UNDERSTANDING OF ANUVASANA BASTI (MEDICATED OIL ENEMA): COMPILATION FROM BRIHATTARYI

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ABSTRACT

Basti is one of the most important Panchakarma used in the treatment of various disorders. It is a method of administrating the medicine in the form of Kwath or Sneha in the body through anal region or urinary or vaginal route. Basti in which Sneha is used for administration is known as Anuvasana Basti. Vata is the major cause in manifestation of diseases affecting the Shakha, Koshtha and Marma. Anuvasana Basti can be used as a single therapy for various Vataja Vikaras. This can also be used as Purva Karma before Niruha Basti as well as Paschata Karma after Niruha Basti. Ancient Acharyas have mentioned the details of Anuvasana Basti in accordance with useful Dravyas, its indications, contraindications, Basti Vidhi, complications, importance, etc., Samhitakaras have also mentioned the different Yogas along with their specific indications. An attempt has been made here to review the concept of Anuvasana Basti in Brihattaryi and to study the different Yogas of Anuvasana Basti as mentioned in them.

KEYWORDS: Basti, Anuvasana Basti, Ardha Chikitsa, Basti Vidhi, Basti Vyapada, Anuvasana Basti Yogas.

INTRODUCTION

Ancient Acharyas have included 'Basti' as one among the 'Panchakarma'. In this procedure, medicated fluid which is either Kwatha or Sneha is administered into the body through Guda or anal canal. It is the therapy which while moving in the Nabhi, Kati, Parshva and Kukshi Pradesha churns up the stool including all other morbid material located there and properly nourish them with ease after nourishing the body is called as 'Basti'.[1] It is considers as 'Pradhanatama' because it acts as Sanshodhana, Sanshamana, Sangrahana as well as causes Shariropachaya along with Vriddhi of Varna, Bala, Aarogya and Aayushya.[2] Vata is main causative factor for diseases in Shakha, Koshtha, Marma as well as Sarvanga.[3] Vata is also responsible for separation and combination of Mala, Mutra, Pitta including all other Bhavapadarthas and when all this gets exceedingly aggravated, there is no remedy other than Basti useful for its alleviation. Therefore, Basti is considered as Ardha Chikitsa for Vata.[3] It is also known as Shreshtha Vatahara Chikitsa.[4] Basti Karma is classified into different types on the basis of Adhishthana, Dravya, Matra, Karmukata and Sankhya. Acharya Charaka and Acharya Vagbhata have mentioned three types of Basti which are Niruha, Anuvasana and Uttarabasti.[5,6] According to Acharya Sushruta, there are two types of Basti that is Niruha and Snaihika Basti.[7] In Niruha Basti, Kwatha is used as Basti Dravya while Sneha Dravyas are used in Snaihika Basti. Sushrut Acharya have classified Snaihika Basti into three sub-types on the basis of Matra which are Sneha Basti, Anuvasana Basti and Matra Basti.[7] Ancient Ayurvedic Samhitas have elaborated the concept of Basti in detail regarding its types, indications, contra-indications, useful Dravyas, Basti Vidhi, Matra, Samyaka- Ayoga- Atiyoga Lakshanas, complications and their management. Acharyas have mentioned different Yogas of Anuvasana Basti which can be used in the management of various disorders. Efforts have been made in this to review the details of Anuvasana Basti in Brihattrayi.

AIM

To study the scientific approach of Ayurveda towards the concept Anuvasana Basti according to Brihattrayi.

OBJECTIVE

1. To study the methodology of Anuvasana Basti.
2. To study the different Yogas used for Anuvasana Basti.

Meaning of Anuvasana[7]

According to Acharya Sushruta, Anuvasana is a type of Snaihika Basti which is prepared with requisite amount and properties and in quantity less than Niruha Basti in three quarters. Anuvasana is so
called as it is not harmful even if staying in body or it is applied daily.

**Useful Dravyas Anuvasanopaga Gana**[8]

Acharya Charaka has mentioned Anuvasanopaga Gana that helps in achieving the benefits of Anuvasana. It consists of following 10 Dravyas.

1. Rasa - Pluacea lanceolata
2. Suradaru - Cedrus deodara
3. Bilva - Aegle marmelos
4. Madanaphala - Randia dumetorum
5. Shatapushpa - Anathem sowa
6. Vrischira - Boerhavia diffusa
7. Punarnava - Trianthema portulacastrum
8. Shwadanshra - Tribulus terrestris
9. Agnimantha - Premna integrifolia
10. Shyonaka - Oroxylum indicum

Also, in Sutra Sthana, Acharya Charaka has mentioned Patala, Agnimanthha, etc, Dravyas which can be used for Aasthapana Basti. It has also been mentioned that when these Dravyas are used along with Sneha, the action of Anuvasana Basti occurs.[9]

**Indications of Anuvasana Basti**[10]

Ancient Acharyas have mentioned the conditions and Vyadhis in which Anuvasana Basti can be administered. These are:

1. Every condition where Nruha Basti is indicated.
2. Person having Ruksha and Tikshna Agni that means having good digestion capacity.
3. A person suffering from Kevala Vatavyadhi that is there is no association of Aama.

