

A Review Article on Vajikarana

Vd Vilas Dinkar Wable^[1], Vd Yogita Jamdade^[2]

^{1]} PG Scholar Department of Ayurved Samhita Siddhant PDEA College of Ayurved and Research
Centre Nigdi Pune

^{2]} Guide and HOD Department of Ayurved Samhita Siddhant PDEA College of Ayurved and Research
Centre Nigdi Pune

ABSTRACT: Vajikarana or Vrishya chikitsa is a one of eight major specialty of the Ashtanga Ayurveda - The science of life. It teaches us how to live. In this regard Dinacharya, Ritucharya, Sadvruta, Rasayana, and Vajikarana play an important role. Seven Dhatus are present in the body-Rasa, Rakta, Mansa, Meda, Asthi, Majja and Shukra. The seven Dhatus are the responsible for the development of our body. Shukra is the last Dhatu produced in the body among the all Dhatus. A person who has healthy Shukra has a brightness of confidence, with eyes and skin that seen to radiate light. Shukra Dhatu also confers strength, wisdom and power of the body. As per Charak Samhita, by proper use of formulations, one becomes endowed with good physique, potency, strength, and complexion and sexually exhilarated and sexually potent. This in turn is helpful in many common sexual dysfunctions, including Infertility, Premature Ejaculation and Erectile dysfunction.. Vajikarana deals with the preservation of sexual potency of a healthy man as well as treatment of defective semen, disturbed sexual potency. Vajikarana promotes the sexual capacity and physical activities.

KEYWORDS: Vajikarana, Ayurveda, Shukra.

INTRODUCTION

Ayurveda (Ayu-life; veda-science), the science of life, prevention and longevity, is the oldest organized Indian medical system. Its fundamentals can be found in Hindu scriptures called the Vedas - the ancient Indian books of wisdom written over 5,000 years ago and it also incorporates wisdom from Upanishada, Samkhy and Yoga. It is a comprehensive medical system of body, mind and spirit.[1] Ayurveda is said to use the inherent principles of nature to help maintain health in a person by keeping the individual's body, mind, and spirit in perfect equilibrium with nature. Thus, Ayurveda is considered as more than a mere healing medical system. It is a science and art of appropriate living, which helps to achieve longevity. It can also guide every individual in the prevention of disease and long-term maintenance of health. Before the recent upsurge of traditional medicine in a global perspective, Ayurveda was persistently criticized for its ambiguity and philosophical tenets

incomprehensible to researchers and clinicians of modern medicine. This perception has led to disinterest in Ayurveda which eventually and unfortunately has led the world to be deprived of many plausible advantages of traditional healthcare supportive to a total quality life.[2-4]

Caraka Samhita[5] states 'The healthy life has three main pillars-a balanced diet, proper sleep and a healthy sex and marital life.' The Ayurveda is also frequently referred as 'Ashtanga Ayurveda' as it has eight parts. These include following parts:

- Kaya chikitsa: Internal and external treatments for the body.
- Bala chikitsa: Diseases related to infants
- Graha chikitsa: Healing of psychological problems
- Urdvanga chikitsa: Treatments related to the Ear, Nose and Throat region
- Salya chikitsa: Surgeries and operations
- Visha chikitsa: Toxicology
- Rasayana prakarana: Methods to rejuvenate the sapta dhatus (Seven Humors)
- Vajikarana or Vrishya chikitsa: Science of aphrodisiacs, virility and improving health of progeny

Understanding few more basic concepts relevant to vajikaran of Ayurveda will be important before initiating further discussion on Vajikarana

To stop the further production and removal of Ama, Ayurvedic literature suggests placing the patient on a proper diet together with an appropriate lifestyle, habits and exercise, and administering cleansing program like Panchakarma.

