



Review Article

CRITICAL REVIEW ON VAJIKARANA YOGAS MENTIONED IN ASHTANGA HRUDAYA

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ABSTRACT

Vajikarana, also known as *Vrishya Chikitsa*, is one of the eight key specialties of *Ashtanga Ayurveda*. *Vajikarana* is concerned with aphrodisiacs, virility, and increasing the health of offspring. *Ashtanga Hridaya* is one among *Bruhatrayee* (Greater Trio). *Acharya Vagbhata* written the two most important classics like *Ashtanga Sangraha* and *Ashtanga Hridaya*. Due to its superior organization and concision over *Ashtanga Sangraha*, *Ashtanga Hridaya* is a far more approachable classic. *Vajikarana vidhi* (Aphrodisiac therapy) is explained in the last chapter of *Uttarasthan* of *Ashtanga hrudaya*.

According to WHO, Millions of people battle with infertility. One in six people who are of reproductive age worldwide are predicted to become infertile at some point in their lives. Several parts of the world, particularly low- and middle-income nations, still lack access to most modern therapies and their cost is prohibitive. Many *Vajikarana yogas* are (Aphrodisiac Formulations) mentioned in Ayurvedic classics which are cheaper, easier to prepare, safer and effective. This review article focuses on unique contribution on *Vajikarana yogas* mentioned by Acharya Vagbhata in *Ashtanga Hridaya*.

INTRODUCTION

Ashtanga Hridaya is one among *Bruhatrayee* (Greater Trio) that is *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya* and *Ashtanga Sangraha*. *Acharya Vagbhata* written the two most important classics like *Ashtanga Sangraha* and *Ashtanga Hridaya*.

Due to its superior organisation and concision over *Ashtanga Sangraha*, *Ashtanga Hridaya* is a far more approachable classic. Other *Samhithas* like *Charaka* and *Sushruta Samhita* are essentially contained in *Ashtanga Hridaya*. *Ashtanga Hridaya* is sometimes referred to as the *Prakarana Grantha* since it is written using quotations from other works and is neither very complex nor too simplified. *Ashtanga Hridaya* discussed in detail about the various concepts and their application in treatment.

Out of the six *Sthanas* and a total of 120 chapters in *Ashtanga Hridaya*, *Vajikarana vidhi* (Aphrodisiac therapy) is explained in the last chapter of *Uttarasthan*. *Vajikarana* which is also known as

Vrishya chikitsa (Aphrodisiac therapy) is one among the eight main specialties of *Ashtanga Ayurveda*. This topic focuses on virility, aphrodisiacs and enhancing the health of offspring. *Vajikarana* causes rapid libido and makes it possible to engage in sexual activity with women. Primary goal of *Vajikarana* focuses always on successful copulation for healthy reproduction, with pleasure being an added advantage. *Vajikarana Dravya* (Aphrodisiac drugs) affects *Shukra Dhatu* by increasing semen production and quality leading to production of healthy offspring. Because of this reason *Vrishya chikitsa* (Aphrodisiac therapy) is also mentioned in relation to sexual and reproductive disorders, such as *Vandhyatva* (infertility), *Shukraghata Vata* (azoospermia), *Shukra kshaya* (oligozoospermia) *Klaibhya* (erectile dysfunction) and premature ejaculation.

According to WHO^[1], millions of people struggle with infertility. Globally one in six individuals at reproductive age will become infertile at some point in their lives. The most prevalent causes of infertility in the male reproductive system include aberrant sperm shape and motility, low or absent sperm counts, and issues with sperm ejection. Treatment includes ART interventions such as in vitro fertilization (IVF), intracytoplasmic sperm injection (ICSI), intrauterine insemination (IUI). In many regions of the world, especially in low- and middle-income countries these

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therapies are still practically nonexistent, inaccessible, and prohibitively expensive^[2].

It is the need of the time to explore *Vajikarana yogas* (aphrodisiac formulations) mentioned in Ayurvedic classics which are cheaper, easier to prepare, safer and effective. This review Article focuses on unique contribution on *Vajikarana yogas* mentioned by Acharya Vagbhata in *Ashtanga Hridaya*.

