



Vajeekaran Visheshank

# आरोग्यमंदिर

पत्रिका

AROYAMANDIR PATRIKA

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## Editorial

**E**very living substance has been endowed by nature with the ability to produce a similar entity like oneself. In humans this is also blended with Harsha, that every adult wishes to achieve but beyond that is the fact that the regeneration, in



broadest of its meaning covers the ability of each & every tissue cell to produce an entity like oneself. This deeper meaning of Vajeekaran has got overshadowed with words like Vigour, Vitality and so on with an overtone of sexual ability. There is no doubt that Vajeekaran forms an integral part of any treatment that a Physician expects to show results. Even the healing of wound - a simple process by all measures also require to have the Shukra in the body to be of the best quality. In current issue of Arogyamandir Patrika, we are dealing with this very sensitive but important topic with utmost scientific approach. The topic being too vast, it is possible that we may not have been able to do complete justice to the necessary aspects in this issue. However, we hope this attempt of ours to discuss this sensitive issue as scientifically as possible, without making it too complex will be appreciated by all our patrons & students of Ayurveda. We will like to continue to receive sincere feedback from our readers & patrons, as we have been getting all along. We consider ourselves fortunate that we are able to mould the matter and topics covered in Arogyamandir Patrika as per the feedback received from our brethren & members of Ayurvedic fraternity.

I remain your's sincerely  
**Vd. Shailesh Nadkarni**

## Vishayapravesh

### Vajeekaran

“Shukra” is one of the seven Dhatus present in the human body which plays the vital role in development of progeny. Shukra is the last Dhātu produced in the body among the seven Dhatus. This Shukra Dhātu confers enthusiasm, strength, wisdom specially the procreation capacity or power to the body.

Proper functioning of Shukra Dhātu in the body results in appropriate Varna, Bala & Harsha etc. Oja i.e. Sarbhaga of Dhatus comes from the Shukra Dhātu.

To maintain the function of Shukradhātu & the total health of the body, proper Ahar-Vihar & Vajeekaran Chikitsa has been specially mentioned in Ayurved.

अवाजि वाजवित्यर्थं मैथुने शक्तः क्रियते येन तद् वाजीकरणम्।

From amongst the animal kingdom, to which the human being belongs, the Horse is the one who has the best sex power. Vaja is the synonym of the 'horse'. Vajeekaran helps develop potential in the Purusha (Male) to perform sexual activities as per his desire. Administration of Vajeekaran leads to proper growth of Shareer Dhatus by increasing Bala & Urja of the body.

Vajeekaran has been specially mentioned for Santanprapti/ Apatyaprapti, where as Apatyaheena person (person without child) has been looked down upon.

The usual discussion today is on the topic of Population Explosion. However, still we come across a many couples devoid of a own child. Every living entity desires progeny similar to oneself.

Upanishads, which were scripted earlier than the Ayurvedic Sanhitas, have described three Prime wishes or Desires of mankind and has called them Eshanas.

1. Prana (Life) Eshana
2. Dhano (Monetary belongings) Eshana
3. Putra (Progeny) Eshana

The person who has a sound body, mind, intellect, vigour & mental strength should always try to fulfill all these three Eshanas (wishes or desires)

- 1) Prana- Eshana 2) Dhana – Eshana 3) Parloka – Eshana

Ancient Vedic texts i.e. Bruhadaranyak Upanishad has mentioned Putra Eshana, Vitta Eshana & Loka Eshana (Bru. Upa. 4/4/22)

The Putra Eshana (Desire to have child) can be incorporated in Charakokta Prana Eshana. As Putra Eshana is not only Prana Eshana of one life but it is desire to continue & stabilize next 3 generations.

आत्मा वै पुत्र नामसि त्वं जीव शरद शतम् ।

The literal meaning of the term “Apatya” means Putra or Putri (male or female child) but as per Maharshi Panini (4/2/162)

‘अपत्यं पौत्रप्रभृतिगोत्रम् ।’

Apatya means next three (3) generations. In this issue of Arogyamandir Patrika, we will discuss the topic of Vajeekaran.



## Shukravaha Srotas

### Srotas

Channel that carries Shukra Dhatu all over the body is known as Shukravaha Srotas.

