



Review Article

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 administering the medicine in the form of *Kwatha* 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 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 considered as '*Pradhanatama*' because it acts as *Sanshodhana*, *Sanshamana*, *Sangrahana* as well as causes *Shariropachaya* along with *Vridhhi* 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 *Brihatrayi*.

AIM

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

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. *Rasna - Pluchea 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, Agnimantha*, 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 *Niruha 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.

Table1: Showing Contraindications of Anuvasana Basti and Their Adverse Effects

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

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 *Sthaulya* results in *Gatrasadana* as well as *Asadhyatva* of these *Rogas*.^[16]

Time of Administartion of Anuvasanabasti

Day-time: *Sneha Basti* should be administered during the day, because in day-time, *Doshas* are situated at *Svasthana* (in their own place). Also, *Jatharagni* is strengthened by presence of *Annarasa* as well as openings *Srotomukha* are clear and due to this, *Sneha* can permeate to all over the body.^[17]

Night: *Sneha Basti* is contraindicated in the night but if the patient has increased *Pitta* and decreased *Kapha Dosh* condition and if he is suffering from *Vataja Vikara* and having *Ruksha Sharira* then *Sneha*

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*, *Ghanaagama* (*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 Kramaif 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 *Snehadravya* 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]

Atyayika Avastha: In the predominance of *Vata Dosh*a 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 Dosh*a condition, to the patients doing *Vyayama* daily, having *Pradipta Agni* as well as in *Ruksha Sharira Rugnas* and in *Rugnas* 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^[7]

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 *Vataghna Dravyas* should be used.^[29] It should be mixed with *Saindhava Lavana* and *Shatapushpa* 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.

Pradahana Karma

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

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 the 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. *Pratyetyasakti 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 *SamyakaYoga*.^[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* *Govrata* (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 *Hrillasa* (nausea), *Moha* (confusion), *Klama* (mental fatigue), *Sada* (exhaustion), *Murccha* (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.

Vagbhat 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 *Koshna 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 Vatadhikya condition	Angamarda, Jwara, Aadhmana, Sheeta, Stambha, Urupeedana, Parshvaruk, Parshva Veshtana	<ul style="list-style-type: none"> Administration of Niruha Basti prepared with Rasnadi Taila and Pitadru Taila This should be added with Sneha, Amla, Lavana, Ushna Dravyas along with Sura, Sauvira, 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	<ul style="list-style-type: none"> 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, Murccha, Glani	<ul style="list-style-type: none"> 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, Murccha, Aruchi, Glani, Shoola, Nidra, Angamarda, Aamaja Lakshanas, Daha	<ul style="list-style-type: none"> 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, Aadhmana, Hridgraha,	<ul style="list-style-type: none"> 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	<ul style="list-style-type: none"> 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 Annavrta 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, Snehagandha,

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, Aadhmana 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]

Anuvasana Basti Yoga

Acharyas have mentioned different *Yogas* that are enlisted below.

Table 3: Showing Anuvasana Basti Yogas enlisted from Charaka Samhita Siddhi Sthana

