

***Strīvilāsa* – An Ayurvedic Manuscript on Cosmetic Procedures of Females, Aphrodisiacs, Diseases and Medicines**

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(Received 13 March 2017; revised 07 July 2017)

Abstract

Strīvilāsa, an unexplored Āyurvedic manuscript in Devanagari script deals with cosmetic procedures of female comfort. It is a text with major focus on female health, pleasures and comforts to make her beautiful, disease free and full of vitality. The book containing seven chapters describes various treatments for the diseases of female, aphrodisiac medicines, various *vīryasthambhana lēpa* (anointments) and internal medications for male. *Yōnīsankōcanayōga* (formulations for vaginal narrowing), *Stana kaṭinīkaraṇa yōga* (drugs used to make breast firm and beautiful), various beautifying drugs like depilators and hair enhancers, complexion promoting drugs, anti-lice drugs, drugs to cure diseases like alopecia, pimples, foul smell of body are described. It also describes the treatment of various gynecological disorders and infertility; preparations for easy labor and antenatal care. Though some researchers tried to review the contents of the book, so far entire content of the manuscript is not translated in to English and also not published. Most probably this is the first independent work on gynaecology. It is unique and may give various leads for scientific fraternity involved in Āyurvedic obstetrics and gynaecology.

Key words: Aphrodisiac, Āyurveda, Infertility, Sterility, *Strīvilāsa*, *Vīryasthambhana*

1. INTRODUCTION

Strīvilāsa is an Ayurvedic manuscript written in Sanskrit language in Devanagari script. It was procured from Government Ayurvedic College, Gwalior by National Institute of Indian Medical Heritage, Hyderabad, under the project “Collection and Digitization of Medical Manuscripts from South India Maharashtra and Madhya Pradesh (CDMM)”. It is a paper manuscript containing 42 folios (84 pages) and each folio measuring 24 cm long and 16 cm wide. Approximately each paper contains 11 lines with 34 letters in each line. *Granthamana* (total letters of the manuscript) is approximately 31416 (34x22x42). As per the description given in the

text, it appears that the name of the author is Dēvēśvara Upādhyāya, belongs to *Gauḍajāti*; son of Murāri and scribe is Parāśarajaigōpāla. Subject matter is presented in seven chapters entitled as *Taraṅga*. Time of the completion of manuscript is described as Sunday, dark lunar fortnight of month of *Phalguṇa*, *saṁvat* 1886/ *śaka* 1751. Title of the manuscript itself denotes the subject and theme of the book. It is an exclusive book with a mission to provide complete comfort to woman. As per Janet Chawla, it is the first independent work on *prasūtitantra* and *strīrōga* (obstetrics and gynaecology) (Chawla, 2006, pp.145-46). Krishnamachariar considered this as a main text on *Kāmasāstra* (art of love) (Krishnamachariar,

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1989, pp.896). In the initial *ślōka* the author conveys that he had read many ancient classical Āyurvedic texts like Caraka, Suśruta, Vāgbhaṭa, Ātrēya, Vaiṅgasēna etc. *samhitā* and he had followed those ancient scholars. The subject of the text deals with topics related to art of love, obstetrics and gynaecology. Aphrodisiac medicines, formulations for delaying ejaculation, drugs for vaginal narrowing, competent medicines to make breast firm and beautiful, medicines for female orgasm, depilators, deodorants, hair enhancers are some of the examples for enhancing art of love. Subject matter of Gynaecology is dealt under the topics like management of menarche, menorrhagia, various types of infertility and their treatment. Obstetrics are dealt under the headings - failure of lactation, antenatal care and treatment for antenatal ailments and management of obstructed labour. By looking into the subject matter it appears that it is the first text exclusively dedicated for both art of love and obstetrics and gynaecology. Probably it is the first text in classical and non classical Āyurvedic texts entitled on woman. This text has some unique additions to available published Āyurvedic texts.

2. CONTENT AND METHODOLOGY OF THE TEXT

Digitized copy of the original *Strīvilāsa* manuscript is the basis for the present work. Sanskrit *ślōkas* are studied to understand the content of each chapter. Unique topics, treatments and formulations are given due importance and tried to emphasize further. Ingredients of many formulations are studied and presented in this work with suitable botanical / English names. As the title conveys it is a text with the aim to provide the female with all sorts of pleasures and comforts by making her beautiful, disease free and even making her male partner with full of manly vigour and vitality. Total Manuscript is thoroughly studied and content of the each chapter (*taranga*) is recorded and the important things are presented to highlight the content of the text to inculcate the

joy and beauty of the text to the reader and to highlight the leads to the researchers and scholars for further study and research.

