



Review Article

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AN EXPLORATORY STUDY ABOUT AROHANA ANUVASANA BASTI MATRA FROM CLASSICS: A REVIEW

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ABSTRACT

Panchakarma is a unique treatment modality with five specially designed procedures, vamana, virechana, asthapana vasti, anuvasana vasti and nasya where the body is purified internally through the nearest possible pathway. Out of these shodhana therapies, vasti is the most important constituent of panchakarma due to its multidimensional properties. The administration of either medicated oil (anuvasana) or herbal decoction (niruha) through the anal route with the help of vastiyantra is generally termed vasti karma. Anuvasana vasti mainly contains sneha (unctuous substances) and does not produce any side effects. It can be done daily after taking food, hence the name anuvasana. According to Sushruta and Kashyapa, anuvasana is classified into three types, sneha vasti, anuvasana vasti and matra vasti based on the sneha matra used. It is indicated when Kapha and Pitta dosha are diminished when there is Vata prakopa and the pathology is localized in the pelvic region associated with malabandha. Arohana matra of anuvasana vasti mentioned in classics is studied in detail here.

Keywords: Anuvasana vasti, Sneha vasti, Matra vasti, Arohana matra

INTRODUCTION

Ayurveda, the holistic system of medical science, is almost 5000 years old and is based on the principle of maintaining a balance between the interrelated relationship between the body and mind. It consists of shodhana (purification) and shamana (palliative) therapy, which together promote the individual's health status. The detoxification process through panchakarma requires internal and external snehana (oleation) with swedana (fomentation) to expel the vitiated dosha through the nearest route. The introduction of medicated oil through the anus is considered an internal route of drug administration by Dalhana. Four types of sneha in the form of taila, ghritha, vasa and majja can be used for the procedure, but the dose and duration may vary depending upon the vya, roga, agnibala, koshtabala etc. of the patient.

According to Sushruta and Kashyapa, sneha vasti is classified into three types: sneha vasti, anuvasana vasti and matra vasti based on sneha matra used. Generally, matra vasti is practised by most Ayurvedic physicians. Both anuvasana and sneha vasti need to be explored more in the field. The studies conducted in the scenario until now prove that anuvasana vasti (up to 144 ml, i.e., 12 tola or 1½ prasrtha) did not result in any severe complications. Sneha vasti in optimal dose (300 ml, i.e., 24 tola or 3 prasrtha) can also be used by administering it in a single day or perceiving the concept of arohana anuvasana matra in practice. Those who are indicated for niruha are also indicated for anuvasana.

Similarly, those who are unfit for niruha are unfit for anuvasana. Athyagni, krurakoshta, and rukshadehi are always fit for anuvasana¹. In such conditions, anuvasana is the best treatment choice and is like pouring water at the very root of the plant².

The concept of Anuvasana vasti

The vasti, which remains inside the body for a longer duration without causing any adverse reactions or vasti, which can be administered daily, is called anuvasana. The word anuvasana implies sneha vasti and its type in total. Before every anuvasana, we should assess the agnibala and koshtabala of the patient by interaction.

All ama-related conditions, Jwara, infection, and indigestion must be carefully ruled out. There must be a person eligible to undergo anuvasana. It is also called anuvasana, as it is administered after food intake. Usually, food will be given only 3/4th quantity (1/4th less than usual). It has a soothing effect and protects the integrity of the colon.

Arohana Anuvasana vasti

Anuvasana vasti is administered in two ways in Ayurvedic practice, one method is administering vasti in constant doses for the entire course of therapy, and the other is administering anuvasana vasti in escalating doses. The second method is also known as arohana anuvasana vasti.

The literal meaning of arohana is "neechaturdhwagamanamiti", i.e., escalation following an ascending pattern or act of rising³. In arohana anuvasana vasti, it is done by increasing the dose for a specific period of time in an escalating pattern. Acharya Vangasena, Chakradatta, and Deepika Commentary of Sharangdhara Samhita by Adamalla and Vrinda Madhava have mentioned arohana anuvasana vasti.

DISCUSSION

Dose of Anuvasana vasti

The dose of sneha vasti is one-fourth of niruha, anuvasana vasti is half of sneha vasti, and matra vasti dose is half of anuvasana vasti⁴. According to the commentary of Chakrapani, the quantity of sneha vasti is 300 ml, anuvasana vasti is 150 ml, and matra vasti is 75 ml⁵. According to Dalhana's commentary, the maximum dosage of sneha vasti is 6 pala (300 ml), the moderate dosage is 3 pala (150 ml), and the least dosage is 1½ pala (75 ml)⁶. According to Kashyapa (Table 1), 50 ml is the minimum dose, 75 ml is the medium, and 100 ml is the maximum in matra vasti⁷.

The uttama, madhyama, and avara matra are, respectively, 6 pala (288 ml), 3 pala (144 ml) and 1½ pala (72 ml) by Vrinda Madhava. In uttama matra, the first dose should begin with 2 pala (96 ml) and be increased by ½ pala (24 ml) daily till attaining 6 pala (288 ml); madhyama matra should be started with a dose of 1 pala (48 ml) and be increased by one aksha or 1karsha (12 ml) till attaining 3 pala (144 ml) and the avara matra should be started with dose of 2 karsha (24 ml) and increased by eight masha. In the context of avara matra, it is mentioned that vasu masha should

increase the dose. Vasu is 8 in number, so 8 masha (8 ml) should be increased daily to achieve 1½ pala (72 ml)⁸.

