

# Conceptual Study Of Jarahar (Anti Ageing) Effect Of Baladi Yapana Basti - A review

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## ABSTRACT

**Title :-** Conceptual study of Jarahar (Anti ageing) effect of Baladi Yapana Basti

### **Introduction**

In India, the definition of elderly is who attained the age of 60years. 104 million senior citizens in India, 53 million are female and 51 million male (2011 census). 45 percent of older Indians have chronic diseases and disabilities, which account for 85% of the burden of ill – health in these. So as to combat this burning problem Yapana basti trial decided. Many Yapana Basti has been studied for the research work because Acharya Charaka has explained Yapana Basti as Balya, Rasayana and rejuvenating properties. So, we have selected Tritiya Baladi Yapana Basti for treating Jara

**AIM:** To check the Efficacy of Baladi Yapan Basti in Jara

**Objectives:** To study the reduction in the symptoms i.e Slatha saramansasthisandhita, Tvakaparuṣya (roughness of skin) Vepathu (tremor), Kasa, Svasa,

To Study the improvement in the score of IADL (instrumental activities of daily living scale) and ADL (activities of daily living)

**Methods:-** Total 30 patients were studied, fulfilled all inclusive criteria. Total seven *Baladi Yapana basti* were given to patients. Follow up was done on 15<sup>th</sup> day and 30 day. and objective improvement in terms of ADL and IADL.

**Conclusion:-**Yapan Basti reduces the symptom of Jara significantly.

**Keywords:-** Yapana, Basti, Jara.

## **INTRODUCTION**

Ageing is a process of physical, psychological and social change in multidimensional aspects. Some dimensions of aging grow and develop with time while others decline. Or in other words 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. world population of elderly is increasing significantly. [1]

The elderly population in India is mostly in rural than the Urban. In India, the definition of elderly is who attained the age of 60years. Their quality of life as a result is suffering and also poses burden on their family. It requires special attention in diagnosis of disease as well as their treatment. [1]

At the same time, existing traditional anti-ageing formulations also need to be validated using evidence based medicine and proper explanation. Panchakarma Therapy would be better solutions, it completely eradicate Doṣas. There are group of Basti namely Yapana Basti which supposed to do Anti-Ageing effects.

According to the Free-radical theory, oxidative damage initiated by reactive oxygen species is a major contributor to the functional decline that is characteristic of ageing. Oxidative stress, resulting from these free-radicals plays an important role in manifesting various disorders Reactive Oxygen Species (ROS) chemically reactive molecules containing oxygen. Small molecule antioxidants such as vitamin C, vitamin E, uric acid, and glutathione also play important roles as cellular antioxidants. [2]

Basti, one of the five therapeutic procedures in “Panchakarma” is an important “Ayurvedic therapy”. It is always compared with conventional evacuation and retention enema. According to Ayurvedic principles Basti plays a much more vital role in the disease management than conventional enema.

### CONCEPT OF JARA :

The last phase of life span is considered as Jara which is described as natural & inevitable process as well as a natural disorder i.e. Svabhavaja. The Balyavastha, Madhyavastha & the Vridhavastha, are dominated by Kapha, Pitta & Vata respectively. Following are the clinical features of ageing as depicted in Ayurvedic classics by Aṣṭāṅgasaṃgraha Viz. Slāthasaramasthi sandhita (Flabbiness of muscles, joints & bone), Tvakaparūṣya (roughness of skin), Avānam (bending of the body), Vēpathu (tremor), Kasa, Svasa (cough, dyspnea). Slēsmāsinghrānakodirāna (Increase of sputum and nasal secretion). [5] [9]

Acarya Sushruta has divided the Swabhava Bala Pravritta diseases in two groups [6]

viz. Kalaja and Akalaja.

In this way being Swabhavika Vyadhi, Jara (ageing) is also divided into two type

1. Kalaja Jara
2. Akalaja Jara

As death is a natural (Swabhavika) disease. Acharya Charaka considered them as Swabhavo Niṣpratikiyah i.e. by nature they are incurable or having no treatment. Cakrapani, while commenting on this verse mentions that the word Niṣpratikiyah means ordinary treatment and measures have no effect on ageing.

Acharya Sushruta noted ageing under 'Swabhava Bala Pravritta' and puts those under two kinds: Kalaja are those which are timely manifested and Akalaja are those which are untimely manifested. As far as old age (Jara) is concerned, the Kalaja Jara is one which has appeared at proper time or at chronological period Acharya Sushruta has counted Vridhavastha from 70 years onwards whereas Acharya Charaka from 60 years.

