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

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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.

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
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 is 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, oldage when Shukra is less, who desires to go for coitus, those who 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 sangraha⁶:

| Vataja | Tanu | Ruksa | 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,Phalamlidha Sarpi with yawakshara as Prativapa |
|---------|-------------------------------------------------------------------------------------------------------------------|
|         | Asthapana with Bilha,Vidari,Ksheera                                                                                  |
|         | Anuvasanam with Madhuka,Bhadradaru sidha taila                                                                       |
|         | Ksheera kulira sidha uthara basti                                                                                  |
| Pithaja | Kandesu,Svadamsatra,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
Anuvasa & 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
Kunapa Sarpi processed with Dhataki pushpa, Khadira, Arjuna, Datima for pana
Asanadi gana sidha sarpi pana
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**Sukra doshas by Charaka**:  

| 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 |
| Anya dhatu upasamsristam Rakta | Blood mixed ejaculation due to Atistrigamana, Abhigahata, Kshata |
| Avasadi Vata | Due to the suppression of semen, it becomes gratita with painful emission |

**Causes Of Vitiation Of Shukra By Reto Vaha Sira Doshas By Charaka**:  

| 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 Treatment**:  

| Yonivypat yoga, Vajikarana yoga, Rakta-pithahara yoga Chyavana prasha Anuvasa (Vata) |
| Jivaniya Sarpi Kannama prayoga Triphala rasayana (Kapha) |
| Puya 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:

| Shethma | Vataja | Pithaja | Shleshmaja | Kunapa (Rakta) | Grandhi (shleshmavata) | Puti-Puya (Pitha-Shleshma) | Kshina (Vatha-Pitha) | Mutra-Purisha (Sannipata) |
|---------|--------|---------|------------|---------------|------------------------|---------------------------|----------------------|--------------------------|
| Colour  | Aruna  | Peeta   | Shukla     | Shonita       |                        |                           |                      |                          |
| Pain    | Toda   | Osha    | Kandu      | Osha          | Medra-vrishana vedana |                           |                      |                          |
| Pain    | Bheda   | Chosha  |            |               |                        |                           |                      |                          |

### Line Of Treatment Of Shukra Doshas By Susruta:

| Vataja                      | Pithaja                      | Shleshmaja                     | Kunapa (Rakta)                      | Grandhi (shleshmavata) | Puti-Puya (Pitha-Shleshma) | Kshina (Vatha-Pitha) | Mutra-Purisha (Sannipata) |
|-----------------------------|------------------------------|--------------------------------|------------------------------------|------------------------|---------------------------|----------------------|--------------------------|
| Snehana,Svedana,Vamana,Virechana,Niruha, Anuvasana,Uthara vasti with Vatha hara drugs | Snehana,Svedana,Vamana,Virechana,Niruha, Anuvasana,Uthara vasti with Pitha hara drugs | Snehana,Svedana,Vamana,Virechana,Niruha, Anuvasana,Uthara vasti with Kaphha hara drugs | Sarpi processed with Dhataki pushpa, Khadira, Datima, Arjuna or with Salasaradi gana | Sarpi processed with Shati or Palashbhasma | Sarpi processed with Parushaka gana & Vatadi gana | Sva yoni vardhana dravya & Vajeekarana | Sarpi processed with Chitarka,Usheera,Hingu |
|                             |                              |                                |                     |                         |                           |                      |                          |
|                             |                              |                                |                     |                         |                           |                      |                          |
|                             |                              |                                |                     |                         |                           |                      |                          |

### Vajikarana In Charaka Samhita:

Vajikarana Tantra is explained in Chiktsa stana dvitiya 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 Brimhini 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, Vrisya poopalikadi yoga, Apathyakara svarasasra, vrishya Ksheeram, Vrishya ghritham, Vrisya dadhisara, Vrisya shashtikodana, Vrisya pupalika.

Mashaparnabhritiyam:
Vajikarana yogas like Vrisya pippali yoga, Vrisya payasa yoga, Vrisya pupalika, Vrisya shataravari ghritanam, Vrisya madhuka yoga are explained

Puman jatabaladikam:
Vrisya mamsa gutika, Vrisya mahisha rasa, Vrisya ghritya bhirshta matsya mamsa, Vrisya pupalika yogas, Vrisya maddhi pupalika, Apathyakara ghritham, Vrisya ghritham, Vrisya utkari

List Of Vajikarana Yogas By Sushruta13:

| Yoga                      | Preparation                                                                                          |
|---------------------------|-------------------------------------------------------------------------------------------------------|
| Utkarika (Lapsika)        | Utkarika prepared with the powders of Tila, Masha, Vidari, Shali triturated in Prapoundarika and Iksu rasa, Saindhava, Varaha meha, Ghrita |
| Shashkuli (2)             | Tila bhavana for seven times in bastanda sidha ksheera and shashkuli 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 churua with sheetodaka anupana |
| Pupalika                  | Pupalika is taken with Sharkara yukta ksheera anupana after prepared with Pippali, Masha, Shali, Yava, Godhuma churua and fried in Ghrita |
| Vidari churua Lida yoga  | Bhavita Vidari churua is taken with Sarpi and Madhu |
| Amalaki churua Lida yoga | Bhavita Amalaki churua 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 churua 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 |
| Svyam guptadi yoga        | Svyam gupta and Ikshuraka phala churua with sharkara is taken with warm milk |
| Uchata churua yoga        | Uchata churua with sharkara is taken with warm milk |
| Shathavri-Uchata churua yoga | Shathavri-Uchata churua with sharkara is taken with warm milk |
| Svyam gupta Masha Supa yoga | Svyam gupta is taken with Svyam gupta phala churua |
| Guptadi yoga              | Svyam gupta, Gokshuraka bija and Uchata churua is boiled with Goksheera and churned with Khajaa (Manthanam) 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 Ghritham 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 rajayoga,Modhuka churna yoga,Kulira shringi kalka yoga,Payasya yoga,Svayam guptadi churna yoga,Uchata churna yoga,Shathavari churna yoga,Dadhi saradi yoga,Shvadamshtradi yoga.

Vagbhata also deals with the indications of Vajikarana,merits and purpose of Vajikarana,Purva karma of Vajiklarana,Praising of men having excellence of sexual power and Shukra and thereby having many children,Nirapathyara Nara ninda,Vrisyatvavakarini Stri lakshana,Raticharya arachan of Kamashastra,Kamodpadaka padartha, praising of Brahmacharyya,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 nutshell. 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 Vathajaya,Pithajaya,Shleshmaja,Kunapa(Rakthajaya),Grandhi(Shleshma-Vathajaya),Pitha-Shleshmaja (Puti-Puya),Ksheena (Vatha-Pithajaya),Sannipata(Mutra-Purisha Reta)

It is seemed that physical characterestics 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,Vichinnia), Appearance (Putipuyanibham,Majjopasrishtam), Quantity(Alpa,Prabhuta,Analpam,Bahulam,KsheenaTanu)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 dunayana,Bheda,Chosha) and other observations like Ambhasi kinchit majjati,saraktha Shukra,Ushna Shukra and ejaculation defects like Chirad praseka,Vibandha,Asakthi maithuna

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

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