3. APHRODISIAC MEDICINES

Aphrodisiac medicines are indicated to enhance manly vigour, semen virility, renewed energy in sexual act and to get good progeny. Among the herbo-mineral aphrodisiac medicines *pañcaśaranāmarasa* is the one that contains mercury, sulphur, juice of root of *śālmālī* (*Salmalia malabarica* SCHOTT & ENDL.) as the main ingredients; *madanarasa* is the other drug that possesses mercury, *kākasavalkatōya* (opium-latex of fruit of *Papaver somniferum* L.), mica, sulphur, bitumen, *agaru* (*Aquilaria agallocha* ROXB.), cloves etc.; *Madanakāmadēvarasa* contains mercury, sulphur, copper, ghee, juice of roots of *śālmālī* (*Salmalia malabarica* SCHOTT & ENDL.), *kākōli* (*Roscoea procera* WALL.), *vidāri* (*Pueraria tuberosa* (ROXB. EX. WILLD.)), *śatāvārī* (*Asparagus racemosus* WILLD.), *aśvagandha* (*Withania somnifera* DUNAL); fruit of *āmalaki* (*Emblica officinalis* GAERTN.) etc. as the main ingredients.

Among the herbal preparations *Māṣamōdaka* is a black gram recipe fried in cow's ghee impregnated in cow's milk and juice of bulb of *vidārī* (*Pueraria tuberosa* (ROXB. EX. WILLD.) DC.). *Māṣavaṭaka* is also a black gram recipe (*vaḍa*) prepared from the powder of de-husked black gram, coconut water, cow's milk, *mōcarasa* (*Salmalia malabarica* SCHOTT & ENDL.) and *śatāvārī* (*Asparagus racemosus* WILLD.). Apart from herbo-mineral and herbal preparations traditional dishes are also indicated for aphrodisiac purposes viz. *puri* (a light, round, unleavened wheat bread of India, usually deep-fried) prepared from the mixture of powders of black gram, rice, wheat, barley, long pepper along with cow milk and sugar; *gājaravidhi*, a recipe of carrot prepared from carrot, goat's milk, ghee etc.;

palāṇḍu prayōga, a recipe of onion and garlic along with *ghee* etc.

4. VĪRYASTHAMBHANA AND LIṄGAMUŚALĪKARAṆA FORMULATIONS

Vīryasthambhana means holding seminal discharge till desired time/delaying ejaculation and preventing premature ejaculation and *liṅgamuśalīkaraṇa* is to make penis hard like wooden pestle. Many *vīryasthambhana guṭī* (tablets) are mentioned in this text. *Kāśmaryādi guṭī* is a tablet prepared from *kāśmarī* (*Gmelina arborea* L.), *ṭankaṇa* (borax), mace, *akalllaka* (*Anacyclus pyrethrum* DC.), *hīṅgula* (cinnabar), *bōla* (resin of *Commiphora myrrha* ENGL.), nutmeg, dry ginger, cloves, opium etc. triturated in juice of betel leaf. *Sthambhanasimha guṭī* is a tablet prepared from nutmeg, seeds of *datura* (*Datura metel* L.), mace, *akalllaka* (*Anacyclus pyrethrum* DC.), *vatsanābha* (*Aconitum ferox* WALL. EX SERINGE), opium etc. triturated in juice of betel leaf. *Turamgī guṭī* is a tablet prepared from *mēthī* (fenugreek seeds), *mōcarasa* (*Salmalia malabarica* SCHOTT & ENDL.), *javāni* (*Carum copticum* BENTH.), *musalī* (*Curculigo orchoides* GAERTN.), *ḍīpya* (*Carum roxburghianum* KURZ.), *ṭṛṭī* (cardamom), *akalllaka* (*Anacyclus pyrethrum* DC.), mace, nutmeg etc. Apart from the above, tablets like *Tējanīsthambhana guṭīkā*; *Viśvādi sthambhana guṭīkā*; *Vīryasthambhana guṭīkā*; *Ahiphēna guṭīkā*; *Jātīphalādiguṭīkā*; *Kāmadēvaṅguṭīkā* etc. are also explained for delaying ejaculation and preventing premature ejaculation.

