



Asian Journal of Modern and Ayurvedic Medical Science |

ISSN 2279-0772 [ONLINE]

Volume: Volume 4 ,Number 1 | Publication Date: Thursday,
January 01, 2015

Published by Mpasvo [article url

<http://www.ajmams.com/viewpaper.aspx?pcode=9e073698-7216-4217-b50e-21e23dfd3c53>

**PUBLISHED PAPER'S TITLE : A CONCEPTUAL
STUDY ON VAJIKARANA**

**Authors : Dr. Dinesh kr. Meena* Dr. Rani
singh** *JR.3rd Dept. of Siddhant Darshana
**.Assist. Prof. Dept. of Siddhant
Darshana**



Research Paper

A CONCEPTUAL STUDY ON VAJIKARANA

Dr. Dinesh kr. Meena* Dr. Rani singh**

Declaration

The Declaration of the author for publication of Research Paper in Asian Journal of Modern and Ayurvedic Medical Science (ISSN 2279-0772) Dr.Dinesh kr. Meena*Dr.Rani singh**the authors of the research paper entitled A Conceptual study on Vajikarana declare that ,we take the responsibility of the content and material of my paper as we ourself have written it and also have read the manuscript of our paper carefully. Also, we hereby give our consent to publish our paper in ajmams , This research paper is our original work and no part of it or it's similar version is published or has been sent for publication anywhere else.we authorise the Editorial Board of the Journal to modify and edit the manuscript. we also give our consent to the publisher of ajmams to own the copyright of our research paper.

Received December 28, 2014 ; Accepted December 30, 2014 , Published January 1, 2015

ABSTRACT

Ayurveda has recognised the extreme importance of sex in human life. Ayurveda regards that, sex is extremely necessary for our happy, healthy mental and physical life .Ayurveda thinks that vajikarana therapy is an integral normal aspect of our day-to-day sex life. Vajikarana is almost necessary for the purpose of family welfare and a healthy social set-up. Vajikarana(Aphrodisiac therapy) deals with the promotion of sexual health, healthy progeny, treatment of male sexual disorders(erectile dysfunction, premature ejaculation) and infertility. *Vajikaran*therapy improves the nourishment and function of their productive organs and vitalizes tissue of reproductive organs, increasing semen count and strengthening their motility and making sperms more viable for conception. *Vajikaran*helps to increase fertility of both sexes, thereby leading to the propagation of healthy future generations. Authentic texts state that *Vajikaran*makes a man capable of sexual intercourse with women with vigor of stallion and for a long duration. *Vajikarana*(Aphrodisiac therapy) play an important role in promotingand protecting the health of the human race.

Keywords:*Ayurveda, VajikaranaChikitsa, Rejuvenation, Aphrodisiacs.*

Introduction:

Ayurveda emphasized positive and comprehensive healthcareto the

mankind since very early times. The drug and procedure prescribed for this purpose are known as 'svasthaurjaskarachikitsa' and



'svasthahitadravya' respectively. This emphasises Ayurvedic approach towards preventive healthcare. Caraka further divided svasthaurjaskarachikitsa into two parts-vrsya and rasayana¹. The former specially deals with the disorders of reproductive system while the later deals with the senile changes. These two branches of Ayurveda are mainly responsible for popularity and specialty of Ayurveda. When the disease manifests from rasa dhatu then rasayana is more useful and when the disease manifests from sukradhatu, then vajikarana is more utility. This reflects in the concept of anuloma and pratilomaksaya of sukradhatu. *Vajikaranais* a branch of Ayurveda that explains the art of producing healthy progeny for the creation of a better society. Vajikarana means to make oneself strong like a horse in sex life. The animal horse is supposed to be the most powerful in sex.

Etymology of Vajikarana

The word *Vaji* means "horse". *Vajikaranais* the combined group of therapeutic modalities which enhance sexual power of a man as a horse is known as *Vajikarana Chikitsa*².

Defination-

Acharya Caraka defined it as a drug/procedure which enhances the vigour and vitality of male. Chakrapani by making comparison between man and horse stated that vajikarana will enable a person to perform like a horse during the sexual act³.

Acharya Sushruta quoting it as 'Vajikaranatantra' i.e. the medical sciences which deals with 'Alpa-dustak-sina-visuska' retas, which needs to be attended through 'Apyayana-prasada-upacaya-janana' respectively⁴. Vagbhatta define Vajikarana as improving general condition and health of an individual along with its positive effect on fertility. At the same time it is

claimed to improve the vigor vitality of man⁵.

