



Review Article

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CONCEPTUAL STUDY OF MADHUTAILIKA BASTI IN AKALAJA JARA (PREMATURE AGEING): A REVIEW

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ABSTRACT

Ageing is the progressive and generalized impairment of function resulting in the loss of adaptive response to stress and in increasing the risk of age related diseases. Deterioration of quality of life due to Premature Ageing in the world population needs to be addressed and a suitable solution, either in the form of medication or Panchakarma Therapy. 'Yāpana Basti.' is otherwise defined as that which can be used for longer periods and that which promotes longevity. The last phase of life span is considered as Jarā which is described as natural & inevitable process as well as a natural disorder. Rasāyana is an agent which prevents premature ageing, promotes intellect, memory, provides immunity against diseases & thus helps an individual in living an energetic life. Madhutailika Basti clears the srotorodha thereby enhancing orderly nourishment to each dhatu. After Basti Krama it does Agni Deepthi happens Rasāyana also corrects the status of Agni as it will be done by sodhan Karma. Mādhutailika Basti may most likely produce both effect Rasāyana and Śodhana effects.

Keywords: Akalaja Jara, Madhutailika Basti, Rasayana, Panchakarma

INTRODUCTION

Ageing is the progressive and generalized impairment of function resulting in the loss of adaptive response to stress and in increasing the risk of age related diseases. In India, the definition of elderly is who attained the age of 60 years. Due to fatty diet, more Sunlight exposure, food preservatives, industrial pollutions, bad habits and stress triggers the process of Ageing thereby manifests in early aging symptoms. Premature ageing needs solutions in the form of medicines either herbal or modern medicines. Modern medicine contributed oral anti-oxidant tablets. Panchakarma Therapy would have better solutions since it completely irradiates doshas

Reactive oxygen species does functional decline in the process of ageing. It also triggers lipid peroxidation of the membrane lipid thereby causing damage to cell membrane. Every Ayurvedic plant have anti-oxidant properties hence does the action oxidative stress defense¹⁻³.

Panchakarma consists of five purificatory measure which includes Vaman, Virechan, Nasya, Basti, Raktmokshan. Basti is one of the important purificatory measure which is different than conventional evacuation and retention enema. There are group of Basti namely Yapan Basti which supposed to do Anti-Ageing effects. Madhutailika Basti is one of the Yapan Basti which predominantly contains Madhu(Honey) and Tail (oil).⁴

The number of people suffering from Premature Ageing is rising tremendously and at an alarming rate on the global scale which is having a strong negative impact on the entire society at large and hence it is the prime need of the hour to find a reliable solution in order to combat the problem and hence the current study was undertaken.

Concept of Yāpana Basti

"Ayusho Yāpanam Dirgha Kala Anuvartanam Kurvanti Iti Yāpanam Bastaya".⁵ As per this shloka, the Basti which prolongs the life restores the health is called as Yāpana basti. Yāpanam means prolonging or supporting the life. 'Yāpana Basti.' is otherwise defined as that which can be used for longer periods (prolonged use) and that which promotes longevity.

Acharya Charaka gives detailed description about Yāpana Basti yogas in Siddhi Sthana. He mentions about 216 yogas of which 29 are original Yogas and the remaining 187 are extended yogas. Among the 29 original yogas, 3 yogas for Anuvasana are also mentioned (Satvaryadi Anuvasana, Baladya Anuvasanam, Sahacaradya Anuvasanam).

Acharya Charaka explains the general characteristics of Yāpana Basti and the things to be avoided during the course of Yāpana basti

1. It has properties to both Rasāyana and Sodhana properties.
2. It can be utilized for healthy persons, sick peoples
3. It does not require purvakarma
4. It will not create like Atiyoga and Ayoga

Concept of Jarā

The life span divided into 3 parts – 1. Balyavastha, 2. Madhyavastha. 3. Vriddhavastha having influence of Kapha, Pitta & Vāta respectively. Vriddhavastha (Jara) is the last phase of life which is described as natural & inevitable process as well as a natural disorder i.e. Svabhavaja.⁶ Following are the clinical features of ageing as depicted in Ayurvedic classics

- Vali (Wrinkling of skin)
- Khali (Baldness)
- ŚlathasāramāMāsthī sandhitā (Flabbiness of muscles, joints & bone)
- Tvakaparasya (roughness of skin)

- Avanām (bending of the body)
- Vēpathu (tremor)
- Kāsa, Śvasa (cough, dyspnea)
- Ślēsmaśinghrā, nakodirana (Increase of sputum and nasal secretion)

Old age is period of continuous depletion of tissues, sense acuties and other qualities associated with appearance of wrinkling of skin, baldness, cough, dysopnea, agnimandya etc. slowly collapsing like old house drenched by rain. During this period, there is vitiation of Maruta (Vayu) from that results above mentioned symptoms “Teatha Ślathasāramāmāsthī sandhitā Tvakaparusya Avanām Kyasya Vēpathu Kāsa, Śvasa Ślēsmaśinghrā, nakodirana dhatukshaycheti II”⁷

Acharya Sushruta has divided the Swabhava Bala Pravritta diseases in two groups⁸ viz. Kālaja and Akālaja.

