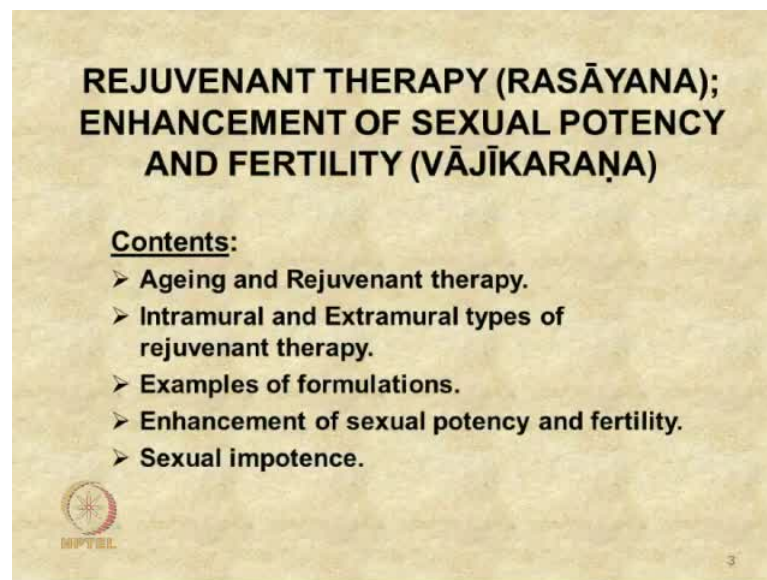


**Ayurvedic Inheritance of India**  
**Dr. M. S. Valiathan**  
**National Research Professor, Manipal University**  
**Indian Institute of Technology, Madras**

**Module – 6**  
**Rejuvenant Therapy (Rasayana);**  
**Lecture - 16**  
**Enhancement of Sexual Potency and Fertility (Vajikarana)**

In this lecture we will be considering two topics which are usually considered together because there is lot in common between these two topics. One is the rejuvenant therapy or rasayana one of the eight branches of Ayurveda, the other is the enhancement of sexual potency and fertility. There is an impression that Indians are a fatalistic people, they are pessimistic, they prefer world renunciation, they prefer after life; this sort of impression is very strong about Indians. Nothing is more overwhelming reputation of this impression than the topics that we are discussing this afternoon. The Vedas are full of hymns wanting to live 100 years in good health [FL] jeevaema sharadhas sadham, again and again you will find this in the Vedas.

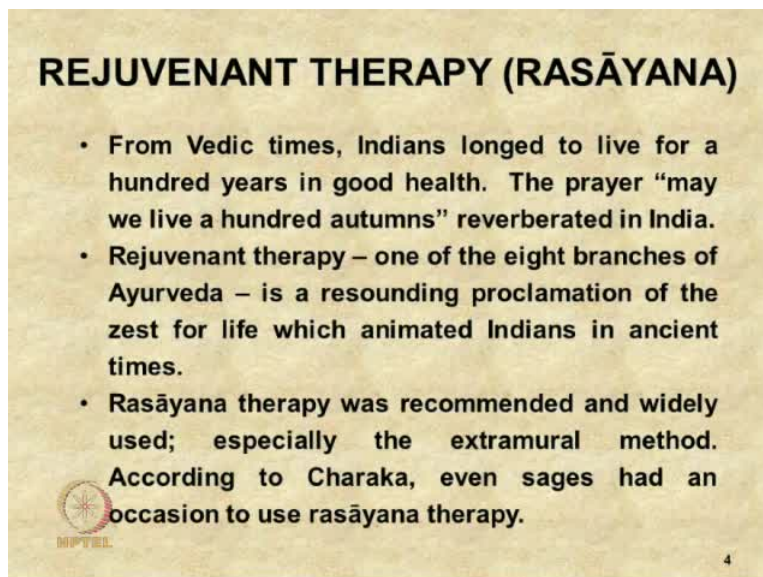
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And you will see reaffirmation of this in the Ayurveda in several places. And the contents of discussion will be ageing and rejuvenant therapy which is conducted either intramural or extramural and there are large numbers of formulations which are used in giving this therapy, then there is enhancement of sexual potency and fertility and there is


a discussion on sexual impotence. These were important subjects which Ayurveda dealt with in the remote past.

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**REJUVENANT THERAPY (RASĀYANA)**

- From Vedic times, Indians longed to live for a hundred years in good health. The prayer “may we live a hundred autumns” reverberated in India.
- Rejuvenant therapy – one of the eight branches of Ayurveda – is a resounding proclamation of the zest for life which animated Indians in ancient times.
- Rasāyana therapy was recommended and widely used; especially the extramural method. According to Charaka, even sages had an occasion to use rasāyana therapy.

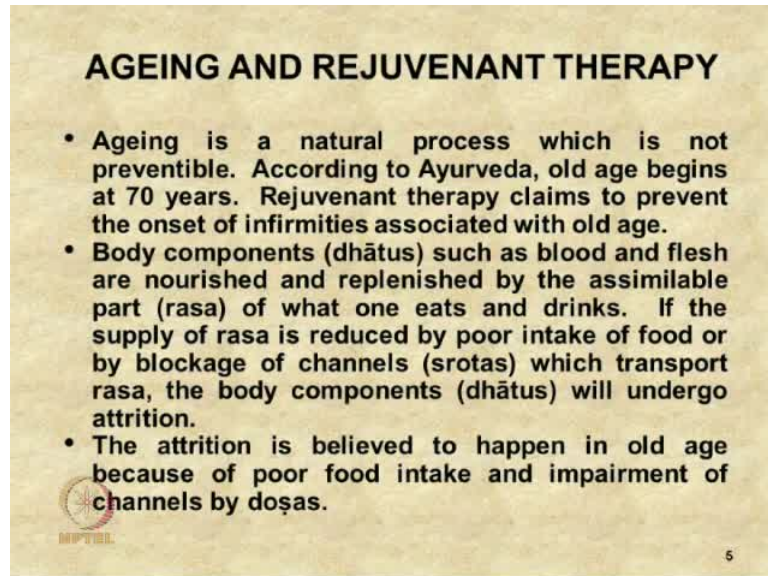
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Now starting with this I mention that in Vedas there are number of references may we live a 100 years, may we live in good health, sound and glimpe in body may we live, etcetera; that is this is a often repeated refrain in the Vedas. And rejuvenant therapy is a clear affirmation of this because Ayurveda starts Charaka Samhita for example, the very first opening sentence we shall discuss the science of long life; that is how it begins. So, it attaches the highest importance to long life in good health and rasayana therapy was recommended widely.

And Charaka Samitha there is an interesting episode described in the text itself that the sages, great saints who lived in the Himalayas that was their abode and at one stage they were so overcome by compassion for the sufferings of humanity, for the illnesses they were suffering from, they came down from the Himalayas and lived on the plains with the elative the common people, but they lived long, they gave comfort, treatment and so on for the common people. But after a while living among the common people, their own life style became relaxed, they started gaining weight and quickly they discovered that this was not good for them; this is not the way they wanted to live. And as soon as they were stung by this recognition, they went back to the Himalayas to their original abode

to undergo rasayana treatment and go back to their saintly lifestyle. That is an indication of the importance of rasayana even for the saints according to Charaka.

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**AGEING AND REJUVENANT THERAPY**

- Ageing is a natural process which is not preventible. According to Ayurveda, old age begins at 70 years. Rejuvenant therapy claims to prevent the onset of infirmities associated with old age.
- Body components (dhātus) such as blood and flesh are nourished and replenished by the assimilable part (rasa) of what one eats and drinks. If the supply of rasa is reduced by poor intake of food or by blockage of channels (srotas) which transport rasa, the body components (dhātus) will undergo attrition.
- The attrition is believed to happen in old age because of poor food intake and impairment of channels by doṣas.

