

SIGNIFICANCE OF BASTI CHIKITSA IN KSHEENA SHUKRA**T. K. Venkatesh^{1*} and Arif Khan J. S.²**

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ABSTRACT

Basti chikitsa is one of the panchakarma procedure explained in ayurvedic classics. It is a method Administration of medicated liquid through anal, urethral route. It is considered as ardha chikitsa or half of the treatment in Ayurveda. Ksheena shukra is one among the Asta shukra Doshas mentioned in Ayurvedic Classic texts. Shodhana and Shamana are the basic principle of Ayurveda chikitsa for Ksheena shukra. In Shodhana chikitsa Basti karma is considered as the best Treatment for Shukra Dosha. Niruha Basti, Anuvasana Basti and particularly Uttara Basti are advocated for the treatment of Shukra Dushti as well as Ksheena Shukra.

KEYWORDS: Basti, Panchakarma, Ksheena shukra, Shodhana, Shamana, Niruha, Anuvasana.

INTRODUCTION**Basti**

Basti is considered to be "ardha chikitsa" or half of the treatment in Ayurveda,^[1] playing a crucial role in the healing process. It is one of the main Panchakarma procedures and can be administered in all the Vata Vyadhi's.

Basti not only enhances immunity but also postpones aging, thereby promoting both the quality and quantity of life. The primary function of Basti is to pacify the Vata Dosha.

Vata is the most dominant because without Vata, all the Dhatus (Tissues) and other Doshas become functionless. Since the Pakvashaya is the primary site of Vata Dosha, Basti directly targets this area. By pacifying Vata in the Pakvashaya, Basti helps to balance the other Doshas as well, maintaining overall health, strength, and longevity.

These Doshas move throughout the body, each playing a specific role in maintaining health. Among them, Vata Dosha holds the chief position because it governs movement and controls the functions of the other Doshas. By treating Vata through Basti, a balance is restored throughout the body, leading to improved health and longevity.

Types

TWO TYPES (According to drugs used) SU.CHI.35/18-19^[2]

1. Anuvasana basti
2. Niruha basti

Three types

(According to number of basti) (According to vagbhata) (According to intensity)

- | | | |
|----------------|---------------------|-------------|
| 1. Karma basti | 1. Utkleshana basti | 1. Mrudu |
| 2. Kala basti | 2. Doshahara basti | 2. Madhyama |
| 3. Yoga basti | 3. Shamana basti | 3. Tikshna |

Four types

(Anatomical classification) (Pharmacological properties) su.chi.35/20^[3]

- | | |
|-----------------|-------------|
| Pakvashayagata | 1. Shodhana |
| Garbhashayagata | 2. Brimhana |
| Mutrashayagata | 3. Lekhana |
| Vranagata | 4. Snehana |

Five types

(According to Charaka)

- Vataghna
Balavarnakrita
Shukrakrita
Krimigna
Vrushatvakrita

Six types

(According to potency and property)

1. Ushna Basti
2. Snigdha Basti

3. Laghu Basti
4. Sheeta Basti
5. Ruksha Basti
6. Guru Basti

Seven types

(According to Dose)

Dwadasha Prasritaki Basti

Ekadasha Prasritaki Basti

Nava Prasritaki Basti

Pancha Prasritaki Basti

Chatuha Prasritaki Basti

Ekaika Prasritaki Basti

Padahina Prasritaki Basti

Ten types

(According to charaka)

1. Brimhana Basti
2. Lekahana Basti
3. Sangrahi Basti
4. Snehana Basti
5. Shukra Vriddhikara Basti
6. Vataghna Basti
7. Balavarna Krita Basti
8. Snehaniya Basti
9. Krimighna Basti
10. Vrishatva Basti

Refernces of basti chikitsa in classics

Charaka samhita siddhi sthana^[3,7,10,11,12]

Susruta samhita chikitsa sthana^[35,36,38]

Astanga hridaya sutra sthana^[1,19] Kalpa sthana

Bhavaprakash purva khanda 5th chapter

Madhava nidana

Sharangadhara samhita in uttara khanda

Kashyapa samhita siddhi sthana and kila sthana

Chakradatta

Yogarajnanaka

Bhela samhita siddhi sthana

Gada nigraha

Harita samhita sutra sthana 3rd chapter

Vangasena in Chikitsasara Sangraha

MATERIALS AND METHODS

The available Classical Samhitas, Books, Articles, Websites, Dissertations are used to for understanding the Significance of basti Chikitsa in management of Ksheena Shukra

