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To Study the Siddhant “Saman Gunabhyaso Hi Dhatunam Vriddhikaranam Iti” with Respect to Shukrakshaya (Oligospermia) by Using Vrishya Shatavari Ghrith

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Abstract--- Ayurveda is oldest tradition addressing major healthcare issues in sophisticated way. There are number of modern medicines giving relief to the patients but having adverse effects at highest level. Ayurveda smartly not only addresses the issues but having less side effects. Current study focuses the use of Shatavarighrit in shukrakshay (oligospermia) patients. The study comes to a conclusion with a promising results in the patients of oligospermia. The study result to reduce the burden for patients and giving light who having infertility.

Keywords---Samanya Siddhant, Shatavari, Sukrakshay, Vrushya.

Introduction

Siddhant means, the principle which is examine by many experts via different ways and then proved or established. The use of drugs having similar properties brings unity and increases of similar dhatus in body. Application of similarities of all substances is the always cause of increasing of body tissue. Ayurveda is the richest heritage of world whose principle and guidelines are laid by Vedas, which are consider as the first available literature of world (1, 2). Infertility is one of the

important medical problem which affects sexual life, social function and psychological problems in couple. WHO has estimated incidence of global infertility as 16.7% and in this, the contribution of male factor alone to this total infertility is separated as 26.2% to 46.6% in which oligospermia is the major cause for male infertility. In this 21 st century, life style has changed very rapidly³. Now days there is competition in every field and every one trying to run to fulfil their need. The main function of shukra dhatu is explained as Beejarth. That means vyakt shukra can be considered as sperm. Shukra dhatu comes out during coitus due to ushma (heat produce due to sexual desire) suggest that shukra can be considered as semen. As above discussed oligospermia is the most common cause of male infertility. Therefore above references shows oligospermia can be compared as Shukrakshaya. Ayurveda describes potent drug therapy and efficient therapeutic procedures to face the problems of infertility. Vajikarana a branch of Ashtang Ayurveda mainly deals with the drugs and therapies which are aphrodisiac in nature (4). These Vajikaran drugs are of 3 types viz.

- Shukra vriddhikara
- Shukra strutikara
- Shukra strutivridhikara
-

Shatavari ghrut is described in Mashparnbhritiya adhyaaya 3 rd paad of vajaikarana adhyaaya. All the drugs described in this 3 rd paada are of Balaprada and Shukraprada in nature and hence Shatavari ghrut is selected for study.

As Shukrakshaya affects the prakrut karma of Shukradhatu and ultimately leads to infertility, Ayurveda gives very much importance to Dhatu Samanya Chikitsa and describes ultimate aim.⁵

Aims

To study the siddhant “Saman Gunabhyaso Hi Dhatunam Vriddhikaranam iti” w.r.t. Shukrakshaya (Oligospermia) by using Vrishya Shatavari Ghrit.

Ayurvedic review

Samanya:- Similarity brings Vriddhi while dissimilarity causes Hras. Again, similarity proposes similar purpose or action while dissimilarity has opposite ones. It refers to situation where things are brought under same head or same category. Samanya is classified into two types as Para samanya and Aparasamanya.

- Para samanya: This refers to a similarity that exists in more than one thing i.e. at the borderline of any two or more substances are called para samanya.
- Aparasamanya: This is a similarity which is not found in many things i.e. it is something not very common It is further classified into three types Dravyasamanya, Gunasamanya and Karmasamanya.
- Dravyasamanya: It is the similarity of dravya only.
- Ex. Increase of mansa dhatu after consumption of mansa

- Gunasamanya: Dugdha and Ghrita is different from shukradhatu but as they have similar guna (madhuradi) they increases shukradhatu by forming unity (Samanya).
- Karmasamanya: Remain sitted is different from kaphavardhak dravya but as it have similar action on kapha it is similar to kapha.

According to acharya chakrapani samanya can be classified into two types as Ubhayvritti samanya and Ekvritti samanya.

Importance of samanya siddhanta

One whose dosha, Agni and functions of dhatu and malas are in state of equilibrium and who has cheerful, mind, intellect and sense organs is termed Svastha.

Guna and Samanya

These are the properties of the body constituents which can be numerated such as:

- Guru – Laghu, Sheeta – Ushna, Snigdha – Ruksha, Manda – Tikshna, Sthira – Sara, Mrudu – Katheen, Vishada – Picchila, Shlakshna –Khara, Sthula – Sukshma, Sandra – Drava.
- Rasa raktadi dhatu saman guna Aahar vihar causes dhatuvridhhi
- Dhatuviparit Aahar vihar causes dhatuhtras.
- The gunas which are similar to dhatus, cause dhatu vridhhi and the gunas which are opposite to dhatus cause dhatu hras.

Shukra Vichar

- Vyutpatti: he substance which comes out during coitus is retas (shukra). Synonyms: Shukra, teja, reta, beeja, veerya, indriya, pumsatva, pourush, annavikara, majjarasa, harsha, bala are all synonyms of shukra dhatu.
- Shukra sthana: Shukradhatu is present in whole body. Sushrut and vagbhata has described various kalas and according to them seventh kala is shukradhara kala. Though it is described that shukradhara kala is present in whole body, it is particularly located at rhe distance of two angula laterally to the right side of Bastidvar (Bladder) and mutramarga (urethra and penis).
- Shukravaha strotas: Formation, transportation, ejaculation of shukra dhatu takes place in shukravaha strotas.