In this way *Jarā* (ageing) is also divided into two groups viz.

- Kālaja Jarā
- Akālaja Jarā

As death is a natural (Swabhavika) disease.

Acharya Charaka considered them as Swabhavo Nishpratirikriyah i.e. by nature they are incurable or having no treatment. Chakrapani, while commenting on this verse mentions that the word 'Nish pratikriya' means ordinary treatment and measures have no effect on ageing, but Rasāyana is the treatment of *Jarā* (ageing). ageing can be treated by the Rasāyana. However, Rasāyana is also not a complete cure of the *Jarā*, as it can just check or delay the process of ageing for some time, but it cannot be retarded and as soon as the effect direction leading to the end of life.

Acharya Sushruta noted ageing under 'Swabhava Bala Pravritta' and puts them under two kinds (1) of Rasāyana finishes, the process of ageing starts again its march to the forward Kālaja and (2) Akālaja, Kālaja are those which are timely manifested and Akālaja are those which are untimely manifested. As far as old age (*Jarā*) is concerned, the Kālaja Jarā is one which has appeared at proper time or at chronological period. The Akālaja Jarā (Premature Ageing) is one, which has appeared prematurely.

Acharya Sushruta has counted Vriddhavastha from 70 years onwards whereas Acharya Charaka from 60 years. The responsibility of deciding timely or premature age is shouldered upon physician's acumen. The importance for this discretion is laid here because Akālaja Vyādhi becomes treatable.

Acharya Sushruta accounts 'Parirakshana Kritah Kālajah' that means the timely ageing occurs only when the protective measurements of health care being practiced. At the absence of such measurements Akālaja Jarā results. It is rational to doubt the strict abeyance to protective measurements by any persons in their life duration. Thus, in majority there exists some degree of 'Akālaja Jarā' among the present population & is wise to consider them under treatable ones. Dalhana comments "there exist no treatment to Kalakrita. They may be made 'Yapya' by dietetic, Rasāyana etc.". 'Yapya' is partial amenability of disease to treatments. Rather, a person lives with the disorder without cure, but without disturbed by the disease. Because, it is said that in 'Yapya' stage the disease recurs immediately after the treatment is withdrawn. This means to say that a timely senescence can be manipulated with measurements by dietetic & Rasāyana, so that the ill effects are controlled. On the other hand, the untimely senescence can be treated totally, as Dalhana advises to treat it on the basis of nature of illness (Roga)

surfaced due to senescent pathology and on the basis of Doṣa involved in it.⁸

Concept of Rasāyana

Acharya Charaka mentioned Madhutailika Basti in Yapanā Basti⁹ In the effects of Madhutailika Basti, Rasāyana properties clearly mentioned. As an answer to solve the problems of healthful longevity including mental development and resistance against stands “Rasāyana Tantra”, the 7th clinical discipline of Astanga eightfold Ayurveda. Different classics have defined Rasāyana Tantra in different words but with same central idea Acharya Sushruta's description is in this respect precise.

Acharya Sushruta has defined Rasāyana as the measure which prolongs longevity, develops positive health and mental faculties and imparts resistance and immunity against diseases.¹⁰ It appears to have been practiced as an independent clinical discipline primarily as a positive health measure. Rasāyana Prabhava can be assessed in terms of Smrit Medhā Varna Dehabala

Concept of Śodhana

Madhutailika Basti also helpful in purification of the body called as Shodhan in Ayurveda text. The word Śodhana means purifying cleansing and purifying. Cleansing and detoxifying the system is an integral concept of Ayurveda. Śodhana Cikitsā is defined as method by which the vitiated dosas are eliminated from the body and thereby the equilibrium of tridoṣas are Maintained.

Vāta is Amurta in Nature. Pitta and Kapha are murta Doṣas and so they are called as Malās. once the Kleda is removed it automatically brings the normal flow of Vāyus. Śodhana denotes Mala Śodhana. Malas are utklishta pitta and utklishta kapha including other dhatu Malas

Śodhana Prabhava – Acharya Sushruta mentioned Śodhana Prabhava viz.