### Shukravaha Srotas Dushti Hetu (Su. Su. 21/33)

- Akala Yonigaman
- Suppression of Shukravega
- Excessive sexual indulgence
- Injury due to Shastra, Kshara, Agni, Krumi
- Sexually transmitted diseases like Phiranga, Upadansha

### Shukravaha Srotas Dushti Lakshan (Cha.Sha. 3/17)

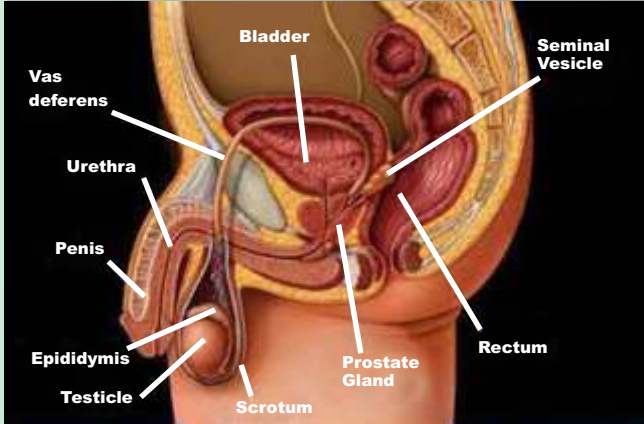
- Klaibya, loss of libido
- Progeny born as Napunsaka (eunuch), Kuroopa or Alpayu
- Infertility
- Abortion or miscarriages

### Shukravaha Srotodushtijanya Vyadhi

Klaibya, Shukrashmari, Asthila, Purusha Vandhyatva

### Common treatment

- Disease prevention is most important in Shukravaha Srotas diseases which are Chronic or Asadhya
- Appropriate amount of exercise & sexual activity
- Shodhan- Basti, Uttarbasti, Mruduvirechan
- Shukravahasrotodushti Nashak Dravyas- Madhur-Tikta Rasa Pradhan ones, like Kraunchbeeja, Shatavari,



Ashwagandha, Milk, Vanga Bhasma

## Shukra

शुक्राद् गर्भः प्रसादजः ।

'Shukra' from Purusha Shareer is a Garbhotpadak Srava i.e. one that has potential to make the female conceive.

Shuddha Artava, Shuddha Shukra, Prakrut Yoni (Garbhashaya) & Correct / perfect Rhotukala are essential for gestation. But Shuddha Shukra i.e. Dosharahita Beeja or Shukra is the most important of all.

### Shukradharakala

सप्तमी शुक्रधरा या सर्वप्राणिनां सर्वशरीर व्यापिनी ।

Shukradhara is the seventh Kala, situated in every living being throughout the entire body. Here one has to take Shukra as the Sarvadaihik one, which is pregnant right from birth to death and not the part thereof which has the capacity to conjugate with

ovum to produce a child.

### Shukra Vyapakatva

यथा पयसि सर्पिस्तु गुडश्रैक्षुरसे यथा ।

शरीरेषु तथा शुक्रं नृणां विद्याद् भिषग्नरः । सु.शा.४ - २१

Just as the Ghee, even though present in same form in the milk can be separate with the help of certain processes, the Shukra Dhatu that flows out as Sabeej Shukra (semen) can be seen only at appropriate time.

This Shukra which is situated in entire body is ejaculated due to Harsha (excitement or passionate desire) which a person derives from sexual activity performed with contented mind.

### Shuddha Shukra

बहलं मधुरं स्निग्धम् अविज्ञं गुरु पिच्छिलम् ।

शुक्लं बहुच्च यच्छुक्रं फलवत् तद् असंशयम् । (च.चि. २/४/५०)

स्निग्धं घनं पिच्छिलं च मधुरं चाविदाहि च ।

रेतः शुद्धं विजानीयात् श्वेतं स्फटिक सन्निभम् । (च.चि. ३० - १४५)

Shukra which is Snigdha (Snehayukta), Ghana (dense), Picchil (sticky), Madhur (sweet) and does not create burning sensation & is of white colour like Sphatika is considered as Shuddha.

स्फटिकाभं द्रवं स्निग्धं मधुरं मधुगन्धि च ।

शुक्रमिच्छन्ति केचित् तु तैलक्षौद्रनिभं तथा । (सु.शा.अ.२-१३)

Dushta Shukra is not capable of conception or Procreation. The sown seeds if vitiated by untimely rains, insects or fire cannot germinate. Similarly, the Dooshit Shukra doesn't get fertilized even after reaching the Garbhashaya.

