ABSTRACT

The disease klaibya is one of the most common conditions in day to day practice. This is due to various causes and patients approaching different systems of medicine with different investigations for the cure and become exhausted with no beneficial results. In Ayurveda treatment modalities in terms of Shodhana, Shamana chikitsa and lifestyle modification by appropriate following of Pathya will definitely yield encouraging result.

Key words: Klaibya, Shukra, Napumsaka, Chikitsa, Vajeekara,

INTRODUCTION:

Klaibya is the most common problem in the present era. Because of change in life style, sedentary life, change in food habits etc and some of the Psychological causes like Chinta, Shoka, Bhaya, Krodha etc has paved way for the disya. Klaibya is such a Malady where patient hesitates to approach the doctor for the remedies. To understand the disease concept, acharya have highlighted the disease Nidana, Bedha, Lakshana and Chikitsa principles elaborately in different Samhitas and for this different treatment modalities have been explained by the Acharyas. Before going to the disease proper it is also necessary to know the fundamental aspects of Shukra which will be highlighting in the next.

Vajeekara Chikitsa is the ultimate treatment for the disease where different Vajeekara yogas in the form of Panchakarma as well as Vajeekarana formulations will be more beneficial.

Klaibya Nirukti/ Paribasha 1,2,3:
The person who is having maithuna ashaktata is said to be as Klaiyba.
The kleeba bhava is known as Klaiyba (Napumsakata) this is said to be of 7 types.

**Classification of Klaiyba/Bheda**

<table>
<thead>
<tr>
<th>SL.NO</th>
<th>BEDHA Cha.Chi.30/154, Ma.Ni. Parasishta</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Beejopaghata</td>
</tr>
<tr>
<td>2</td>
<td>Dwajopaghata ( Vataja, Pittaja, Kaphaja, Raktaja &amp; Sannipataja)</td>
</tr>
<tr>
<td>3</td>
<td>Vrudhavasthajanya</td>
</tr>
<tr>
<td>4</td>
<td>Adhika Shukrakshaya</td>
</tr>
</tbody>
</table>

**Napumsaka Lakshana**

Even there will be strong desire for Maithuna and even with presence of manoanukula and ishta Stree and because of Linga Shithilata the person may not go to Stree for Maithuna or even after engaged with Stree the person may get adhika swasa, adhika sweda upatti and fails to perform maithunakarma because of his Linga shithilata and Veeryaheenata. This is said to be samanya lakshana of Napumsaka.

The person who is having maithuna Klaibya (Napumsakata) this is said to be of 7 types.

**Beejopaghatajanya**

Napumsaka karana & Lakshana:

Sheetala, Ruksha, alpa Sanklistha, Viruddha and in Ajeerna avastha (stage of indigestion) the person who consumes food, Shoka, Chinta, Bhaya and Trasa the person who perform maithuna in excess with Stree, Abhichara and Vishvasa heena with Stree and because of Rasa Raktadi Dhatu kshaya, because of vitiation in the Vatadidosha, Abhojana, Adikashrama, not having affection and love with Stree, Vamanadi Panchakarma apacharaja leads to Shukrakshaya. Then produces lakshanas like Panduvarna,
Durbalata, Alpaprana and alpaharshayukta, he will suffer with Hrudroga, Panduroga, Tamakaswaswa, Kamala, Shramapeedita, Atisara, Udarashoola and Jwara. This is called Beejopaghataja or Shukrakshayaja Napumsakata.

**Dwajopaghataja Napumsakata karana & Lakshana**

Atyadhika amla, lavana, kshara, viruddha, atsyadikajalapana, vishamabhojana, pishtanna and gurubhojana, dadhi ksheera and anupamamsa sevana, vyadhikarshita, performing maithuna with kanya, ayonigamana, Yonirogageedita Stree, Rajaswala stree, durghandhasrava, vikritayoni, nirantarayonisrava, with this Stree the person who performs maithuna, pashumaithuna, abhighbhata to mutrendriya the person not interested in indriya prakshalana the mutrendriya becomes kshata with danta, nakha, shastra etc. abhighbhata with kaashta adika prayoga of lingavardhaka aushadhis and because of Shukravavega dharana Dwajabhanga roga will be manifested.

