

## HISTORY AND EVOLUTION OF VĀJĪKARĀṆA- AN ANCIENT INDIAN CONCEPT OF APHRODISIA

Goli Penchala Prasad\* & Ala Narayana\*\*

### ABSTRACT

An aphrodisiac is various forms of stimulation or thoughts to arouse sexual excitement. In ancient times a distinction was made between substances that increase fertility versus one that simply increase sex drive. In Indian philosophies, medical and non medical literature aphrodisiacs are explained under the heading of *Vājīkarāṇa*. Unlike modern aphrodisiacs Indian concept is holistic and balanced approach towards the sexuality of individual. This *Vājīkarāṇa* concept fulfills right from as a mechanical act to emotional act and from emotional act to social and ultimately spiritual act. *Vājīkarāṇa* drugs are considered for promoting the quantity & quality of semen, for normalizing the erectile dysfunction, promotion of semen production & discharge and ultimately for a good progeny. Many Ayurvedic classics defined *Vājīkarāṇa* as a separate branch of medicine and mentioned many single and compound aphrodisiacs drugs under *Vājīkarāṇa*. These drugs are also indicated for spermatogenesis, improving erectile function and to mitigate various other male infertility problems. Along with various Ayurvedic classics, Vatsyāyana's classic work "*Kāmasūtra*" (Aphorisms of love), Kalyāṇamalla's "*Anāṅgarāṅga*", *Kucimāratāntra* and various other contemporary texts also express Indian attitude towards sex as a central and natural component of Indian psyche and life.

**Key words :** Ayurveda, *Vājīkarāṇa*, Aphrodisiac, *Vātsyāyana Kāmasūtra*, *Anāṅgarāṅga*

### Introduction

History of aphrodisiacs is as old as history of civilization. Ancient Indians zeal for sexual fulfillment and good progeny is witnessed from the period of *Veda*. In *Aṣṭāṅgāyurveda* (eight branches of Ayurvedic medicine) *Vīṣya* or *Vājīkarāṇa* is considered as a separate branch of medicine. Many medieval Ayurvedic and contemporary classics have given much

---

\*Assistant Director (Ay.) & \*\*Director, National Institute of Indian Medical Heritage (CCRAS), Gaddiannaram, Hyderabad - 500036.

concern over *Vājīkaraṇa* and many of the drugs and diet mentioned for this purpose are well known and easily available. A review on evolution of *Vājīkaraṇa* from Vedic period to present era and studying the indicated drugs and diet enlightens ancient Indian wisdom and enriches the present field of aphrodisia.

### Veda

Men are advised to drink the recipes which enhance semen virile to cause pregnancy (*garbhakaraṇam piba*)<sup>1</sup>. *Vājīkaraṇa* is defined as a medicine which enhances manly vigor, (to copulate with high energy like horse) and also makes the diseased to normal<sup>2</sup>.

It is further emphasized that *Uduṣa* (dawn or first light of day) stimulates the sexual organs and the sun lends excitement. The semen enhancing and health protecting drug named *Vṛṣa* causes sexual excitement and erection of the male sexual organ<sup>3</sup>. Vedic hymn stresses the role of these aphrodisiac drugs to erect the fallen and weak organ (penis) with full of vigor and semen<sup>4</sup>. Lord *Indra*, Lord *Sarasvati*, God of Fire and physicians are worshiped to bless the weak with vigor similar to that of strong man to stiffen the penis like bow<sup>5-6</sup>. A herb named *Śēpaharṣiṇi* is considered as essence of herbs and waters, brother of divine herb *Soma* and nourisher of semen<sup>7, 8</sup>. Usage of this herb is explained to extend the organ like the rope of bow, with strength similar to a horse, a mule, a he-goat, a ram, a bull and hill horse (*Tayādara*)<sup>6, 9, and 10</sup>. Further it is indicated to enhance capacity of male for an un-fatigued attack over their partners as a tiger or bear attacks the deer<sup>11-12</sup>. Impotency in man was considered as great problem for wife in Vedic age and woman having an impotent man as husband are known as *Vadhrimati*<sup>13, 14, 15</sup>. The Aṣvins (Vedic Gods) are generally invoked to restore the virility in men<sup>16, 17, 18</sup>.

### Skanda Purāṇa

According to this text Brahma (God of creation) had given Manmatha (the God of love) twelve places namely women's side glances, tresses of hairs, buttocks, breasts, navel, armpits, lower lip resembling tender shoots, young maidens and spring season, cooing of cuckoo, moon light and advent of monsoon. This reference gives an idea about erotic or aphrodisiac woman body parts, aphrodisiac locations and situations<sup>19</sup>.

