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## UTTAR BASTI- A TOOL FOT GENITO-URINARY TRACK DISORDERS MENTIONED IN AYURVEDIC CLASSICS

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### ABSTRACT-

Ayurvedic healing, an ancient Indian holistic system, emphasizes balance among body, mind, and spirit to achieve optimal health. Rooted in natural remedies, personalized diets, and lifestyle adjustments, Ayurveda identifies individual constitutions (doshas) and prescribes treatments to restore equilibrium. Herbal medicines, yoga, meditation, and detoxification therapies are integral to its practice. Emphasizing prevention as well as cure, Ayurveda views illness as a disruption of harmony and seeks to address underlying imbalances. Its holistic approach aims not only to alleviate symptoms but also to promote long-term wellness through a harmonious integration of physical, mental, and spiritual well-being. There are 2 types of Chikitsa of any Roga in Ayurveda- Shaman Chikitsa (medicinal treatment) and then Shodhan Chikitsa (bio-purification process) i.e. Panchakarma. Basti is the procedure which is included under both Shodhan as well as Sthanik chikitsa. Uttar Basti, a specialized Ayurvedic therapy, involves the administration of medicated oils or decoctions into the uterus or urinary bladder through the vaginal or urethral route. This ancient treatment is primarily used to address gynaecological and urological disorders such as infertility, menstrual irregularities, and urinary tract issues. Uttar Basti aims to restore balance by nourishing reproductive tissues, promoting circulation, and alleviating inflammation. It is valued for its effectiveness in managing chronic conditions and improving reproductive health, offering a holistic approach rooted in Ayurvedic principles of personalized care and natural healing modalities.

**KEYWORDS-** Ayurveda, Uttar Basti, infertility, urogenital disorders

### INTRODUCTION-

The term *Uttar Basti* is derived from the Sanskrit words "*Uttar*" meaning higher or superior and "*Basti*" referring to a therapeutic enema, this ancient technique embodies the profound understanding of Ayurvedic principles concerning reproductive health and overall well-being. Although the apparent meaning of "*Uttar*" seems to be higher or superior in the first glance, it however has several other interpretations according to various ayurvedic texts such as-

1. The term "*Uttar*" in *Uttar Basti* may be interpreted as administration of medicinal decoction through the organ which is above *Guda* i.e. *mutra marga* in males and *yoni marga* in females.
2. The term "*Uttar*" in *Uttar Basti* may be interpreted as the quality of *Basti* as it is superior to other *Basti*.
3. The term "*Uttar*" in *Uttar Basti* may be interpreted as the *Basti* which is given after *Niruha Basti*.

### DEFINITION-

The *Basti* which is given through *Uttar Marga* or *utkrishtha avayava* or therapeutic procedures having *shreshtha* properties, is termed as *Uttar Basti*.<sup>[1]</sup>

### INDICATIONS-

Uttar Basti is used to alleviate *Artava Dushti*, *Shukra Dushti*, *atya artava*, *yoni vyapads*. Kashtha *artva* and other factors related to *vandhyatwa*.<sup>[2]</sup>

According to *Acharya Charaka*, *Uttar Basti* pacifies the vitiated Vayu and thus helps to conceive pregnancy.<sup>[3]</sup> Vaginal douche processed with respective drugs should be given in disorders of urinary bladder, prolapse of uterus, severe pain in genital tract, disorders of genital tract, menorrhagia, retention or incontinence of urine.<sup>[4]</sup>

According to *Acharya Sushruta*, diseases such as derangement of semen, or of ovum, or difficult menstruation, excess or suppression of the monthly flow, disease of the uterus and of the vaginal canal, non-falling of placenta, strangury and other diseases of the urine, gravel stones, spermatorrhoea, cramps in the bladder in the groins and in the urethra and all other severe disease of the bladder other than *Meha*, will all yield to the application of *Uttar Basti*.<sup>[5]</sup>

According to *Acharya Vagbhata*, in male patients *Uttar Basti* is given for urinary bladder disorder and for female, urinary, vaginal and uterine cavity problems can be treated.<sup>[6]</sup>

According to recent modern studies *Uttar Basti* aids in treating infertility by nourishing reproductive tissues and enhancing uterine receptivity. For menstrual irregularities like dysmenorrhea and menorrhagia, it regulates hormonal balance and improves menstrual flow. In conditions such as polycystic ovarian syndrome (PCOS) and endometriosis, *Uttar Basti* reduces cyst formation and alleviates inflammation. It also proves beneficial for urinary disorders such as recurrent urinary tract infections (UTIs) and interstitial cystitis, promoting urinary system health. Recent researches dealing with the efficacy of *Uttar Basti* also show favourable results regarding lower urinary symptoms such as frequent urination, leaking urine, having sudden and frequent urges to pass urine, having a weak stream or a feeling that the bladder is not empty even after passing urine.