**Contraindications and Adverse Effects**[11]

Acharya Charaka has enlisted the conditions and Vyadhis where Anuvasana Basti should not be administered. The use of Anuvasana Basti in such conditions due to failure of recognizing them leads to serious adverse effects.

**Table:**
**Showing Contraindications of Anuvasana Basti and Their Adverse Effects**

| Contraindicated condition | Adverse Effects |
|---------------------------|-----------------|
| Abhuktabhakta Avastha     | Anuvasana Basti moves upwards due to the absence of any obstruction in Annavaha Srotasa |
| Nava Jwara, Kamala, Pandu, Prameha | Doshotklesha leading to manifestation of Udararoga |
| Arsha                     | Abhhishyandya in Arsha and Aadhmana |
| Arochaka                  | Further impaired desire of food |
| Mandagni, Durbala Agni    | Further weakening of Agni that is digestive power |
| Pratishyaya, Pleeha, Kahodara, Urustambha, Varchobhedah, ingestion of Visha as well as Gara, Pittaja Abhishyanda, Kaphaja Abhishyanda, Guru Koshtha, Shleepada, Galaganda, Apachi, Krimikoshtu | Excessive aggravation of already excited Doshas |
| Ratrau (In the night)[12] | Doshotklesha, Aadhmana, Gaurava, Jwara |
| Day time in Ussha Kala and Pittadhiya[13] | Daha |
| After intake of Ruksha Aahara[14] | Bala and Varna nasha |
| After intake of Atisnigdha Aahara[14] | Mada and Murccha |

Acharya Charaka have also suggested that administration of Brihana Basti like Anuvasana Basti should be avoided in the patients who require the Shodhana Chikitsa as well as in patients suffering from the diseases like Kushtha, Prameha and Medoroga, etc.[15]

Acharya Sushruta have suggested that use of Anuvasana Basti in Udara, Prameha, Kushtha, and Shauyala results in Gatrasadana as well as Asadhyatva of these Rogas.[16]
Basti can be administered in the Ushna Kala of night also.[17]

According To Ritu: Acharyas have suggested that Anuvasana Basti should be administered in day time in Sheeta kala (Hemanta and Shishira Ritu) and Vasanta Ritu whereas in Sharada, Greeshma, Ghanayagama (Varsha) Ritu, it should be administered in the night.[18]

Immediate after Intake of Food: Sneha Basti should be administered immediately after taking food when the hands are still wet because delay in the administration may produce Jwara.[19]

After Shodhana Karma: Acharya Charaka have mentioned that Anuvasana Basti should be given on the ninth day of Shodhana Karma after Sansarjana Krama of Niruha Basti is intended to be given subsequently.[20] Acharya Sushruta have suggested that Anuvasana Basti should be administered after the Shodhana Karma because this gives strength and lead to spreading of Snehadraya all over the body.[21] It has been also suggested that when the patient regains the strength in the period of seven days after Virechana Karma, then Anuvasana Basti should be administered after the intake of food by examining the requirement of his body for Anuvasana Basti.[22]

Atiyayika Avastha: In the predominance of Vata Dosha and severe painful conditions, the patient with empty stomach should be fed and then Anuvasana Basti should be administered. In such conditions, this can be done at any time of day and night.[23] Sushrut Acharya also suggested that in case of Vatapradhana Vyadhis, Anuvasana Basti should be administered in all times of day and night even though the patient has not undergone any Shodhana Karma.[24]

Daily Administration: Acharya Charaka has mentioned that Anuvasana Basti should be administered daily in aggravated Vata Dosha condition, to the patients doing Vyayama daily, having Pradipta Agni as well as in Ruksha Sharira Rognas and in Rognas suffering from Udavarta. As the water falling over sand gets absorbed immediately, similarly the Sneha given by Anuvasana Basti to these patients gets quickly absorbed.[25] Sushrut Acharya also added that in other patients, Anuvasana should be given after every three days in order to avoid disturbance to digestive power.[26]

Anuvasana Basti Matra[27]

According to Acharya Sushruta, Matra should be given as:

Sneha Basti – 1/4th of total quantity of Niruha Basti that is 6 pala = 240ml
Anuvasana Basti – 1/2 of Sneha Basti that is 3 pala = 120ml

Matra Basti – 1/2 of quantity of Anuvasana Basti that is 1.5 pala = 60ml

Concept of Matra Basti[27]

Matra Basti is always useful for persons emaciated by Karma, Vyayama, Bhara, Adhva, Vyavaya and for persons who are Durbala and afflicted with Vataja Vikaras. It can be safely administered in all Ritu without any restrictions of food and specificity of work. It is a form of Anuvasana Basti which promotes the strength and helps in easy elimination of stool. It causes nourishment and cures different Vataja Vikaras.