### Factors causing Dushta Shukra

- Excessive sexual activity, excessive exercise
- Ayoni Maithun (intercourse through path other than vagina) and coitus at improper time e.g. during the menstruation
- Complete abandonment of sexual activity (Maithun)
- Improper Ahar- Vihar
- Excessive intake of Rooksha, Tikta, Kashaya, Lavan & Amla Aahar
- Old age
- Mental tension, grief, fear, anger
- Improper use of Shastra Karma, Kshara Karma and Agni Chikitsa
- Karshya due to prolonged or chronic diseases
- Suppression of urges like Mala, Mootra, Shukra
- Dhatudushti

### Shukra Vruddhi Lakshan

अतिस्त्रीकामतां वृद्धं शुक्रं शुक्राश्मरीम् अपि । अ. ह. सू. ११-१२

- Person yearns for sexual activity
- Shukrashmari

## Shukravaha Srotas

- Atipravrutti of Shukra

### Shukra Kshaya Lakshan

दौर्बल्यं मुखशोषश्च पाण्डुत्वं सदनं श्रमः ।

क्लैब्यं शुक्रविसर्गश्च क्षीणशुक्रस्य लक्षणम् । च.सू. १७/६९

- Shukra Dourbalya
- Dryness of mouth
- Panduta/ Pallor
- Shaithilya
- Fatigue
- Klabhya (Napunsakata/Impotency)
- Ksheenashukra- No Shukra Pravrutti during Maithun
- Pain in Mootrendriya/ Andakosha, difficulty in Maithun, late ejaculation of Shukra, ejaculation of bloodstained Veerya

### Shukra Dushti

फेनिलं तनु रुक्षं च विवर्णं पूति पिच्छिलम् ।

अन्यधातु उपसंसृष्टम् अवसादि तथा अष्टमम् ।

- Phenil – froth semen
- Tanu- too thin / watery semen
- Rooksha – Semen that lacks luster
- Vivarna – of colour other than normal
- Puti – Foul smelling semen
- Picchila – excessively slimy semen
- Anyadhatupsansrushta- Semen mixed with other Dhatu like blood
- Avasadi – which sinks in water or which produces laziness, depression or giddiness

### Symptoms of Veeryadosha

वातपित्तश्लेष्म - शोणित - कुणपगन्धि - ग्रन्थि - पूति - पूय -

क्षीण - मूत्र - पुरीष - रेतसः प्रजोत्पादने न समर्था भवन्ति।

सुश्रुत शारीर २/३

Shukra which is vitiated due to Vatadosha, Pittadosha or Kaphadosha with Rakta, smells or has foul smell, is with

### Suvarnarajvangeswar (Svarnavanga)

- Vrushya, Shukral, Dhatupariposhak, Shaktivardhak, Rasayan kalpa
- Strengthens Shukrashtana and increases shukradhatu in Napunsakata and Shukrakshya.
- Useful in Shukrameha, Ojomeha, Bahumootra, Upadansha.

### Amayik Prayog -

Shukrameha - Suvarnarajvangeswar  
+ Shilapravanga (M.U.)  
Napunsakta - Suvarnarajvangeswar  
+ Makardhwaj Gutika  
Upadansha - Suvarnarajvangeswar  
+ Gokshuradik Guggul



pus, is vitiated with smell of urine or fecal matter, less in quantity, such vitiated Veerya is incapable of reproduction or can not produce progeny.	
Krushna Shyava Veerya - Semen blackish in colour & pain during ejaculation	Vatadushti
Colour that of Pitta i.e. Reddishyellow & burning sensation	Pittadushti
Shukra-Avila Varna Whitish turbid semen, with itching & mild pain	Kaphadushti
Smells like dead body & more in quantity	Raktadushti
Ganthadar Veerya- semen with clots	Kaphavata Dushti
Foul – rotten smell, like pus	Kaphapitta Dushti
Pain in penis & scrotal region, less in quantity	Pittavayu Dushti

Ejaculation after long time, bleeding with less quantity of semen during intercourse, with smell of urine or stool

### Modern Aspect

Aspermia – Lack of Semen

Oligospermia – Less Semen

Hydrospermia – Semen being thin in consistency

Hemospermia – Semen containing blood traces

Necrozoospermia – Dead sperms in Semen

Azoospermia – Lack of Sperms in Semen

Pyospermia – Yellowish tinge to the Semen

यस्य यस्य हि अङ्गावयवस्य बीजे बीजभाग उपतप्तो भवति ।

तस्य तस्याङ्गावयवस्य विकृतिरूपजायते ॥ चरक शारीर ३/१७

If bodyparts or the organs represented in the Genes are vitiated by the Dosha, then those parts or organs that are formed from the affected parts of the genes can be found to be impaired or diseased after birth of the child. If the Beejansha is normal then there is no such abnormality found in the newborn.