MATERIALS AND METHODS^[3]

Vajikarana Vidhi adhyaya starts by explaining the definition of *Vajikarana* (aphrodisiac). *Vagbhatacharya* explains a man in search of pleasure should regularly engage in *Vajikarana therapy*. It instantly bestows *Tushti* (enormous delight), *Pushti* (contentment), sustenance, children with good traits, and continued progeny. Acharya also added that the finest way to increase a man's strength and vitality is through *Vajikarana*, which is a medicine or therapy that makes him able to copulate with a woman with the same strength as a horse, makes him loveable to women, and nourishes his body.

Table 1: Ingredients, Quantity, Method of preparation and Indication of *Vajikarana yogas*

SN	Ingredients with Quantity	Method Of preparation and Indication
1	<p>Kashaya dravyas Root of <i>Shara, Ikshu, Kusha, Kasha, Jeevaniya gana</i> (<i>Jivaka, Rshabaka, Meda, Mahameda, Kakoli, Ksheera Kakoli, Mudga parni, Masha parni, Jeevanthi, Madhuka</i>) <i>Vidari, Veerana, Kantakari, Bala, Atibala, Ashwagandha, Athmaguptha, Satavari, Punarnava, Veera, Payasya, Rasna, Trikantaka, Shalaparni</i> - 3 Pala - (144g) each <i>Masha</i> - 1 Adaka (3.072 kg) <i>Jala</i> - 2 Drona (24.576kg)</p> <p>Sneha dravya <i>Ghrita</i> - 1 Adaka (3.072 kg)</p> <p>Drava dravya <i>Swarasa</i> of <i>Vidari, Dhathri, Ikshu rasa</i> - 1 Adaka each (3.072 kg) <i>Ksheera</i> 4 times to that of <i>Ghrita</i> - 4 Adaka (12.288kg)</p> <p>Kalka dravya <i>Veera, Svaguptha, Kakoli, Ksheera kakoli, Yashtimadhu, Phalgu, Pippali, Draksha, Vidari, Kharjura, Madhuka, Satavari</i> - 1 Prastha each (768gm)</p> <p>Prakshepa choorna - <i>Tuga, Pippali</i> - 1 Kudava each (192g) <i>Maricha</i> - 1 Prakunja (48g) <i>Twak, Ela, Kesara</i> - Half Pala (24g)</p> <p>Madhura dravyas - <i>Sarkara</i> - 1 Kudava each (192g) <i>Kshoudra</i> - 2 Kudava (384g)</p>	<p><i>Kashaya</i> prepared with <i>Sharadi</i> and <i>Masha</i> adding 2 Drona of <i>Jala</i>, it was reduced to 1 Drona (12.288kg). Then it was filtered. To this added <i>Drava dravya</i> along with <i>Ghrita</i> and <i>Kalka</i> and prepared <i>Ghrita</i>. Then it was filtered, added with <i>Prakshepa dravya</i> and <i>Madhura dravya</i>.</p> <ul style="list-style-type: none"> Consumed at the dose of 1 Pala (48g) every day along with <i>Mamsa rasa</i> and <i>Ksheera</i>. "<i>Tena rohathi Vajeeva kulinga eva hrushyati</i>" "Mount on the women like a horse and copulate like a sparrow".

Indications

Vajikarana is explained to safeguard against the wasting of the body in individuals with weak minds and those who suffer from various diseases. People who are young, robust by using aphrodisiac recipes help them to copulate every day, regardless of the season.

Preparatory procedures

Aphrodisiac recipes should be administered after proper *Shodhana* (purificatory procedures) like *Snehana, Svedana, Vamana, Virechana, Asthapana vasthi, Anuvasana vasthi*. After that he should consume different preparations containing *Ghrita* (ghee), *Taila* (oil), *Mamsa rasa* (meat soup), *Ksheera* (milk), *Sharkara* (sugar), *Kshoudra* (honey). *Vajikarana aushadha* (aphrodisiac recipes) providing strength to the semen and the offspring should be taken after all these preparatory procedures only.

Acharya compared a man without children, to a tree that has no shade, stinking blooms, no fruit, no branches, and is standing by itself.