### Uttar Basti Yantra-

The instrument by which insertion of drug by urinary or vaginal passage is done is known as the *Uttar Basti Yantra*. It consists of 2 parts-

1. *Basti Putak* or drug holding bag
2. *Basti Netra* or nozzle for inserting the drug

According to *Acharya Charaka*, the catheter of the urethral douche should be made of gold, silver, smooth, of diameter equal to that of jasmine or oleander flower, tapering like a cow's tail, having two ears and twelve fingers in length (in case of males). This should be fitted to goat's urinary bladder, with this the uncting substance in the dose of 20gm or so according to the age should be introduced.<sup>[7]</sup> In case of women the catheter should be ten fingers long, with circumference like that of urethral canal in which the grain of green gram may pass on. In genital tract, it should be inserted up to four fingers while in urethra up to two fingers and one finger in female child and parallel to vertebral column.<sup>[8]</sup>

According to *Acharya Sushruta*, the pipe to be used for the purpose (in case of a male patient) should be made to measure fourteen fingers in length., measured by the patient's own fingers. It should be shaped like the stem of the *Malati* flower (in girth) at its top end and provided with an aperture admitting the passage of a mustard seed. There should be two *Karnikas* (protrusion) in the middle part of the pipe (*Netra*) in case of a male. In the case of a female patient, however, the *Karnikas* should be placed above a space of four fingers (from its end). The whole pipe should be ten fingers in length and should be made to suit the urethral channel (of the patient) with an aperture sufficient to allow a *Mudga*-pulse to pass through it.<sup>[9]</sup>

According to *Acharya Vagbhata*, the length of *pushpnetra* is twelve inches and the circumference of the tip should be the size of a mustard seed. It should be prepared with metals like gold, silver, copper etc. and having a round smooth and is in the shape of cow's tail at the base and the tip should be in the shape of stalk of *kunda*, *ashwamara* and *sumana* flowers and having two ridges.<sup>[10]</sup>

In case of a vaginal douche or injection the pipe *Uttar Basti* should be introduced to the extent of four fingers only into the vaginal canal. Two fingers only of the entire length of the pipe should be inserted into the channel of the urethra in the case of an adult woman, whereas, in the case of a young girl of tender years, the pipe should be introduced to the length of one finger only.<sup>[11]</sup>

The *Basti* (bladder of the enema) should be made of bladder of a hog, lamb or a goat, or in its absence, of the skin of the neck of a bird, or of the leg of a *Driti* (a leathern bag for holding water), or of any other soft skin.<sup>[12]</sup>

### METHOD OF UTTAR BASTI-

#### POORVA KARMA:

1. As can be deduced from the name "*Uttar Basti*", this *Basti* should be given after the administration of *Niruha Basti*.
2. According to *Acharya Charaka*, the person who is to undergo the process should have taken bath and food with meat soup or milk, having passed the urges of faeces and urine.<sup>[13]</sup>
3. According to *Acharya Sushruta*, the body of the patient should be first treated with *Sneha* and with fomentation (*Sveda*), and his bowels should be cleansed. He should then be made to partake of a gruel (*Yavagu*) mixed with milk and clarified butter according to his digestive capacity.<sup>[14]</sup>

#### PRADHAN KARMA:

##### IN MALES-

According to *Acharya Sushruta* <sup>[15]</sup>.

- He should be made to sit on a cushion placed on an even ground and as high as his knee-joints. Luke warm oil should be rubbed over the region of the neck of bladder and the penis should be artificially excited and made straight.
- The orifice or the channel of urethra should be first (dilated and) searched with the help of an indicator (*Shalaka*), and then the pipe of *Uttar Basti*, lubricated with clarified butter, should be gently and gradually inserted therein to the extent of six fingers.

- The *Sneha* should be injected into the urethra by gently pressing the bladder of *Uttar Basti*, and the pipe should be then gradually withdrawn from the urethra. Three or four injections should be thus made with the help of a urethral enema.

