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 Charaka Virechana is advised in the treatment of Shukrakshyajanya Vikara (Klaibya). Virechana can be given by Eranda Sneha and Godugdh 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. \cite{1} 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 functioning. 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. Vajeekaranatantra is name of the branch that deals with management of Alpa, Dushta, Ksheena, VishushkaRetas. 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 Godugdh) can be taken. SnigdhVirechana is indicated for klaibya. Therefore, ErandaSneha with Godugdh is chosen for present study.

ErandaSneha and Godugdh 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. 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.

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. In MalbhutaAshaya (weakened...
organ) DoshaDushyaSammurcchana persists. This Sammurcchana is eradicated only through means of Virechana (Shodhana).

**Classification of Virechana:** Virechana has no classification however; Sharangadhara has classified Virechana Dravya as follows[^6]

- **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.[^7]

**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 PradhanGrahan or KrushaSharira, only MruduVirechana 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.

**VirechanaYogyataura:** (Indication for Virechana Karma)

VirechanaAuyogyaAtura: (Cotraindication for Virechana Karma)

Langhita, Durbala, Durvalendriya, Upavasita, Subhaga, Alpagni, Abhigghata, Kshatakshina, Shranta, Pipasita, KarmaBharadhvahata, Vridha, Bala, Atikrusha, Atishhula, Darun-Kostha, Kshama, Garbhina, Bhakta, Atisnigdha, ChintaMaithunaVyyayamaAdhyayanaPrasakta, Shalyardita, KamadiVyagra, Nirudha, Navajvina, Kshataguda, Mukanala, Madatyaya, Adhmana, Adhoga Raktapita are contraindicated for virechana Karma according to Acharya Charaka.

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 Koshtha. 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 digested 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, Muhuratare ideal, in ‘Shleshma Kale Gate’ 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 moth, so to prevent it, patient is asked to gargle hot water or to wash out mouth and have chew tasty, fragranced 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 ‘AushdhaJirne’ digestion through stomach. Symptoms of AushadhiJirna and Ajirna are:
Table 1:

<table>
<thead>
<tr>
<th>AUSHADHA JIRNA LAKSHANA</th>
<th>AUSHADHA AJIRNA LAKSHANA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vatanulomana</td>
<td>Klama, Angasada</td>
</tr>
<tr>
<td>Swasthya</td>
<td>Daha</td>
</tr>
<tr>
<td>Kshudha</td>
<td>Bhrama</td>
</tr>
<tr>
<td>Trushna</td>
<td>Murchha</td>
</tr>
<tr>
<td>IndriyaLaghuta</td>
<td>Shirooruja</td>
</tr>
<tr>
<td>UgraMansvita</td>
<td>Arati</td>
</tr>
<tr>
<td>UdgarShuddhi</td>
<td>Bala Hani</td>
</tr>
</tbody>
</table>

**CHATURVIDHA SUDDHI LAKSHANA**

*Antiki, Vaigiki and ManikiShuddhi of Virechana Karma*

Table 2:

<table>
<thead>
<tr>
<th>ShuddhiPrakara</th>
<th>PravaraShodhana</th>
<th>MadhyamaShodhana</th>
<th>AvaraShodhana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vaigiki</td>
<td>30 Vegas</td>
<td>20 Vegas</td>
<td>10 Vegas</td>
</tr>
<tr>
<td>Maniki</td>
<td>4 Prastha</td>
<td>3 Prastha</td>
<td>2 Prastha</td>
</tr>
<tr>
<td>Antiki</td>
<td>Kaphanta</td>
<td>Kaphanta</td>
<td>Kaphanta</td>
</tr>
<tr>
<td>Langiki</td>
<td>SamayakayogaLakshana_</td>
<td>SamayakayogaLakshana</td>
<td>SamayakayogaLakshana</td>
</tr>
</tbody>
</table>

1 Prastha = 648 gm

According to Acharya Sharangadhara, in Uttam Virechana there are 30 Vega and it is Kaphanta, in Madhyama Virechana there are 20 Vega, it is Kaphanta and in Hina Virechana 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.\(^{[12]}\)  
*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 KrutaMamsa 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
AnuvazanaBastivamana, Virechana, Asthapanam, 
Nasya karma are included in Shodhana therapy. 
Acharya Shushruta added RaktaMokshana in 
Shodhana Karma. The role of Shodhana proce-
dures as preoperative regimens before the ad-
mnistration of medicine is adequately substan-
tiated by Acharya Charaka. He enunciates that 
with these therapies only, the occluded chan-
nels in the body will be cleared off to enhance 
the therapeutic efficacy of the drug. 
These therapies have been kept in supreme ven-
eration by the classical authorities in ameliorat-
ing 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 
MaharashiCharakaVirechana is advised in the 
treatment of ShukrakshyajanyaVikara 
(Klaibya).Charaka indicates SnigdhaVirechana 
in the treatment of KsheenaShukra. Therefore 
ErandaSneha with Godugdh can be applied. 
Both have Snigdhaguna and Vajikarana prop-
ties. Acharya Kashyap also mentioned that 
Virechana enhance the level of Shukra definite-
ly. So, Virechana Karma is beneficial for this 
condition. Kashyap has glorified Virechana 
karma and explained its importance in the man-
agement of infertility. Virechana karma purifies 
the sperma (beeja), thus making in effective in 
achieving fertilization and good progeny 
(Apatya).[13] 

CONCLUSION

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

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