ABSTRACT
The pursuit of every human being on this earth is to attain Purusharthas which are the main aims of life. Trayopastambhas are responsible for the Dharana of Shareera. Brmhacharya being one among Trayopastambha when done with rationality yields in Bala, Pushhti, Yasha and Shriya. Sedentary lifestyle, intake of unwholesome diet, stress etc; have been the common cause for Male Infertility resulting in upto 15% of couples being infertile wherein inability to conceive a child has been a major concern. Shodhana has been given a prime importance as a pre-requisite to Vajikarana. Charaka classifies Dravyatmaka Karmas related to Shukravaha Srotas as, a. Shukra Janana b. Shukra Shodhana. Sushruta classifies Vajikarana Dravyas as Shukra Janaka, Shukra Pravartaka and Shukra Janaka-Pravartaka. Sharangadhara classifies Vajikarana Aushadha Dravyas as Shukra Pravartaka, Shukra Rechaka, Shukra Janaka-Pravartaka, Shukra Stamhaka and Shukra Shoshaka with best suited examples. Precision over selection of Dravya becomes necessary to plan Chikitsa. So, Dravya Jnana becomes utmost important. Thus understanding of Guna-Karmas of Dravya becomes important for its application in Chikitsa.

INTRODUCTION
The pursuit of every human being on this earth is to attain Purusharthas which are the main aims of life. In this journey of attaining the Purusharthas throughout one’s life, sustenance of one’s health becomes important which can be fulfilled by strengthening the Ayu. Shareera being one such component in Ayu should also be strengthened. Therefore the concept of Trayopastambha has been enumerated as it does the Dharana of Shareera. Brmhacharya being one among them, when done with rationality yields in Balam, Pushtim, Yasha and
It is the only means for begetting the desired progeny. The one such factor that is bestowed particularly with this function in males is the “Retas”.

Sedentary lifestyle, intake of unwholesome diet, stress etc; have been the common cause for Male Infertility resulting in upto 15% of couples infertile wherein inability to conceive a child has been a major concern. Charaka focuses on Astha Shukra Dusti Lakshanas as a diagnostic tool to assess the predominant Dosha involved to plan Chikitsa accordingly.[3]

Charaka classifies the Karmas related to Shukravaha Srotas as, a. Shukra Janaka b. Shukra Shodhana.[4] Further he classifies Vajikarana Dravyas as ShukraVruddhikara, Shukra Srutikara and Shukra Vruddhi-Srutikara.[5] Sushrutha gives a similar classification of Vajikarana Dravyas as Shukra Janaka, Shukra Pravartaka and Shukra Janaka-Pravartaka with few examples for each of them.[6] Sharangadhara classifies Vajikarana Aushadha Dravyas as Shukra Pravartaka, Shukra Rechaka, Shukra Janaka-Pravartaka, Shukra Stambhaka and Shukra Shoshaka with best suited examples for each of them.[7]

**PHYSIOLOGY OF SHUKRA DHATU**

Shukra is said to be the quintessence of food. In the process of formation of Rasadi Dhatus from Ahararasa, the Medo Dhatu formed from its precursor gets differentiated into Snigdha Dhatu and Khara Dhatu. At one stage the Poshaka Medo Dhatu attains Khara Guna by the virtue of Prithwi-Agni-Vayu along with Medo Dhatwagni resulting in the utpatti of Asthi Dhatu. In these Asthi’s by the virtue of Vayu, pores are formed which are hollow. These hollow spaces in the Asthi’s are filled by Sneha bhaga of Medas which is later known as Majja Dhatu. Further the Sneha bhaga of Majja emerge from the pores of these Asthi’s and gets circulated throughout the body along with Rasa-Rakta Dhatus. This Sneha bhaga gets transformed into Shukra Dhatu[8] which is initially Amurta in nature, later it attains Murta swaroopa when the person feels Harsha and does Maithuna.[9]

Sushruta clearly explains the physiology of Murta roopa Shukra by quoting few simile’s; Just as Sarpi exists in all parts of Kshira, Ikshurasa exists in Ikshu, similarly the Shukra that resides in all parts of Shareera in its Amurta roopa attains Murta roopa as it traverses along the Mutravaha Srotas[10] in males which is known as the “Retas”.