### Garuḍa Purāṇa

*Mahāṣālī* (a variety of rice)<sup>20</sup>, *Laghupañcamūla*<sup>21</sup> namely *Śālaparṇi* (*Desmodium gangeticum* DC), *Prṣṇiparṇi* (*Uraria picta* Desr), *Bṛhatī* (*Solanum indicum* Linn), *Kaṇṭakāri* (*Solanum xanthocarpum* Schatd & Wendi) and *Gōkṣura* (*Tribulus terrestris* Linn), ripen mango<sup>22</sup> and rock salt<sup>23</sup> are mentioned as aphrodisiac drugs.

### **Pañcatantra**

Shyness, friendship, melodious voice, intellect, brilliance of youth, enjoying the sensuality of women, equanimity within the species, absence of sorrow/misery, carnal pleasure, religion, scriptures, intelligence of *Bṛhaspati* (the teacher of Gods), hygiene, concern about good behavior - all these occur only when the creatures' stomach is full.

This elegant *Subhāṣita* from *Viṣṇuśarma's Pañcatantra* clearly indicates the necessity of appropriate and adequate food/nutrition, a requisite for having the right mindset and power for optimum sexual performance<sup>24</sup>.

### **Vatsyāyanakāmasūtra**

*Vatsyāyanakāmasūtra* is a chief guide on Hindu erotic literature. In this text in part seven chapter one, many recipes for increasing sexual vigor are explained. Among them milk mixed with sugar, root of the *Ucchaṭa* (*Uṭaṅgan- Blepharis edulis* Pers.) and liquorice; drinking milk boiled with testicles of a ram or a goat mixed with sugar ; milk boiled with *Kapikachubija* (*Mucuna pruriens* Bek seeds), *Vidārikanda* (*Pueraria tuberosa* DC) and *Kṣīrikā* (*Manilkara hexandra* Roxb.); milk boiled with *Priyālabija* (*Buchuanania lanzan* spreng), *Vidārikanda* (*Pueraria tuberosa* DC) and *Moraṭa* (*Maerua arenaria* Hook f. & Th.); sweet dish (*Pāyas*) prepared from black gram, milk and sugar; sweet dish (*Pāyas*) prepared from ghee, honey, sugar, liquorice, *Madurasa* (*Marsdenia tenacissima* W&A); rice boiled with the eggs of the sparrow, milk, ghee and added with honey; sesamum seeds boiled with milk, eggs of sparrows and mixed with sugar, ghee, fruits of the *Śṛṅgāṭaka* (*Trapa bispinosa* Roxb.), flour of wheat and beans; Intake of milk boiled with *Śatāvāri* (*Asparagus racemosus* Willd), *Śvadamṣtra* (*Tribulus terrestris* Linn), *Guḍūci* (*Tinospora cordifolia* (willd) Miers), long pepper and liquorice along with added honey and ghee; drinking boiled ghee or clarified butter in the morning during the spring season; Intake of powder of the seed of the *Śvadamṣtra* (*Tribulus terrestris* Linn) and the flower of barley are some important aphrodisiacs<sup>25</sup>.

### **Anaṅgaraṅga**

*Anaṅgaraṅga* of Kalyānamalla is a classic book on Hindu art of love. In this text in chapter six, eight internal medicines for increasing sexual vigour are explained. Among these recipes Intake of powder of *Āmalakī* (*Emblica officinalis* Gaertn) fruit, which is triturated with juice of same and dried, along with ghee, sugar candy and honey; dishes prepared from black gram, ghee, milk and sugar; a confection prepared from three myrobalans, *Lohabhasma* (preparation from oxide of iron by *Putapāka*), liquorice, ghee and honey are some of the best aphrodisiacs (*Vājīkaraṇa*)<sup>26</sup>.

### Ratirahasya

Ratirahasya the ‘secrets of Love’ was written by a poet named *Kokkoka*. In this text in 15<sup>th</sup> chapter under the heading of *Vājīkaraṇa* aphrodisiacs and *Vīryavṛddhiyogā* (enhancers of quality and quantity of semen) are mentioned. Among them milk boiled with roots of *Nāgabala* (*Grevia hirsuta* Vahl.), roots of *Asparagus racemosus* Willd, seeds of *Mucuna pruriens* Bek and seeds of *Tribulus terrestris* Linn; liquorice powder mixed with honey along with milk of cow; dishes prepared from wheat powder, milk of cow or goat along with same animal’s ghee; milk boiled with roots of *Asparagus racemosus* Willd; milk boiled with testicles of goat and black sesame seeds; powders of *Śālaparṇi* (*Desmodium gangeticum* DC) or *Vidārikanda* (*Pueraria tuberosa* DC) triturated with the juice of same and mixed with ghee and taken with milk are some important aphrodisiacs<sup>27</sup>.