Indications

Charaka Acharya has recommended Basti for those who are stiffened, contracted, lame, afflicted with dislocation, and in whose extremities aggravated Vata is moving. Basti is prescribed for tympanitis, knotted feces, colic pain, appetite loss, and other disorders of the gastrointestinal tract. (Ca.Sa.Si. 1/32-35).^[4]

Susrutha Acharya mentioned that Basti therapy is always beneficial in disorders of Vata, Pitta, and Rakta, either alone or in their combination in twos and threes (Su.Sam.Chi. 35/5).^[5] In Ashtanga Hridaya, persons who are suffering from abdominal tumors, distention of the abdomen, Khudavata (gout), diseases of the spleen, diarrhea unassociated with other diseases, pain in the abdomen, chronic fever, running nose, obstructing of semen, flatus, and feces, enlargement of the scrotum, urinary stone, amenorrhoea, and greivous diseases of Vata origin are indicated suitable for having decoction enema and oil enema (A. Hr. Su. 19/2-3).^[6]

Mode of action

Eliminative or purificative action of the basti

Acharya Charaka explained in Siddhi Sthana (7/64)^[7] that the Basti administered to the Pakvashaya draws the Dosha/Mala from all over the body from the foot to the head by virtue of its Virya, just as the sun situated in the sky draws the moisture from the earth by virtue of its heat. Why only the waste substance (Mala) is eliminated. This is explained by another simile in Charaka Siddhi (7/65).^[8] i.e. As the cloth sucks up the pigment only from the water dyed with flower, similarly Basti eliminates only the Mala (waste substances) from the body.

Systemic action of the Basti

Acharaya Sushruta explained in Chikitsa Sthana (36/25)^[9] that the Virya of the drugs administered through the Basti into the Pakvasaya reaches the whole body through the channels (Srotas), as the active principles in the water when poured at the root of the tree reaches the whole plant.

Action of Basti depends on the ingredients. The main ingredients of Basti include Saindhava, Makshika, Sneha, Kalka, Kwatha and Avapa dravyas. All the ingredients taken in the required quantity, then mix by triturating in the order of madhu, saindhav, sneha, kalka, kvath and then the avapa dravya one by one gradually until it becomes a homogeneous mixture.

Basti exerts its effect through its veerya or prabhav of the dravya which are used for basti. Sukshma guna of saindhava reaches upto micro channels of the body. Thikshna guna breaks down the morbid Mala and Dosha Sanghaa by its irritant property and gets eliminated by the Basti. Snigdha guna liquefies the Doshas. Madhu forms the homogeneous mixture with Saindhava. Madhu has predigested sugar and it is easy to digest and readily absorbed by the body. Sneha, owing the snigdha guna, it produces unctuousness in body which in turn help for easy eliminations of dosha and mala. Sneha increases permeability of cell membrane and becomes helpful in elimination of dosha and mala. Apart from these functions it also protects the mucus membrane from the untoward effect of irritating drugs in Basti dravya like Kalka, Kwatha and Avapa. These serve the functions of Utkleshana or dosha harana or samana. These are selected on the basis of Dosha, Dushya and Srothas. So, their main action is Samprapti Vighatana of Roga.

Basti as ksheena shukra chikitsa

Shamana and Shodhana are the two basic principle of Ayurveda chikitsa for Ksheena Shukra. In shodhana chikitsa Basti karma is considered as the best treatment for Shukra dosha. Acharya Charaka has emphasizes on Basti karma in Ksheena Shukra managenent.

Ksheena shukra

The term “ksheena shukra” has been described as a type of dosha of shukra dhatu in which the vitiated vata and pitta due to nidhana sevana vitiate shukra dhatu and causes decrease in the concentration of shukra either quantatively or qualitatively is called as ksheena shukra.

Ksheena shukra nirukti

The word Ksheena shukra is derived from the two words – ksheena and shukra. The Vyutpatti, Nirukti and specific interpretations of each word are as follows:

1.) Ksheena – The word Ksheena has been derived from the Dhatu “Kshi” with “ktha pratyaya”, which means diminished, wasted, explained, lost, destroyed, and feeble.^[10]

Dalhana, commentator of Sushruta samhita explains it as- “Ksheena prajoutpadane na samartha bhavanthi”^[11] i.e. Loss of strength to procreate a progeny.

