

AN ETIOPATHOLOGICAL STUDY OF KLAIBYA WITH SPECIAL REFERENCE TO
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Article Received on 28/11/2024

Article Revised on 18/12/2024

Article Accepted on 08/01/2025

ABSTRACT

Among the *Triashna (Prana, Putra, Paralokaishna) Putraishna* is one of the basic needs of human being explained in our *Upanishada* and one of the *Purushartha Chatustaya Kama* is the most important instinct which can find the certain desire to extent race. The aspect of *Kama* defines that the recreational aspects like pleasure are equally important to its procreational aspects. The better sexual life plays important role in maintaining continuity and pleasure of couple life. It maintains the environment to express love which works as a pillar for healthy marital life. The lack of which effects the couple relationship leading to disturbance in routine life and duties. The male sexual dysfunction includes all aspects of disturbances of sexual life and coital pleasure in male.

KEYWORDS: *Klaibya*, Impotence, Erectile Dysfunction.**INTRODUCTION**

The person who is unable to perform sexual response is known as *Kleeba* and sense of this known as *Klaibya* disease as per *Ayurvedic* classics. *Klaibya* is a multi-factorial condition that mainly involves *Bahudosavastha* as a whole and *Shukrakshaya* in specific involving *Manodosa* and *Shukravahasrotodusti*.

क्लीबतेक्लिब्रुअध्यस्त्रे॥ (अमरकोष)

The term *Klaibya* is derived from the root '*Klibru Adhyastre*' which means lack of masculine offensiveness, i.e. the lack of potency for sexual act.

क्लीबनपुसंकेषण्डेवाच्यलिंगमविक्रमे॥(वैद्यकशब्द सिन्धु)

The person that is unable in sexual response or producing offspring is known as *Kleeba*.

क्लैब्यंरत्यनभिमुखता।(अष्टांगसंग्रह)

According to *Acharya Vagbhatta*: Aversion towards sexual congress or sexual act is called *Klaibya*.

अप्रहर्षः आनन्दअभाव। (चरक दीपिका टीका)

According to *Deepika Tika* of *Charaka*: The lack of orgasm or pleasure in sexual act is *Klaibya*. The term like '*Aharsha* and *Apaharsha*' are mentioned by *Acharya Charaka* and *Acharya Sushruta* to describe male desire and male orgasm types of *Klaibya* in classical texts defines on the basis of etiological factors of the disease.

AIMS AND OBJECTIVES

For the study the concept of etiopathogenesis and the comparative analytical description of *Klaibya* and for the study of clinical incidence of etiologies, types, signs and symptoms in relation to impotence in current medical practice.

MATERIAL AND METHODS

In this the *Ayurvedic* concepts will be tried to explain on the basis of several classics and further modern aspects will be introduced in the study by referring several text books of pathology, physiology, anatomy and medicine, article and other sources of study will be concerned. Assessment on the basis of *Klaibya Lakshana* explained in classics and sign and symptoms of impotence.

LITERARY REVIEW NIDANA

The *Nidana's* of *Klaibya* can be described under *Samanya Nidana's* and *Vishesha Nidana's*.

The *Samanya Nidanas* can be described in the context of *Shukradusti* which is one of the main causative factor for the *Klaibya* that includes to terms like *Atiruksha*, *Atitiktta*, *Atikashaya*, *Atilavana*, *Atiamla Sevana* etc. Prolonged use of these *Nidana's* will tend to *Shukranasha* which in turn leads to *Klaibya* because *Shukra* is the main factor responsible for sexual act.

Vishesha Nidanas mentioned in the context of *Chaturvidha Klaibya* described by *Acharya Charaka*

A. For Beejopghataj: *Aharaja Nidhana* like *Sheeta*, *Ruksha*, *Alpa*, *Sanklista*, *Viruddha Annapana*, *Anashana*, *Ajeernbhojana*. *Viharaj Nidanas* like *Atistrisevana*, *Shrama*, *Abhichara*. *Mansika Nidanas* Like *Avishvash*, *Shoka*, *Chinta*, *Bhaya*, *Trasa*, *Narinam Arasjanta*.

