



Review Article

www.ijrap.net (ISSN:2229-3566)



A REVIEW ON BASTI CHIKITSA IN PRAMEHA: A CRITICAL ANALYSIS

Suma K J ^{1*}, Meghana N ², Shalini C ³

¹ Assistant Professor, Department of PG studies in Panchakarma, JSS Ayurvedic Medical College and Hospital, Mysore, Karnataka, India

² Assistant Professor, Department of Kriya Sharira, JSS Ayurvedic Medical College and Hospital, Mysore, Karnataka, India

³ PG Scholar, Department of PG studies in Panchakarma, JSS Ayurvedic Medical College and Hospital, Mysore, Karnataka, India

Received on: 19/07/21 Accepted on: 17/09/21

*Corresponding author

E-mail: sumakumble@outlook.com

DOI: 10.7897/2277-4343.1205157

ABSTRACT

Prameha is a *Tridoshaja Vyadhi* with *Kapha* predominance. It is a lifestyle disorder and *Charaka* explains it as a *Santarpana Janya Vyadhi*, caused due to overindulgence in heavy and richly nutritious food, daytime sleep, lack of exercise, other sedentary habits and not doing seasonal purification. All these etiological factors are responsible for the formation of *Vitiated Meda* and *Kleda* (deliquesce) i.e. *Abhishyanda*. The disease is mainly characterized by *Prabhuta* and *Avila Mutrata*. *Prameha* can be correlated with Diabetes Mellitus. Diabetes mellitus is a metabolic disorder of multiple aetiology, characterized by an increase in plasma blood glucose resulting from defects in insulin secretion, insulin action, or both. Globally, an estimated 463 million adults are living with Diabetes. Diabetes Currently affects more than 62 million people which is more than 7.1% of India's adult population. As *Prameha* is a *Santarpana Janya Vyadhi*, *Apatarpana* is the main line of treatment. *Charaka* explains various *Shodhana* procedures in *Prameha* and contraindicates *Basti* in it, as it will increase the progress of the disease. But still, Acharyas explain various *Basti Karmas* for *Prameha*. Hence here is an attempt to critically analyse *Basti Karma* as a line of treatment in *Prameha*.

Keywords: Diabetes Mellitus, *Prameha*, *Basti*.

INTRODUCTION

'*Prameha*' is one among the '*Ashtamahagada*'¹. One of the unique features of *Prameha* is the involvement of multiple *Dooshya*'s in its *Samprapti*. Various *Dooshya*'s related with all the three *Dosha*'s are involved in the different stages of *Prameha Samprapti*. It is generally *Kapha* dominant, characterized by passing of '*Prabhutaavila Mutra*' i.e., a large quantity of turbid urine. *Prameha* is caused due to excessive sleep (*Ati Nidra*), use of curd in large quantities (*Ati Dadhi Sevan*), meat soup (*Jangala* and *Anupa Mansarasa*), milk and milk products (*Dugdha* and its *Vikruti*), new cereals (*Nava Dhanya*), products of jaggery (*Guda Vikruti*) and all other *Kapha Prakopaka Nidana*'s serve as causative factors of *Prameha*². *Charaka* illustrates that *Dushita Meda*, *Mamsa*, *Udaka* etc are driven to the *Mutravaha Srotas* to bring *Prameha* of corresponding types i.e., 10 types of *Kaphajameha* which are said to be *Saadhya* and 6 types of *Pittajameha* which are *Yapya* and 4 *Vatajameha* which are *Asaadhya*³. While explaining *Chikitsa* of *Prameha*, Acharyas have advised adopting *Shodhana* as the first line of treatment based on the *Avastha* of *Dosha*. *Charaka* suggested that *Samshodhana* is the prime treatment in *Sthula Pramehi*⁴. Even *Sushruta* also elaborated different *Shodhana* procedures in *Chikitsa* of *Prameha*. Here *Shodhana* refers to *Vamana* and *Virechana* as advised in *Kaphaja* and *Pittaja Meha* respectively⁵. *Charaka* in *Siddisthana* advises avoiding *Brimhana Basti* in diseases indicated for *Shodhana* like *Kusta*, *Prameha*, *Sthaulya* etc., as it increases the progress of the disease⁶. But *Charaka* himself indicates *Basti* in *Prameha* in the same *Sthana*. So, it is essential to understand the indication of *Basti* in *Prameha*.