### Pushpadhanwa Rasa

- Useful for the proper development of Andakosha in both males & females
- Maintains & improves Dhatuposhan specially the Shukradhatu Utapatti
- Useful in males for Napunsakata, Vandhyatva, Premature ejaculation, excellent Shukravruddhikar, Veeryavruddhikar Kalpa



## Examination of Vyakta Shukra

In other words Vikrut Garbhottapati results from Vikrut Shukra Shonit of father & mother respectively.

एवमेव पुरुषस्य यवा बीजे बीजभागः प्रदोषं आपद्यते ।

### Examination of Vyakta Shukra (Semen)

Vyakta Shukra or semen is comprises of secretions from the Vrushan (testis), Shukrashaya (scrotum), , Paurusha Granthi (Prostate gland) & Shukranu (sperms) in the males. It is a liquid ejaculated from the body through penis during sexual excitement.

Examination of this Shukra or semen is essential in case of Vandhyatva (impotency) & other disorders related to Shukra.

Qualitative & Quantitative analysis is necessary.

Ayurvedeeya Examination	Normal	Abnormal
Snigdha , Ghana (dense), Picchila(slimy), Madhur (sweet), Avidahi, white as Sphatika, appearance like oil or honey	Rooksha, Tanu (thin), Picchila (slimy), Anyadhatuyukta – semen mixed with other Dhatus like blood etc., Putigandhi (foul smell), Vivarna – devoid of natural colour, Phenil (frothy), Avasadi	Depending on various disease conditions or Avastha such as Brahmacharyavastha the quantity may vary
Matra(quantity)- 3-4 ml is normal	Thin, extremely white, Shleshmadhikya (excessive slimyness)	
Varna(colour/consistency) – white as milk & dense	Red colour- Raktadushti, Yellow colour – Puyadhikya-Pitta Dushti, Shyava Varna - Vatadhikya	

Within time span of 15- 30 minutes facilitates movement of sperms	Acidic reaction (pH less than 7.2) Shukra liquifies & thus
Reaction- (Kshareeya) Basic reaction (pH 7.2-8.0)	Thin – Immediately after ejaculation
Sparsh(touch)- Dense & sticky- Immediately after ejaculation.	Ushna- Pittaprapkopa, Daha-Burning sensation at the time of ejaculation
Liquifies- within 30 mins Swabhava- Soumya(mild)	Putigandha- Pittaprapkopa, Puya, Durgandhi- sexually transmitted diseases

Gandha(smell)-  
Madhurgandhi- Normal

### Microscopic Examinations- Presence & motility of sperms –

Normal – more than 70%  
Abnormal- less than 70 %

Azoospermia	-	Absence or lack of sperms
Oligozoospermia	-	Less no. of sperms
Necrozoospermia	-	Dead sperms

## Vajeekaran

### Sperm Count

Normal- 10-15 mil/cu cm

Abnormal- less than 10-15 mil/cu cm

### Vajeekaran

Nirukti – Vaji means horse

Vajeekaran the term has been described in different ways

अवाजिनं (पुरुषं) वाजिनं कुर्वन्ति अनेन इति वाजीकरणम् ।

च. सू. २५/४०

The act which enables the Avaji person i.e. person with lack of semen into Vaji (Shukrasampanna) is called as Vajeekaran

वाजं - शुक्र, न वाजम् अवाजम् अवाजं वाजी क्रियते अनेन इति ।

वाजः शुक्रं सोऽप्यस्य अस्ति इति वाजी, अवाजी वाजी क्रियते येन तद् वाजीकरणम् । च.सू. २५/४०

वाजी मैथुनम् । वाजो नाम प्रकाशत्वात् तच्च मैथुनसञ्ज्ञितम् ।

वाजीकरणसञ्ज्ञाभिः पुंस्त्वमेव प्रचक्षते । हारीत संहिता

अवाजी वाजीवात्यर्थं मैथुने शक्तः क्रियते येन तद् वाजीकरणम् ।

चक्रपाणि च.चि. २/१/३

The medicines or therapies which helps turn Avaji person (i.e. person devoid of sexual potency) into Vaji i.e. having sexual potency like stallion is called as Vajeekaran.

