

VEDIC REVIEW ON VAJEEKARANA

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ABSTRACT

Vajikarana is a one among eight major specialties of the Ashtanga Ayurveda. This subject is concerned with aphrodisiacs, virility and improving health of progeny. As per Charak Samhita, by proper use of these formulations, one becomes endowed with good physique, potency, strength, and complexion and sexually exhilarated and sexually potent. Vajikarana is one of them, designed specifically for dealing with all types of physical and psychological sexual problems. In the modern era, achieving a healthy progeny is the ultimate goal of each and every couple, in their married life. Family completed only after having a child. For having a child female as well as male partner, both are equally responsible. Even though the female partner is completely healthy, if male partner is not fit physically or mentally then conception does not occur. Hence male reproductive system has equal importance as female reproductive system, to achieve a healthy pregnancy. An attempt made in this article about understanding and view of vajikarana from vedic period, samhita period and literatures with few basic concepts of vajikarana chikitsa.

KEYWORDS: Aphrodisiac, sexual functioning improvement, vajikarana.

INTRODUCTION

In Sanskrit, Vaji means horse, the symbol of sexual potency and performance thus Vajikaran means producing a horse's vigor, particularly the animal's great capacity for sexual activity in the individual.

As per Charak Samhita

एतैः प्रयोगैर्विधिवद्बुधुमान् वीर्योपपन्नो बलवर्णयुक्तः ।
हर्षान्वितो वाजिवदप्रवर्षो भवेत् समर्थश्च वराङ्गनास ॥ ३० ॥

By proper use of these formulations, one becomes endowed with good physique, potency, strength, complexion and sexually exhilarated and potent like an 8-year-old horse.

वाजीकरणमन्विच्छेत्सततं विषयी पुमान् ।
तुष्टिः पुष्टिरपत्यं च गुणवत्तत्र संश्रितम् ॥ १ ॥
अपत्यसन्तानकरं यत्सद्यः संप्रहर्षणम् ।
वाजीवातिबलो येन यात्यप्रतिहतोऽङ्गनाः ॥ २ ॥
भवत्यतिप्रियः स्त्रीणां येन येनोपधीयते ।
तद्वाजीकरणं तद्धि देहस्योर्जस्करं परम् ॥ ३ ॥

“The man who seeks pleasure should resort to Vajikaran, i.e., vilification therapy regularly. The Vajikaran bestows contentment, nourishment, continuity of progeny and great happiness. The medicines or therapy by which the man becomes capable of sexual intercourse with the

woman with great strength like a horse, which endears him to women and which nourishes the body of the person is known as Vajikaran. It is best promoter of strength and vigor.

However, the main aim of Vajikaran is always successful copulation for healthy reproduction, with sexual pleasure being just an additional benefit; therefore it is considered a part of ‘eugeney.’ However, this therapy is also described under various sexual and reproductive disease i.e., Klaibya or Erectile dysfunctions, Bandhyatva or Infertitily, Shukraghata Vata or azospermia and premature ejaculation.

Vajikaran chikitsa requires living in strict compliance to the directions mentioned in Ayurvedic classics. It involves various methods of shodhan (body cleansing) through vaman (emesis), virechan (purgation) and swedan (sweating). After the Shodhan therapy, based on the prakriti of the individual's imbalance (doshaic body constitution-Tridosha theory), certain herbal and herbo-mineral combinations are administered. Other components in the therapy involves improving health and pleasure in general like, massaging with medicated herbal oils and herbal baths, wearing of fragrant garlands, anointing the body with fragrant herbal pastes, listening to music, etc.

MATERIALS AND METHODS

Ancient literatures like veda, puranas. The classical ayurveda treatises Charaka Samhita, Sushruta Samhita and Ashtanga Samgraha, etc The classical ayurveda treatises like bhrutrayee's, laghu trayee's and other classical texts etc., different articles related with topic, internet, etc have been explored regarding the concept.