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

			produced due to <i>Mithyayoga</i> of <i>Virechana</i>
20.	<i>Ghritamanda</i>	<i>Ch. Si. 6/84</i>	<ul style="list-style-type: none"> Useful in management of <i>Jeevadana Vyapada</i> produced due to <i>Mithyayoga</i> of <i>Vamana-Virechana</i>
21.	<i>Saraladi Siddha Taila</i>	<i>Ch. Si. 7/26</i>	<ul style="list-style-type: none"> Useful in management of <i>Aadhmana Vyapada</i> produced due to <i>Mithyayoga</i> of <i>Niruaha Basti</i> Should be administered after <i>Phalavarti</i> and <i>Bilvadi Niruha Basti Prayoga</i>
22.	<i>Bala-Sthiradi Siddha Taila</i>	<i>Ch. Si. 7/28</i>	<ul style="list-style-type: none"> Useful in management of <i>Aadhmana Vyapada</i> produced due to <i>Mithyayoga</i> of <i>Niruha Basti</i>
23.	<i>Vataghna Dravya (Dashamula) Siddha Taila</i>	<i>Ch. Si. 7/31</i>	<ul style="list-style-type: none"> Useful in management of <i>Hritprapti Vyapada</i> produced due to <i>Mithyayoga</i> of <i>Niruha Basti</i>
24.	<i>Yashtimadhu Siddha Taila</i>	<i>Ch. Si. 7/53</i>	<ul style="list-style-type: none"> Useful in management of <i>Angarti Vyapada</i> produced due to <i>Mithyayoga</i> of <i>Niruha Basti</i>
25.	<i>Bilva Siddha Taila</i>	<i>Ch. Si. 7/53</i>	<ul style="list-style-type: none"> Useful in management of <i>Angarti Vyapada</i> produced due to <i>Mithyayoga</i> of <i>Niruha Basti</i>
26.	<i>Yashtimadhu + Tila Kalka Siddha Taila</i>	<i>Ch. Si. 7/56</i>	<ul style="list-style-type: none"> Useful in management of <i>Parikartika Vyapada</i> produced due to <i>Mithyayoga</i> of <i>Niruha Basti</i>
27.	<i>Pitadaru Siddha Taila</i>	<i>Ch. Si. 9/8</i>	<ul style="list-style-type: none"> <i>Basti Marmaghata Chikitsa</i>
28.	<i>Chatusneha Anuvasana Basti</i>	<i>Ch. Si. 12</i>	<ul style="list-style-type: none"> Useful in <i>Shukrakshaya</i> due to excessive <i>Vyavaya</i>, <i>Kshatkshina</i>, <i>Vishamajvara</i> Useful in <i>Yonivyapada</i>, <i>Vandhya</i>, <i>Raktaja Gulma</i>, <i>Mritapatya</i> (abortion), <i>Anartava</i>, <i>Vali-Palita</i> It is described as <i>Pathyatama</i> and <i>Rasayana</i> in women having <i>Kshina Mansa</i> and <i>Rudhira</i>
29.	<i>Baladi Anuvasana Basti</i>	<i>Ch. Si. 12</i>	<ul style="list-style-type: none"> <i>Vrishya</i>, <i>Balya</i>, <i>Brihana</i>, <i>Aayushya</i> Useful in <i>Vali-Palita</i>, <i>Kshatakshina</i>, <i>Nashtashukra</i>, <i>Vishamajvara</i> <i>Pathyatama</i> in <i>Yonivyapada</i>
30.	<i>Sahacharadi Anuvasana Basti</i>	<i>Ch. Si. 12</i>	<ul style="list-style-type: none"> <i>Sarvaroganashaka</i>, <i>Rasayana</i> Useful in <i>Kshata</i>, <i>Vatakshaya</i>, <i>Pittavikara</i>, <i>Shvasa</i>, <i>Kasa</i>, <i>Vali-Palita</i> Can be used for <i>Rupa</i>, <i>varna</i>, <i>Bala</i>, <i>Mansa</i>, <i>Shukra Vradhana</i>

Ch. Si. – Charaka Samhita Siddhi Sthana

Table 4: Showing Anuvasana Basti Yoga enlisted from Sushruta Samhita Chikitsa Sthana

Sr. No.	Anuvasana basti yoga	Reference	Indications
1.	<i>Yashtimadhu Siddha Taila</i>	<i>Su. Chi. 34/9</i>	<ul style="list-style-type: none"> <i>Vatashoola Vyapada Chikitsa</i> produced due to <i>Mithyayoga</i> of <i>Vamana-Virechana</i>
2.	<i>Kshirasarpi Anuvasana</i>	<i>Su. Chi. 34/11</i>	<ul style="list-style-type: none"> <i>Atiyoga Vyapada Chikitsa</i> produced due to <i>Mithyayoga</i> of <i>Virechana</i>
3.	<i>Ghritamanda</i>	<i>Su. Chi. 34/16</i>	<ul style="list-style-type: none"> <i>Parikartika Vyapada Chikitsa</i> produced due to <i>Mithyayoga</i> of <i>Virechana</i>
4.	<i>Yashtimadhu Siddha Taila</i>	<i>Su. Chi. 34/16</i>	<ul style="list-style-type: none"> <i>Parikartika Vyapada Chikitsa</i> produced due to <i>Mithyayoga</i> of <i>Virechana</i>
5.	<i>Yashtimadhu Siddha Taila</i>	<i>Su. Chi. 34/19</i>	<ul style="list-style-type: none"> <i>Hridayopasarana Vyapada Chikitsa</i> produced due to <i>Mithyayoga</i> of <i>Vamana-Virechana</i>
6.	<i>Madhura Dravya Siddha</i>	<i>Su. Chi. 36/37</i>	<ul style="list-style-type: none"> <i>Parikartika Chikitsa</i> produced due to <i>Ati</i>

