



## **Critical Review on *Vrushya basti*: A Therapeutic Approach**

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This work was carried out in collaboration among all authors. All authors read and approved the final manuscript.

### **Article Information**

DOI: 10.9734/JPRI/2021/v33i62B35185

### **Open Peer Review History:**

This journal follows the Advanced Open Peer Review policy. Identity of the Reviewers, Editor(s) and additional Reviewers, peer review comments, different versions of the manuscript, comments of the editors, etc are available here: <https://www.sdiarticle5.com/review-history/78890>

**Review Article**

**Received 05 November 2021**

**Accepted 27 December 2021**

**Published 29 December 2021**

## **ABSTRACT**

**Background:** *Vrushya chikitsa* is one of the eight principal branches of the *Ashtanga Ayurveda*. The *Rasayana* and *Vajikarana* therapy promotes longevity and imparts the healthy individual's strength, complexion, and overall well-being. It deals with infertility and problems involving the body's vital reproductive fluids of *Shukra dhatu*. *Vrushya chikitsa* is also known as *Vajikarana*, which translates to "medication or therapy that allows a male to copulate with a woman." *Vrushya chikitsa* also aids in the nourishment of a person's physique. *Vrushya chikitsa* also helps in nourishing the body of the person. In six different *Samhitas*, including the *Brihatrayee*, *Bhela Samhita*, *Vangasena Samhita* and *Bhavprakash Samhita*, numerous *Vrushya Basti* are mentioned.

**Aim:** To study the *vrushya basti* in different *Samhita*.

**Results:** There is various *vrushya basti* mentioned in different *Samhita*, but some of studied practically, there is some unavailability of contents of *vrushya basti*. Due to some unavailability of contents like the meat of *titir*, peacock etc. *vrushya basti* is not possible to study.

**Conclusion:** There should have to check the efficacy for every *vrushya basti* to generate scientific evidence.

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**Keywords:** *Vrushya basti*; *vajikarana*; *aphrodisiac*; *ayurveda*.

## 1. INTRODUCTION

If a couple has not conceived after two years of regular sexual contact without contraception, they may be infertile (WHO definition) [1]. The World Health Organization (WHO) estimates that 60 to 80 million couples worldwide suffer from infertility [2]. Premature ejaculation (PE) is one of the most common male sexual disorders and has been estimated to occur in 4-39% of men in the general community [3]. Sexual issues are a psychosomatic ailment in which the body conveys its distress through a symptom, such as reduced libido.

Therefore, different *Acharyas* have mentioned the *vrushya dravya* and their importance in the *Samhita*. One of them is *Acharya Charak*, who has cited a separate *Adhyaya* entitled '*Vajikaranadhyaya*' in *Charak Chikitsa sthana*.

Definition of '*Vrushya*'- [4]

The substance used explicitly for *vajikarana* therapy should possess the following properties-

Sweet (*madhura*)  
Unctuous (*snigdha*)  
Life promoting (*jivanam*)  
Nourishing (*brimhana*)  
Heavy to digest (*guru*)  
Elevating the mood (*manoharshana*)

Similarly, *Vrushya chikitsa* has been cited by several different *Acharyas*. The *Vrushya Basti chikitsa* is one of them. *Shukrakshaya*, *shukra dushti* and other *Shukra*-related diseases are listed under the *Vrushya Basti chikitsa* [5]. According to modern research, semen examination of infertile male patients reveals abnormalities such as oligospermia, asthenozoospermia and azoospermia. The topic of infertility is discussed in the classics under the headings of *shukra dushti* and *Klaibya*. Both *shodhana* (Purification) and *shaman chikitsa* (Pacification) are goals of the management. *Shaman chikitsa* deals with *shukrajanaka* () and *Shukra pravartaka* () *aushadhis* (medicine). *Shodhana chikitsa* is concerned with some modalities, including *Vamana*, *Virechana*, and *Uttarabasti*. There are many *basti* formulations explained in various *Samhitas* to manage various *Shukra dushti* [6]. Thus, this article aims to review the *Vrushya Basti* in *Charak Samhita*,