B. For Shukrakshayaj: *Aharaja* Like *Ruksha* *Aushadha Annapana*, *Asatmyabhrojana*. *Viharaj* like *Ativyavaya* and *Mansika* like *Chinta*, *Krodha*, *Shoka*, *Irshya*, *Bhaya*, *Udvega*.

C. For Jarajanya: *Aharaja* like *Avrishya Annahara Sevana* and *Viharaj* like *Atishrama* and *Klama*.

D. For Dhvajopghataj: *Aharaj - Atiamla*, *Lavana*, *Kshar Sevana*. *Viruddha Asatmya*, *Vishama*, *Anoopmans*, *Pistanna*, *Gurubhojana*, *Atiambupana*. *Viharaj Nidans* like *Kanyagaman*, *Ayonigaman*, *Dirghayonigaman*, *Chatuspada Gaman*, *Rajaswala Gamana* and *Mansika* like - *Moha*, *Kamaharshita*.

Causes Of Impotence According To Modern Medical Science

Improper diet like fast foods irregular lifestyle like disturbed sleeping, hyper tension, diabetes, obesity, stress, anxiety, depression, psychology problems, neurological / hormonal disorder, peripheral vascular disorders, excessive alcohol and smoking or any surgical procedure / organ deformity.

POORVARUPA

The signs and symptoms which appears before the origin of actual disease are known as it's *Poorvarupa*. They are useful in diagnosis of the disease. They useful in diagnosis of the disease. *Poorvarupa* of *Klaibya* not clarified in *Ayurvedic Samhitas*.

SAMPRAPTI

In the *Samprapti* of *Klaibya* involves *Bijadosha*, *Garbhastha Vikriti*, *Manodosha*, *Dhatukshaya* in general and *Shukra Kshaya* in specific, *Prakopa* of *Vata* specially *Vyana* and *Apana* and *Shukra Vaha Srotodusti* are mainly involved.

दोषापृथक समस्ता वाप्राप्यरेतोवहा सिरा : ।

शुक्रसंदूषयन्त्याशुतद्वक्ष्यामि विभागशः ॥ (च. चि. 30/138)

Due to *Nidan Sevana Vata Dosha Prakopa* seperately or in mixed with other *Dosha* travels through the *Retovaha Sira* causes *Shukra Dhatu Dusti*.

VISHESH SAMPRAPTI

1. SANCHAYA- In *Sanchaya Vastha* the *Nidan's* which are responsible for *Vata Vriddhi* causes an increase in *Vata* properties like *Rooksha*, *Laghu*, *Khara*, *Sookshma*, *Chal*, *Sheeta* etc. *Vata Prakopak Nidans* are antagonist to *Shukra* causes reduction in the quality of *Shukra Dhatu* like *Guru*, *Snigdha*, *Bahal* etc.

2. PRAKOPA- on this stage of *Samprapti* continuation of gradual decrease of *Shukra Dhatu* in both aspects i.e. qualitative and quantitative.

3. PRASARA- In this stage due to continuous decrease ment of *Shukra Dhatu* results *Riktata* (emptiness) in *Shukra Dhatu* and *Shukra Vaha Srotas*.

4. STHANASANSHRYAVASTHA- Due to *Prakopit Gati* of *Vata* advancing to the *Shukra Sthana* which is *Rikta* get localised in the specific site. Due to *Dosha Dushya Samurchhana* a *Kha- Vaigunya* develops in *Shukravaha Srotas* leading to disturbance in normal function.

5. VYAKTAVASTHA- Due to *Vikriti* in *Apana* and *Vyana Vayu* may lead to *Shighra Pravrutti*, *Apravrutti*, *Vikriti* of *Shukra*, including *Shukrakshaya* ultimately leads to *Klaibya*.