2.) Shukra:- The word Shukra is derived from sanskrit root word “Shuch Kleda” which means purity. It is stated as Majja jate Dhatu - that which is produced from Majja Dhatu.

Synonyms

The synonyms of shukra are as follows:-

Majja samudbhava: - Born out of Majja Dhatu

Beeja:- One which has capacity to produce new generation or Ejected as a result of specific process.

Pumsavan:- Masculinity of the body.

Retas:- Which is ejaculated at the time of Coitus or Expelled out of the body at the time of intercourse.

Tejas:- Which is shiny bright or creates the luster in the body.

Veerya:- By virtue of which an action is initiated/ it has active part in Garbha utpadana.

Anand samudbhava:- Which is ejaculated at the time of intense pleasure or orgasm

Paribasha of ksheena shukra

The term ksheena shukra has been defined as a type of dosha of shukra dhatu in which the vitiated vata and pitta due to nidhana sevana vitiate shukra dhatu and causes decreases in the concentration of shukra either quantitatively or qualitatively.^[12]

Nidhana of ksheena shukra

In Ayurvedic system of medicine, examination of a disease is completed by going through five steps generally known as Nidana Panchaka. (Five diagnostic parameters). Hence, before determining treatment, a physician must be having depth knowledge of diagnostic parameters of Nidana Panchaka of disease.

In Ksheena Shukra, different etiological factors are indicated as the causative factors (Nidana). Shukra Dushtikara Aharas and Viharas can be considered as the primary cause of Ksheena Shukra. Shukra is the Sara of Sapta Dhatus. So the factors which cause Kshaya of Dhatus can also be considered as its Nidana.

Aharaja nidana

Anashana, Alpa-Pramitaashana (Eka Rasaabhyaasa), Vishamaashana can impede Agni and may produce Shukradushti which ultimately affects fertility. Atisevana of Lavana Rasa, Katu Rasa (Due to its Vipaka) and Kashaya Rasa (Due to its Ruksha-Khara Vishada Guna) leads to loss of sexual potency and cause Shukravaha Srotokharatha, Tikta Rasa leads to Shukra Upshoshana. Katu Vipaka is Shukrahara and Amla Vipaka is Shukranashana. Deprived substance may alter the metabolism, which may results in Dhatu Kshaya. Shukra is essence of all the former dhatus, so any disturbances in the digestive process may lead to defective formation of Shukra i.e Majjakshaya leads to Alpa Shukra.

Viharaja nidana

Excessive coitus (Ati Maithuna), untimely coitus (Akala Maithuna), coitus in other than vagina (Ayoni Maithuna), abstinence, intercourse with unaroused partner, coitus in old age (Jaraya Gamana), excessive exercise (Ati Vyayama), excessive exposure to heat (Ushna Sevana) and suppression of ejaculation (Shukravega Nigrahaha) may cause the Ksheena Shukra. Vyavaya Shosha is due to excessive indulgence in sexual intercourse leading to loss of Shukra in large quantity.

This will lead to retrograde emaciation of Dhatus beginning from Shukradhatu towards Rasadhatu. Vata and Atapa Sevana may vitiate Vata and Pitta Dosha and Prajagarana and Ati Vyayama vitiates Vata Dosha, which are responsible for Ksheena Shukra.

It is reported that prolonged exertion (Ativyayama), and sleep deprivation (Prajagara) lowers the serum testosterone levels in man (Opstad and Aakavarg, 1982).^[13] Ati Ushna Sevana is one of the causes of Ksheena Shukra.

Spermatogenesis is very sensitive to alterations in temperature. The scrotal contents are kept 2°-4° C below the temperature of abdominal cavity. Using tight undergarments and working in hot temperature zones may vary the scrotal temperature. Regular use of hot baths or sauna may also lead to oligozoospermia (Glezerman and Lunenfeld, 2006).^[14]

Manasika nidana

Chinta (worry), Shoka (depression) Bhaya (fear), Avisrambha (Suspicion), Krodha (anger), Tarsha (Apprehension), Irshya (jealous), Abhichara, Daurmanasyam Avrushyanam, Strishuatiprasangaha Shoshakaranam, are causative factors of Shukra and Shukravaha Sroto Dushti by vitiating Vata Doshas (Bhaya and Shoka) and Pitta Doshas (Krodha) and furthermore they also disturbs the Agni and leads to malnourishment of Dhatus and subsequently of Shukra Dhatu causing Ksheena Shukra.