### Vyakhya & Paribhasha / Definition of Vajeekaran

वाजीवातिबलो येन याति अप्रतिहतोऽङ्गनाः ।

भवत्यतिप्रियः स्त्रीणां येन येनोपचीयते ।

तद् वाजीकरणं तद्धि देहस्य उर्जस्करं परम् । अ.ह.उ. ४०/२/३

Regular intake of Vajeekaran (Aphrodisiacs) enables a person to perform sexual activity without any interruption, he is appreciated by women & due to intake of these Vajeekaran Dravyas his semen increases in quantity & quality, this is called as Vajeekaran.

The Dravyas which increase Ojadhatu in the body are called Vajeekaran Dravyas.

यद् द्रव्यं पुरुषं कुर्याद् वाजीवत् सुरतक्षमम् ।

तद् वाजीकरणं ख्यातं मुनिर्भिषजां वरैः । यो.र.

The diet, lifestyle & Aushadhi which increases sexual potency in a person, like a stallion & also develops stamina is called as Vajeekaran.

अपत्य सन्तानकरं यत् सद्यः सम्प्रहर्षणम् ।

वाजी वातिबलो येन यात्यप्रतिहतः स्त्रियः ।

भवत्यतिप्रियः स्त्रीणां येन येनोपचीयते ।

जीर्यतोप्याक्षयं शुक्रं फलवद् येन दृश्यते । च.चि. १/९-१२

The therapy which creates potentiality for getting offsprings for the maintenance of the continuity of their lineage, which causes instantaneous sexual excitation, to a degree that one is capable of indulging in sexual act, with woman uninterrupted

## Vajeeakaran

like a strong horse & is exceedingly loved by women, which nourishes the tissue elements by which even in old age one does not get seminal debility is called as Vajeeakaran.

Sushrutacharya has described Vajeeakaran Tantra as -

वाजीकरणतन्त्रं नाम अल्पदुष्टक्षीण विशुष्क रेतसाम्  
आप्यायनप्रसादोपचय जनननिमित्तं प्रहर्षजननार्थञ्च ।सु. सू. १/८

- Apyayan of Shukra which is less in quantity
- Prasadana of the Veerya that is vitiated due to Dosha
- Upachaya of person who is greatly emaciated & has Ksheena Shukra
- Shukrajanan even in an elderly person with seminal debility
- Beneficial in increasing Shukra in normal person
- Vajeeakaran can be thus understood as the one that helps a person in gaining sexual potency like a strong horse with increased quantity of Shukra
- It elevates Shukra of Abeeja type too, that imparts excitement for more sexual activity
- It increases the quantity of Vyakta Shukra that gets ejaculated

### Vrushya

वृषाय (कर्मणे) हितम् । वृष्यं (श्रेष्ठं) शुक्रलं वा ।

The substances or activities which increases strength & semen of a person is called as Vrushya

### Qualities of Vrushya Dravyas

यत् किञ्चित् मधुरं सिग्धं जीवनं बृंहणं गुरु ।

हर्षणं मनसश्चैव सर्वं तत् वृष्यमुच्यते । च. चि २/४-३४

Dravyas which are sweet, unctuous, promoters of life, nourishing, Guru & which cause excitement of body & mind are called as 'Vrushya'.

In texts, Atmosphere which is pleasing for mind, Vrushyatama Stree i.e. women which is considered to be the aphrodisiac par excellence; mental peace, nutritious food, lifestyle nourishing body & mind like music, instruments, Madya(alcohol) are Vrushya.

### Swamala Compound

- Excellent Balya, Rasayan, Dhatuposhak, Vrushya, Ojovardhak
- Combination of Makardhwaj, Suvarna, Roupya, Abhraka, Kantaloha Bhasmas etc alongwith Chyavanprash
- Effective on Shukravaha Srotas & Shukradhatu



### Shilapravang Special

- Effective on Shukravaha Srotas, useful as Vrushya, Balya, Rasayan
- Useful in increasing physical strength, excitement & Paurusha Vriddhi
- Effectively acts as Saptadhatuvardhak specially Shukravardhak & Ojovardhak
- Useful in Shukrakshaya, Napunsakata, Premature ejaculation, Purusha Vandhyatva, Manodourbalya



In this, woman is called as excellent Vajeeekar.

‘संकल्पो वृष्याणाम्, दौर्मनस्यवृष्याणाम्।’

### Necessity of Vajeeakaran

Ayurved does not talk well about a person who is incapable of producing a child.