Ayurveda identifies seven vital tissues that provide nourishment, growth, and structure to the entire body. These tissues, called dhatus, have similarities to the major tissues identified by the modern science. These dhatus remain inside the human body in a proper equilibrium so that the body can function properly. It

is said that any kind of disturbance or imbalance in their equilibrium causes ailments and diseases. The seven dhatus are Plasma (Rasa), Blood (Rakta), Muscle (Mamsa), Fat (Meda), Bone (Asthi), Bone marrow and nerve (Majja) and Reproductive fluid (Shukra).

Often, the sexual style of humans is compared to and is defined in terms of the animal sexual relationship style in the ancient Indian texts. The common examples used are:

- Chataka (Sparrow) - Multiple short span conjugations with production of small amount of semen.
- Gaja (Elephant) - Once in a while long time conjugation with abundant semen discharge.
- Vrusha (Bull) - Regular stable seasonal conjugation with more quantity Semen.
- Ashwa (Horse) - Regular forceful dynamic conjugation with average quantitative semen.

Need of Vajikarana Therapy

- To reproduce healthy and quality wise progeny is the primary aim.
- To produce good quality semen.
- To empower the physical strength and better complexion.
- To increase sexual power for uninterrupted coitus and likeness by female.
- To improve nourishment, physical fitness & provide mental pleasure.

Vajikaran Therapy

1) Shukra Srutikar/ Shukra Pravartaka The drugs which initiate the ejaculation of semen to the exterior of the body, are termed as Shukrapravartaka. Chakrapani includes such drugs under Shukrasrutikara. e.g. Strychnos nux-vomica, Cannabis sativa, Myristica fragrans, Cassia occidentalis, Musk and Self Control (Sankalpa-Psychological treatment)

2) Shukra Vriddhikar/ Shukra Janaka The drugs which facilitate and increase the production of Shukra Dhatu are termed as Shukra Vriddhikar. Chakrapani included these drugs under Shukra vriddhikara, while Sharangadhara mentioned them as Shukrala. Examples are Withania somnifera, Asparagus acemosus, Vigna mungo, Mamsa (meat), Ghrita (cow ghee) etc. Shukrala drugs can also be divided into two types i.e. Ushna Virya Shukrala and Shita Virya Shukrala.

3) Shukra Sruti-Vriddhikar/ Shukra-Janaka-Pravartaka The drugs having both Janaka and Pravartaka properties are known as Shukrajanaka-Pravartaka. Chakrapani has described it as Shukrasruti- Vriddhikara .E.g. Goghrita(cow ghee), Godhuma(wheat), Vigna mungo, Microstylis wallichii, Roscoea procera, Mucuna pruriens and Asparagus racemosus.

Kashid Archana & Satpute Kalpana / Int. J. Res. Ayurveda Pharm. 8 (Suppl 3), 2017 61

Shukra Stambhaka is another category explained by Sharangdhar (Sarangdhara Samhita Purvakhand 4/17) drugs which help in the capability of ejaculatory control during sexual act. e.g. Terminalia chebula, Sida cordifolia, Asparagus racemosus, Cinnamomum tamala, Anacyclus pyrethrum, Mucuna pruriens

Benefits of Vajikarana Therapy

According to Charaka Samhita-Vajikarana prevents premature ejaculation.

- It gives satisfaction to female partner in sex.
- It increases the time span of penile erection & helps in erectile dysfunction. • It also stimulates male for sexual acts.
- Vajikarana facilitates in reproducing healthy offspring.
- It improves the sensorial well-being.
- It provides yasha (success), bala (strength), Pushti (nourishment), Shree (wealth), dharma (religion), artha (earning) to an individual through the progeny.
- It helps the man to go for uninterrupted coitus with female without getting fired like a steer horse.
- It also enhances their power, complexion, intellect and memory in addition to promoting a healthy body.
- It transforms lean, thin and impotent men into powerful & vigorous like horse. Best Vajikarana According to Charaka Samhita, female is best Vajikarana. A beautiful young women with all feminine characters & who is expert in artistic and aesthetic sense; is essence of this materialistic world. She is the Goddess of home without whom even a well-furnished house is waste. She pours love & she is loved for dharma(religion), artha(earn), prosperity, progeny etc. Hence, a woman who is excellent in terms of age, voice, beauty & amorous movement is the perfect one as aphrodisiac.