According to various acharyas mula-sthana of shukravaha strotas are as follows:

- Charak – Vrishan (testes), Sheph (penis)
- Sushrut – Stana (breast), Vrishan (Testis)
- Vagbhata – Stana (breast), Mushka (Testicle) and Majja (bone marrow)

Shukrotpatti

Agni digests the majja dhatu present in the hollow space of Asthi dhatu and formation of soma gunatmak shukradhatu occurs. Shukra is formed during metabolism of majjadhatu. Due to dhatvagni majja dhatu is formed into two parts mala and Prasad. Out of this mala part is Aksheevit and Tvak sneha. Prasad part is divided into two parts sthula part is stable majjadhatu and shushma part is poshak shukra⁶. After the action of shukragni on sushma part i.e. poshak shukra, shukra dhatu is formed. Due to action of excessive dhatvagni during formation of shukra, shukra does not contain any mala (7).

Shukra Guna

Table 1
Shukra Guna Talika

Guna	Ch.	Su.	A.H.	A.S.	Sha.
Madhur rasa	+	+	+	+	+
Guru	+	-	+	+	-
Snigdha	+	+	+	+	+
Bahala	+	-	+	+	-
Picchila	+	-	-	+	-
Drava	-	+	-	-	+

Function of Shukra dhatu

Normal function of shukra dhatu according to sushrut is dhairya (velour), chyavan (ejaculation), preeti (affection to life and surrounding), deha bala (body strength), Harsha (erection of penis) and Beja (which is responsible for conception). Vagbhata described three functions i.e. Harsha (pleasure), Bala (strength) and garbhotpadan, giving much emphasis on garbhotpadan.

GHRUTA: Properties:

Rasa	-	Madhura
Guṇa	-	Snigdha, Mridu, Guru, Manda
Veerya	-	Śeeta
Vipāka	-	Madhura
Prabhāva	-	Agnideepaka

- Ghrut Guna: Ghrut is curative of pitta and vata, is beneficial to the nutrient body. Fluid, semen and vital essence. It is refrigerant and emollient and clarifies the voice and complexion.
- Ghrut Upyogita: Ghrut is beneficial for intelligence, memory, wisdom, digestive capacity, long life semen (sexual power), eyes. Also for children and aged, also for those desirous of children, splendid complexion, delicacy and good voice. Beneficial also for those suffering from chest injury, consumption herpes, and effect of weapons and fire. vata, pitta, poison, insanity, emaciation, inauspiciousness and fever, it is the best among the oily substance it is cool and stabilises the age. It has thousands of effective quantities and by different method does thousand action.

Table 2
Goghrita Guna Talika

Guna	Ch.	Su.	A.H	A.S	Y.R	Bh.P	Dh.N	R.N	K.N
Madhur rasa	+	+	-	-	-	+	-	-	-
Madhur vipak	+	+	-	-	+	+	+	+	+
Sheet veerya	-	+	-	-	-	+	-	-	-
Guru	-	+	-	-	-	+	-	-	-
Snigdha	-	-	-	-	-	+	-	-	-
Manda	+	-	-	-	+	-	-	-	-
Mrudu	-	+	-	-	-	-	-	-	-
Sheeta	+	+	+	+	-	+	+	-	-

Drug review

Ayurveda is the science to give radical removal of causative factor and also the restoration of doshik equilibrium and dhatu-samyam i.e. homeostasis of tissues. In order to restore equilibrium of shukradhatu in patients of shukrakshaya i.e. oligospermia Vrishya Shatavari Ghris is selected.

Shatavari

- Botanical name – *Asparagus Racemosus*
- CHARAK – balya, vayasthapan, madhurskand
- SUSHRUT – Vidarigandhadi, kankapanchmul, pittaprashaman.
- Upyuktang/Part used:- Root tubers (mul/kanda). These are 10-30 cm long and 0.1 to 0.5 cm thick, tapering at both ends with longitudinal wrinkles, colour- cream, and taste- sweetish.
- Chemical constitutes:- Sugar, glycosides, saponin, sitosterol. {According to web search - pure 9, 10 dihydrophenanthrene has been shown to interact with androgen receptors and may therefore inhibit androgen dependent prostatic growth, the 25 shatavrin (the steroidal saponin) may be responsible for the hormonal like effect of Shatavari for traditional use as Reproductive tonic.