In Sushruta Samhita Jara has been explained as Svabhavika Vyadhi and Ayurvedic approach towards Jara helps to manage the health issues and lifestyle choices.

Many Yapana Basti has been studied for the research work in panchakarma because Acharya Charaka has explained Yapana Basti as Balya, Rasayana and rejuvenating properties. So, we have selected Tiritiya Baladi Yapana Basti for treating Jara because as we know Basti is one of the main procedure in Panchakarma for the treatment of vitiated Vata and also in Jara.

### CONCEPT OF BALADI YAPANA BASTI :-

Ayusho Yapanam Dirgha Kala anuvartanam Kurvanti Iti Yapanam. As per this shloka, the Basti which prolongs the life restores the health is called as Yapana Basti. [8] Yapanam means prolonging or supporting the life. Yapana Basti is otherwise defined as that which can be used for longer periods (Prolonged Use) and that which promotes longevity [8]

Acharya Charaka explains the Tiritiya Baladi Yapanam. [4]

### SPECIAL FEATURES OF YAPANA BASTI :-

Acharya Charaka gives detailed description about Yapana Basti yogas in Siddhi Sthan. 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 Anuvāsana are also mentioned. It performs both the functions viz. Sodhana and Snehana [4] [8] 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 the course of Yapana Basti.

1. It has properties to both Rasayana and Sodhana.
2. It can be utilized for healthy persons, and sick.
3. It does not require Purvakarma
4. It has not created Atiyoga and Ayoga
5. It is indicated in Svastha, Atura and Vrddha pointing towards its preventive, curative and promotive nature. [4]
6. Devoid of code of conducts described for Niruha Basti
7. It can be administered in all the seasons at all the times and in all the age groups.

## MATERIAL AND METHODS

Table no.1. **Tritiya baladi yapana basti ingredients :-**

Dravyam	Quantity
Baladi Kashaya	320 ml
Honey	50 gm
Sesame Oil	30 ml
Cow's Ghee	50 ml
Jaggery	50 gm
Saindhav	10 gm
Madanphala	10 gm
<b>Total</b>	520

TABLE NO.1

### Method of Clinical Study:

- Patients attending O.P.D/ I.P.D. of B.V.M.F'S Bharati Ayurved Hospital , Katraj selected for trial
- Study was open clinical trial on 30 patients
- A particular case paper (Dashvidha Pareeksha, Astavidha pareeksha, Sroto pareeksha) will be designed and follow ups updated strictly.
- Consent will be taken for every patient before Basti karma
- Ayurvedic management will be kept ready, if any adverse effect occurs.
- The permission taken for clinical trial from IEC Institutional ethics committee letter number BVDU/Exam/1927/2018-19 dated 05/06/2018
- **Justification of sample size:-**Since the prevalence rate fulfilling the criteria of Jara visiting OPD of department of Panchakarma of BVMF's Ayurveda Hospital is 2% then  $N = z^2 \times P \times (I-P) / D^2$
- $1.96 \times 0.02 \times (0.96) / (0.05)^2 = 28.98$  approx 30 Sample size for this clinical trial is 30 patients

- Clinical trial were done by taking informed consent and in accordance with the Indian Council of Medical Research (ICMR) protocol or approved by an Institutional Ethical Committee.

#### Inclusion Criteria:

- Patients between the age group of 50-70 yrs are included
- Patients having symptoms of Jara like Shlathasaramansasthisandhita (Flabbiness of muscles, joints & bone), Tvakaparushya (roughness of skin), Vepathu (tremor), Kasa, Svasa (cough, dyspnea), Slesmasinghra, nakodiran ( Increase of sputum and nasal secretion are included.

#### Exclusion Criteria:

- Patients having specific diseases like tuberculosis, Typhoid, Rheumatoid arthritis etc. not registered.
- Patients below 50 yrs and above 70 yrs not registered for clinical trial

Table no.2 **Schedule of Administration of Drug:**

	Experimental Group
No. of patients	30
Place of Study	BVMF's Ayurved Hospital and Research centre
Pre Operative	Local external oleation and local sudation at lower abdomen and thighs
Medicine	Baladi Yapna Basti
Route	Per rectal route
Dose	520 ml
Time	10 am empty stomach
Duration	7 days
Assessment Day	1 <sup>st</sup> Day, 8 <sup>th</sup> Day,
Follow up	15 <sup>th</sup> and 30 <sup>th</sup> days after completion of clinical trial

TABLE NO.2

#### Criteria of Assessment:

**Clinical Assessment (Jarahr prabhav)** [5] can be done by following the classical verse indicating the symptoms Jara by visual analogue scale.