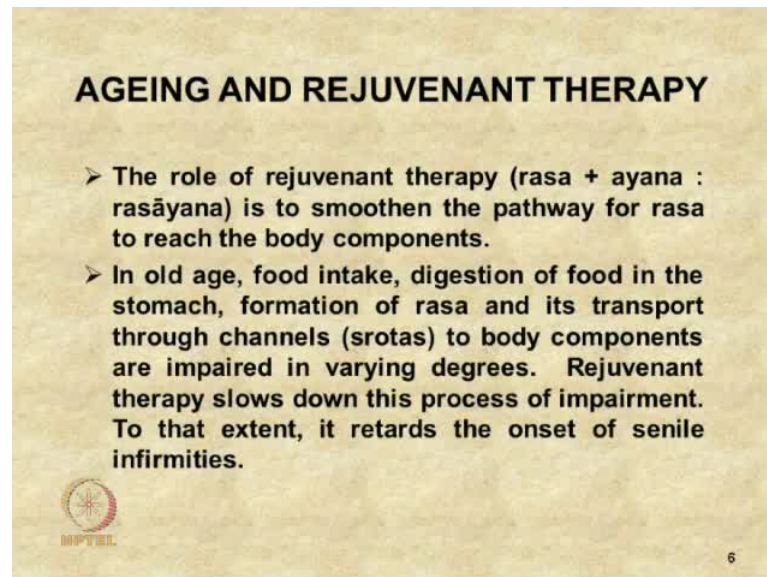
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Now ageing is a natural process. There is no way you can prevent it, like death is a natural process there is no way you can prevent it and old age in Ayurveda begins at the age of 70 but old age all the associated infirmities with old age, loss of flesh, weakness, fatigue, joint pains, diminishing vision, diminishing memory, all these infirmities associated with old age. They are not necessarily accompaniments, it is possible to prevent them by appropriate management; this is the principle behind rejuvenant therapy. Old age cannot be prevented, but old age with infirmities could be prevented; this is the principle behind rejuvenant therapy. Now the body components like blood, flesh, etcetera are nourished we have seen in earlier discussion, the body is constantly deteriorating, the very name sharira in the Sanskrit it means it is constantly deteriorating that is what the meaning of sharira is. Now if it is constantly depleting there must be some way of replenishing this loss.

Now this was done essentially by the food and drinks that we take food. Now food and drinks they are digested in the stomach and from there the Ahara Rasa which is the assimilable part of food, the next stage of that processing is rasa. Now that is a fine substance and now this is transported through the channels in the body to different dhatus to replenish them; as they slowly digest themselves it is necessary to replenish


and this done by this rasa which is ultimately derived from the food and drinks. So, if this replenishment does not take place or if it is slowed down due to some reason then obviously the deterioration will continue at pace and advance or speed up the process of ageing.

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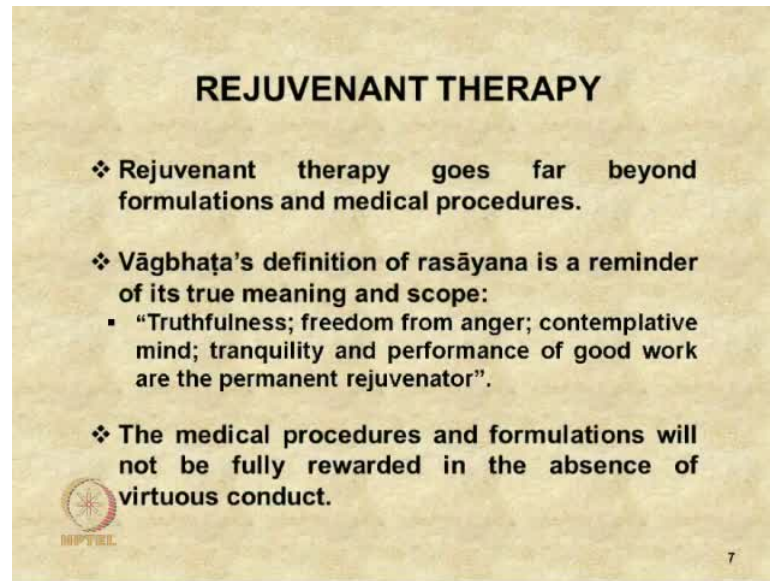
**AGEING AND REJUVENANT THERAPY**

- The role of rejuvenant therapy (rasa + ayana : rasāyana) is to smoothen the pathway for rasa to reach the body components.
- In old age, food intake, digestion of food in the stomach, formation of rasa and its transport through channels (srotas) to body components are impaired in varying degrees. Rejuvenant therapy slows down this process of impairment. To that extent, it retards the onset of senile infirmities.

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Now what the rejuvenant therapy rasa and ayana, rasa is the derivative from the food, the nutrient sap and ayana is the abode. So, essentially the process that rasayana does whichever whether it is intramural or extramural, whether it is a procedure, whether it is a formulation that you take, all these have the objective of reaching this food sap or rasa to the ayana to the dhatus where they are required. So, this may be in old age, what happens is the intake of food may be reduced or whatever the reason the supply of nutrient is reduced, that is one. Second, the channel through which this passes; the channels may be blocked or they may be deteriorating. So, these are the things the supply of the nutrient sap and the transit through these channels these are all facilitated by the rasayana therapy. That is the rational for this rasayana therapy for dealing with the infirmities or preventing the infirmities of ageing.

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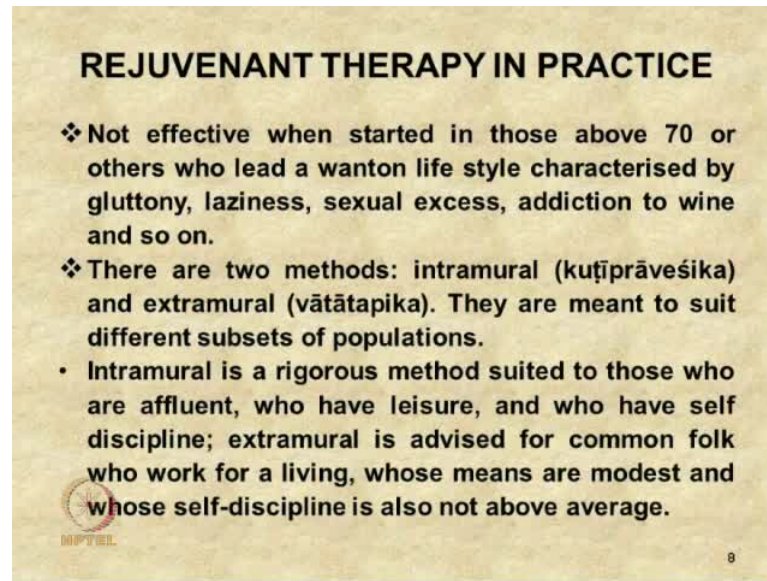
## REJUVENANT THERAPY

- ❖ Rejuvenant therapy goes far beyond formulations and medical procedures.
- ❖ Vāgbhaṭa's definition of rasāyana is a reminder of its true meaning and scope:
  - "Truthfulness; freedom from anger; contemplative mind; tranquility and performance of good work are the permanent rejuvenator".
- ❖ The medical procedures and formulations will not be fully rewarded in the absence of virtuous conduct.

Now rejuvenant therapy even though we have given a physiologic basis for it, it is something much more than that because Ayurveda always recognized that life is not only good health of the body, there is much more in life. There is a nobler aspect of life, it is a virtuous conduct. These are always prices as high as a physical health and Vagbhata has a very eloquent definition; I have quoted this earlier in a different context. When he talks about rasayana he says "truthfulness, freedom from anger, contemplative mind, tranquility and performance of good work. These are the permanent rejuvenator." So, that is an important statement to keep in mind. In other words the medical procedures and formulations will not bear fruit or will not give few results unless there is virtuous conduct at the same time. This is something which we should remember.