अच्छायः पूतिकुसुमः फलेन रहितो द्रुमः ।

यथैकश्चैकशाखश्च निरपत्यस्तथा नरः । अ.ह.उ. ४०/९

अच्छाय . -----।

न विद्यते । च.चि. २/१

A person without a child has been compared and described as a tree only with branches, devoid of fruits & shadow with an unwanted foul smell.

A person who does not have a child is devoid of Dharma, Artha, Karma whose life becomes useless.

Though his body is made of Panchamahabhuta, due to lack of Shukra Dhatu it is known as Adhatu. Such a person without a child, may appear like a man eventhough he is actually devoid of manliness.

Such persons are hailed in this world. He is Ekendriya (having only one sense organ) and Nishkriya (devoid of any useful activity).

A person who is having children, is blessed. This type of person is auspicious, praiseworthy, blessed love, strength, happiness, professional excellence, wide spread influence, fame, pleasure all are dependent on children. Therefore a person desirous of children & the qualities associated with them should daily use aphrodisiacs.

In Ancient time Bahupraja or many children are blessed for expected. But in today's world increasing population is a common problem. It is necessary to think about importance of Vajeeakaran in today's world.

The concept of large number of progeny that has been described in Sanhitas should be seen in the context of the times when the idea of the family was "More the Merrier". One must understand that more number of children was considered as the sign of prosperity at that time. Agriculture being the major source of income, naturally more toiling hands were always welcome in the Society.

Another reason for family with more number of children was the higher child mortality rate at that time.

These been the circumstances then, the descriptions or

### Makardhwaj Gutika

- It is a Suvarnakalpa containing Vrushya, Shukrastambhak Dravyas like Poornachandrodaya Makardhwaj, Suvarna (Svarna) Bhasma & Karpooa, Jaiphala etc
- Balya, Ojokarak, Dhatuposhak, Rasayan, Vajeeakaran Kalpa
- Useful in Purusha Vandhyatva due to Shukranuvikruti

### Amayik Prayog

- Purusha Vandhyatva - Makardhwaj Gutika + Pushpadhanwa Rasa + Ashwagandharishta
- Napunsakatva - Makardhwaj Gutika + Ashwagandharishta
- Shukraksheenata - Makardhwaj Gutika + Vanga Bhasma



## Vajeekaran

examples where a person without a child is compared with tree devoid of branches, fruits etc. (Ch. Chi 2/1, Ash.Utt 40/9) should be read and understood in context to the needs of the Society, at that time.

Today, when better medical facilities are available and the child mortality rate is considerably lower and ever increasing population is a daunting National problem, the concept of small families is been propagated and popularized all over, it should be understood that instead of "More the Merrier" it should be now "Less & better- the merrier".

With the social & economic conditions that are prevalent today in most parts of the World, the stress is given on the Quality rather than the Quantity i.e. the number of children each couple has. Vajeekaran can prove to be useful in fulfilling the aim of Healthy and Strong generation- next rather than just being a source of producing large number of children as in earlier days.

It is obvious to say that the aim of Vajeekaran is Suprajanan. With the use of Vajeekar Dravyas the progeny will be healthy & strong. Also in today's fast life because of physical, mental tension & fatigue, due to family planning measures such as operations may derive lack of sexual potency or loss of libido in many men. Use of Vajeekaran helps in eradicating these conditions.

### Criteria for Vajeekaran

According to Sushrutacharya Vajeekaran has three major objectives for which it has been described.

1. To develop affection in wife
2. Reproduction

3. Desire excitement for sexual activity

As per this, Vajeekaran is to be performed for following persons-

1. Vajeekaran is mentioned only for potent males. It is not advisable in females & impotent persons  
 पुंग्रहणं स्त्रीषण्ढादि निवृत्त्यर्थम् । पुरुषं ग्रहणं बालातिवृद्धनिरसनार्थम् ।  
 न पुनः स्त्रीषण्ढाव्युदासार्थम् । तेषां तु वाजीकरणप्राप्ते इति जेज्जटः ।
2. Also in Bala (children) & Vruddha (aged persons)  
 Vajeekaran is not advised. As Maithun (sexual activity) is contraindicated in them.  
 Balak is the one below 16 yrs of age, whose all Dhatus specially Shukradhatu are not fully developed. In Vruddha i.e. old persons above 70 yrs. Shukradhatu is diminished. Hence both are not advised Vajeekaran.
3. Generally age group in which Vajeekaran is advised is 16 to 70 yrs
4. Atmavan (self controlled) & Sadachari persons are always advised the use of Vajeekaran
5. Persons with over sexual excitement should use Vajeekaran only as per requirement
6. Generally all Swastha (healthy) persons, young persons, persons interested in women, persons with Shukrakshaya due to excessive sexual indulgence are proper for Vajeekaran.
7. People with lack of sexual potency.

