A critical review on clinical presentations of Shukravruta Vata

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ABSTRACT

The concept of Ayurveda is the theory that health exists when there is a balance in Tridoshas. Vata Dosha is the chief among Tridoshas, because of its Ashukaritva and its ability to carry on all the life process in association with Pitta, Kapha, Saptadhatus and Trividha Malas. In Ayurveda various types of manifestation of disease of Vata are being explained. Among them Avarana is one of the most difficult concepts to understand in clinical practice. Avarana means to cover or encapsulate. Gati is the potent Guna of Vata, the Gati of Vata is obstructed in Avarana, this is the central idea of Avarita Vata, Pitta and Kapha Dosha, Dhatu, Mala and Anna, obstruct the path of Vata and this condition is called as Samanya Avarana. Shukra is the seventh and final Dhatu in Dhatu formation cycle when Shukradhatu is healthy, there is a natural creative instinct and an ability to see the creative act. In Shukravruta Vata immature sperms are formed which lose their forward movement activity and fertility may be challenged, so a critical approach is essential for a differential understanding of Avarana of Vata with Shukra Dhatu. Here an attempt has been made to understand the unique concept of Avarana of Vata by Shukradhatu.

Key words: Shukra, Vata, Avarana, Shukravritavata.

INTRODUCTION

Tridosha which are responsible for health as well as disease in normal and vitiated conditions respectively. Vatadosha is the chief among Tridosha, because of its Ashukaritva and Voyu is life, strength, sustainer of the creatures, entire world, master of all activities. The other two Doshas often described as ‘Pangur’ or lame without the involvement of Vata Dosha. Such dynamic factor Vata, naturally causes more number of diseases in the body than the other Dosha. Vatadosha is Raja Guna dominated,[4] it is the one which gives the initiating force (Preraka) for the movement of all the other Dosha.

Ayurveda believes that the vitiation of a Srotas is essential for the manifestation of each and every disease. In any disease, the Nidana will lead to Dosha Dushti; the vitiated Dosha gets accumulated in the particular Srotas, leading to the manifestation of the disease.[6] If a suitable condition arises, the disease commences. The various reasons for the vitiation of individual Srotas are explained by Charakacharya in Sroto Vimanadhyaya. The difference in the pathology of the Srotas leads to the different diseases. Charakacharya described that Atipravrutti, Sanga, Vimarga Gamana and Siragrandhi are 4 different varieties of Srotodushti.[8] Like wise, various types of manifestation of the diseases of Vata are being explained. They include the Nanatmaja Vikara or individual Vata Kopa, Anubandha or associated Vatakopa, Gata Vata or accumulation in Dhatu or
Mala and Avarana. They all are having different aetiopathogenic mechanisms. Avarana is one of the most complicated basic fundamental concepts of Ayurveda. It is unique as well. To get understood most complicated basic fundamental concepts of conditions of aetiopathogenic mechanisms.

Acharya Sushruta mentioned three pathological conditions of Vata.\(^7\)

1. **Kevala Vatajanya (Shuddavata):** The word Kevala refers to Doshasamsrista that is pathological state of Vata without association of other Dosha. In such condition the Hetu are of Vata, Lakshanas are of Vata and Chikitsa also for Vata. It may produce both Nidanamaya and Saamanyajavyadhi.

2. **Doshaayuktavata:** Samyoga with other Doshas, it is pathological state of Vata due to association of Pitta and Kapha or both which may be caused by the combined Hetu and clinical manifestations of Vata as well as of the associated Doshas as Anubandha may be there.

3. **Avrutavata:** The Gati of Vata is affected by the Avaraka is called Avruta. Avruta and Avaraka are the causative factor for Avarana.

**CONCEPT OF AVARANA**

Like Ama, the Avarana also is an unique concept of disease pathogenesis. Vata Dosha is the Gatyatmakdravya within the Sharira. Whenever there is an obstruction in the Gati of Vata, it may cause vitiation (Kshaya, Vriddhi or Kopa) and or adopt abnormal Gati. Hence its Gati is very significant. If Vatadosha gets Avruta or Vimargashrit, various disease processes begins within the body.

According to Ayurvediya Shabdakalpadruma\(^8\) the word Avarana means Avarodha, gatinirodha i.e. obstruction or resistance or friction to the normal Gati of Vata. Margavarodha (occlusion/obstruction) causes obstruction in the Gati of Vata (The Anya Doshas get accumulated in the Srotas and produces Avarana to the Vatamarga). Hence its normal Gati is hampered or vitiated thus Vata becomes Avruta due to a resultant of an ‘Avaraka’.