### Kucimāratāntram

*Kucimāratāntram* is an ancient text written by sage *Kucimāra*, dealing mainly on protection and beautification of male and female genitalia and aphrodisiacs. In this text 4<sup>th</sup> chapter deals with *Vājīkaraṇa* (aphrodisiacs). Among those recipes *Pūri* (A type of unleavened bread from India and Pakistan, usually deep-fried) made up of powders of *Kapikacubija* (*Seeds of Mucuna pruriens* Bek), *māṣa* (*Seeds of Vigna mungo* L. seeds), rice, goat’s milk and ghee<sup>28</sup>; *pūri* made with powders of *Vidāri* (*Pueraria tuberosa* DC), *Māṣa* (*Seeds of Vigna mungo* L. seeds), sesame seeds, *Yava* (*Hordeum vulgare* Linn) , fat of pig, ghee, *Lohitaṣālī* (red variety of rice)<sup>29</sup>; testicles of goat cooked in milk and ghee along with mutton and mutton soup<sup>30</sup>; powders of *Kapikachubija* (*Seeds of Mucuna pruriens* Bek), *Gokṣura* (*Tribulus terrestris* Linn) mixed with sugar candy and milk<sup>31</sup>; powder of root of *Aṣvagandha* (*Withania somnifera* Dunal) along with milk<sup>31</sup>; *Bhasma* (ash prepared by a special technique known as *Putapāka*) of *Loha* (Iron), *Bhasma* of *Svarṇamāksika* (copper pyrite), *Śilājī* (Bitumen), *Vijaya* (*Cannabis sativa*) are some of the examples of the aphrodisiac recipes and drugs<sup>32</sup>.

### Ayurveda

Ayurveda is an ancient Indian system of healthcare which has a systematic description of medicine or therapy called “*Vājīkaraṇa* ‘or Virility therapy’”. As per Ayurveda factors which make a man capable of entering into sexual intercourse with woman with stallion vigour and which makes him capable of performing excessive sexual intercourse are called *Vājīkaraṇa*<sup>33</sup>. It also aids in nourishing the body of the person. According to Caraka these medicines are said to give strength and potency similar to a horse, increasing the quantity and quality of semen, sperm count and sperm motility<sup>33</sup>. The person who takes these

aphrodisiacs is claimed to get erection for a longer duration. Persons are advised intake of aphrodisiacs to earn *Dharma* (righteousness), *Artha* (wealth), *Prīti* (love) and *yaśas* (fame). A person gets these benefits through his progeny and the aphrodisiac therapy enables him to procreate<sup>34</sup>. A sexually excited female partner is said as the best aphrodisiac in terms of receptacle of the sex act as each individual item of beauty gives immense pleasure to an individual and alone the conglomeration of all these objects (at a place) in the body of a young woman accounts for excellence as an aphrodisiac<sup>35</sup>.

Among causes of seminal abnormalities and impotence, intake of unwholesome food, intake of cold, un-unctuous, scanty, polluted and contra indicated food, emaciation, diminution of *rasa* (plasma) and other body tissues, fasting, excessive indulgence in sex, impotency by birth, worry, grief, lack of confidence, fear, anger have been given more importance<sup>36</sup>. To overcome many of these factors various single and compound medicines and foods are explained.

Among the Aphrodisiac medicines Viz, *Bṛmhaṇiguṭika*<sup>37</sup>, *Vājīkaraṇaghṛta*<sup>38</sup>, *Apatyakariśaṣṭikaguṭika*<sup>39</sup>, *Vṛṣyakṣīra*<sup>40</sup>, *Vṛṣyaghṛta*<sup>41</sup>, *Vṛṣyapippalī*<sup>42</sup>, *Vṛṣyapāyasa*<sup>43</sup>, *Vṛṣyaśatāvāriḡhṛta*<sup>44</sup> etc are explained in Caraka samhita. *Siddhaśālmalikālpa*<sup>45</sup>, *Kāminīmadabhañjanīrasa*<sup>46</sup>, *Kāminīdarpaḡhna*<sup>47</sup>, *Śrīkāmādevāras*<sup>48</sup>, *Kāmāgnīsamdīpan*<sup>49</sup>, *Kāmesvaramodaka*<sup>50</sup>, *Ratīvalabhamodaka*<sup>51</sup>, *Kāmāgnīsamdīpanamodaka*<sup>52</sup>, *Śatāvārimōdaka*<sup>53</sup>, *Śrīmadanānādamodaka*<sup>54</sup>, *Vānarīvaṭikā*<sup>55</sup>, *Aṣvagaṇḡhaghṛtam*<sup>56</sup>, *Chāḡalādhyaḡhṛtam*<sup>57</sup> etc are explained in *Bhaiśajyaratnāvalī*.

