



A REVIEW APPRAISAL ON AYURVEDIC CONCEPT AND MANAGEMENT OF KSHEENASHUKRA (OLIGOZOOSPERMIA)

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ABSTRACT

Fertility is affected by many factors like cultural, environmental, socio-economic status especially in developing countries where infectious environment and poverty is common. Infertility is defined as a sexually active and non-contraceptive couple can not achieve pregnancy after one year. Oligozoospermia is defined as there is less spermatozoa or low sperm concentration in seminal fluid, also azoospermia means there is no spermatozoa present in ejaculation. As per WHO (2017) sperm count at or above 15 million per ml of semen as average, anything below that is considered low and is diagnosed as oligozoospermia. In Ayurveda oligozoospermia is correlated with *ksheenshukra*, *alparetas*, *ksheenaretasa*, *shukrakshaya*. In modern science there is no any satisfactory treatment for oligozoospermia as it deals with hormonal therapy which has got their own hazards. Ayurveda has its special branch named as *vaajikarana* to treat the conditions like oligozoospermia. *Vaajikarana* therapy rejuvenates the male reproductive system as well as it nourishes *sapta dhatus* and *shukra dhatu* is the essence of all *sapta dhatus*. In ayurveda there are so many formulations to overcome the condition oligozoospermia. So, here attempt has been made to review the Ayurvedic concept and management of *ksheenasshukra* (oligozoospermia).

KEYWORDS : Male infertility, Oligozoospermia, *ksheenasshukra*, *vaajikarana* therapy.

INTRODUCTION:

India is a country where more than 80% of its population are living in the villages. According to Indian philosophy *Dharma*, *Artha*, *Kama*, and *Moksha* are the four tenets of life, It is also said that one without issues can not attain. Much importance has given to the progeny not only for *moksha* but also for the continuation of human race. Infertility is defined as a couple can not achieve pregnancy after one year of having regular intercourse without using any birth control methods. Oligozoospermia is defined as there is less spermatozoa or low sperm concentration in seminal fluid, also azoospermia means there is no spermatozoa present in ejaculation. As per WHO (2017) sperm count at or above 15 million per milliliter of semen as average, anything below that is considered low and is diagnosed as oligozoospermia. In modern science there is no any satisfactory treatment for oligozoospermia as it deals with hormonal therapy which has got their own vulnerabilities. Ayurveda is a practical and clinical science in which criteria for each and every aspect of disease is mentioned. The different types of sperm abnormalities and infertility including sexual behavior is also explained. The clinical features of *Shukrakshaya* is described in Ayurvedic texts are *Dourbalya*, *Mukhashosa*, *Panduta*, *Sadana*, *Bhrama*, *Klaibya*, *Shukra avisarga*. There are various investigations to rule out oligozoospermia as follows - Ayurveda has its special branch named as *vaajikarana* to treat the problems like oligozoospermia. *Vaajikarana* therapy replenishes all the *sapta dhatus* in human body. *Shukra dhatu* is the essence of all *sapta dhatus* hence, *vaajikarana* therapy gives the potent and qualitative *shukra dhatu* which leads to healthy progeny. After the *vaajikarana chikitsa* libido also increases upto the great extent.⁽¹⁾ Infertility is a problem in which 8-12 % couples affected worldwide. Its prevalence is extremely high in metropolis as well as in smaller towns of India.⁽²⁾ According to national women health information center the annual incidence of male infertility is at least 2 million cases. The WHO estimates the overall prevalence of primary infertility in India is 3.9 to 16.8 per cent. The prevalence of primary infertility in Maharashtra is 3.7 per cent. The male is directly responsible in about 30 to 40 per cent infertility cases.⁽³⁾ The modern medicine has its own side effects on treatment of oligozoospermia hence, study of Ayurveda is necessary on the

management of *Ksheenshukra*.

DISCUSSION:

Ayurveda is a practical and clinical science, in which criteria for each and every aspect of disease is mentioned. *Acharya charaka* has quoted that male infertility as a *lakshana* and outcome of *shukra pradoshajvikara*, on the another hand *Acharya charaka* says that *kshina shukra* condition involves *alpashukrapravrutti* (low volume of ejaculate) or *shukra avisarga* (no ejaculation). In *Vimana sthana charaka* has explained the *lakshanas* of *shukra sara purusha* also. According to ayurvedic principles, the *shukra dhatu* is the essence of all seven *dhatus*. In Ayurveda good number of single drugs as well as combinations are available for the management of different conditions of male infertility. Ayurveda emphasized *Vajikarana tantra* for the management of oligospermia using *Rasayanas* and *Vajikara dravyas* along with *Panchakarma*. In order to develop the best quality of *shukra* and also to purify the existing *shukra*, *Acharya charaka* has mentioned the group of drugs under the heading of *shukra shodhana* and another group of drugs is said to be having the capacity of promotion of production of *shukra* that is *shukra janana*. In ayurvedic classics the different types of sperm abnormalities and infertility including sexual behavior are explained are as follows-

