

## **CONCEPTUAL STUDY ON ROLE OF VIRECHANA KARMA IN THE MANAGEMENT OF KSHEENASHUKRA W.S.R. TO “OLIGOZOOSPERMIA”**

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### **ABSTRACT**

*KsheenaShukra (ShukraKshaya)* is one of the 18 *Kshaya* described by *Acharya Charaka* wherein, there is diminished level of *ShukraDhatu*. *KsheenaShukra* can be considered as Oligozoospermia. In males with oligozoospermia the aim is to improve seminal parameters and sperm concentration in particular. Management of infertility in modern medical science includes hormonal supplementation and assisted reproductive techniques. It has its own limitations and adverse effects too. More over their results are limited up to 30 to 40%.*Shodhana* therapy not only increases the bioavailability of the drug, but also cures the ailments. *Virechana karma* can be selected for this condition. According to *Maharashi CharakaVirechana* is advised in the treatment of *ShukrakshyajanyaVikara (Klaibya)*.*Virechana* can be given by *ErandaSneha* and *Godugdha* as both have *Vajikarana* properties.

**Keywords:** *KsheenaShukra*, Oligozoospermia, *Virechana*, *Klaibya*, *Vajikarana*

### **INTRODUCTION**

A person without a child is just like a tree that has only one branch devoid of fruits and shadow, having unwanted smell. <sup>[1]</sup> Parenthood is one of the most desired goals of every couple, and failure to procreate causes great anguish. In India, infertility is a social stigma, particularly in rural areas, which affects the couple's psychological harmony, sexual life and social func-

tioning. Infertility may cause heavy shadow on the physiological and social adequacy of female, and diminishes social standards of male partner. Male infertility has received less attention, even though it is widely reported. Normal testicular function is the final outcome of several harmonious factors like genetic, anatomical, endocrine, immunological, biochemical, environ-

mental and sexual factors. Oligozoospermia means decreased healthy sperm count per ejaculation. *Ayurveda* explains that infertility is clinical manifestation of *KsheenaShukra*. References regarding the efficiency of *Shodhana* therapies are galore since *Vedic* era till the date. The role of *Shodhana* procedures as preoperative regimens before the administration of medicine is adequately substantiated by *Acharya Charaka*. These therapies have been kept in supreme veneration by the classical authorities in ameliorating different varieties of *ShukraDhatu*. They are prescribed as the best medicine conferring the progeny and virility to an individual. *Virechana* is considered to be the best treatment of *KsheenaShukra*. *Vajeeakaranatantra* is name of the branch that deals with management of *Alpa, Dushta, Ksheena, VishushkaRetas*.<sup>[2]</sup> *Upachaya* is the remedy prescribed by *Sushruta* for the treatment of *KsheenaShukra*. So hereby, we have made an effort to find out a safe and complete solution for this disease with the help of *Ayurveda*.

#### AIMS AND OBJECTIVES:

1. Conceptual study on the role of *Virechana Karma* in the management of *KsheenaShukra* w.s.r to Oligozoospermia.

#### MATERIALS:

All references regarding *KsheenaShukra* and *Virechana Karma* were collected from *Ayurvedic* classics and compilation is done.

#### ABOUT MEDICINES:

*Virechana Dravya* (*ErandaSneha* with *Godugdha*) can be taken. *SnigdhaVirechana* is indicated for *klaibya*. Therefore, *ErandaSneha* with *Godugdha* is chosen for present study.

*ErandaSneha* and *Godugdha* both have *Vrushya* properties.

#### METHODS:

1. Effect of *Virechana Karma* (Purgation) on *KsheenaShukra* was studied in detail.
2. Reduction in the cardinal signs and symptoms of *KsheenaShukra* (Oligozoospermia) by the *Virechana*.

#### DISCUSSION

##### Concepts of *Virechana Karma*:

*VirechanaKarma* is one of the prime purificatory procedures employed in treating a constellation of diseases and conditions as well as treating stubborn disorders. It is also one of the measures of choice preferred by *Vaidya*, because of its wide applicability and simplicity. *Virechana* not only helps in eliminating *Dosha* from the body, but it also helps in promoting health. It is also mentioned as a part of *Ritucharya* in *SharadaRitu*.<sup>[3]</sup> *Virechana* is less stressful procedure than *Vamana*, has less possibility of complications and could be done easily. So, it is widely used as *Shodhana* therapy.