Ksheena shukra lakshana

It can be classified into Sarvadehagata like Daurbalya, Bhrama, Panduta, Sandhishula, Sadana, Shosha, Shrama. Sthanika Lakshana like Mukha Shosha, Timira Darshana, Medhra Vedana, Vrishana Vedana, Medhra Dhumayana, Vrishana Dhumayana, Manasika lakshana include Stridvesha, Maithungata Lakshnas are Klaibya, Acheshta, Maithune Ashakti, Shukragata, Shukra Lakshana are i.e Avisarga, Chirat Praseka, Alpa Raktayukta, Majjamishrita Shukra Pravritti.

Ksheena shukra samprapti

Samprapti of Ksheena Shukra is not mentioned in classics. But it is mentioned that vitiation of Vata and Pitta Dosha, are responsible for its manifestation of shukra kshaya.^[15,16,17] In Ksheena shukra, Vata and Pitta aggravation disturb to Shukra Dhatu, causing Shukra Dhatu Daurbalya and Shukravaha Sroto Dushti. The Samprapti of Shukra Kshaya can be interpreted in the context of Ksheena Shukra as excessive indulgence in the Nidanas like Viruddha Ahara, Asatmya Ahara Ruksha Annapana Sevana which leads to Agnimandya as well as Amotpatti. Hence, improper formation of Ahara Rasa leads to Rasa Kshaya due to fault in Jathragni resulting in the depletion of successive Dhatus and ending in Shukra Kshaya.

It has been said that the etiological factor affecting the Dhatus may also disturb the Doshas. This may also happen vice-versa. Nidanas lead to Dosha Dushti, Khavaigunya, Dushya-Daurbalya and Dhatvagnimandya. This may happen simultaneously or gradually. In this case of Ksheena Shukra, Vata and Pitta provocation and decrease in the Kapha damage Shukra Dhatu also, causing Shukradhatu Daurbalya and Shukravaha Sroto Dushti. Doshas diminish Dhatus by their Atmatejas. Here in this case, Atmatejas is Shoshana of the Dhatus by Vata and Tikshna and Ushna Guna of Pitta.

In the different context, it has been already been explained that Gunas like Ruksha, Khara, Tikshna and Ushna may directly damage Shukradhatu. Hence, in Ksheena Shukra condition Ruksha and Khara Guna of Vata and Tikshna and Ushna Guna of Pitta participates. Mithyahara Vihara Sevana leads to vitiation of Vata and Pitta Dosha. At the same time they also cause Dushti of Shukravaha Srotas. Vata and Pitta are main in factors of Ksheena Shukra. Shukra Dosha occurs due to Vyana and Apana Vata Prakopa. Pathogenesis of Ksheena Shukra can be explained in following manner:

Vitiated Vata and Pitta Dosha vitiates Jatharagni, which in turn causes vitiation of Shukra-Dhatvagni. Prakupita Vata and Pitta get localized in Shukravaha Srotas.

In oligozoospermia, vitiated Dosha have affinity / predilection for Shukravaha Srotas (Sthanavisheshat). This affinity is the main reason, which enables formation of Dosha-Dushya Sammurchana. This will lead to Shukra Dhatvagnimandya. So production of Shukra Dhatu is hampered leading to Ksheena Shukra.

The same process of Ama in mother and father may lead to the Bija Dushti directly, which is already mentioned in the classic as a etiological factor for Shukra Dushti. Due to vitiated status of Jatharagni by vitiated Vata and Pitta, digestion of ingested food may be hampered leading to production of Ama. Ama may obstruct (Margavarodha) Srotas including that of Shukravaha Srotas leading to production of subnormal quality semen (hypo functioning). Final outcome of all these pathology is Ksheena Shukra.