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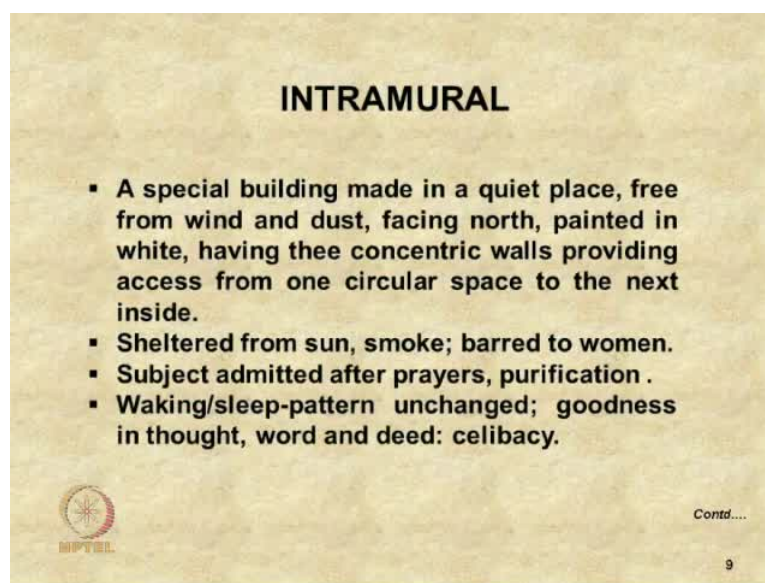
### REJUVENANT THERAPY IN PRACTICE

- ❖ Not effective when started in those above 70 or others who lead a wanton life style characterised by gluttony, laziness, sexual excess, addiction to wine and so on.
- ❖ There are two methods: intramural (kuṭiprāveśika) and extramural (vātātapika). They are meant to suit different subsets of populations.
- Intramural is a rigorous method suited to those who are affluent, who have leisure, and who have self discipline; extramural is advised for common folk who work for a living, whose means are modest and whose self-discipline is also not above average.

Now the rejuvenant therapy, therefore, if you are starting the treatment when somebody is above 70; that is already the ageing has set in, a person is old at that stage or if he is leading a wanton life style in clear violation of what Vagbhata has prescribed, characterized by gluttony, over ageing, laziness, no physical activity, sexual excess, addiction to wine and so on. All these kind of lifestyle habits in the presence of this or if somebody is already 80 years old, then the rasayana obviously is not going to produce any visible results; that is something which we have to remember.


So, there are two methods for this rejuvenant therapy. One is intramural kutipravesika, it is done indoors with very special conditions or precautions and there is an extramural relaxed variety, one is exposed to the sun and wind doing going about his work, that person also can take this therapy in a more relaxed way that is vatatapika another type of rasayana therapy. The intramural is a very rigorous type, we will see that later, but it is only suitable for affluent people who have plenty of leisure, who can have that residential facility built for themselves, who has physicians at his command and so on. So, those are the kutipravesika or indoor variety is only for kings and rich people whereas the day-to-day people who make a day-to-day living, they have to follow a profession; for such people vatatapika is the method that is recommended.

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**INTRAMURAL**

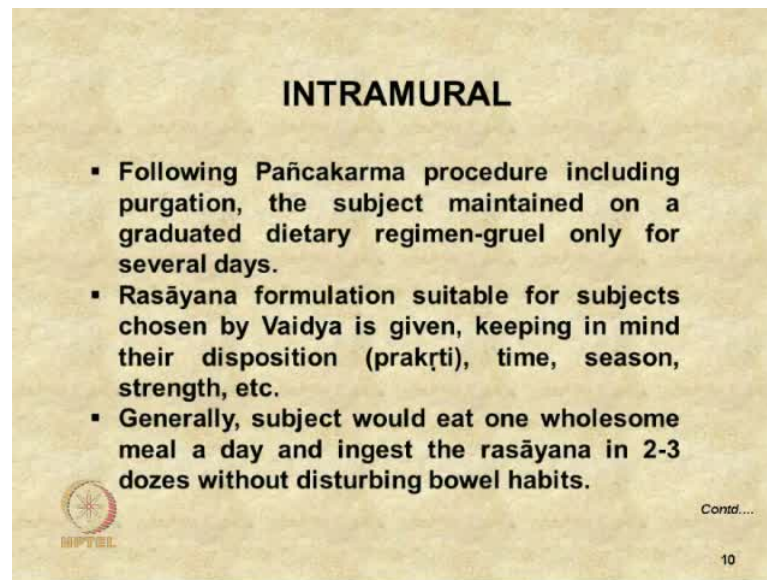
- A special building made in a quiet place, free from wind and dust, facing north, painted in white, having three concentric walls providing access from one circular space to the next inside.
- Sheltered from sun, smoke; barred to women.
- Subject admitted after prayers, purification .
- Waking/sleep-pattern unchanged; goodness in thought, word and deed: celibacy.

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Now, the intramural or kutipravesika a special building has to be made in a quiet place, free from wind and dust, facing north, it should be painted in white and it should have concentric walls. So, there are three concentric walls and a circular space inside, it is entered, there are openings between one circular space to the next. So, there are three spaces separated by these walls and there are entries from one to the next through these doors. So, kind of restricted entry and it is sheltered from the sun, smoke, barred to women and subject admitted after prayers. There is a special ceremony of purification and waking sleep pattern is not changed, the goodness in thought; that is the virtuous conduct we talked about, goodness in thought, in word, in deed and celibacy. No visitors are permitted. So, he is virtually in isolation except for somebody who comes to give the rasayana or the food. So, it is a life in isolation.

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**INTRAMURAL**

- Following Pañcakarma procedure including purgation, the subject maintained on a graduated dietary regimen-gruel only for several days.
- Rasāyana formulation suitable for subjects chosen by Vaidya is given, keeping in mind their disposition (prakṛti), time, season, strength, etc.
- Generally, subject would eat one wholesome meal a day and ingest the rasāyana in 2-3 dozes without disturbing bowel habits.

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And following the Pancakarma procedure which is done, we have seen already that is Rehana, lubricant therapy, body fermentation, these are given and then followed by the emeses or purgation or enema as decided by the physician. So, purification of the body or detoxification of the body this should be done. And then he is maintained on a gradual dietary regimen which may be milk or it may be gruel, rice gruel, these are the kind of very simple light food which is determined by the physician for a particular individual depending on his constitution, the season and so on, but anyway it is a very light usually liquid food, that alone is given.

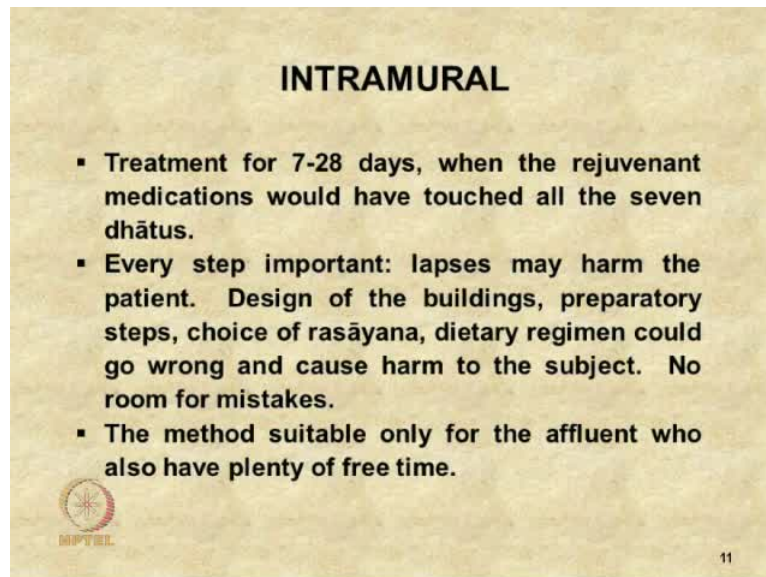
And the rasayana what type of rasayana? There are many different types available which one to give? That again is the choice of the physician. And again he will look at these the prakṛti of the patient whether he is a Vata prakṛti or Pitta prakṛti or Kapha prakṛti. These are determined by the physician, the time of the year in this treatment has been given, the season, the strength of the body of the patient; all these are taken into consideration in determining the kind of diet that you should have, the kind of rasayana you should have, all these are determined by the physician at his discretion.

Now generally the subject is given one meal a day and the rasayana is given two or three times, the dosage of it how much to be given, what time to be given, again these are determined by the physician. The only precaution to take is this is not what usually the subject is used to. So, this type of dietary regimen and rasayana it should not upset the




bowel habits of the subject; otherwise, the whole treatment can become difficult. So, he has to adjust, tailor this regime to his bowel habits; that is an important thing because if he begins to have a bowel symptoms or diarrhea and so on then this whole treatment may be ineffective. So, that has to be carefully watched by the subject and the physician.

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**INTRAMURAL**

- Treatment for 7-28 days, when the rejuvenant medications would have touched all the seven dhātus.
- Every step important: lapses may harm the patient. Design of the buildings, preparatory steps, choice of rasāyana, dietary regimen could go wrong and cause harm to the subject. No room for mistakes.
- The method suitable only for the affluent who also have plenty of free time.