*Sushruta Samhita*, *Ashtang Sangrah*, *Bhela*, *Vangasena*, *Bhavprakash*

### 1.1 Importance of *Vrushya Basti*

*Vrushya Basti* imparts an aphrodisiac impact on the body. *Acharya Charak* has explained *Basti* as *Ardha chikitsa* in his *siddhi sthana*'s 1st chapter [7]. It explains that there is no other *dosha* than *vata*, which can generate significant ailments in *shakha*, *kostha*, *marma*, *urdhva bhaga* of the body and the complete body. This is due to *Vata*'s ability to separate or combine *Vit*, *Mutra*, *Pitta* and other *malas* in all *malashayas*. When this *vata* is inflamed, there is no better remedy than *Basti* to relieve it. *Basti* acts in *Nabhi*, *Kati*, *Parshwa*, and *Kukshi*. Where all of these *malas* and *doshas* are worsened, according to the concept of *basti*; as a result, *basti* will cleanse these *malas* and *dosas* from these locations, hence curing the patient. It is for this reason that it is known as *ardha chikitsa*. *Apana Vayu sthana* are the sites where *Basti* is acting. *Shukra nishkramana karma* is also attributed to *Apana*. So for a *klaibya* patient, providing *taila* through *Basti* will be helpful too.

### 1.2 Applicability of *Vrushya basti*

Incorporating *vrushya basti* in infertile patients can impart a significant effect on the attainment of desired qualities.

## 2. AIM

The purpose of this article is to explore the *vrushya basti* of different *Acharyas* in various ailments and describe the multiple *basti*'s and their indications.

## 3. MATERIALS AND METHODS

The material is gathered from the *Samhita*, current references of publications, and published articles to review specific *vrushya basti*. Based on their therapeutic activities, published research papers on herbs were compiled and examined from internet resources.

## 4. OBSERVATION AND RESULTS

Various *vrushya basti* has been mentioned in different *Samhitas*. *Acharya Charak* has mentioned *Drakshadi Niruha basti*,

*Erandamooladi yapan basti*, *Tritiya baladi yapan basti*, *Sthiradi yapan Basti*, *Titiryadi basti* and *Dwipanchamuladi basti*, which is helpful in various ailments such as *shukra kshaya*, *ksheena veerya*. It imparts effect of *Rasayana*, *vajikaran*, *shukra janan*, *bala varna vardhana*, *apatya kamana*, etc. description In *Bhela Samhita*, there are some *Vrushya Basti* is stated named as *Bilvadi Niruha basti*, *Shatavaryadi rasayan basti*, *Rasayanik basti*, *Vajikara basti*. *Trida basti* is beneficial in multiple conditions such as *Shukra kshaya*, *Vandhyatwa*, *Nashta shukra*, *Kshatkshheena* and imparts effect of *vrushya*, *sarvarogahara*, *ayu vardhana*, *balakara*, *vrushya*. *Vrushya Basti* description in *Vangasena Samhita* is explained as *Jivantyadi yamak*,

*Madhutailika basti*, useful in various ailments such as *mutra*, *retasa*, and *raja dosha* and imparts effect of *bala*, *shukra*, *agni vardhana*, *balya* and *vrushya*. *Vrushya Basti* description in *Sushruta Samhita* is explained as *Chatakanda rasa basti* and imparts *vajikara* effect on the body. In *Ashtang Sangrah Samhita*, *Vrushya basti* is mentioned as *Payasyadi basti*, *Dwipanchamuladi siddha basti*, *Raja yapana basti*, *Panchamula bruhatyadi siddha basti*, *Chatakanda rasa siddha basti*, *Sahacharadi siddha basti*, which is helpful in various ailments such as *Panduroga*, *Visuchika*, *Visarpa*, *kaphaj vyadhi* and imparts effect of *Rasayana*, *vrushya*. The observations mentioned above are compiled from the *Samhitas*.