Many external anointments (*lēpa*) for *liṅgamuśalīkaraṇa* are explained in this text. One recipe for *Kaṭibamdhēsthambhana* i.e. delaying ejaculation is mentioned to obtain by knotting of the medicated thread on lumbar region; one drink for delaying ejaculation and some chewing recipes for delaying ejaculation are also narrated. For the same effect author described various *lēpa*, which are to be applied on umbilicus, feet, nails etc. In

these recipes, *caṭakāṇḍa* (eggs of sparrow), fish, teeth of pig, *gumjā bīja* (seeds of *Abrus precatorius* L.), *samudraphēna*, *nāgakēsara*, *dattūrabīja* (seeds of *Datura metel* L.), *kapikacchūbīja* (seeds of *Mucuna pruriens* (L.; DC.), bitter guard, nutmeg, mace, marking nut, camphor, mercury etc. drugs are used. *Dīpayōga* is a special method to elevate the mood of the male partner in the room that contains a lamp ignited with fibers of root of *svētārka* (*Calotropis procera* R.BR.) and fat of pig for delaying ejaculation.

5. BEAUTIFICATION OF WOMAN AND SEXUAL VIGOUR

Physical beautification of woman with *yōnisankōcana* (narrowing of lax vaginal canal or making the vagina firm), *yōnidurgandhaharaṇa* (vaginal deodorants), *apānavāyudurgandhaharaṇa* (alleviating foul smell due to flatulence), *yōni lōmaharaṇa* (vaginal depilating) and *stana kaṭīnikaraṇa* (for shaping or hardening the breast) are explained. Female sexual enjoyment is explained under the heading *strīdrāvaṇām* (female orgasm).

5.1 Yōnisankōcana (Narrowing of lax vaginal canal or making the vagina firm)

These recipes are mainly indicated for middle aged woman and to postnatal woman. Drugs like *dugdīkā* (*Euphorbia hirta* L.), stamen of lotus, *dēvadru* (*Cedrus deodara* (ROXB.) LOUD.), *dhātakī puṣpa* (flowers of *Woodfordia fruticosa* (L.; KURZ), *triphalā* (three myrobalans), *jambu* (*Syzygium cumini* (L.; Skeels), *madhuka* (*Madhuca indica* GMEL.), *ikṣvākubīja* (seeds of *Lagenaria siceraria* (MOLINA; STANDLEY), *kaṭutumbībīja* (seeds of bitter variety of *Lagenaria siceraria* (MOLINA; STANDLEY), *lōdhra* (*Symplocos racemosa* ROXB.), root of bitter guard, *madayantikā* (*Lawsonia inermis* L.), *aśvagandhā* (*Withania somnifera* DUNAL), *mōcarasa* (*Salmalia malabarica* SCHOTT & ENDL.), *niśāyugma* (*haridrā*- turmeric- *Curcuma*

longa L. and *dāruharidrā*- *Berberis aristata* DC.), *āmalaka valkala* (fruit rind of *Emblica officinalis* GAERTN.), *khadirā* (*Acacia catechu* (L.F.; WILLD.), etc. are suggested to use in the form of tablets, external ointments (*lēpa*), douching/ washing decoctions (*prakṣālaṇa*), massage oils etc.

5.2 *Yōnidurgandhaharaṇa* (Vaginal Deodorants)

These recipes are indicated for deodorizing the vaginal foul smell. Camphor, *kastūri* (musk), *pañcapallava* (aggregate of 5 sprigs or shoots of the mango, *Syzygium cumini* (L.) (SKEELS), *Feronia elephantum* (CORREA), *Citrus medica* L., and *Aegle marmelos* (L.; CORREA EX. SCHULTZ), *niśā* (turmeric), jasmine flowers, *nimbha* (neem), *Terminalia arjuna* (ROXB.) WIGHT & ARN etc. drugs are used for preparation of decoctions for washing, oils for massage and powders/smoke to incense the vagina.

5.3 *Apānavāyu durgandhaharaṇa yōga* (Formulation that alleviates foul smell due to flatulence): Eating of rock salt along with *mātuluṅga* (*Citrus medica* L.) alleviates foul smell due to flatulence.