- Agni Dipti (Improved digestive fire)
- Vāta anuloman (passing gases)
- Sukhen Mala pravriti (properly formed stool defaecation without straining)
- Vyadhi Nigrah (relief in the symptoms)
- Vivikatatata Pavitrata-Glani Rahita (energetic filling after defecation, absence of - lethargy)¹¹

Madhutailika Basti

In this Basti, mainly Madhu (Honey) & Oil (tail) is used that's why it is called as Madhutailik Basti. It is mainly having Rasāyana action (Rejuvenative)

It also possesses have properties like Brihana, Aphrodisiac, Rejuvenative, and also useful in Krimi. Kushtha Arsha, PLiha Roga and Prameha.

Probable mode action of Śodhana effect and Rasāyana effect of Madhutailika Basti

Stressful environment & disturbances in Manasika Bhava, heavy exposure to sunlight & Habits adversely affect the healthy life style disturbing the homeostasis of both the body and mind. Thereby vitiating manasa dosha, sharira dosha & agni which leads to formation of Ama having characteristics similar to the stress induced Free Radicals. Causing Srotorodha that hinders the nourishment to Dhatu leading to Dhatu Kshaya Thus, either Ama or Dhatu Kshaya manifests the signs & symptoms of Ageing earlier.

Madhutailika Basti clears the srotorodha thereby enhancing orderly nourishment to each dhatu. After Basti Karma it does Agni Deepti happens Rasāyana also corrects the status of Agni as it will be done by Shodhana Karma.

Rasāyana is the means of obtaining the best qualities of Dhātus 'Lābhopāya Hi Śāstanam Rasādinam Rasāyanam'.¹² Thus the Rasāyana is specialized type of Therapy influencing the fundamental aspect i.e. Dhātu Agni, Srotas leading to overall improvement in the humans which offords prevention of ageing, bodily strength and improvement in the mental faculties.

After Sodhan the Mansutusti (Mental satisfaction) and Viviktata (Pavitrata-glani Rahita) manifests in the subjects as per Ayurvedic Classics but actually these Karmas of Rasāyana which counteracting the main aetiological factor stress. Thus, this will be the probable action of Madhutailika Basti on Akalajka Jara.

Mādhutailika Basti cleansing the bodily system creates Dipana Brihana (nourishing) Rasāyana effects since its comes under Yapana' Basti' which maintains Healthful Longevity. This Basti has both effect Rasāyana and Śodhana Karma.

Thus, Rasāyana Cikitsā is supposed to influence the very fundamental mechanism and to have rejuvenating effects on the body as well as mind by giving per rectal route.

Ingredients of Mādhutailika Basti

| Dravyam | Quantity |
|-------------------------------------|---------------|
| Māksikam (Honey) | 100ml |
| Lavanam (Rock salt) | 6 gm |
| Sneham-Til (Sesame) tailam | 100 ml |
| Kalkam Śatapuspā | 6 gm |
| Lukewarm water | 200 ml |
| Total Quantity (approximate) | 412 gm |

Properties of Sesame Oil

Oil of Sesame possesses the properties like tiksna (penetrating deep into the tissues), Vyavāyi (Spreading throughout the body fast), it produces diseases of the skin, is bad to the eyes, Suksma (capable of entering even minute pores), not in potency, not increasing kapha it makes lean person fatty and fat persons lean, kills worms with appropriate processing it cures all diseases.

Properties of Madhu

Madhu (honey) is good for the eyes, breaks up solidified materials inside the body, relieves thirst, mitigates kapha, visa Hiccup bleeding disease, Kustha, Prameha, Krimi, Chhardi, Śvasa, diarrhoea, cleanses the under, unifies fractures, heals wounds and causes increases of Vāta.

Other Kalka Dravyas –Kalka dravyas like Śātāhāvā has got the properties of directly uprooting the Doṣas from the body.

CONCLUSION

Mādhutailika Basti is the one the type of Yapana Basti may likely to produce anti-ageing effects. Yapana Basti have both effects i.e. Rasayana and Shodhan effects. i.e. nourishing (orderly nourishing from Rasa dhatu to Shukra Dhatu) and evacuator effects (purification of Doshas primarily Vata dosha which has main seat in Pakwashaya). Acharya Vagbhata clearly mentioned Marutodrek (Vitiation of Vata). Vata triggers the process of ageing. Periodical evacuation of dosha checks the process of ageing. Dalhana clearly mentioned that Akalaja Jara

can be reverted by Bhojan Pana Rasyana and Madhuatailika Basti possesses properties of Rasayana. The Madhutailika basti being evacuator medicated enema may do purification with proper samayak Niruha Lakshanas and with oil also had Dhatuposhak effects by per rectal route. Being Basti prabhav it primarily works on Vata dosha which may trigger the process of aging. Basti establishes Doshasamyata by primarily uprooting Vata Dosha. My correcting Srotorodha it also facilitates orderly nourishment of Rasadi Seven dhatus. Due to Dhatuprasadan proper manifestation Varna, Smriti Medha Rasayana karma occurs.

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