Rigveda

In Rigveda the term Vajayan indicates the Vajeekarana. The impotent husband of Vadhrimati was satisfactorily treated and was able to become fertile. The name of twin physicians Asvinau is indicative of horse and horsepower. The unmarried, old aged patient Ghosa was successfully treated to become young and later on to get married. Kali achieved youth and married. Vandana, Kaksivana, Vriddha Kali, Vriddha Chyavana, Jahnu, Raja Mana etc were treated for ageing and achieved youthfulness and progeny. Various means were advocated in Garbhaphosana, Garbhpatha, Niyantana and Govandhyata with treatment.^[1]

Atharvaveda

Atharvaveda has many references related to normal and abnormal sexual functions. The word *Mritabhaja* (who has lost body heat) is used for Klaibya. Sepha harshini was the drug used to enhance the size of penis like that of horse, improve erection and increase the semen production to make the individual sexually active.^[2] Specific mantras to improve erection are available. The word Klaibya, Klibikarana (castration) and impotence because of injury to Veeryavahi nadi are highlighted.^[3] The term Krishata is mentioned for physical impotence or under developed size of genital organs, whereas the word "glayata" denotes psychological impotence.

SMRITI AND PURANA PERIOD

The customs and dialects of marriage and married life are described in these Classics.^[4] Different types of impotence and their treatments are mentioned. Vajeekarana therapy is described along with illustration of various ailments.^[5] Vajeekarana therapeutics has been advocated. Daivavyapasya methods for virilification are mentioned. Woman is considered as virilific as certain body parts of woman are the seat of erotic stimuli Viz - Kamini Kataksha (eye movement), the knotting of the hairs, the thighs, the breasts, the umbilical part and the lips. Drugs like Shatavari, Ashvagandha, Sriaushadha, Vatamkura, Ashvattha, Nagakesara, Masha, Karpasa phala, Tila, Dhatri, Vajra, Vamsa, Darbhamula, Palashabeeja, Lodhra, Putranjivaka, Rudravanti, etc are advised under Vajeekarana therapy along with milk and honey, and can also be used locally in the form of Varti, Lepa etc.^[6] In mythological texts, scattered references of sexual dysfunction are available.

BAUDDHA PERIOD

'Navanitakam', the eminent text of this era includes numerous Vajeekarana Yogas indicative of occurrence of Sexual Inadequacy in those days.

MAURYA AND GUPTA PERIOD

This is the era in which sexology flourished to its peak and brought the revolutionary change in art, culture, drama and literature. 'Kamasutra' an authentic text on sexology was written by Vatsayana by conceding the Bhavavya's writings. Varahmihir describes many Vajeekarana Yoga in 'Brihat Samhita' under the heading of Kandarpikam to enhance the sexual potency and fertility.

SAMHITA PERIOD

Charaka Samhita

- In this Classic, Napumsaka (Developmental and behavioral Sexual dysfunction) and Shukradosha (Seminal abnormalities causing male infertility) are explained in detail.^[7]
- Etiology, classification, pathogenesis symptomatology, prognosis and management of Klaibya are explained in detail.^[8]
- One Chapter with 4 sections is dedicated fully for Vajeekarana, wherein necessity of Vajeekarana, importance of female partner, various drug formulations, diet regimen & environment for the achievement of healthy sexual life and better progeny along with general aspects of sexual intercourse and ejaculation are elaborately explained. The other sexual dysfunctions like Apraharsa and Shukragata-vata are explained in brief.^[9]
- Both the external and internal factors and the diseases causing Klaibya are mentioned in scattered form, like kapha Prakopa^[10], Shukrakshaya^[11] excess intake of Katu, Amla, Lavana Rasa^[12], and Kshara^[13] Shukradushti^[14], Rasapradoshaja Vikara^[15] etc.

Sushruta Samhita

- Etiology, Symptomatology and management of various types of Shukradosha and characteristic features of different types of Napumsaka are narrated in detail.^[16]
- Various types of Klaibya, their etiology, prognosis and management are explained in detail along with importance of mind in healthy sexual functioning under the name of Ksheenabaliyadhyaya.^[17]
- Surgical conditions like Shukravaha Srotoviddha,^[18] Shukravaha Srotocheda,^[19] Vitapa Marmabhighata^[20] are mentioned as a cause for Klaibya.

Ashtanga Sangraha And Ashtanga Hridaya

- Both Ashtanga Sangraha^[21] and Ashtanga Hridaya^[22] explained the etiological factors leading to Shukrakshaya and Klaibya and their management. Certain Vrushya yoga are also mentioned to treat the different types of Shukradosha.