6. BHEDAVASTHA - In this stage disease gets into complications if it is not cured in earlier stage.

Samprapti-Ghataka

- **Dosha:** *Vata (Sharirik Dosha)*, *Rajas-Tamas (Mansik Dosha)*
- **Dushya:** *Sapta Dhatu Specially Shukra Dhatu.*
- **Srotas:** *Rasvaha*, *Shukra Vaha*, *Manovaha*
- **Srotodusti Type:** *Sanga*
- **Agni:** *Jathragni*, *Dhatvagni*
- **Aama:** *Dhatugata Ama.*
- **Udbhav Sthana:** *Amashaya*, *Pakvashaya*
- **Sanchar Sthana:** *Sarva Sharira Shukra.*
- **Vyakti:** *Shepha*, *Sarva Sharira.*

ROOPA

संकल्प प्रवणो नित्यं प्रियां वश्यामपि स्त्रियम् ॥ न याति लिंगशैथिल्यात्कदाचिद्याति वा यदि ॥

श्वासारतः स्विन्नगात्रश्च मोघसंकल्पचेष्टितः ॥ म्लान शिश्नश्च निर्बीजः स्यादेतत् क्लैव्यलक्षणम् ॥

(च० चि० 30/155-157)

Acharyas of Ayurveda described the symptoms of Klailbya as Rupa broadly into two ways i.e. Samanya and Vishesh Lakshana.

Samanya Rupa: Samanya Rupa of Klailbya which explained mostly in all types of Klailbya according to Acharya Charaka in Chikitsa Sthan are:

1. Linga Shaithilya
- 2- Mlana Shishnta
- 3- Nirbija
- 4- Swasarta
- 5- Swinnagatrata.

Vishesh Rupa: According to Acharya Charak 4 types of Klailbya in Chikitsa Sthana.

1. **Bijopghataja:** Based on deformity in Bija Klailbya Rupa appears as Durbalta, Panduvarna, Alpaprana, Alpaharsata, Hridroga, Tamak Svasa, Shram, Chhardi and Jwara.

2. **Dhvajabhangjanya-** depend on Dosha Bahulya 5 subtypes of Dhvajabhang explained in Madhav Nidan Parishista of Klailbya Nidan: 14-23.

- A. Vataj- Medhra Vedna, Svayathu and Raga.
 - B. Pittaja- Sphota, Linga Paka.
 - C. Kaphaj- Vrana, Mansa Vriddhi, Pulokodaka Syavarunprabh Shrav, Kathin Valaya Parigraha.
 - D. Raktaj: Jwara, Trishna, Bhram, Chhardi, Rakta Krishna Shrava.
 - E. Sannipataj- Mand Svayathu, Stimita Alpa Shrava Krimi Kleda Putigandhi, Vrishna Basti Vedna, Chitat Paka e.t.c.
3. **Kshayaja:** Dourbalya, Mukhsosha, Pandu, Sadana, Shrama, Shukra Visarga, Vrishna Medhra Toda, Sukra Shonita etc.

4. **Jarajanya:** Bala Virya Indriya Kshaya, Shram Kshina Dhatu Dourbalya Vivarna Dina Sharir etc.

TYPES OF KLAIBYA

• Acharya Charak has classified Klailbya into 4 types

1. Dhvajabhangaja Klailbya
2. Bijopaghataja Klailbya.
3. Sukra Kshayaja Klailbya.
4. Jarajanya Klailbya.

• Acharya Sushruta into 6 types:

1. Manasa Klailbya
2. Aharaja Klailbya
3. Shukrakshayaj
4. Sahaj Klailbya
5. Pumstva Upaghataj Klailbya
6. Khara Sukranimitaja Klailbya.

• Acharya Bhava Prakash into 7 types:

1. Manas
2. Pittaja
3. Shukra Kshayaja
4. Medhrarogaj
5. Viryavahini Sirachhedaja
6. Shukra Stambha Nimittaja
7. Sahaj Klailbya

UPASHAYA & ANUPASHAYA - In our Ayurveda texts there is no direct explained references available regarding Upashaya.

SADHYATA – ASADHYATA - Klailbya which is not Chirkalik is curable and which is Chirkalik or Chhedajanya are Asadhya or Yaya. According to Acharya Charak (Ch.Chi 30/188,191) Dhvajabhangaj, Kshayaja and Sannipataj Klailbya and in Acharya Sushruta (Su.Chi.26/15) Sahaj and Marmchhedjanya, Sukra Doshaj, Mansarbuda, Mansa Paka Vidradhi and Tilkalak (Su.Ni.14/20) are Asadhya.