The ideal female who produce healthy progeny have following features.

- Not to marry the girl from same race (gotra)-Atulyagotra.
- Having excellent aphrodisiac features.
- Have mental pleasure & physical fitness.
- Free from physical & mental ailments.
- Have proper bath after menstrual periods.

Ideal procedure of Vajikarana Chikitsa Shodhanachikitsa-, Purification of body is necessary before starting Vajikarana chikitsa to get maximum benefits. After Shodhana chikitsa Samsarjana krama (post-procedure of shodhan) is necessary Then administer vajikarana drugs. After that, proper diet should be followed. Pathya during Vajikarana Ahara(Diet)- Wheat, Basmati rice, Jawar, Milk, Milk products, Sweets, Fruits, dry fruits, Mutton soups, etc Vihara(other activities)- Pleasant company of women, Music, beautiful environment, garlands, Jewellery etc. Apathya during Vajikarana Ahara(Diet)-Capsicum, Jaggery, Sour food, Fasting. Vihara (other activities)-Excess indulgence in sex, worry, fear etc.

Properties of Vrushya (aphrodisiac) drugs Drugs which are sweet, oily providing longevity, induce nourishing quality, gurupaki (heavy to digest) & which makes one happy after consumption are called as vrushya i.e. aphrodisiac. Indication for Vajikarana preparation

- Age group between 20 to 70 years.
- Frequent indulgence in sex.
- Shukrakshay (Oligospermia).
- Impotence.
- Desire of progeny.
- Prior to sexual act.

Vajikaran Upakrama's are as follows

- Apyayan Nimitta Upakramas are used in Alpa Retas (less quantity of semen)
- Prasad Nimitta Upakramas are used in Dushta Retas (vitiated semen)
- Upachaya Nimitta Upakramas are used in Kshin Retas (weak semen)

• Janan Nimitta Upakramas are used in Vishushka Retas (dry semen) Contraindications for Vajikarana Preparations 10 Sexual act should not be done before 16 years of age because Dhatu's (seven elements of body) are not formed completely & nourishment of tissues are not done properly. If sexual act is done by this age there is low sperm count, low fertility, low strength, vigour and vitality. After 70 years, age related dhatukshaya occur so that person is unfit for sexual act. If sexual act performed at this age his body will be deprived of energy & vitality. He will be lifeless like a dry stick which is infested by insects. So, old age people should consume Vajikarana drugs.

Different drugs according to diseases Premature ejaculation-Vrishya pippali yoga.

Oligospermia/Azoospermia.-Vajikarana Ghrita. Shashtikadi Gutika.,Panceya Vrishya Ksheera., Vrishya Mamsa Gutika.,V rishya Mahish Rasa., Vrishya Ghrita Bhroshta., Vrishya Pupulika Yoga. Nocturnal Emissions-Vrishya Mamsa Yoga. Apatyjajananam (Semen abnormalities)- Shashtikadi Gutika, Apatyakara Swarasa, Apatyakara Ksheera., Apatyajanaka Ksheera. Garbhadhanakara Yoga, Vrishya Pupulika Yoga., Apatyakara Ghrita.

VAJIKARAN FORMULATIONS

There are 100's of different formulations which are used for vajikaran. Some of the formulations are mentioned below which are used commonly.

