



ISSN 2456-3110

Vol 3 · Issue 3

May-June 2018

Journal of  
**Ayurveda and Integrated  
Medical Sciences**

*www.jaims.in*

JAIMS



**Charaka**  
Publications

Indexed

# A critical review on clinical presentations of *Shukravruta Vata*

Dr. Shrinivasraddi G. Venkaraddiyavar,<sup>1</sup> Dr. Prashanth A. S.<sup>2</sup>

<sup>1</sup>Post Graduate Scholar, <sup>2</sup>Professor and Head, Post Graduate Department of Kayachikitsa, Ayurveda Mahavidyalaya, Hubballi, Karnataka, India.

## ABSTRACT

The concept of Ayurveda is the theory that health exists when there is a balance in *Tridosha*. *Vata Dosh* is the chief among *Tridosha*, because of its *Ashukaritwa* and its ability to carry on all the life process in association with *Pitta*, *Kapha*, *Saptadhatu* and *Trividha Mala*. In Ayurveda various types of manifestation of disease of *Vata* are being explained. Among them *Avarana* is one of the most difficult concepts to understand in clinical practice. *Avarana* means to cover or encapsulate. *Gati* is the potent *Guna* of *Vata*, the *Gati* of *Vata* is obstructed in *Avarana*, this is the central idea of *Avarita Vata*, *Pitta* and *Kapha Dosh*, *Dhatu*, *Mala* and *Anna*, obstruct the path of *Vata* and this condition is called as *Samanya Avarana*. *Shukra* is the seventh and final *Dhatu* in *Dhatu* formation cycle when *Shukradhatu* is healthy, there is a natural creative instinct and an ability to see the creative act. In *Shukravruta Vata* immature sperms are formed which lose their forward movement activity and fertility may be challenged, so a critical approach is essential for a differential understanding of *Avarana* of *Vata* with *Shukra Dhatu*. Here an attempt has been made to understand the unique concept of *Avarana* of *Vata* by *Shukradhatu*.

**Key words:** *Shukra*, *Vata*, *Avarana*, *Shukravritavata*.

## INTRODUCTION

*Tridosha* which are responsible for health as well as disease in normal and vitiated conditions respectively. *Vatadosha* is the chief among *Tridosha*, because of its 'Ashukaritwa'<sup>[1]</sup> and *Vayu* is life, strength, sustainer of the creatures, entire world, master of all activities. The other two *Dosh*s often described as '*Pangu*'<sup>[3]</sup> or lame without the involvement of *Vata Dosh*. Such dynamic factor *Vata*, naturally causes more number

of diseases in the body than the other *Dosh*. *Vatadosha* is *Raja Guna* dominated,<sup>[4]</sup> it is the one which gives the initiating force (*Preraka*) for the movement of all the other *Dosh*.

*Ayurveda* believes that the vitiation of a *Srotas* is essential for the manifestation of each and every disease. In any disease, the *Nidana* will lead to *Dosh Dushti*; the vitiated *Dosh* gets accumulated in the particular *Srotas*, leading to the manifestation of the disease.<sup>[5]</sup> If a suitable condition arises, the disease commences. The various reasons for the vitiation of individual *Srotas* are explained by *Charakacharya* in *Sroto Vimanadhyaya*. The difference in the pathology of the *Srotas* leads to the different diseases. *Charakacharya* described that *Atipravrutti*, *Sanga*, *Vimarga Gamana* and *Siragrandhi* are 4 different varieties of *Srotodushti*.<sup>[6]</sup> Like wise, various types of manifestation of the diseases of *Vata* are being explained. They include the *Nanatmaja Vikara* or individual *Vata Kopa*, *Anubandha* or associated *Vatakopa*, *Gata Vata* or accumulation in *Dhatu* or

### Address for correspondence:

Dr. Shrinivasraddi G. Venkaraddiyavar

Post Graduate Scholar,

Post Graduate Department of Kayachikitsa,

Ayurveda Mahavidyalaya, Hubballi, Karnataka, India.