5.4 *Yōni lōmaharaṇa* (Vaginal depilating)

Powder of snake skin (cast off skin) triturated in mustard oil; *bhasma* of *palāśa* (*Butea monosperma* (LAM. TAUB), *bhasma* of *tāla* (yellow orpiment), *rambhā* (bulb of banana), *ṭankaṇa* (borax) etc. are mentioned for the usage in the preparation of anointments and oils for *yōni lōmaharaṇa* (vaginal depilating). *Kṣārataila* (alkaline oils) prepared from *sukti* (oyster shell), *śambhūka* (snail shell), *śamkha* (conch shell), *mauktika* (pearl) etc. are also used as depilators.

5.5 *Stana kaṭinīkaraṇa* (Shaping or hardening the breast)

Many recipes are mentioned for *stana kaṭinīkaraṇa*. *Mātanga* (*bhangā* ?), *kuṣṭhā*

(*Saussurea lappa* C.B.CL.), *aśvagandhā* (*Withania somnifera* Dunal), *triphalā* (three myrobalans), *pathyā* (*Terminalia chebula* RETZ. & WILLD.), camphor, *agaru* (*Aquilaria agallocha* ROXB.), pulp of pomegranate, mustard, *śrīparṇi* (*Gmelina arborea* L.), *bhasma* of cast skin of snake etc. drugs are the ingredients used in external pastes, massage oils and internal decoctions. Medicated oil prepared by cooking *tila taila* (sesame oil), cow's milk, latex of *arka* (*Calotropis gigantea* (L.; R.BR.), paste of *bala* (root of *Sida cordifolia* L.), *mālatī* (jasmine), *vyōca* (three myrobalans), *lajjālu* (*Mimosa pudica* L.), *niśādvaya* (*haridrā*- turmeric and *dāruharidrā*- *Berberis aristata* DC.), is indicated as errhine for proper shaping of the breast with firm musculature.

5.6 *Strīdrāvaṇām* (Female orgasm)

Strīdrāvaṇām is a novel term used to denote female orgasm (the moment of most intense pleasure in sexual intercourse). Many anointments/ pastes are mentioned to apply over penis during copulation to get orgasm. Ripe tamarind fruit, honey, *ṭankaṇa* (borax), camphor, leaf of agastya (*Sesbania grandiflora* (L.; POIRET), *lōdhra* (*Symplocos racemosa* ROXB.), black pepper, long pepper, root of *bījapūra* (*Citrus medica* L.), old jaggery, seeds of *dhatūra* (*Datura metel* L.), root of *arka* (*Calotropis gigantea* (L.; R.BR.), flowers of red variety *karavīra* (*Nerium odoratum* SOLANED) etc. are the some of the ingredients used for the preparation of pastes and oils for the purpose of *strīdrāvaṇām* (female orgasm).

6. STERILITY INDUCING

Under the heading of *khāmḍīkaraṇa yōga* recipes those make the male temporarily or permanently *ṣamḍa* (sterile) are discussed. Turmeric, camphor, burnt leech etc., are used to make sterile and *gōkṣura* (*Tribulus terrestris* L.), *tila* (sesame seeds), goat's milk, flowers of *dhatūra* (*Datura metel* L.) etc. are used to regain potency and pacify sterility.

7. COSMETICS

Many cosmetic medicaments and procedures are discussed in this text. *Śarīra durgandhaharaṇa yōga* (deodorant recipes), *kēśavardhana* and *ranjana* (hair enhancers/vitalizers and hair dyes), *kēśāsukṭikaraṇa* (turning black hair to white), medicines to relieve alopecia, *yūkā nivāraṇa yōga* (recipes to kill the lice), facepacks to control pimples, *mukhavāsakarāṇa* (mouth fresheners) etc. are some examples.

7.1 Śarīra durgandhaharaṇa yōga (Deodorant recipes)

Pastes and powders prepared from *harītaki* (*Terminalia chebula* RETZ. & WILLD.), *lōdhra* (*Symplocos racemosa* ROXB.), *daḍimavalkala* (fruit rind of pomegranate), *candana* (sandal wood), *musta* (*Cyperus rotundus* L.), root of *śrīphala* (fruit of *Aegle marmelos* (L.; CORREA EX. SCHULTZ), fruit of tamarind, *agaru* (*Aquilaria agallocha* ROXB.), *candana* (sandal wood) etc. are used in these recipes.