**Avruta and Avaraka:**

While studying Avruta for easy understanding purpose two terms are used,

- **Avaraka (Achchhadaka):** The factor which causes the obstruction of Vata is known as Avaraka. Example: If Kapha causes Avarana of Vata then Kapha is called as Avaraka in this context.

- **Avruta (Achchhadita):** Vata movement which is effected by the Avaraka is called as Avruta.

General principle of symptomatology based on Avaraka and Avruta

- If the Avaraka is stronger than Avruta, then the Avruta loses its function and there is increase in the function of Avaraka.

- If the Avaraka is weaker than Avruta, then the Avruta function get increased and decrease in the function of Avaraka.

In the concept of Avarana, Vatadosha is chiefly involved. The Avaraka could be any other element but Avruta is always Vata.\(^9\) Vata by its Sukshma Swabava while circulating through Sukshma Srotas provokes and pulls off Kapha and Pittadosha. The Prakupita Vata spread Pitta and Kapha into different parts of the body and obstructs the channels of circulation leading to the manifestation of various Vyadhi and drying up of Dhatus.

In case of Avarana,

- Svanidana of Vata will be absent but it is caused by the etiological factors for the vitiation of Avaraka.

- Chała property of Vata is diminished due to obstruction.

- Swakarmavriddh (exaggerated activities) of Avaraka is manifested. The Avruta (i.e. Vata) will show Swakarmahani (diminished activity).\(^10\)

- Avarana is possible by other Dosha (Pitta and Kapha), Dhatu, Anna, Mala and individual components of Vata each other.

- Generally in Dhatavavaranthe Dhatu will be in a state of Vriddhi or Samata, so that they produces
Poornata in Srotas and are capable of obstructing Vata.\[11\]

- The Avaraka gets importance in treatment since the vitiation of Vata is passive. When Avarana is removed vitiated Vata gets pacified.

42 types of Avarana have been described in the classics which can be categorized as Samanya Avarana and Anyonyavarana. Under Samanya Avarana Dosha Avarana, Dhatu Avarana, Mala Avarana and Anna Avarana comes.

**Shukraavruta Vata**

Pitta Dosha, Kapha Dosha, Dhatu, Mala and Anna obstruct the path of Vata and this condition is called as Samanya Avarana. Shukraavruta Vata comes under this type of Avarana.

Shukra Dhatu is considered as best among all seven Dhatu. Shukra is white, pure, excellent Dhatu which is located in entire body. It is the substance which is responsible for all systemic body activities including metabolic functions and part of which comes out of the body at the time of sexual act and performs specific functions of reproduction. Sperm along with spermatic fluid and male sex hormones are also one part of Shukradhatu. Shukra is Saumya which is derived from Jala Mahabhuta (Su Sha 3/3) and counted as a Kapha Vargiya Dravya. It possesses Shadrasa.\[12\] Quantity of the Shukra Dhatu is Ardh (½) Anjali in human body.\[13\] Nearly one month is required for metamorphosis of Ahara Rasa into Shukra Dhatu. Main function of Shukra Dhatu is Garbhotpadana.\[14\]

The Shukra Dhatu formed by the evolutionary metamorphosis pervades all over the body in the Shukradhara Kala. The ejaculated part of Shukra is termed as Roopa Dravya which is the only visible part of the Shukra Dhatu.\[15\] The formation of the Roopa Dravya takes place in the Vrishana, the Mula of the Shukravaha Srotas. The formed Rupa Dravya is expelled out from the tip of the Sepha by physical, physiological and psychological varieties of stimuli.

Ejaculation (Cyavana) is divided into 4 stages in Ayurvedic classics,\[16],[17\]

1. Sankalpa
2. Chesta
3. Nishpeedana
4. Shukrasravana

The process is explained metamorphorically in classics with following example - similar to water coming out of wet cloth when squeezed, Shukra comes out of man, out of its site during copulation between partners, because of Sankalpa, Chesta and Pidana. The filling up of Shukravaha Sira under influence of psychological and physical stimulus i.e. Sankalpa result in psychological stimulus and Harsha result in Passionate desire for enjoyment, leading to erection of penis which facilitate sexual act.

- Here, Prana and Udana unitedly make the cognitive aspects of sexual response. They constitute the appetite phase of sexual response cycle.

- Astanga Sangrahakara opines that Vyanavayu present in the female partner directs the semen ejaculated by male to the interior of Yoni (Yonoucasuklapradipadano) (As.Su.20/6) and Shukra is also present in whole body.

