



AYURVEDA CONCEPT OF VRISHYAKARMA (VAJIKARNA) W.S.R. TO ROLE OF PALASH

Dr. Shyam Jat^{*1}, Dr. Shiromani Mishra² and Dr. Ravindra Sharma³

¹PG Scholar, PG Dept. of Dravyaguna, Govt. Auto. Dhanwantari Ayurveda College, Ujjain.

²Guide & Associate Professor, PG Dept. of Dravyaguna, Govt. Auto. Dhanwantari Ayurveda College, Ujjain.

³Co-Guide & Assistant Professor, PG Dept. of Dravyaguna, Govt. Auto. Dhanwantari Ayurveda College, Ujjain.

*Corresponding Author: Dr. Shyam Jat

PG Scholar, PG Dept. of Dravyaguna, Govt. Auto. Dhanwantari Ayurveda College, Ujjain.

Article Received on 15/07/2023

Article Revised on 05/08/2023

Article Accepted on 25/08/2023

ABSTRACT

In Ayurveda, an ancient system of medicine from India, Vrishyakarma is an approach that deals with aphrodisiacs and treatments for enhancing sexual potency and reproductive health. The term "Vajikarna" is derived from the Sanskrit word "Vaji," which means horse, symbolizing sexual potency and vigor. As for the Palash tree (*Butea monosperma*), it is mentioned in Ayurvedic texts as having various medicinal properties, including potential benefits related to Vajikarna. The flowers, seeds, and other parts of the Palash tree are used in traditional medicine to treat various ailments, including reproductive and sexual disorders. The Palash tree's flowers are particularly valued for their potential aphrodisiac properties and are used in formulations to enhance sexual desire and performance. The seeds of the Palash tree are also used for their therapeutic effects on sexual health.

KEYWORDS: Ayurveda, Vajikarna, Vrishyakarma, Palash.

INTRODUCTION

In traditional medicine systems like Ayurveda, various herbs and plants have been used as aphrodisiacs to address sexual problems and promote reproductive health. The use of natural remedies is often preferred due to their potentially milder effects and lower risk of serious adverse reactions compared to some synthetic drugs.

Ethnobotanical information, which involves studying the traditional knowledge of various communities and cultures regarding plant uses, has identified numerous plants with potential aphrodisiac properties. Among these, some may include parts of the *Palash* tree (*Butea monosperma*) that have been mentioned in Ayurvedic texts for their potential role in promoting sexual health.^[1,4]

It is important to note that while there is historical and cultural evidence of the use of certain plants as aphrodisiacs, their effectiveness and safety may vary. Scientific research is necessary to validate and understand the true therapeutic potential and safety profiles of these natural remedies.

Palash is a medium-sized deciduous tree belonging to the *Fabaceae* family. It is found throughout India and is

known for its four different varieties: *Rakta*, *Pita*, *Shweta* and *Nila*. Among these varieties, *Shweta* and *Nila* are rarely available, and the *Pita* variety is considered endangered, making the *Rakta* variety the most commonly used one. Some Ayurveda formulations of *Palash* are depicted in Figure 1.

The *Rakta* variety of *Palash* is also referred to as the "flame of the forest" due to its bright orange-red flowers, which bloom during the spring season. This variety has been traditionally used in various medicines and herbal remedies, including those related to aphrodisiac properties, as mentioned in Ayurvedic texts and ethnobotanical knowledge.^[4-6]



Figure 1: Some Ayurveda formulations of Palash.

Vajikarana is one of the eight specialized branches of *Ashtang Ayurveda*, focusing on the management of spermatogenesis and enhancing healthy sexual potency. This therapeutic approach involves the use of aphrodisiac therapies to address various sexual and reproductive conditions such as *Klaibya*, *Bandhyatva* and *Shukraghata Vata*, etc.

The term "*Vrishya*," which is synonymous with *Vajikarana*, indicates the ability of a substance to have spermatogenic and aphrodisiac effects. This approach considers various factors, including audio-visual and socio-religious effects, as well as sexual behaviour constants. In recent times, the significance of *Vajikarana* has grown significantly, as an increasing number of individuals are seeking medical help for disorders related to seminal parameters and sexual dysfunction. The use of *Vajikarana* therapies offers a natural and holistic way to address these concerns and promote sexual and reproductive health. In the context of *Ayurveda*, "*Vrishya*" refers to substances that enable a person to exhibit sexual prowess similar to that of a bull.^[6-8]

At times, "*Vrishya*" is used interchangeably with "*Vajikarana*" in certain texts. However, there are distinct definitions provided by *Ayurvedic* scholars for both these terms. According to *Cakrapani*, *Vrishya* is a substance that aids in the ejaculation of semen or increases the production of *Sukra*.

Overall, the concept of *Vrishya* and *Vajikarana* in *Ayurveda* underscores the significance of sexual health and the use of natural remedies to enhance and maintain reproductive well-being.

Vrishya and *Vajikarana* therapy involves the use of various aphrodisiacs and tonic preparations to enhance men's vigor and reproductive capabilities, while also strengthening body tissues like muscles, bones and blood. This approach primarily focuses on specific remedies for male infertility and impotence. Apart from their aphrodisiac properties, these therapies induce a sense of pleasurable excitement and increase fertile seminal secretions, even in aging individuals.

Vrishya is described as substances that stimulate spermatogenesis, meaning they increase the production of semen. *Vrishya* substances elevate and potentiate the *Sukra* in the body and some *Vajikarana* substances also possess *Vrishya* properties.