**CLASSIFICATION OF KARMA’S RELATED TO SHUKRAVAHA SROTAS**

1. Shukra Janaka (Vruddhikara, Shukrala)
2. Shukra Pravartaka (Srutikara)
3. Shukra Janaka-Pravartaka (Vruddhikara-Srutikara)
4. Shukra Rechaka
5. Shukra Stambhaka
6. Shukra Shoshaka

1. **Shukrala:** The dravyas which bring about *Shukra Vruddhi* are said to be *Shukrala*. They are also called as *Veeryakara* and *Shukra Janaka*. For example – *Ashwagandha, Musali and Shatavari*.\(^{[1][1]}\)

2. **Shukra Pravartaka:** The dravyas which helps in inducing of *Shukra* from its path are said to be *Shukra Pravartaka*. For example – *Sree*.\(^{[1][2]}\)

Dalhana opines *Shukra Pravartaka* as *Shukra Virechanika* where he further clears that the term virechana in this context refers to inducing of *Shukra Vega*. He further quotes examples for *Shukra Pravartana* as *Sankalpadi*.\(^{[1][3]}\) Even chakrapani quotes similar example for *Shukra Srutikara*\(^{[1][4]}\) and further adds that, these *Arthas* of *Manas* i.e. *Chintya, Vicharya, Uhya, Dhyeya* and *Sankalpa*\(^{[1][5]}\) enhances the *Bala* of *Manas* thereby causing *Shukra Sruti*.

3. **Shukra Janaka-Pravartaka:** The dravyas which bring about *Utpatti* as well as *Pravartana* of *Shukra* are said to be *Shukra Janaka-Pravartaka*. The action of these dravyas are due to their *Prabhava*. For example – *Bhallataka, Amalakki, Dugdha and Masha*.\(^{[1][6]}\)

4. **Shukra Rechaka:** The dravyas which expel the *Doshas* from the body are said to be *Shukra Rechaka*. For example – *Brhati*.\(^{[1][7]}\)

5. **Shukra Stambhaka:** The dravyas which obstructs in *Shukra Pravartana* are said to be *Shukra Stambhaka*. For example – *Jatiphal*.\(^{[1][8]}\)

6. **Shukra Shoshaka:** The dravyas which bring about *Shukra Kshaya* are said to be *Shukra Shoshaka*. For example – *Hareetaki*.\(^{[1][9]}\)

<table>
<thead>
<tr>
<th>Dravyas</th>
<th>Rasa</th>
<th>Guna</th>
<th>Virya</th>
<th>Vipaka</th>
<th>Doshaghnata</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ashwagandha</td>
<td>Katu, Tikta, Kasaya</td>
<td>Laghu, Snigdha</td>
<td>Ushna</td>
<td>Katu</td>
<td>Vata-Kapha Hara</td>
</tr>
<tr>
<td>Musali</td>
<td>Madhura</td>
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<td></td>
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<tr>
<td>Shatavari</td>
<td>Tikta, Madhura</td>
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<td></td>
</tr>
<tr>
<td>Bhallataka</td>
<td>Kasaya, Madhura</td>
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</tr>
<tr>
<td>Amalakki</td>
<td>Amla, Kasaya, Madhura</td>
<td>Laghu, Ruksha</td>
<td>Shita</td>
<td>Madhura</td>
<td>Vata-Pitta Hara</td>
</tr>
<tr>
<td>Brhati</td>
<td>Katu, Tikta</td>
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<td></td>
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<tr>
<td>Jatiphal</td>
<td>Katu, Tikta</td>
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</tbody>
</table>

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KARMA’S AS SEEN IN BRHATRAYEE

- According to Charaka Samhita\(^{[20]}\)
  1. Shukra Janana
  2. Shukra Shodhana

- According to Sushruta Samhita\(^{[21]}\)
  1. Mushkakadi Gana
  2. Kakolyadi Gana
  3. Amalakyadi Gana
  4. Kantaka Panchamoola

- According to Ashtanga Hrdaya\(^{[22]}\)
  1. Padmakadi Gana
  2. Mushkakadi Gana

APPLICATION IN CHIKITSA

1. Shukra Dushti: Charaka has explained Shukra Dushti and classified them into eight different types based on the predominant Dosha involved. They are namely; Phenila, Tanu, Ruksha, Vivarna, Putigandha, Picchila, Anya-Dhatu Upasamsrushta and Avasadi. Based on the Dosha involved Specific line of treatment is adopted. Following table shows the categorization of Shukra Dushti Lakshananas with respect to the Dosha involved and its specific line of treatment.\(^{[23]}\)

<table>
<thead>
<tr>
<th>Shukra Dushti Lakshananas</th>
<th>Predominant Dosha Involved</th>
<th>Doshaja Chikitsa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Phenila, Tanu, Ruksha</td>
<td>Vata</td>
<td>Niruha – Anuvasana Basti</td>
</tr>
<tr>
<td>2. Putigandha, Vivarna</td>
<td>Pitta</td>
<td>Abhaya-Amalakiya Rasayana</td>
</tr>
<tr>
<td>4. Anya-Dhatu Upasamsrushta</td>
<td>Rakta</td>
<td>Dosha-Dhatu Shodhaka Chikitsa</td>
</tr>
</tbody>
</table>