All the data about *Basti Chikitsa* in *Prameha* are collected from all *Brihat Trayi*'s and *Laghu Trayi*'s and critically reviewed.

Chikitsa Siddhanta in *Prameha*

Prameha is a *Chirakari* and *Anushangi Vyadhi* which needs both *Samshodhana* and *Samshamana* depending upon the *Rogabala* and *Rogibala*. Each stage of *Prameha Amshamsha ghatakas* should be considered before treatment. The line of treatment varies according to the body constitution of the *Pramehi* i.e., *Sthula Pramehi* and *Krisha Pramehi*. Patients who are *Krisha* (thin body constitution) and *Durbala* (weak), needs *Samshamana* and *Santharpana Chikitsa*, which are nourishing in nature and imparts strength. *Sthula* patients who are *Balavan* (strong) and who are having *Bahudosha*, *Shodhana Chikitsa* must be carried out based on *Dosha* predominance⁴. In *Kaphaja Prameha*, *Langhana* or *Vamana* should be done and in *Pittaja Prameha* *Virechana* along with *Santarpana*⁷ should be done and Acharya *Charaka* has not suggested *Shodhana* in *Vataja Prameha* but Acharya *Sushruta* explains *Shodhana* or *Asthapana Basti* in *Prameha*⁵.

Basti Chikitsa and its importance in *Prameha*

Basti is useful in diseases of *Shaka*, *Koshta*, *Marma* and *Indriya* as they are caused due to *Vata*. Since *Vata* is responsible for inhibition or aggravation of *Doshas* and *Malas* so when *Vata* gets aggravated unanimously, *Basti* becomes the exclusive therapy to pacify it. Hence *Basti* forms *Ardha Chikitsa*⁸ or even sometimes a complete remedy by itself.

Charaka indicates to avoid *Brimhana Basti (Anuvasana Basti)* in *Prameha*⁶. And again, while explaining indications and contraindications of *Basti*, *Charaka* mentions that those who are contraindicated for *Anuvasana Basti* are also contraindicated for *Nirua Basti*⁹. But *Sushruta* and *Vagbhata* in *Ashtanga Hridaya* while explaining *Chikitsa Sutra* for *Prameha* tells to adopt *Asthapana Basti* after *Pragadha Vamana* and *Virechana*^{5,10}. Here are a few different *Anuvasana* and *Asthapana Basti* formulations that are explained for *Prameha*.

Apart from these, other *Basti*'s which can be used are, *Salasaradi Gana Basti*, *Aragwadhadi Gana Basti*, *Mushkakadi Gana Basti*, *Nyagrodhadi Gana*²⁵ *Basti* and *Surasadi Gana*²⁶ *Basti*.

Mode of action of Basti

Basti Dravya introduced to *Pakvashaya* through *Guda Marga* by its *Veerya* draws *Doshas* from all over the body as sunrays evaporate moisture from the earth. Further *Acharya* mentions how the nourishment given to roots, nourishes the whole plant, *Sneha* administered through *Guda Marga* nourishes the whole body. The *Veerya* of collective *Basti Dravya* mainly acts upon *Apana*, *Vyana* and *Udana Vata*. It initially acts or influences the *Apana Vata* with which it comes in contact first, later the *Veerya* is propagated by the *Vyana vata* in *Tiryak* or lateral direction, by the *Apana* in the downward direction and upward direction by *Udana*, by this itself the *Mala* along with *Basti Dravya* moves out of the body. *Basti* eradicates the root cause of *Prameha* i.e., *Abhishyanda*, resulting in strengthening the *Srotas* (channels) which further leads to the strengthening of the body. The *Malas* (impurities) are drained out of the body with *Basti Prayoga*, so the progression of the disease is stopped, which results in reducing the probability of *Upadravas*.

According to modern science, the mode of action of *Basti* is explained as, the *Basti Dravya* once administered will reach up to the small intestine and get absorbed to reach its target area. small intestines consist of 4 layers i.e., muscular, submucosal, serosa and the most superficial layer is mucosa, the *Basti Dravya* comes

in contact with this mucosal layer which also contains microvilli for easy absorption of the active principles and directs them into the circulation thereby reaching the target area²⁷.