*Vrushya Basti* description in *Charak Samhita* [8]

Sr. no.	Name of <i>basti</i>	Contents of <i>basti</i>	Indication	Ref
1	<i>Drakshadi Niruha basti</i>	<i>Draksha</i> <i>Gambhari</i> <i>Madhuka</i> <i>Khash</i> <i>Anantamula</i> <i>Raktachandan</i> <i>Vanshlochan</i> <i>Mulethi</i>	<i>Shukrakshaya</i> <i>Krushata</i> <i>Mutrakruchha</i>	<i>Charak Siddhithana</i> 3/55 Pg- 907
2	<i>Erandamooladiyapan basti</i>	<i>Erandamoola</i> <i>Palash</i> <i>Shalaparni</i> <i>Prushnaparni</i> <i>Bruhati</i> <i>Kantakari</i> <i>Gokshura</i> <i>Rasna</i> <i>Ashwagandha</i> <i>Guduchi</i> <i>Devdaru</i> <i>Nagarmotha</i> <i>Kustha</i> <i>Musta</i> <i>Pippali</i> <i>Bilva</i> <i>Vacha</i> <i>Rasanjana</i> <i>Priyangu</i> <i>Madhu</i> <i>Ghrita</i> <i>Taila</i> <i>Saindhav</i>	<i>Strivihar ksheena</i> <i>Vruddha</i> <i>Apatya kamana</i> <i>Sukumar</i>	<i>Charak Siddhithana</i> 12/ 15(2) Pg- 981
3	<i>Tritiya baladi Yapan basti</i>	<i>Bala</i> <i>Atibala</i> <i>Apamarga</i> <i>Atmagupta</i> <i>Guda</i>	<i>Ksheenavirya</i> <i>Vruddha</i> <i>Durbala</i>	<i>Charak</i> <i>Siddhithana</i> 12/15(9) Pg- 983

<b>Sr. no.</b>	<b>Name of <i>basti</i></b>	<b>Contents of <i>basti</i></b>	<b>Indication</b>	<b>Ref</b>
		<i>Ghrita</i> <i>Taila</i> <i>Saindhav</i> <i>Madanphala</i>		
4	<i>Sthiradi yapan basti</i>	<i>Shalaparni</i> <i>Prushnaparni</i> <i>Bruhati</i> <i>Kantakari</i> <i>Gokshura</i> <i>Shastishali</i> <i>Yava</i> <i>Godhuma</i> <i>Masha</i> <i>Kukkutanda</i> <i>Rasa</i> <i>Madhu</i> <i>Ghrita</i> <i>Sharkara</i> <i>Saindhav</i>	<i>Vajikarana</i>	<i>Charak</i> <i>Siddhisthana12/16</i> Pg- 983
5	<i>Titiryadi basti</i>	<i>Meat of titir,</i> <i>peacock,</i> <i>Rajhansa</i> <i>Shalparni</i> <i>Prushnaparni</i> <i>Bruhati</i> <i>Kantakari</i> <i>Gokshura</i> <i>Mulethi</i> <i>Rasna</i> <i>Madanphala</i> <i>Ghrita</i> <i>Taila</i> <i>Guda</i> <i>Saindhav</i>	<i>Shukrajanan</i> <i>Rasayana</i> <i>Balavarna</i> <i>vardhana</i>	<i>Charak</i> <i>Siddhisthana12/17</i> (1) Pg- 984
6	<i>Dwipanchamuladi basti</i>	<i>Shalparni</i> <i>Prushnaparni</i> <i>Bruhati</i> <i>Kantakari</i> <i>Gokshura</i> <i>Bilva</i> <i>Agnimantha</i> <i>Shyonak</i> <i>Patala</i> <i>Gambhari</i> <i>Kukkuta rasa</i> <i>Pippali</i> <i>Madhuka</i> <i>Rasna</i> <i>Madanphala</i> <i>Madhu</i> <i>Ghrita</i>	<i>Balajanan</i>	<i>Charak</i> <i>Siddhisthana12/17(2)</i> Pg- 984