2. KLAIBYA CHIKITSA: As the Samprapti of Shukra Dushti continues it eventually results in “Klaibya”. Charaka has explained five types of Klaibya as:\(^{[24]}\)

- Bijopaghataja
Wherein among five types, Sahajajanya-Klaibya is Asadhyya for Chikitsa and for the remaining four specific line of treatment has been explained in the following table.\textsuperscript{[25]}

<table>
<thead>
<tr>
<th>Types of Klaibya</th>
<th>Chikitsa</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. Kshayajanya</td>
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</tbody>
</table>

With this background an interpretation has been made with respect to selection of Dravyas and certain Yogas in the above mentioned conditions based on the understanding of Dravyatmaka KARMAS as explained earlier.

**Vataja Shukra Dushti**
- Shukrala Dravyas

**Dravyas**
- Vidari
- Shatavari
- Gokshura
- Sariva
- Ikshu

**Yogas**
- Shukra janaka gana ksheerapaka
- Jeevaniya gana ksheerapaka
- Brmhaneeya gana ksheerapaka
- Balya gana ksheerapaka
- Vrsya Payasa Yoga
- Vrsya-Shatavari Ghrta Yoga
Pittaja Shukra Dushti

- Chikitsa: Virechana, Rasayana
- Shukra Shodhana Dravyas

Dravyas

- Amalaki
- Padmaka
- Guduchi
- Mrdvika
- Sarivadi Gana
- Padmakadi Gana

Yogas

- Amalaki Rasayana
- Chyavanaprasha Lehya

Kaphaja Shukra Dushti

- Chikitsa: Vamana, Rasayana
- Shukra Janana-Pravartana Dravyas

Dravyas

- Pippali
- Nagar
- Yashtimadhu
- Saindhava Lavana
- Shilajitu
- Mushkakadi Gana

Yogas

- Bhallataka Rasayana
- Loha Rasayana
- Triphala Rasayana
- Shilajitu Rasayana

DISCUSSION

Vajikarana is one among the Astanga Ayurveda, also being Karma of Dravya where both are aimed to serve the purpose of begetting the desired progeny. The Dravyatmaka Karmas as explained in Brihatrayee’s, Sharangadhara Samhita and in other Nighantus are in relation to “Retas” precisely, which are also having an influence on Sarva Shareeragata Shukra.

For a Dravya to act as Vrshya/Shukrala, Samanya Guna-Karma are as follows; Rasa & Vipaka : Madhura, Guna & Karma : Snigdha, Karma : Brmhana, Balya, Harshana, Doshaghnata : Kapha Vruddhikara, Vataghna.
Karmas that can be attributed in conditions like Shukrakshaya are- Shukrala, Jeevaniya, Brmhana, Balya, Shukrjanaka-Pravartaka. Action of Dravyas as a Sadya-Shukrala is by the virtue of its Prabhava.

Shodhana should be practiced as a pre-requisite to Vajikarana by specific administration of Shodhana Basti (Niruha) followed by Anuvasana Basti as they do Sroto Shodhana, Vata-anulomana and thereby strengthens the Avayava responsible for Shukra Pravartana.

Further Shukra Janaka-Pravartaka Dravyas should be brought into practice to evaluate their therapeutic efficacy in conditions like Jarajanya, Kshayajanya, Bijopaghatajanya Klaibya. An interpretation has been made with respect to selection of Dravyas in Doshaja Shukra Dushti. Shukrjanaka Gana of Charaka, Kakolyadi Gana of Sushruta and Padmakadi Gana of Vagbhata in Vataja Shukra Dushti, Amalakyadi Gana of Sushruta in Pittaja Shukra Dushti, Shukra Shodhana Gana of Charaka, Mushkakadi Gana of Sushruta and Vagbhata in Kaphaja Shukra Dushti.

Target of Chikitsa should be Preenana, Jeevana, Brmhana and Vrsya as Vata is the factor responsible for Shukra Ksaya resulting in Klaibya Vyadhi. Therefore Vata has to be controlled specifically the Apana Vayu in the initial stage as it further influences the other types of Vata Doshas along with Kapha and Pitta Doshas.

CONCLUSION

A seed is the most potent part of a plant as it has the ability to grow into a huge tree. This is achieved only when it is sowed in a fertile soil and nurtured properly. Similarly is the Shukra Dhatu in our Shareera which when nourished properly yields in Bala, Pushti Yasha and Shriya for oneself and also to the coming generations. So it’s the responsibility of a Vaidya to have precision while selecting a person as well as Bheshaja for Vajikarana.

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