2	<p>Kalka Dravya Vidari, Pippali, Sali, Priyala, Iksuraka and root of Svagupta - one Kudava each (192g) Madhura Drvaya Kshoudra - 1 Kudava (192g) Sarkara choorna - Half Tula (2.4kg) Sneha Nava ghrita - Half Prastha (384g)</p>	<p>General method of preparation of <i>Ghrita kalpana</i></p> <ul style="list-style-type: none"> Consumed at the dose of 1 Aksha (12g) "Yasya ramashatham gruhe" - Would be able to copulate with 100 women in his house
3	<p><i>Athmaguptha phala, Godhuma or Masha choorna, Goksheera, Go Ghrita, Kshoudra</i></p>	<p>Fruits of <i>Athmagupta</i> along with wheat flour or flour of <i>Maṣa</i> cooked well, with cow's milk and added with ghee and honey.</p> <ul style="list-style-type: none"> Consumed along with <i>Gristipaya</i> (milk of the cow which has delivered within a week). "Jaagarthi rathri sakalamakhinna khadeyan sthreeya"- Keeps awake all through the night without getting fatigue.
4	<p><i>Ksheera, Basthanda</i> (testes of goat)</p>	<p><i>Ksheera paka</i> prepared with testes of goat. It is consumed by soaking white <i>Tila</i> in the prepared milk along with <i>Sarkara</i>.</p> <ul style="list-style-type: none"> "Sthree shatamapoorvavath" - Copulates with hundred women as never before.
5	<p><i>Vidari Choorna</i></p>	<p>Powder of <i>Vidari</i> given many times <i>Bhavana</i> with its own fresh juice and consumed along with honey and ghee.</p> <ul style="list-style-type: none"> "Pramathashathamruchathi"- Makes the person enjoy hundred women
6	<p>Powder of <i>Krsna</i> and fruits of <i>Dhatri</i></p>	<p>Powder of <i>Krsna</i> and fruits of <i>Dhatri</i> given many times <i>Bhavana</i> with <i>Dhathri swarasa</i>. It is consumed along with honey and ghee and <i>Sarkara, Anupana</i> as milk.</p> <ul style="list-style-type: none"> "Naro asheethivarsho api yaveva parihrushyathi"- Even though at the age of eighty, he copulates like a youth.
7	<p><i>Madhuka Choorna</i> - 1 Karsha (12g)</p>	<p>One <i>Karṣa</i> of <i>Madhuka Choorna</i> added with ghee and honey and it is licked followed by drinking milk.</p> <ul style="list-style-type: none"> "Nitya vega sa na bhaveth" - Remains powerful always.
8	<p><i>Kulirasrigi</i> (<i>Karkataka shringi</i>)</p>	<p>The paste of <i>Kulirasrigi</i> dissolved in milk and partakes along with sugar, ghee and milk</p> <ul style="list-style-type: none"> "Sa nareeshu vrushyathe" - Behaves like a bull with women.
9	<p><i>Payasya</i></p>	<p><i>Payasya</i> cooked in milk consumed along with honey and ghee followed by drinking of <i>Baskayana Ksira</i> (milk of a cow which has delivered one year before).</p> <ul style="list-style-type: none"> "Na kshyamithi"- Will not get affected with <i>Shukra kshaya</i> (Decreased semen)
10	<p><i>Svayamgupta, Iksuraka</i></p>	<p>Powder of <i>Svayamgupta</i> and <i>Iksuraka</i> added with sugar and consumed with warm milk.</p> <ul style="list-style-type: none"> "Rasabhayathe"- Makes the person act like a

		donkey (during copulation).
11	<i>Uchchata Choorna (Shatavari)</i>	Powder of <i>Shatavari</i> added with sugar and consumed with warm milk.
12	<i>Dadhisara, Shashtika</i>	<i>Dadhisara</i> mixed to boiled <i>sastika</i> and sugar then it is pressed through clean cloth. <ul style="list-style-type: none"> • “<i>Vrudho api tarunayathe</i>”- Consuming this makes an aged man becomes like youth.
13	<i>Svadamstra, Iksura, Masha, Atmagupta bija and Satavari</i>	Powdered the ingredients, added to milk and consumed. <ul style="list-style-type: none"> • “<i>Jeerno api gachathi pramathashatham</i>” Consuming this makes an aged man to copulate hundred women.