VRIHANI GUTIKA

This formulation is one of the highest potency. This formulation is prepared as under. 120 g each of Shara roots (roots of Saccharum munja), Ikshu roots (roots of Saccharum officinarium), Kandekshu (Asteracantha longifolia), Ikshuvalika (Hygrophila spinosa), Shatavari (Asperagus racemosus), Payasya (Holostemma rheedianum), Vidari (Dioscorea bulbifera), Kantakarika (Solanum indicum), Jeewanti (Leptadonia reticulata), Jivak (substitute Pueraria tuberosa), Meda (substitute Asparagus racemosus), Vira (Aloe Vera), Rishbhak (substitute Pueraria tuberosa), Bala (Sida cordifolia), Riddhi (substitute Dioscorea bulbifera), Gokshur (Tribulus terrestris), Rasna (Pluchea lanceolata), Kapikachchhu (Mucuna pruriens) and Punarnava (Boerhaavia diffusa) are mixed with 2.56 kg of new Black gram. To this 10.24 L of water is added and cooked till the volume is reduced to only one fourth. The pastes of Madhuk (Madhuca indika), Draksha (Vitis vinifera), Phalgu (Ficus hispida), Pippali (Piper longum),

Kapikachchhu (*Mucuna prurie*), Shatavari (*Asperagus racemosus*) are added to it 2.56 kg juice each of Vidari (*Pueraria tuberosa*), Amalki (*Embllica officinale*), Ikshu (*Saccharum officinarium*) and Ghee (clarified butter) plus 10.24 L Milk is also added and cooked till all water is evaporated and only Ghee remains and filtered. 160 g powder each of Sugar and Vanshlochan (*Bambusa erandinacia*), Pippali (*Piper longum*) and 40 g Marich (*Piper nigram*), 20 g each of Twak (*Cinnamomum zeylicum*), Ela (*Ellataria cardamomum*), and Nagkesar are added. 320 g Honey is added and mix is blended thoroughly. Boluses, each weighing 40 g are prepared to be used. The dose is individualized and mainly depends on the digestive capacity of the individual.

VRISHYA GUTIKA

This formulation is highly potent aphrodisiac. 2.56 kg Ghee (clarified butter) is added to 2.56 kg of juice of Vidari (*Pueraria tuberosa*) and cooked. 256 kg Ghee is added and cooked again. 6.4 kg each of Sugar, Vanshlochan (*Bambusa erandinacia*), and Honey, Ikshurak (*Saccharum officinarium*), Pippali (*Piper longum*) and Kapikachchhu seeds (*Mucuna pruriens*) are added. The boluses are prepared. The weight of bolus is dependent on the digestive capacity of the person.

VAJIKARANAM GHRITAM

This formulation specially enhances the strength of the male organ. 2.56 kg each of newly harvested black gram and Kapikachchhu (*Mucuna pruriens*) and 160 g each of Jeevak (substitute *Pueraria tuberosa*), Rishbhak (substitute *Pueraria tuberosa*), Vira (*Aloe vera*), Meda (roots of *Asperagus racemosus*), Riddhi (substitute *Dioscorea bulbifera*), Shatavari (*Asperagus racemosus*), Madhuk (*Madhuka indica*) and Ashwagandha (*Withania somnifera*) are added in water and boiled to prepare decoction. 640 g Ghee, 6.4 L Milk, 640 ml juices each of Vidari (*Pueraria tuberosa*) and Ikshu (*Saccharum officinarium*) are added and the mix is cooked on mild-fire. This Ghee preparation should be mixed with 160 g each of Sugar, Honey, Vanshlochan (*Bambusa erandinacia*) and Pippali (*Piper longum*). The dose is 40 g before meals.

UPATYAKARI SHASHTIKADI GUTIKA

This vajikaran formulation is said to be particularly useful for the enhancement of the fertility. The white shashtik rice is grinded with milk in mortar, sufficient to wet the rice. More milk is added and it is grinded. Then it is squeezed through fine cloth. The cow milk

is added to it and the mix is cooked. The decoctions of seeds of Kapikachchhu (*Mucuna pruriens*) and Black gram are prepared separately and added to above mix.

