



## EFFECT OF MUSTADI YAPANA BASTI ON SHUKRA KSHAYA : A PANCHBHAUTIK REVIEW

### Ayurveda

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### ABSTRACT

Each and every cell in our body is composed of the five *mahabhuta* or five basic element. Five basic elements are called as *Panchmahabhuta* from which all the nutrients in this world that we eat consist of. *Panchmahabhuta* (five elements) is defined scientifically in Ayurveda classics. when the food or *ausadh* we take undergoes digestion with the help of *jatharagni* corresponding elements of the food or *ausadh* nourishes the same parts of body, for example *parthiv* part of the food or *ausadh* nourishes the *parthiva* part of the body. In ayurveda classics, there is the description of *mustadi yapana basti* as *raj yapana basti*. As the name suggests *Rajayapana Basti* is superior amongst all the *Basti*. It is the king of *Yapana* and is the best *Rasayana Yapana Basti*. It perform dual function of both *Anuvāsana* and *Niruha*; hence these *Bastis* are *Srotoshodhaka* and *Brihana* at a time. In the present study, each content of *mustadi yapana basti* is described on the basics of *panchmahabhuta* and there action on *shukra dhatu*.

### KEYWORDS

Yapana Basti, Shukra kshaya, Panchmahabhuta, Sperm

#### INTRODUCTION :

*Basti* is consider as the main treatment for *vatika* disorders. Acharya charaka described that *vata* is the important factor in the manifestation of the disease and no other treatment than *basti* is better remedy for the same.

*Vata* is responsible for all the activities of the body ,mainly the excretory functions .*Vata* control and facilitates the separation as well as removal of *mala* from the human body .When *vata* get vitiated there are disturbance of equilibrium of all activities. So Acharya charaka described the importance of *basti* to control the vitiated *vata*. Hence *basti* is considered as half treatment in the management of *Vata*. Some acharya considered *basti* as complete treatment ,no medicinal treatment is equivalent and compared with *basti* chikitsa.

*Basti* procedure is best procedure for rejuvenation and geriatric problems hence acharya charaka described that *basti* treatment increases longevity of life ,increases complexion and *basti* treatment is well accepted to all *shishu* ,*vridhdha* and *yuva*. Acharya sushruta also emphasis for the protection of vital functions of the body from vitiated *vata* and described the importance of *basti* chikitsa in the vitiation of *vata* . *Basti* chikitsa has both *samsodhma* as well as *samsamana* effects .The *Basti* procedure help to perform the function of restoration of semen and *brihan* in emaciated person .

#### Panchmahabhuta :

The ayurveda treatment mainly based on the tridosha siddhanta (tri –three and dosha- humour ).Each of these three humours , as well as all the other things found in nature ,are formed from the five universal elements called as *panchmahabhuta* (*panch-* five ,*maha* –main ,*bhuta* -entity). These five elements are :

01. Prthvi : Matter
02. Aap : Water
03. Teja : Fire
04. Vayu : Air
05. Akash : Space

The equilibrium of these five elements in the body denotes health and their imbalance denotes disease .

**Table no 01 : Contents of mustadi yapana basti**

S.No	Drug	Charaka samhita	Sushruta samhita	Rasa	Doshganta	Karma	Panchbhautika composition
01.	Nagarmotha	+	+	Tikta Katu Kashya	Kapha Pitta	Pachan, Shukrashodana	Akash + Vayu Agni+ vayu Prithvi + vayu
02.	Patha		+	Tikta	Kapha Pitta	Shukrashodana	Akash + vayu
03.	Giloy	+	+	Tikta Kashya	Triodosha	Rasayana	Akash + Vayu Prithvi + vayu
04.	Kutki	+	+	Tikta	Kapha pitta	Shukra Shodan	Akash + vayu

#### Yapana Basti :

The meaning of word *Yapana* which is found in classics suggests multiple actions .They are *dharamam* means maintainance, *Roga samanam* means disease curative , *Yutrakara* i.e. supportive of life (Ca.Su.18:39) and *Avasthāpayati* i.e. maintenance of equilibrium of the body (Cakrapāṇi on Ca.Vi.4). Acharya Cakrapāṇi classified the *Yāpana Basti* as the procedure which supports the life and promotes the longevity (Cakrapāṇi on Ca.Si.12:17). *Yapana basti* is not contraindicated either in conditions of health or disease .It is also useful in old age. It is promotive of *Śukra*, *mamsa* and strength when given to the person involved in excessive sex indulgence. *Yapana Basti* is curative of all diseases and suitable in all seasons. It induces fertility in sterile women and men. It is formed to serve the purpose of both types of *Basti* namely *Anuvāsana* and *Nirūha Basti* (Ca.Si.12/20-22).