### Vajeekaran – Poorvakarma

It is always advised to do Shodhan before administration of Vrushya & Vajeekaran Yoga. Firstly with Vaman, Virechan, Niruha, Anuvasana the Shareer Doshas are to be excreted

Kapikacchu



Shatavari



Ashwagandha



Shwetamushali



### Vanga Bhasma

- भक्षयतो नरस्य न भवेत् स्वप्नेऽपि शुक्रक्षयः ।  
 Kalpa that strengthens Shukrasthana & Shukradhatu
- Excellent Vrushya, Medhya, Rasayan & Mehaghna, Shukrastambhak
- Useful in Klaibya, Shukrakshaya, Indriya Dourbalya, Vandhyatva, Shwetapradar, Upandansha, Madhumeha etc.



### Ashwagandharishta

- Arishta containing Balya, Rasayan, Vajeekaran Dravyas like Ashwagandha
- Balya, Shukravardhak, Rasayan & Vrushya Yoga
- Shareerik & Manasika Balavardhak being Dhatvagnivardhan & Dhatuposhan



## Vajeekaran - Stree - Vrushyatama

out of the body. Then Shukravardhak & Apyavardhak Vrushya Yoga are to be administered.

As a dirty cloth does not get properly coloured, similarly in an uncleaned body, the aphrodisiac therapy doesn't produce the desired effects.

Vajeekaran produces desired effects only on properly Shodhit body. (Cha.Chi 2/250-51)

### Vajeekar Prayog

Many Vajeekar Upakrama have been described. Alongwith Vajeekaran Ahara, Vihar & Aushadhi most powerful Vajeekar i.e. the best among the aphrodisiacs is the Woman.

### Vajeekar Ahara

Vrushya Dravyas (Aphrodisiacs) are the ones which are sweet, unctuous, Jeevaneeya (promotes life), nourishing & heavy & which cause excitement of mind.

- Milk, Ghee, Butter, Sugar
- Mansa, Mansarasa, eggs of Tittira, Chatak, fish & chicken

- Ashtavarga, Shatavari, Ashwagandha, Bala, Atibala, Gokshura, Yashtimadhu, Kapikacchu, Kharjura, Shwetamusali, Kesar, Amalaki

### Vajeekar Vihar

- Sexual contact with the excited female partner
- Sparshasukha
- Full moon night, ponds filled with lotus flowers, scented flowers, garlands, river & river banks, mountains filled with green trees, cloudy sky, rains, whistling of Koyal, pleasing women, songs, instrumental music & Vasant Rhotu

## Stree - Vrushyatama

### Vrushya Stree-

A woman is considered to be the aphrodisiac par excellence. She represents beauty, fertility, motherhood & practical worldly wisdom. All the objects of senses found in the woman evoke the maximum delight in a man.

Woman desiring a child, Atulyagotrampanna (of a



On the occasion of Centenary Celebration of All India Ayurved Congress at Delhi on 7th October 2009, Shree Dhootapapeshwar Ltd. was honoured with Nagarjun Award at the hands of President of India, Her Highness Shrimati Pratibha Devisingh Patil. Mr. Ranjit Puranik, CEO - Shree Dhootapapeshwar Ltd., receiving the award from President of India.



Mr. Ranjit Puranik, Swagatadhyaksha of All India Ayurvedic Congress, Centenary Celebration 2009 welcoming Smt. Sheila Dixit, Chief Minister of Delhi

## Relation of Vajeekeeran & Shukra

different clan), who is sexually strong, excited, who is free from any ailments & who is Shuddhasnata (a woman taken bath after her menses) Such a woman is known as excellent Vajeeekar.

Here the meaning of desiring a child should be understood as once who is ready to have the physical contact that can lead to fertilisation and conception.

### Types of Vajeeekar Medicines

Chakradutta has described 3 types of Vajeeekar Dravyas

शुक्रस्रुतिकरं किञ्चित् किञ्चित् शुक्रविवर्धनम् ।

स्रुतिवृद्धिकरं किञ्चित् त्रिविधं वृष्यम् उच्यते ।

च.चि. २/४२५१ टीका

- Shukrasrutikar- Factors which induces ejaculation of semen
- Shukravardhak – Factors which increase the quantity of semen
- Shukrasrutivruddhikar – Factors which increase the ejaculation of semen eg. Milk etc

### Eight causes of Shukra Pravrutti

हर्षात् तर्षात् सरत्वाच्च पैच्छिल्याद् गौरवादपि ।

अणुप्रवणभावाच्च शुक्रं देहात् प्रसिच्यते ।।

चरक चिकित्सा २/४-४८,४९

The Semen is ejaculated from the body because of eight factors like excitement, passionate desire, fluidity, sliminess, heaviness, Anubhava, Pravana Bhava(the tendency to flow out), the force of Vayu.