7.2 Kēśavardhana and ranjana (Hair enhancers/vitalizers and hair dyes)

Cosmetic procedures like *Kēśavardhana* and *ranjana* (hair enhancers/vitalizers and hair dyes) are given high importance and stressed the importance of hair dying by quoting that “ornaments of head on white hair don’t look good”. External application of medicated ghee for 7 days that is prepared from sesame flowers, *gōkṣura* (*Tribulus terrestris* L.), cow’s ghee provides long and healthy hair. Oil prepared from *madāntikā* (*Lawsonia inermis* L.), *sācara* (*Barleria prionitis* L.) and sesame oil also vitalizes the hair. *Nīli* (*Indigofera tinctoria* L.), *saindhava* (rock salt), *pippali* (long pepper), *śatāvarī* (*Asparagus racemosus* WILLD.), black sesamum, *gōrōcana* (purified gall of cattle), *karkaśa* (*svalpakarkōma*- small variety of *momordica dioica* ROXB. EX WILLD (Sharma,1997, pp. 34-35), *viḍaṅga* (*Embelia ribes* BURM.F.), *gandhōpala* (priyaṅgu- *Callicarpa macrophylla*,

(Sharma,1997, pp. 60, 120), *gōmūtra* (cow’s urine), *kaṭutaila* (mustard oil), *guṃjā* (*Abrus precatorius* L.), *kētakīkaṇḍa* (bulb of *Pandanus odoratissimus* L.F.), *triphalā* (three myrobalans), *picumanda* (seeds of neem), *kāśmarya* (*Gmelina arborea* L.), *lajjālu bīja* (seeds of *Mimosa pudica* L.), *mahākālasya bīja* (*viśālā bīja* -seeds of *Trichosanthes palmata* ROXB. (Sharma,1995, pp.63), etc. drugs are used in the preparation of oils, pastes, decoctions; nasal drops used for hair growth and many temporary hair dyes.

7.3 Yūkā nivāraṇa yōga (Recipes to kill the lice)

It is prepared by triturating mercury in betel leaf juice.

7.4 Kēśāsukṭikaraṇa (Turning black hair to white)

It is attained by the medicated oil extracted from the black sesame seeds triturated in latex of *vajrī* (*snuhī-Euphorbia neriifolia* L.).

7.5 Indralupta (alopecia)

It is treated with external application of the paste of fruit of *guṃjā* (*Abrus precatorius* L.) and honey and external application of ash of ivory.

7.6. Mukha kaṇṭaka (pimples)

External paste prepared from *sindhū* (*Vitex trifolia* L. F.), *siddhārthaka* (yellow mustard), *vaca* (*Acorus calamus* L.), *śālmālikamṭaka* (thorns of *Salmalia malabarica* SCHOTT & ENDL.), *dhānyaka* (coriander), *niśādvaya* (*haridrā-turmeric* and *dāruharidrā- Berberis aristata* DC.) etc. are used to relieve *mukha kaṇṭaka* (pimples).

7.7 Facepacks

Mukha chāyā haraṇa (alleviate blackness in face) is achieved by *mukha lēpana yōga* (facial packs) etc. *Kuṃkuma* (saffron), *candana* (sandal wood), *patra* (*Cinnamomum tamala* NEES & EBERM.), *uśīra* (*Vetiveria zizanioides* (L.; NASH), *gōrōcana* (gall of cattle), *haridrādvaya* (*haridrā-turmeric* and *dāruharidrā-*

Berberis aristata DC.), *manjiṣṭhā* (*Rubia cordifolia* L.), *yaṣṭi* (*Glycyrrhiza glabra* L.), *sārivā* (*Hemidesmus indicus* (L.) SCHULT.), *lōdhra* (*Symplocos racemosa* ROXB.), *pattanga* (*Caesalpinia sappan* L.), *kuṣṭhā* (*Saussurea lappa* C.B.CL.), *gairika* (red ochre), *priyaṅgu* (*Callicarpa macrophylla* VAHL), *kālīya* (*pītacandana*- *Coscinium fenestratum* (GAERTN.) COLEB (Sharma, 1997, pp. 41) etc. are used as ingredients of face pack.

7.8 Mukhavāsakaraṇa (Mouth fresheners)

Seed kernel of mango and *jambu* (*Syzygium cumini* (L.) SKEELS); *ēlā* (cardamom), *nakha* (shell of sea animal that is in the shape of nail (Sharma, 1995, pp.144, *jātī* (jasmine), *kēsara* (*Mesua ferrea* L.), *kuṁkuma* (saffron) etc. are used as *mukhavāsakaraṇa* (mouth fresheners).