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Now the treatment is 7 to 28 days, but there are also descriptions of the treatment lasting for 40 days in certain instances. So, it is flexible, but the minimum is 7 days and 28 days is an average when the rejuvenant medications would have touched all the seven dhatus of the body. So, that is why it is prescribed like this. So, the rasayana that is being administered it takes a certain amount of time to reach all the seven dhatus of the body. So, that is the rationale behind this interval that is prescribed and every step in this is important. If there are lapses for example, the Pancakarma is not done in the beginning before he is admitted, for their construction itself is faulty, if there is wind or dust coming in or the diet is prescribed is not followed properly or the wrong type of rasayana is chosen. If any such mistakes are made in the procedure then it can even boomerang, it can even affect the subject adversely.

So therefore, the intramural type of rasayana therapy is administered only by very experienced physicians and also subjects who have a great deal of mental discipline, who can insists on following all these. So, unless all these are assured the intramural therapy is not prescribed. And one famous example of the intramural therapy of rasayana is the

case of Pandit Madan Mohan Malaviya, often this is quoted. So therefore, it is interesting to know how Pandit Madan Mohan Malaviya, a great revered figure of India, how this was done for him. In 1938 as you all know he was the founder of the Banaras Hindu University, a firm believer in Ayurveda and in 1938 he was already 77, but he decided to have this intramural type kutipravesika treatment.

It is interesting that the professor of Ayurveda in Banaras, they had a very famous Ayurvedic college, they still have. That professor of Ayurveda in Banaras Hindu University he did not recommend this kutipravesika for Malaviya, but somehow Malaviya overruled him and there was one Tapsi Baba who was essentially a saintly person who also used to do Ayurvedic treatment. He was regarded as a specialist in rasayana treatment and Madan Mohan Malaviya had a lot of faith in Tapsi Baba. So, Tapsi Baba was consulted and he decided that Madan Mohan Malaviya was fit to undergo rasayana therapy and this building was constructed as prescribed and everything was done.

He decided to give amalaki rasayana, which is very popular rasayana, and this was made every day in a place of 30 miles away from Banaras freshly made and it was brought and given to Madan Mohan Malaviya twice and milk alone in that room, special facility which was constructed. It was dark and Madan Mohan Malaviya was not allowed to have cold water in any form, he was not allowed to shave, he was not allowed to have a bath. So, it is a very rigorous type of life and this food he was only given milk to drink, that was the only diet, and this rasayana was given twice a day, but the dose quantity was too high.

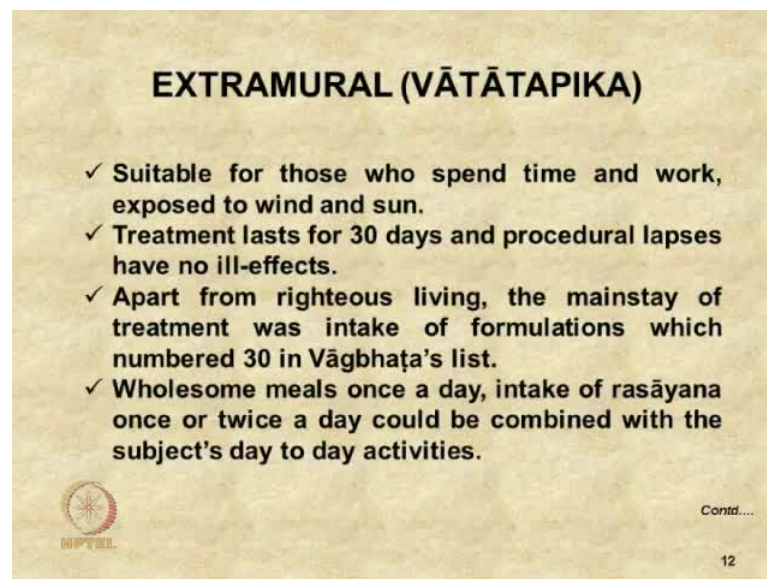
So, Madan Mohan Malaviya requested repeatedly and the dose were reduced a little bit; otherwise, this rigorous regime was prescribed for Malaviya. 10 days or so Madan Mohan Malaviya gained weight; he thought his memory had improved, some of the old slokas that he had learnt in the school he could remember, he thought his vision had improved. So, on the whole it seemed to be it was feeling better, but then he started having very difficult sleep disturbances and that whole treatment which was supposed to last for 40 days it had to be cut short. And when he came out there were conflict in reports that after a while his health deteriorated, there was certainly no sustained improvement; that everybody has agreed, that initial what he thought was his memory

was improving, weight was gaining; all those initial 10 days or so when he felt this was not sustained later on and there are several reports that his health deteriorated.

But then on the other side it became controversial because first of all at 77 that is not a right age to have a kutipravesika or rejuvenant therapy, because already the old age has set in and you cannot really expect very great dramatic results at that age; the damage is already done to the body, to the channels, etcetera. So, you cannot expect much. And second, Malaviya according to the description, he did not seem to have had Pancakarma done before this procedure was started whatever the reason. So, these are all given as reasons for the suboptimal results which he had from kutipravesika type of treatment towards; it was called kayakalpa and it is important to remember this is often mentioned.

I have heard people say that Madan Mohan Malaviya kayakalpa was done, there was dramatic improvement which is not true according to the life of Madan Mohan Malaviya published by the Banaras Hindu University; these are what are recorded in that book. So therefore, the every step, the criticality of every step and the possibility that this might boomerang if something goes wrong at any stage of this treatment which could easily happen then it could adversely affect the patient. So, that is the reason why intramural treatment has never really gained much popularity.

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**EXTRAMURAL (VĀTĀTAPIKA)**

- ✓ Suitable for those who spend time and work, exposed to wind and sun.
- ✓ Treatment lasts for 30 days and procedural lapses have no ill-effects.
- ✓ Apart from righteous living, the mainstay of treatment was intake of formulations which numbered 30 in Vāgbhaṭa's list.
- ✓ Wholesome meals once a day, intake of rasāyana once or twice a day could be combined with the subject's day to day activities.

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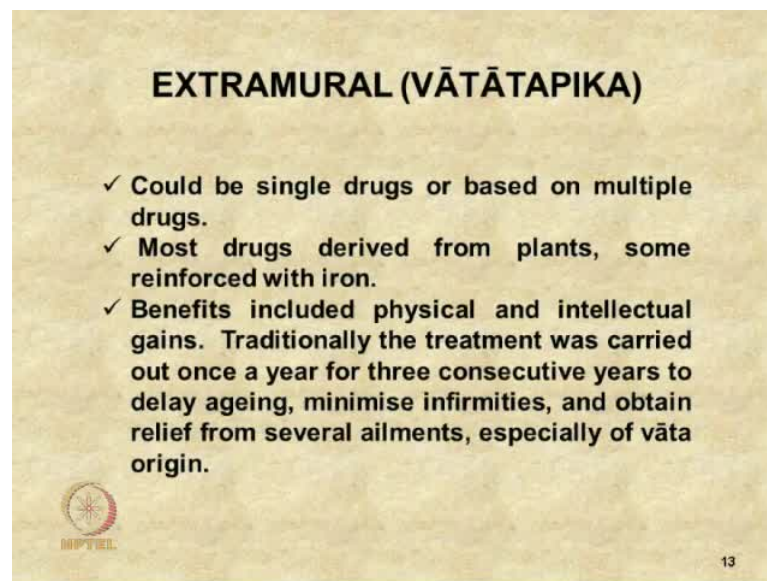
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Now the extramural vatatapika that is very different, it is suitable for those who work in the field, who work in the office, they are exposed to sun and wind, they can take this

treatment and the treatment lasts for 30 days and procedural lapses; they do not have any ill effects unlike in the indoor variety. Apart from the righteous living which is important here also, if for example, if a person is addicted to liquor or he is overeating, he does not have any physical activity; all those things will adversely affect, in other words you may not get the results of this treatment. So, apart from the righteous living the mainstay of treatment was the intake of formulations.