Among the Aphrodisiac foods *Vājīkaraṇaḡiṇḡarasā* is prepared from sugar, dehusked grains of black gram, bamboo manna, milk, ghee and the powder of wheat along with ghee<sup>58</sup>; *Vṛṣyamāhiśarasā* from ghee, black gram, testicles of goat and the meat of buffalo<sup>59</sup>. *Vṛṣyarasā* are prepared from ghee with meat of birds namely *Caṭaka* (sparrow), *Tittiri* (partridge), *Kukkuṭa* (wild cock), *Barhi* ( a type of peacock), *Haṃsa* (swan) and juice of sweet or sour fruits<sup>60</sup>. Further alone meat of *Caṭaka*<sup>61</sup> and meat of *Kukkuṭa*<sup>62</sup> are considered aphrodisiac. Rice of sixty days crop (*śaṣṭika* variety) along with soup of black gram<sup>63</sup> and eggs of fish fried with ghee, eggs of *Barhi*, *Haṃsa* (swan) etc<sup>64</sup> fried with ghee are said aphrodisiac. Aphrodisiac dishes like *Śaṣkuli*, *Vartika*, *Pupalika* etc can be prepared from semen of *Caṭaka*, *Haṃsa*, *Dakṣa*, *Śīkhi* (peacock), crocodile, ghee of cow, fat of pig, fat of *Kulīṅga* ( forest bird similar to sparrow), powders of *Śaṣṭika* variety rice and wheat<sup>65</sup>. *Apatyakara svarasā* named aphrodisiac juice prepared from the fruits of *Ātmagūpta* (*Mucuna pruriens* Bek), black gram, grapes, *Śṛṅgāṭaka* (*Trapa bispinosa* Roxb.) and *Khajjura* (dates), roots of *Śatāvāri* (*Asparagus racemosus* Willd.), milk, ghee of cow, sugar and honey<sup>66</sup> acts

as best aphrodisiac. Special curd prepared from curd, cream of curd, sugar, honey, bamboo manna, cardamom and black pepper<sup>67</sup> acts as aphrodisiac. Aphrodisiac rice prepared from *Ṣaṣṭika* variety rice, milk, ghee, sugar and honey<sup>67</sup>; milk of a cow, whose skin has been marked by a heated ring of gold, are also said as aphrodisiac. *Vṛṣyamāhīṣarasa* made with sprouted black gram, fruits of *Ajaḍa* (*Mucuna pruriens* Bek), meat of buffalo, ghee, curd and juice of pomegranate; pills made with paste of pork added with black pepper, rock salt, boiled ghee poured into the chicken soup and finally added with liberal quantity of ghee, powdered spices, curd and the juice of pomegranate are important non vegetarian aphrodisiacs<sup>68</sup>. *Rohita* and *Śapharī* types of fish and meat well fried in boiling ghee<sup>69</sup>; *Rohita* fish fried in ghee and mixed with the soup of the meat of the goat and the juices of fruits<sup>69</sup>; fried (ghee) dishes made by paste prepared by crushed fish and meat added with *Hingu* (*Ferula narthex* Boiss), *Saindhava* (rock salt), coriander and wheat-flour<sup>70</sup>; different types of fish added with unctuous, sour and saline spices, boiled in the soup of the meat of buffalo, added with meat of fish, black pepper, cumin, coriander, ghee and small quantity of *Hingu* (*Ferula narthex* Boiss) are most aphrodisiac<sup>70</sup>. Intake of powder of *Āmalakī* (*Emblica officinalis* Gaertn), which is seven times triturated with juice of same (*Āmalakī*) and dried taken along with ghee, honey and milk as *Anupāna* is one of the best aphrodisiacs<sup>71</sup>. Intake of milk boiled and filtered along with crushed goat's testicles<sup>72</sup> and the same along with long pepper and rock salt is instant aphrodisiac<sup>73</sup>. Intake of sesame seeds macerated with milk and processed with goat's testicles; *Ṣaṣkulī* (a round dish) prepared of them<sup>74</sup>; dishes made by frying (in ghee) the mixtures of powders of long pepper, black gram, *Śālī* rice, barley and wheat<sup>75</sup>; eggs of crab, tortoise and crocodile along with powders of long pepper and salt<sup>76</sup>; milk of cow which has one calf of one year old and which is fed on the leaves of black gram; all groups of milk and meat as well as *Kākōlyādī* group of drugs<sup>77</sup>; milk cooked with fruit, root, bark and leaf-bud of *Aṣvatta* and mixed with sugar and honey<sup>78</sup>; powder of seeds of *Kapikacchu* (*Mucuna pruriens* Bek) and *Ikṣuraka* (*Astercantha longifolia* Nees.) mixed with sugar followed by intake of milch warm milk are highly aphrodisiac.