8. FEMALE STERILITY

This text describes nine types of *vandhya* (barren/sterile female) like *yōnicalanam*, *māmsavṛddhika*, *vāyugranthi*, *kṛmija*, *sītāṅga*, *pittaprakōpa*, *śākinīdōṣaja*, *dēvadōṣaja* and *kāmaṇāmdōṣaja*. Characteristic features of nine types of *vandhya* and their treatments are explained. Unlike other texts here characteristic feature of these barren woman during or after coitus are explained. For example, *yōnicalanam* after coitus suffers from headache, *māmsavṛddhika* from backache, *vāyugranthi* from abdominal pain, etc. Along with above types, *vandhyatva* (female infertility) due to *sannipātadōṣa*, *raktadōṣa*, *navagrahadōṣa*, *abhighātadōṣa*, *abhiṣaṅgadōṣa*, *bharttavīryadōṣa*, etc. along with their characteristic features, treatments are also described.

9. VANDHYĀ CIKITSĀ (TREATMENT OF INFERTILITY) AND ANTENATAL CARE

Vandhyā cikitsa (treatment of infertility) and antenatal care are dealt in detail in this text.

Vandhyā strī snāna vidhi (special bath for infertile woman) has been given special concern. Before bath administering the mixture of powders of *nalinī* (lotus), *kuṣṭha* (*Saussurea lappa* C.B.CL.), *candana* (sandal wood), *ēraṇḍa* (*Ricinus communis* L.), *tagara* (*Valeriana wallichii* DC.), *aśvagandha* (*Withania somnifera* DUNAL), *uśīra* (*Vetiveria zizanioides* (L.; NASH) etc., *udvartana* (medicated coarse powders rubbing) and after bath prayers are mentioned. Various types of prayers and baths for infertile woman, prayers with various types of waters and seven types of fruits like *nārikēla* (coconut), *nāraṅga* (orange), *dāḍima* (pomegranate), *utati* (*Echinops echinatus* ROXB.), *puṅga* (*Areca catechu* L.), *bījapūraka* (*Citrus medica* L.) and *madana* (*Randia dumetorum* LAM.); chanting (prayers) of seven herbs like *vṛddhāvāri* (*Asparagus racemosus* WILLD.), *rāsnā* (*Pluchea lanceolata* OLIVER & HIERN.), *ēlā* (cardamom), *vacā* (*Acorus calamus* L.), *dhānyā* (coriander), *niśā* (turmeric) and *bahuphalī* (*Phyllanthus emblica* L./ jujube?) are explained. Chanting of various deities and after chanting, medication procedures for sterile woman are explained. Chanting *mantras* during the collection of the herb, during the intake of medicines etc. are also explained.

Diagnosis of gender of the foetus while observing characteristic features of pregnant, antenatal care was mentioned. Ingredients and preparation of various medicines used in the treatment of sterile woman to make her conceive the child are explained. *Putrapradānamarasa*, *Jayasūndararasa*, *Ratnabhāgōttararasa*, *Cakrībaddharasa*, *Putravardhamānarasa*, *Abhrakasūtarasa*, *Phalaghṛta*, *Putrataila*, *Samtānārthaguṭika*, *Samtānōpariguṭi* etc are some important formulations indicated in this text for sterile woman. *Samtānaupacāra* (care and medicaments for new born child); *vandhyāstrīsamtānaupacāra* (care and medicaments for new born child of woman who was sterile for long period) are unique to this text.

This text covers topics like *kākavandhyā* (one child infertility), *mṛtavatsā* (female with history of stillbirth), *garbhasrāva* (abortion of first or second trimester), *sukhaprasava* (eutocia), *mūdhagarbha* (obstructed labour), *nālāpravṛtti* (separation of umbilical cord), *naṣṭadugdha* (lactation failure), *yōnipradara* (leucorrhoea and menorrhagia) and *vandhya* (barren woman).

9.1 *Kākavandhyā cikitsā* (Treatment of one child infertility/ secondary infertility)

Under *kākavandhyā cikitsā* (treatment of one child infertility/ secondary infertility) along with sacred ceremonies many recipes are mentioned. *Viṣṇukrānta* (*Evolvulus alsinoides* L.), *aśvagandhā* (*Withania somnifera* DUNAL), *kāravallīmūlakamda* (bulb of *Momordica charantia* L.) etc. drugs are used in these recipes.