E-mail: shrinivas.reddy620@gmail.com

Submission Date : 25/05/2018

Accepted Date: 23/06/2018

### Access this article online

Quick Response Code



Website: [www.jaims.in](http://www.jaims.in)

DOI: 10.21760/jaims.v3i3.12886

*Mala* and *Avarana*. They all are having different aetiopathogenic mechanisms. *Avarana* is one of the most complicated basic fundamental concepts of Ayurveda. It is unique as well. To get understood about *Avarana*, the basic principles are to be dealt in detail.

*Acharya Sushruta* mentioned three pathological conditions of *Vata*.<sup>[7]</sup>

1. **Kevala Vatajanya (Shuddavata):** The word *Kevala* refers to *Doshasamsrista* that is pathological state of *Vata* without association of other *Dosha*. In such condition the *Hetu* are of *Vata*, *Lakshanas* are of *Vata* and *Chikitsa* also for *Vata*. It may produce both *Nanatmaja* and *Saamanyajavyadhi*.
2. **Doshayuktavata:** *Samyoga* with other *Doshas*, it is pathological state of *Vata* due to association of *Pitta* and *Kapha* or both which may be caused by the combined *Hetu* and clinical manifestations of *Vata* as well as of the associated *Doshas* as *Anubandha* may be there.
3. **Avrutavata:** The *Gati* of *Vata* is affected by the *Avaraka* is called *Avruta*. *Avruta* and *Avaraka* are the causative factor for *Avarana*.

## CONCEPT OF AVARANA

Like *Ama*, the *Avarana* also is an unique concept of disease pathogenesis. *Vata Dosha* is the *Gatyatmakdravya* within the *Sharira*. Whenever there is an obstruction in the *Gati* of *Vata*, it may cause vitiation (*Kshaya*, *Vridhhi* or *Kopa*) and or adopt abnormal *Gati*. Hence its *Gati* is very significant. If *Vatadosha* gets *Avruta* or *Vimargashrit*, various disease processes begins within the body.

According to *Ayurvediya Shabdakalpadruma*<sup>[8]</sup> the word *Avarana* means *Avarodha*, *gatinirodha* i.e. obstruction or resistance or friction to the normal *Gati* of *Vata*. *Margavarodha* (occlusion/obstruction) causes obstruction in the *Gati* of *Vata* (The *Anya Doshas* get accumulated in the *Srotas* and produces *Avarana* to the *Vatamarga*). Hence its normal *Gati* is hampered or vitiated thus *Vata* becomes *Avruta* due to a resultant of an '*Avaraka*'.

## Avruta and Avaraka:

While studying *Avarana* for easy understanding purpose two terms are used,

- **Avaraka (Achchhadaka):** The factor which causes the obstruction of *Vata* is known as *Avaraka*. Example: If *Kapha* causes *Avarana* of *Vata* then *Kapha* is called as *Avaraka* in this context.
- **Avruta (Achchhadita):** *Vata* movement which is effected by the *Avaraka* is called as *Avruta*.

General principle of symptomatology based on *Avaraka* and *Avruta*

- If the *Avaraka* is stronger than *Avruta*, then the *Avruta* loses its function and there is increase in the function of *Avaraka*.
- If the *Avaraka* is weaker than *Avruta*, then the *Avruta* function get increased and decrease in the function of *Avaraka*.

In the concept of *Avarana*, *Vatadosha* is chiefly involved. The *Avaraka* could be any other element but *Avruta* is always *Vata*.<sup>[9]</sup> *Vata* by its *Sukshma Swabava* while circulating through *Sukshma Srotas* provokes and pulls off *Kapha* and *Pittadosha*. The *Prakupita Vata* spread *Pitta* and *Kapha* into different parts of the body and obstructs the channels of circulation leading to the manifestation of various *Vyadhi* and drying up of *Dhatu*.