Sharangadhara Samhita

- By following Sushruta, five types of Napumsaka are explained.^[23]

- Three types of Vrushya Karma are defined with their examples of drugs.
- Shukra Vriddhikara Yogas are also explained.^[24]

Bhavaprakasha

- Seven types of Klaibya are explained based on Sushruta Samhita.^[25] Various Vajeekarana yogas have been mentioned in the same context. Special emphasis on Shodhana is given prior to the administration of Vajeekarana.

Bhela Samhita

- Four types of Klaibya are described.^[26] Scattered references on Vajeekarana are also found, 'Vrushya Basti' is particularly advised, to treat Shukra Dosh and sexual dysfunctions.

Yogaratanakara

- Different types of Klaibya their etiology, pathogenesis and management are explained.^[27] Vata, Pitta, Rasa, Shukra, Marmaghata, Manasa and Sahaja are the causative factors mentioned for Klaibya and many of the Vajeekarana yogas have been mentioned in the same context. 'Surata Akshamata' is Klaibya and to treat the same is Vajeekarana.

Bhaishajyaratnavali

- Several new drug formulations and external applications are mentioned for improving sexual functioning. Veeryastambhadhikara is separately dealt.

Advantages of Vajeekarana Karma

Sushruta has mainly described three great mottos of Vajeekarana therapy.^[28]

1. To become lovable between the women by providing sexual contentment.
2. Procreation that is to get a strong, better and genetically good progeny.
3. Enhancement and maintenance of bodily strength.

Charaka opines^[29]

1. Giving instantaneous enjoyment
2. Provide prolonged sexual act and giving satisfaction to the spouse.
3. Imparting fertility to a man even in old age.
4. Providing multiple progeny.
5. Bringing a state of honor in the society.
6. Establishing a good lineage and fame.
7. Improving body strength.
8. Optimizing the nutritional status in general.

FACTORS RELATED TO SEX IN AYURVEDA

Sex and Women

Women have a pivotal place in sexual congress. She is the platform and media for sex and considered always potent in sexual activity but she plays passive role in sex. Hence Vajeekarana is not mentioned (mandatory) for women. A woman with all best feminine qualities is

essence of this materialistic world. Because of whose fitness and reproductive capacities the race is continued. So she is goddesses of home, without them house has no merit / respect though having wealth. Even they (women) do not look excellent (beautiful) without combining with man (sexual union) but they appear old. For women sexual union with man is the best virilification / aphrodisiac.^[30]

The foremost aphrodisiac is the repository which is the exhilarating woman. The favorite sense objects even singly are exceedingly pleasant what to be said of the female physique where they are stationed collectively (the multitude of the sense objects is only in the female body not anywhere else). Moreover, the sense object located in woman and the progeny too is dependent on woman. Virtue and wealth, affluence and creation also depend on women. The woman who is beautiful, youthful, endowed with auspicious features, submissive and trained is regarded as the best aphrodisiac.^[31]

Sex and Man

Sexual capacity is not an inherent, constant general property. Capacity to have sexual intercourse with woman differs from person to person and is not constant throughout the life span of a person. It has got ups and downs in life time. A person looking strong in physical growth may be weak in sexual activity and one who looks weak in physique may be sexually strong, potent, and possess many off springs.

Some men possess repeated and more numbers of sexual act as that of sparrows, some ejaculate more quantity of semen but have less sexual acts as that of elephants. Some persons will become strong enough in sex after Vajeekarana therapy and some persons possess sexual power equivalent to bull by nature itself. Therefore quantification of sexual capacity and generalized rule in this regard is indiscriminate. A man who wishes active virilification should regularly consume virilified food substances and medicines.^[32]

Shukra and Sex

Shukra is the thing belonging to man, product of 4 proto-elements (Ap, Agni, Prithvi, Vayu) composed of all six tastes, when deposited in the womb of a woman brings about conception.^[33] Pumsatva, Paurasha, Bala, Veerya are functioned synonyms of Shukra (the complete testicular secretions i.e. Semen +Androgens) which is pervaded in entire body and defect in which leads to lack of virility, masculinity and potency. Retas, the ejaculate (Rupadravya) comes out during intense coital pleasure.^[34]

Praharsha (excitement, erotic) Dhairya (Dearing activeness), Preeti (love), Chyavana (to come out), Bala (energy) and Garbhotapatti (fertilization) are the functions of Shukra related to Sexuality.^[35] Any defect in Shukra thus leads to infertility and sexually dysfunctions.^[36]