**Definition:** The removal of *Dosha* through the '*AdhoBhaga*' is symbolized as *Virechana*. It is one of the *Shodhana Karma* as mentioned in the *Ayurvedic* texture.<sup>[4]</sup>

##### Benefits of *Virechana*:

*Virechana* is a one among the main procedure out of all *Panchkarma*, especially for elimination of *Pitta Dosha*, *Virechana* cleanses sense organs i.e. improves their function, purifies body tissues, increases digestive power of *Agni* i.e. *Jatharagni, Dhatvagni* etc. Proper applied *VirechanaKarma* acts a key role in the delaying age factors.<sup>[5]</sup> In *MalbhutaAshaya* (weakened

organ) *DoshaDushyaSammurchhana* persists. This *Sammurchhana* is eradicated only through means of *Virechana* (*Shodhana*).

**Classification of Virechana:** *Virechana* has no classification however; *Sharangadhara* has classified *Virechana Dravya* as follows<sup>[6]</sup>

**Anulomana** - The drug which forwards the *Mala* after their digestion and breaking their *Bandha*, are known as *Anulomana* e.g. *Haritaki*.

Here, *Bandha* means *Bandha* of *Vayu*.

**Sramsana** - The drug which expels half digested and sticky *Mala* without its prior digestion is known as *Sramsana*, e.g. *Aragavadha*. Hence, the field of *Sramsana* widens. The difference between *Anulomana* and *Sramsana* is the absence of digestion of *Mala* in *Sramsana* indicating a bit stronger property. **Bhedana**- The

drug which disintegrates the *Abaddha* (unformed) or *Baddha* (well formed) or *Pindita* (dried faecal mass) *Mala*, and directs it outside the body through lower gut is known as *Bhedana* e.g. *Katuki*. Here, the drug potency is more and it is able to expel even the hard *Pindita Mala*. **Rechana** - The drug, which eliminates digested as well as undigested *Mala* or *Dosha* by making them watery through anal route are known as *Rechana* e.g. *Trivrita*.

**Virechanakarma has three main procedures:** *Purva karma*, *Pradhan karma* and *Pashchat Karma*.

**(A) PURVAKARMA: (SambharSamgraha):** *Sambhar* for *Virechana* means *Aushadhi*, *Patra* etc. various materials and *Samgraha* means collection. Before going to *VirechanaKarma*, required drugs should be collected in *PurvaKarma*. Drugs like, *DipanaDravya*, *SnehaDravya*, *Virechana Dravya Sangrahi Dravya* and *AharaDravya*.<sup>[7]</sup>

**VirechanaMatraVichara:** *VirechanaMatra* should be decided after considering various factors like *RogaBala*, *RogiBala*, *Agni Bala*, *AushadhaVirya* etc. in account. If patient have *Manda Agni*, *MruduKoshtha*, *Pitta PradhanaGrahani* or *KrushaSharira*, only *MriduVirechana* should be applied for the convenience of Patient same like this, if *VirechanaDravya* having *TikshanaGuna* is not in full of activity, not in proper time, area and not in proper collection, it may complicate to patient. So before going for the application of medicine its efficacy must be checked.

**AturaPariksha:** There are certain diseases and certain physiological as well as pathological conditions, in which *Virechana* may not apply. Patients should be thoroughly examined either he is *virechanayogya* or not. *Ayurvedic* texts have clearly mentioned that in which diseases and conditions *Virechana* is indicated and contra indicated.