In case of *Avarana*,

- *Svanidana* of *Vata* will be absent but it is caused by the etiological factors for the vitiation of *Avaraka*.
- *Chala* property of *Vata* is diminished due to obstruction.
- *Svakarmavridhhi* (exaggerated activities) of *Avaraka* is manifested. The *Avruta* (i.e. *Vata*) will show *Swakarmahani* (diminished activity).<sup>[10]</sup>
- *Avarana* is possible by other *Dosha* (*Pitta* and *Kapha*), *Dhatu*, *Anna*, *Mala* and individual components of *Vata* each other.
- Generally in *Dhatvavarana* the *Dhatu* will be in a state of *Vridhhi* or *Samata*, so that they produces

*Poornata* in *Srotas* and are capable of obstructing *Vata*.<sup>[11]</sup>

- The *Avaraka* gets importance in treatment since the vitiation of *Vata* is passive. When *Avarana* is removed vitiated *Vata* gets pacified.

42 types of *Avarana* have been described in the classics which can be categorized as *Samanya Avarana* and *Anyonyavarana*. Under *Samanya Avarana* *Dosha Avarana*, *Dhatu Avarana*, *Mala Avarana* and *Anna Avarana* comes.

### Shukraavruta Vata

*Pitta Dosha*, *Kapha Dosha*, *Dhatu*, *Mala* and *Anna* obstruct the path of *Vata* and this condition is called as *Samanya Avarana*. *Shukraavruta Vata* comes under this type of *Avarana*.

*Shukra Dhatu* is considered as best among all seven *Dhatu*. *Shukra* is white, pure, excellent *Dhatu* which is located in entire body. It is the substance which is responsible for all systemic body activities including metabolic functions and part of which comes out of the body at the time of sexual act and performs specific functions of reproduction. Sperm along with spermatid fluid and male sex hormones are also one part of *Shukradhatu*. *Shukra* is *Saumya* which is derived from *Jala Mahabhuta* (*Su Sha 3/3*) and counted as a *Kapha Vargiya Dravya*. It possesses *Shadrasa*.<sup>[12]</sup> Quantity of the *Shukra Dhatu* is *Ardha* ( $\frac{1}{2}$ ) *Anjali* in human body.<sup>[13]</sup> Nearly one month is required for metamorphosis of *Ahara Rasa* into *Shukra Dhatu*. Main function of *Shukra Dhatu* is *Garbhotpadana*.<sup>[14]</sup>

The *Shukra Dhatu* formed by the evolutionary metamorphosis pervades all over the body in the *Shukradhara Kala*. The ejaculated part of *Shukra* is termed as *Roopa Dravya* which is the only visible part of the *Shukra Dhatu*.<sup>[15]</sup> The formation of the *Roopa Dravya* takes place in the *Vrishana*, the *Mula* of the *Shukravaha Srotas*. The formed *Rupa Dravya* is expelled out from the tip of the *Sepha* by physical, physiological and psychological varieties of stimuli.

Ejaculation (*Cyavana*) is divided into 4 stages in Ayurvedic classics,<sup>[16],[17]</sup>

1. *Sankalpa*

2. *Chesta*

3. *Nishpeedana*

4. *Shukrasravana*

The process is explained metaphorically in classics with following example - similar to water coming out of wet cloth when squeezed, *Shukra* comes out of man, out of its site during copulation between partners, because of *Sankalpa*, *Chesta* and *Pidana*. The filling up of *Shukravaha Sira* under influence of psychological and physical stimulus i.e. *Sankalpa* result in psychological stimulus and *Harsha* result in Passionate desire for enjoyment, leading to erection of penis which facilitate sexual act.

