

A REVIEW ON MAANASIKA NIDANA AND SAMPRAPTI OF KLAIBYA (ERECTILE DYSFUNCTION)

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ABSTRACT

Klaibya (Erectile dysfunction) is quite common sexual disorder of the present era, due to irregular and unhealthy habits relating to *ahara* and *vihara*, which leads to *sharira* and *manavaigunyata* (physical as well as psychological involvement). Here few *nidanas* (causes) responsible in causing *klaibya* is said along with pathogenesis of *klaibya*. The incidence of *Klaibya* (Erectile dysfunction) is increasing day by day due to the influence of western food habits, inappropriate diet regimen and mental stress. *Manasika nidana* with emphasis on *Samprapti* of *Klaibya* (Erectile dysfunction) as described in Ayurvedic literature is discussed here. By understanding the *Manasika nidana* with in-depth of *samprapti* helps in planning specific preventive measures and management.

Keywords: *Klaibya, Manasika nidana, Samprapti, Erectile dysfunction*

INTRODUCTION

Klaibya (Erectile dysfunction) is most commonly encountered disease in clinical practice. Among inexhaustible list of infertility, *Klaibya* (Erectile dysfunction) finds a place as important disease in individual's life. Most important factor in the pathogenesis of *Klaibya* (Erectile dysfunction) is *manasika nidana* (*Psychological causes*). *Manasika nidanas* is root cause of *mano vaigunyata* and it is the crucial factor for manifestation of most of the diseases including *Klaibya* (Erectile dysfunction).

Thus indulgence in faulty stressful habits play an important role in causation of *Klaibya* (Erectile dysfunction) and its treatment comprises suggestion to follow proper *ahara* and *vihara*. Human reproductive system is very sensitive system and responds to functions of the body and emotions. Hence, healthy reproductive system is the sign of good progeny and life.

NIRUKTI

Klaibya (Erectile dysfunction) comprises of two words, *KA* (Suffix), added to denote lack of, *Dyastre* (Root) offensive masculine nature. *Klaibya* (Erectile dysfunction) is dealt in detail in *brihatryee* and *laghutrayee*. A vivid explanation regarding *nidana*, clinical features and type of *Klaibya* (Erectile dysfunction) is found.

DEFINITION

Acharya Charaka defines *Klaibya* as *Klaibyam iti dwajo anuchraya*¹ (unable to get penile erection), *Aharshanam cha satyapi dwajothane maituna ashakti* (even if there is erection of genital organ there is no power of penetration), *Klaibyam maitune asamartham*² (unable to perform coitus), *klaibyam maitune aprharsha*³ (loss of libido, lack of arousal or desire in sexual act). According to acharya sushruta *Klaibyam aprharsham anandaabhavaha*⁴ (lack of sexual arousal and happiness) *Madhukosha* says *Klaibyam iti streeshu anuthshaha*⁵ (lack of interest towards female partner).

In general, *Klaibya* is defined as, a person's persistent inability to perform sexual act even with the beloved, willing and submissive partner, affecting the desire and capacity to perform sexual act due to difficulty in erection, non erection and or cessation of ejaculation is called *Klaibya*⁶

Synonyms

Napumsaka, Shandata, Apraharsha, Medhrastabdatha, Mithunaanasaakthi, Anuthsaaha, Dwajoanucharya, Dwajabhanga.

CLASSIFICATION

Acharya Charaka mentioned 04 types of *Klaibya* *Beejopaghathaja, Dwajabhangaja, Jarasambhavaja, Shukrakshyaja*⁷. Acharya *sushruta* explained 06 types *Manasa, Aharajanya, Shukraksyaja, Marmachedaja, Sahaja, Bhramcharyaja*. Also 07 types in *Baishjya ratnavali* in addition to *sushruta Pittaja, Shukrastambaja, Upagataja and Medorogaja*⁸.

Charaka	Sushruta	Baishjya Ratnavali
04 types	06 types	07 types
1. Beejopaghathaja	1. Manasa klaibya	1. Manasa
2. Dwajabhangaja	2. Aharajanya	2. Pittaja
3. Jarasambhavaja	3. Shukrakshyaja	3. Shukraksyaja
4. Shukrakshyaja	4. Marmachedaja	4. Medorogaja
	5. Sahaja	5. Upagataja
	6. Bhramacharyaja	6. Shukrastambaja
		7. Sahaja

MANASIKA BHAVAS AS NIDANA

Any defect in the determination or ambition regarding sexual interaction or act with the partner is prime cause. The rigid upbringing, negative initial experiences and lack of sexual education and the personality trait in itself like: Introver-

sion, dull, fearful or *Avara Sattva* individual are prone for this.