Bhasjaya Ratnavali define that any substances which is madhure, snigtha, jivaniya, bramhana and guru is considered as vrsya⁶.

Indication of VajikaranaChikitsa

- ❖ *VajikaranaChikitsais* beneficial for old people who are desirous of sexual intercourse, who are hankering after love of women, who are emaciated due to excessive intercourse, who are impotent and have poor semen. It is also beneficial for rich people who have numerous wives.
- ❖ Age group (between 16-70)
- ❖ Impotence (with the exception of hereditary or traumatic impotence).
- ❖ Jitendriyapurusha. (man who has control on his senses and desire)

Contraindication for VajikaranaChikitsa-

- ❖ Before 16 years and after 70 years of age.
- ❖ Duratma (evil minded people)
- ❖ Traumatic and hereditary impotence
- ❖ Ajitendriyapurusha (man who has lost control over his senses and desire)

Vajikaranapreparation have to be consumed by "Jitendriyapurusha". If Vajikaranapreparation are consumed by "Ajitendriyapurusha" he may prove harmful to society⁷.

Action of drug-

These drugs act by enhancing the sex organ sensation and performance. They improve the blood flow to the male sex organs, thus improving the libido. A similar response in women may also produce an increased sexual stimulation. Arginine works directly in the area of the genitals, whereas the other supplements act on the brain. Prostaglandins can be directly



applied to the penis by injection or by a small solid insertion into the urethra. This is the most effective locally active aphrodisiac⁸.

Shukrajanana

The dravyas which enhances the seminal secretion or production. It known as sukraladravyas. e.g. Mudgaparni, masaparni, satavari.

SukraPravartak-

The dravyas which enhances the production of sukra along with increase the seminal flow or ejaculation .e.g. Milk, Mash, amalki, bhallataka.

ShukraRechaka-

Drugs which help in ejaculation of semen like Brhatiphala, kantakari.

ShukraStambhak-

Drug which increase the time of sexual intercourse like Jatiphala. It has superresult in premature ejaculation.

SukraShoshak-

The dravyas which dries up the semen is known as sukrasoshakdravyas. e.g. Haritaki, kalinga

SukraSodhan-

Purifier of semen is known as sukrasodhan. e.g. kustha, Katphala⁹.

Procedure of VajikaranaChikitsa

Purification of body before Vajikarana therapy-In Vajikaranachikitsa, Panchakarma therapy has been strongly advised in patients with seminal disorders. So Panchakarma, can also play major role in removing dosas from body and improving the quality of semen. After Panchakarma, treatment of seminal disorder would enhance the seminal quality and fertility potential.

A person, who wishes to get treated with *VajikaranaChikithsa*, should first get subjected to *ShodhanaChikithsainorder* to cleanse the body before administration of *VajikaranaChikithsato* get maximum benefits. If a person is not suitable for *Shamshodhana Karma*, then he can consume *VajikaranaAushadha*. A person should undergo:

(a.) Purva Karma-

Which includes carrying out *Samshodhana Karma* (detoxification) along with *SamsarjanaKrama*, as preparatory procedures before subjecting to *VajikaranaChikithsa* for better results.

(b.) **Pradhana Karma**-Where a properly detoxified person is administered with *Vajikaranadrugs*.

(c.) Pashchath Karma-

During this period, a proper dietary measures is advised to be followed by the person, who has consumed *Vajikaranadrugs*¹⁰.

Vajikarana Herbs

Before vajikarana herbs are administered, a person's body must be purified. First, the diet is improved according to the person's Dosha, then a more disciplined lifestyle is recommended-including the adoption of a calmer mind, positive outlook and spiritual consciousness. It should be noted that aphrodisiacs cannot be taken if the body is unhealthy or full of undigested food matter (i.e., toxins or Ama). A person should be in good health to benefit from the use of these herbs. Below are only a few of the many vajikarana herbs available:

Ashwagandha-

Ashwagandha was historically used as an aphrodisiac. Ashwagandha is mentioned in the ancient Kama sutra as an herb for heightening sexual experience,



Ashwagandha has the ability to restore sexual health and improve overall vitality while promoting a calm state of mind. Laboratory studies show Ashwagandha produces nitric oxide which is known to dilate blood vessels. Ashwagandha is categorized as a rasayana, which is used to promote physical and mental health, to provide defense against disease and adverse environmental factors and to slow the aging process.