1. Shlatha saramansasthisandhita (Flabbiness of muscles, joints & bone)
2. Tvakaparushya (roughness of skin)
3. Vepathu (tremor)
4. Kasa, Svasa (cough, dyspnea)
5. Slesmasinghra, nakodiran (Increase of sputum and nasal secretion)

#### Activities of Daily Living (ADL) and Instrumental activities of Daily Living(IADL)

**ADL (Activities of Daily Living):** by handbook on health care of the elderly by WHO (2000 ) [5]

**Standard operative procedure of Basti-[8]****Materials-**

- Honey 50 ml, Cow ghee 50 ml, Sesame oil 30ml, Jaggery 50 gm, Rock salt 10 gm, Madanphala seed powder 10 gm, Baladi Yapan Decoction 320ml Baladi decoction contains decoction of coarse powder of Bala(*Sida cordifolia*), Atibala (*Abutilon indicum*), Kapikacchu(*Mucuna pruriens*) and Apamarga( *Achyranthes aspera*)
- Enema can 1000ml with enema set,
- Simple red rubber Catheter no 12.

**Purvakarma:**

1. Examination of the patient.
2. Preparation of Basti and Add Madhu and Saindhava mix it properly, adds jaggery in that till become jelly like substance. Every time Basti Material formulations prepared fresh
3. Add Sneha sesame oil 30 ml followed by cow ghee 50 ml (unctuous material)
4. Add Kalka of Madanphala seed powder and mix (Kalka-paste).
5. In the end add Baladi decoction.
6. There is a special method of heating the Basti dravya. The vessel containing kashay should be kept first on Agni and inside this Basti dravya pātra (pātra -vessel) is to be kept and boiled i.e., it should not be heated directly.
7. Empty stomach 3 hrs before *Basti*, Short walk, evacuation of bowel & bladder, Sthanik Snehan Svedan (Kati, Adhodara, Sphik, Uru).

**Pradhana Karma-**

Keep the patient in left lateral position, lubricate the anus and catheter with oil, administered Basti dravya 520 ml for Tritiya Baladi Yapan Basti with the help of Enema Cane & simple rubber catheter. Tapping over the buttocks and back followed by lifting of legs

**Paschat Karma-**

1. Basti Pratyagaman should be observed and recorded rest, diet (Lunch-fresh green gram khichadi and luke warm water for whole day.
2. Patient will be asked to take complete rest without exposing direct air.

**DISCUSSION**

Baladi Yapan Basti orderly nourishes Rasadi Dhatus that's why improve in early orderly Dhatu benefitted i.e. Rasa Dhatu nourishment for Tvakaparushya. Also show effects of Sodhan and benefitted Mamsa Dhatu in flabbiness of muscles and joints. Due to its Shodhan effect along with Rasayana effect of Baladi Yapan Basti. Srotorodh get removed which may show improvement orderly nourishment of Rasadi Dhatu. Due to Ghrita Bahul Snigdha guna of Ghrita, overall Ruskahtha Nasha manifest in the body. Pitta dosha along with Vata dosh alleviation by Yapan Basti (Ghrita main Snigdha Dravya in this Yapan basti). Vatanuloman and Pitta Shaman happened by this Basti thereby relief in the Twak Parushya. The depletion of Mamsa Dhatu also supervenes among the feature of Vriddhavastha, Slatha Mamsa the term used both by Acharya Charaka and Acharya Vagbhata meaning looseness in Mamsa, possibly refers to the flaccidity of muscles. Similarly, Slathasaramasthi sandhita is also coined together with Mamsa, most probably relating the decreased locomotors functioning as an outcome of looseness in Mamsa Peśi, Snayu & Kandara enveloping the Sandhi. This characteristic of Saithilya in Mamsa and Asthi Sandhi is also said to occur during the predominance of Pitta Doṣa [8] Shesmasinghranakodiran include Kasa. Svasa, Slesmasinghrana obviously emerge from the Kaphasthana and primarily due to Kapha Duṣṭi. This makes us to consider a greater role for Rasa Dhatu in ageing process. Rasa dushti leads to Malibhuta Shleshma Nirman. When Kapha Duṣṭi mingles with Rasa, the diseases like Kasa, Svasa. occur amongst the elderly. Vata Anuloman and Achintya Jarahar prabhav of Baladi Yapan Basti has given strength to Pranavaha Srotas thereby improvement in said symptoms upto some extent ADL-IADL.

**CONCLUSION**

- It may show improvement trend in functional status of aged cases. Baladi Yapana Basti have significant results in Jara especially in Shlathasaramamsathisandhita, Twakaparushya
- Baladi Yapana basti showed improvement trend in ADL (Activities of daily living) and IADL (Instrumental Activities of daily living)

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