Bhavaprakasha also refers to *Vrishya* as "*Sukravridhikara*," indicating its ability to increase both the quantity and quality of semen, thus improving seminal parameters. This definition aligns with the one provided by *Dalhana*. *Vrishya Chikitsa* identifies the causes of sexual inefficiency and recommends several aphrodisiac herbs and minerals to enhance vitality. The goal of this aphrodisiac therapy is to improve an individual's sexuality, promoting the quality of their

reproductive tissues and effectively treating impotency while enhancing overall vitality.^[8-10]

Role of *Palash*

The *Palash* tree, known by its common name *Palash*, is a splendid medicinal plant with diverse applications. It thrives in various regions, including India, Pakistan, Sri Lanka, Indonesia and Thailand, etc. Locally, it goes by names such as *Palas*, *Mutthuga*, *Dhak* and *Khakara*, etc. The *Palash* tree adapts to various environments, including flooded areas and barren lands. Growing up to 10-15 meters tall with a twisted trunk, its leaves are trifoliate; flowers are radiant in bright orange-red hues, resembling a vibrant flame.

Palash is a remarkable medicinal plant, as described in *Ayurvedic* scriptures such as *Sushruta Samhita* and *Charaka Samhita*. This plant exhibits a wide array of medicinal properties, including being anthelmintic, anti-diabetic, anti-diarrheal, antifungal, aphrodisiac, laxative and anti-stress, etc.

The flowers and leaves of the *Palash* tree are known for their diuretic, aphrodisiac, and astringent qualities. They also stimulate blood circulation in the pelvic region. *Palash* stands as a powerful and multifaceted medicinal plant, offering a rich array of therapeutic benefits to address various health concerns including *Vrishya Karma*.

The *Palash* has a taste profile characterized by *Katu*, *Tikta* and *Kashay Rasa*, with a *Katu Vipaka* and a hot potency. It helps to alleviate *Kapha* and *Vata Doshas* thus imparts *Vrishya Karma*. *Palash* by virtue of its *Ayurveda* properties offers *Vrishya Karma* thus plays a crucial role in promoting the production of healthy sperm, which is vital for the creation of robust and healthy offspring, forming the foundation of a prosperous future society.

The action mechanism of these drugs is believed to involve their effects on the pituitary-gonadal axis, vasodilatation, and elevation of testosterone levels. However, to ensure their effectiveness in specific disorders, proper screening of *Vrishya* drugs is essential to understand their exact site, nature, and mode of action. *Palash* can enhance reproductive health and recommended in managing infertility and related conditions. Improves digestive health since it is rich in fiber and possesses carminative properties, thus maintain nutritional supply and nourishment which is essential for *Vrishya Karma*. This plant also enhances respiratory functions thus imparts inherent expectorant properties, which promote sexual stamina and vitality during sexual intercourse.^[9-11]

CONCLUSION

Palash is a significant medicinal plant; *Palash* enriched with potent antioxidants, phytonutrients, and possessing anti-inflammatory, antimicrobial, and aphrodisiac

properties. *Palash* has *Katu*, *Tikta* and *Kashay Rasa*, with a *Katu Vipaka* and a hot potency thus offers *Vrishya Karma*. *Palash* by virtue of its Ayurveda properties offers *Vrishya Karma*. It improves digestion and respiratory functions which play vital role in sexual health and contributed towards the *Vrishya Karma* of plant.

REFERENCES

1. Kothari P, Common sexual problems. 3rd ed. New Delhi; UBS publishers, 2001; 1-6(155): 203-204, 221.
2. Ramandeep Singh, Ashraf Ali, Sarabjeet Singh, current Status of Indian Medicinal Plants with aphrodisiac potential. *Pharmacologia*, 2013; 4: 276-284.
3. Charaka Samhita of Agnivesha elaborated Vidyotini Hindi commentary by KN Shastri and GN Chaturvedi, Chikitsasthana 1/1/9-12, Chaukhambha Bharati Sansthan, Varanasi, reprint edition; 5 (CharakaChikitsaSthana 1/1/9-12), 2005.
4. Ashtanga Hridayam of Vagbhatacharya edited with Nirmala Hindi commentary by Brahmanand Tripathi, uttarsthana, 40/3, Chaukhamba Sanskrit pratishthana, Delhi, reprint edition 1206 (AstangaHridya Uttara Sthana 40/3), 2003.
5. Sushruta, Nibandhasamgraha commentary of dalhanacharya, edited by YadavjiTrikamji, ChikitsaSthana, 26/6-8, Chaukhambha Subharati Prakashan, Varanasi, reprint edition, 2003; 497. (SushrutaChikitsaSthana 26/6-8).
6. Charaka Samhita of Agnivesha elaborated Vidyotini Hindi commentary by KN Shastri and GN Chaturvedi, Chikitsasthana 15/32, Chaukhambha Bharati Sansthan, Varanasi, reprint edition, 2005; 458. (CharakaChikitsa Sthana 15/32).
7. Sharma P.C., Yelne M.B, Dennis T.J, Database on Medicinal plants used in Ayurveda, Vol-I, Edi-1 st, Central Council for Research in Ayur- veda and Siddha, New Delhi, 2002; 337: 2016.
8. Bhavamishra, Bhavaprakasha Nighantu, Commented by K.C.Chunekar, edited by Late G.S.Pandey, Chaukhambha Bharati Academy, Varanasi, edition, 2010; 524.
9. Paranjape Prakash, Indian medicinal plants, forgotten healers, Chaukhamba Sanskrit Prakashan, Delhi, reprint, 2012; 192.
10. Rigveda Samhita, Sayanacharyakruta Bhashyasavalita, Hindi commentary Ramgovind Trivedi, Chaukhambha Vidyabhavan, Varanasi, reprint, 2003; 225-226.
11. Charaka, Charaka Samhita, Hindi commentary of Charaka Samhita, Shastri K, Chaturvedi G, Vidyotini, Vol I, Sutra sathana 4, Chaukhambha Bharti Academy, Varanasi, Reprint, 2011.