9.2 *Mṛtavatsā cikitsā* (Treatment for female with history of stillbirth)

Along with sacred ceremonies recipes like different types of *Santānārdha guṭika*, *Santānōpaguṭī*, *Samtānōpacāra cūrṇa* etc. are mentioned. *Pārśvapippalībija* (seeds of *Thespesia populnea* (L.; SOL.EX. CORREA), mercury, *śivalingī bija* (seeds of *Diplocyclos palmatus* (L.; JAFFREY), *rudrākṣa* (*Elaeocarpus ganitrus* ROXB.), *sarpākṣi* (*Ophiorrhiza mungos* L.), etc. drugs are used in these formulations. Three *Garbhadhāraṇa yōga* (pro conception formulas) are mentioned. In these formulations *darbhamūla* (root of *Imperata cylindrica* (L.) RAEUSCH.), *aśvagandha* (*Withania somnifera* DUNAL), *ikṣvāku bija* (seeds of *Lagenaria siceraria* (MOLINA; STANDLEY), *krūtāmālabija* (seeds of *Cassia fistula* L.) etc. are used both internally as well as externally.

9.3 Antenatal care

Measures to be adopted during every month of pregnancy, preparations for easy delivery etc. are explained in detail. *Candana* (sandal

wood), *nīlōtpala* (*Nymphaea stellata* WILLD.), *mṛnāla* (fibrous roots of lotus), *yaṣṭhi* (*Glycyrrhiza glabra* L.), *karpūra* (camphor), *pāṭalā* (*Stereospermum suaveolens* DC.), *mustā* (*Cyperus rotundus* L.), *kaṅkōlatamūḍula* (*Piper cubeba* L. F.), *cāgamāṃsa* (meat of goat), *haridra* (turmeric), *hiranyaka* (gold), *padmaka* (*Prunus cerasoides* D. DON), *kuruvinda* (*Phaseolus radiatus* L.), *kaśēruka* (*Scirpus grossus* L.F.), *gajapippalī* (*Piper chaba* HUNTER), *priyaṅgu* (*Callicarpa macrophylla* VAHL), *madhuka* (*Madhuca indica* GMEL.), *sarasīruha* (lotus) etc. drugs are used in various formulations. Among the foods *Tṛṇādi pāyasa* (sweet preparation with rice and jaggery), *Pūpaka* (biscuit/ cake like dish), *Kṛṣara* (dish consisting of green gram and rice) etc. are mentioned during antenatal care. *Śālmālī dhūpa* is indicated for new-born child. Antenatal ailments are explained under the heading of *garbhavēdana cikitsā*. *Karpūra* (camphor), *yaṣṭhi* (*Glycyrrhiza glabra* L.), *tilapiṣṭa* (flour of sesame seeds), *mṛdvika* (grapes), *utpala* (*Nymphaea stellata* WILLD.), *nīlōtpala* (blue variety of *Nymphaea stellata* WILLD.), *puṣkala* (*Inula racemosa* HOOK. F.), *kēsara* (saffron), *pippalī* (long pepper), *vaca* (*Acorus calamus* L.), *kākolī* (*Roscoea procera* WALL.), *śāliparṇī* (*Desmodium gangeticum* (L.; DC.), *varuṇā mūla* (root of *Crataeva religiosa* FORST.), *madhuka* (*Madhuca indica* GMEL.), *padmaka* (*Prunus cerasoides* D.DON), etc. drugs are used.

Mūdhagarbha cikitsā (obstructed labour) is mentioned as a conversation between lord Śiva and Pārvati. *Pippalīmūla* (root of long pepper), *parpamaka* (*Fumaria indica* PUGSLEY), *madhūkaphala* (fruit of *Madhuca indica* GMEL.) etc. drugs are suggested to relieve obstructed labour. For *sukhaprasava* (eutocia) various internal drinks, external applications (pastes), knotting of medicated threads etc. are indicated. *Mātulūṅga* (*Citrus medica* L.), *guñjāmūla* (root of *Abrus precatorius* L.) are two important drugs used for eutocia.