Table 2: Rasa, Guna, Veerya, Vipaka, Karma of Vajikarana dravyas

S.No	Dravya	Rasa	Guna	Veerya	Vipaka	Karma
1.	<i>Shara</i>	<i>Kashaya, Madhura</i>	<i>Laghu, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Tridoshaghna, Sukrala, Vrushya, Balya</i>
2.	<i>Ikshu</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Pittaghna, Sukrala, Vrushya, Bruhmana</i>
3.	<i>Kusha</i>	<i>Madhura, Kashaya</i>	<i>Laghu, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Tridoshaghna, Mootrala Sukrala, Vrushya</i>
4.	<i>Kasha</i>	<i>Madhura, Tiktha</i>	<i>Laghu, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vatapittaghna, Sukrala, Vrushya, Tarpana</i>
5.	<i>Jivaka</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Kaphakara, Raktha pittaghna, Sukrala, Vrushya</i>
6.	<i>Rshabaka</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vatapittaghna, Sukrala, Vrushya</i>
7.	<i>Meda</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Pittarakthaghna, Sukrala, Vrushya</i>
8.	<i>Mahameda</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Pittarakthaghna, Sukrala, Vrushya</i>
9.	<i>Kakoli</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vatapittaghna, Sukrala, Vrushya</i>
10.	<i>Ksheera Kakoli</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vatapittaghna, Sukrala, Vrushya</i>
11.	<i>Mudga parni</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Tridoshaghna, Sukrala, Vrushya</i>
12.	<i>Masha parni</i>	<i>Madhura tiktha</i>	<i>Rooksha, Grahi</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Kapha, Pittaghna, Sukrala, Vrushya</i>
13.	<i>Jeevanthi</i>	<i>Madhura tiktha</i>	<i>Laghu, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vatapittaghna, Sukrala, Vrushya</i>
14.	<i>Madhuka</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vatapittaghna, Sukrala, Vrushya</i>
15.	<i>Vidari</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Seeta</i>	<i>Madhura</i>	<i>Vatapittasamaka, Vrushya, Vajikarana, Balya, Brmhana, Rasayana</i>
16.	<i>Veerana</i>	<i>Madhura tiktha</i>	<i>Rooksha, Laghu</i>	<i>Seeta</i>	<i>Katu</i>	<i>Kaphapittaghna, Deepana, Pachana, Svedajanana, Mutrajananan</i>
17.	<i>Kantakari</i>	<i>Katu tiktha</i>	<i>Rooksha, Laghu, Teekshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kaphavataghna, Bala Pushtikara, Pachana</i>
18.	<i>Bala</i>	<i>Madhura</i>	<i>Guru, Snigdha, Pichila</i>	<i>Seeta</i>	<i>Madhura</i>	<i>Tridoshaghna, Vrushya, Grahi, Brumhana</i>
19.	<i>Atibala</i>	<i>Madhura</i>	<i>Laghu, Snigdha</i>	<i>Seeta</i>	<i>Madhura</i>	<i>Vatapittaghna, Sukrala, Vrushya, Balya, Ojovardhaka</i>