The decoctions of Bala (*Sida cordifolia*), Mugdharni (*Phaseolus trilobus*), Mashparni (*Teramnus labialis*), Jeevanti (*Leptadonia reticulata*), Jeevak (substitute *Pueraria tuberosa*), Riddhi (substitute *Dioscorea bulbifera*), Rishbhak (substitute *Pueraria tuberosa*), Kakoli (substitute *Withania somnifera*), Gokshur (*Tribulus terrestris*), Madhuk (*Madhuka indica*), Shatawari (*Asperagus racemosus*), Vidari (*Pueraria tuberosa*), Draksh (*Vitis vinifera*) and Kharjur (*Phoenix dactylifera*) are added to above mix and cooked. After cooling the powders of Wheat, Shali rice, Shashtik rice, Black gram and Vanshlochan (*Bambusa erandinacia*) are added in sufficient quantity so as to get solid mass. Honey and Sugar are added in sufficient quantity to make boluses of appropriate size, depending on the digestive capacity of the person.

MEDADI YOG

This preparation is said to help regain sexual prowess to older men. The 10 g each of Meda (roots of *Asperagus racemosus*), Payasya (*Holostemma rheedianum*), Jeevanti (*Leptadonia reticulata*), Vidari (*Pueraria tuberosa*), Kantakari (*Solanum xanthocarpum*), Gokshur (*Tribulus terrestris*), Ksheerika, Black gram, Wheat, Shali rice and Shashtik rice are cooked in 2.56 L of water till the volume is reduced to 2.56 L. This mix is filtered and Honey, Ghee and Sugar are added.

Ashwagandha (*Withania somnifera*) – Ashwagandha believed to maintain health and preventing the disease by pacifying Tridoshic balance. It has also provided numerous other benefits for your body and brain for example; it can boost brain function, loss of memory, lower blood sugar and cortisol levels and help symptoms of anxiety and depression. Ashwagandha is commonly available as a churna, a fine sieved powder that can be mixed with Jala, Ghrita (Clarified butter) or Madhu. It enhances the function of the brain, nervous system and reproductive system and promoting a healthy sex and reproductive balance. The extract of Ashwagandha has analgesic, mildly sedative, anti-inflammatory and anabolic activities. It is useful in infertility, impotency, less sperm count, premature ejaculation, stress, fatigue, skin disorders, diabetes, strain, rheumatoid arthritis, epilepsy and gastrointestinal disorders.

Kapikacchu (*Mucuna pruriens*) – In various Ayurvedic scriptures and Nighantus, Kapikacchu is identified due

to Vajikarana and Vrishya (Spermatogenic activity) karma. Kapikacchu is great vajikaraka dravya, is sweet, bitter, bestows strength, hard to digest, strengthening, mitigates vata, kapha, pitta, asra (blood) and its seed use as a best Vajikarana The . Kapikacchu roots are benefcial in facial palsy and hemiparalysis Due to the high concentrations of L-dopa (4–7%) in velvet bean are used in the management of Parkinson's disease M. Prurita is used . for many diseases such as, male sexual dysfunction (MSD) thalassemia, parkinsonism, nervous disease, deafness, arthritis, psoriasis, dermatitis, eczema etc and It is significantly use for mental stress and seminal plasma lipid peroxide levels along with enhance sperm count and motility.

Shatavari (*Asparagus racemosus*) – The meaning of Shatavari is accepted for 100 husbands or more. It is a general, aphrodisiac and reproductive tonic of male and female. In Ayurvedic scriptures, it is called the 'Queen of herbs' because it is a symbol of love and faith. A. racemosus herb it is useful in female infertility, enhance libido, promote ovulation and folliculogenesis and management in infammation of sexual organs. it is helps in promote lactation and normalising of uterus after delivery *Asparagus* along . with maintaining health, is management in various diseases like, ulcer, diarrhoea, diabetic, dyspepsia, lithiasis (Stone formation), male and female infertility, depression etc. and it's useful in neurotronic, antioxidant and cholinergic properties .

