



RESEARCH ARTICLE

CONCEPT OF VAAJIKARANA IN AYURVEDA W.S.R TO THE SHUKRA DOSHA

Dr. Sudha Dev D.S¹, Dr. Ambili Krishna² and Dr. T.K Sujan³

1. MD- Scholar, Department of Panchakarma, Govt. Ayurveda College, Thiruvananthapuram.
2. Assistant Professor, Department of Panchakarma, Govt. Ayurveda College, Thiruvananthapuram.
3. Professor and H.O.D, Department of Panchakarma, Govt. Ayurveda College, Thiruvananthapuram

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Abstract

The Vajikarana is one of the most promising and needy branch of Astanga Ayurveda. Ayurvedic concept of Vajikarana encompasses a wide spectrum aphrodisiac treatments with less complications and more effective curative measures when compared to modern science. The prime importance is given to the Shukra Doshas and its management and thus aims to get good progeny. Vajikarana in ayurveda also deals with so many remedial measures to tackle with the erectile dysfunction which hinder many men to lead a satisfactory family life. Male infertility is best handled with the system of Ayurveda by adopting the Vajikarana after undergoing various Panchakarma procedures in effective manner.

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Introduction:-

Ayurveda explains the Vajikarana branch in a very scientific way from the beginning of its description as with many definitions. It is meant for both persons afflicted with the Shukra Doshas as well as the healthy persons desires to get Shukra vridhi and Shukra sruti. Vajikarana chikitsa can be applied to Alpa Shukra, Dushta Shukra, Ksheena Shukra, Vishushka Shukra to get the Apyayana, Prasadana, Upachaya, and Janana of Shukra respectively. Alpa Shukra is found in persons even though at the age of twenty fifth year, and this is due to inborn factors. Dushta Shukra is due to the vitiation of Doshas either individually or in combinations. Ksheena Shukra is found during middle aged persons because of various karanas. And Vishushka Shukra is observed in Vridha.¹

There are several dietary preparations explained in classics to improve one's sexual vigour. Acharyas mentioned so many Vajikarana yogas as well as Vajikarana Bastis at different contexts. So many Avrishya things also mentioned in texts to save men to maintain their reproductive capacity.

Aim:

1. To elucidate the concept of Vajikarana in Ayurveda
2. To study the Shukra Doshas in the context of Vajikarana from classics.

Materials and Methods:-

Classical texts of Ayurveda are reviewed

Corresponding Author:- Dr. Sudha Dev D.S

Address:- MD- Scholar, Department of Panchakarma, Govt. Ayurveda college, Thiruvananthapuram.

Methodology:-**Review Of Literature:****Vajikarana etymology:**

Vaji shabdha is regarded as for Shukra. So the Vajikarana is meant for those who hasn't enough Shukra. Vaja is considered as the vega of Shukra, and hence it helps to increase Shukra Vega to men who lack it. Vaja is also meant as Maithuna. Vaji is Horse and the person undergoing Vajikarana can do coitus like Horse with excellent erection².

Definition of Vajikarana:

That which helps men to do powerful intercourse like horse by the habitual use and thereby satisfying women is called Vajikarana.

Vajikarana Yogya by Sushrutacharya:

It is done to the young persons without disease, those who do coitus daily in all ritus, old age when Shukra is less, who desires to go for coitus, those who are tired of coitus, impotent, Alpareta, who has many wives etc.³

Three types of Vajikarana⁴:

Shukra janaka like Mamsa and Ghrita, Shukra pravartaka like Uchata churna and

Shukra janaka-pravartaka like goghrita, Godhuma, Masha

Here the Vajikarana is done with drugs, diet, and psychological influencing factors.

Here the acharyas mention the remedial measures of psychological impotence and pathologic impotence

Sukra doshas by Ashtanga sangraha⁵:

Vataja	Tanu	Ruksha	Phenila	Aruna	Alpa
	Vichinna	Saruja	Chira cha nishichyate		
Pithaja	Kinjit peeta	Apichila	Aaneelam	Dahadiva	
Sleshmaja	Majjopasrishtam	Prabhuta	Vibandham	Ambhasi kinchit majjati	
Kunapa (Raktena)	Kunapa gandhi	Analpam			
Grandhi (Vata-sleshma)	Grandhi bhuta				
Puya (Pitha-sleshma)	Puti-Puyanibham				
Ksheena (Vata-Pitha)	Ksheena sukra				
Mutra Purisha Reta (Sannipata)	Mutra-Purisha gandhi Shukra				

Treatment of Shukradosha by Astanga sangraha⁶:

Vathaja	Sarpipana with Vasuka, Saindhava, Phalamla sidha Sarpi with yavakshara as Prativapa
	Asthapana with Bilva, Vidari, Ksheera
	Anuvasanam with Madhuka, Bhadradaru sidha taila
	Ksheera kulira sidha uthara basti
Pithaja	Kandesu, Svadamshta, Guduchi, Murva, Madhuka sidha sarpi pana
	Vireka with Trivritghritha
	Asthapana with Payasya, Sreeparni, Ksheera
	Anuvasana & Uthara basti with Madhuka, Mudgaparni sidha taila
Kaphaja	Sarpi pana with Pashanabhedaka, Ashmantaka
	Amalaka kvadha with Pippali, Madhuka churna prativapa
	Vamana with Madana phala kashaya

	Vireka with Danti, Vitanga churna taila as leeda yoga
	Asthapana with Raja vriksha, Madana phala kashaya
	Anuvasana & Uthara vasti with Madhuka & Pippali sidha taila
Kunapa	Sarpi processed with Dhataki pushpa, Khadira, Arjuna, Datima for pana Asanadi gana sidha sarpi pana
Grandhi	Sarpi processed with Pashanabhid or Palasha bhasma
Puya	Sarpi processed with Parushakadi or Nyagrodhadi gana for pana
Mutra- Purisha reta	Sneha processed with Hingu, Usheera, Chitraka, Vitunnaka, Priyangu, Samanga, Mrinala, and Prativapa with Ela, Mocha churna

Sukra doshas by Charaka⁷:

	Dosha involved	Manifestation
Phenilam	Vata	Sukra will be phenila
Thanu	Vata	Sukra will be tanu
Ruksham	Vata	Sukra will be ruksha
Vivarnam	Pitha	Sukra is of with Nila or Peetavarna,
Puti	Pitha	Ushna, Putigandha, burning of Penis during ejaculation
Pichilam	Kapha	Excessive pichilata of Sukra by Sleshma badha marga
Any dhatu upasamsristam	Rakta	Blood mixed ejaculation due to Atistrigamana, Abhighata, Kshata
Avasadi	Vata	Due to the suppression of semen, it becomes gratita with painful emission

Causes Of Vitiating Of Shukra By Reto Vaha Sira Doshas By Charaka⁸:

Ati vyayama	Chinta, Shoka, Visrambha, Bhaya, Krodha
Asatmya sevana, Dhatu pradushana	Ati vyayama
Maituna in Akala & Ayoni	Shashtra, Kshara, Agni
Sevana of Ruksha, Tiktha, Kashaya, Ati lavana, Ati amla, Ati ushna	Abhichara, Vyadhi karshita, Vegaghata, Kshata

Line Of Treatment⁹:

Yonivyapat yoga, Vajikarana yoga, Rakta-pithahara yoga	Chyavana prasha	Anuvasana (Vata)
Jivaniya Sarpi	Kanmada prayoga	Triphala rasayana (Kapha)
Paya, Sarpi	Abhayamalakiya rasayana (Pitha)	Bhallataka rasayana (Kapha)
Mamsa rasa	Pippali rasyana (Kapha)	Yava
Shashtika shali	Amrita rasayana (Kapha)	Vajikarana yoga
Godhuma	Loha rasayana (Kapha)	Rasayana

Treatment of Shukra dosha is according to the vitiated Dosha and Dhatu, and Anyadhatu samsrishta Shukra Dosha is treated accordingly. Basti is considered as the best Treatment.

Shukra Doshas by Sushruta:

	Vataja	Pithaja	Shleshmaja	Kunapa (Rakta)	Grandhi (shleshma-vata)	Puti-Puya (Pitha-Shleshma)	Kshina (Vatha-Pitha)	Mutra-Purisha (Sannipata)
Colour	Aruna	Peeta	Shukla	Shonita				
	Krisna	Neela						
Pain	Toda	Osha	Kandu	Osha			Medra-vrishana vedana	
	Bheda	Chosha						
Smell	Nil	Kunapa gandha	Visra gandha	Agni dagdha Ghrita gandha				Mutra purisha gandha
		Puti-Puya gandha		Agni dagdha Taila gandha				
				Kunapa Gandhi				
Quantity				Analpa Bahulam			Alpa preseka	
Consistency					Granthila	Puya sadrishya		
Sex							Ashakti maithuna	
Ejaculation							Chirad preseka	
Other elements							Raktha shukra	

Line Of Treatment Of Shukra Doshas By Susruta¹¹:

Vataja	Snehana, Svedana, Vamana, Virechana, Niruha, Anuvasana, Uthara vasti with Vatha hara drugs
Pithaja	Snehana, Svedana, Vamana, Virechana, Niruha, Anuvasana, Uthara vasti with Pitha hara drugs
Shleshmaja	Snehana, Svedana, Vamana, Virechana, Niruha, Anuvasana, Uthara vasti with Kaphha hara drugs
Kunapa	Sarpi processed with Dhataki pushpa, Khadira, Datima, Arjuna or with Salasaradi gana
Granthi	Sarpi processed with Shati or Palashabhasma
Puya	Sarpi processed with Parushaka gana & Vatadi gana
Ksheena	Sva yoni vardhana dravya & Vajeeekarana
Mutra-Purisha (Vit prabha)	Sarpi processed with Chitraka, Usheera, Hingu
	In general Snehana, Vamana, Virechana, Niruha, Anuvasana, Uthara Vasti

Vajikarana In Charaka Samhita¹²:

Vajikarana Tantra is explained in Chikitsa stana dvitaya adhyaya in four padas (parts) of the chapter namely Samyoga sharamooliyam, Asikta ksheerikam, Mashaparna bhritiyam, Pumanjatabaladikam

Samyoga sharamooliyam:

In the beginning, it explains the relevance of Vajikarana, Vrishyatama stri lakshana, demerits of those without children, merits and praising of those with many children, importance of shodhana before taking vrishya yogas and 15 vrishya yogas like Brimhani gutika, Vajikarana ghritha, Vajikarana Pinda rasa (Kukkuta, Shikhi, Tithiri, Hamsa), Vrishya Mahisharasa, Vrishya rasa (Chataka, Tithiri, Kukkuta, Barhina), Vrishya mamsa, Vrishya masha yoga, Vrishya Kukkuta mamsa prayoga, Vrishya anda rasa (Hamsa/Barhina/Daksha)

Asiktha ksheerikam:

In this chapter, he mentions Apathyakari shashtikadi gutika, Vrishya poopalikadi yoga, Apathyakara svarasa, vrishya Ksheeram, Vrishya ghritham, Vrishya dadhisara, Vrishya shashtikodana, Vrishya pupalika.

Mashaparnabhritiyam:

Vajikarana yogas like Vrishya pippali yoga, Vrishya payasa yoga, Vrishya pupalika, Vrishyam shatavari ghritham, Vrishya madhuka yoga are explained

Puman jatabaladikam:

Vrishya mamsa gutika, Vrishya mahisha rasa, Vrishya ghrita bhrishtha matsya mamsa, Vrishya pupalika yogas, Vrishya mashadi pupalika, Apathyakara ghritha, Vrishya gutika, Vrishya utkarika

List Of Vajikarana Yogas By Sushruta¹³:

Yoga	Preparation
Utkarika (Lapsika)	Utkarika prepared with the powders of Tila, Masha, Vidari, Shali triturated in Prapoundarika and Ikshu rasa, Saindhava, Varaha meda, Ghrita
Shashkuli (2)	Tila bhavana for seven times in bastanda sidha ksheera and shshkuli is made. The same Shashkuli is then fried in shishumara vasa is the second yoga. Ksheera is taken as anupana in both
Bastanda ksheera sarpi	Sarpi is made from Bastanda ksheera paka sidha Navaneeta and add little saindhava and pippali churna with sheetodaka anupana
Pupalika	Pupalika is taken with Sharkara yukta ksheera anupana after prepared with Pippali, Masha, Shali, Yava, Godhuma churna and fried in Ghrita.
Vidari churna Lida yoga	Bhavita Vidari churna is taken with Sarpi and Madhu
Amalaki churna Lida yoga	Bhavita Amalaki churna is taken with Sarpi and Madhu
Anda yoga	Andas of Basta (Aja), Shishumara, Kulira (Karkatak), Kurma, Nakra, Mahisha, Rishabha, are fried in Ghrita
Ashvatha Ksheera yoga	Phala, Moola, Tvak, Shunga (agra pallava) sidha paya with Sharkara and Kshoudra
Vidari Moola Ksheera yoga	Vidari Moola Kalka sidha paya in a quantity equal to Udumbara
Masha Lehana yoga	One pala Masha churna mixed with Kshoudra and Sarpi and lehna with Paya anupana
Godhumadi lehana yoga	Godhuma, Atma gupta phala boiled in ksheera and taken with Ghrita after getting cooled and Ksheera anupana is followed
Svayam guptadi yoga	Svayam gupta and Ikshuraka phala churna with sharkara is taken with warm milk
Uchata churna yoga	Uchata churna with sharkara is taken with warm milk
Shathavri-Uchata churna yoga	Shathavri-Uchata churna with sharkara is taken with warm milk
Svayam gupta Masha Supa yoga	Masha Supa is taken with Svayam gupta phala churna
Guptadi yoga	Svayam gupta, Gokshuraka bija and Uchata churna is boiled with Goksheera and churned with Khaja (Manthana) by adding Sharkara.
Masha-Vidari-Uchata yoga	Masha, Vidari, Uchata are processed in Goksheera and taken with Kshoudra Ghrita and sharkara.