- Here, *Prana* and *Udana* unitedly make the cognitive aspects of sexual response. They constitute the appetite phase of sexual response cycle.
- *Astanga Sangraha* opines that *Vyanavayu* present in the female partner directs the semen ejaculated by male to the interior of *Yoni* (*Yonoucasuklapradipadano*) (*As.Su.20/6*) and *Shukra* is also present in whole body.
- While *Apana Vayu* influences sex orgasm acting locally and is mainly responsible for expulsion of *Shukra* to exterior through penis.<sup>[18]</sup> Here both act as interdependent. Central and Peripheral system controls of process of ejaculation. The eight psychosomatic factors related to *Mana* and *Shukra* play a major role in regulation of ejaculation.

### Shukravaha Srotas<sup>[19]</sup>

A concept of *Srotas* is unique contribution of *Ayurveda* to medical system. *Srotas* are minute hollow pathways or passages through which *Parinamita Dhatus* are transported across body. Any *Vikriti* in *Srotas* leads to diseases. All the *Brihatrayis* have mentioned *Shukravaha Srotas*. *Acharyas* have differently opined about the *Moolasthana* (root) of *Shukravaha Srotas*. It can be explained as under.



Charaka	Sushruta	Astanga Samgraha
Vrishna	Sthana	Mushka
Shepha	Vrishna	Sthana, Majja

### Shukraavruta Vata

Condition where the Avarana of Vata with Shukra Dhatu. Shukraavruta Vata results from vitiated Vata causing over stimulation and lack of control over physiological and psychological activities. Shukraavruta Vata is a distinct pathological condition characterized by Shukra Avega, Ativega and Nishphalatvam.<sup>[20]</sup>

### Shukravruta Vata Samprapti based on Margavarana

Samprapti of Shukravruta Vata starts with either Avarana due to Shukra Vriddhi or due to Dhatu Dourbalya.

### Avarana due to Shukra Vriddhi

Excessive consumption of Shukra Vriddhi Karanidana (Ahara and Vihara such as Madhurahara, Divaswapna, Kapha Vriddhikara Ahara Vihara, Shukra Vegadharana etc.) causes Shukra Vriddhi, that Vriddha Shukra does the Srotosanga in the Shukra Vaha Srotas, so it obstructs the normal Gati of Vata. As we know Rajobhahulya present in Vatadosha, so it does Rajoguna Vriddhi also. The vitiated Rajoguna does the loss of control over Mana, which is required for Dhairyra, Chyavana, Preeti, Dehabala, Harsha which are the function of Shukra.<sup>[21]</sup> As a result person attains immediate ejaculation i.e. Ativega.

Ante grade ejaculation with forceful spurts and bladder neck closure is controlled by Apana Vayu. Apana Vayu is responsible for Nishkramana of Shukra, Mutra etc. In some condition Apana Vata fails to close the bladder sphincter in time, hence Shukra travels retrograde direction instead of antegrade direction i.e. Avega both these conditions leads to Nishphalatvam.

### Avarana and Dhatudourbalya

Due to excessive consumption of Lavana, Katu, Kashaya, Tikta, Kshara, Viruddhahara, Vegasandharana, Manasika Nidanas, like Chinta, Shoka, Bhaya, Krodha etc. leads to Agnidusti. The

Vata gets vitiated, moves to Shukravaha Srotas and does the Dushana of Shukra Dhatu. Than it causes Kha Vaigunya in Srotas which results to Dosha Dushya Sammurchana in Srotas then Srotosanga, also Vimargagamana of Vata takes place after obstruction of Vatagati the Rajo Guna Dusti, it vitiates the Mana, Mana becomes Chanchala. Due to Chanchalata of Mana unable to attain Preeti so the ejaculation occurs immediately i.e. Ativega.

