

CRITICAL REVIEW ON KAPHAJA SHUKRADUSTI

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ABSTRACT

Kaphaja Shukradusti is one of the morbid verities of *Shukra* in which the *Shukra* is vitiated by the aggravated *Kapha-dosa*, which interns leads to Infertility. It's difficult to understand diseased condition of *Shukra*, their genesis and pathology are still bewildering to modern medicine. Hence A humble effort is made to understand literature regarding this problem in both Ayurvedic and Modern perspectives, under the subheadings of *Samutthana vishesha*, *adhishtanantarani* and *vikaraprakrti*, in order to establish the disease in Ayurveda in terms of *Nidana-panchaka*.

Key words : *Adhishtanantarani, Kaphaja Shukradusti, Samutthana vishesha, Vikaraprakrti*

INTRODUCTION

Ayurveda very long back had realized the factors governing fertility and their pathologies like organic and functional defects in the uterus (*Yonipradoshat*), defects in sperm and seminal plasma (*Shukradoshat*), ovum (*Asrakdoshat*), mental afflictions (*Manasoabhitapat*), union in inappropriate time (*Akala yogat*), diet (*Aharadoshat*) and regimens (*Viharadoshat*) and poor strength or altered immunological response towards sperm and ovum (*Balasamskayat*)¹ give rise to *Vandhyatva* and *Klaibya*. Eight *Retodosas* are mentioned among which, the concept of *Kaphaja Shukradusti*² matches with the present days delayed liquefaction time, hyper viscosity, Sperm Agglutination and Antisperm antibody.

SAMUTTHANA VISHESHA

Even though *Kaphaja Shukradusti* is explained by almost all the Ayurvedic text books, its etiological factors are nowhere mentioned. As *Kaphaja Shukradusti* is one among the varieties of *Sukradusti*, the *Nidana* that is mentioned for *Shukradusti* can be conventionally implicated to *Kaphaja Shukradusti*. The vitiation of the *Kapha* is the main reason for the morbidity of the semen so the etiological factors that are mentioned for the aggravation of *Kapha* can also be considered.

In any of the classics there is no separate *Nidana* is mentioned for *Kaphaja Shukradusti*. So, the etiological factors that which are causing *Shukradusti* and the factors which vitiating *Kapha* can also be considered here. *Kaphaja Shukradusti* is being one of the type of *Retodusti* or *Shukradusti*, the *Nidana* which are described for *Retodosa* also may lead to *Kaphaja shukradusti* depending upon specific *Nidana* and *Samprapti*^{2,3}.

Sukravaha Srotodustikara Nidana and the various etiological factors can be grouped under-

AHARAJA :⁴ *Kapha Prakopaka Nidana* : like *Madura, Amla, Lavana, Snigdha, Sara, Abhishyandi, Sukta, Kharjura, Narikela, Nishambupana, Picchila, Mahamasha, Godhuma, Tila, Pistanna, Dadhi, Dugda, Payasa, Ikshuvikara, Anupa-Audaka Mamsa, Samashana, Adyashana.*

Shukradustikara Nidana : *Asatmyahara* (Intake of incompatable diet), *Ruksha, Katu, Atisevana, Amla and Ushna sevana, Anashana.*

VIHARAJA : *Kapha Prakopaka Nidana* : like *Divaswapna, Avyayama, Alasya*

Sukravaha Srotodusti Nidana : like *Akalayonigamana, Nigraha, Atimaituna.*

Sukradusti Nidana : *Ativyayama, Ativyavaya, Akalayonigamana, Ayonigamana, Maituna asevana, Atyushna sevana, Arasajnata.*

MANASIKA : *Sarva dosa Prakopa Nidana* : *Bhaya, Krodha, Shoka, Loba, Moha etc.*

Sukradustikara Nidana : *Cinta, Bhaya, Visramba, Soka, Stridosa, Narinam Arasajnata, Avichara, Abhichara etc.*

ABHIGATAJA :⁵ *Sukravaha Srotodusti Nidana* : *Shastra, Kshara, Agni etc*

ADHISTANA ANTARANI

Adhistana refers to *ashaya /sthana*. According to Ayurveda, *Adhistana* refers to site of localization of *Dushita dosha*. *Adhistana* may be *Ashaya, Dhatu, Srotas, Marma, Upadhatu, Mala, Manas, Indriya* and each & every *Paramanu* which is associated with the pathology is *Adhistana*. Pathological process or *Samprapti* refers to *Adhistana antrani*. In the *samprapti* of *Kaphaja Shukradusti* *Kapha dosha, Shukra dhatu* along with *Rasa dhatu* and *Shukravaha srotas* are the major component involved in the *samprapti*.

SAMPRAPTI

Sanchaya – Prakopa

Primarily the different etiological factors indulged by the patient, which increases the *Kapha* gunas like *Snigdha, Sita, Guru, Manda, Slaksna, Mrusna* at one side and hamper the *Agni* on the other side. Here the increased *Kapha* gunas naturally leads to the *vridhi* of *Jala & Pritvi Mahabhuta*, which it turn lead to the depletion of *Akasha* and *Vayu Mahabhuta*. On the side, the *Agni* which is hampered presumably shows its negative impact on *Dhatvagi*

and leads to Dhatvagni Mnadya.^{6,7} Both the Increase of Kapha Guna on one side and Agnimandya on the other side generate the Ama.⁸

Prasara – Stana samsraya

Here the depletion of Vayu and Akasha Mahabhuta on the one side leads to the occlusion of Shukravaha channels and leads to Baddhamarga⁹. This is the Stana samsraya avasata. On the other side the impaired Dhatvagni leads to the development of Apakva Majja in the process of evolutionary metamorphosis due to Majja Dhatvagni mandya. This along with the Ama attains Shukravaha srotas, this is the Stana samsraya avasata.