### Relation of Vajeekeeran & Shukra in Manas Bhava & Manasa Vyadhi

Mana (Mind) & Shareer (Body) are two sides of a coin. Every physical action has effect of mental state. All Indriyas i.e. senses work properly only when mind is directed in that direction otherwise the work or action won't be proper.

"Kama" is the psychological emotion which is fulfilled by woman. When the mind is in sound state then only this desire or emotion is fulfilled.

In Prakruta Avastha i.e. in normal conditions this can be known as Rajasa Guna whereas in Vikrut Avastha abnormal state this can be known as individual sexuality or sexual desire.

### Vasant Kusumakar Rasa

- Useful in Dhatukshaya, Indriyashaithilya, Napunsakata caused due to Madhumeha
- Excellent Rasayan, Vajeekeeran & Saptadhatuposhak Kalpa

### Amayik Prayog

- Madhumehajanya klaibya- Vasant Kusumakar Rasa + Ashwagandharishta
- Indriyashaithilya - Vasant Kusumakar Rasa + Vanga Bhasma
- Napunsakata - Vasant Kusumakar Rasa + Shilapravang Special



मनसो हर्षणं यत् एतत्सर्वं वृष्यं उच्यते । अ.ह.उ. ४०/३५

The things which are suitable or appreciable by Mana or mind are Vrushya.

Similarly which are not appreciable by mind are called Avrushya.

शंकलपोवृष्याणां दौर्मनस्य अवृष्याणाम् । चरक सूत्रस्थान २५/४०

The woman who is Vajeeekar i.e. aphrodisiac par excellence her thought only is Vrushya where as mind filled of grievence (grief, anger, tension) is Vrushyatanashak.

Similarly person with peaceful & pleasant mind indulge in sexual activity with a woman due to excitement, Shukra or semen is ejaculated. चरक चिकित्सा २/४६,४९

कृत्स्न देहाश्रितं शुक्रं प्रसन्न मनसस्तथा ।

स्त्रीषु व्यायच्छतश्चापि हर्षात् तत् सम्प्रवर्तते ।।

सुश्रुत शारीर ४-२१/२३

When this Shukra unite with Artava it produces Garbha. Hence procreation of excellent progeny is the aim of Vajeekeeran. To accomplish this pleasant mind is most important.

In mental disorders, symptoms developed due to mental stress or excitement & symptoms developed due to mental depression (Chittavasada) are 2 types.

In such depressive mental diseases Vajeekeeran helps in keeping mind in sound state.

## Is it not necessary to think?

An independent perspective of the Indian or International market will make it clear that the market is flooded with products stamped "Ayurvedic" being propagated and sold as "Ayurvedic Sex Tonic".

Though "Abrahmacharya" or "Mainthun" is essential for the maintenance of health, it being one of the "Trayopastamba" (Brahmacharya & Abrahmacharya being Pathabhed) and though it is described as a speciality of the Ashtanga Ayurved mentioned clearly as "Vajeekeeran Tantra", its main and most important aim is "Suprajanana" or having an excellent progeny. But is it correct to sell the products from a speciality of Ayurvedic armory of medicines or merely a "Sex Tonic" ?

Are we not distorting the attitude of the members of the society towards not only the Ayurvedic Healthcare providers but to the entire science of life that Ayurved is ?

Is it not imperative for us, the Ayurvedic Health Care Providers who consider ourselves the disciples of Lord Dhanwantari to bring out very clearly that the Ayurvedic Vajeeekar medicines are not expected only to increase the sexual power but are expected to nourish all the Saptadhatu as well as Oja while strengthening the Shukra Dhatu ?

For more details please contact:  
Health Care Services



**Shree Dhootapapeshwar Ltd.**

135, Nanubhai Desai Rd., Khetwadi, Mumbai - 400 004  
Tel. No: 91-22-3003 6300 Fax: 91-22-2388 1308  
e-mail: healthcare@sdlindia.com  
website: www.sdlindia.com

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