Vrushya Basti description in *Bhela Samhita*[9] –

Sr. no.	Name of <i>basti</i>	Contents of <i>basti</i>	Indication	Ref
1	<i>Bilvadi Niruha basti</i>	<i>Bilva</i> <i>Agnimantha</i> <i>Shyonaka</i> <i>Gambhari</i> <i>Patala</i> <i>Rasna</i> <i>Bala</i> <i>Gokshura</i> <i>Yava</i> <i>Kola</i> <i>Kulattha</i> <i>Sarshap</i> <i>Pilu</i> <i>Madanaphala</i>	<i>Vrushya</i> <i>Sarvarogahara</i>  <i>Balamamsa Vardhan</i>	<i>Bhela samhita siddhisthana 8/17-24</i> Pg- 565
2	<i>Shatavaryadi rasayan basti</i>	<i>Shatavari</i> <i>Sahachara</i> <i>Rasna</i> <i>Gokshura</i> <i>Bala</i> Meat of peacock, cock and swan Lards of buffalo, pig, goat <i>Amalaki</i> <i>Draksha</i> <i>Madhuka</i> <i>Chandana</i> <i>Madhulika</i> <i>Patola</i> <i>Kapikacchu</i> <i>Kharjura</i> <i>Sitapaki</i> <i>Odanapaki</i> <i>Nidhigdika</i> <i>Jivaka</i> <i>Rishabhak</i> <i>Meda</i> <i>Pippali</i>	<i>Vrushya</i>  <i>Balakara</i>  <i>Ayurvedhana</i>  <i>Visham jwara</i>  <i>Shukra kshaya</i>  <i>Vandhyatwa</i>	<i>Bhela samhita siddhisthana 8/25-37</i> Pg- 566
3	<i>Rasayanik basti</i>	<i>Guduchi</i> <i>Shatavari</i> <i>Sahachara</i> <i>Vidari</i> <i>Amalaki</i> <i>Ikshu</i> <i>Draksha</i> <i>Kharjura</i> <i>Madhuka</i> <i>Pippali</i> <i>Sringataka</i> <i>Jivaka</i> <i>Rishabhak</i> <i>Meda</i> <i>Bala</i>	<i>Nashta shukla</i> <i>Kshata kshina</i>  <i>Visham jwara</i>  <i>Vandhyatwa</i>  <i>Rakta gulma</i>	<i>Bhela samhita siddhisthana 8/38-52</i> Pg- 568

Sr. no.	Name of <i>basti</i>	Contents of <i>basti</i>	Indication	Ref
		<i>Mahameda</i> Lards and marrows of mesha, <i>chakora</i> , swan, <i>cock</i> , peacock		
4	<i>Vajikara basti</i>	Meat of crab <i>Sharkara</i> <i>Madhu</i> <i>Sauvarchalalavan</i>	<i>Vrushya</i>  <i>Mamsa shukla</i> <i>vardhana</i>  <i>Varna bala utsaha</i>	<i>Bhela samhita</i> <i>siddhithana 8/72-78</i> Pg- 573
5	<i>Kridabasti</i>	Testicles of pig, goat, bull, sparrow, crab Semen of goat <i>Atmagupta</i> <i>Ucchata</i> <i>Ikshurasa</i> <i>Ghrita</i> <i>Madhu</i> <i>Sharkara</i>	<i>Vrushya</i>  <i>Retasa balakara</i>	<i>Bhela samhita</i> <i>siddhithana 8/79-83</i> Pg- 574