The clinical presentations of Shukravruta Vata are

1. Shukra Avega
2. Ativega
3. Nishphalatvam

### Shukra Avega (Anejaculation)

Avega clearly indicates Anejaculation. It is entirely different from delayed ejaculation as in the case of Shukragata Vata. Anejaculation is the inability to ejaculate semen, the word itself means no ejaculation, with this condition a man can produce sperm but can't expel them during normal ejaculation. It may be due to retrograde ejaculation. In Avarana the Shoshana of Rasadi Dhatu has been clearly stated.<sup>[22]</sup> Therefore since there is Shoshana of Shukra Avega could be the result. In Chiramdharayate although the intravaginal ejaculation eventually occurs, it requires a long time and strenuous effort during coitus and sexual arousal may be sluggish. It may be caused when the vitiated Vataloses its Drutatvaor Chalatvawhich leads to lack of sufficient stimulation(prerana) for ejaculation. It may also occur when the vitiated Vatacauses the diminution of Shukradhatu by Soshanasvabhava and quantitatively less amount of Shukra is ejaculated after long effort.

Reduction in the excellency of Shukra Dhatu is due to Shukra Dhatu Viguna Ahara Vihara which is characterized by diminution of properties like Guru, Snighdha, Bahala etc. of Shukradhatu which leads to inability to ejaculate. It may produce a comparative aggregation of Raja and Tama and reduction of Satva on psychic sphere. In brief these factors cause further Vatavriddhi and Shukrakshaya, By Shoshana Svabhava vitiated Vata causes the Kshaya of Shukradhatu and

quantitatively less amount of *Shukra* is ejaculated after long effort.<sup>[23]</sup>

### **Shukra Ativega**

It may be manifested by forceful or repeated ejaculation which is not clear. The commentators also keep mum in this regard. The physiology of ejaculation explained in Ayurveda viz., *Sankalpa*, *Cheshta*, *Nishpeedana* and *Shukrasravana*<sup>[24]</sup> may be compared with male sexual response cycle among these, *Sankalpa* is said to be *Parama* (chief) among ejaculation process by *Acharya Charaka*. When we see the concept of normal ejaculation process the proper activity of *Prana*, *Udana*, *Vyana* and *Apana* are very necessary for a good erection and rigidity, sufficient vaginal containment and penile thrust and an optimal timed ejaculation because these types of *vata* are having direct relationship in the psycho neurophysiology of the sexual response cycle in male.

A derangement in this, probably caused by an impairment in the activities of *Prana*, *Udana*, *Vyana* and *Apana*. This ultimately leads to a poor erection and early ejaculation. Pathogenesis of *Vata* is the key phenomenon occurring in the manifestation of *Shukragata Vata*. *Charakacharya* while explaining the *Prakruta Vata* functions mentioned that it controls and directs the mind.<sup>[25]</sup> A balance between these two is necessary for an optimal arousal, activity and achievement of target action. As far as the particular problem of early ejaculation is concerned vitiated *Vata* may causes the mental activities adversely in different dimensions and over stimulation leading to lack of control over physiological and psychological activities.

According to W.H.O. defined as "Persistent or recurrent ejaculation with minimal stimulation before, during or shortly after penetration and before the person wishes it, over which the sufferer has little or no voluntary control which causes the sufferer and/or his partner distress. PME is considered as a complaint if the patient ejaculated within 30 seconds after vaginal penetration.

### **Nishphalalatvam**

*Shukrain* case of *Shukra Avruta Vata* is termed as '*Nishphala*'. It means that it will never be able to

impregnate. The reasons could be that if there is *Avega* then *Shukra* will not be ejaculated as a result of which conception cannot take place. If there is *ativega* of *Shukra* then the *Shukra* may be ejaculated outside the vagina itself or since there is no *Preeti* achieved from the act of copulation, conception does not take place as mental satisfaction plays a huge role in conception.