**Lakshana:** Lingashotha, vedana, raga, terevro sphota utpanna, paka then there will growth of mamsa over linga and shweta varnayukta srava from the vruna, linga becomes vakra and katora, Jwara, adika pipasa, bhrama, murcha, vamanautpatti vivida varnayukta srava from the vruna, agnidagdha samana teevra vedana along with daha, this vedana and daha visheshata will be present in mutrashaya, andakosha, sevanipradesha and vankshapradesha, sometimes there will be pichila srava from the linga. shoolo,shotha and shithilata in linga and sheegra paka then krimi then linga is always kledayukta and durgandhayukta. There will be fall in lingamani, mutrendriya and andakosha. Chakrpani said 5 types of Dwajabhanga they are vata, pitta, kapha, sannipata and raktaja Dwajabhanga. Here shotha and vedanayukta in vataja, sphotadi in pittaja, mamsavrudhi adi kaphaja, jwaratrishnadi in raktaja and...
agnineadi sannipataja.

**Cha.Chi.30/162-175** (Vataja, Pittaja, Kaphaja, Raktaja and Sannipataja)

**Vrudhavasthajanya**

**Napumsakata karana & Lakshana**

The Klaibya which manifests because of vrudhavastha or jara avastha or vaya are said to be Jaganya, Madhya and Pravara in which in vrudhavastha there will kshaya in Shukra. In vrudhavastha because of dhatukshya and avrushyadravya sevana there will be kshaya in bala, veerya and indriya respectively and because of ayuksheena and not consuming complete and proper food and adhika parishrama these nidanas produce Vrudhavasthajanya Napumsakata. The person becomes Atyanta ksheena and durbala, shareeravaivarnyata and deenata and prone for many diseases. Chakrapani said pravaram vayah it Vardhakyam.

**Kshayaja Napumsakata karana & Lakshana**

Atyadikachinta, Shoka, Krodha, Bhaya and Irsha Mada and Udvega peedita and continuous consumption of ruksha anna pana and aushadha in krisha avastha, Asamyak and Asatmya sada ahara sevana the Rasadhatu will get kshana which is present in Hridaya –all these lead to Rasadi dhatu kshaya in the person later Shukranasha then by atyadhika kama performing maithuna further there will Shukradhatu kshaya which leads to bhayanaka roga and death. That's why the person who desires for good health does the rakshana of Shukradhatu.

**Sadhyasadhayata**

Dwajabanga and Kshayajanya these 2 Napumsakata are said to be asadhya and Mutrendriya and Andakosha chedhana are also said to be asadhya.

**Janmajatha Napumsakata**

Because of Beejadosha in Mata and Pita and because of ashubhakarma the prakupita doshas enter the Shukravahinisiras of Balaka does the shoshana then Shukravahinisiras become shoshita and leads to shilanasha immediately and the person become asamartha in
performing maithuna. Even he is said
to be purusha he become apurusha.

**Types of Napumsakata**

According to Yogaratnakara are

17,18:

- Manasa Napumsakata
- Pittaja
- Aveerya ahara and aushadha
- Upadamshajanya
- Sirachedhanajanya
- Bharamacharyajanya
- Swabhavika

---

**SL.NO** | **BEDHA** Y.R.Klaibhyanidana, Baishayaratnavalli, Ma.Ni.Parishista
---|---
1 | Manasa Napumsakata
2 | Pittaja
3 | Aveerya ahara and aushadha
4 | Upadamshajanya
5 | Sirachedhanajanya
6 | Bharamacharyajanya
7 | Swabhavika

**Klaibya Nidana 18,20:** The person is having desire for maithuna with Stree but because of many reasons he is not performing maithuna by this there will be kshobha and Ling become shithilata and produces Napumsakata. Or the person who is having dwesha with Stree or without having any affection with stree (Abhichara) if performed maithuna leads to Klaibya/Napumsakata. This is said to be as Manasa Napumsakata.