Mode of action in Prameha

The active principles of the drug act on the group of neurons that is present throughout the GI tract, biliary tract, and Pancreas. It controls and coordinates the motility, blood flow and secretions in the GI tract, this group of autonomous neurons are called ENS (Enteric Nervous System). As it has more than 500 million neurons it is also called as "Second Brain"²⁸. There is a similarity between both CNS (Central Nervous System) and ENS regarding its cell structure, neuropeptide secretions and specific functions and recent studies have shown that there is a great impact of CNS and ENS on each other²⁹. *Basti Dravya* acts on the receptors in the Enteric Nervous System and stimulates the Central Nervous System causing secretion of obligatory hormones or other chemicals²⁷. The Central Nervous System (CNS) by controlling the pancreatic secretion and insulin sensitivity, plays a vital role in glucose homeostasis which could be used as a pathway for enhancing glucose control³⁰. Hence the *Basti Dravya* directly or indirectly controls the secretion of insulin.

DISCUSSION

Prameha is a *Tridoshaja Vyadhi* with *Bahudrava Shlesma* as the main *Dosha*. *Vata* is the originator and executor of all the functions of the body. The *Vyana Vata* is responsible for effective transport and circulation in the body. *Apana Vata* is related to the functions of *Pakvasaya* and *Basti* and is responsible to hold and excrete the waste at the proper time. *Basti* is said to be effective in eliminating metabolic waste. It helps to increase the *Agni* and to normalize the function of *Rasavaha*, *Medovaha*, *Mutravaha Srotas*. Once the *Basti Dravya* is absorbed, it does *Samprapti Vighatana*, as they possess *Pramehaghna* quality. After properly assessing the formulations of above listed *Bastis*, they can be classified as, *Vataghna*, *Pittaghna* and *Kaphaghna* as shown in Table 3.

Table 1: *Anuvasana basti* formulations in *Prameha*

<i>Anuvasana Basti</i>	Ingredients	Indications	Reference
