



## Ayurveda

## REVIEW ON MALE INFERTILITY IN AYURVEDIC CLASSICS W.S.R TO SHUKRA KSHAYA

<b>Dr. Sudha Dev D S*</b>	MD-scholar , Department of Panchakarma, Govt. Ayurveda college, Thiruvananthapuram. *Corresponding Author
<b>Dr. Ambili Krishna</b>	Assistant Professor, Department of Panchakarma, Govt. Ayurveda college, Thiruvananthapuram.
<b>Dr. T.K Sujan</b>	Professor and H.O.D, Department of Panchakarma, Govt. Ayurveda college, Thiruvananthapuram

**ABSTRACT** Male infertility is one of the major agonizing issue in the present fast moving world. Among the male factor, Azoospermia and Oligospermia contribute its own significance. The ancient wisdom of medicine describes about the similar conditions in various classical texts, such as *Ashukra, Alpa shukra, Ksheena shukra, Ksheena Retas, Shanda, Klaibya, Napumsaka, Shukra dosha* at various contexts.

*Ksheena shukra* is told by Charaka in *Sutrastana Kiyantasirasiyam adhyayam* also shows *Shukra avisarga* and *Klaibya* as its *lakshanas*. And in *sareerastana Atulya gotriyam adhyayam* mentions eight types of *Klaibya* which has the conditions like *Alpa virya, Abija, Dushta bija and Bija dourbalya*. *Yonivyapat chikitsitam adhyaya* describes *Sukra doshas* as well as *chaturvidha Klaibya*. And *Alpa shukrata* is there in *Vataja Sukra dosha*. *Nirbija* is told as one of the *samanya lakshana* of *Klaibya*. *Shukra anutpada* is there in *Bijopaghaja kalibya*. There occurs *Shukrakshaya* as the result of *Rasadi dhatu kshaya* and due to *Avrisya sevana* during old age in *Jarasambhavaja Klaibya*. *Shukrakshaya* is also observed in *Kshyaja klaibya* because of the *Rasadi dhatu kshaya* due to dietetic, emotional factors. *Susrutacharya* says *Alpa shukrata* in the parents of *Asekya Shanda* and *Ashukra* is in *Shandaka*. He also told *Shukra kshayaja klaibyam* among the six types of *Klaibya*. *Alpa praseka* is one of the symptom in *Ksheena shukra dosha*. *Ashtanga sangraha* also told *Alpa shukra* in *Vataja shukra dosha*. Ayurveda elaborate the management of all problems related with male fertility in a separate branch called *Vajikarana*. Ayurvedic concept of male infertility and its modern correlations are presented in this review article.

**KEYWORDS :** Male infertility, *Ashukra, Ksheena Shukra, Shanda*

## INTRODUCTION

Concept of male infertility in Ayurveda comprises of *Shukra doshas*<sup>1-3</sup> due to vitiation of *Vata, Pitha, Kapha, Raktha* individually or in combinations and terms related with infertility like *Bijopaghata, Klaibya, Napumsaka, Shanda* etc. Ayurveda explains in detail about various factors of intersex conditions which result in impotency and lack of *Shukra* and thereby result in infertility. This is due to qualitative and quantitative diminution or inappropriate increase in *Stri bija* or *Purusha bija* along with inappropriate postures adopted during coitus and problems with *Bija bhaga avayava*.

*Ashukra* is explained under *Shanda, Pavanendriya/Vatendriya klaibya, Vatika Shanda, Samskara vahi napumsaka, Bijopaghataja klaibya*.<sup>4-6</sup> *Shukrakshaya* is mentioned in *Ksheena shukra dosha* due to vitiation of *Vata* and *Pitha*, and *Asyeka Shanda, Vataja shukra dosha, Shukrakshayaja Klaibya*, and in the male parent of *Vakradvaja Napumsaka*.<sup>7-11</sup> Ayurveda encompasses psychological, nutritional, pathological, traumatic, genetic causative factors including *Abhichara*<sup>12</sup>, and deeds of previous life as causes of male infertility<sup>13</sup>. *Bija bhaga* as well as *Bija bhaga avayava*, *Purushakara bijabhaga avayava* of *bija* also get vitiated to cause *Purusha Bandhya*.<sup>14</sup>

As per W.H.O, a low sperm count of less than 15 million sperm/ml of semen is considered as Oligospermia. Azoospermia is the condition in which there is complete absence of sperm in ejaculate.