#### Mustadi yapana basti :

Acharya Charaka specially mentioned *Basti Karma* for enhancement of *shukradhatu* as well as for *Śukradoṣha*. Acharya charaka mentioned *Mustadi yapana basti* for “*Shukramasabalajanana*” and “*Sadyobalajanaorasayanancheti*” in sidhisthana. Acharya sushruta mention it as *Rajabasti* and it is superior to all *Yapanabasti* and mention its qualities as “*balya*, *sjivvanovrishaya*”.

It is quoted that properly administered *Basti* enhances the extremely low level of *Śukra* and improves the virility, vigour and life span of an individual (Dal. Su.Ci.25/4).

#### Panch bhautika Composition of Mustadi Yāpana Basti :

Contents of *mustadi yapana basti* :

- 1) *Kwath Dravya*
- 2) *Kalka Dravya*
- 3) Conventional drugs
  1. Honey
  2. Ghee
  3. *Kṣīra*
  4. *Mansa Rasa*

05.	Bala	+	+	Madhur	Vata pitta	Balya, Brihan, Ojovardhan	Prithvi + jala
06.	Rasna	+	+	Tikta	Vata	Balavardhan	Akash + vayu
07.	Purnnava	+	+	Madhur Tikta Kashya	Tridosha	Vrishya	Prithvi + jala Akash + vayu Prithvi + vayu
08.	Manjistha	+	+	Tikta Madhur Kashya	Kapha pitta	Shukrashodan	Akash + vayu Prithvi + jala Prithvi + vayu
09.	Amaltasa	+	+	Madhur	Vata pitta	Shukrajanan	Prithvi + jala
10.	Khas	+	+	Tikta Madhur	Kapha pitta	Shukrajanana	Akash + vayu Prithvi + jala
11.	Trayamana	+	+	Tikta	Vatakapha	Shukrashodan	Akash + vayu
12.	Gokhru		+	Madhur	Vata pitta	Vrishya, ,pushtiprada	Prithvi + jala
13.	Laghupanchmula	+	+	Kashya Tikta Madhur	Vata pitta	Balya, Brihana	Prithvi + vayu Akash + vayu Prithvi + jala
14.	Madanphal	+	+	Kashya Madhur Tikta	Vatakapha	Shukrashodan	Prithvi + vayu Prithvi + jala akash + vayu
15.	Sauf	+	+	Madhur Katu Tikta	Vata pitta	Vrishya	Prithvi + jala Vayu + agni Akash + vayu
16.	Priyangu	+	+	Madhur Kashya Tikta	Tridosha	Prajasthapana	Prithvi + jala Prithvi + vayu Akash + vayu
17.	Mulethi	+	+	Madhur	Vata pitta	Balya, Shukravardhana	Prithvi + jala
18.	Inderyava	+	+	Tikta Kashya	Kapha pitta	Shukrashodan	Akash + vayu Prithvi + vayu
19.	Rasot	+	+	Tikta Kashya	Kaphapitta	Rasayana, Yakritutejaka	Akash + vayu
20.	Saindhav Lavana	+	+	Lavana	Tridosha	Vrishya, Deepana, Rochana,	Jala + agni
21.	Kshira	+	+	Madhur	Pitta	Vriṣya, Śukrala, Rasāyana	Prithvi + jala
22.	Madhu	+	+	Madhur, Kashay	Kapha pitta	Vriyavardhka, Medhya, Srotoshodhana	Prithvi + jala Prithvi + vayu
23.	Cow ghee	+	+	Madhur	Vata pitta	Vriṣya, Śukrala, Rasāyana	Prithvi + jala
24.	Mansa rasa	+	+	Madhur		Balaya,vriyavardhak	Prithvi + jala
25.	Bhibhitaka	+		Kashay	Kapha pitta	Rakta ,rasa ,masa and meda dosha har	Prithvi + vayu

In the preparation of *mustadi yapana basti* ,maximum ingredient used is *Kshira* ,*madhu* ,*cow ghee* and *mansa rasa* ,all of them are *madhur-rasa* and *Prithvi* and *aap mahabhut pradhan* so useful in the formation of *shukra* as *shukra* also have the same composition of mahabhuta specially.