<i>Saindhavadi Taila Anuvasana Basti</i> ^{11,12}	<i>Saindhava</i> , <i>Madana</i> , <i>Kushta</i> , <i>Shatavha</i> , <i>Nichula</i> , <i>Vacha</i> , <i>Hribera</i> , <i>Rasna</i> , <i>Madhuka</i> , <i>Bilva</i> , <i>Bharangi</i> , <i>Devdaru</i> , <i>Katphala</i> , <i>Nagara</i> , <i>Pushkara</i> , <i>Meda</i> , <i>Chavyaka</i> , <i>Shati</i> , <i>Chitraka</i> , <i>Vidanga</i> , <i>Ativisha</i> , <i>Shyama</i> , <i>Harenu</i> , <i>Nilini</i> , <i>Sthira</i> , <i>Ajmoda</i> , <i>Krishna</i> , <i>Danti</i>	<i>Kaphaja</i> disorders, <i>Bradhna</i> , <i>Udavarta</i> , <i>Gulma</i> , <i>Arshas</i> , <i>Pliha</i> , <i>Meha</i> , <i>Aadyavata</i> , <i>Anaha</i> , <i>Ashmari</i> .	<i>Cha.Si</i> 4/13-16 <i>A.Hr Kal</i> 4/62-63
<i>Vidangadi Taila Anuvasana Basti</i> ¹³	<i>Sneha</i> - <i>Eranda Tail/ Tila Taila</i> . <i>Kashaya</i> - <i>Vidanga</i> , <i>Eranda</i> , <i>Rajani</i> , <i>Patol</i> , <i>Triphala</i> , <i>Amruta</i> , <i>Tender leaves of Jati</i> , <i>Nirgundi</i> , <i>Dashmoola</i> , <i>NimbAkhuparni</i> , <i>Patha</i> , <i>Sahachara</i> , <i>Shampaka Karavir</i> . <i>Kalka</i> - <i>Madanphala</i> , <i>Bilva</i> , <i>Trivrutta</i> , <i>Krishna</i> , <i>Rasna</i> , <i>Bhu-Nimba</i> , <i>Devdaru</i> , <i>Kalinga</i> , <i>Saptaparna</i> , <i>Vacha</i> , <i>Ushir</i> , <i>Darvi</i> , <i>Kushta</i> , <i>Manjistha</i> , <i>Agni</i> , <i>Haridra</i> , <i>Shati</i> , <i>Choraka</i> , <i>Shatavha</i> , <i>Pushkarmoola</i> .	<i>Kushta</i> , <i>Krimi</i> , <i>Meha</i> , <i>Arsha</i> , <i>Grahani</i> , <i>Klibata</i> , <i>Vishamagni</i> , <i>Mala</i> (Production of morbid matter in Excess) and the Diseases caused by all three <i>Doshas</i> .	<i>Cha.Si</i> 4/18-22
<i>Vidangadi Taila Anuvasana Basti</i> ¹⁴	<i>Sneha</i> - <i>Eranda Taila/ Tila Taila</i> <i>Kashaya</i> - <i>Vidanga</i> , <i>Udichya</i> , <i>Saindhava</i> , <i>Shati</i> , <i>Pushkara</i> , <i>Chitrka</i> , <i>Katphala</i> , <i>Ativisha</i> , <i>Bharangi</i> , <i>Vaca</i> , <i>Kusta</i> , <i>Surahva</i> , <i>Meda</i> , <i>Madana</i> , <i>Yashtavha</i> , <i>Shyama</i> , <i>Nichula</i> , <i>Nagara</i> , <i>Shatavha</i> , <i>Nilini</i> , <i>Rasna</i> , <i>Kalasi</i> , <i>Vrusha</i> , <i>Renu(Parpata)</i> , <i>Bilva</i> , <i>Ajmoda</i> , <i>Krishna</i> , <i>Danti</i> , <i>Chavya</i> , <i>Naradhip (Kritamala)</i> , <i>Mushkakadi gana</i> . <i>Kalka</i> - Same as <i>Kashaya Dravya</i>	<i>Pleeha</i> , <i>Udavarta</i> , <i>Vatarakta</i> , <i>Gulma</i> , <i>Anaha</i> , <i>Kaphamaya</i> (Diseases produced due to <i>Kapha</i>). <i>Prameha</i> , <i>Arsha</i> , <i>Sarkara</i> .	<i>Su.Sa Chi</i> 37/39-42