Now these formulations Vagbhata describe something more than 30 formulations of very many different types, we will show one or two examples. Now those rasayana treatment taking that orally; that is the mainstay of extramural variety of treatment. Wholesome meals once a day, intake of rasayana once or twice a day, it could be combined with the subjects day-to-day activities. So, there is no restriction. A person can be doing his own work provided righteous living, intake of this rasayanas which are within the reach of most people. So, that is how the extramural vatatapika is the most common type of rasayana which is done now.

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**EXTRAMURAL (VĀTĀTAPIKA)**

- ✓ Could be single drugs or based on multiple drugs.
- ✓ Most drugs derived from plants, some reinforced with iron.
- ✓ Benefits included physical and intellectual gains. Traditionally the treatment was carried out once a year for three consecutive years to delay ageing, minimise infirmities, and obtain relief from several ailments, especially of vāta origin.



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Now the rasayana prescribed it could be single drugs, that is single medicinal plant could be used to prepare this; usually they are based on multiple drugs and most are derived from plants, some are reinforced with iron. So, these are the two varieties and the benefits include physical and intellectual gains. Traditionally the treatment was carried out once a year for 3 consecutive years to delay ageing, minimize infirmities and obtain

relief from several ailments especially of the Vataja kinds, skeletal, musculoskeletal disorders and so on. These are very common with advancing age. So, these are specially beneficial in managing those.

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FORMULATIONS : EXAMPLES			
Sl. No.	Formulations	Actions	Comments
1.	Fruits of āmalaka, harītaki, bibhītaka (āmalaḱī rasāyana).	Regaining youth, freedom from illness, strength, intellectual ability.	Different combinations of the three fruits wrapped in palāśa bark; covered with mud and baked. It is then powdered and taken with curd, ghee, etc., as per directions.
2.	Red hot iron leaves dipped in decoction of ingudi, triphala, palāśa and āmalakī juice (lauhādi rasāyana).	Promotes strength, scholarship, eloquence.	Processed as per detailed protocol and powdered. Mixed with honey and ghee and preserved for a year. Gold and silver added by some protocols.

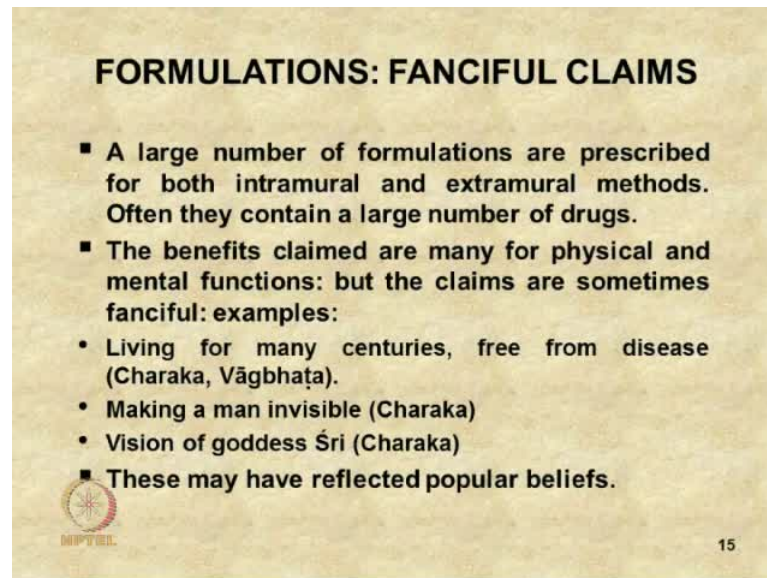
These are two examples of the formulations. In the first one the fruits of amalaki, these are common; haritaki, bibhitaka, these are all commonly used medicinal plants. And they are prepared from these medicinal plants and the action is regaining youth, freedom from illness, strength, intellectual ability; these are all the things which the administration of this is expected to provide. And the comments are the different combinations of these three fruits, they are wrapped and how it is prepared? In a palasa bark it is wrapped together all these three, the fruits of these, and they are covered with mud and baked. Then they are taken out, they are ground and taken with curd or ghee, they are administered.

So, this is the simple preparation of rasayana which is commonly prescribed amalaki rasayana. There are also other ways of preparing amalaki rasayana, but this is one particular variety. Now the next one is lauhadi rasayana because it contains iron and to set red hot iron leaves they are dipped in decoction of ingudi, triphala, palasa and amalaki, so that that is how iron is added in this. So, this is the processed as per the, it is a complicated process, so I have not given the details of that; you have to read the original text to find out how the lauhadi rasayana is prepared.



Now that is mixed with honey and ghee and preserved for a year; sometimes gold and silver are added in some other formulations, some other protocols. Now this is the lauhadi rasayana reinforced with the iron, sometimes gold, and that promotes strength, scholarship, eloquence and so on. So, intellectual ability is enhanced according to this. These are the two examples; there are many others.

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**FORMULATIONS: FANCIFUL CLAIMS**

- A large number of formulations are prescribed for both intramural and extramural methods. Often they contain a large number of drugs.
- The benefits claimed are many for physical and mental functions: but the claims are sometimes fanciful: examples:
  - Living for many centuries, free from disease (Charaka, Vāgbhaṭa).
  - Making a man invisible (Charaka)
  - Vision of goddess Śrī (Charaka)
- These may have reflected popular beliefs.

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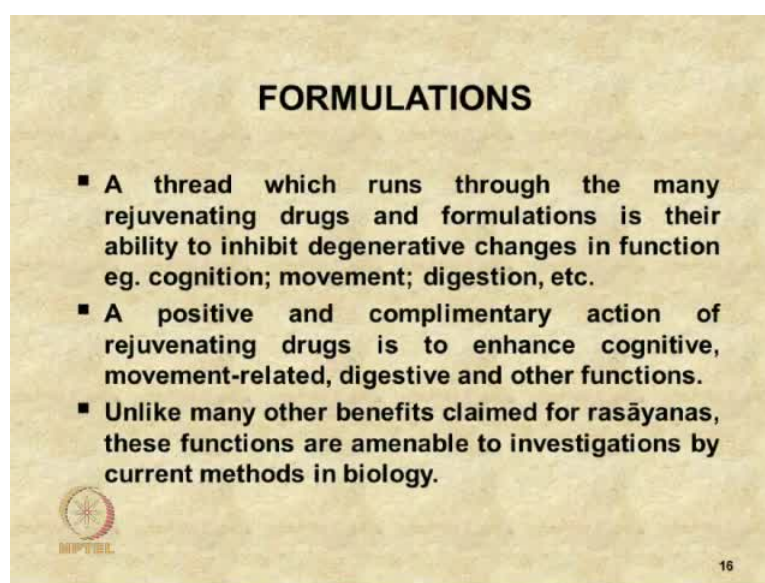
Now when you read these both in the rasayana as well as vajikarana, you will find a large number of statements made; this often comes in for notice for all readers, large number of them for both intramural as well as extramural, very extravagant claims of this. Now for example, benefits claimed are many for physical and mental functions, but sometimes they are fanciful; for example here, living for many centuries. There is even a mention of 1000 years free from diseases; both Charaka and Vagbhata mentioned this. Similarly, making a man invisible which Charaka mentions and vision of goddess Sri again it is mentioned by Charaka. Now this it is difficult to believe a person like Charaka who is so very much emphasizing Yukti Vyapaasraya all the time.

We have seen it in the prognostication of death for example, so the only explanation for this is these were popular beliefs that in Ayurveda a large text like Charaka or Susruta they never wanted to kind of ridicule these popular beliefs, this they were highly reluctant to do this. So, they would simply state that these are all the things; they do not endorse this necessarily because that is not the whole text when you read they are highly

rational, but at the same time they do not want to annoy the common people who believe in many of these. So, they simply state that.


I do not think that there is any endorsement by these great physician philosophers of those days, but we should take note of it, there is no point of ignoring that they are there, but I do not think there is any endorsement. In fact if you remember when you talk about the signs of death, impending death Charaka gives, similarly, a very long list of signs which people believed and he mentions them, but at the end of it he adds a line, you may use your discretion in interpreting this. In other words that is for the wise person, discriminating individual, it is an indication you do not have to believe in all this, you use your discretion. So therefore, we should not deny, they are there, but at the same time there is no endorsement of these popular believes.

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**FORMULATIONS**

- A thread which runs through the many rejuvenating drugs and formulations is their ability to inhibit degenerative changes in function eg. cognition; movement; digestion, etc.
- A positive and complimentary action of rejuvenating drugs is to enhance cognitive, movement-related, digestive and other functions.
- Unlike many other benefits claimed for rasāyanas, these functions are amenable to investigations by current methods in biology.