	<i>Snehabasti</i>		<i>Tikshna, Ati Lavana, Ruksha Basti</i>
7.	<i>Snehabasti with Kshira + Ghrita</i>	Su. Chi. 36/39	<ul style="list-style-type: none"> • <i>Paristrava Chikitsa</i> produced due to <i>Ati Amla, Ati Lavana, Tikshna Basti</i>
8.	<i>Madhura Dravya Siddha Taila or Ghrita</i>	Su. Chi. 36/41	<ul style="list-style-type: none"> • <i>Pravahika Chikitsa</i> produced due to administration of <i>Anuvasana Basti</i> along with <i>Tikshna Niruha Basti</i>
9.	<i>Shati-Pushkaraadi Taila</i>	Su. Chi.37/8-10	<ul style="list-style-type: none"> • Described as <i>Mudhavatanulomana</i> • Useful in <i>Arsha, Grahani Dosha, Vishamajwara and Kati-Uru-Prishtha-Kosthagata Vataroga</i>
10.	<i>Vachadi Taila</i>	Su. Chi.37/11-14	<ul style="list-style-type: none"> • Useful in <i>Gulma, Aanaha, Agnimandya, Grahani, Mutrasangaand Vatavyadhi</i>
11.	<i>Chitrakadi Taila</i>	Su. Chi.37/15-18	<ul style="list-style-type: none"> • Useful in <i>Gridhrasi, Khanja, Kubja, Aadhyavata, Mutravarodha, Udavarta</i> • Useful in patients with <i>Alpa-Bala Agni</i>
12.	<i>Bhulikadi Taila</i>	Su. Chi.37/19-22	<ul style="list-style-type: none"> • Useful in <i>Jangha, Uru, Trika, Parshva, Ansa, Bahu, Manya, Shirogata Vatavikara</i>
13.	<i>Jivantyadi Taila</i>	Su. Chi.37/23-26	<ul style="list-style-type: none"> • <i>Shukra-Agni-Balavardhana, Brihaniya, Vata-Pittaghna</i> • Useful in <i>Gulma and Aanaha</i> • Can be administered with or <i>Basti</i> as well as used internally in <i>Urdhvajatrugata Vikara</i>
14.	<i>Madhukadi Taila</i>	Su. Chi.37/27-29	<ul style="list-style-type: none"> • Useful in <i>Daha, Asrikadara, Visarpa, Vatarakta, Vidradhi</i> • Useful in <i>Pittaja Vikara</i>
15.	<i>Mrinaladi Taila</i>	Su. Chi.37/30-32	<ul style="list-style-type: none"> • Useful in <i>Pittaja Vikara</i> • Can be administered with <i>Basti, Nasya, Abhyanga</i> as well as used internally
16.	<i>Triphaladi Taila</i>	Su. Chi.37/33-35	<ul style="list-style-type: none"> • Can be used internally as well as for <i>Abhyanga, Gandusha, Nasya and Basti</i> • Useful in <i>Sthaulya, Aalasya, Kandu and Kaphaja Vikara</i>
17.	<i>Pathadi Taila</i>	Su. Chi.37/36-38	<ul style="list-style-type: none"> • Useful in all <i>Kaphaja Vikara</i>
18.	<i>Vidangadi Taila</i>	Su. Chi.37/39-42	<ul style="list-style-type: none"> • Useful in <i>Pleeha, Udavarta, Vatarakta, Gulma, Anaha, Kaphaja Vikara, Prameha, Sharkara, Arsha</i>
19.	<i>Vatapradhanya</i>	Su. Chi. 37/46	<ul style="list-style-type: none"> • <i>Vatapradhanya</i>
20.	<i>Pittapradhanya</i>	Su. Chi. 37/46	<ul style="list-style-type: none"> • <i>Pittapradhanya</i>
21.	<i>Kaphapradhanya</i>	Su. Chi. 37/46	<ul style="list-style-type: none"> • <i>Kaphapradhanya</i>

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 Hridaya Kalpa 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^[48] - 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*, *Jivaniya 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 cleansed 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 *Snaihika 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 *Ashtang 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 Karma* 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 *Chrarak Samhita Siddhi Sthana* and *Sushruta Samhita Kalpa Sthana* which are explained here. *Ashtang Hridaya* covers the maximum *Yogas* as stated in *Chrarak Samhita*.
10. **Efficacy:** The efficacy of *Anuvasana Basti* in *Snehana* of *Sapta 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 Vikara*. All the Acharyas also emphasizes the *Brihana* 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 *Brihattaryi* 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 *Vataja Vikaras* for achieving the *Brihana Karma*. Thus, the present study reflects the entire concept of *Anuvasana Basti* in *Brihattaryi*. The description is much similar with additional information in relevant part of it by each other.

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