Table 2: Asthapana basti formulations in Prameha

Asthapana Basti	Ingredients	Indications	Reference
Rasnadi Niruha Basti ¹⁵	Madhu, Saindhava Sneha – Tila taila Kalka – Madhanaphala, Sugandhavalā, Gomutra, Yasti, Pippali, Priyangu, Satahva, Rasanjana, Sveta, Vaca, Vidangha, Kalinga, Pata, Musta. Kashaya – Rasna, Eranda, Guduchi, Nimba, Patola, Patha, Katuki, Kirata, Vidanga, Daruharidra, Saptaachada, Usira, Devadaru, Aragvadha, Mushakakarni, Dashamula, Musta, Trayamana, Shigru, Triphala. Avapa – Gomutra	Krimi, Kusta, Prameha , Bradhna, Udara, Ajirna, Kapha Roga, Apatarpita Rogi. Guna Karma – Vatahara, Agnivaradhaka, Balya	Cha Si 3/61-64
Rasnadi Niruha Basti ¹⁶	Madhu, Saindhava Kalka – Madhanaphala, Yastimadhu, Mishi, Phalini, Indrayava, Rasanjana, Draksha, Sauvira. Kashaya – Rasna, Aragyadha, Varsabhu, Katuka, Usira, Varida, Trayamana, Amrta, Manjista, Brihatpanchamula, Vibhitaki, Bala. Avapa – Mamsarasa	Mamsavardhana, Sukravardhana, Balavardhana, Ojovardhaka, Ayushya, Agnivaradhaka, Cures quickly the diseases such as – Gulma, Asrugdhara, Visarpa, Mutrakrucchra, Kshatakshaya, Vishama jwara, Arshas, Grahani, Vatakundali, janushula, Jngaha shula (calf muscle pain), Shirashula, Bastishula, Udavartha, Vatarakta, Sharkara, Asteela, Udara, Aruchi, Raktapitta, Kaphonmada Prameha , Adhmana, Hrudshula.	Su Chi 38/70-71
Bhadradi Basti	Madhu, Saindhava Sneha – Katu taila, Tila Taila Kalka - Vacha, Madana, Sarshapa, Saindhava, Amara, Kushtha, Ela, Pippali, Bilva, Nagara. Kashaya - Bhadra (Katphala), Nimbi, Kulattha, Arka, Koshataki, Amruta, Amara (Devadaru), Sariva, Bruhati, Patha, Murva, Aragvadha, Vatsaka. Avapa – Gomutra, Yavakshara	Kamala, Pandu, Prameha , Sthaulya, Agnimandya, Kaphaja Vyadhi, Aversion to food, Galaganda, Garavisha, Glani, Shleepada.	
Prameha Nashaka Basti ¹⁷	Kashaya – Somavalkala	Prameha	Cha Si 10/43
Panchatikta Niruha Basti ^{18, 19}	Sneha – Grita – 1 Prasrita Kalka – Sarshapa. Kashaya – Patola, Nimba, Bhunimba, Raasna, Saptacchada – 4 Prasrita	Prameha , Abhishyanda, Kusta	Cha. Si 8/8-12 As Hr Kal 4/23-24
Mustadi Raja Yapana Basti ^{20, 21, 22}	Madhu, Saindhava Sneha – Grita Kalka – Satavha, Phalini, Yasti, Vatsaka, Rasanjana. Kashaya – Musta, Patha, Amrita, Tikta, Bala, Rasna, Punarnava, Manjista, Aragvadha, Usira, Trayamana, Gokshura, Hrasvapanchamula, Madana (8 in number) Avapa – Mamsa Rasa, Ksheera.	Vatarakta, Meha , Shoph, Arsha, Gulma, Vibandha, Visarpa, Jwara, Vidbhanga, Raktapitta, Shulanashaka, Urine retention. Guna – Balya, Sanjeevani, Vrushya, Chakshushya,	Cha Si 12/15 Su Chi 38/105-1103 As. Hr Kal 4/37-43
Madhutaailika Basti ^{23, 24}	Madhu +Tila Taila – equal quantity Saindhava – ½ Phala Kashaya – Erandamula/ Yastimadhu Kalka – Satapushpa Madhanaphala – 1 in number Mishi – 2 pinches	Prameha , Arshas, Krimi, Gulma, Antrvridhi, Raktapitta. Guna Karma – Rasayana, Chakshushya	Su Chi 38/99-100 A Hr Kal 4/27-28

Table 3: Doshagna basti's

Doshagnata	Basti formulations
Vatagna	Mustadi Yapana Basti Madhu Tailika Basti
Pittagna	Nyagrodhadi Gana Basti
Kaphagna	Surasadi Gana Basti Prameha Nashaka Basti

Table 4: Basti formulations based on Avastha of Prameha

Avastha	Basti formulations
Rupa Avastha	Nyagrodhadi Gana Prameha Nashaka Basti Surasadi Gana Niruha Basti
Upadrava Avastha	Mustadi Yapana Basti Surasadi Gana Basti Nyagrodhadi Gana Basti Vidangai Anuvashana Basti

According to *Acharya Charaka* if one administers *Asthapana*, it further increases the *Vata Dosha*³¹ and if only *Anuvasana* is administered it causes *Utkleshana* and *Agnivadha*⁹. Hence it should be administered alternatively.

Dalhana in his commentary tells that in *Madhumeha* all *Dravadhatus* will move towards *Basti* because of *Apana* and *Vyana Vata* and hence *Basti Chikitsa* will be the prime line of treatment. If *Anuvasana* is given in such stage, *Kashaya* present in it acts as *Meda* and *Kaphahara* while *Sneha* brings back the *Vata* to normalcy. So *Basti* will help reduce the excess *Kleda*, purifies the *Srotas (channels)*, and normalizes the function of *Apana* and *Vyanavayu* and proves beneficial in *Prameha*.