- While Apana Vayu influences sex orgasm acting locally and is mainly responsible for expulsion of Shukra to exterior through penis.\[18\] Here both act as interdependent. Central and Peripheral system controls of process of ejaculation. The eight psychosomatic factors related to Mana and Shukra play a major role in regulation of ejaculation.

**Shukravaha Srotas**\[19\]

A concept of Srotas is unique contribution of Ayurveda to medical system. Srotas are minute hollow pathways or passages through which Parinamita Dhatus are transported across body. Any Vikriti in Srotas leads to diseases. All the Brihatrayis have mentioned Shukravaha Srotas. Acharyas have differently opined about the Moolasthana (root) of Shukravaha Srotas. It can be explained as under.
Apana Vayu

Avarana

Shukraavruta Vata

Condition where the Avarana of Vata with Shukra Dhatu. Shukraavruta Vata results from vitiated Vata causing over stimulation and lack of control over physiological and psychological activities. Shukraavruta Vata is a distinct pathological condition characterized by Shukra Avega, Ativega and Nishphalatvam.[20]

Shukraavruta Vata Samprapti based on Margavarana

Samprapti of Shukraavruta Vata starts with either Avarana due to Shukra Vriddhi or due to Dhatu Dourbalya.

Avarana due to Shukra Vriddhi

Excessive consumption of Shukra Vruddhi Karanidana (Ahara and Vihara such as Madhurahara, Divaswapna, Kapha Vruddhikara Ahara Vihara, Shukra Vegadharana etc.) causes Shukra Vriddhi, that Vriddha Shukra does the Srotosanga in the Shukra Vaha Srotas, so it obstructs the normal Gati of Vata. As we know Rajobhahulya present in Vatadosha, so it does Rajoguna Vriddhi also. The vitiated Rajoguna does the loss of control over Mana, which is required for Dhairyta, Chyavana, Preeti, Dehabala, Harsha which are the function of Shukra.[21] As a result person attains immediate ejaculation i.e. Ativega.

Ante grade ejaculation with forceful spurts and bladder neck closure is controlled by Apana Vayu. Apana Vayu is responsible for Nishkramana of Shukra, Mutra etc. In some condition Apana Vata fails to close the bladder sphincter in time, hence Shukra travels retrograde direction instead of antegrade direction i.e. Avega both these conditions leads to Nishphalatwam.

Avarana and Dhatoudourbalya

Due to excessive consumption of Lavana, Katu, Kashaya, Tikta, Kshara, Vipuddhahara, Vagasancharana, Manasik Nidanas, like Chinta, Shoka, Bhaya, Krodha etc. leads to Agnidusti. The Vata gets vitiated, moves to Shukravaha Srotas and does the Dushana of Shukra Dhatu. Than it causes Kha Vaigunya in Srotas which results to Dosha Dushya Sammurchana in Srotas then Srotosanga, also Vimargagamana of Vata takes place after obstruction of Vatagati the Rajo Guna Dusti, it vitiates the Mana, Mana becomes Chanchala. Due to Chanchalata of Mana unable to attain Preeti so the ejaculation occurs immediately i.e. Ativega.

The clinical presentations of Shukraavruta Vata are

1. Shukra Avega
2. Ativega
3. Nishphalatvam

Shukra Avega (Anejaculation)

Avega clearly indicates Anejaculation. It is entirely different from delayed ejaculation as in the case of Shukragata Vata. Anejaculation is the inability to ejaculate semen, the word itself means no ejaculation, with this condition a man can produce sperm but can’t expel them during normal ejaculation. It may be due to retrograde ejaculation. In Avarana the Shoshana of Rasadi Dhatu has been clearly stated.[22] Therefore since there is Shoshana of Shukra Avega could be the result. In Chiramdharayate although the intravaginal ejaculation eventually occurs, it requires a long time and strenuous effort during coitus and sexual arousal may be sluggish. It may be caused when the vitiated Vata loses its Drutatvaar Chalatva which leads to lack of sufficient stimulation(prerana) for ejaculation. It may also occur when the vitiated Vata causes the diminution of Shukradhatu by Soshanasvabhava and quantitatively less amount of Shukra is ejaculated after long effort.