If the target of anuvasana is uttama matra, i.e., 300 ml, we can start with 100 ml on the first day and then increase it by 50 ml daily. If we target madhyama matra of 150 ml, we can begin anuvasana with 50 ml, then increase it by 25 ml daily. Similarly, if we target only Heena matra, i.e., 75 ml, we can start the dose by 25 ml and increase it by 15 ml. This is the concept of anuvasana in escalating dose mentioned in Vangasena samhitha⁹ and Chakradatta¹⁰ (Table 2). According to Adamalla's commentary on Sharangdhara samhitha¹¹ (Table 3), the dosage for matra vasti for 9 days is in increment order by increasing 6 ml daily.

Table 1: Dose of anuvasana in children by Kashyapa (12th-13th century AD)⁷

Age	Dose
Up to 3years	3 karsha (45 ml)
4-5 years	1 pala (50 ml)
6-11 years	1 prasrtha (100 ml)
12-15 years	2 prasrtha (200 ml)
16 years up to middle age	4 prasrtha (400 ml)

Table 2: Arohana matra of anuvasana vasti according to Vangasena⁹ (12th century AD) and Chakrapani (11th century AD)¹⁰

Day	1	2	3	4	5	6	7	8	9
Uttama	96 ml (8 tola)	120 ml (10 tola)	144 ml (12 tola)	168 ml (14 tola)	192 ml (14 tola)	216 ml (16 tola)	240 ml (18 tola)	264 ml (20 tola)	288 ml (22 tola)
Madhyama	48 ml (4 tola)	60 ml (5 tola)	72 ml (6 tola)	84 ml (7 tola)	96 ml (8 tola)	108 ml (9 tola)	120 ml (10 tola)	132 ml (11 tola)	144 ml (12 tola)
Avara	24 ml (2 tola)	30 ml (2.5 tola)	36 ml (3 tola)	42 ml (3.5 tola)	48 ml (4 tola)	54 ml (4.5 tola)	60 ml (5 tola)	66 ml (5.5 tola)	72 ml (6 tola)

Table 3: Arohana matra of anuvasana vasti according to Adamalla (14th century AD)¹¹

Day	1	2	3	4	5	6	7	8	9
Dose	24 ml	30 ml	36 ml	42 ml	48 ml	54 ml	60 ml	66 ml	72 ml

Table 4: Relevance of Arohana anuvasana vasti¹

Sneha vasti	Action on dhathu
01	Oleates vasti and vankshana
02	Expels the flatus from koshta
03	Increases bala and varna
04	Nourishes rasadhathu
05	Reaches and oleates raktadhathu
06	Oleates/nourishes mamsadhathu
07	Oleates medodhathu
08	Reaches asthidhathu
09	Nourishes majjadhathu
Remaining 18 Vastis	Acts upon sukradhathu and remove its abnormalities

Relevance of Arohana Anuvasana Vasti

Sneha vasti acts on dhathus as the number of vasti progresses, eradicates the doshas and nourishes the body step by step¹². If an individual is administered 18 anuvasana vasti 18 times as in karma vasti by strictly following pariharakala and pathya, then the individual develops strength like an elephant, speed like a horse, incomparable lustre, becomes devoid of sins, retains everything in memory just by hearing and have a life span of 1000 years, i.e., the quality and quantity of life will be improved¹³. If the sneha is administered in constant dosage, the individual's body becomes habituated to it, and this fat will not produce klinnatha (moistening) of doshas. The shodhana will not be done as the doshas are in utklishatavastha (excited stage), and here

comes the importance of escalating the dose of abhyanthara snehana¹⁴.

At least 10-15 % of the patients refuse snehapana due to aversion to smell, quantity, taste and unctuousness of sneha, which ultimately pose challenges in the treatment. Dalhana suggested using this medicated sneha administration through the anus in the form of anuvasana as the internal route of drug¹⁵. Anuvasana vasti in arohana matra is used as an alternative to pravacharana sneha due to the aversion of patients to consume a large quantity of medicated fat during snehapana, its nonpalatability, increased awareness of dyslipidemia, prolonged duration of the procedure etc. Only those individuals who didn't get much relief from different ailments after chronic contemporary medical therapies get convinced of the same¹⁶.

CONCLUSION

If the sneha is administered in constant dosage, the body of the individual becomes habituated to it, and this fat will not produce utkleshana of doshas, resulting in improper shodhana; here comes the importance of arohana matra of abhyanthara snehana. After administering anuvasana vasti in escalating dose, we can observe the attainment of samyak snigdha lakshana. Studies prove it is used instead of snehapana before shodhana, like vamana and virechana, without adverse effects. Patient with mridu, madhyama and krurakoshta requires minimum, medium and maximum dose with duration for proper oleation as an escalating dose of anuvasana vasti by research. Anuvasana vasti in arohana matra is used as an alternative to pravicharana sneha in individuals having an aversion to sneha in terms of its smell, quantity, taste and unctuousness, which ultimately pose challenges in shodhana therapy.

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