*Vrushya Basti* description in **Vangasena Samhita [10] –**

Sr. no.	Name of <i>basti</i>	Contents of <i>basti</i>	Indication	Ref
1	<i>Jivantyadi yamaka</i>	<i>Jivanti</i> <i>Madanphala</i> <i>Meda</i> <i>Munditika</i> <i>Yashtimadhu</i> <i>Bala</i> <i>Jivaka</i> <i>Rishabhak</i> <i>Pippali</i> <i>Kakanasha</i> <i>Shatavari</i> <i>Kapikacchu</i> <i>Kshirkakoli</i> <i>Karkatshringi</i> <i>Sati</i> <i>Vacha</i> <i>Ksheera</i> <i>Ghrita</i> <i>Taila</i>	<i>Balashukraagni</i> <i>vardhana</i> <i>Mutraretasa raja</i> <i>dosha shaman</i>	<i>Vangasena samhita</i> 83/96-98 Pg- 1155
2	<i>Madhutailika basti</i>	<i>Madhu</i> <i>Taila</i> <i>Erandakashaya</i> <i>Saindhav lavan</i> <i>Shatavaha</i>	<i>Vrushya</i>  <i>Balya</i>	<i>Vangasena samhita</i> 83/164-165 Pg- 1162

Vrushya Basti description in **Sushruta Samhita** [11] –

Sr. no.	Name of <i>basti</i>	Contents of <i>basti</i>	Indication	Ref
1	<i>Chatakanda rasa basti</i>	Decoction of sparrow's eggs <i>Kapikacchu</i> <i>Uchata</i> <i>Kshira</i> <i>Ghrita</i> <i>Sharkara</i>	<i>Vajikara</i>	<i>Sushruta samhita, chikitsa sthana</i> 38/84 Pg- 651

Vrushya Basti description in **Ashtang Sangrah Samhita** [12]-

Sr. no.	Name of <i>basti</i>	Contents of <i>basti</i>	Indication	Ref
1	<i>Payasyadi basti</i>	<i>Payasya</i> <i>Ikshu</i> <i>Sthira</i> <i>Rasna</i> <i>Vidari</i> <i>Madhu</i> <i>Ghrita</i> <i>Krishna pippali</i>	<i>Vrushya</i>	<i>Ashtang sangrah, kalpasthana</i> 4/26 Pg- 625
2	<i>Dwipanchamuladi siddha basti</i>	<i>Prushnaparni</i> <i>Shalparni</i> <i>Brihati</i> <i>Kantakari</i> <i>Gokshura</i> <i>Bilva</i> <i>Agnimantha</i> <i>Shyonak</i> <i>Patala</i> <i>Gambhari</i> <i>Triphala</i> <i>Madanaphala</i> <i>Madhu</i> <i>Kshara</i> <i>Taila</i> <i>Lavana</i>	<i>Panduroga</i>  <i>Visuchika</i>  <i>Shukla-anilavibandha</i>  <i>Kaphaj vyadhi</i>	<i>Ashtang sangrah, kalpasthana</i> 5/10 Pg- 628
3	<i>Raja yapana basti</i>	<i>Musta</i> <i>Patha</i> <i>Eranda</i> <i>Bala</i> <i>Rasna</i> <i>Punarnava</i> <i>Manjishtha</i> <i>Aragvadha</i> <i>Usheera</i> <i>Rohini</i> <i>Trayamana</i> <i>Prushnaparni</i> <i>Shalparni</i> <i>Brihati</i> <i>Kantakari</i> <i>Gokshura</i> <i>Madanaphala</i>	<i>Mamsa agni bala shukra vardhana</i>  <i>Visham jwara</i>  <i>Visarpa</i>  <i>Shiroruja</i>  <i>Rasayana</i>	<i>Ashtang sangrah, kalpasthana</i> 5/11 Pg- 628