Reduction in the excellency of Shukra Dhatu is due to Shukra Dhatu Viguna Ahara Vihara which is characterized by diminution of properties like Guru, Snigdha, Bahala etc. of Shukradhatu which leads to inability to ejaculate. It may produce a comparative aggregation of Raja and Tama and reduction of Satva on psychic sphere. In brief these factors cause further Vatavridhi and Shukrakshaya, By Shoshana Svabhava vitiated Vata causes the Kshaya of Shukradhatu and
quantitatively less amount of Shukra is ejaculated after long effort.\textsuperscript{[23]}

**Shukra Ativega**

It may be manifested by forceful or repeated ejaculation which is not clear. The commentators also keep mum in this regard. The physiology of ejaculation explained in Ayurveda viz., Sankalpa, Cheshta, Nispeedana and Shukrasravana\textsuperscript{[24]} may be compared with male sexual response cycle among these, Sankalpa is said to be Parama (chief) among ejaculation process by Acharya Charaka. When we see the concept of normal ejaculation process the proper activity of Prana, Udana, Vyana and Apana are very necessary for a good erection and rigidity, sufficient vaginal containment and penile thrust and an optimal timed ejaculation because these types of vata are having direct relationship in the psycho neurophysiology of the sexual response cycle in male.

A derangement in this, probably caused by an impairment in the activities of Prana, Udana, Vyana and Apana. This ultimately leads to a poor erection and early ejaculation. Pathogenesis of Vata is the key phenomenon occurring in the manifestation of Shukragna Vata. Charakacharya while explaining the Prakruta Vata functions mentioned that it controls and directs the mind.\textsuperscript{[25]} A balance between these two is necessary for an optimal arousal, activity and achievement of target action. As far as the particular problem of early ejaculation is concerned vitiated Vata may causes the mental activities adversely in different dimensions and over stimulation leading to lack of control over physiological and psychological activities.

According to W.H.O. defined as “Persistent or recurrent ejaculation with minimal stimulation before, during or shortly after penetration and before the person wishes it, over which the sufferer has little or no voluntary control which causes the sufferer and/or his partner distress. PME is considered as a complaint if the patient ejaculated within 30 seconds after vaginal penetration.

**Nishphalalatvam**

Shukrain case of Shukra Avruta Vata is termed as ‘Nishphala’. It means that it will never be able to impregnate. The reasons could be that if there is Avega then Shukra will not be ejaculated as a result of which conception cannot take place. If there is ativega of Shukra then the Shukra may be ejaculated outside the vagina itself or since there is no Preeti achieved from the act of copulation, conception does not take place as mental satisfaction plays a huge role in conception.

**Chikitsa for Shukravruta Vata**

The aim of management includes the two entities in Avarana concept, both Avrita and Avaraka factors. When we see the general management of Avarana we should concentrate to the Avaraka. In Shukravruta Vata, Shukra is Avaraka so treatment should be for Shukra first and then we should treat Vata. The line of management described by Acharyas for the management of Shukravruta Vata is if Shukra is obstructed (Vibadhamarga), Virechana should be performed. After Virechana Praharshakara Anno, Balya and Shukrakara drugs are to be administered.\textsuperscript{[26],[27]} Application of Shukradushti Chikitsa will be more relevant in cases of Shukra Vikriti.

Acharya Charaka, Sushruta, Vagbhata have dealt with the Chikitsa aspect of Shukra Dosha. The Samanya Chikitsa for Shukra Dosha are Snehana, Svedana, Vamana, Virechana, Niruha Basti and Anuvasana Basti followed by Uttara Basthi which can be adopted for all types of Shukra Dosha including Shukra Kshaya.\textsuperscript{[28]}

Though multiple factors are involved as a cause for sexual problem, the life style, food habits, family history, occupational and above all the psycho-social and marital relationships too are found to be major contributors in evaluating fertility status in male. Contribution of Ayurveda is valuable in this juncture. The Shukra Dosha can be treated with proper diet of Madhura and Tikta Rasa, proper Vyavaya and Vyayama, timely elimination of Dosha in proper quantity.\textsuperscript{[29]}

**CONCLUSION**

The concept of Avarana helps us to explain the pathogenesis of many diseases. Among them Shukravruta Vata is one of the clinical condition
characterized by *Shukra Avega*, *Shukra Ativega* and *Nishedhatvam*. It can be compared to Premature ejaculation, a psychosexual orgasmic disorder. In *Shukravruta Vata* immature sperms are formed which lose their forward movement activity. Since motility is reduced, it leads to infertility. *Samkalpa*, *Dhairya*, *Harsha* of *Su-prasanna Mana*, *Dhairya*, *Harsha* and *Saratva* of *Shukra Drutatva/Chalatva* of *Vata* are important among the factors responsible for ejaculation. Factors vitiating *Vata*, *Shukra*, *Mana* and *Agni* seem to influence *Shukravruta Vata*. The line of treatment should evolve around control of *Vata* and *Mana* (psychotropic and reduce performance anxiety) and improve *Agni* and there by *Dehabala* and *Satvabala*. *Rasayana Yoga* which worked on the psychobiological components which are affected in case of PME.

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