Along with aphrodisiacs in *Bhaiṣajyaratnāvalī* separate chapter is dealt for detaining the discharge of semen (*Vīryastambhan*). *Nāgavallyādyacūrṇam*<sup>79</sup>, *Kāminīvidrāvaṇarasa*<sup>80</sup>, food preparations with goat testicles are some among them.

Based on variation of seasons variant erotic articles are explained. In rainy season, rivers with waves of foam, mountains with blue peaks and the onset of black clouds; in autumn, rise of beautiful moon at night, wind which is pleasant to touch and which has the smell of the pond full of *Kumuda* (water lily); in early and late winter, nights which are long

enough for sexual indulgence and women smeared with saffron and *Aguru* (*Aquilaria agallocha* Roxb); in spring, pleasing companions, cooing sound of the cuckoo bird, flowers in the parks in the ridge of the forests, pleasing diet and drinks, sound of the music, mind which is broad and free from afflictions, accomplishment of the objective, freshly initiated love affair and women are considered as erotic and weapons of cupid (the god of sex). The factors described for spring season also are considered to work as sexual stimulants in other seasons. In general for all seasons beginning of youth, sexual excitement, pleasing time are said excellent erotic factors for men<sup>81</sup>.

### Discussion and Conclusion

An aphrodisiac is a substance that increases sexual desire. The name comes from *Aphrodite*, the Greek goddess of sexuality and love. Throughout history, many foods, drinks, and behaviors have had a reputation for making sex more attainable and pleasurable. Unlike the western concept, Indian concept of aphrodisia (*Vājīkaraṇa*) is holistic, unique and balanced approach. Westerns have treated the subject for crazy world and only for physical enjoyment. Indian medical systems have given a separate entity and explained *Vājīkaraṇa* as a separate branch of medicine (one among eight branches). Indian philosophies explained this as one of the tool for *Mokṣa* (eternal emancipation). Veda adored Gods and nature to make man virile for good progeny.

*Vājīkaraṇa* substance improves sexual vitality and promotes the creative transformation of sexual energy for the benefit of the body and mind. These herbs invigorate the entire system including reproductive, just as a tree is invigorated from the roots. They have a strong revitalization action on the body tissues including nerves and bone marrow. In Ayurveda semen is considered as essence of all body tissues. As per the Ayurvedic concept the drugs which help to strengthen the bones, muscles, ligaments, blood etc also helps in regeneration of semen both in quality and quantity. Hence Ayurveda suggests many food regimens to fulfill dietary insufficiency and to speed up the regeneration of various body tissues which ultimately causes long-lasting positive synthesis of semen virile and enhancement of physical and mental capabilities of men. Among the aphrodisiacs some foods have psychoactive properties, some have revitalization action on the body tissues and certain drugs and diet can actually enhance blood flow to the genitals. Black gram, milk, ghee, meat of various animals, fish etc. are well known important diet used repeatedly as aphrodisiac. Black gram dal is considered good nutrient with instantaneous energy, body tissue regenerator and aphrodisiac on long term usage<sup>82</sup>. Milk is a balanced diet, particularly in a vegetarian and proved to increase erectile power and quality of semen<sup>83</sup>. Cow ghee has good digestibility and many medicated ghee are proved to enhance erectile power and quality of semen<sup>83</sup>.

Flesh foods like meat, poultry and fish are rich in good quality protein and vitamins and calcium<sup>84</sup>. Flesh foods also enhance body stamina. In modern medicine many diseases are treated by supplying the deficient vitamins, minerals and chemicals to restrict further damage. In the same way Ayurveda believes *sāmānya siddhānta*(Law of Similarity i.e similarity is the cause of increase), which supports enhancement of similar products. This is the prime reason for using semen of various animals, goat testicles and flesh of various animals to regenerate various body tissues including semen.

Along with physical abnormalities, various psychological conditions such as anxiety, depression etc. have been considered to have huge impact on sexual performance. Neurotransmitters which are the important brain chemicals for passing messages in the neural network, anti oxidants, anxiolytics, anti depressants play an important role in male sexual excitement<sup>85</sup>.

Good physical performance<sup>86</sup>, anti anxiety<sup>87</sup>, anti neurodegenerative<sup>88</sup>, improvement of semen quality<sup>89, 90</sup> etc. are the properties of *Aśvagandha* (*Withania somnifera* Dunal) which supports its usage in various aphrodisiac drugs of Ayurveda. In the same way effect of *Kapikacchu* [*Mucuna pruriens* (Linn.)] on improvement of sexual behavior and sperm patterns<sup>91, 92</sup> and its neuroprotective and antiparkinson effects were proved<sup>93, 94, 95</sup>. In a study men with early erectile dysfunction were proved 3.8 times more likely to develop Parkinson's disease during the follow-up periods and the study also indicated that erectile dysfunction is common among Parkinson's disease individuals<sup>96</sup>. Use of *Mucuna pruriens* (Linn.) in various aphrodisiac drugs and diets of Ayurveda can prevent Parkinson's disease and enhance erectile function.