Sr. no.	Name of <i>basti</i>	Contents of <i>basti</i>	Indication	Ref
4	<i>Panchamula bruhatyadi siddha basti</i>	<i>Bilva Agnimantha Shyonak Patala Gambhari Shali Godhuma Yava Masha Yashti Ajakshira Kukkutanda rasa Sharkara Ghrita Madhu Lavana</i>	<i>Shuklakruta param</i>	<i>Ashtang sangrah, kalpasthana 5/14 Pg- 629</i>
5	<i>Chatakanda rasa siddhabasti</i>	<i>Meat of crabs Eggs of sparrow Sharkara Ghrita Madhu</i>	<i>Vrushya</i>	<i>Ashtang sangrah, kalpasthana 5/15 Pg- 630.</i>
6	<i>Sahacharadi siddha basti</i>	<i>Sahachara Abhiru Bala Rasna Gokshura Draksha Tavakshiri Nidigdika Kshudrasaha Yashtimadhu Jivaka Rishabhak Udichya Utpala Chandana Kharjura Atmagupta Patola Meda Patra Shitapaki Flesh of the Scrotum of boar, buffalo, goat Eggs of hen, Peahen and swan</i>	<i>Nashta Shukla  Kshatksheena  Visham jwara  Rasayana</i>	<i>Ashtang sangrah, kalpasthana 5/24 Pg- 631</i>

*Vrushya Basti* description in ***Bhavaprakash Samhita***-[13]

Sr. no.	Name of <i>basti</i>	Contents of <i>basti</i>	Indication	Ref
1	<i>Madhutailika basti</i>	<i>Eranda Madhu Taila</i>	<i>Gulma  Krumi</i>	<i>Bhavaprakash samhita, dwitiya bhaga 7(5)/166</i>



Sr. no.	Name of <i>basti</i>	Contents of <i>basti</i>	Indication	Ref
		<i>Shatapushpa</i> <i>Saindhava</i>	<i>Balavarna kara</i>  <i>Vrushya</i>  <i>Bruhanam</i>	Pg- 583

## 5. DISCUSSION

The *basti* formulations widely effective in *Vrushya chikitsa* mentioned in the *Samhitas* are authentic and trustworthy. The cases of infertility and other seminal disorders are of big concern in today's era. Therefore, considering its authenticity and applicability in concerned patients may turn out to be efficacious. The description mentioned above of various *basti* effective in *Vrushya chikitsa* is entirely *Samhita* based. Various *Siddha basti* and *yapan basti* have proved to be effective in concerned patients. The qualities of *vrushya dravya* are *madhura*, *snigdha*, *bruhan*, and *guru*, which are undoubtedly beneficial even in the diseased and healthy. When a man cannot acquire or maintain an erection that allows for sexual activity with penetration, he is said to have erectile dysfunction. In Ayurvedic texts, this is referred to as "*Klaibya*." Mood elevators, *shukra balakaraka* and other medications with similar properties should be used primarily in this situation. So *matra basti* or *uttara basti* with *vajikara basti* can prove helpful in such cases. A lack of interest in sexual activities or sexual desire is referred to as low libido. So this condition exists because of *alpa shukra* and lack of *harsha*.

Patil et al. mentioned his article entitled 'ROLE OF PANCHAKARMA IN INFERTILITY' that *Jivantyadianuvasan yamak basti* is useful in Miscarriage. Some research should have to conduct to see the efficacy of this *basti* for generating the evidence [14].

Kamini Dhiman studied the *Madhutailik Basti* on the Anovulatory factor. She stated that *Vata dosha* plays a significant role in ovulation. This hypothesis was acceptable with highly significant results with *Madhutailik Basti*. It is simple, convenient without any restrictions and most feasible in this short life. This *basti* is encouraging ovulation but failure to conceive [15].

Ragad studied a single case with *Madhutailik basti* in *sthaulya*, and he mentioned that Panchakarma treatment like *Udwartana* and

*Madhutailik basti* is the best way to manage such conditions and markedly relief in all the criteria of *Sthoulya* [16].

Nandankar N studied the *Tritiya Baladi Yapan Basti* in her single case study. She advised this *basti* 600 ml daily for ten days and stated that it increases the low level of *Shukra* and improves the vitality, vigour, and lifespan of individuals [17].