1. Charaka Samhita

- In *Charaka Samhita*, *Shukra vega avrodhanya roga* and its management is explained in *Sutrasthana* chapter 7.⁽⁴⁾
- In *Charaka samhita* symptoms of *Shukrakshaya* are mentioned in *Sutrasthana* chapter 17 i.e *Kiyantashirsiya Adhyaya*.⁽⁵⁾
- *Ashtau retodosha's* are explained in *Charaka samhita* in *Sutrasthana* chapter 19.⁽⁶⁾
- Management of *Shukragat* diseases is explained in *Sutrasthana* chapter 28 of *Charakasamhita*.⁽⁷⁾
- *Charakacharya* mentioned the *Shukra dhatu* as *Resort of life (Pranayatan)* in *Sutrasthana* chapter 29 of *Charaka samhita*.⁽⁸⁾
- *Dushti* of *Shukravaha strotasa* is explained in *Vimansthana* chapter 5 in *Charaka Samhita*.⁽⁹⁾
- Causes of *Viryakshinata*, *Klaibya*, and state of *Shukra*

dhatu in body, eight reasons for *Shukra Pravrutti* is explained in *Charaka samhita Chikitsasthana* chapter 2 *Chaturtha paad*.⁽¹⁰⁾

- In *Charaka samhita Chikitsasthana* symptoms of *Shukra avrut Vata* and its management is explained in detail in chapter 28.⁽¹¹⁾
- *Samanya Chikitsa*, management of *Shukradosha* as per *Tridosha, Pathyapathya* during its management is explained in detail in chapter 30 in *Chikitsa sthana* of *Charaka samhita*.⁽¹²⁾

2. Sushruta Samhita

- Quality and what is the role of *Shukra Dhatu* in our body is described in *Sutrasthana* chapter 15.⁽¹³⁾
- *Sushruta* explains the diseases caused by *Shukra Dushti* under the heading of *Shukradushti Janya Vikar* in *Sutrasthana* chapter 24.⁽¹⁴⁾
- In *Sharirasthana*, *Shukradosha* and their symptoms, treatment of *Shukra Dushti* is explained and symptoms of *Shuddha Shukra* also explained in chapter 2.⁽¹⁵⁾
- *Sarvsharirvyapakatva* of *Shukra Dhatu* is explained in *Sharirasthana* chapter 4.⁽¹⁶⁾

3. Ashtang Hridaya

- In *Ashtang Hridaya Sutrasthana* chapter 11 symptoms of *Shukrakshaya* are explained.⁽¹⁷⁾

4. Madhav Nidan

- In *Madhav nidan Uttarardh Madhukosh vyakhya Vibhushitam Vidyotini tika sahit Shukra* and its *Dosha* are explained in chapter named *Shukradoshanidanam*.⁽¹⁸⁾

5. Bhavaprakasha

- In *Bhavaprakasha Uttarardha* with commentary named as *Vidyotini tika Shukrakshaya* and its symptoms are explained in chapter 72 *vajeekaranadhikar*.⁽¹⁹⁾

6. Sharangadhara Samhita

- In *Sharangadhara Samhita Purvakhanda* with commentary "*Deepika*" *Shukrakshaya* is explained in chapter 07.⁽²⁰⁾

7. Harita Samhita

- In *Harita samhita Chikitsasthana* with Hindi commentary named as "*Aasha*" *Shukrakshaya* and its management is explained in chapter 47 named *Vajeekaran Adhyaya*.⁽²¹⁾

8. Yogaratnakara

- In *Yogaratnakara Uttarkhand* with Hindi commentary *Vidyotini* causes of *Shukrakshaya* are explained in *klaibyanidan* chapter 01 *Vajeekaranadhikara*.⁽²²⁾

9. Vangasen Samhita

- In *Vangasen (Samhita)* with hindi commentary named '*Hari*' identical signs of *Dushita Virya* & causes and symptoms of *ksheenshukra* are explained in chapter 84, *Vajeekaranadhikar*.⁽²³⁾

10. Kalyankarakam

- In *Kalyankarakam* symptoms and management of *Dushit virya*, Symptoms of *Shuddha Shukra* is described detail In 23rd *Pariccheda* Chapter named as *Sarvaushadh ikarmavyaparchikitsadhikar*.⁽²⁴⁾

11. Textbook Of Gynaecology

- Shaw's textbook of gynaecology by Howkins and Bourne, Edited by V. G. Padubidri, Shirish N. Daftary. Chapter 13 pathology of conception.⁽²⁵⁾

12. Textbook of Medicine

- In textbook of harrisons internal medicine causes and

therapy of male infertility is described in detail in chapter 336 Disorders Of The Testes in 13th part Endocrinology and Metabolism⁽²⁶⁾

Causative factors according to Ayurveda:⁽²⁷⁾

1. *Ativyvaya* (Excessive involvement in sex).
2. *Ativyayam* (Excessive involvement in exercise or any type of over exertion).
3. *Asatmya sevam* (consuming unhealthy, untidy diet).
4. *Akala maithun* (Involvement in sex without a specific time mentioned by *acharyas*).
5. *Ayonimaithun* (masturbation).
6. *Amaithun* (abstinence).
7. Excessive consumption of *Ruksha* (Dry), *Tikta* (Bitter), *Kashaya* (Astringent), *Atilavan* (salty), *Amla* (Sour), *Ushna* (Hot) items.
8. *Narinam arasadnyata* (lack of libido).
9. *Jara* (old age), *Chinta* (anxiety), *Shoka* (sorrow), *Bhaya* (Fear), *Krodha* (anger).
10. *Vyadhikaran* (due to chronic illness).
11. *Vegavarodha* (voluntary control of natural urges).
12. *Kshata* (Injury).
13. *Dosha-dhatu vaishamya*.