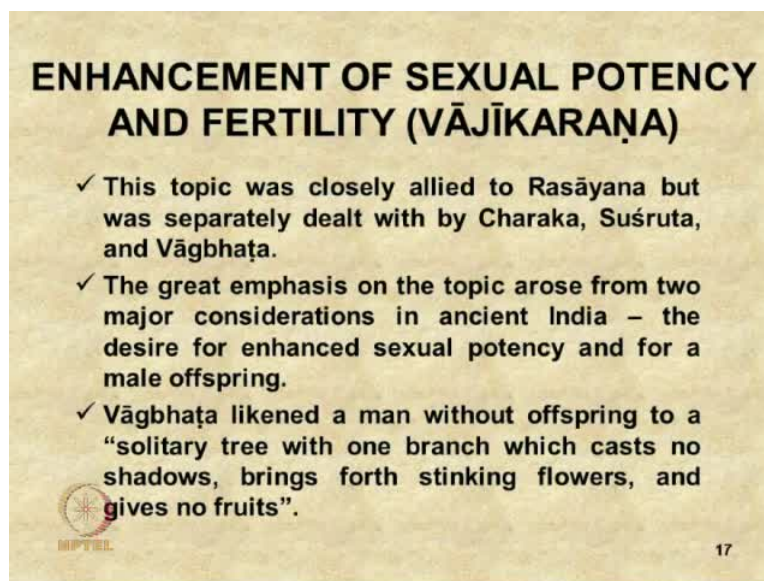
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And then we come to these formulations a large number of them. Now a thread which runs through these, all these formulations when you read, that is they have their ability to inhibit that degenerative changes in cognition, that is brain function, movement, digestion all these body functions, the brain function, the function of the gut, function of musculoskeletal system; all these the degenerative changes, these formulations, they can inhibit those degenerative changes, they can slow down. That is a thread which runs through all these and a positive and complementary, that is also they can promote these

functions, not only slow down the degenerated changes, they can also enhance, speedup these functions, that is something which runs through all these common feature.

The importance of this is today in modern science we will be talking about it in last 1 or 2 lectures; that is many of these like Vagbhata's promise of rasayana therapy, many of those they cannot be subjected to experimental protocol, experimental study, in other words truthfulness, forgiveness. What does it do to the persons ageing process? This is not something which is testable in the laboratory whereas when you say that these rasayanas are given, and it improves your muscular skeletal function, it improves brain function. Today modern biology has given us tools; some of these can be studied, that is the importance of this. So, if you want to study obviously it is reductionism. There is no escape from that, you cannot study all that is promised in a experimental laboratory, but if you want to subject any aspect of it for study, this is one which is amenable to experimental study, and we will be considering this at some length later on.

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**ENHANCEMENT OF SEXUAL POTENCY  
AND FERTILITY (VĀJĪKARANA)**

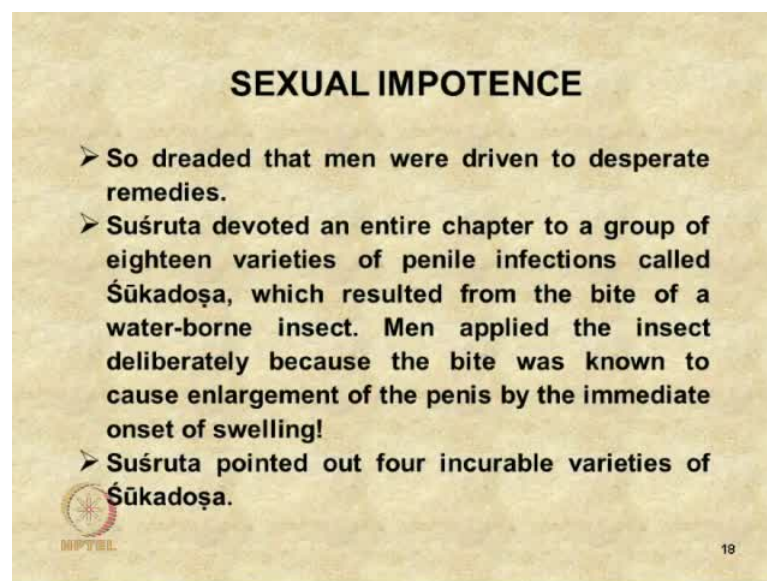
- ✓ This topic was closely allied to Rasāyana but was separately dealt with by Charaka, Suśruta, and Vāgbhaṭa.
- ✓ The great emphasis on the topic arose from two major considerations in ancient India – the desire for enhanced sexual potency and for a male offspring.
- ✓ Vāgbhaṭa likened a man without offspring to a “solitary tree with one branch which casts no shadows, brings forth stinking flowers, and gives no fruits”.

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Now we come to the next subject that is the enhancement of sexual potency and fertility; this is vajikarana. Vaji is a horse, so it is to enhance the sexual potency of a man to the level of that of a horse; that is the literal meaning of this vajikarana. The subject was closely related to rasayana, but it was separately dealt with by all authorities. And the great emphasis on this topic arose from two major considerations in ancient India. One was the desire for enhanced sexual potency and the second for a male offspring.

They are the two reasons why this subject was considered important even in those remote past. And Vagbhata for example, a childless man, Vagbhata this is what he says, “a solitary tree with one branch which gives no shadows, there is no shade for anybody there, and it brings forth stinking flowers, and gives no fruits.” so, that kind of severe condemnation of a man without offspring. So, there was a desperate desire to have a son that was one and second sexual potency. These were the two main reasons for this subject to be considered so important.

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### SEXUAL IMPOTENCE

- So dreaded that men were driven to desperate remedies.
- Suśruta devoted an entire chapter to a group of eighteen varieties of penile infections called Śūkadoṣa, which resulted from the bite of a water-borne insect. Men applied the insect deliberately because the bite was known to cause enlargement of the penis by the immediate onset of swelling!
- Suśruta pointed out four incurable varieties of Śūkadoṣa.

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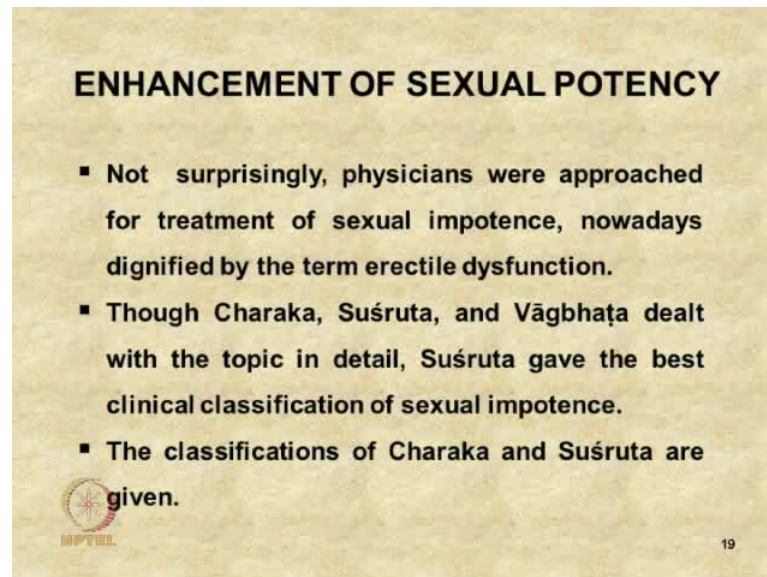
Now this sexual impotence was dreaded by men. And Susruta incidentally not in Charaka there is a whole chapter, he deals with a disease called Sukadosa. Now Sukadosa they are actually infections of the penis, there are eighteen varieties he talks about and essentially they resulted, the cause when you look at it these were bites by an aquatic insect. And obviously, this aquatic insect this was deliberately done at that time because that would lead to what is called urticaria edema, immediately there would be swelling. So, this was mistaken as treatment of impotence and lot of people in their desire to try any method, obviously this sukhadosa they would have these aquatic insect biting and producing the swelling which is not a treatment of impotence at all; it actually produces a swelling which is a disease.