By the review of ancient literature, observing traditional usages and their benefits and analyzing the results of present day studies it can be concluded that Indian concept of aphrodisia, Vājīkaraṇa, is the best one and may the people of the world become rejuvenative, virile and morally adhere to these principles for good progeny and better family life.

1. Devi chand MA. The Atharvaveda (Sanskrit text with English translation). New Delhi: Munshilal Manoharlal publishers; 2007:5-25-6 pp200.
2. Ibid. 6-101-2, p.261-262.
3. Ibid. 4-4-2, p.104.
4. Ibid. 4-4-3, p.104.
5. Ibid. 4-4-4, p.104.
6. Ibid. 4-4-6 p.104-105.



7. Ibid. 4-4-1, p. 104
8. Ibid. 4-4-5, p.104
9. Ibid. 4-4-8, p.105
10. Ibid. 6-72-2, p.246-247
11. Ibid. 4-4-7, p.105
12. Ibid. 6-101-3, p.262
13. Anonymous. Ṛgveda samhita (text with English translation by Svami Satya Prakash Sarasvati). New Delhi:Veda Pratishthana publications; 1982: Vol. VII, 6.62.7 p.2318
14. Ibid. Vol.XII, 10.39.7, p.419.1
15. Bhattacharya NN. A cultural index to Vedic literature. New delhi:Manohar publishers; 2007 p.127
16. Anonymous. Ṛgveda samhita (text with English translation by Svami Satya Prakash Sarasvati). New Delhi:Veda Pratishthana publications; 1982: vol. II, 1.117.24, p.401
17. Ibid. Vol.XII, 10.65.12, p.4286
18. Bhattacharya NN. A cultural index to Vedic literature. New Delhi:Manohar publishers; 2007. p. 127.
19. Bhatt GP. Ancient Indian Tradition and Mythology, The Skanda Purāṇa. 1997: Part XIII, V.ii.13.11.29, p.41
20. A board of scholars. Ancient Indian Tradition and Mythology, The Garuḍa Purāṇa 1997: Part II, 1.169.2, p. 503
21. Ibid. 1.168.47, p.502
22. Ibid. 1.169.26, p.506
23. Ibid. 1.169.32, p.507
24. Vishnusharma. Pañcatantra. edited and translated by Sudhakar Malaviya. Varanasi: Chowkhamba Krishnadas Academy; 2008: 5/91, p.791.
25. Vatsayana. The Kamasutra, translated by Sir Richard Burton. Feedbooks; An e- book with source of <http://www.feedbooks.com> p.156-157.
26. Kalyan Malla. Anangaraga. Sir Richard Burton translation 1<sup>st</sup> edition. Delhi:Orient Paperbacks publications; 1977. p.76-77

27. Kokkoka. Ratirahasya. edited and commented by Ramananda sharma, 1<sup>st</sup> edition, Varanasi:Krishnadas Academy publications; 1994. p.245-249.
28. Kucimara. Kucimara tantram. 1<sup>st</sup> edition. Text with English translation Prasad GP, satyanarayana P editor. Varanasi:Chowkhamba Krishnadas academy publications; 2007. p.23-24
29. Ibid. p.24
30. Ibid. p.26
31. Ibid. p.27
32. Ibid. p.29
33. Agnivesha. Caraka Samhitā, Volume III, English Translation by Ramkaran Sharma and Vaidya Bahgavan Dash. Varanasi: Chowkamba Sanskrit Series; 2007. 2/4/51. p.105.
34. Ibid. vol. III 2/1/3-4
35. Ibid. vol. III 2/1/4-5
36. Ibid. vol. V 30/135-138; 157-161 pp164, 170
37. Ibid. vol. III 2/1/24-32 pp 76-77
38. Ibid. vol. III 2/1/33-37 pp 77-78
39. Ibid. vol. III 2/1/46 pp 80
40. Ibid. vol. III 2/2/18-20 pp 84-85
41. Ibid. vol. III 2/2/21-23 pp 85
42. Ibid. vol. III 2/3/12-13 pp 90
43. Ibid. vol. III 2/3/18 pp 91
44. Ibid. vol. III 2/2/11 pp 89
45. Govindadāsa. Bhaiṣajyaratnāvalī. English translation by Kanjiv Lochan, Bramashankar mishra editor. Varanasi:Chaukhambha Sanskrit Bhawan publications; Volume III 74/59-63.
46. Ibid. 74/66-67
47. Ibid. 74/68-69
48. Ibid. 74/105-112
49. Ibid. 74/143-145