Anuvasana Basti Vidhi

Ancient Acharyas have stated the entire protocol for the administration of Anuvasana Basti. It is divided as Purva Karma, Pradhana Karma and Paschata Karma.

Purva Karma

Examination of patient[28] By examining the patient for Dosha, Aushadha, Desha, Kala, Satmya, Agni, Satva, Vaya and Bala, appropriate type of Basti and Basti Dravyas should be selected.

Required equipment: The invention of equipment for administration of Basti has made its use easier. Due to this, instead of using Basti of various animals and Basti Netra, Basti Dravya can be administered under all aseptic precautions with the help 100ml glycerine syringe, a simple rubber catheter and hand gloves.

Preparation of Basti Dravya: For Anuvasana Basti, medicated oil prepared by using Amla and Vatatgna Dravyas should be used.[29] It should be mixed with Saindhava Lavana and Shatpushpa for easy Pratyagamana.[30] It should not be too hot or too cold. It should be well prepared because use of Aamataila may cause Abhishyanda in Guda.[31]

Preparation of patient[32]

i. Snehana and Swedana: Patient should be massaged well and Swedana with hot water should also be done.

ii. Diet: After this, patient should be fed with Yusha, Kshira and Mansarasa in Kaphaja, Pittaja and Vataja Vikara respectively. The amount of food should be less by quarter from the regular normal diet.

iii. Chankramanadi: Now, the patient should be asked to walk few steps and to pass faeces and urine.

Pradhana Karma

This comprises of administration of Basti Dravya after positioning of the patient and observations of Lakshanas for Samyaka Yoga, Ayoga and Atiyoga.

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Position[^33^]: Patient should be made in left lying down position. As Grahani and Guda are located in the left side of body, this position helps to achieve expected benefits. This also keeps he sphincters submerged into the surrounding musculature.

The prepared Basti Dravya should be administered in this foresaid position and after this, buttocks of the patient should be tapped with the palms to prevent the early return of the oil from the anus.

The patient should lie on the bed in supine position and toes of both legs should be pulled gently. His both soles as well as heels, toes, calf regions and other painful parts should be massaged with oil. After this, the patient should sleep comfortably by keeping his head over a pillow and should avoid any other work.

Acharya Sushruta has suggested that patient should be made to lie in the supine position till hundred Matra that is till pronouncing of a short vowel hundred times. It has been also suggested that palms, soles and buttocks should be struck slowly three times each and then the cot should be raised up three times.[^34^]

After this, observation of Lakshanas should be done.

**Anuvasana Basti Samyaka Yoga Lakshana**

Proper administration of Anuvasana Basti results in following signs and symptoms,[^35^]

1. Pratyetvasakti tailam sashakriccha (Return of Bastidravya that is medicated oil with fecal matter without any obstruction)
2. Raktadi Prasada (Purity of Rasa-Raktadi Sapta Dhatu)
3. Buddhi and Indriya Prasada (Clarity of intellect and sensory organs)
4. Swapnanuvritti (Calm and continuous sleep)
5. Laghuta and Bala (Lightness and strength to the body)
6. Srishtavega (Proper manifestation of natural urges without any obstruction)

Acharya Sushruta suggested that when Anuvasana Basti returns soon with Vata and Purisha without causing heat and sucking pain then it should be considered as its Samyaka Yoga.[^36^]

**Anuvasana Basti Ayoga Lakshanas[^37^]**

Improper application of Anuvasana Basti gives rise to following signs and symptoms.

1. Ruk in Adhosharira, Udara, Bahu, Prishtha, Parshva (pain in the lower part of body, abdomen, arms, back and sides of the body)
2. Ruksha and Khara Gatratra (dryness and roughness of the body)
3. Graha of Vit, Mutra and Samira (obstruction in the pathway of stool, urine and flatus)

**Anuvasana Basti Atiyoga Lakshanas[^38^]**

Excessive use of Anuvasana Basti may result in Hrilasa (nausea), Moha (mental fatigue), Krama (exhaustion), Murchcha (fainting) and Vikartika (gripping type of pain).