Kama (desire), *Krodha* (Anger), *Bhaya* (Fear), *Shoka* (Miseries), *Moha* (Confusion), *Mada* (Intoxication), *Manoabhigata* (mental trauma), *Avichara* (thoughtlessness), *Irshya* (jeal-

ous), *Udvega* (excitement) etc. are the prime *Mano vikaras*.

The rule of *Chintyanam Atichintana*, *Achintyanam Chintan*, *Chintyanam Achintana* related to the sexual phenomena will affect the process of sexual response and arousal.

काम - Wish, Desire, Longing. “*kaamo me bhunjitha bhavaan*” my wish is that you should eat. Love, Affection, pleasure. God of love. Son of *Dharma/ Bhramha* and husband of *Rati*.

क्रोध – To become angry, be wrathful. To make angry, provoke, irritate. Personified as a child of *Lobha* and *Nikriti* or of death. *Danava*, form of *Bhairava* (shiva). One of the thirteen daughters of *Daksha* and wife of *kashyapa* , 59th year of 60 years of *Brihaspathi* cycle.

भय - Fear, Alaram, dread, terror, dismay, distress. Danger from or to. Daughter of *Kaala* and wife of *raakshasa Heti* Terrible and dangerous. Type of small owl and kind of falcon.

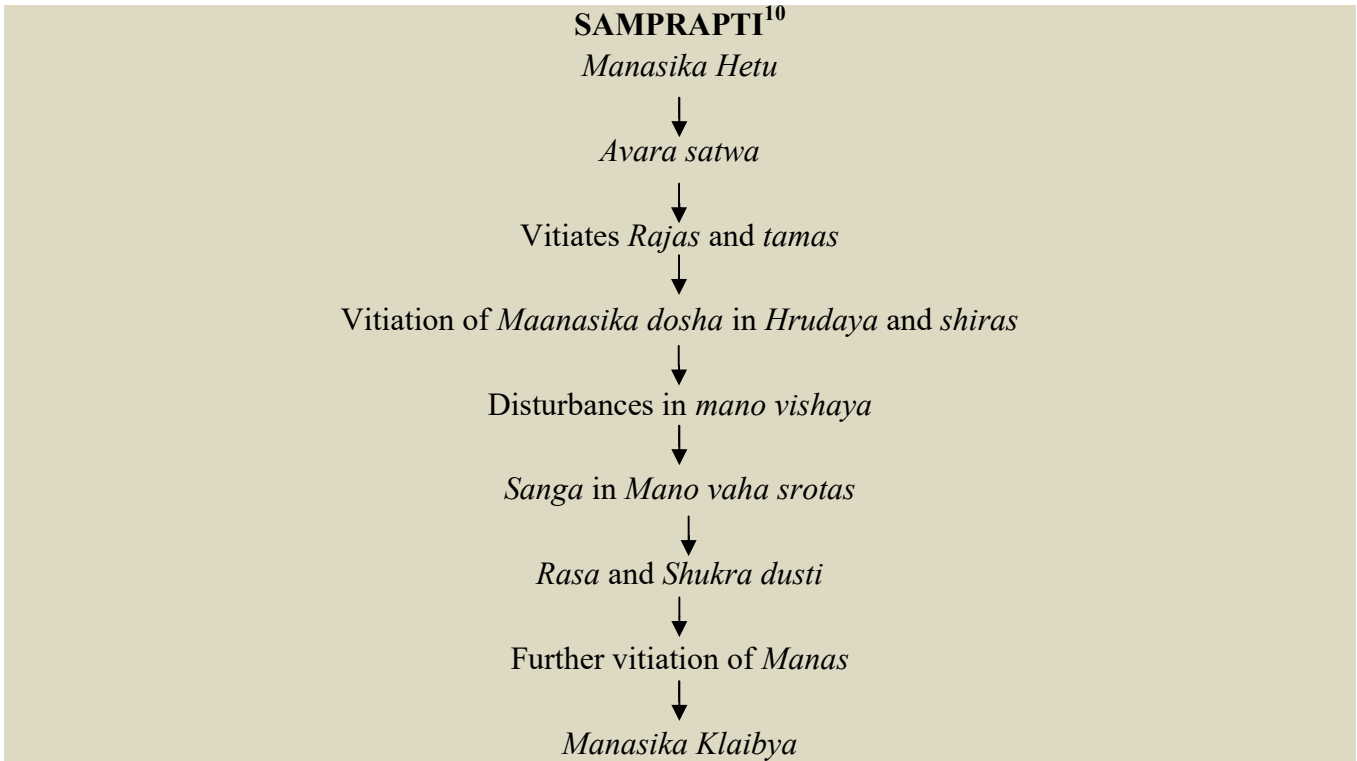
चिन्त -Thought, Care, Anxiety, Anxious taught about. Thought of reflection. One who thinks.