**Pittaja Kalibhya 21:** Atyanta Katurasa, Amlarasayukta and atyanta Lavanarasayukta padartha adika sevana will produce Pitta prakopa leads to Shukranasha which will manifest Napumsakata.

The person who is performing adhika maithuna and not taking Vajeekarana dravya or Veeryavardhaka dravyas leads to
Veerya kshaya manifest Napumsakata.
And because of Mahanlingaroga (Upadamsha) there will be Klaibya.
And because of veeryavahini sira chedhana there will not be Ling uttejana with this Napumsakata.
In balavaan purusha because of maithuna iccha and because of his Bramhacharya he is having fear in mind he is avoiding maithuna and with this there will be veerya avarodha and manifest Napumsakata.
Because of Janmaprabriti or Swabhavika there will be Swabhavika Napumsakata.

According to Sushruta the Napumsakas are further classified as follows 22.

1. Asekya - Mukhayoni Purusha
2. Saugandhika- Nasayoni
3. Kumbhika- Gudhayoni
4. Irshaka - Drugyoni Su.Sha.2/47

Asekya: Because of Mata Pitas atyalpa Shukra Asekya type of Napumsakata utpatti takes place. When he does the pana of Shukra from others then only chetana prapti takes place in Linga. This is also called as Mukhayoni because he conducts Mukhamaituna from others after Shukrapana Dwajautthana takes place.

Sougandhika: The one who takes birth in Doshita yoni that is called Sougandhika Napumsaka. Because of Sugandha from Yoni and Linga balaprapati in Maithuna. It is also called Nasayoni.

Kumbhika: The person who does maithuna or Stree sevana after performing Gudamaithuna to him from others. It is also called Gudamaithuna.

Irshaka: The person who perform Maithuna by seeing others maithunakriya. It is also called Drigyoni.

Shanda Lakshana: During Rutukala the person who performs maithuna by sleeping below the Stree and does the maithuna in case of Putaprapti he behaves like Stree and if it is Stree she behaves like Purusha. This is called Shanda. Shanda is of two types- Narashanda and Narishanda.
**Narishanda:** If Stree does the maithuna as purushasamana, with this if Kanya or Stree prapti takes place she will also perform maithuna as that of purusha samana where Stree will be above and purusha will be below is called Narishanda.

**Su.Sha 2/46, Ma.Ni.Parishista Asadhya Klaibya Lakshana 23:** Sahaja, Marmachadha are said to be asadhya and rest other 5 types of Klaibya are said to be sadhya. Here Vajeekarana chikitsa is followed.

**Chikitsa sutra 24:**
Nidanaparivarjana chikitsa is the first line of treatment. Depending upon Deha, Dosha, Agni, Bala and for Shukra doshanashanarthartha Bastis, Ksheera, Ghritas, Vrushya yogas and Rasayana prayoga and in Abhichara utpanna Napumsakata Daivavyapashraya Chikitsa.

**Shodhana in Klaibya:**
Snehana, Swedana, Snehayukta Virechana then Asthapana basti next Auvasanabasti then Palasha, Erandamula Mustadi yoga siddha asthapana basti is given.

**Vajeekarana Chikitsa:**
Different Vajeekarana yogas are administered in Beejopaghataja Klaibya. Vajeekarana Yogas which are explained in Vajeekarana pada are indicated.

**Dwajabhanga Napumsakata chikitsa:**
Pradeha and Pariseka kriyas or Raktamokshana, Snehapan and Snehayukta Virechana then Anuvasanabasti or Asthapanabasti prayoga and vrunavat chikitsa are followed.

**Jarajanya and Kshayaja Napumsakata:**
Snehana, Swedana and Sneha yutka Shodhana.

**Rasayanokta aushadhi prayoga:**
In case of Vrudhavasthajanya and Kshayajanya Napumsakata Ksheerasarpi, Vrushya yoga, Yapanabasti, Rasayanaprayoga.

In sadhya Napumsakata the person should follow nidana viruddha karya that is nidana parivarjana is the first line of treatment which will eliminate Napumsakata. Vamanadi shodhana karma is done then given with
Vajeekarana yogas it is followed after 16 years and up to 70 years. 