### Shukra :

In Āyurveda classics, Seven *dhatu* is called as *shukra* and it is considered as *sāra* of all *dhatu*. In Āyurveda classics ,there is a description of ten *pranayatana* which maintain the life and *Shukra* is included under ten *Prāṇāyatana*. Death and deformity occurred when there is destruction or viatiation of these *pranayatana* .(Cakra.Ca.Sa.7/7).

### Function of Shukra:

#### a) Prime function of Shukra

Ācārya Vāgbhata described the most important and prime function of *shukra* as *Garbhotpādana* (reproduction)(A.Hr.Su.11/4).

Acharya charaka gave the same description as the function of *shukra* .

#### b) Other function of Shukra

Ācārya suśruta has described the following function of *Shukra* :- All the function of *shukra* can also be divided into three categories as described below(sanjay gupta thesis) :

Table no 02 : Functions of Shukra

<i>Sarvadaihihik</i> (related to whole body)	<i>Maithungata</i> (related to Sexual behaviour)	<i>Rūpadravyagata</i> (Seminal fluid Function)
<i>Dhairyam</i>	<i>Cyavanam</i>	<i>Bīja</i>
<i>Dehabalām</i>	<i>Prīti</i>	

<i>Ojo Prasika</i>	<i>Harṣa</i>	
<i>Garbhotpādana</i>	<i>Kamā</i>	
<i>SaumyapreKṣīṇah</i>	<i>Sukha</i>	
<i>Mahāsphika</i>	<i>Ārogya</i>	
<i>Kṣīrapuna lochana</i>	<i>Praharṣa Bahula</i>	
<i>Bījārtha</i>		

### Mahābhautika configuration of Shukra:

*Shukra* is considered as *saumya* , which is derived from *soma* or the *jala mahābhūta*. Ācārya Caraka described *pancha mahābhūtik* configuration to *Shukra*, with the predominance of all four *Mahābhūta* except *Akasa*. In *shukra dhatu* ;solid ,stable ,heavy ,liquid properties of *Prithvi* and *jala mahabhut* are prominent with the support of other mahabhutas.

### Doṣika Configuration of Shukra :

*Shukra* is included under *Kaphavarga* (Ha.Pu. 1/40/52 )because all the things having *Jalaguṇa pradhāna*, and drugs having the *Madhura*, *Snigdha*, properties will enhance the *Shukra* (Ca.Sa. 6/6,11).

### Maha bhautika Origin of Shukra :

*Shukra* is originated from the *soma* or the *jala mahābhūta* ( Dal on Su.Su.15/10). Harivanśa purāṇa categories *Shukra* under *kapha* (H.Pu.1/40/52). So whenever there is viatiation of *Shukra* is present,one should always keep in mind about imbalance of *kapha* or *jala mahābhūta*.

### Action of basti procedure on shukra:

*Pakvāsāya* is the main seat of *Apana vāyu* which performs the function of *Shukra pravartana*. By controlling *Apana vāyu*, *Basti* shows its effect on *Shukra dhātu*. Hence *Basti* containing *Vājīkaraṇa dravya* is mentioned for *Vājīkaraṇa* purpose have impact on *shukra dhatu* as

*shukra janana ,shukra pravatana* . Ācārya suśruta has mentioned that to alleviate the *Shukra doṣha* 19 *Basti* should be administered.

### Shukra kshaya :

In Ayurveda classics , two pathological condition of *Shukra* are described :

01. *Shukra Kshaya* and
02. *Shukra Dusti* .

In modern terms , *Shukrakshaya* means when one or both testis unable to perform its functions properly which leads to decrease level of testosterone and spermatogenesis. The *shukra kshaya* again divided into primary and secondary which include *Alpa* and *Kshina Retas* (Dal on Su.Su.1: 7).The above-mentioned conditions may be either congenital or acquired ultimately leads to *Vandhyattva* or *Klaibya* (Male Infertility or Sexual Dysfunction) .