Shatavari-

Shatavari is a member of the asparagus family; its name means "one who possesses a hundred husbands" in Sanskrit. A special tonic for women, Shatavari nourishes shukradhatu and increases fertility and the capacity for lovemaking. Shatavari has rejuvenative effects on the female reproductive system, and possesses a sattvic quality as well as enhancing feelings of love and devotion. Shatavari also helps generate healthy reproductive fluids and blood and can help regulate a woman's menstrual cycle. It can be used during any time from puberty until menopause.

Kapikachhu-

Ayurvedic ancient text mentioned Kapikachhu (Mucuna pruriata) having an aphrodisiac action.

In Charaka Samhita there is detail description of Vajikarana (Aphrodisiac) in Chikitsa Sthana. As the drugs which elaborate the progeny, which prepares quickly for sexual action and sex like a strong horse and became loving for female. Acharya Sushruta in Chikitsa Sthana and Vagbhatta in Uttartantra also described about described about aphrodisiac action of Kapikachhu. This is significantly effective in Sexual arousal disorder and erectile dysfunction. As this having Guru (Heavy), Snigdha (Unctuous) Guna (Properties), Madhura (Sweet), Tikta (Bitter), Rasa (Taste), Madhura Vipaka and Ushna Virya (Hot potency). By the virtue of above property

this is Vatashamaka and Kaphapittavardhaka. In various studies it has been proved that due to presence of L-Dopa is the amino acid compound from which body makes Dopamine. It enhance libido and sexual capacity, optimizing testosterone production and improved mood and energy.

Kumari (Aloe Vera)-

Literally means "like a young girl or virgin" as it imparts the energy of youth to the reproductive system. Dose is one tablespoon of gel once a day (with a little ginger powder if needed). To this day many of the East Indian women use it to maintain beauty and counteract the symptoms of aging.

Gokshura-

Gokshura (tribulusterrestris) is another botanical commonly used to enhance libido. It has long been used in traditional Chinese and Indian medicine for various ailments and has been studied in animals with encouraging results. Researchers concluded that "tribulusterrestris" extract appears to possess aphrodisiac activity probably due to the testosterone increasing property of "tribulusterrestris." Tribulus also is known to decrease levels of prolactin in women. An increase in prolactin is associated with reduced libido. Licorice Root Licorice is famous for creating balance and synergy in herbal formulas. It also acts on the glands, especially the adrenals to optimize hormone levels. The adrenals produce sex hormones and are directly involved with a healthy sex drive. Lowered adrenal function can lead to loss of libido, less energy and poorer sexual response¹¹.

Dietary Items as Aphrodisiac Godhuma-

This is known as wheat in English and gehu in Hindi. Botanically it is Triticum sativum belongs to family Graminae. In



Sushrutasamhitachikitsasthana it is mentioned that wheat flour and seeds of Kapikacacchu(Mucunapruritis) are cooked in milk when it is cooled it is added with ghee and taken followed by intake of milk¹².

Masha-

It is Shamidhanya i.e. a kind of pulses, known as urada in hindi and black gram in English. Botanically it is Phaseolusmungo of family papilionaceae. In CharakaChikitsa three preparations of Masha have been described for aphrodisiac purpose. In Sutra sthanagrueel made of Masha grains with ghee and milk acts as aphrodisiac¹³. At another context it is mentioned that one who, after eating Shashtika rice with profuse ghee with soup of Masha, drinks milk attains sexual urge for the whole night¹⁴. In SushrutaSamhita, chikitsasthana, Masha grains mixed with honey and ghee followed by drinking of milk is prescribed as aphrodisiac¹⁵. Further in Ashtangasangraha, Uttaraasthan a dosage form having Masha powder 80 grams impregnated with Amalaki juice and added with ample honey and ghee followed by drink of milk is said to be excellent aphrodisiac¹⁶.

Shashtika-

It is a variety of rice which became ripe in sixty days and that is the reason behind its name as shashtika. Botanically it is Oryzasativa Linn, belongs to family Gramineae. In CharakaSamhitaChikitsasthana, shashtikaBrhmhnutika having Shashtika as a main ingredient is narrated as an admirable aphrodisiac¹⁷.

Tila-

Tila is botanically identified as Sesamumindicum of family pedaliaceae. In English it is known as Gingelli or Sesame. A preparation known as Saptasama having equal quantity of Tila, ghee, triphala, bhallataka and sugara is aphrodisiac¹⁸.