## AIM

- To study the conditions like *Shukrakshaya* from literature.

## MATERIALS AND METHODS

- Classical texts in Ayurvedic literature are reviewed.

## REVIEW OF LITERATURE

Ayurvedic classical texts gives highest relevance to *Shukra doshas* which is prime cause in male infertility. The various physical characteristics like consistency, colour, appearance, quantity, smell and other co-existing factors like pain, sexual performance, ejaculation of *shukra* are explained. According to *Susruta samhita* and *Ashtanga sangraha*, *Shukra doshas* are either due to the vitiation of *doshas* individually or combination of any of two or three *doshas* viz *Vata, Pitha, Kapha, Raktha, vata-kapha, pitha-kapha, vata-pitha* or *Vata-Pitha-Kapha*.

But as per *Charaka samhita*, the *Shukra* vitiation is caused by individual *doshas* not in combinations.

Systemic symptoms like *Shrama, Dourbalya, Angamarda, Panduta, Sadana* and localised symptoms viz *Asya shosha*, pain and burning of *Medra-Vrishana, Thimira darshana*, delayed and blood tinged ejaculation are associated with *Klaibya* in *Ksheena shukra* besides *Alpa shukrata*.<sup>15,16</sup>

As per *Ashtanga sangraha*, *Shukra* is diminished in both in *Ksheena shukra* and in *Vata* vitiation and also associated with delayed ejaculation in both of them. He also says *Vichinna Shukra* in *Vata dushti*.<sup>17</sup>

Charaka solely opines *Avasadi Shukra dosha* due to *Vata* vitiation and painful ejaculation is the feature in *Vata dushti*<sup>18</sup> and *Ksheena Shukra* explained by *Charaka* and *Vridha Vagbhata*.

*Susruta* says *Shukra* vitiated by *Vata, Pitha, Kapha* are curable, and *Kunapa, Granthi, Puti-Puya, Ksheena Shukra doshas* are curable with difficulty and *Mutra-Purisha dushta shukra* is incurable.<sup>19</sup>

All these *Shukra doshas* result in inefficiency of *Bija* hence futile.<sup>20</sup>

*Klaibya, Shanda* and *Napumsaka* conditions occur in adults as well as in progenies results from the sexual perversions, *Alpa bijata* of parents, *Bija bhaga dushti*, untimely coitus, inappropriate sexual postures, lack of interest during sex, anxiety, aversion of partners, *Dosha dushti* to *Shukra vaha srotus*, *Vrishana* and *Bija* etc.

*Shanda* is described as *Ashukra* by *Susruta*. *Alpa bija* is there in the parents of *Asyeka* type of *Napumsaka* mentioned by *Susruta* and *Vridha Vagbhata*. Absence of ejaculation of *Shukra* is found in *Pavanendriya klaibya* of *Charaka*. And the same is described as *Vatendriya* by *Vridha Vagbhata* and explained it as due to *Vatha vaigunya* in *Stri* due to the emission of *Shukra* after the sexual satisfaction in *Stri*, and the born child later becomes *Vatendriya* with non emission of *Shukra*.

The *Samskaravahi Napumsaka* told by both *Vridha Vagbhata* and *Charaka*. It happens when the *Vatha* obstruct *Sukrasya/Sukravahasrotas* without destroying *Shukra*. Here the born child emit *Shukra* in later life after *Basti* and *Vajikarana samskara*.

*Vakra* *dvaja* is also due to *Alpa shukra* or *Bija dourbalya* of male parent mentioned by *Charaka* and *Vridha Vagbhata*.

*Vata Shanda/Vatika shanda* told by both *Charaka* and *Vridha Vagbhata* is the pathological destruction of *Vrishana* of fetus due to *Vatha* and *Agni*.

*Chakrapani* says that *Pavanendriya*, *Samskaravahi*, *Shanda*, *Vakri*, and *Vatika Shanda* are considered as *Klaihya* occurred because of deeds of previous life.