**Vrushyabasti:**

Ksheera Mamsarasa pradhana abhyasa, purana Ghrita, Taila, Mamsarasa, Sharkara and Madhusiddha Basti prayoga.

The following treatments are also followed

**Sneha**-Abhyantara sneha Shamana, Brumhana sneha and alpamatra acts as Vrushyarayasayana.

- Madhyama matra......vrushya........**Su.Chi.13/34**
- Hraswa matra...vrushyabalya....**Ch.Su.13/40**
- Abhyangadi ...Vrushyarasayana
- Basti- Vajikarabasti **Be.Sa.Si. 8/72**
- Kridabasti **Be.Sa.Si. 8/79**
- Govrushyabasti - **Ch.Sa.Si.**
- Tittaradyapanabasti...sukrajanan **Ch.Si.12/18**
- Go-rushyadiyapanabasti **Ch.Si.12/18**
- Vrushyabasti.....vrushamnaram **As.Sa.Ka.5**
- Bastamuskadisidda vrushyabasti...vrushyatam **As.Sa.Ka.5/13**
- Kaleeramamsadyo vrushyabasti **As.Sa.Ka.5/12**
- Kukudandarasadyo shukrakritbasti **As.Sa.Ka.5/11**
- Sahacharadisayanabasti **As.Sa.Ka.5/20**
- Yapanabasti......sukraprada **Ch.Sa.Si.12/49**
- Mustakadi Niruhabasti.......vrushya **Su.Sa.Chi.38/106**

**Uttarabasti**

All these modalities are helpful in improving the Shukra qualitatively and quantitatively, nourishes Dhatus, gives strength and enhances Maithuna shakti as that of Ashva, Hastibala etc.

**Discussion:**

Klaibya, of different origin by Vajeekaranachikitsa corrects the Alpashukrata, Dushtaretas,
Ksheenashukra, Shushkaretas, nourishes Shukra and enhances maithuna samarthyata. In total, Vajeekarana treatment acts as both qualitative and quantitatively and corrects different components of Shukra.

**Conclusion:**

- Different modalities like Panchakarma chikitsa, Vrushya, Rasayana yogas, Vrushyabastis, Vrushya aharakalpas and other bahya and abhyantara chikitsa have been explained by the acharyas in this disease.

- Before the administration of Vajeekara yoga it is very much necessary to do Shodhana. Here according to rogibala and rogabala or avastha of patient or yukti of a vaidya suitable Shodhana is followed to get desired effect.

- The ideal treatments are Amapacha, any suitable Shodhanachikitsa or Anulomana, Vajeekarana chikitsa in the form of Vrushyabastis which are more effective, Vajeekarana yogas, routinely following of Vrushya aharakalpas, following pathya

- apathy, yogya manoanukulakara vatavarana.
- Good environment plays very important role in achieving maximum benefits in this malady.

**Bibliography:**


5. Sri Vijayarakhshita and Srikantadatta with Vidyotinihindi commentary By- 
SudarshanaShastry, Madhava Nidana Parishishta of Srimadhavakara with 
Madhukosha Sanskrit commentary 
Chaukhamba Sanskrit Bharati, 

6. Kashinath shastry, Vaidya 
Yadavatrikamaji Achar, Agnivesha 
Charakasamhita Chakrapanidatta 
virachita Ayurvedadipika vyakhyana 
hindi Chikitsasthana 30th chapter 
155th -157th verse 1st edition 
Chowkambha Sanskrit samasthan, 

7. Kashinath shastry, Vaidya 
Yadavatrikamaji Achar, Agnivesha 
Charakasamhita Chakrapanidatta 
virachita Ayurvedadipika vyakhyana 
hindi Chikitsasthana 30th chapter 
158th -161th verse 1st edition 
Chowkambha Sanskrit samasthan, 

8. Kashinath shastry, Vaidya 
Yadavatrikamaji Achar, Agnivesha 
Charakasamhita Chakrapanidatta 
virachita Ayurvedadipika vyakhyana 
hindi Chikitsasthana 30th chapter 
162th -167th verse 1st edition 
Chowkambha Sanskrit samasthan, 

9. Kaviraj Ambikadatta Shastry, 
Sushruta, Chikitsasthana 26th 
chapter,10th verse Ayurveda 
Tatvasandipika vyakyana 10th 
edition, Varanasi Chowkambha 
Sanskrit Sansth. 1996.