Acharya Vagbhata mentioned that Samyaka Yoga, Ayoga and Atiyoga Lakshanas of Anuvasana Basti are same as that of Snehapana.[^39^]

**Paschata Karma:** After the administration of Anuvasana Basti Dravya, following points should be focused -

1. Basti Pratyagamana Kala
2. Pathya and administration of other Basti
3. Basti Vyapada and Chikitsa

**Basti Pratyagamana Kala:**[^40^] The Anuvasana Basti or medicated oil should be retained in the body for the duration of three Yama that is nine hours (one Yama= three hours). If Pratyagamana (return of Basti) occurs before this, then another Anuvasana Basti should be administered. If it does not occur even after this period, then one should wait for Ahoratra that is twenty-four hours. In case of no Pratyagamana even after this time, Phalavarti or Tikshna Basti should be administered.

Vagbhata Acharya have mentioned that if the Pratyagamana does not occur due to excessive dryness of Koshtha and if there are no any Jadyadi Vikaras then this should be neglected.

**Pathya and administration of other Basti:**[^41^] After Basti Pratyagamana, intake of food should be avoided at that night. On the next day, food should be given during the day and in the evening if the patient has good appetite.

Patient should be administered with Koskha Jala or Dhanyaka and Sunthi Siddha Jala on the next day morning. This helps to stimulate the digestive power and produces desire for food. Thereafter, on second, third or fifth day, Anuvasana Basti should be given. After this, on every third or fifth day, Niruha Basti followed by Anuvasana Basti should be given.

Acharya Vagbhata have stated that after Basti Pratyagamana, if the patient has good appetite then light diet can be given in the evening.[^40^]

**Basti Vyapada:**[^42^] Acharya Charaka have explained the six Vyapada of Anuvasana Basti which occurs due to its Mithyayoga.
### Table no. 2 Showing six Vyapada of Anuvasana Basti

| Name of Vyapada | Hetu | Lakshanas | Chikitsa |
|-----------------|------|-----------|----------|
| **Vata aavritta** | Administration of less quantity of Basti or Sheeta Gunatmaka Basti in Vataadhikya condition | Angamarda, Jwara, Aadhmama, Sheeta, Stambha, Uruppeedana, Parshvaruk, Parshva Veshtana | • Administration of Niruha Basti prepared with Rasnadi Taila and Pitadru Taila  
• This should be added with Sneha, Amla, Lavana, Ushna Dravyas along with Sura, Sauviraka, Kola, Kulattha and Yava and mixed with Panchmulika Kwatha and Gomutra  
• In the evening, Anuvasana Basti of same Tailas |
| **Pitta Aavritta** | Administration of Ati Ushna Gunapradhana Basti in Pittadhikya condition | Daha, Raga, Trisha, Moha, Tamaka Shwasa, Jwara | • Administration of Basti prepared with Madhura and Tikta Rasapradhana Dravyas |
| **Kapha Aavritta** | Administration of Mridu Gunapradhana Basti in Kaphadhikya condition | Tandra, Sheetajwara, Aalasya, Praseka, Aruchi, Gaurava, Murechha, Glani | • Administration of Basti prepared with Kwatha of Katu, Ushna, Tikshna Dravyas and added with Sura, Gomutra along with Kalka of Madanaphala and Amla Dravyas |
| **Ati Anna Aavritta** | Administration of Guru Gunapradhana Basti after consuming food in excessive quantity | Chhardi, Murecha, Aruchi, Glani, Shoola, Nidra, Angamarda, Aamaja Lakshanas, Daha | • Pachana with Churna or Kwatha of Katu Dravyas and Lavana  
• Mridu Virechana  
• Aamadoshanashaka Chikitsa |
| **Purisha Aavritta** | Administration of Alpa Bala (mild nature) Basti when there is Malasanchaya | Vit-Mutra-Anila Sanga, Arti, Gurutva, Aadhmama, Hridgraha, Shwasa | • Snehana, Swedana, use of Phalavarti  
• If no relief, then Shyamadi-Bilvadi Siddha Niruha Basti followed by Anuvasana Basti of same Dravyas  
• Udavartahara Chikitsa |
| **Abhukta Pranita** | Administration of Basti in empty stomach | Basti goes up speedily and comes out from throat or through upper orifices | • Administration of Basti prepared with Shyama-Trivritta Kwatha added with Gomutra and Kalka of Yava, Kola, Kulattha and followed by Anuvasana Basti of same Dravyas  
• Stambhana Upachara  
• Virechana and Chardighna Chikitsa |

Acharya Sushruta have mentioned the Vyapada of Anuvasana Basti in terms of Doshabhibhuta Lakshanas and suggested the treatment of Doshas accordingly. In case of Ati Annavritta Vyapada, Deepana-Pachana Chikitsa after Apatarpana is suggested. In case of treatment of Lakshanas produced due to administration of Anuvasana Basti in Ashuddha Sharira, use of Tikshna Niruha followed Tikshna Anuvasana is mentioned. When Sneha goes up to a distance and appears in other body parts, Upalepa, Avasada, Snehanganda, Shwasa, Kasa, Arochaka occurs and Sushrut Acharya suggested the management of Atipeedana Basti and use of Niruha Basti for this. When small quantity of Sheeta and Mridu Sneha is administered to Aswedya and Ashodhaniya Purusha, it moves slowly and causes Vibandha, Gaurava, Aadhmama and Shoola for which quick administration of Niruha Basti along with Anuvasana Basti should be done.\(^{[43]}\)