Apart from this Sushruta explains one Padabhyanga yoga in Ksheenabaleeyam vajeekarana chikitsitam with Ghritha prepared of andas of Nakra, ukshika, Manduka, Chataka

Vajeekkarana Ksheera yoga:

The Ksheera procured from the Cow with one year old calf fed with Masha parna can be used. And Kakolyadi gana ,Ksheera, Mamsa also be used in vajeekarana yogas.

Vajikarana Yoga By Ashtanga Hridaya¹⁴:

Vagbhata explains Vajikarana in Vajikarana vidhi adhyaya of Uthara sthana.

It describes Sharamooladi sidha ghritha, Vidhari churnadi yoga, Godhumadi yoga, Tila yoga, Vidhari churna yoga, Krishna dhatriphala rajao yoga, Madhuka churna yoga, Kulira shringi kalka yoga, Payasya yoga, Svayam guptadi churna yoga, Uchata churna yoga, Shathavari churna yoga, Dadhi saradi yoga, Shvadamshtadi yoga.

Vagbhata also deals with the indications of Vajikarana, merits and purpose of Vajikarana, Purva karma of Vajikarana, Praising of men having excellence of sexual power and Shukra and thereby having many children, Nirapathya Nara ninda, Vrisyatvakarini Stri lakshana, Raticharya acharana of Kamashastra, Kamodpadaka padartha, praising of Brahmacharya, Mano vajikarana.

Discussion:-

Ayurvedic classics has its own views on the concept of Vajikarana or Aphrodisiac science.

It encompasses physiological, pathological, psychological, environmental factors, deeds of previous life in a nut shell. The pathology of Shukra is purely based on the doshic vitiation.

Acharya Charaka consider the Shukra vitiation by the doshas individually like Phenila, Thanu, Ruksha, Avasadi doshas are due to Vatha. Vivarna and Poothi due to Pitha. Pichila is due to Kapha, and Anya Dhatu upasamsrishta is due to Raktha by the external factors.

Sushruta and Vagbhata considers them as because of vitiation of doshas individually or in combination like Vathaja, Pithaja, Shleshmaja, Kunapa (Rakthaja), Grandhi (Shleshma-Vathaja), Pitha-Shleshmaja (Puti-Puya), Ksheena (Vatha-Pithaja), Sannipata (Mutra-Purisha Reta)

It is seemed that physical characteristics of Semen and associated features are observed here to elucidate the vitiation as follows.

Colour (Aruna, Peetha, Shukla, Shonitha, Neela, Krishna, Raktha), consistency (Grandhila, Phenila, Ruksha, Gratita, Pichila, Apichila, Vichinna), Appearance (Putipuyanibham, Majjopasrishtam), Quantity (Alpa, Prabhuta, Analpam, Bahulam, Ksheena Tanu) Smell (Kunapa, Visra, Agnidagdha ghrita, Puti-puya, Agni dagdha taila, Mutra-Purisha)

And associated pain (Toda, Osha, Kandu, Medra-Vrishana vedana, Daha, Mushka toda, Medra dumayana, Bheda, Chosha) and other observations like Ambhasi kinchit majjati, saraktha Shukra, Ushna Shukra and ejaculation defects like Chirad praseka, Vibandha, Ashakthi maithuna

These factors may cause the increased Viscosity, Asthenospermia, Teretospermia, Oligospermia. and infections in the genito-urinary system which result in infertility and reduced sexual vigour.

There are numerous Vajikarana yogas are enumerated by Acharyas. Importance of Shodhana is mentioned before consuming the Vajikarana yogas and for getting the maximum benefit of Vajikarana. Vajikarana yogas described consists of Bhashya yogas as well as Bhesaja yogas.

Conclusion:-

The Vajikarana anga is in Ayurveda is not only focussed on the sexual vigour of men who wants to lead a successful married life but also to achieve healthy progenies and thereby maintaining the succession of family in a productive way. Here the Acharyas concerned about the psychological, environmental factors for improving the sexual performance. The Seminal and sperm morbidities and impotence are the leading factors of male infertility in this millennium. So to tackle this burning concern, it is essential to adopt Vajikarana in its scientific way.

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None Declared

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