**VirechanaYogyaAtura:(Indicationfor Virechana Karma)**

*Shirahshula*, *Parshvaruja*, *Vatarakta*, *Jwara*, *Pandu*, *Kamla*, *Halimaka*, *Netradaha*, *Asyadaha*, *Paitik Vyadhi*, *Prameha*, *Netrastrava*, *Asyastrava*, *Nasastrava*, *Shwash*, *Kasa*, *Shotha*, *Kustha*, *Visarpa*, *Hradaroga*, *Pliha*, *Vyanga*, *Nilika*, *Vishphotaka*, *Unmada*, *Apsmara*, *Yonidosha*, *Arbuda*, *Arsha*, *Bhagandara*, *Granthi*, *Galaganda*, *Braghna*, *Apachi*, *Timira*, *Krimikoshtha*, *Vishuchika*, *Alasaka*, *Udarroga*, *Arochaka*, *Avipak*, *Urdhvaga Raktapita*, *Udavarta*, *Chhardi*, *Retodosha*, *Mutraghata* are indicated for *Virechana Karma* according to *Acharya Charaka*.<sup>[8]</sup>

**VirechanaAyogyaAtura: (Cotraindication for Virechana Karma)**

Langhita, Durbala, Durbalendriya, Upavasita, Subhaga, Alpagni, Abhighata, Kshatakshina, Shranta, Pipasita, KarmaBharadhvahata, Vridha, Bala, Atikrusha, Atisthula, Daruna-Kostha, Kshama, Garbhini, Bhakta, Atisnigdha, ChintaMaithunaVyayamaAdhyayanaPrasakta, Shalyardita, KamadiVyagra, Nirudha, Navajvara, Kshataguda, Muktanala, Madatyaya, Adhmana, Adhoga Raktapita are contraindicated for virechana Karma according to Acharya Charaka.<sup>[9]</sup>

**Dipana:** Acharya Dalhana has specifically mentioned this procedure. It is done to enhance Agni, so that the Sneha may be properly digested and appropriate Snehana is accomplished. **Snehapana:** It plays vital role in any type of Shodhana Karma. Without proper Snehapan, Dosha cannot be eliminated from the body. Snehana has properties like Vishyandana, Kledana etc., which help in dissolving the vitiated Dosha. **Abhyanga:** Abhyanga is done for 3 days on whole body externally with simple or medicated oil preferably during both morning and evening. **Swedana:** With Abhyanga usually, Swedana is employed for Swedana Karma, 3 days twice, simultaneously. With help of Swedana the morbid Dosha are motivated from Shakha to enter the Koshta. **Bhojana:** During 3 days gap for Abhyanga and Swedana, Ahara should be advised like, Snigdha, Drava, Ushna, LaghuBhojanawith AmlapradhanaPhala etc.

**B) PRADHANA KARMA:**

After SamyakaSnehana and Swedana of the patient, Virechana Karma is done, when patient is in peaceful mood, well slept, having fully di-

gested his previous meal and empty stomach. It is very essential that patient remains in a calm mood, because intestinal motility, secretions of various enzymes and that of mucous are very sensitive towards emotional disturbances. Any emotional stress may alter the intestinal motility, as well as secretions causing problem in SamyakaVirechana. Patient has performed Dharmik Karma like Homa, Bali, SwastiVachana, etc. These things help in boosting up the will power of patient. Virechana drugs are administered, when Tithi, Muhurat are ideal, in 'Shleshma Kale Gate'<sup>[10]</sup> i.e. after Shleshma Kala has passed i.e. not in early morning like Vamana. The suitable time is after 10 AM. **Aushadha Pane Kartavya:** VirechanaAushadha should take in a single bout, without feeling its smell and taste. **Aushadha PiteKartavya:** Virechana drugs have irritant nature and dislike smell, taste so after intake of Virechana Yoga, it is possible that patient may feel nausea, soreness of mouth, so to prevent it, patient is asked to gargle hot water or to wash out mouth and have chew tasty, fragrant pieces. Cold water is sprinkled on face. Patient is asked to relax and take rest in bed. Exposure to cold, heavy wind is prohibited. He is advised that neither the Vega should be induced nor should be retained. **Vega Pravartanopaya:** For Vatanulomana and Yogavahi action; lukewarm water is taken when need. (If medicine composed of Jayapala is given, then hot water is contraindicated.) If Vega is not induced then Pani Tala does Swedana over abdomen. **Nirikshana (Observation):** VirechanaDravya plays a role after 'AushadhaJirne' digestion through stomach. Symptoms of AushadhiJirna and Ajirna are.<sup>[11]</sup>