Clinically this entity results as male infertility or Na Garbham Jayate or Nishphalatva.^[18] Charaka has mentioned Samprapti of Shukra Dushti. It has been mentioned that the consumption of etiological factors leads to vitiation of Dosha and thus provoked Dosha either individually or togetherly reaches Retovaha Sira, causing Ashtavidha Shukra Dushti. Certain diseases in which person already has structural and functional abnormality in Bija (Shukra), Bijabhagavayava (chromosomal defect), and Shukravaha Srotas are predisposed and have Sroto-vigunata. In such condition, if person consumes etiological factors, it will directly lead to Ksheena Shukra.

Sadhya sadhyata of ksheena shukra

A forecast of the probable course and termination of a disease is prognosis or Sadhyasadhya.^[19] Assessment of this is mandatory before commencement of the treatment. It determines whether the disease is curable or not. Ksheena Shukra is Dvidoshaja with

involvement of Pitta and Vata Dosha and is said to be Krichhra Sadhaya. Pitta Prakriti Purusha has less Shukra and if he is afflicted with Shukra Kshaya then the prognosis is still more Kashtasadhya.

Chikitsa of ksheena shukra

The primary importance of Chikitsa lies in Samprapti Vighatana. Practice of Chikitsa is only possible after the thorough knowledge of principles, which are hidden in it. Hence the principles of Chikitsa and its knowledge are essential to study Ksheena Shukra Chikitsa.

Acharya Charaka has explained that one should confine from indulgence in causative factors and should start induction of the substance homologous to the diseased condition. Hence, restriction of the causative factors is the first line of treatment of any disease. Acharya Sushruta also opines this, by stating that Nidana Parivarjana^[20] is the first step of the treatment. So, the first line of treatment of Ksheena Shukra will be avoidance of etiological factors described earlier.

Ksheena Shukra is manifested by provocation of vitiated Vata and Pitta Dosha. Shodhana Karma is considered the best, when Doshas are more vitiated. Acharya Charaka has also advised to perform Shodhana Karma for the treatment of Shukra Dushti.^[21] Snehana, Svedana, Vamana, Niruha Basti, Anuvasana Basti and particularly Uttara Basti are advocated for the treatment of Shukra Dushti as well as Ksheena Shukra.^[22]

DISCUSSION

Among the three Doshas, Vata is the prime Dosha that has the most moving capacity. It is responsible for moving Pitta and Kapha as well (Sha. Pur. Kha. 5/25).^[23]

Charaka states that Pakwasaya is the main seat of Vayu. Prkrita vata actions include keeping Dhathus in their optimum condition, keeping Agni in its normal condition, absorbing Doshas, removing waste products from the body, and creating and keeping small and large Srothas margas clear.

Therefore, any illnesses linked to Shakhagata, Koshtagata, Marmagata, Urdhawagata, Adhogata, or Sarva-awayawagata are caused by Vata. Basti chikitsa is supposed to be the best therapy for Vata And it is evident in its controlling and regulating mechanisms over the enteric nervous system.

Sneha, which is placed in Pakwashaya, oleates the part of the alimentary tract. This oleation is responsible for Apana vata anulomana and better absorption. As apana is the Vata that nourishes other Vayus, when Apana vata gets vitiated, all other Vatas also get affected. If Apana vata is pacified, the movements of other Vatas also get corrected (by stimulating the Muladhara chakra for energizing the whole body via strengthening the nervous system and endocrine and exocrine glands).

Therefore, a logical inference can be drawn that diseases caused by Apana vata and all other Vatas are cured by Vasti chikitsa.

CONCLUSION

It can be concluded as, in Ayurvedic principles, the significance of "Basti" therapy emerges as a multi-faceted approach with far reaching implications. Basti therapy's effectiveness is underscored by its ability to alleviate vitiated Vata, restore its equilibrium, and normalize its functions.

Through precise mechanisms involving the enteric nervous system, Vasti achieves control and regulation. This therapy encompasses a wide spectrum of actions (Preventive, curative, and promotive) imparting immediate vitality to the body. In sum, Vasti therapy emerges as a comprehensive, intricate, and well grounded approach within Ayurveda.

By Balancing Doshas, optimizing Agni, and promoting systemic equilibrium, Vasti plays a pivotal role in holistic well being and internal homeostasis which concludes Vasti as the supreme and prime treatment modality of Panchakarma which shows a broad spectrum of action that can be applied on a vast range of ailments.

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