

## VAJIKARANA- A FEMALE PERSPECTIVE

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**ABSTRACT**

The field of *Ayurveda* has witnessed various changes and evolution in the recent past. World gradually realized the importance of Ayurveda and its principles of treatment in various conditions including Diabetes, Hypertension, Pregnancy issues, Infertility (*Vandhya*) has been a common ailment of both female as well as male. Global infertility prevalence estimates based on data from 1990 to 2021, the 2022 global infertility prevalence estimates states that, approximately **one in six people have experienced infertility** at some stage in their lives, globally. **Lifetime prevalence** of infertility is estimated to be 17.5% and **Period prevalence** of infertility is estimated to be 12.6%. Hence it is of utmost importance to address the issue of infertility. *Vajikarana*

has been described in *Ayurveda* for tackling such diseases as well as maintenance of reproductive health. Many medicaments and lifestyle corrections are main means to treat these ailments.

**KEYWORDS:** Vajikarana, Stree, Putrada, Women Reproductive health, Chakradatta, Bhaishajya Ratnavali.

**INTRODUCTION**

*Vajikarana* is one among the 8 branches of *Ayurveda*,<sup>[1]</sup> specifically concerned with the reproductive health – maintenance and correction of the deranged health along with empowering the virility. The purpose of *Vajikarana* is to improve and enhance the qualities of *Shukra- Artava* which has been deranged along with nourishment of tissues, treatment of disorders related to *Retas*. *Vajikarana* has its main role in obtaining a healthy progeny.<sup>[2]</sup> The

term “*Vajikarana*” also has a synonym of *Vrishya* at times guiding as a *Phalashruti* for *Yogas* used in *Stree*.<sup>[3]</sup>

*Vrishya* as such is the property of a drug which possesses *Madhura Rasa*, *Snigdha- Guru Guna*, *Brihmana- Jeevana* of *Shareera* (Nourishment) and also helps in uplifting the psychological status of mind.<sup>[4]</sup> This aspect of *Vrishya- Vajikara Dravyas* play a major role in conception as *Soumanasya* (Healthy state of mind) is very important for *Garbhajanana* (Conception).<sup>[5]</sup> Though this branch of *Vajikarana* has been told for both *Stree* as well as *Purusha*, it is often times restricted to the male perspective alone. Hence an attempt has been made in the present paper to explore the female perspective of *Vajikarana*.

## MATERIALS AND METHODS

Numerous formulations having *Vrishya*, *Putrada* as its effect have been mentioned in the classics for *Stree* by its *Shodhanadi Karma* depending on the condition.

*Ayurveda* classics specify various formulations indicated for Women reproductive health.

## RESULTS

### *Pradara adhikara*<sup>[6]</sup>

<b><i>Yoga</i></b>	<b><i>Phalashruti</i></b>
<i>Ratnaprabha Vatika</i>	<i>Vrishya</i>
<i>Sheetakalyanaka Ghrita</i>	<i>Garbhadharana</i>

### *Yonivyapat adhikara*<sup>[7]</sup>

<b><i>Yoga</i></b>	<b><i>Phalashruti</i></b>
<i>Nastapushpantaka Rasa</i>	<i>Nastapushpe</i>
<i>Phala Ghrita</i>	<i>Garbha Grahana</i>
<i>Phalakalyanaka Ghrita</i>	<i>Putran Sanjanayet Nari</i>
<i>Soma Ghrita</i>	<i>Vandhyapi Labhate Putram</i>
<i>Shishukalpadruma Ghrita</i>	<i>Shanda Vandhyapi Janayet Sutan</i>
<i>Sudhakara Taila</i>	<i>Vrishya</i>
<i>Hingwadi Taila</i>	<i>Pushpa Sanjanana</i>

### *Vajikarana adhikara*<sup>[8]</sup>

<b><i>Yoga</i></b>	<b><i>Phalashruti</i></b>
<i>Mahakameshwara Modaka</i>	<i>Streenam Cha Anapatyanam</i>
<i>Shree Madanaanda Modaka</i>	<i>Nastapushpa</i>
<i>Ashwagandha Ghrita</i>	<i>Vandhya Labhate Putram</i>
<i>Amrutaprasha Ghrita</i>	<i>Nasta Artava</i>
<i>Chagaladi Ghrita</i>	<i>Aputrini Putrashatam Karoti</i>
<i>Mahat Chandanadi Taila</i>	<i>Vandhya Putramapnoti</i>

<i>Dashamoolarishta</i>	<i>Garbhada</i>
<i>Mrutasanjeevani Sura</i>	<i>Kaamavardhana</i>

### *Vajikarana-Vandhya chikitsa*<sup>[9,10]</sup>

<i>Yoga</i>	<i>Phalashruti</i>
<i>Gudakooshmandaka(Chakradatta)</i>	<i>Vajikaranamuttamam</i>
<i>Pushyanuga Choorna</i>	<i>Yonidosha- Rajodosha</i>
<i>Pippalyadi Varti</i>	<i>Yonivishodana</i>
<i>Ashwagandha Ksheera</i>	<i>Garbhadharana</i>
<i>Swarnabhasmadi Yoga</i>	<i>Bhavyet Garbhah</i>
<i>Shatavari Ghrita</i>	<i>Vrishya-pumsavana</i>
<i>Vajrakanjika</i>	<i>Vrishya</i>
<i>Panchajeeraka Guda</i>	<i>Garbharti Narinam</i>



## DISCUSSION

Disease correction mainly involves following aspects:

**Pradara chikitsa-** Treatment of ailments related **Raja**; Regulation of menstrual flow.

**Yonivyapat chikitsa-** Treatment of ailments related **Yoni**; Correction of Uterine abnormalities.

**Vajikarana chikitsa-** Promotion of aspects related to causation of healthy progeny.

**Vandhya chikitsa-** Treatment of Infertility (Primary as well as Secondary infertility).

The above mentioned *Yogas* specifically have the *Phalashruti* signifying the *Vajikara* action in females. These formulations contain various *Kastoushadha* as well *Rasoushadha*. The wide range of dosage forms- *Sandhana Kalpana*, *Sneha Kalpana*, *Choorna*, *Vati* have their own significance either as *Shamanoushadha* or *Shodhana*; either for external application or for internal consumption.