20.	Ashwagandha,	Katu tiktha Kashaya	Laghu, Snigdha	Ushna	Katu	Tridoshaghna, Sukrala, Vrushya, Balya
21.	Athmaguptha	Madhura tiktha	Guru, Snigdha	Ushna	Madhura	Tridoshaghna, Sukrala, Vrushya, Balya
22.	Satavari	Madhura tiktha	Guru, Snigdha	Seeta	Madhura	Vatapittaghna, Sthanyajanana, Garbhaprada
23.	Punarnava	Madhura tiktha Kashaya	Rooksha, Laghu	Ushna	Katu	Deepana, Ruchya, Sophanashana
24.	Veera	Madhura Katu	Laghu, Snigdha	Ushna	Katu	Kaphavataghna, Vrushya, Balya, Rasayana
25.	Kharjura	Madhura	Guru, Snigdha, Hrudya	Sheeta	Madhura	Vatashleashma hara, Shukrala, Deepanam, Balya, Kshatha, Kshaya Hara
26.	Rasna	Tiktha	Guru	Ushna	Katu	Kaphavataghna, Vishaghna, Shooolaghna
27.	Shalaparni	Madhura tiktha	Guru, Snigdha	Ushna	Madhura	Tridoshaghna, Shophaghna, Balya
28.	Trikantaka	Madhura	Guru, Snigdha	Seeta	Madhura	Tridoshaghna, Deepana, Mootrala
29.	Masha	Madhura	Guru, Snigdha	Ushna	Madhura	Balya, Sukrala, Bruhmana, Sthanyajanana
30.	Dhathri	Pancharasa alavana	Guru, Snigdha	Seeta	Madhura	Tridoshaghna, Deepana Vayasthapana, Vrushya, Balya, Rasayana
31.	Draksha	Madhura	Guru, Snigdha	Seeta	Madhura	Vatapittaghna, Vrushya,
32.	Yashtimadhu	Madhura	Guru, Snigdha	Sheeta	Madhura	Vatapittaghna, Shukrala, keshya, Chakshushya, Kshaya hara
33.	Pippali	Katu	Laghu, Tikshna	Ushna	Madhura	Kaphavataghna, Deepana, Vrushya, Rasayana
34.	Maricha	Katu	Laghu, Sookshma Tikshna	Ushna	Katu	Kaphavataghna, Avrushya, Balya, Ruchya
35.	Twak	Madhura Tiktha	Laghu, Rooksha	Seeta	Katu	Kaphavataghna, Sukrala, Amashamana
36.	Priyala	Madhura	Guru, Sara, Snigdha	Seeta	Madhura	Udardaprashaman, Vrshya, Vajikaran
37.	Ela	Madhura Katu	Guru, Sara, Snigdha	Seeta	Madhhura	Udardaprashaman, Vrshya, Vajikaran
38.	Kesara	Kashya, tiktha	Laghu, Tikshna Teekshna	Ushna	Katu	Tridoshaghna, Pachana
39.	Shali	Madhura	Guru, Snigdha	Seeta	Madhura	Ruchya, Balya, Brumhana, Vrushya, Hrdya
40.	Godhuma	Madhura	Guru, Snigdha	Seeta	Madhura	Vatapittaghna, Balya, Brumhana, Vrushya, Jeevana
41.	Karkataka shringi	Kashya, Tiktha	Laghu, Rooskha	Ushna	Katu	Vatakaphaghna, Shvasa kasahara
42.	Gokshura	Madhura	Guru, Snigdha	Sheeta	Madhura	Vatapittakaphaghna,

						<i>Balapushitikruth Deepanam, Vrushya</i>
43.	<i>Phalgu/ Kakodumbara</i>	<i>Madhura, Kashaya</i>	<i>Guru, Snigdha, Bruhmana</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vatapittakaphaghna, Sukrala, Grahi</i>

After explaining *Yogas*, *Vaghabata acharya* mentioned generally the qualities of the *Vrushya dravyas* (aphrodisiac drugs). Any substance which is *Madhura* (sweet), *Snigdha* (unctuous), *Bruhmana* (stouten the body), *Balavardhana* (increasing the strength), *Manaso harshana* (pleasing to the mind) all of them can be called as *Vrushya dravyas*.

Acharya gives special consideration to *Manaso harshana upayas* (things which are pleasing to the mind). *Acharya* says that one should savour each of the five senses to the fullest. He gives various explanations for this, including anointing, massaging, and bathing the body; wearing various types of exquisite garlands, dresses, and jewels; having friends who are similar to him and who are knowledgeable about music, poetry, and storytelling; swimming inside his own home surrounded by lotuses, with bees humming happily from the nectar of those flowers; or taking a vacation in the verdant forests on the mountainside, where various tree species provide happiness to the eye, the cuckoo's pleasant sound pleases the ears, the season's pleasant for the body, and all the attendants and others provide for mental happiness. Chewing betel, wine, and *Madira* (several types of wine), staying out late into the night under the moonlight and doing anything else the mind desires are included in aphrodisiacs.