10. Kashinath shastry, Vaidya 
Yadavatrikamaji Achar, Agnivesha 
Charakasamhita Chakrapanidatta 
virachita Ayurvedadipika vyakhyana 
hindi Chikitsasthana 30th chapter 
178th -180th verse 1st edition 
Chowkambha Sanskrit samasthan, 

11. Kaviraj Ambikadatta Shastry, 
Sushruta, Chikitsasthana 26th 
chapter, 11th verse Ayurveda 
Tatvasandipika vyakhyana 10th 
edition, Varanasi Chowkambha 
Sanskrit Sansth. 1996.

12. Kashinath shastry, Vaidya 
Yadavatrikamaji Achar, Agnivesha 
Charakasamhita Chakrapanidatta 
virachita Ayurvedadipika vyakhyana 
hindi Chikitsasthana 30th chapter 
181th -187th verse 1st edition
13. Sri Vijayarakshita and Srikantradatta with Vidyotinihindi commentary By- 
SudarshanaShastry, Madhava Nidana Parishishta of Srimadadhavakara with 
Madhukosha Sanskrit Sanskrit commentary 

14. Kashinath shastri, Vaidya 
Yadavatramayi Achar, Agnivesha 
Charakasamhita Chakrapanidatta 
virachita Ayurvedadipika vyakhyana 
hindi Chikitsasthana 30th chapter 
188th verse 1st edition 
Chaukhamba Sanskrit samsthana, 

15. Sri Vijayarakshita and Srikantradatta with Vidyotinihindi commentary By- 
SudarshanaShastry, Madhava Nidana Parishishta of Srimadadhavakara with 
Madhukosha Sanskrit Sanskrit commentary 

16. Kashinath shastri, Vaidya 
Yadavatramayi Achar, Agnivesha 
Charakasamhita Chakrapanidatta 
virachita Ayurvedadipika vyakhyana 
hindi Chikitsasthana 30th chapter 
181th - 190th verse 1st edition 
Chaukambha Sanskrit samsthana, 

17. Yogaratnakara Vidyotini Hinditeeka 
by Vaidya Sri Lakshmipathi Shastry 

18. Bhaishajyaratnavali edited 
by Rajeshwaradatta Shastry 
Chauwkambha Samskrita samsthana 
Varanasi.

19. Kaviraj Ambikadatta Shastry, 
Sushruta, Chikitsasthana 26th 
chapter, 9th verse Ayurveda 
Tatvasandipika vyakhyana 10th 
edition, Varanasi Chowkambha 
Sanskrit Sanstan. 1996.

20. Bhavamishra, Bhavaprakasha 
Vidyotini Hinditeeka commentary edited 
by Bhishagratna Pandit Sri Brahma 
Shankar Mishra Chauwakmbha 

21. Yogaratnakara Vidyotini Hinditeeka 
by Vaidya Sri Lakshmipathi Shastry 

22. Kaviraj Ambikadatta Shastry, 
Sushruta, Shareerasthana 2nd


26. S.N. Belavadi Vajeekarana hastamalaka 1st edition 2011, Vaishnavi publication, Gadag, Karnataka

Corresponding author: Dr. SANTOSH N. BELAVADI. M.D (Ayu), Ph.D
Professor & H.O.D Department of P.G Studies in Kayachikitsa, D.G.M Ayurveda Medical College, Hospital & Postgraduate studies and Research center GADAG-582103 KARNATAKA
E-mail: hardikasnb@gmail.com

Source of Support: NIL
Conflict of Interest : None declared

Published BY: Shri Prasanna Vitthala Education and Charitable Trust (Reg)