♦ **Choorna:** *Shamana Chikitsa*

- ◆ **Varti:** *Sthanika Chikitsa* as *Yonisodhaka*
- ◆ **Modaka-Guda:** Acts as *Balya*, *Dhatuwardhana*, improves the strength of *Yoni*
- ◆ **Sandhana kalpana:** Acts as *Srotoshodhaka*, *Amapachaka*, *Agnideepaka*
- ◆ **Sneha kalpana:** Helps in improving strength of *Shareera* and provides nourishment.

Does *Vatanulomana*, *Sneha* of *Yoni* and *Vatahara*.

- ◆ **Rasayoga:** Acts both as *Shamana* and *Shodhana* by their properties of *Deepana*, *Pachana*, *Srotoshodhana*, and *Vyadhinashana*.

Utility of Yogas may be classified as

- a) **Yonidoshahara-** Correction of derangement both anatomical and physiological concerned with *Yoni* (Uterus and adjoining structures)
- b) **Rajodoshahara-** Correction of derangement both anatomical and physiological concerned with *Raja* (Ova/Ovum, Menstrual blood and main aspect required in *Garbhadharana*)
- c) **Soumanasyakara-** Concerned with maintenance of healthy state of mind.

The mode of action of the drugs in the formulations can be understood under following sub headings-

#### ❖ **Role of *kastoushadha* in *vyadhishamana***

- ✓ Acts as Most of the herbal drugs used possess *Madhuravipaka*, *Kaphavatashamaka Guna*.
- ✓ *Anulomana*, *Bhedana Guna* helps in *Amapachana*, *Srotoshodhana* and *Anulomana* of *Vata* thus treating *Pratilomagata Vayu* and clears the *Srotas*
- ✓ The main *Karmukata* of the *Kashtoushadha* are *Pachana*, *Deepana* and *Srotoshodhana*
- ✓ *Vrishya Guna* helps in enhancing the drug utility as Aphrodisiac.

#### ❖ **Role of *shuddha Parada/ Kajjali***

- ✓ *Kajjali* is known for its *Yogavahi*, *Sarvarogahara Guna*.
- ✓ It also helps in *Agnideepana* and *Amapachana* along with acting upon on *Artava- Raja* and correcting the defects.

#### ❖ **Role of *shuddha dhatu bhasma***

- ✓ *Dhatu Varga Dravyas* act by the virtue of *Balya*, *Vrishya Guna*; possess *Lekhana-Karshana Guna*
- ✓ *Dhatu Varga Dravyas* mainly aims at improving the anatomy and physiology of *Dhatus* at cell-tissue level.

- ✓ They also help in enhancing the virility, strength and ability of *Yoni* to do *Dharana* of *Garbha*
- ✓ *Swarna bhasma* is also useful in *Pumsavana Karma*.
- ✓ *Rajata bhasma* possess the action of *Garbhashayavishodhana*
- ✓ *Tamra bhasma*, *Loha bhasma* act by the virtue of their *Brihmana*, *Deepana Guna*
- ✓ *Naga bhasma* is useful in treating *Pradara Roga*.
- ✓ *Vanga bhasma* is *Shukravardhaka* (Increases quality and quantity of sperm along with increased sperm output), *Shwetapradaranashakara* (Corrects Leucorrhea), *Asrugdaranashaka* (Corrects ailments related to menstrual flow), *Kamavivardhaka* (Increases Virility- Aphrodisiac), *Garbhashayachyutihara* (Corrects Displaced Uterus)

#### ❖ Role of *shuddha shilajatu*

- ✓ *Shilajatu* possess the property of *Dehadhardhyakara*, *Balya*
- ✓ It acts as potent *Vajikara Dravya* when administered with specific *Anupana* such as *Ksheera*

#### ❖ Role of *madhura dravya*

- ✓ They act by their property of *Balya*, *Vrishya*, *Rasayana*, *Dhatuvar dhaka*, *Soumanasyakara*

The *Vajikara Dravyas* are absorbed into the body and the action is observed by the process of 2 *Nyaya*:

- *Ksheeradadhi nyaya*- Where successive *Dhatu* are nourished ultimately acting upon *Shukra Dhatu*
- *Khalekapota nyaya*- Wherein *Shukra Dhatu* is nourished directly.

Eventually the purpose of *Vajikarana* is served by *Vyadhi Sampraptivighatana* followed by *Yonishodhana* so as to make *Yoni* fit for conception thereby helpful in *Garbhadharana*.

As *Ritu*, *Kshetra* are of prime importance among *Garbha Sambhava Samagri*<sup>[11]</sup> all the above mentioned *Yogas* are helpful in this aspect to obtain healthy progeny.



## CONCLUSION

Though *Stree* itself is considered as a *Vajikaradravya*,<sup>[12]</sup> certain conditions require medical attention and intervention in order to enhance and maintain female reproductive health. The drugs specified in these formulations help in correcting the disease and maintaining the homeostasis of female reproductive system. Infertility is also tackled and results in obtaining good progeny.

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