Godugdha

Properties:

- Rasa – Madhura
- Guṇa – Snigdha, Mridu, Guru, Manda
- Veerya – Śeeta
- Vipāka – Madhura

Table 3
Godugdha Guna Talika

Guna	Cha	Su	A.H	A.S	Y.R	Bh.P	Dh.N	R.N	K.N
Madhur rasa	+	+	-	+	+	+	+	+	+
Madhur vipak	-	+	-	+	-	+	+	-	+
Sheeta	+	+	-	+	+	+	+	-	+
Guru	+	+	-	+	+	+	+	-	+
Snigdha	+	+	-	+	+	+	+	+	+
Mrudu	+	-	-	-	-	-	-	-	-
Bahal	+	-	-	-	-	-	-	-	+
Shlakshna	+	-	-	-	-	-	-	-	+
Picchil	+	-	-	-	-	-	-	-	+
Manda	+	-	-	-	-	-	-	-	+
Sara	-	-	-	-	-	-	-	-	-

Discussion

Samanya Siddhant is the basic and important principle in Ayurveda. The use of similar properties of dravyas brings Samanya and it is always cause of the Vriddhi of Dhatu (body tissue). Similarity of all substances is always the cause of Vriddhi and dissimilarity the cause of Hras. Both act by their application. The measures by which the bodily dhatus are brought back to equilibrium constitute the Chikitsa (therapeutics). This Samanya is of three types:

- Dravya samanya
- Gun samanya
- Karma samanya

“The gunas which are similar to dhatus, cause dhatu vriddhi”. The Gunas of Shatavari, Ghrit, Milk are same as the Gunas of Shukra dhatu, so their use is definitely causes the vriddhi of Shukra dhatu. So the use of this Vrishya Shatavari Ghrit was selected for my study. Most common cause of male infertility is oligospermia. Ayurveda explains function of shukradhatu as garbhotpada and Beejartha which suggest that vyakta shukra can be considered as sperm similarly during coitus due to ushma, shukra dhatu comes out suggest that shukra dhatu can be considered as semen. Thus, due to shukrakshaya garbhotpada function of shukradhatu affects and ultimately it leads to male infertility. Hence shukrakshaya can be considered as oligospermia. According to ayurveda dhatusamya is the ultimate aim of treatment (chikitsa). Hence in order to maintain equilibrium of dhatus in the patients of shukrakshaya, the drug which increases all dhatus and ultimately increase shukra dhatu is selected from vajikaran adhyay i.e. vrishya shatavari ghrit. Vrishya shatavari ghrit is described in mashparnabhrtiya pada of vajikaranchikitsadhyaya. All drugs described in this pada are shukraprada and balaprada which was the reference for the selection. Samanya vishesh siddhanta is one of the basic principle described by acharya which is responsible for increase and decrease of dhatus in the body. This siddhant includes the “saman gunabhyaso hi dhatunam vriddhi karanam” which is responsible for increases of dhatu (body tissue) by applying Gun

samanya. Shukra is the last dhatu to form hence to increase the shukradhatu in the patients of shukrakshaya this siddhanta was applied (8).

- Shatavari: Guru and snigdha guna of shatavari is similar to that of shukra. Madhur rasa of shatavari is also similar to shukra. The veerya of Shatavari is Sheet in nature and the Vipak of Shatavari is madhur, both these are as equall of Shukra Gunas, so they all are helpful for increasing the Shukradhatu by Saman gun siddhant.
- Goghrita: Madhur rasa, guru and snigdha guna of goghrita are similar to shukra guna, which result in increasing of Shukradhatu by Saman gun siddhant.
- Godugdha: Godugdha is madhur rasatmak, guru, snigdha, bahala and picchil.
- These gunas are similar to shukra guna, which result in increasing of Shukradhatu by Saman gun siddhant.

Conclusion

Shukra can be correlated with sperm and seminal plasma both. Shukrakshaya can be correlated with oligospermia. Vrishya Shatavari Ghrith was found to be beneficial in increasing sperm count and volume of ejaculation significantly. The composition of Gunasamanya aushadha the Vrishya Shatavari Ghrith has effectively seen for the increase of shukra dhatu. Samanya siddhanta (saman gunabhyaso hi dhatunam vriddhikaranam) was proved by the Vrishya Shatavari Ghrith on shukra dhatu.

Summary

Gun Samanya siddhant is one of the basic principles described in ayurveda. Samanya and Vishesh both included in shatpadartha. Samanya can be classified into dravya samanya, gunasamanya and karmasamanya. Dravyasamanya is the similarity of dravya only; gunasamanya is similarity of gunas of dravya and karmasamanya is similarity of karmas. According to saman gunabhyaso hi dhatunam vriddhikaranam siddhant, the use of drugs having similar properties brings unity and increases of similar dhatu in the body. Decrease of dosha, dhatu and mala can increases by applying this siddhant. Similarity of all substances is always the cause of increase (samanya). The gunas which are similar to dhatus, cause dhatu vriddhi. Thus for shukrakshaya gunasamanya siddhanta can be applied. Shukra can be considered as sperm and seminal plasma both. Shukrakshaya can be correlated with oligospermia. Vajikaran dravyas are of three types shukravridhikar, strutikar and vriddhistrutikar. Vrishya shatavari ghrith is shukravridhikar dravya from mashparnabhritiya adhyaya which contains shatavari, ghritha, and milk. This "Saman ggunabhyaso hi dhatunam vriddhikaranam iti" siddhant is proved on shukradhatu by using vrishya shatavari ghrith.

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