Acharya Vagbhata have mentioned the Vyapada of Anuvasana Basti and their management more or less similar to that of Acharya Charaka.\(^{[44]}\)
**Anuvasa Basti Yoga**

Acharyas have mentioned different Yogas that are enlisted below.

| S. No. | Anuvasa basti yoga                          | Reference          | Indications                                                                                     |
|--------|---------------------------------------------|--------------------|-------------------------------------------------------------------------------------------------|
| 1.     | Dashamula Baladi Taila                      | Ch. Si. 4/4-7      | • Useful in Vatavikara                                                                          |
| 2.     | Dashamula Baladi Vasa                       | Ch. Si. 4/7        | • Useful in Vatavikara                                                                          |
| 3.     | Shatahvadi Taila                            | Ch. Si. 4/8        | • Useful in Vatavyadhi                                                                          |
| 4.     | Agnitapta Saindhava Siddha Taila            | Ch. Si. 4/8        | • Useful in Vatavyadhi                                                                          |
| 5.     | Jeevanvyadi Yakamak Sneha                   | Ch. Si. 4/9-11     | • Brihaniya, Vata-Pittahara, Bala-Shukra-Agni Vardhana                                           |
|        |                                             |                    | • Useful in Mutravikara, Shukravikara, Rajovikara                                               |
| 6.     | Chandanada Yakamak Sneha                    | Ch. Si. 4/12       | • Useful in Ptitavikara                                                                         |
| 7.     | Saindhavadi Taila                           | Ch. Si. 4/13-16    | • Useful in Kaphavikara, Bradhna, Udavarta, Gulma, Arsha, Pleeha, Meha, Aadhavata, Aanaha, Ashmari |
| 8.     | Madanaphala Siddha Taila                    | Ch. Si. 4/17       | • Useful in Kaphavikara                                                                         |
| 9.     | Bilvadi Ganokta Dravya (Dashamula) Siddha Taila | Ch. Si. 4/17     | • Useful in Kaphavikara                                                                         |
| 10.    | Kaphahara Ganokta Dravya (Trikatu, Panchakoladi) Siddha Taila | Ch. Si. 4/17 | • Useful in Kaphavikara                                                                         |
| 11.    | Vidangadi Taila                             | Ch. Si. 4/18-22    | • Useful in Kushtha, Krimi, Meha, Arsha, Grahani, Klabya, Vishamagni, Vishama Mala Pravrittii, Tridoshaja Vikara |
|        |                                             |                    | • Can be administered with Basti as well as used internally                                     |
| 12.    | Rasnadi Siddha Taila                        | Ch. Si. 4/29-30    | • Useful in Vatavritta Snehabasti Chikitsa                                                       |
|        |                                             |                    | • Should be used Bhojanottara in the evening after Niruha Bastipartyagamana                    |
| 13.    | Pitadru Siddha Taila                        | Ch. Si. 4/29-30    | • Useful in Vatavritta Snehabasti Chikitsa                                                       |
|        |                                             |                    | • Should be used Bhojanottara in the evening after Niruha Bastipartyagamana                    |
| 14.    | Kashaya, Katu, Ushna, Tikshna Dravya Siddha Taila + Sura, Gomutra + Madanaphala + Amla Dravya | Ch. Si. 4/33 | • Useful in Kaphavritta Snehabasti Chikitsa                                                       |
| 15.    | Shyamadi - Bilvadi Siddha Taila             | Ch. Si. 4/37       | • Useful in Malavritta Snehabasti Chiktsa                                                        |
|        |                                             |                    | • Should be administered after Niruha Basti Prayoga with same Drayvas                           |
| 16.    | Shyama – Trivritta Siddha Taila with Yava, Kola, Kulattha Kalka and Gomutra | Ch. Si. 4/39 | • Useful in Abhukta Pranita Snehabasti Vyapada Chikitsa                                           |
|        |                                             |                    | • Should be administered after Niruha Basti Prayoga with same Drayvas                           |
| 17.    | Madanaphala, Pippali, Devadara Siddha Taila | Ch. Si. 6/43      | • Useful in the Ayoga of Vamana and Virechana                                                    |
|        |                                             |                    | • Should be administered after Niruha Basti followed by Abhyanga and Swedana                   |
| 18.    | Madhura Ganokta Dravya Siddha Kshirasarpi    | Ch. Si. 6/51       | • Useful in the Atiyoga of Vamana and Virechana                                                   |
| 19.    | Yashtimadhu Siddha Taila                    | Ch. Si. 6/67       | • Useful in management of Parikartika Vyapada                                                    |
produced due to \textit{Mithyayoga of Virechana}