### SHAD VIDHA KLAIBYAM BY SUSRUTHA<sup>21</sup>

*Manasaja* –(When mind afflicted with *Bhaya*, *Vishrambha*, *Stri dosha darshana*, *Stri dvesha*) *Aharaja* –(Intake of *Katu*, *Amla*, *Ushna*, *Lavana* in excess) *Shukra kshayaja* –(Indulges in excessive coitus without *Vajeekarana*) *Dvaja bhangaja* –(Severe *Medra roga* ,injury to Penis, and *Shukra vaha nadi*) *Sahaja* –(Inborn causes) *Khara shukraja* –(Excessively obese, instable mind, suppression of *Mala*, *Mutra*, *Brahmacarya*)

*Charaka* told four types of *Klaihya* as follows.<sup>22</sup>

### *Bijopaghataja*, *Dvajopaghata*, *Jaraja*, *Shukrakshayaja*.

#### General symptoms of *Klaihya*

Inability to do coitus due to loss of erection, even if he has desire and the partner is lovable and obedient, and if attempted to do it, he may be afflicted with *Svasa*, sweating, *Mogha Sankalpa Cheshta* and flaccid penis and *Nirbija*.

#### *Bijopaghataja Klaihya*

It is due to the intake of *Sheeta*, *Ruksha*, *Alpa*, *Samklishita*, *Virudha*, *Ajeerna bhojana Shoka*, *Chinta*, *Bhaya*, *Trasa*, excess indulgence in sex, *Abhichara*, *Avisrambha*, *Rasadi dhatu kshaya*, vitiation of *Vata* etc *Doshas*, *Anashana*, *Shrama*, lack of interest in women, *Panchakarma apachara*. The person get *Pandu varna*, *Durbala*, *Alpa prana*, *Alpaharsha*, *Hrid roga*, *Pandu roga*, *Tamaka*, *Kamala*, *Shrama*, *Chardi*, *Atisara*, *Shula*, *Kasa*, *Jvara*.

*Chakrapani* says *Shukra* is not formed in them.

#### *Dvajopaghataja Klaihya*

Excessive intake of *Amla*, *Lavana*. *Kshara*, *Virudha*, *Asamya bhojana*, drinking excess water, *Vishama*, *Pishta*, *Guru bhojana*, curd, milk, *Anupa mamsa* (dietic factors), emaciation after disease, coitus with *Kanya*, other than vaginal coitus, sex with chronic ill, menstruating, vaginal disorders, vagina with foul odor, discharge, coitus with young females, animals, injury to penis, lack of cleaning penis, wounds by weapon, teeth, nail, strikes by wood, excessive use of awry insects on penis, withholding of ejaculation results in *Klaihya*. (traumatic factors)

It is of five types

#### *Vataja*, *Pithaja*, *Kaphaja*, *Raktaja*, *Sannipaja*

*Vataja dvaja bhanga* is presented with swelling, pain and redness of penis. *Pithaja dvajabhanga* is found with severe eruptions and inflammation of penis. *Kaphaja dvajabhanga* is of instant growth of *Mamsa*, wound, discharges like rice water, blackish, reddish, ring formation and hardening of penile circumference.

*Raktaja* is associated with fever, thirst, giddiness, fainting, vomiting, reddish, blackish, bluish and *Avila lohita* discharges. *Sannipataja dvaja bhanga* is with severe pain similar to the burn in Bladder, Testis, *Sivani*, *Vankshana*. Occasional slimy and pale discharges, slow forming swelling, moist feeling, take time to suppurate and may subside quickly, worm formation, get moist and foul odour, sloughing of glans, scrotum.

#### *Jarasambhavaja Klaihya*

*Shukrakshaya* occur during oldage due to *Rasadi dhatu kshya*, not taking *Avrishya* food and gradual, diminution of *Bala*, *Virya*, *Indriya*, *Ayu*, not taking enough food, *Shrama*, *Klama* and cause *Klaihya* in aged. Thus the oldage is afflicted with *Ksheena* *dhatu*, weakness, loss of complexion, energy and easily caught by diseases.