50. Ibid. 74/180-188
51. Ibid. 74/189-199
52. Ibid. 74/200-207
53. Ibid. 74/208-224
54. Ibid. 74/242-264
55. Ibid. 74/271-274
56. Ibid. 74/299-310
57. Ibid. 74/312-336
58. Agnivesha. Caraka Saṁhitā. vol. III. English Translation by Ramkaran Sharma and Vaidya Bahgavan Dash. Varanasi:Chowkamba Sanskrit Series; 2007. 2/1/38-41, p.78-79.
59. Ibid. vol. III 2/1/42-43, p.79.
60. Ibid. vol. III 2/1/44-45, p.79.
61. Ibid. vol. III 2/1/46, p.80.
62. Ibid. vol. III 2/1/48, p.80.
63. Ibid. vol. III 2/1/47, p.80.
64. Ibid. vol. III 2/1/49, p.80.
65. Ibid. vol. III 2/2/10-13, p.83-84.
66. Ibid. vol. III 2/2/14-17, p.84.
67. Ibid. vol. III 2/2/24-26, p.85-86.
68. Ibid. vol. III 2/4/11, p.96.
69. Ibid. vol. III 2/4/17-18, p.98.
70. vol. III 2/4/19-22, p.98.
71. Govindadāsa. Bhaiṣajyaratnāvalī. Volume III. English translation by Kanjiv Lochan, Bramashankar mishra editor, Varanasi:Chaukhambha Sanskrit Bhawan publications; 2006, 74/22
72. Ibid. 74/25
73. Kucimara. Kucimara tantram. 1<sup>st</sup> edition. Text with English translation Prasad GP, satyanarayana P editor. Varanasi:Chowkhamba Krishnadas academy publications; 2007. p.26.

74. Suṣruta Suṣruta samhita, volume II. edited and translated Sharma PV. Varanasi:Chaukhambha Vishvabharati publications; 2004, chikitsa sthana 26/18-19,pp522.
75. Ibid. 26/21-22, p.523.
76. Ibid. 26/25-26, p.523.
77. Ibid. 26/37-38,p.525.
78. Ibid. 26/27 p.524.
79. Govindadāsa. Bhaiṣajyaratnāvali, English translation by Kanjiv Lochan, edited by Bramashankar mishra, Varanasi. Chaukhambha Sanskrit Bhawan publications. 2006:Volume III. 75/10-11
80. Ibid. 75/19-21
81. Agnivesha. Caraka Saṁhitā, English Translation by Ramkaran Sharma and Vaidya Bahgavan Dash. Varanasi. Chowkamba Sanskrit Series; 2007: vol. III 2/3/26-30 pp 93
82. Gopalan C, Ramasastry BV, BalaSubramanyam SC, Nutrition values of Indian Foods Hyderabad, National Institute of Nutrition publication; 2009: p.47
83. Rama Chandra Reddy K. Ocean of Ayurvedic Pharmaceuticals. Varanasi. Chowkhambha Sanskrit bhawan publications. 2007. p.565
84. Gopalan C, Ramasastry BV, BalaSubramanyam SC, Nutrition values of Indian Foods Hyderabad, National Institute of Nutrition publication, 2009: p.31
85. Asha MR, Hithamani G, Rashmi R, Basavaraj KH, Jagannath Rao KS, Sathyanarayana Rao TS. History, mystery and chemistry of eroticism: Emphasis on sexual health and dysfunction. CME. 2009; 2(51):141-149.
86. Sandhu JS, Shah B, Shenoy S, Chauhan S, Lavekar GS, Padhi MM. Effects of *Withania somnifera* (Ashwagandha) and *Terminalia arjuna* (Arjuna) on physical performance and cardiorespiratory endurance in healthy young adults. Inter national Journal of Ayurveda Research. 2010 Jul;1(3):144-9.
87. Mohan L, Rao US, Gopalakrishna HN, Nair V. Evaluation of the Anxiolytic Activity of NR-ANX-C (a Polyherbal Formulation) in Ethanol Withdrawal-Induced Anxiety Behavior in Rats" Evidence Based Complement Alternative Medicine. 2011; Epub 2010 Sep 7.
88. Ven Murthy MR, Ranjekar PK, Ramassamy C, Deshpande M. Scientific basis for the use of Indian ayurvedic medicinal plants in the treatment of neurodegenerative disorders: ashwagandha, Central Nervous System Agents in Medicinal Chemistry. 2010 Sep 1;10 (3):238-46.