20. Ghriramanda Ch. Si. 6/84 • Useful in management of Jeevadana Vyapada produced due to \textit{Mithyayoga of Vanama-Virechana}

21. Saraladi Siddha Taila Ch. Si. 7/26 • Useful in management of Aadhmana Vyapada produced due to \textit{Mithyayoga of Niruha Basti} • Should be administered after \textit{Phalavarti} and Bilvadi Niruha Basti Prayoga

22. Bala-Sthiradi Siddha Taila Ch. Si. 7/28 • Useful in management of Jeevadana Vyapada produced due to \textit{Mithyayoga of Vamana-Virechana}

23. Vataginha Dravya (Dashamula) Siddha Taila Ch. Si. 7/31 • Useful in management of Hritprapti Vyapada produced due to \textit{Mithyayoga of Niruha Basti}

24. Yashtimadhu Siddha Taila Ch. Si. 7/53 • Useful in management of Angarti Vyapada produced due to \textit{Mithyayoga of Niruha Basti}

25. Bilva Siddha Taila Ch. Si. 7/53 • Useful in management of Angarti Vyapada produced due to \textit{Mithyayoga of Niruha Basti}

26. Yashtimadhu + Tila Kalka Siddha Taila Ch. Si. 7/56 • Useful in management of Parikartika Vyapada produced due to \textit{Mithyayoga of Niruha Basti}

27. Pitadaru Siddha Taila Ch. Si. 9/8 • Basti Marmaghata Chikitsa

28. Chatusneha Anuvasana Basti Ch. Si. 12 • Useful in Shukrakshaya due to excessive Vyavaya, Kshatkhsha, Vishamajvara • Useful in Yoniyapada, Vandhya, Raktaja Gulma, Mritapatya (abortion), Anartava, Vali-Palita • It is described as Pathyatama and Rasayana in women having Kshina Mansa and Rudhira

29. Baladi Anuvasana Basti Ch. Si. 12 • Vrishya, Balya, Brihana, Aayushya • Useful in Vali-Palita, Kshataksna, Nashtashukra, Vishamajvara • Pathyatama in Yoniyapada

30. Sahacharadi Anuvasana Basti Ch. Si. 12 • Sarvaroganashaka, Rasayana • Useful in Kshata, Vatakshaya, Pittavikara, Shvasa, Kasa, Vali-Palita • Can be used for Rupa, varna, Bala, Mansa, Shukra Vrdhana


table

| Sr. No. | Anuvasana basti yoga | Reference | Indications |
|---------|----------------------|-----------|-------------|
| 1.      | Yashtimadhu Siddha Taila | Su. Chi. 34/9 | Vatashoola Vyapada Chikitsa produced due to \textit{Mithyayoga of Vamana-Virechana} |
| 2.      | Kshirasarpi Anuvasana | Su. Chi. 34/11 | Atiyoga Vyapada Chikitsa produced due to \textit{Mithyayoga of Virechana} |
| 3.      | Ghriramanda | Su. Chi. 34/16 | Parikartika Vyapada Chikitsa produced due to \textit{Mithyayoga of Virechana} |
| 4.      | Yashtimadhu Siddha Taila | Su. Chi. 34/16 | Parikartika Vyapada Chikitsa produced due to \textit{Mithyayoga of Virechana} |
| 5.      | Yashtimadhu Siddha Taila | Su. Chi. 34/19 | Hridayopasarana Vyapada Chikitsa produced due to \textit{Mithyayoga of Vamana-Virechana} |
| 6.      | Madhura Dravya Siddha | Su. Chi. 36/37 | Parikartika Chikitsa produced due to \textit{Ati} |

