

VAJIKARANA CHIKITSA WORKS TO PREVENT DISEASE AND MAINTAIN HEALTH

Dr. Hemendra Kalal^{1*} and Dr. Niten Barman²

¹PG- Scholar, Department of Samhita & Siddhanta, Govt. Ayurvedic College, Guwahati, Assam, India.

²Associate Professor Department of Samhita & Siddhanta, Govt. Ayurvedic College, Guwahati, Assam, India.

Article Received on
31 May 2024,

Revised on 21 June 2024,
Accepted on 11 July 2024

DOI: 10.20959/wjpr202414-33275



*Corresponding Author

Dr. Hemendra Kalal

PG- Scholar, Department of
Samhita & Siddhanta, Govt.
Ayurvedic College,
Guwahati, Assam, India.

ABSTRACT

Ayurveda is a system of medicine for the body, mind and spirit. The science and art of living right can help you live a better and longer life. Ayurveda is called "Ashtanga Ayurveda" and Vajikarana chikitsa is also a part (Ashtanga Ayurveda). According to Charak Samhita, with the help of Vajikarana preparations, we can achieve physical well-being, mental and physical well-being, strength, energy and enthusiasm. Ayurveda guides you to prevent disease and maintain good health. Vajikarana therapy is known to restore balance and health by activating the seven Dhatus.

KEYWORDS: Ayurveda, Shukra Dhatu, Vajikarana, sexual power, Health, Disease.

INTRODUCTION

There are eight branches of Ayurveda called Ashtang Ayurved. Vajikarana is one of them. vajji means horse and karan means strength, which refers to the medicine that when consumed, becomes strong in sexual activity and acts like a horse. In modern times, apart from medicine and yoga, Rasayana and Vajikarana are also important. Vajikaran is a rapid stimulant, which enables intercourse with women. The main aim of Vajikarana treatment is to produce good reproduction. Sweet, rich, heavy and stimulating Vrishya chamanse. Vajikaran Dravya works in Shukra Dhatu and increases seed quantity and gives good results. The Vajikaran is one of the eight branches that treat various physical and mental sexual problems such as impotence, impotence, premature ejaculation in men, infertility and coldness in

women. Ayurveda firmly believes that weak shukra dhatu is the cause of sexual problems in men and women. Stree (female), according to Charaka, is the greatest of all Dravya Vajikarans. Panchakarma treatment is recommended before Vajikaran.

MATERIALS AND METHODS

Vajikarana definition

The term Vajikarana is a combination of two words Vaji and Karna. Vaja means Shukra and Vaji means a person who has sufficient amount and quality of Shukra. Another meaning of the word Vaji is horse and the word Karana means to strengthen. Thanks to this therapy, one becomes capable of sexual intercourse According to Acharya Sushruta, Vajikarana Tantra is a branch that deals with Alpa-Shukra (oligospermia), Dushta-Shukra Prasadana, Kshina-Shukra reproduction and Vishushka Janana - Shukra.

Vajikaran Prescription

There are many different recipes used for Vajikaran. Some of the most used recipes are: Vanari Gutika, Vrishya Ghrit, Vrishya Ksheer, Vrishya shatavati grit, Vajikaranam Ghritam.

Effective herbs for vajikarana

In Samhita Granthas number of solutions are depicted for Vajikaran treatment. Acharya Charaka portrayed number of Vajikaran definition such as Vajikarana Ghrita, Vajikarana Pindarasa, Brimhani Gutika, Vrishya Mansa, Vrishya Mahisharasa, Vrishya Kukkuta-Mansa, Vrishya Masha Yoga, Apatyakari-Shashtikadi-Gutika, Vrishya Kshira, Vrishya Shashikodana, Vrishya Shatavari Ghrita. according to the text, aphrodisiacs for men are divided into the following categories: Reproduction stimulant: milk. Ghee, Musali, Yashtimadhu, Shatavari, Gokshura. Xenithal cleansing: azucre, kushta. Promote the fertilization capacity of seeds: Brahmi, Amalaki, Shatavari, Guduchi, Bala. Herbs to increase libido: azafran, akacarava, dente, allo, pippali. Tonics to prevent early exhalation: Chandhan, Ashwagandha, Jatamansi, Nutmeg, Kapikachchu. Dosage is individual and largely depends on the severity of the person's lice. The scriptures warn that it is important not only to focus on these herbs, but also to focus on male principles such as cleansing and controlling your mind before using drugs.

Ayogya for Vajikarana arrangements

As per Ayurveda, it is prescribed that the individual underneath 16 and more than 70 (a long time of age) and “Ajitendriya Purusha” ought to not devour Vajikarana arrangements. These

arrangements ought to be devoured by "Jitendriya Purusha" or man who has control on his faculties and wants. On the off chance that Vajikarana arrangements are expended by "Ajitendriya Purusha" he may demonstrate destructive to society.

Vajikarana Ahar

In Ayurveda Acharyas exhort drain, ghee, Khira (sweet pudding), Sathi assortment of rice, Dark gram, meat, meat juice etc. All these slim down increments Vajikarana impact.