And in fact Susruta says that four of them are actually incurable, they may even end in death. So, that shows the desperation with which these people subjects would take this



themselves, do it themselves, or they may go to some quacks and get it done and that is how this disease of sukhadosa which he gives a whole chapter devoted to the subject. Obviously, it was serious enough problem at that time; that also shows the desperation of subjects to get treated for impotence.

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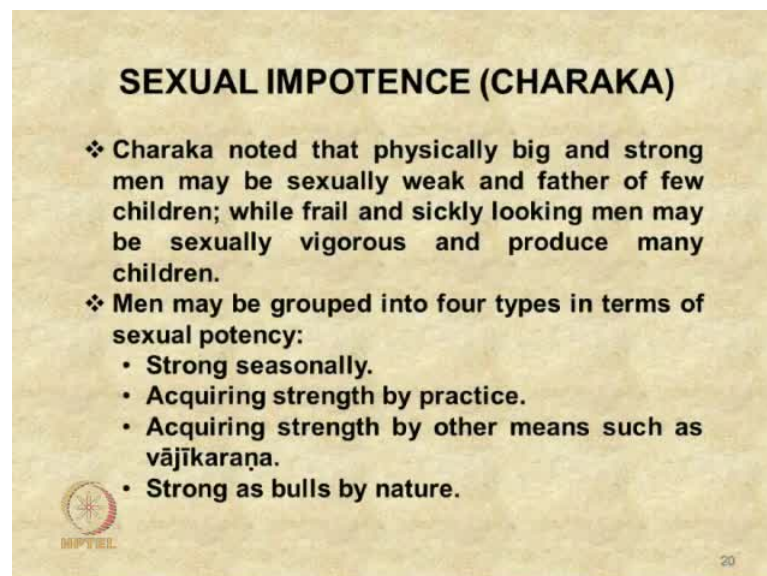
### ENHANCEMENT OF SEXUAL POTENCY

- Not surprisingly, physicians were approached for treatment of sexual impotence, nowadays dignified by the term erectile dysfunction.
- Though Charaka, Suśruta, and Vāgbhaṭa dealt with the topic in detail, Suśruta gave the best clinical classification of sexual impotence.
- The classifications of Charaka and Suśruta are given.

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And nowadays it is called erectile dysfunction. Though Charaka, Susruta and Vagbhata they dealt with this topic in detail, Susruta gave the best clinical classification of impotence.

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### SEXUAL IMPOTENCE (CHARAKA)

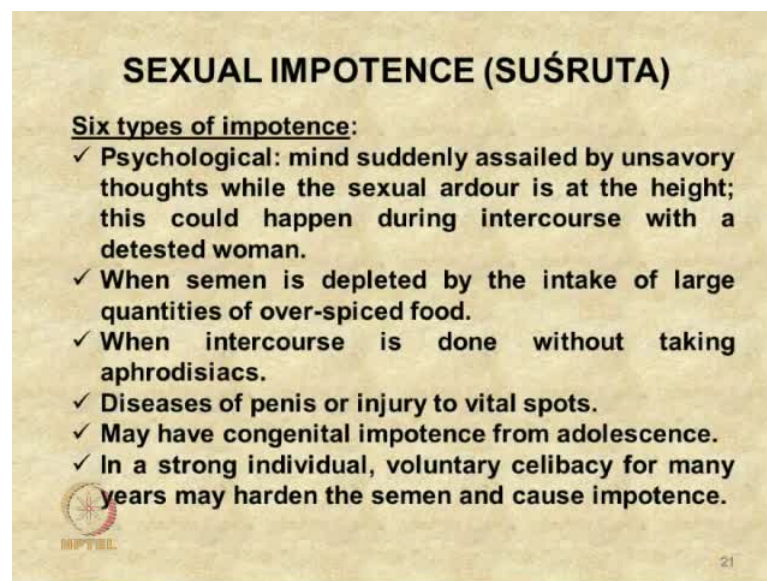
- ❖ Charaka noted that physically big and strong men may be sexually weak and father of few children; while frail and sickly looking men may be sexually vigorous and produce many children.
- ❖ Men may be grouped into four types in terms of sexual potency:
  - Strong seasonally.
  - Acquiring strength by practice.
  - Acquiring strength by other means such as vājīkaraṇa.
  - Strong as bulls by nature.

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So, I have given the classification given by both Charaka and Susruta. Charaka noted that physically big and strong man may be sexually weak and farther few children whereas frail and sickly looking men may be sexually vigorous, they may have many children. And men may be grouped into four different types according to Charaka. One is strong, seasonally, that is potency; it is, say, strong, he means potency that is seasonally, may be acquired by practice, acquiring strength by other means such as vajikarana that is the treatment these medicines and strong as a bull by nature, this is Charakas classification.


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**SEXUAL IMPOTENCE (SUŚRUTA)**

**Six types of impotence:**

- ✓ **Psychological:** mind suddenly assailed by unsavory thoughts while the sexual ardour is at the height; this could happen during intercourse with a detested woman.
- ✓ **When semen is depleted** by the intake of large quantities of over-spiced food.
- ✓ **When intercourse is done without taking aphrodisiacs.**
- ✓ **Diseases of penis or injury to vital spots.**
- ✓ **May have congenital impotence from adolescence.**
- ✓ **In a strong individual, voluntary celibacy for many years may harden the semen and cause impotence.**

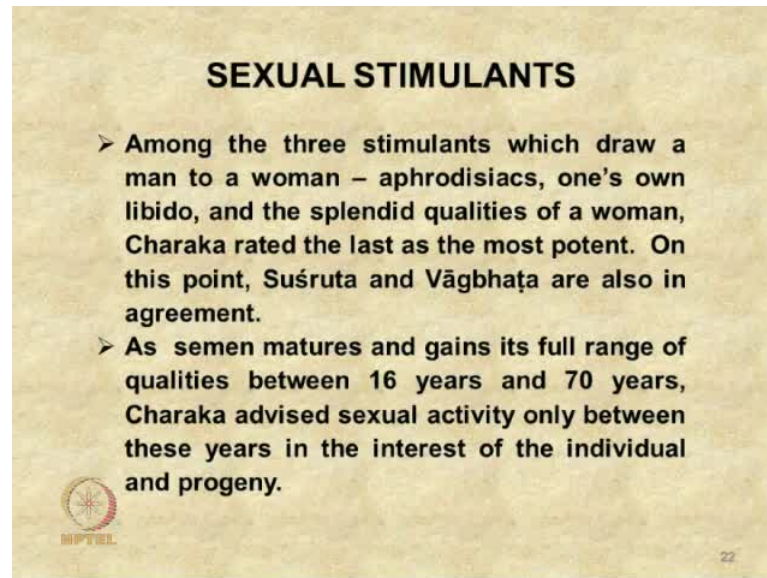
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Now Susruta has a different classification. One is this is much more contemporary this classification, that is psychological impotence; that is mind suddenly assailed by unsavory thoughts. It may be a feeling of guilt or it may be a feeling of inadequacy or may be fear, any such acute sensation that may make a person impotent. That is one of the varieties of impotence which Susruta talks about. Another is semen is depleted by dietary indiscretions or kinds of toxic food, incompatible foods they take, alcohol could come in this; so, many of these dietary indiscretions that too produce impotency. Then intercourse is done without taking aphrodisiacs that is these vajikarana drugs.

If you do not take that that could be a reason for this or diseases of the penis or injury to the vital spots that could be a reason, and there may be a congenital variety from the adolescence itself a person is impotent. All these are seen even today and in a strong


individual who have been practicing celibacy for many many years such people also, they may have impotence acquired which they long practice of brahmacharya that also could lead to impotence, they are incapable of getting erectile function.

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**SEXUAL STIMULANTS**

- Among the three stimulants which draw a man to a woman – aphrodisiacs, one's own libido, and the splendid qualities of a woman, Charaka rated the last as the most potent. On this point, Suśruta and Vāgbhaṭa are also in agreement.
- As semen matures and gains its full range of qualities between 16 years and 70 years, Charaka advised sexual activity only between these years in the interest of the individual and progeny.


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Now sexual stimulants among the three which draw a man to woman, both Charaka and Susruta agree on this, that is aphrodisiacs one, all the agents that are prescribed and one's own libido and splendid qualities of the woman the attractive qualities. Out of these three, Charaka and Susruta rate the qualities of the woman that is the real strong aphrodisiac compared to the other two and semen matures and gains full range of qualities between 16 and 70 years; that is the time Charaka advices sexual activity not at the extremes beyond that.