### A. Shukrakshaya:

It is broadly classified primary (Alparetas) and secondary (acquired).

#### i. Alpa Retas:

The condition of low level of *Shukra* since birth or below the age of 25 years is called as *alpa retas* as described by Acharya dalhana(Dal. on Su.Su.1/7). This condition is usually seen in Primary hypogonadism of male due to chromosomal or congenital causes.(pawan sharma)

#### ii. Secondary (acquired):

This type of *Shukrakshaya* is further divided into:-

- (1) Physiological (*Vishushka*)
- (2) Pathological

#### 1) Vishushka Retas:

Extremely low levels of *Shukra* or the depletion of *Shukra* that occurs physiologically in old age i.e., after 70 years of age is termed *Vishushka Retas* (Dal.on Su.Su.1/7).

#### 2) Pathological:

This condition is also associated with moderately low or decreased level of *Shukra Dhatu*. But the Characteristic feature in this condition is that the patient is in the middle age and the conditions are produced by certain etiological factors. Here growth, pubertal development and levels of *Shukra* may be normal in the earlier stage but deficiency occurs later.

The *dosha* involved make their *prakopa* and *sthanasamsraya* in *Shukravaha srotas* in the establishment of *Kshina-Shukra*. Different causes are there to produce. *Virudhahara*, *Abhigata*, *Vyadikarshana* etc are some of them. Acharya Sushruta and Vagabhatta have mentioned *Kshina Shukra* as one of *Asta Vidha Shukra dushti* and is due to vitiation of *Vata* and *Pitta dosha*.

Acharya Sushruta has also mentioned the word *Kshina Retas*, while elaborating definition of *Vajikarana Tantra* . while Dalhana commenting on this quotes that *Kshina Retas* is moderately low level of *Shukra* occurring in middle age group due to some etiopathology(Dal on Su. su.1:7).

Vitiated *Vata* and *Pitta dosha* are main culprit in *Shukra kshaya roga*.

Fertility potential of *Shukra Dhatu*, also affected by disease *Shukra kshaya*, is also decreased(najayate garbham).These signs and symptoms can be included under qualitative vitiation of *ShukraDhatu*.

In *Shukra kshaya* due to consumption of various etiological factors and formation of pathology in *Shukravaha Srotas* level of *Shukra Dhatu* production is not up to its mark and ejaculated in low volume (Su.Sha.15:16, Cha.Chi.30:138). This is quantitative vitiation of *Shukra* in *Shukra kshaya roga*.

### Components of Samprapti of Shukra kshaya :

<i>Dosha</i>	: <i>Vata and Pitta</i>
<i>Dushya</i>	: <i>Shukra</i>
<i>Ama</i>	: <i>Jatharagnimandhya</i>
<i>Srotas</i>	: <i>Shukravaha Srotas</i>
<i>Srotadushti Lakshna</i>	: <i>Sanga</i>

### CONCLUSION :

The *Shukra Kshaya* occurred due to vitiation of *vata* and *pitta* dosha

which are *vayu ,agni mahabhut pradhana* .*Shukra kshaya* occurred due to *kshaya* of all the previous *dhatu* .*Madhur rasa pradhan dravya* have potential to develop or produce all *dhatu* specially.The drugs useful in the *shaman* of *vata* and *pitta dosha* are also *madhur in rasa* .The *rasa* which are harmful for *shukra dhatu* are *amla ,lavana and katu* because all of these are *agni mahabhuta paradhan* .That why the drugs having *Prithvi ,aap(jala), vayu* and *akash mahadhuta pradhan* are useful in *shukra dushti* .The drugs having *prithvi and aap(jala) mahabhuta pradhana* having *shukra janana* properties because *shukra* also formed from the same *mahabhuta* specially which are high in quantity in *mustadi yapana basti* .All the ingredient in *mustadi yapana basti* are *madhur ,tikta* and *kashya rasa pradhana* so all of these are *vata pitta shamaka*.All the contents of *mustadi yapana basti* have *Prithvi ,aap ,vayu mahabhut pradhan* which balance the equilibrium of *Panchmahabhuta* and helpful in production of *shukra* .*Vata* is essential for maintaining equilibrium of other mahabhuta and *vayu* is responsible for all activities so *vayu mahabhuta* is present in the contents of *mustadi yapana basti* along with other *mahabhuta*.

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