Vyakti & Bheda

In the stage disease manifests with the full-fledged form and which requires prompt treatment. At this stage it hampers the fertility prospects of an individual.¹⁰ The morbidity, which is not treated at this moment, exhibits the Bhedavasta with the manifestation of both the Stanika and Sarvadaihika Lakshana.

Samprapti Ghataka :

Dosha	Kapha dominance
Dushya	Rasa , Shukra
Udbhava sthana	Amashaya
Agni	Jataragnimandhya , Dhatvagnimandya
Sanchara	Sarva sharira
Srotas	Rasavaha , Shukravaha
Sroto Dusti prakara	Sanga
Adhistana	Retovaha sira and Mula
Rogamarga	Bahya , Madhyama
Vyadhi Prakara	Nija
Pratyatma Lakshana	Atipicchilata Shukrapravrutti

QUANTITY OF SHUKRA –

Acharya Bhela has mentioned the quantity of *Shukra* as One *anjali*¹¹. Whereas Acharya Charaka mentioned the quantity of *Shukra* as *Ardhaanjali*.¹²

UPADHATU OF SHUKRA –

Though Acharyas like Charaka, Susruta and Vagbhata haven't mentioned any *upadhatu* for *Shukra* but Achaarya Shaarangadhara considers *Ojas* as the *Upadhatu of Shukra*¹³.

VIKAARA PRAKRUTHI

The term '*Vikaraprakriti*' means *vatadi dosha* involved in the disease.¹⁴ Acharya Hemadri interprets *Vikaraprakriti* as '*Asadharanam chinnam*' or '*Vikaraswabhava*'¹⁵ i.e, the distinctive clinical features of the disease. In order to identify the predominant *dosha* (*Vikaraprakriti*), the *lakshanas* (clinical features) of *Kaphaja Shukradusti* are to be analysed.

Purvarupa (premonitory indicators) and *Rupa* (clinical manifestations) are seen as resultant of *Sthanasamshraya avasta* from where the *dosha-dushya samurchana* take place. *Purvarupa* may show sign of data to know the upcoming disease and the manifestations which are showed in *vyaktaavasta* of *shad kriyakaala* are known as *Rupa*.

PURVARUPA :No specific description is available in the classical literature regarding the disease *Kaphaja Shukradusti*.

RUPA: The fertility factors such as Sperm (*Shukra*), the ovum (*Asrak*), the uterus (*Ashaya*) and the timings of sexual union and delivery (*Kala*) are in excellent condition and the women during the period of pregnancy takes wholesome diet (*Yasyopacarascha tata annachi*) then the foetus gets delivered easily in time in its well-developed form and without any pain.

Even in a fertile women, there is delay in conception because of defects in sperms (*Shukra dosat*), ovum(*Asrak dosat*), functional and organic defects in the uterus (*Yonipradosat*), mental afflictions (*Manaso abhitapat*), diet and regimens (*Ahara and Vihara dosat*), union in appropriate time(*Akala yogat*) and poor strength or altered immunological response towards sperm and ovum (*Bala ksayat*)¹⁶ are infertility factors. *Kaphaja Shukradusti*, a type of *Shukra dosa* is an important cause for infertility.

The synonymns of *Kaphaja Shukradusti* is mentioned in almost all the Ayurvedic classics.

VISHESA LAKSHANA

Sarvadaihika Lakshanas¹⁷ : As *Kapha* is the main dosa involved here, the general symptoms that may observed in *Kaphaja Shukradusti* are *Sneha, Katinya, Kandua, Gaurava, Bandha, Upalepa, Sthaimitya, Sopha, Apakti, Atinidrata, Cirakarita* etc.

Stanika Lakshanas : The *Shukra* having *Shukla varna*¹⁸, *Atipicchila* in consistency¹⁹, *Prabhuta* in quantity, ejaculated with *Kandu*, along with *Majja dhatu*, *Ambasi kinchin Majjati* (sinks in water)²⁰, having *Visra gandha* are the *Stanika lakshanas* that can be observed in the disease *Kaphaja Shukradusti*. Due to *Kapha*, obstruction may also take place in *Shukravaha Srotas* and lead to *Baddha marga*.

Parameters	<i>Kaphaja Shukradusti</i>
Appearance	<i>Majjopasrista</i>
Odour	<i>Visra</i>
Quantity	<i>Prabhuta</i>
Consistency	<i>Ati-picchilata</i>
pH	<i>Snigda</i>
Density	<i>Ambasi kinchin majjati</i>
Ejaculatory findings	<i>Kandu, Badda marga</i>

CONCLUSION

It can be concluded that *Kaphaja Shukradusti* is one among the varieties of *Shukradusti*, the *nidana* that are mentioned for *Shukradusti* can be conventionally implicated to *Kaphaja Shukradusti*. Consists of literary analysis of *Kaphaja Shukradusti* based on Ayurvedic texts, under the subheadings of *Vikaraprakrti*, *Adhishtanantarani* and *Samutthanavishesha*. The literary analysis of the clinical features of the disease identified a common link of *Kapha dosha* and *Shukra dushya* and a probable role of *adibala*, *janmabala* and *doshabala nidana* in the disease. In *Charaka Samhita* we find several *nidanas* that leads to *Shukra Dushti* & due to all these *nidana sevana*, *Doshas* get vitiated either singly or in combination, which further enters into the *Shukravaha Srotas* causes *Shukravaha Srotodushti* and finally leads *Kaphaja Shukradusti* depending upon the *Dosha* involved.

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