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.
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 anuchraya¹ (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 asamartham² (unable to perform coitus), klaibyam maitune aprharsha³ (loss of libido, lack of arousal or desire in sexual act). According to acharya sushruta Klaibyam aprharsham anandaabhavaha⁴ (lack of sexual arousal and happiness) Madhukosha says Klaibyam iti streeshu anuthshaha⁵ (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 Klaibya⁶.

Synonyms
Napumsaka, Shandata, Apraharsha, Medhrastabatha, Mithunaanasakthi, Anuthsaaha, Dwajoanucharya, Dwajabhanga.

CLASSIFICATION
Acharya Charaka mentioned 04 types of Klaibya Beejopaghathaja, Dwajabhanga, Jarasambhavaja, Shukrakshyaja⁷. Acharya sushrutha explained 06 types Manasa, Aharajanya, Shukraksyaja, Marmachedaja, Sahaja, Bhramcharyaja. Also 07 types in Baishhya ratnavali in addition to sushrutha Pittaja, Shukrastambaja, Upagataja and Medorogaja.⁸

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MANASIK 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: Introversion, dull, fearful or Avara Sattva individual are prone for this.
Kama (desire), Krodha (Anger), Bhaya (Fear), Shoka (Miseries), Moha (Confusion), Mada (Intoxication), Manoabhighata (mental trauma), Avichara (thoughtlessness), Irshya (jeal-
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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.

विचित्र -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 looses 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 vitiation of Rajas and Tamas. That leads to disturbances in manovishyas due to vitiation of mano gunas in

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**SAMPRAPTI**

**Manasika Hetu**

Avara satwa

Vitiates Rajas and tamar

Vitiation of Maanasika dosha in Hrudaya and shiras

Disturbances in mano vishaya

Sanga in Mano vaha srotas

Rasa and Shukra dusti

Further vitiation of Manas

Manasika Klaibya
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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