CONCLUSION

Basti is useful in the disorders of *Vata*, but also for *Pitta*, *kapha* and *Rakta*. It is also useful in *Samsarga* and *Sannipataja vyadhis*. Similarly, *Basti* works based on its *Veerya*. *Niruhabasti* also acts as a *Shodhana* procedure (*Doshanirharan*), so it also qualifies as per the line of treatment of *Prameha* which states that first *Shodhana* should be undertaken in treating the *Prameha*. In *Sthula Pramehi*, the line of treatment that can be adopted is *Shodhana* i.e., *Vamana*, *Virechana* and *Asthapana Basti* (depending on *Dosha Pradhanata*). Whereas in *Krishna Pramehi* which includes conditions such as, type1 Diabetes Mellitus or Juvenile Diabetes Mellitus and long-standing cases of uncontrolled blood sugars in type 2 Diabetes Mellitus with severe weight loss should be administered with *Brimhana* (nourishing) line of treatment and *Basti's* like *Yapana Basti* and *Matra Basti*. Hence, adopting a proper line of treatment in the proper stage by using *Yukti* can prevent the further manifestation of *Prameha* and helps in achieving fruitful results.

REFERENCES

1. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapanidatta. Varanasi: Chaukhambha Prakashana; 2013. Indriya sthana. Chapter 9, sloka:8, p 368, p 738
2. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapanidatta. Varanasi: Chaukhambha Prakashana; 2013. Chikitsa sthana. Chapter 6, sloka:4, p 445, p 738
3. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapanidatta. Varanasi: Chaukhambha Prakashana; 2013. Chikitsa sthana. Chapter 6, sloka:7, p 445, p738
4. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapanidatta. Varanasi: Chaukhambha Prakashana; 2013. Chikitsa sthana. Chapter 6, sloka:15, p 446, p 738
5. Acharya YT, Acharya NR. Sushruta Samhita with Nibandha sangraha commentary of Dalhanacharya and Nyayachandrika Panjika of Gayadasacharya. Varanasi: Chaukhambha Sanskrit Sansthan. 2015. Chikitsasthana. Chapter 11, Sloka-7, p 451, p 824
6. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapanidatta. Varanasi: Chaukhambha Prakashana; 2013. Siddhi sthana. Chapter 10, sloka:11, p 724, p 738
7. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapanidatta. Varanasi: Chaukhambha Prakashana; 2013. Chikitsa sthana. Chapter 6, sloka:25, p 447, p 738
8. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapanidatta. Varanasi: Chaukhambha

- Prakashana; 2013. Siddhi sthana. Chapter 1, sloka:40, p 683, p 738
9. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapanidatta. Varanasi: Chaukhambha Prakashana; 2013. Siddhi sthana. Chapter 2, sloka:18, p 689, p 738
10. Paradakara HSS. Ashtanga Hridaya of Vagbhata with Sarvanga Sundara of Arunadatta & Ayurvedarasayana of Hemadri Commentary. Varanasi: Chaukhambha Sanskrit Sansthan; 2014. Chikitsa sthana. Chapter 12, Sloka -1-3, p 760, p 956
11. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapanidatta. Varanasi: Chaukhambha Prakashana; 2013. Siddhi sthana. Chapter 4, sloka:13-16, p 699, p 738
12. Paradakara HSS. Ashtanga Hridaya of Vagbhata with Sarvanga Sundara of Arunadatta & Ayurvedarasayana of Hemadri Commentary. Varanasi: Chaukhambha Sanskrit Sansthan; 2014. Kalpa sthana. Chapter 4, Sloka -62-64, p 760, p 956
13. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapanidatta. Varanasi: Chaukhambha Prakashana; 2013. Siddhi sthana. Chapter 4, sloka:18-22-16, p 699, p 738
14. Acharya Y T, Acharya N R. Sushruta Samhita with Nibandha sangraha commentary of Dalhanacharya and Nyayachandrika Panjika of Gayadasacharya. Varanasi: Chaukhambha Sanskrit Sansthan. 2015. Chikitsa sthana. Chapter 37, Sloka- 39-42, p 533, p 824
15. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapanidatta. Varanasi: Chaukhambha Prakashana; 2013. Siddhi sthana. Chapter 3, sloka:61-64, p 697,698, p 738
16. Acharya YT, Acharya NR. Sushruta Samhita with Nibandha sangraha commentary of Dalhanacharya and Nyayachandrika Panjika of Gayadasacharya. Varanasi: Chaukhambha Sanskrit Sansthan. 2015. Chikitsa sthana. Chapter 38, Sloka- 70-71, p 544,545, p 824
17. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapanidatta. Varanasi: Chaukhambha Prakashana; 2013. Siddhi sthana. Chapter10, sloka:43, p 726, p 738
18. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapanidatta. Varanasi: Chaukhambha Prakashana; 2013. Siddhi sthana. Chapter 8, sloka:8-12, P- 713, Pp-738
19. Paradakara HSS. Ashtanga Hridaya of Vagbhata with Sarvanga Sundara of Arunadatta & Ayurvedarasayana of Hemadri Commentary. Varanasi: Chaukhambha Sanskrit Sansthan; 2014. Kalpa sthana. Chapter 4, Sloka -23-24, p 757, p 956
20. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapanidatta. Varanasi: Chaukhambha Prakashana; 2013. Siddhi sthana. Chapter12, sloka:15-16, p 731, p-738
21. Acharya YT, Acharya NR. Sushruta Samhita with Nibandha sangraha commentary of Dalhanacharya and Nyayachandrika Panjika of Gayadasacharya. Varanasi: Chaukhambha Sanskrit Sansthan. 2015. Chikitsa sthana. Chapter 38, Sloka-105-110, p 547,548, p 824
22. Paradakara HSS. Ashtanga Hridaya of Vagbhata with Sarvanga Sundara of Arunadatta & Ayurvedarasayana of Hemadri Commentary. Varanasi: Chaukhambha Sanskrit Sansthan; 2014. Kalpa sthana. Chapter 4, Sloka -37-43, p 758, p 956
23. Acharya YT, Acharya NR. Sushruta Samhita with Nibandha sangraha commentary of Dalhanacharya and Nyayachandrika Panjika of Gayadasacharya. Varanasi: Chaukhambha Sanskrit

