya* will nullify the *Vata* and *Kapha*. It is *Rasayana*, *Medhya* and *Shoola Hara*. It contains anti-oxidants like gallic, skimmic, ellagic, ferulic and coumarinic these reduces the endoneural hypoxia which is the main factor in the pathology of *Madhumeha*.

CONCLUSION

Madhutailika Basti is one among the *Yapana Bastis*. It is *Nirapada* and *Nishparihara / Ishat Parihara*. *Yapana Basti* has both effects i.e. *Rasayana* and *Shodhana* effects. i.e. nourishing (orderly nourishing from *Rasa Dhatu* to *Shukra Dhatu*) and purification of *Doshas* primarily *Vata Dosha* which has main seat in *Pakwashaya*. The *Madhutailika Basti* does purification with proper *Samyak Niruha Lakshanas* and also has *Dhatuposhaka* effects. Owing to the *Basti Prabhava* it primarily works on *Vata Dosha*, establishes *Doshasamyata* by primarily uprooting *Vata Dosha* and by correcting *Srotorodha* it also facilitates orderly nourishment of *Rasadi Dhatus*. Due to *Dhatuprasadana* proper manifestation of *Varna*, *Smriti*, *Medha* and *Rasayana Karma* occurs. It can be practiced even in *Bala*, *Vruddha*, *Stree*, *Sukumara* without any complications. It is *Pushkala Phala Pradhana* and *Sarvakala Deyamana Basti* like *Matra Basti*.

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