Vajikarana Vihar

The environment or the act that produces one cheerful in intellect applies Vajikarana impact such as uneven region, charming gardens, tender body rub, shower, ladies having all the essential qualities, fragrant like fragrance, decorations, wearing of wreaths, comfortable house, bed and seating put, sweet voice of fowls, modern and clean dress, water store having bloom of lotus and bumble bee, streams with full of water, tender cool breeze, charming moonlight night, winter season, musical tunes and melodic disobedient, anointment with saffron and Aguru, youthful age and appropriate time.

Vajikaran fundamentally comprises of these components

a taught life fashion, conditional sexual act basing itself upon the presumption that sex is for superior propagation and not as it were for delight and utilize of Vajikaran drugs (love potion restorative definitions) to attain these sexual objectives. Vajikaran doesn't negate the going without from sex i.e. the brahmacharya but believes that sex may be a implies to multiplication in this way Vajikaran serves the reason of 'Purushartha Chatushtaya'(Dharma, Artha, Kama and Moksha) by making a difference to multiply economical species.

Proposed Instrument of Activities

Rasayan drugs acts interior the human body by balancing the neuro-endocrino-immune framework. Vajikaran rasayan is the extraordinary category of Rasayan, which progress the regenerative framework and improve sexual work. They act on higher center of the brain, i.e., the hypothalamus and limbic framework. Vajikaran moreover claims to have anti-stress, adaptogenic activities, which makes a difference to ease uneasiness related with sexual want and execution, which is eventually basic for fulfilling and profitable sex.

Need to update

Our lives have become very busy. Stress increases due to physical and mental exertion and irregular meal times. With so many appliances in the kitchen and the use of televisions, mobile phones and computers, physical activity is not enough. Many people are addicted to alcohol, smoking, sleeping too much, sleeping with drugs and eating old food and medicine. All these affect the impurity of all doshas and cause all sexual problems.

DISCUSSION

Like food, sex is a basic need of every human being. Vajikarana therapy is said to act directly on the higher centers of the brain, namely the hypothalamus and the limbic system. What we eat is digested and nourished in the following order: Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra Dhatu. A woman who possesses all dimensions is said to be the first in the Vajikarana and the first in the Vajikarana Vihara. A happy mind and a healthy diet play an important role in the success of treatment.

CONCLUSION

Vajikaran is an critical treatment methodology as per Ayurveda and proposed benefits are complex counting expanded sexual capacity like increment moxie, length of difficult erection, sperm check and sperm motility, moving forward wellbeing of future offspring as well as in treatment of numerous common sexual clutters like barrenness, erectile brokenness and untimely ejaculation.

REFERENCES

1. Agnivesh, Charak Samhita, English translation vol-2 by prof. Priyavrata Sharma, Chaukhamba Orientalia, Varanasi, First edition, 1983; pg no-4.
2. Agnivesh, Charak Samhita, English translation vol-2 by prof. Priyavrata Sharma, Chaukhamba Orientalia, Varanasi, First edition, 1983; pg no-50.
3. Acharya Sushruta: Sutra Sthana 24/9, Sushruta Samhita, edited by Kaviraja Ambikadutta Shastri (Part 1). Chaukhambha Sanskrit Sansthan, Varanasi; Ninth edition, **1995**.
4. Acharya Vagbhata: Sutra Sthana 4/20, Ashtanga Hridaya, Arunadatta, Hemadri, commentaries, collated by late Dr Anna Moreswara Kunte and Krsna Ramachandra Shastri Navare, Sarvangasundara and Ayurvedarasayana, Varanasi Chaukhambha Orientalia, reprint ninth edition, **2005**.

5. Vaidya Jadavji Trikamji edited Charaka Samhita of Acharya Agnivesha with Ayurveda Dipika commentary of Chakrapanidatta, Chaukambha Surbhharati Prakashan, Varanasi, Edition, Chikitsasthana, chapter no: 2-4, sloka, 2011.
6. Vaidya Jadavji Trikamji edited Charaka Samhita of Acharya Agnivesha with Ayurveda Dipika commentary of Chakrapanidatta, Chaukambha Surbhharati Prakashan, Varanasi, Edition, Chikitsasthana, chapter no: 2-4, sloka, 2011.
7. Agnivesh, charak samhita, Vaidya manorama hindi commentary, part-2, by Vidyadhar shukla and prof. Ravidatta Tripathi, Chaukhamba Sanskrit pratishthana, delhi, Reprint edi, 2002.
8. Acharya priyavrat Sharma, charak samhita with Vaidya manorama hindi commentary, part-2, chikitsa sthana, vajikarana adhyaya-2/4/37, chaukhamba Sanskrit pratishthana, delhi, 2009.
9. Vriddha Vagbhat, Astanga Samgraha with shashilekha commentary by Indu, edited by Dr. Shivprasad Sharma, Chaukhamba Sanskrit Series Office, Varanasi (India), 2nd edition, 2008.
10. Agnivesh, charak samhita, English translation vol-2 by prof. priyavrata Sharma, Chaukhamba Orientalia, Varanasi, first edition, 1983.