**Table 1:**

AUSHADHA JIRNA LAKSHANA	AUSHADHA AJIRNA LAKSHANA
Vatanulomana	Klama, Angasada
Swasthya	Daha
Kshudha	Bhrama
Trushna	Murchha
IndriyaLaghuta	Shiroruja
UrjaMansvita	Arati
UdgarShuddhi	Bala Hani

**CHATURVIDHA SUDDHI LAKSHANA**

**Antiki, Vaigiki and ManikiShuddhi of Virechana Karma**

**Table 2:**

ShuddhiPrakara	PravaraShodhana	MadhyamaShodhana	AvaraShodhana
Vaigiki	30 Vegas	20 Vegas	10 Vegas
Maniki	4 Prastha	3 Prastha	2 Prastha
Antiki	Kaphanta	Kaphanta	Kaphanta
Langiki	SamyakayogaLakshana__	SamyakayogaLakshana	SamyakayogaLakshana

**1 Prastha = 648 gm**

According to Acharya Sharangadhara, in UttamVirechana there are 30 Vega and it is Kaphanta, in MadhyamaVirechana there are 20 Vega, it is Kaphanta and in HinaVirechana there are 10 Vega and it is Kaphanta. The signs & symptoms featured in 'SamyakaLakshana' can be considered under 'Laingiki Criteria'.

**(C) PASHCHAT KARMA:**

**PariharyaVisaya:** (i) Loud speeches, sitting in one position for long duration, standing in one position for long duration, long walks should be avoided. Exposure to excessive cold or heat or dew, exposure directly to flowing winds, long journey, sleeplessness in the nights, sleeps during day time, to retain strong urge or provocation of the urges.<sup>[12]</sup>**Mental Activities:** One should avoid excessive rage or excessive depression too. **Dietetic Behaviour:** Viruddha Ahara, AjirneAhara, AsatmyaAhara, AkalaAhara, PramitaAhara, AtiAhara, less diet,

heavy diet, and VisamaAhara should be averted. Patient has to follow a special diet pattern – SamsarjanaKrama.

**SamsarjanaKrama:** This is a special dietary manner to be followed after Virechana. "The liquefied vitiated Dosha moves towards Amashaya which causes irritation in Amashaya and weakens the Agni. To enhance this weakened Agni of Amashaya, Samsarjana must be followed. In this Krama, Peya-Vilepi-AkrutYusha- KrutaYusha-AkrutaMamsa Rasa and KrutaMasmsa Rasa are given for 3, 2 and 1 Anna Kala for Pradhana, Madhyama and AvaraShuddhi respectively.

**EFFECT OF VIRECHANA ON KSHEENA SHUKRA:**

Panchkarma means five therapeutic procedures vamana, virechana, Asthapanabasti, AnuvasanaBasti and Nasya Karma. Except

AnuvasanaBastivamana, Virechana, Asthapana, Nasya karma are included in Shodhana therapy. Acharya Shushruta added RaktaMokshana in Shodhana Karma. The role of Shodhana procedures as preoperative regimens before the administration of medicine is adequately substantiated by Acharya Charaka. He enunciates that with these therapies only, the occluded channels in the body will be cleared off to enhance the therapeutic efficacy of the drug.

These therapies have been kept in supreme veneration by the classical authorities in ameliorating different varieties of ShukraDhatu. They are prescribed as the best medicine in conferring the progeny and virility to an individual. Virechana is considered being the best treatment of KsheenaShukra. According to MaharshiCharakaVirechana is advised in the treatment of ShukrakshyajanyaVikara (Klaibya). Charaka indicates SnigdhaVirechana in the treatment of KsheenaShukra. Therefore ErandaSneha with Godugdha can be applied. Both have SnigdhaGuna and Vajikarana properties. Acharya Kashyap also mentioned that Virechana enhance the level of Shukra definitely. So, Virechana Karma is beneficial for this condition. Kashyap has glorified Virechana karma and explained its importance in the management of infertility. Virechana karma purifies the sperma (beeja), thus making it effective in achieving fertilization and good progeny (Apatya).<sup>[13]</sup>

## CONCLUSION

1. Virechana Karma (purgation) can definitely be used in KsheenaShukra. (Oligozoospermia).
2. The reduction in cardinal signs of KsheenaShukra (Oligozoospermia) can be effectively done.

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