Ch. Si. – Charaka Samhita Siddhi Sthana

Table 4: Showing \textit{Anuvasana Basti Yoga} enlisted from Sushruta Samhita Chikitsa Sthana
| No. | Yogas | Description | Frequency of Anuvasana Basti |
|-----|-------|-------------|-----------------------------|
| 7.  | Snehabasti with Kshira + Ghrita | Su. Chi. 36/39 | Paristrava Chikitsa produced due to Ati Amla, Ati Lavana, Tikshna Basti |
| 8.  | Madhura Dravya Siddha Taila or Ghrita | Su. Chi. 36/41 | Pravahika Chikitsa produced due to administration of Anuvasana Basti along with Tikshna Niruha Basti |
| 9.  | Shati-Pushkaraadi Taila | Su. Chi.37/8-10 | Described as Mudhavatanulomana, Useful in Arsha, Grahani Dosha, Vishamajwara and Kati-Uru-Prishtha-Kosthagata Vataroga |
| 10. | Vachadi Taila | Su. Chi.37/11-14 | Useful in Gulma, Aanaha, Agnimanda, Grahani, Mutrasangeet, Vataroga |
| 11. | Chittrakadi Taila | Su. Chi.37/15-18 | Useful in Gridhrasi, Khanja, Kubja, Aadhyavata, Mutrarooda, Udavarta, Useful in patients with Alpa-Pita Agni |
| 12. | Bhutikadi Taila | Su. Chi.37/19-22 | Useful in Jangha, Uru, Trika, Parshva, Ansa, Bahu, Manya, Shirogata Vatavika |
| 13. | Jivantyadi Taila | Su. Chi.37/23-26 | Shukra-Agni-Balavardhana, Brihniyana, Vata-Pittaaguna, Useful in Gulma and Aanaha, Can be administered with or as well as used internally in Urdhvajatrugata Vikara |
| 14. | Madhukadi Taila | Su. Chi.37/27-29 | Useful in Daha, Asrikadara, Visarpa, Vatarakta, Vidradhi, Useful in Pittaja Vikara |
| 15. | Mrinaladi Taila | Su. Chi.37/30-32 | Useful in Pittaja Vikara, Can be administered with Basti, Nasya, Abhyanga as well as used internally |
| 16. | Triphaladi Taila | Su. Chi.37/33-35 | Can be used internally as well as for Abhyanga, Gandusha, Nasya and Basti, Useful in Shthalya, Aalasya, Kandu and Kaphaja Vikara |
| 17. | Pathadi Taila | Su. Chi.37/36-38 | Useful in all Kaphaja Vikara |
| 18. | Vidangadi Taila | Su. Chi.37/39-42 | Useful in Pleeha, Udavarta, Vatarakta, Gulma, Aanaha, Kaphaja Vikara, Prameha, Shankara, Arsha |
| 19. | Vatapradhanya | Su. Chi. 37/46 | Vatapradhanya |
| 20. | Pittapradhanya | Su. Chi. 37/46 | Pittapradhanya |
| 21. | Kaphapradhanya | Su. Chi. 37/46 | Kaphapradhanya |

Su. Chi. – Sushruta Samhita Chikitsa Sthana

These Yogas can be used for Anuvasana Basti as well as for Pana and Nasya Karma.

The Anuvasana Basti Yogas mentioned in Ashtanga HridayaKalpa Sthana are more or less similar with that of explained in Charaka Samhita Siddhi Sthana.[45]

**Frequency of Anuvasana Basti**

Acharya Charaka have suggested that in case of Kaphaja Vikara, one or three Anuvasana Basti should be given while in Pittaja and Vataja Vikara, five or seven and nine or eleven Anuvasana Basti should be given respectively.[46]

Niruha Basti and Anuvasana Basti should not be used exclusively and excessively because this may lead to loss of digestive power due to excessive Anuvasana Basti while Vataprakopa due to excessive Niruha Basti. Hence after Niruha Basti, Anuvasana Basti should be given and vice versa so that there is no Utklesha of Pitta, Kapha and Vata Dosha. According to Acharya Vagbhata, use of Basti in such manner helps in Shamana of Tridosha.[47]
Administration of Anuvasana Basti after Niruha Basti[49] - After the Pratyagamana of Niruha Basti, if a person whose body requires to be treated with Anuvasana Basti, then in such conditions, Anuvasana with Bilva Siddha Taila should be administered in case of Vataja Vikara, whereas in case of Pittaja and Kaphaja Vikara, Jiviniya Ganokta Siddha Taila and Madanaphala Siddha Taila should be used respectively.

Efficacy of Prathamadi Dana of Sneha Basti[49]

Acharya Sushruta mentioned that six, seven, eight or nine enemas should be given with Niruha Basti during the intervals. The first Bastidana cause Snehana of Basti and Vankshana, second one causes Shamana of Urdhvajatrugata Vata, third one promotes Bala (strength) and Varna (complexion) while fourth, fifth, sixth, seventh, eighth and ninth Bastidana causes Snehana of Rasa, Rakta, Mansa, Meda, Asthi and Majja Dhatu respectively. Eighteen Basti should be administered in case of treatment of Shukragata Vikara. It has been mentioned one who uses regularly the course of eighteen Basti attains strength of elephant, power of horse and becomes free of sins, with excellent memory and life span of thousand years.