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### WHY APHRODISIACS? (CHARAKA)

- Enhancement of sexual potency is rooted in aphrodisiacs.
- They not merely enhance sexual pleasure, but also enhance the procreative ability for a son.
- One's children are extensions of oneself.
- The pursuit of happiness, living, growth of one's clan, renown, material achievements and serenity depend on children. Those who seek offspring and sexual pleasure should therefore use aphrodisiacs regularly.




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Why aphrodisiacs? Enhancement of sexual potency is rooted in aphrodisiacs, they are strong proponents, say, of using these aphrodisiacs; they not merely enhance the sexual pleasure, but also enhance the procreative ability for a son. That is the crucial of great importance and one's children's are extensions of oneself, the pursuit of happiness, living, growth of one's clan, renown, material achievements and serenity depend on children especially sons. So, that is the main drive behind this and those who seek offspring and sexual pleasure should therefore use aphrodisiacs regularly. This is a recommendation of Charaka.

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### APHRODISIAC FORMULATIONS

- A large number of formulations are recommended by Charaka, Suśruta, and Vāgbhaṭa.
- Unlike the formulations recommended for rasāyana and medical indications, the list recommended for enhancement of sexual potency contains a good percentage of drugs derived from animal sources. This is particularly noticeable in Charaka's formulary and least in Vāgbhaṭa's.



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Now the formulations; there are great many formulations and many of these unlike the rejuvenant formulations, many of these use animal products and Charaka, Susruta and Vagbhata, all three recommend many different formulations and animal sources, only two branches in Ayurveda you will find animal products being recommended very liberally. One is this rasayana of the vajikarana drugs for aphrodisiacs and the other is the treatment of wasting diseases like tuberculosis. These are the only two areas I have seen animal products being prescribed liberally.

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<b>FORMULATIONS</b> <b>(Examples of vegetable origin)</b>		
Drugs	Actions	Comments
Black gram, seeds of kapikacchu, jīvaka, ṛṣabhaka, virā, medā, ṛddhi, śatāvarī, madhuka, aśvagandha.	Improves erectile strength.	Decoction mixed with cow's milk, juice of vidārī and ikṣu and cooked; honey and pippali added.
i. Roots of śara, ikṣu, kāṇḍekṣu, etc., ii. madhuka, drākṣa, śatāvari etc. (bṛmhaṇīguṭika).	Enhances body strength; erectile strength.	i. group cooked in water and concentrated, mixed with paste of ii; processed further: honey added.


And here some examples are there; for example, if you look at this these are vegetable formulations being given for vajikarana that is black gram, seeds of kapikacchu, jivaka, rsabhaka, vira, meda, rddhi, satavari, all these plants, vegetables and they are decoction is made from that is mixed with milk, juice of vidari and iksu and cooked, honey and pippali is added; this is a vegetable preparation decoction and that improves erectile strength, that is a purely vegetable preparation.

And the next one is also similar; that is first the group of drugs these are cooked in water and it is concentrated and a second group of drugs mentioned here madhuka, draksa, etcetera, a paste is made out of that, that is mixed with the earlier concentrated decoction and these are mixed together, honey is added and given. So, this is again a decoction which is given which enhances body strength as well as erectile strength. So, both these are purely vegetable preparations which are given for vajikarana.



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<b>FORMULATIONS</b> <b>(Examples of animal origin)</b>		
<b>Drugs</b>	<b>Actions</b>	<b>Comments</b>
Goat's testicles, buffalo's meat, soup, sour fruit, coriander, ginger, etc. (vr̥ṣyamāhiṣarasa).	Excellent aphrodisiac; promotes strength.	Cooked and consumed as soup.
Meat of partridge, rooster, peacock. (vr̥ṣyarasa)	Promotes strength and sexual potency.	Cooked with ghee as soup; sour or sweet additives to taste.




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Now the animal origin you see this one, there are two examples and many many, so I do not want to go into all those. Here to give an example goat's testicles, buffalo's meat, soup, sour fruit, coriander, ginger, etcetera and this is cooked and consumed as a soup that is one which is recommended; it is an excellent aphrodisiac, promotes strength. Another is meat of partridge, rooster and peacock and this is cooked with ghee as a soup and sour or sweet additives to taste. This is another which is given and there are great many others which are used.

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<b>BENEFITS: FANCIFUL CLAIMS</b>
<ul style="list-style-type: none"><li>❖ A large number of formulations based on vegetable and animal products recommended for enhancing sexual potency, fertility and general strength.</li><li>❖ There are claims which are fanciful for some formulations.<ul style="list-style-type: none"><li>▪ Intercourse as often as a sparrow.</li><li>▪ Intercourse with a hundred women.</li><li>▪ Gives sexual vigour of youth to an 80 years old man.</li></ul></li><li>❖ Like in the case of rasāyanas, these were based on popular beliefs.</li></ul>

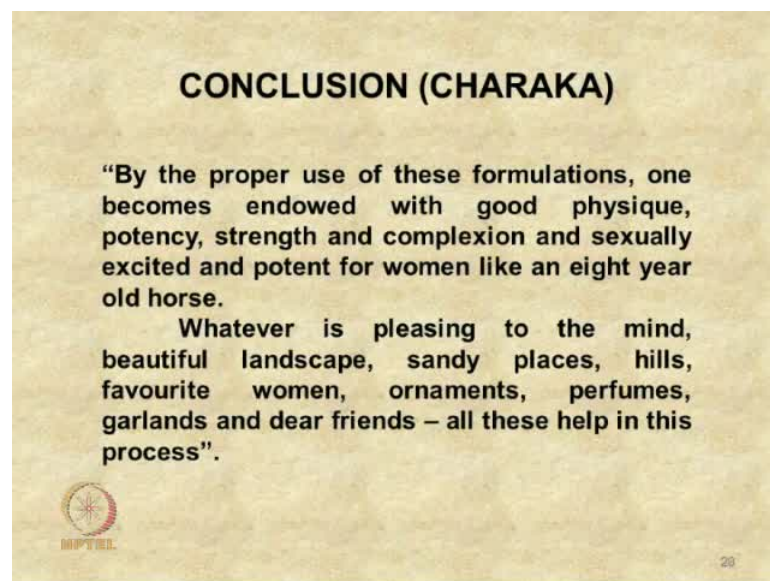


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Now here again you will find benefits and the fanciful claims. A large number of formulation based on vegetable and animal products recommended for enhancing sexual potency, fertility and general strength. There are claims which are fanciful for some formulations; for example, intercourse as often as a sparrow, intercourse with a 100 women, gives sexual vigor of youth to an 80-year-old man, all these claims are made. And this is a part of a many of these promises are made just like rejuvenant therapy, vajikarana also there are these promises. One has to take it with a certain amount of discretion as Charaka would say.

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Now the conclusion the Charakas is this statement by the proper use of these formulations, one becomes endowed with good physique, potency, strength, complexion and sexuality excited and potent for women like an 8 year-old-horse, this is what Charaka says. And whatever is pleasing to the mind, beautiful landscape, sandy places, hills, favorite women, ornaments, perfumes, garlands and dear friends all these help in this process. This is how charaka concludes. Overall if you look at these, one point is the great zest for life, both the rasayana as well as vajikarana, they emphasize the zest for living, zest for life which animated Ayurveda; that is one declaration of this. Second, the effectiveness of these the widespread use, even today I will consider that among the various Ayurvedic drugs which are used perhaps the most popular even today will be the rasayana medications.

So, the unabated demand for this; that shows it is something which needs to be investigated. So, in the one of the lectures which will follow an effort is going on now to investigate some of these rejuvenant drugs which have been described for thousands of years and people continue to use it in very large quantities. Is there a scientific basis for this? Can you demonstrate some kind of beneficial effect at the tissue level at the cell level? That kind of investigations for the first time it is going on now and that may show some very interesting results. That is an area which one can investigate. So, in all these Ayurvedic medications or promises made by old types of therapy, it is not easy to identify a particular problem which is amenable to experimental studies. Now in rasayana fortunately, there are such possibilities and those leads are being pursued at this time which we will discuss in a subsequent lecture.