#### *Kshayaja Klaihya*

Excessive *Chinta*, *Shoka*, *Krodha*, *Bhaya*, *Irshya*, *Utkanda*, *Mada*, *Udvega*, intake of *Ruksha anna pana* and *Oushadha* by emaciated persons, fasting by *Durbala prakriti*, *Asatmya bhojana* leads to diminution of *Rasa* in *Hridaya* and gradually *Rakta* etc *Dhatu*s gets

diminished and at the end *Shukrakshaya* results and if the person indulges in excessive coitus due to enhanced desire also cause decreased *Shukra* in no time.

### DISCUSSION

Among the *Shukra doshas* explained, *Vataja shukra dushti* as well as *Ksheena shukra* is having *Alpa shukrata*. *Charaka* told *Nirbija* as one of the general symptoms of *Klaihya*. *Charaka* included the psychological causes of *Klaihya* in *Shukra dushti*, *Bijopaghataja* and *Kshayaja Klaihya*. But *Susruta* mentioned it as a separate entity as *Manasaja Klaihya*. *Charaka* included the dietic causes of *Klaihya* under *Shukra dushti*, and in all *Chaturvedha Klaihya*. Where as *Susruta* told it as *Aharaja Klaihya*.

*Susruta* explain *Shukrakshayaja Klaihya* as one type of *Klaihya*. *Charaka* include the *Shukrakshaya* in *Bijopaghataja Klaihya*, *Jarasambhavaja Klaihya*, and *Kshayaja Klaihya*. *Chakrapani* says *Shukra amutpadana* in *Bijopaghataja Klaihya*. *Susruta* considers only the traumatic causes for *Dvajabhanga* and *Charaka* classified *Dvajabhanga* into five types with other causes. *Sahaja Klaihya* and *Kharashukraja Klaihya* are mentioned by *Susruta* only.

*Pavanendriya/Vatendriya Klaihya* may be taken as *Aspermia* rather than *Azoospermia* as there is lack of ejaculation. *Samskaravahi klaihya* can be due to obstructive causes of *Azoospermia*. *Nara shanda* may be due to *Oligoasthenoteratozoospermia*. *Vatika shanda* in which *Vrishana nasha* occur may be from inflammatory causes of the testis thereby cause obstructions in *Seminiferous tubules* or *Spermatocyte* destruction. *Jara sambhavaja Klaihya* is related with testicular atrophy and germ cell loss in aging testis.

*Vakra dvaja klaihya* may be taken as *Chordee* associated with *hypospadias*, which can affect male fertility and sexual life. And some of the *Klaihya* may be due to psychological cause and the erectile dysfunction may be corrected by following sexual perversions such as *Asekya* (*Fellatio*), *Kumbhika* (*Sodomy*), *Irshyati* (*voyeurism*), *Sougandhika* (*Olfactophilia*).

In ayurvedic classics, one can observe both the Semen and Sperm are taken into consideration in the field of male infertility. So we can take *Shukra* as either Semen or Sperm. All the constituents of Semen including the Sperm get nourishment and get rid of its pathologies by adopting *Vrishya* and *Rasayana*.

Thus male infertility explained in ayurveda is seemed to cover a broad area of causative factors commencing from the *Bija* (Sperm) and its developmental defects, functional defects, genetic causes, dietic, psychological, traumatic, pathologic, congenital, senile factors, un natural sexual practices which may result in impotency, infertility or both.

### CONCLUSION

*Susruta* classify the *Shandas* as *Sashukra Shanda* like *Asekya*, *Sougandhika*, *Kumbhika*, *Irshyaka*. The *Nara Shanda* is termed as *Ashukra Shanda*. And according to *Vridha Vagbhata* and the *Charaka* the *Pavanendriya/Vatendriya*, *Samskaravahi Naumsakasas* are lacking *Shukra*. While the *Vatha Shanda* is also born as *Shanda* due to *Vrishana nasha*. *Bijopaghataja Klaihya* is *Nirbija* by *Charaka*. All these conditions may be considered as *Azoospermia* or *Aspermia*.

The *Shukra alpata* is observed in *Ksheena shukra*, *Vataja Shukra dosha*, and *Asyeka*, male parent of *Vakra dvaja Napumsaka* by *Vridha vagbhata*, *Nara Shanda*, *Jara sambhavaja Klaihya*, *Kshayaja Klaihya* of *Charaka*, *Shukrakshayaja Klaihya* by *Susruta*. These can be compared with *Oligospermia*.

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