Utility of Anuvasana Basti

Niruha Basti is a Lekhana Basti that is evacuating whereas Anuvasana Basti is Brihana Basti. When the channels in the body are cleaned by Niruha Basti, Sneha proceeds there as water flows in a pipe after the removal of all wastage or garbage. This Anuvasana Basti helps in the Brihana of Sharira.[50]

Brihana Action[51]- Body channels get cleansed by Niruha. Administration of Anuvasana Basti in such patients promotes his Bala and Varna. Sneha by its Snigdha, Guru and Ushna Gunas counteracts the Ruksha, Laghu and Sheeta Gunas of Vayu respectively. This leads to clarity of mind and it promotes Virya, Bala, Varna and Agni. Thus, Brihana Karma occurs by use of this type of Basti. Also, there is no any other therapy better than Anuvasana Basti useful for the patients suffering from Vataja Vikara. Acharya Charaka admired this as a tree irrigated with water at the root. Such tree produces beautiful and tender leaves and during the course of time, it grows to produce flowers and fruits. Similarly, a person becomes young and beautiful with procreative power by the administration of Anuvasana Basti.

DISCUSSION

1. The references mentioned in Sushruta Samhita and Ashtang Hridaya are much identical with that in Charaka Samhita and also provided some additional. This may be because Charaka Samhita was written chronologically before Sushruta Samhita and Ashtang Hridaya. Hence, the later Samhitakaras have assessed and accepted the previous findings along with new suggestions.

2. Types of Basti: Acharya Charaka and Acharya Vagbhata considered Anuvasana Basti as a separate type of Basti whereas according to Acharya Sushruta, Anuvasana is a sub-type of Snahika Basti. The meaning of Anuvasana is also given in Sushruta Samhita.

3. Useful Dravyas: Acharya Charaka have specifically mentioned the Dravyas which helps in achieving the benefits of Anuvasana. This specification does not see in the Sushruta Samhita and Ashtanga Hridaya.

4. Indications and Contraindications: Acharya Charaka has explained the details regarding the indications and contraindications of Anuvasana along with consequences of use of Anuvasana Basti in contraindicated conditions. Sushruta Samhita and Ashtanga Hridaya cover the most of details from Charaka Samhita.

5. Time of administration: All the three Samhitas have explained the specific time of administration of Anuvasana Basti. Acharya Sushruta have made more specification that it should be given after taking the food when hands are still wet. According to Acharya Charaka, Anuvasana Basti should be administered on ninth day of Shodhana Karma after Sansarjana Krama while Sushrutacharya suggested to be given this on seventh day after Virechana.

6. Basti Vidhi: All the Samhitas suggest similar approach towards Anuvasana Basti Vidhi to achieve its maximum benefits. Acharya Vagbhata have stated the administration of light diet after Basti Pratyagamana, if the patient has good appetite. On the other hand, other both Acharyas have suggested keeping the patient on fasting and light diet should be administered on the next day.

7. Lakshanas: Acharya Charaka have explained in detail about the Samyaka, Ayoga and Atiyoga Lakshanas of Anuvasana Basti. Acharya Vagbhata have mentioned that these Lakshanas should be considered similar to that of Snehapana whereas Acharya Sushruta have mentioned the Samyaka Anuvasana Lakshanas only.

8. Basti Vyapada: Acharya Charaka have mentioned in detail about the Anuvasana Basti Vyapada along with their Hetu, Lakshanas and Chikitsa. In Ashtang Hridaya, this has been explained more or less similar to that of Charaka Samhita. Acharya Sushruta have explained Doshabhibhuta Vyapada and their treatment should be done accordingly. There are additional Hetus explained which are
responsible for Mithyayoga of Anuvasana Basti along with management.

9. **Yogas**: There are different Yogas mentioned in Chraraka Samhita Siddhi Shthana and Sushruta Samhita Kalpa Shthana which are explained here. Ashtang Hridaya covers the maximum Yogas as stated in Chraraka Samhita.

10. **Efficacy**: The efficacy of Anuvasana Basti in Snehana of Saptap Dhatu is mentioned only by Sushruta Samhita. All the three Acharyas have also described in detail the importance of Anuvasana Basti in the management of pure Vataja Vikaras. All the Acharyas also emphases the Brihanna action of Anuvasana Basti.

**CONCLUSION**

Ayurveda suggests the Panchakarmas for the treatment of various disorders. These Panchakarmas can also be used for the maintenance of health status of healthy individual. Vata is a prime responsible factor in the manifestation of various diseases for which Basti is used as a Shreshtha Chikitsa. Out of different types of Basti, Anuvasana Basti in which Sneha is used can be administered in the treatment of pure Vataja Vikaras. All the Samhitas of Brihattrayi have mentioned the clear specifications regarding the use of Anuvasana Basti and Basti Vidhi. The complications caused due to Mithyayoga of Anuvasana Basti are also explained in detail along with their management. Acharyas have also mentioned various Yogas of Anuvasana Basti with their specific indications. Though there are some variations along with much identical data, the three Samhitakaras have focused the use of Anuvasana Basti in Vataya Vikaras for achieving the Brihanna Karma. Thus, the present study reflects the entire concept of Anuvasana Basti in Brihattrayi. The description is much similar with additional information in relevant part of it by each other.

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