ROOPA’

SANKALPPRAVANO NITYAM PRIYAAM VASYAMAPI STREEYAM

NA YAATHI LINGASHITHILYATH KADACHIDYATHI VA YADHI||

Due to looseness of phallus when one indulges in sex it leads to incapability of performing sexual act and loses interest towards women. Where, if person is touched by the partner leads to sweating, trembling and unable to perform sexual act.



Due to indulgence in *manasika nidans* by a person with *avara satwa* leads to vitiating of *Rajas*

and *Tamas*. That leads to disturbances in *manovishyas* due to vitiating of *mano gunas* in

Hrudaya and *shiras* which in turn causes obstruction in *manovaha srotas* and vitiation of *rasa* and *shukra dhatu* leads to *manasika klaibya*.

Sushruta opined that by taking recourse to unusual and deviant measures of their choice the *Shukravahasiras* of the person swells up and their due to excitement, pleasure and stimulation, resulting in erection of penis. In a different context, he says that ejaculation of *Shukra* occurs when the *Manas* is happy and pleasurable, and the body is engaged in sexually stimulating congress with a desirable woman. *Charaka* says that ejaculation during coitus is a result of *Chesta* as well as *Sankalpa*.

SAMPRAPTI GATAKAS

- **Manasika Dosha:** *Rajas and Tamas*
- **Sharirika Dosha:**
Vata- Prana, Udana, Vyana, Apana, Samana
Pitta - Sadhaka
Kapha - Tarpaka, Avalambaka
- **Dushya:** *Rasa and Shukra*
- **Agni:** *Jatharagni, Rasadhatvagni, Shukradhatvagni*
- **Ama:** *Jatharagnijanya*
- **Udbhavasthana:** *Hridaya.*
- **Sancharasthana:** *Dashadhamani, Sarvasharira, Vrishana, Shepha*
- **Vyaktasthana:** *Sarvasharira, Vrishana, Shepha*
- **Srotas:** *Manovaha, Rasavaha, Shukravaha*
- **Srotodusti prakara:** *Sanga*
- **Rogasvabhava:** *Aashukari, Chira.*
- **Upashaya:** *Rasayana, Satvaavajaya, Brimhana, Vrisya, Vajikarana*
- **Anupashaya:** *Manokledas, Apatarpana*
- **Upadrava:** *Hridroga, Daurbalya, Manoroga*

PROGNOSIS

Vyadhija (secondary to other disease), *Aagantuja* (External factors), *Jara- sambhavaja* (age related) are incurable. Rest is cured with the help of *Yuktivyapashrya chikitsa* (rasayana and vajeekarana), *Satwavajaya chikitsa* (by correcting the self esteem of an individual psychologically) easily. Also it depends on the nature of causative factor.

CONCLUSION

Thus it is evident that the *Manas* play a prominent role in sexual gratification. If *manas* is not in proper condition which inturn disturbs *manasika bhavas* like *krodha, bhaya* etc which is directly responsible for causing psychological ED. Mind creates ideas, body tries to execute them and the intellect decides the appropriateness of the action. It deals with psychology as well as physiology and techniques of Sexuality. So the mind is directly proportional to cause *manasika klaibya*. Although *Klaibya* (Erectile dysfunction) is rarely dangerous, it can cause agony in life, so understanding *manasika klaibya* is very important in sex life of an individual.

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