**According to Acharya Charaka <sup>[16]</sup>-**

- The patient is made to sit on a soft knee-high seat, his penis should be made erect and a probe smeared with *ghee* is inserted to see if the passage is unobstructed.
- The catheter of the size of the penis should be introduced in the urethra parallel to perineal raphe like (enema nozzle) in anus.
- If over-inserted it may injure the urinary bladder and (on the other hand) if under-inserted the uncting substance may not reach there. Thus, pressing easily without shaking the catheter should be taken out.
- After it comes back, the second and third one should be given (in like manner). If it does not come back, it should be ignored till the night is passed.

**According to Acharya Vagbhata <sup>[17]</sup>-**

- Patient should be made to sit on a stool of knee-height. When penis is erected, the probe is introduced to urethral passage to find out the route.
- Afterwards the anointed *pushpnetra* is to be introduced into the urethral passage completely, which is connected to *bastiputaka*, and then squeeze well by taking with all precautions such as without shaking the hands etc.

**IN FEMALES-**

**According to Acharya Sushruta <sup>[18]</sup>-**

- A grown up female patient, (under the circumstances), should be laid on her back with arched and up-drawn knees, and an injection should be made into her vaginal canal (*Yoni*) by an experienced physician.
- The pipe should be most gently pressed in case of a girl before menstruation.

**According to Acharya Charaka <sup>[19]</sup>-**

- The catheter should be inserted easily while she's lying in supine position, flexing her legs fully. This uncting should be given through douche twice, thrice or four times in twenty-four hours.
- After the douche is given the suppository somewhat thicker should be inserted.
- In this way, the treatment should be continued for three days gradually increasing the dose of uncting substance. This should be repeated after three days in the same manner.

**According to Acharya Vagbhata <sup>[20]</sup> -**

- The ideal time for *Uttar Basti* in females is *Ritu Kala*
- 2.3.2. During that period uterus and os will be opened so that the drug administered can be passed easily through and mitigate vata, and thereby getting chances of getting conception rapidly.

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**PASHCHATYA KARMA:**

1. Rest is advisable for some time.
2. It is important to make sure that all the medicine given to the patient via *Uttar Basti* returns back. If it does not return back, patient should be kept under observation for one night and if it fails to return even then, *Shodhan Varti* should be inserted.
3. According to Acharya Sushruta, the patient should be made to partake of a moderate quantity of boiled rice with milk, *Yusha* (*Mudga* soup), or meat soup.<sup>[21]</sup>

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**DISCUSSION-**

*Uttar Basti* as described in the Ayurvedic classics seems to be a procedure where medicinal decoctions are inserted into the urogenital track in order to balance the *doshas* and thereby, treating the patient. Due to availability of new and beneficial instruments the applications of *Uttar Basti* have become more wide spectrum. *Acharyas* have mentioned materials like gold and silver to be used for the formation of *pushpnetra* however, in today's day and age due to increased price of these metals it is not practical to follow. Also, due to a variety of obvious reasons the *bastiputaka* cannot be made out of animal bladder, instead neutral materials such as plastic are used during everyday procedures. According to many ayurvedic texts there are four factors responsible for healthy conception, these are *ritu*, *kshetra*, *ambu* and *beeja*. Abnormality in any one of these can lead to infertility. Indication of *Uttar Basti* is mentioned in our classics to treat infertility.

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## CONCLUSION-

*Uttar Basti*, a unique therapeutic procedure in Ayurveda, reveals its profound significance and potential in modern medical practices. Throughout this study, we have explored its historical roots, methodological approaches, therapeutic benefits, and contemporary applications.

*Uttar Basti*, traditionally used for treating urological, gynaecological, and fertility disorders, offers a holistic approach that considers the interconnectedness of physical, mental, and spiritual health as opposed to the western medicine, which despite having various options for medications and often invasive surgical treatments does not always provide the patient with desired results or render him symptom free, on the contrary it almost always causes some or the other side effects and it is also costly for the patient. Its use of herbal oils and decoctions in a specialized enema form underscores its natural, non-invasive nature, aligning well with current trends towards holistic and sustainable healthcare solutions.

Moreover, *Uttar Basti's* efficacy in managing conditions like infertility, chronic pelvic pain, and urogenital problems seem very promising. The reported benefits include improved reproductive health, enhanced quality of life, and alleviation of symptoms that are often challenging to treat with conventional medicine alone.

Looking forward, while more extensive clinical trials and rigorous scientific scrutiny are needed to fully integrate *Uttar Basti* into mainstream medical practices, its potential as an adjunct therapy or alternative approach cannot be overstated. Embracing such traditional therapies within a modern healthcare framework holds promise for enhancing patient outcomes and broadening the scope of therapeutic options available to clinicians and patients alike.

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