### **Chikitsa for Shukravruta Vata**

The aim of management includes the two entities in *Avarana* concept, both *Avrita* and *Avaraka* factors. When we see the general management of *Avarana* we should concentrate to the *Avaraka*. In *Shukravruta Vata*, *Shukra* is *Avaraka* so treatment should be for *Shukra* first and then we should treat *Vata*. The line of management described by *Acharyas* for the management of *Shukravruta Vata* is if *Shukra* is obstructed (*Vibadhamarga*), *Virechana* should be performed. After *Virechana* *Praharshakara Anna*, *Balya* and *Shukrakara* drugs are to be administered.<sup>[26],[27]</sup> Application of *Shukradushti Chikitsa* will be more relevant in cases of *Shukra Vikriti*.

*Acharya Charaka*, *Sushruta*, *Vagbhata* have dealt with the *Chikitsa* aspect of *Shukra Dosha*. The *Samanya Chikitsa* for *Shukra Dosha* are *Snehana*, *Svedana*, *Vamana*, *Virechana*, *Niruha Basti* and *Anuvasana Basti* followed by *Uttara Basti* which can be adopted for all types of *Shukra Dosha* including *Shukra Kshaya*.<sup>[28]</sup>

Though multiple factors are involved as a cause for sexual problem, the life style, food habits, family history, occupational and above all the psycho-social and marital relationships too are found to be major contributors in evaluating fertility status in male. Contribution of Ayurveda is valuable in this juncture. The *Shukra Dosha* can be treated with proper diet of *Madhura* and *Tikta Rasa*, proper *Vyavaya* and *Vyayama*, timely elimination of *Dosha* in proper quantity.<sup>[29]</sup>

### **CONCLUSION**

The concept of *Avarana* helps us to explain the pathogenesis of many diseases. Among them *Shukravruta Vata* is one of the clinical condition

characterized by *Shukra Avega*, *Shukra Ativega* and *Nishphalatvam*. It can be compared to Premature ejaculation, a psychosexual orgasmic disorder. In *Shukravruta Vata* immature sperms are formed which lose their forward movement activity. Since motility is reduced, it leads to infertility. *Samkalpa*, *Dhairya*, *Harsha* of *Su-prasanna Mana*, *Dhairya*, *Harsha* and *Saratva* of *Shukra Drutatva/Chalatva* of *Vata* are important among the factors responsible for ejaculation. Factors vitiating *Vata*, *Shukra*, *Mana* and *Agni* seem to influence *Shukravruta Vata*. The line of treatment should evolve around control of *Vata* and *Mana* (psychotropic and reduce performance anxiety) and improve *Agni* and there by *Dehabala* and *Satvabala*. *Rasayana Yoga* which worked on the psychobiological components which are affected in case of PME.