MANAGEMENT ACCORDING TO AYURVEDA:

Shaman – *ahara, vihara, aushadha*

Shodhana – *virechana, basti*

Shaman chikitsa:

Ahara : *Shalidhanya, Godhuma, Mamsa, Kulatha, Godugdha, Dadhi, Ghrita, Navnita, Kharjura, Amalaki phala, Lashuna, Guda-sharkara, Mamsarasa, Veshavara, Amla vilepi, Saindhava* and *Rasala* these *dravyas* offers *shukrala* and *vrishtya* properties.

Vihara : *Abhyanga, Vyayama, Snana, Nidra* and *Suvichara*.

Aushadha: *Mamsa* and *Ghrita* which offers *Shukrajanana* effect, *Ashwagandha* having *Brihana* effect and *Amalaki* offers *Vayasthapana* effect.

Table 1: Effects of some Aushadha (dravyas) in oligozoospermia:

Sr. No.	Dravya category	Effect	Examples
1)	<i>Shukrajanaka</i>	Nourishes <i>shukra dhatu</i> possesses similar properties as <i>shukra dhatu</i>	<i>Mamsa, Musali Ashvagandha</i>
2)	<i>shukrapravartaka</i>	Helps in ejaculation	<i>Bhallataka phala majaa</i> and <i>Amalaka</i>
3)	<i>Shukrajanaka - pravartaka</i>	Used for genesis and also offers ejaculatory effect	<i>Ghrita</i> and <i>Godhuma</i>
4)	<i>shukrastambhaka</i>	Control the ejaculation thus useful in premature ejaculation	<i>Nagbala, Ahiphen</i> and <i>Bhanga</i>

Table 2: Drugs in Shukra janana mahakashaya⁽²⁸⁾

1)Jeevaka	2)Rushabhaka
3)Kakoli	4)Kshir kakoli
5)Mudgaparni	6)Mashaparni
7)Meda	8)Vruddharuha (shatavari)
9)Jatila (jatamansi)	10)Kulinga

Table 3: Drugs in Shukra shodhana mahakashaya⁽²⁹⁾

1)Kuth	2)Aluva
3)Katfal	4)Samudrafen
5)Kadamb niryas	6)Ikshu
7)Kandekshu	8)Ikshurak (Kokilaksha)
9)Vasuka	10)Ushira

Shodhana chikitsa:

It is essential to perform *Shodhana* procedure before administering the *Vajikarana* drugs. The *vajikarana* drugs shall be used only after *strotoshuddhi* and after the *sharir* is devoid of *malas*. Then only the *brihana* and *balya* effect of *vajikarana* therapy is felt. It is clearly stated that without *shodhana*, *vajikarana* treatment is of no use. *Shodhana* procedures mainly *Virechana* and *Basti* are described under the management of *shukra doshas*.

1) Virechana: *Virechana* is indicated for *shukra dosha* and *klaibya*.

e.g.-

Trivruttchurnayukta ghrta for *virechana* possessing *Shukrashodhana* properties.

2) Basti: *Basti* is stated as "*Kshina shukra vajikaroti*". It is indicated for *shukra* and *artava dosha chikitsa*.

e.g.-

a) *Kshira basti* is given with *Mamsarasa* to increase *shukra dhatu*.

b) *Yapana basti* is specially indicated in *shukra dosha* and *klaibya*.⁽³⁰⁾

c) *Yapana basti* with *brihat panchmula* will be useful in *shukra* *krakshaya*.

d) *Guduchyadi niruha basti* for *virya vardhana*.

e) *Dalhana* quoted that totally 18 *Sneha basti* are meant to cure *Klaibya*.⁽³¹⁾

f) *Uttara basti* will be useful in *shukra dushti*.⁽³²⁾

g) *Ksheer yukta asthapanapossessing Shukrashodhana* properties.

h) *Sahaja klaibya, Abhigataja klaibya* conditions are *Asadhya* by medicinal treatment.⁽³³⁾

CONCLUSION:

The literary study concluded that drug possess *Snigdha Guna*, *Balya* and *Vata-Shaman* properties offers good effect in oligozoospermia. *Madhura Rasa* and *Shita virya* of drugs and also drugs like *shukrajanaka*, *shukra stambhaka* properties produce *Prakruta Sapta Dhatus* and respectively by *Dhatu poshana* *nyaya* formation of potent *Shukradhatu* is occurred. As per above discussion we can conclude that *Ayurveda* is better because it normalizes the compulsive condition and inexpensive treatment option to society for *Ksheenshukra*.

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