DISCUSSION

Nearly 43 different drugs are been used in a total of 13 different formulations on *Vajikarana* explained in *Ashtanga Hridaya*. First *Acharya* mentioned about a *Ghritha yoga* which contain 29 drugs for the preparation of *Kashaya*. *Jeevaniya gana mahakashaya dravyas*, some of the drugs from *Sathanya janana mahakashaya (Veerana, Kusha, Kasha)* are used. The term "*Jeevaniya*" refers to "*Jeevanaaya hitam*," which promotes personal well-being and enhances quality of life. These energizing herbs act as both vitalizers and rejuvenators. They replenish and strengthen the body's tissues and organs. Among *Jeevaniya dravyas*, six drugs are listed in the *Ashtavarga*. All of these plants have their natural habitats in the Himalaya, specifically the north-west Himalaya in Jammu and Kashmir, Uttarakhand, and Himachal Pradesh, at elevations ranging from 1500 to 4000 metres. They are having a short life cycle, so they are difficult to obtain, and the tradition of *Pratinidhi dravya* has evolved over time.

Dravya of *Jeevaniya gana* are primarily of *Madhura rasa, Madhura vipaka, Sita virya, and Guru, Snigdha guna*. Majority of the *Dravyas* mentioned for *Vajikarana* are having *Madhura rasa, Madhura vipaka,*

Sita virya, and Guru, Snigdha guna, Sukrala vrushya karma (act on *Sukra dhathu*). As per *Samanya- vishesha sidhantha* all these properties increases *Shukra dhathu*.

Another peculiarity of *Yogas* mentioned in *Ashtanga Hridaya* is their simplicity. Many *Choorna yogas* are mentioned which need to be administered along with milk. Majority of *Yogas* are mentioned to be administered along with milk, ghee and honey. Milk, is a *Nityasevaniya dravya* (advised to be used daily) and it have *Shukravardhaka guna* (increases semen). *Ghritha* (ghee) is *Pittanila hara* (correct vitiated *Vata* and *Pitta*), *Rasa shukra ojas hitam* (good for *Rasa* and *Shukra*) according to *Vaghabata acharya*. *Madhu* is having *Vajikarana, Medoghna, Chedhaghna* properties. These all might be the reason for the selection of *Anupanas*.

Majority of the drugs are having antioxidant properties. According to Wiktorja Kurkowska, et al in their study on Oxidative Stress is Associated with Reduced Sperm Motility in Normal Semen published in Journal of Men's Health 2020 Sep-Oct concluded that One of the main cause for decreased seminal parameters are oxidative stress. So having a good antioxidant property might have acted in increasing sperm quality not only in terms of critical seminal parameters and baseline DNA damage, but also in terms of DNA integrity.

Stress has a deleterious impact on sperm quality (Fenster et al., 1997; De Gennaro et al., 2003). Oligozoospermia may be associated with anxiety, depression and high reaction to stress (De Gennaro et al., 2003). In healthy male volunteers, a decreased semen volume and impaired sperm morphology were observed in relation to psychological stress (Giblin et al., 1988; Auger et al., 2001). Here in *Ashtanga hrudaya Acharya* given special consideration to *Manaso harshana upayas* (things which are pleasing to the mind). This might be because of the influence of *Manas* (mind) in vitiating *Sukra dhathu*.

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 same pattern can be seen in *Ashtanga Hrudaya* also where the sexual power is compared with bull, donkey and horse. Many similes are mentioned like "*Yasya ramashatham gruhe*" (would be able to copulate with 100 women in his house), indicating the potency of such *Yogas*. *Acharya* is clear about the function and potency of such *Yogas*. Without any doubt one can practise with these *Yogas*.

So it can be concluded that according to Vaghbata Acharya, mental contentment, balanced diet and *Vajikarana aushadhas* (aphrodisiac medicines) are essential for balancing *Sukra dhathu*.

Expert consensus and research are further needed to provide scientific validity.

CONCLUSION

According to Ayurveda, *Vajikarana* is a significant therapeutic technique resulting in enhanced sexual potential, improving the health of future offspring, and treating a variety of common sexual diseases like erectile dysfunction, infertility, and premature ejaculation. The primary critique of *Vajikaran* is its lack of study in accordance with modern scientific standards. The other limitations in *Vajikarana* therapy include the challenge of unavailability of many drugs mentioned in *Samhithas*, and obtaining pure herbs. More clinical trials should come in this field excluding these unavailable drugs

and adding drugs which are cheaper, easily available. Such studies will help to understand the efficacy, potential side effects, and other treatment-related characteristics.

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