## REFERENCES

1. Sushruta Samhita, Dr. Anant Ram Sharma, Susruta Vimarsini Hindi commentary Chaukhamba Surbharati Prakashana, Varanasi, 1<sup>st</sup> volume, Nidanasthana, chapter no 1, sloka no 9, page no 457.
2. Sushruta Samhita of Sri Dalhanacharya edited by Vaidya Yadavji Trikamji Acharya, Krishnadasa Academy Varanasi, reprint edition, 1998, Nidanasthana, chapter no 1, sloka no 85, page no 269.
3. Sarangadhara Samhita by Pandit Parasurama Sastri, Vidyasagara Chaukhambha Publication, New Delhi, reprint edition, 2013, Prathamakhand, 5<sup>th</sup> chapter, 25<sup>th</sup>sloka, Page no 50.
4. Sushruta Samhita, Dr. Anant Ram Sharma, Susruta Vimarsini, Hindi commentary, Chaukhamba Surbharati Prakashana, Varanasi, 1<sup>st</sup> volume, Nidanasthana, chapter no 1, sloka no 7, page no 457.
5. Astanga Hrudaya, Vidyotini Hindi Commentary by Kaviraja Atrideva Gupta, Chaukhambha Prakashana ,2016 edition, Shareerasthana, 3<sup>rd</sup> chapter, sloka no 42, page no 254.
6. Charaka Samhita of Agnivesha, By Vaidya H. C. Kushwaha Edited with 'Ayurveda Deepika' Hindi Commentary, 1<sup>st</sup> volume, Chaukhamba Orientalia, Varanasi. 2016, Vimanasthana, 5<sup>th</sup> chapter, shloka no. 24, page no.634.
7. Sushruta Samhita, Dr. Anant Ram Sharma, Susruta Vimarsini Hindi commentary, Chaukhamba Surbharati Prakashana, Varanasi, 2<sup>nd</sup> volume, Chikitsasthana, chapter no 5, sloka no 29, page no 221.
8. Ayurvediya Shabda Kalpa Druma, Prathama Khanda, 2015 edition, Chaukhambha Surabharati Prakashana, Varanasi, 2015; Page no 162.
9. Charaka Samhita of Agnivesha, By Vaidya Yadavji Trikamji Acharya Edited with 'Ayurveda Deepika' Hindi Commentary by Sri Cakrapanidatta, Chaukhamba Surbharati Prakashana, Varanasi. Chikitsasthana 28<sup>th</sup> chapter, shloka no.59,60, page no-629
10. Charaka Samhita of Agnivesha, By Vaidya H.C.Kushwaha Edited with 'Ayurveda Deepika' Hindi Commentary, 2<sup>nd</sup> volume, Chaukhamba Orientalia, Varanasi. 2012 Chikitsasthana 28<sup>th</sup> chapter, shloka no.216, page no-766.
11. Astanga Hrudaya, Vidyotini Hindi Commentary by Kaviraja Atrideva Gupta, Chaukhambha Prakashana 2016 edition, Nidanasthana 15<sup>th</sup> chapter, sloka no 6, page no 375.
12. Charaka Samhita of Agnivesha, By Vaidya H.C.Kushwaha Edited with 'Ayurveda Deepika' Hindi Commentary, 1<sup>st</sup> volume, Chaukhamba Orientalia, Varanasi.2016 Shareerasthana, 2<sup>nd</sup>chapter, Shloka no.4, page no-749.
13. Charaka Samhita of Agnivesha, By Vaidya H.C.Kushwaha Edited with 'Ayurveda Deepika' Hindi Commentary, 1<sup>st</sup> volume, Chaukhamba Orientalia, Varanasi. 2016 Shareerasthana, 7<sup>th</sup> chapter, Shloka no.15, page no-849.
14. Astanga Hrudaya, Vidyotini Hindi Commentary by Kaviraja Atrideva Gupta, Chaukhambha Prakashana 2016 edition, Sutrasthana 11<sup>th</sup> chapter, Sloka no. 4, page no. 114.
15. Charaka Samhita of Agnivesha, By Vaidya H.C. Kushwaha Edited with 'Ayurveda Deepika' Hindi Commentary, 2<sup>nd</sup> volume, Chaukhamba Orientalia, Varanasi. 2012 Chikitsasthana 2/4<sup>th</sup>pada chapter, shloka no.46-49, page no-66.
16. Charaka Samhita of Agnivesha, By Vaidya H.C.Kushwaha Edited with 'Ayurveda Deepika' Hindi Commentary, 2<sup>nd</sup> volume, Chaukhamba Orientalia, Varanasi. 2012 Chikitsasthana 2/4<sup>th</sup>pada chapter, shloka no.47, page no-66.