UPADRAVA - According to Acharya Charak (Ch. Ch.30/186) excessive Kshaya of Sukra Dhatu causes Ghor Vyadhi and Marana.

CHIKITSA

क्लैव्यानामिहसाध्यानांकार्यो हेतु विपर्ययः ।

मुख्यंचिकित्सतं यस्मात्निदानपरिवर्जनम् ॥

(योग रत्नाकर)

Nidan Parivarjana Shodhana Shamana Vrishya and Vajeekarana Sevana.

SHODHANA CHIKITSA

पूर्वः शुद्ध शरीराणानिरुहैः सानुवासनैः ।

बलापेक्षी प्रयुञ्जीत् शुक्रापत्यविवर्धनान् ॥

(च० चि 2 / 4 / 9)

Acharya Charak mentioned the use of Virechan, Anuvasan, and Asthapan Basti in case of Shukra Dosha and Shukra Kshaya. Acharya Sushruta described Snehana, Swedana and specially Uttar Basti to treat the Shukra Dosha.

SHAMANA CHIKITSA

1) तद्यथा शुक्रक्षये क्षीरसर्पिषोरुपयोगो मधुरस्निग्धशीत समाख्यातानांचापरेषां द्रव्याणाम् ॥

2) क्षीणे शुक्रकरीक्रिया ।(अ० ह० शा० 1/14)

Vrishya And Vajeekarana

बाजीकरणयोगैसतैरुपयोगसुखैहितैः ॥ (च० चि० 30 / 146 – 148)

Apathya and Pathya

Apathya- Alcohol abuse, heavy, spicy diet, Inadequate sleep, Stress and Unnatural and excessive sexual activity.
Pathya - Nutritious and fibrous diet, Avoid excessive exertion, Peaceful life and activity like yoga, *Pranayama* and *Vrishya*, *Balya* and *Medhya* *Sevan*.

MODERN REVIEW

The primary causes of impotence include psychological factors, neurological issues, vascular insufficiency, side effects of certain medications like antihypertensive, and underlying conditions such as diabetes. Erection is governed by two mechanisms: reflex erection, triggered by physical stimulation of the penile shaft, and psychogenic erection, maintained by erotic or emotional stimuli. Reflex erection involves peripheral nerves and the lower spinal cord, while psychogenic erection depends on the brain's limbic system. Both mechanisms require a functional neural system for a complete and successful erection.

Stimulation of the penile shaft activates the nervous system, leading to the release of nitric oxide (NO), which relaxes the smooth muscles of the corpora cavernosa — the primary erectile tissue — resulting in penile erection. Additionally, sufficient testosterone levels and a functional pituitary gland are essential for a healthy erectile system. Based on this mechanism, impotence can arise from hormonal imbalances, neural disorders, inadequate penile blood flow, or psychological factors.

In modern medicine, erectile dysfunction is categorized into three primary mechanisms

1. Failure to initiate (psychogenic, endocrinologic, or neurologic causes),
2. Failure to fill (arterial insufficiency),
3. Failure to store (veno-occlusive dysfunction).

CONCLUSION

A person who cannot perform sexual act due to improper stiffness or absence of erection of phallus due to various causes refers as *Klaibya*. In our *Ayurveda* texts *Sahaja Klaibya* is due to *Beeja Dosha* or *Apathya Sevana* of mother during the intra Uterine period. While other types may be organic or Psychological. *Dhawajabhangajanya* and *Medhrarogaja* is due to An inflammation of the penis. Due to abnormality in Sperm *Bijopaghataja* and due to decrease blood testosterone levels during old age *Jarajanya Klaibya* Occurs. Psychological factors are prime and treatment is based upon *vatahara* in Nature and *Shukrajanana*, *Vrishya*, *Balya*, *Medhya* and *Vajikaran Dravyas* are required for treatment of *Klaibya*. In this review article *Nidana*, *Samprapti*, types and general *Chikitsa* of *Klaibya* explain as per literature of our *Ayurveda* texts.

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