Bananas-

Bananas contain lots of potassium and B Vitamins which are essential for production of sexual hormones. Many other food items contain the same vitamin and minerals though, the banana is mainly considered as aphrodisiac only due to its strong resemblance to male anatomy.

Nuts-

Nuts do not have any libidinous qualities but they are considered as aphrodisiacs they are very nutritious. Actually pine nuts are high in Zinc which men expels during climax. So the more Zinc in the body, the more stamina.

Chocolate-

Most researchers have found that tryptophan and phenyl ethylamine found in Chocolate and vaguely related to sexual excitement really do not do much. Chocolate is pleasurable only because it is delicious and melts at bodily temperature.

Milk-Ayurveda has regarded milk as the best aphrodisiac tonic and nutritive apart from its manifold properties. Milk help in quick production of Semen. Of all the milks, Cow`s milk is regarded as the best quality of milk. Many Ayurvedic sex tonic are prepared in the medium of milk. It is also advised that any sex tonic should preferably be taken with milk¹⁹.

Selection of

VajikaranaAushadha(VajikaranaDrugs)

The selection of Vajikaranadrugs also depend on various disease conditions.

The best aphrodisiac:

The loving and aroused woman

Oligozoospermia:

Shukrajanana(Spermatogenetics) drugs such as Ashvagandha(W. somnifera),



*Musali (Curculigoorchiooides),
Shathavari(A. racemosus)*

Disordered ejaculation:

Shukrapravarthaka(Promoters of ejaculation) drugs such as
Vruhathiphala(Solanumindicum)

Premature ejaculation:

Shukrasthambhaka(Prolongation of ejaculation) drugs containing
Jathiphala(Myristicafragrans)
(Sushruta, SushrutaSamhita, Ed. Acharya JT, Kavyatirth NRA, P.No.497ChaukhambhaOrientalia, Varanasi, 2002)

Pus cells in semen:

Shukrashodhana(Spermato- purificators) drugs, which include
*Ela(Elettariacardamomum),
Ikshu(Saccharumofficinarum)*
Apart from the above list, numerous *Vajikarana* formulations are given in the Ayurvedic texts. Some of them are: *VrihaniGutika, Vrishyagutuka, VajikaranaGhritam, Vrishyamashyog, UpatyakarishashtikadiGutika, UpatyakaramGhritam, VrishyaPippaliYoga, medadiYog, Vrishyapayasyog, VrishyaPooplika, VrishyaMashadiPooplika, Vrishyamadhukayog, VrishyaShatawarighritam, VrishyaKsheeram, VrishyaUtkarika Kameshvara Modaka*²⁰.

Health Benefits of VajikaranaChikitsa

Fathering a child will ensure *Dharma* (Morality), *Artha*(Wealth), *Prithi*(Pleasure) and *Yasha*(Fame), as they all depend upon children endowed with good qualities. With properly administered *Vajikarana* measures, a person is capable of:

- a.) producing a sufficient amount of semen,
- b.) having sexual intercourse with any woman without fear of failure,

- c.) both giving and receiving an optimal climax to himself and his partner and
- d.) begetting a child to continue his lineage²¹.

DISCUSSION:-

Vajikarana therapy increases sexual energy and strength like a horse. This is a method of strengthening *ShukraDhathu*, or the reproductive tissues of the body and gives a state of health and relaxed being to the person. Impotency may occur due to several reasons, some common causes are psychological factors such as stress, depression, and performance anxiety, injuries and diseases that affect blood flow to the penis and nerves supply. Impotency can be treated with the help of *VajikaranaChikitsa*.

CONCLUSION:-

VajikaranaChikitsa enhances the production of healthy sperm which leads to produce mentally and physically healthy children as the corner stones of a healthy future society. *VajikaranaChikitsa* (Anabolic Drugs and Tonics) deals with Sexuality. It talks about Anatomy, Physiology, Pathology, Diet and Medicines involved in Sex. It states that sex should be fenced by rules and regulations in order to maintain good health and produce good progeny. It could be concluded that *VajikaranaChikitsa* play a major role in protecting national health.

REFERENCES

1. CarakaSamhita (Chi.1/1/3-5) text. With English translation & critical exposition Based on Cakrapanidatta's Ayurveda dipika III Vol. R.K. Sharma, Dash, Chaukhambha Sanskrita Series Office, VARANASI, Reprint, 2009
2. (A Sanskrit English dictionary, Sir M. Monier-Williams, Bharatiya Granth Niketan New Delhi, 2010)
3. CarakaSamhita (Chi.2/2/51) text. With English translation & critical exposition Based on Cakrapanidatta's Ayurveda dipika III Vol. R.K. Sharma, Dash, Chaukhambha Sanskrita Series Office, VARANASI, Reprint, 2009.