PROPOSED MECHANISM OF ACTIONS

Vajikaran therapy is said to revitalize all the seven dhatus (body elements), therefore, restores equilibrium and health. Keeping in mind the concept of vajikaran as described in the texts of Ayurveda, it definitely offers a solution to minimize the shukra (sperm and ovum) defects and to ensure a healthy progeny. The experimental studies related to vajikaran therapy are scarce and generally lack scientific vigor.

Rasayan drugs acts inside the human body by modulating the neuro-endocrino-immune system. Vaajikaran rasayan is the special category of rasayan, which improve the reproductive system and enhance sexual function. They act on higher center of the brain, i.e., the hypothalamus and limbic system. Vajikaran also claims to have anti-stress, adaptogenic actions, which helps to alleviate anxiety associated with sexual desire and performance. Chauhan *et al.* (2010) in a study showed that administration of vajikaran rasayana viz. *C. orchioides*, *A. longifolia* and *M.*

pruriens ethanolic extracts modulate the level of the pituitary hormones FSH and LH. This in parts can explain the positive effect of the herbs on sexual functioning

LIMITATIONS

- The philosophical base of the modern medicine and Ayurvedic medicine is entirely different therefore many times it may be difficult to explain the theory in understandable terms for each other. This lack of communication increases the gap in collaboration of research or practice.
- There is lack of research and consensus among experts. The formulations have not been subjected to the rigorous scientific studies. Medications have not been standardized and may contain toxic substances or may be adulterated if proper purification processes have not been followed. Many of the mentioned herbs are difficult to obtain hence it seem difficult to prepare these formulation as per recommendations of the standard texts of Ayurveda.
- Most texts state that the medications are free from side effects however; this has been never tested in scientific studies. Authors have seen cases, where the patients have developed severe medical and psychiatric complications subsequent to use of Ayurvedic over the counter/prescribed medications.

DISCUSSION

Like food sex is also important need for every individual. It is supposed that Vajikarana medicines directly act on higher center of brain i.e., hypothalamus and limbic system. The things that we consume are digested and then Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra Dhatu are nourished in order. Woman having all the requisite quantities is considered at the first place among Vajikarana and considered first among Vajikarana Vihara. Happiness of mind and healthy diet play crucial role in the success of the therapy.

CONCLUSION

treatment modality as per Ayurveda and proposed benefits are manifold including increased sexual capacity, improving health of future progeny as well as in treatment of many common sexual disorders like infertility, erectile dysfunction and premature ejaculation. Differences in the philosophical base of the Ayurvedic science and modern medical science

results into inability of effective collaboration between these researchers and practitioners. Lack of research as per current scientific standards is the main criticism of vajikaran. Lack of standardization of formulations and difficulty in getting unadulterated herbs are realistic intricacies in the utility of vajikaran preparations. Randomized controlled trials of these formulations can be helpful in understanding efficacy, possible side effects and other treatment related parameters.

REFERENCES

- [1] Sambasivan M. Vedic concepts of health. In: Janaki SS, editor. Sanskrit and Science. Chennai: The Kuppaswamy Sastri Research Institute; 1997. pp. 103–14. [Google Scholar]
- [2] McIntyre M. The House of Lords Select Committee's report on CAM. *J Altern Complement Med.* 2001;7:9–11. doi: 10.1089/107555301300004475. [DOI] [PubMed] [Google Scholar]
- [3] Wootton JC. Spirit of enquiry. *J Altern Complement Med.* 2001;7:609–11. doi: 10.1089/10755530152755135. [DOI] [PubMed] [Google Scholar]
- [4] Rastogi S. Ayurveda for comprehensive health care. *Indian J Med Ethics.* 2009;6:101–2. doi: 10.20529/IJME.2009.031. [DOI] [PubMed] [Google Scholar]
- [5] Acharya Vaidya Yadavji Trikamji., editor. Agnivesha, Charaka Samhita, with Ayurveda-Dipika Commentary of Chakrapanidatta. 5th ed. Varanasi: Chaukhamba Sanskrit Samsthan; 2001. [Google Scholar]