89. Ahmad MK, Mahdi AA, Shukla KK, Islam N, Rajender S, Madhukar D, Shankhwar SN, Ahmad S. *Withania somnifera* improves semen quality by regulating reproductive hormone levels and oxidative stress in seminal plasma of infertile males. *Fertility and Sterility*. 2010 Aug; 94(3):989-96. Epub 2009 Jun.
90. Mahdi AA, Shukla KK, Ahmad MK, Rajender S, Shankhwar SN, Singh V, Dalela D. *Withania somnifera* Improves Semen Quality in Stress-Related Male Fertility” Evidence Based Complement Alternative Medicine. 2009 Sep 29. [Epub ahead of print]
91. Suresh S, Prakash S. Effect of *Mucuna pruriens* (Linn.) on Sexual Behavior and Sperm Parameters in Streptozotocin-Induced Diabetic Male Rat. *Journal of Sexual Medicine*. 2010 Apr 26. doi: 10.1111/j.1743-6109.2010.01831.x. [Epub. ahead of print].
92. Suresh S, Prithiviraj E, Prakash S. Dose- and time-dependent effects of ethanolic extract of *Mucuna pruriens* Linn. seed on sexual behavior of normal male rats” *J Ethnopharmacol*. 2009 Apr 21;122(3):497-501. Epub 2009 Jan 31.
93. Katzenschlager R, Evans A, Manson A, Patsalos PN, Ratnaraj N, Watt H, Timmermann L, Van der Giessen R, Lees AJ. *Mucuna pruriens* in Parkinson’s disease: a double blind clinical and pharmacological study’ *Neurology Neurosurgery Psychiatry*. 2004 Dec;75(12):1672-7
94. Manyam BV, Dhanasekaran M, Hare TA. Neuroprotective effects of the antiparkinson drug *Mucuna pruriens*’ *Phytotherapy Research* 2004 Sep;18(9):706-12.
95. Pras N, Woerdenbag HJ, Batterman S, Visser JF, Van Uden W. *Mucuna pruriens*: improvement of the biotechnological production of the anti-Parkinson drug L-dopa by plant cell selection’ *Pharma World and Science* 1993 Dec 17;15(6):263-8.
96. Gao X, Chen H, Schwarzschild MA, Glasser DB, Logroscino G, Rimm EB, *et al.* Erectile function and risk of Parkinson’s disease. *American Journal of Epidemiology*; 2007; 12(166): 1446-1450.

सारांश

## वाजीकरण (प्राचीन भारतीय कामोद्दीपन सिद्धान्त) का इतिहास एवं विकास

गोली पेंचल प्रसाद एवं अला नारायण

कामोद्दीपन लैङ्गिक उत्तेजना की जागृति के लिए प्रेरणा और विचारों के विविध रूप हैं। प्राचीन काल में सन्तानोत्पादन सामर्थ्य एवं मात्र सामान्य कामोद्दीपन की वृद्धि के बीच एक अन्तर बताया गया था। भारतीय दर्शनों, चिकित्सिकीय और अचिकित्सिकीय साहित्य में कामोद्दीपन की व्याख्या वाजीकरण के अन्तर्गत की गई है। आधुनिक कामोद्दीपन की अपेक्षा भारतीय सिद्धान्त पवित्र एवं व्यक्ति के यौनाचरण की सन्तुलित धारणा है। यह वाजीकरण सिद्धान्त शारीरिक चेष्टा से भावनात्मक चेष्टा एवं भावनात्मक चेष्टा से सामाजिक और अन्ततः आत्मीय चेष्टा का सम्पूर्ण करता है। वाजीकरण द्रव्य शिश्न की असम्यक् कार्यक्षमता को सामान्य करने के साथ-साथ शुक्रोत्पादन और निस्सरण तथा अन्ततः श्रेष्ठ सन्तान की उत्पत्ति करने के लिए शुक्र की मात्रा एवं गुणवत्ता की वृद्धि करते हैं। बहुत से आयुर्वेदीय ग्रन्थ वाजीकरण को चिकित्सा शास्त्र की पृथक् शाखा के रूप में परिभाषित करते हैं एवं इनमें वाजीकरण के अन्तर्गत वृष्य द्रव्य अनेक एकल द्रव्यों और योगों के रूप में वर्णित किये गये हैं। ये द्रव्य शुक्राणु अक्षमता को दूर करने के साथ-साथ शिश्नोत्तेजना की वृद्धि एवं अन्य विविध पौरुष प्रजनन समस्याओं का शमन करते हैं। विविध आयुर्वेदीय ग्रन्थों के साथ-साथ वात्स्यायन के कामसूत्र, कल्याणमल्ल का अनङ्गरङ्ग, कुचिमारतन्त्र एवं विविध अन्य समकालीन ग्रन्थ भी भारतीय मानस और जीवनशैली के केन्द्रीय एवं प्राकृतिक अङ्ग के रूप में काम के सम्बन्ध में भारतीय व्यवहार को अभिव्यक्त करते हैं।