Therefore in man Shukra is responsible for all reproductive phenomena and relative psychosexual neuroendocrinal dysfunctions too.^[37]

DISCUSSION

Sex and Age

Persons below 16 years and above 70 years of age are unfit for sexual acts.^[38]

Pre-adolescent male copulation with a female elder to him will lose strength and vigor^[39] as the male sexual glands and neuroendocrines are not yet completely matured at this age. Middle aged person (in between 16-60 yrs) is dominated with pittadosha, hence is bestowed with Bala (strength) Veerya (potency) and Paurasha (Manliness) etc, which makes him fit for sexual copulation.^[40] Sexual practice is contraindicated in general after 70 years of age because of dominance of Vata dosha which leads to loss of natural vitality and strength and if the Sex is practiced in this old age many crisis will occur in the body. According to Acharya Sushruta male should not marry up to 25 years of age (meanwhile he should acquire knowledge about sex) and then should get marry to a female above the age of 16 years. Female is said to be (Fertile, Childbearing age) between 12 years to 45 years of age.

Seasons and Sex

Sexual practice should be based on health status, personal strength and seasonal rhythms. Continuous and uncontrolled sex in all days of the year is not recommended.

1. Sex, to one's desired number of times in Hemanta and Shishira, the body being prepared with proper recourse to Vajeeekarana therapy.
2. Sex, once in three days in Vasana and Sharath,
3. Sex, once in fifteen days in Varsha and Greeshma.^[41]

The above gives a fair idea of the ratio of desired sex in various seasons, and are based on the body's own innate strength or weakness in different seasons detailed in rutucharya. It has to be noted that the natural strength of the body is at its peak in Hemanta and Shishira, at its nadir (lowest point) in Grishma and Varsha and medium in Vasanta and Sharath.

Prakruti and Sex

Sexuality and potency are also determined by the somatic and psycho behavioral personality of an individual and the observations made are as follows

1. Sleshma prakruti person is bestowed with good amount of Shukra/retā, possess more sexual potency and entertain much sexual pleasure and also will have more number of off springs.
2. Pittala prakruti person is having less Shukra, less powerful in sexual congress and possess less of springs.
3. Vatala Prakruti person is weak in sexuality and possess less off springs.^[42]

Sara, Satmya and Sex

If the two metabolic derivatives – Majja (bone marrow) and Shukra (semen androgen), are well nourished and essence full in a person either by inheritance or acquired will be blessed with good progeny, good sexual power and loved by females.^[43] One who consumes more milk and milk products (especially ghee), mutton soups and other preparation will tolerate all food stuffs. He will be powerful, tolerant and good in sexual practice.^[44]

Sleep and sex

Both sleep and sex are under the influence of limbic system, means rhythmic, natural cyclic sleep phenomena is a psychoneurotic endocrinal regulation and so also in sex.

Any disharmony in sleep and psychoneurotic endocrinal status has repercussions upon general fitness and fine functions of sexuality and vice-versa. So it is rightly said that Vrushattva (virility) and Klaihattva (sexual dysfunctions) are dependent upon normal sleep. Sound sleep is required to maintain normal sexual practice. Therefore sleep and sex are directly related.

Psyche (manas) and Sex

Psyche and Vata are directly related. Vata controls, regulates, initiates and maintains the manas. Sexual expression and ejaculations are under control of Vata.^[45] The basic initiation of sexual instinct is under the influence of psychological integrity. Apana and Vyana Vata is association with Sadhaka pitta and Manas influence the normal sexuality of an individual and any abnormality in this Apana, Vyana, Sadhaka Pitta and Manas (AVSP) axis leads to Shukravaha Srotodushti and hence Shukradushti lands up in infertility or Sexual dysfunctions.

A person determination to (Samkalpa) have sex initiates the sex. Harsha, Praharsha (excitement), Preeti (affection, love), Bala (capacity to have sex) and psychosexo endocrinal merits of Shukra.

CONCLUSION

The entire body is seat of Manas and Shukra and Hrudaya is the pivotal organ for regulation of rasa, Shukra, Ojas, Manas and Vayu. Hence all psychosexo endocrinal functions are interdependent. The Harsha-Sexual excitement is dependent on Dehabala (psychological integrity) and also the Vrushattva-Sexual capacity depends upon this excitement and this triangular Harsha-Dehabala-Sattvabala-Vrushattva. HDSY axis is not constant.

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