- Sansthan. 2015. Chikitsa sthana. Chapter 38, Sloka- 99-100, p 547, p 824
24. Paradakara HSS. Ashtanga Hridaya of Vagbhata with Sarvanga Sundara of Arunadatta & Ayurvedarasayana of Hemadri Commentary. Varanasi: Chaukhamba Sanskrit Sansthan; 2014. Kalpa sthana. Chapter 4, Sloka -27-28, p 757, p 956
25. Acharya YT, Acharya NR. Sushruta Samhita with Nibandha sangraha commentary of Dalhanacharya and Nyayachandrika Panjika of Gayadasacharya. Varanasi: Chaukhamba Sanskrit Sansthan. 2015. Chikitsa sthana. Chapter 11, Sloka-7, p 449, p 824
26. Paradakara HSS. Ashtanga Hridaya of Vagbhata with Sarvanga Sundara of Arunadatta & Ayurvedarasayana of Hemadri Commentary. Varanasi: Chaukhamba Sanskrit Sansthan; 2014. Kalpa sthana. Chapter 12, Sloka -3, p 816, p 956
27. Gabhane *et al.* Basti Chikitsa for healthy life in present scenario: a review. Int J Cur Res Rev September 2020;12(18): 142-148.
28. The Second Brain | Our Enteric Nervous System (cited on 17 August 2021). Available from <http://www.mfi-therapy.com/thesecond-brain-our-enteric-nervous-system/>
29. Enteric nervous system, Enteric_nervous_system#ENS-CNS_interactions (cited on 17 August 2021). Available from <http://www.scholarpedia.org/article/>
30. Güemes A, Georgiou P. Review of the role of the nervous system in glucose homeostasis and future perspectives towards the management of diabetes. Bioelectron Med. 2018; 4:9. doi:10.1186/s42234-018-0009-4
31. Acharya YT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapanidatta. Varanasi: Chaukhamba Prakashana; 2013. Siddhi sthana. Chapter 2, sloka:15, p 688, p 738

Cite this article as:

Suma K J *et al.* A review on basti chikitsa in Prameha: A critical analysis. Int. J. Res. Ayurveda Pharm. 2021;12(5):110-114 <http://dx.doi.org/10.7897/2277-4343.1205157>

Source of support: Nil, Conflict of interest: None Declared

Disclaimer: IJRAP is solely owned by Moksha Publishing House - A non-profit publishing house, dedicated to publishing quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJRAP cannot accept any responsibility or liability for the site content and articles published. The views expressed in articles by our contributing authors are not necessarily those of IJRAP editor or editorial board members.