17. Sushruta Samhita, Dr. Anant Ram Sharma, Susruta Vimarsini Hindi commentary, Chaukhamba Surbharati Prakashana, Varanasi, 1<sup>st</sup> volume, Nidanasthana, chapter no 10, sloka no 19-20, page no 536.
18. Astanga Hrudaya, Vidyotini Hindi Commentary by Kaviraja Atrideva Gupta, Chaukhambha Prakashana, 2016 edition, Sustrasthana, 12<sup>th</sup>chapter, sloka no 9, page no 121.
19. Charaka Samhita of Agnivesha, By Vaidya H.C. Kushwaha Edited with 'Ayurveda Deepika' Hindi Commentary, 1<sup>st</sup> volume, Chaukhamba Orientalia, Varanasi, Vimanasthana 5<sup>th</sup> chapter, shloka no.8, 2016; page no-631.
20. Charaka Samhita of Agnivesha, By Vaidya H.C. Kushwaha Edited with 'Ayurveda Deepika' Hindi Commentary, 2<sup>nd</sup> volume, Chaukhamba Orientalia, Varanasi, Chikitsasthana 28<sup>th</sup> chapter, shloka no.68, 2012; page no-742.
21. Sushruta Samhita, Dr. Anant Ram Sharma, Susruta Vimarsini Hindi commentary, Chaukhamba Surbharati Prakashana, Varanasi, 1<sup>st</sup> volume, Sutrasthana, chapter no 15, sloka no 7, page no 115.
22. Charaka Samhita of Agnivesha, By Vaidya H.C.Kushwaha Edited with 'Ayurveda Deepika' Hindi Commentary, 2<sup>nd</sup> volume, Chaukhamba Orientalia, Varanasi. 2012 Chikitsasthana 28<sup>th</sup> chapter, shloka no. 60, page no-741.
23. Astanga Hrudaya, Vidyotini Hindi Commentary by Kaviraja Atrideva Gupta, Chaukhambha Prakashana, Varanasi, 2016 edition, Sutra sthana11<sup>th</sup> chaptersloka no20 page no 116.
24. Charaka Samhita of Agnivesha, By Vaidya H.C.Kushwaha Edited with 'Ayurveda Deepika' Hindi Commentary, 2<sup>nd</sup> volume, Chaukhamba Orientalia, Varanasi. 2012 Chikitsasthana 2/4<sup>th</sup>pada chapter, shloka no.47, page no-66.
25. Charaka Samhita of Agnivesha, By Vaidya H.C.Kushwaha Edited with 'Ayurveda Deepika' Hindi Commentary, 1<sup>st</sup>volume, Chaukhamba Orientalia, Varanasi. 2016 Sutra sthana 12<sup>th</sup> chapter, shloka no.08, page no. 190.
26. Charaka Samhita of Agnivesha, By Vaidya H.C.Kushwaha Edited with 'Ayurveda Deepika' Hindi Commentary, 2<sup>nd</sup> volume, Chaukhamba Orientalia, Varanasi. 2012 Chikitsasthana 28<sup>th</sup> chapter, shloka no.94, page no-748.
27. Astanga Hrudaya, Vidyotini Hindi Commentary by Kaviraja Atrideva Gupta, Chaukhambha Prakashana 2016 edition, Chikitsasthana 21<sup>st</sup> chapter sloka no 20, page no 568.
28. Sushruta Samhita, DrAnant Ram Sharma, SusrutaVimarsini Hindi commentary Varanasi Chaukhamba Surbharati Prakashana Varanasi, 2<sup>nd</sup> volume, Shasheerasthana, chapter no 2<sup>nd</sup>sloka no 11 page no 14.
29. Charaka Samhita of Agnivesha, By Vaidya H.C.Kushwaha Edited with 'Ayurveda Deepika' Hindi Commentary, 1<sup>st</sup> volume, Chaukhamba Orientalia, Varanasi. 2016, Shareersthana, 6<sup>th</sup> chapter, shloka no.11, page no-830.

**How to cite this article:** Dr. Shrinivasraddi G. Venkaraddiyavar, Dr. Prashanth A. S. A critical review on clinical presentations of *Shukravruta Vata*. J Ayurveda Integr Med Sci 2018;3:124-130. <http://dx.doi.org/10.21760/jaims.v3i3.12886>

**Source of Support:** Nil, **Conflict of Interest:** None declared.

\*\*\*\*\*