4.SushrutaSamhita(Su.1/8), with English translation of text and Dalhana`s commentary along with critical notes II vol. P.V. Sharma ChaukhambhaVisvabharati, Varanasi,2010

5.Murthy,K.R. Srikantha: AstangaSamgraha (English translation) (Vol 1-3) ChaukhambhaOrientalia, Varanasi, 4th Ed.2005.

6.Govinda Das SenBhaisjayaRatnavali 74/3-4)ChaukhambhaPrakashana 2013 reprinted.

7. (Prof. A.K.Sharma,KayaChikitsa- Fourth Part,BhartiyaChikitsaKendriyaParisad, New Delhi Page No.387-388)

8.International conference on aphrodisiacs-myths &facts,Souvenir,September 2014,Organized by Teachers association of S.R.M. Govt. Ayurvedic College& Hospital, Bareilly (U.P.) India.

9.Tripathi,Brahmanand: SarangadharSamhita, Chaukhambha Sanskrit Series, Varanasi, 2006. Murthy, K.R. Srikantha: Bhavmishra with English Translation, (Vol.1-2), Krishnadas Academy, Varanasi, 1st edition.

10.(Agnivesha,CarakaSamhita, Trans. Sharma RK, Dash B, Chaukhambha Sanskrit Series office, Varanasi, 1998 Vol. III page no.95-96)

11.International conference on aphrodisiacs-myths &facts,Souvenir,September 2014,Organized by Teachers association of S.R.M. Govt. Ayurvedic College& Hospital, Bareilly (U.P.) India.

12.(Sushruta, SushrutaSamhita, with the Nibandhasangraha Commentary of Sri. Dhanacharya, Edited by VaidyaJadavjiTrikamjiAcharya, Chikitsasthanaadhyaya 26 verse 30, Published by ChaukhambaOrientalia, Varanasi, 1992)

13.Agnivesh, CarakaSamhita elaborated by Caraka and Drhdhabala with the Ayurveda Deepika commentary by Cakrapanidatta, Edited by VaidyaJadavjiTrikamjiAcharya, Sutra SthanaAdhyaya 2 verse 32

ChaukhambhaVidyabhawan, Varanasi, Reprint 2000.

14.Agnivesh, CarakaSamhita elaborated by Caraka and Drhdhabala with the Ayurveda Deepika commentary by Cakrapanidatta, Edited by VaidyaJadavjiTrikamjiAcharya, Sutra SthanaAdhyaya 2 verse 47 ChaukhambhaVidyabhawan, Varanasi, Reprint 2000.

15.(Sushruta, SushrutaSamhita, with the Nibandhasangraha Commentary of Sri. Dhanacharya, Edited by VaidyaJadavjiTrikamjiAcharya, Chikitsasthanaadhyaya 26 verse 29, Published by ChaukhambaOrientalia, Varanasi, 1992)

16.Vagbhatta,Ashtanga Samgraha of with induVyakhya by D.V. Pandit, VaidyaAyodhyapandey, 1stEdition, Uttara tantra,Adhyaya50verse40 CCRAS,NewDelhi,1991

17.Agnivesh, CarakaSamhita elaborated by Caraka and Drhdhabala with the Ayurveda Deepika commentary by Cakrapanidatta, Edited by VaidyaJadavjiTrikamjiAcharya, Sutra SthanaAdhyaya 2,Pada 2 verse 27,Chaukhambha Vidyabhawan, Varanasi, Reprint 2000

18.Vagbhatta,Ashtanga Hrdaya, Translated by Prof. K.R. Srikantha Murthy, UttaratantraAdhyaya 40, verse 25,Krishnadas Academy, Varanasi,3rd Edition,2000

19.International conference on aphrodisiacs-myths &facts,Souvenir,September 2014,Organized by Teachers association of S.R.M. Govt. Ayurvedic College& Hospital, Bareilly (U.P.) India.

20.Agnivesha,Caraka Samhita, Trans. Sharma RK, Dash B, Chaukhambha Sanskrit Series office, Varanasi, 1998 Vol. III page no.72.

21.Agnivesha,Caraka Samhita, Trans. Sharma RK, Dash B, Chaukhambha Sanskrit Series office, Varanasi, 1998 Vol. III page no.71-72.