Aher et al. mentioned in their review article of *Niruha Basti* that *Drakshadi Basti* is useful as *pittashamaka*, useful in *mutrakruccha*, *rajyashma*, *atisara* [18].

Thakar et al. studied in their case study the *Dwipanchamuladi Basti* in hypothyroidism and got the best result [19].

Shailaja et al. studied the *Rajyapan basti* with *Baladi Yoga* on motor disability of cerebral palsy in children. In her conclusion, she stated that *Rajayapana Basti* and oral administration of *Baladi Yoga* have improved in gross motor functions, fine motor function, and language and performance skills [20].

Ashwini H A et al. studied the *Rajyapan basti on Janu sandhigata Vata*. She stated in her original article that *Rajyapan basti* works as *Brihana* and *Rasayan*. It helps reduce the symptoms, avoid further deterioration of *Dhatus* and increase the quality of life [21].

Premdasa et al. mentioned in their review article on 'Role Of *Rajayapana Basti* Concerning Duchenne Muscular Dystrophy'. He noted that there is no specific treatment in Modern medicine for such conditions. *Rajayapana Basti* can be shown logical and cost-effective due to its *Sadhyo Balajanana* and *Rasayana* effects. But Ayurveda never promises the cure of DMD, whereas its approach gives the quality of life and more prolonged survival in the DMD patients. So he hypothesises that *Rajayapana Basti* is best in the management of DMD as further clinical studies [22].

Ahire et al mentioned in his study that, he will conduct the study on oligospermia [23].

According to the Acharya Charak, stated six *vrushya basti*, in all *bastis*, the contents are herbal. Except for *Titiryadi Basti*, the meat of *titir* and peacock is the contents. I think that's why this *basti* is not yet studied.

According to Bhel Samhita, Acharya Bhel mentioned a total of five *vrushya basti*. Out of five, four *bastis* are contents of meat, marrows etc. The *Vrushya basti* named *Rasayanik* contents of Mesha Chakora, Swan, Cock and peacock with other herbal drugs. The *Shatavaryadi basti* is made of peacock, cock, swan, lards of Buffalo, pig and goat. Contents of *Krida basti* is Testicles of Cock, Pig, Goat, bull, Sparrow, crab and semen of goat. And the *Vajikaran basti* is made up of the meat of the crab.

Acharya Sushruta and Vangasen stated one and two *vrushya basti*, respectively; all are made up of herbal drugs.

According to Ashtanga Sangraha, he mentioned six *vrushya basti* in his Sangraha, out of Two are made up of meat of crabs and eggs of sparrow named *Chatakanda siddha basti* and *Sahacharadi Siddha basti* contents are flesh of the scrotum of boar, buffalo, goat, eggs of hen peacock and swan.

Bhavprakash mentioned only one *Vrushya basti* with all herbal drugs.

Some *vrushya bastis* are only made up of herbal drugs, like *Eranda muladi basti*, *Dwipanchamuladi basti*; this *basti* mentioned both acharyas, Charaka and Ashtang Sangraha.

*Bilvadi niruha*, *Jiwantyadi yamaka*, *Rajayapan basti* and *Panchamula bryhatyadi* are also made up with herbal drugs, and this *bastis* should be studied and will generate evidence of *Vrushya basti*.

Acharya Vangasena and Bhavparakash mentioned the *Madhutailik Basti*. Some researches was done on these *bastis*, but some superiority trials should be conducted with this *basti* comparison of variously mentioned *bastis*.

## 6. CONCLUSION

The various *bastis* are mentioned in different Samhitas. Some studied, and some are only on

text. Some *bastis* are made up of Meat of crab, peacock, cock and testicles of pig and whatever. It is challenging to collect this material and convince the patient to take *basti* with these drugs. That's why some of the *bastis* are not studied yet. But I think those *bastis* are made up of only herbal medicines that can be explored.

## CONSENT

It is not applicable.

## ETHICAL APPROVAL

It is not applicable.

## COMPETING INTERESTS

Authors have declared that no competing interests exist.

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