10. GYNAECOLOGICAL DISORDERS AND THEIR TREATMENT

Palāśa (*Butea monosperma* (LAM.) TAUB), *parpaṭa* (*Fumaria indica* PUGSLEY), *śivaliṅgī* (*Diplocyclos palmatus* (L.) JAFFREY) are used in *puṣpa rahita strī cikitsā* (treatment for delayed menarche or primary amenorrhoea);

Under the heading of gynaecological disorders etiology, types and treatment of *yōnīpradara* (menorrhagia) is mentioned. Vaginal tampon with *mudgaparṇītaila* (oil extracted from the seeds of *Phaseolus trilobus* AIT.); medicated ghee prepared from *madhuka* (*Glycyrrhiza glabra* L.), *padmaka bīja* (seeds of *Prunus cerasoides* D.DON), *śatāvarī* (*Asparagus racemosus* WILLD.), *vidārī* (*Pueraria tuberosa* (ROXB. EX. WILLD.)), *ikṣumūla* (root of sugar cane); *manjiṣṭha* (*Rubia cordifolia* L.), *dhātakī puṣpa* (flowers of *Woodfordia fruticosa* (L.; KURZ), *nīlōtpala* (blue variety of *Nymphaea stellata* WILLD.), *lōdhra* (*Symplocos racemosa* ROXB.) and milk; Medicated milk prepared from *aśōka valkala* (bark of *Saraca asoca* (ROXB.) DE WILDE), *rōhitamūlakalka* (paste of root of *Tecoma undulata* G.DON) along with honey are indicated. Fruits and flowers of *palāśa* (*Butea monosperma* (LAM.) TAUB), *kṣīradṛma* (*Ficus religiosa* L.); *śālmālī* (*Salmalia malabarica* SCHOTT & ENDL.) etc. are indicated in *vandhyatvakaṛaṇa* (inducing sterility).

11. POSTPARTUM CARE

In *naṣṭa dugdha prasādana cikitsā* (treatment for failure of lactation) internally *kṣīrānnabhōjana* (rice cooked with milk) and *ājyamaiṇḍa* (a type of soup) are indicated. *Strīsaubhāgyavatīmōdaka*, *Strīyōgyavatīmōdaka* and *Sarvakaryasādhana guṭikā* are indicated for puerperal lady for regaining normalcy and alleviate puerperal diseases. *Strīsaubhāgyavatīmōdaka* contains *mahaśadha* (ginger), *jātīphala* (nutmeg), *triphalā* (three myrobalans), *ajājīdvaya* (two types of cumin i.e cumin and black

cumin), *dhānya* (coriander), *śatāhva* (*Anethum sowa* KURZ.), *ēla* (cardamom), *upakulya* (long pepper), *drākṣā* (grapes), *vidārī* (*Pueraria tuberosa* (ROXB. EX. WILLD.)), *ghanasāraka* (camphor) etc. drugs.

Strīyōgyavatīmōdaka contains *babbūla* (*Acacia arabica* SENSU BAKER variety *vediana*), *guṇḍraka* (*Typha elephantina* GRAH, NON ROXB.), *aśvagandha* (*Withania somnifera* DUNAL), *mahaucadha* (ginger), *trikaṭu* (three pungents), *mēthikā* (*Trigonella foenum-graecum* L.), *śatapūṣpā* (*Anethum sowa* KURZ.), *lavaiṅgaka* (cloves), *jātīphala* (nutmeg), *jāpatri* (mace), *kṣṇajīraka* (*Carum carvi* L.), *dhānyaka* (coriander), *hapuṣa* (*Juniperus communis* L.), *vidāṅga* (*Embelia ribes* BURM.F.), *tējavatī* (*Zanthoxylum armatum* DC.), *nāgapuṣpa* (*Mesua ferrea* L.), *punarnava* (*Boerhavia diffusa* L.) etc. drugs.

Sarvakaryasādhana guṭikā contains *śrīkhaṇḍa* (sandal wood), *karikēsara* (*Mesua ferrea* L.), *gajamada* (musth), *gōrōcana* (purified gall of cattle), *padmaka* (*Prunus cerasoides* D.DON), *kuṅkumakēsara* (stigmas of saffron), *kṣṇa* (black pepper), *surataru* (*Cedrus deodara* (ROXB.; LOUD.)), *sarṣapa* (mustard), *uśīra* (*Vetiveria zizanioides* (L.) NASH), *kṣṇatulasi* (black variety of *Ocimum sanctum* L.), *māmsī* (*Nardostachys jatamansi* DC.), *tvak* (cinnamon bark), *ēla* (cardamom), *karpūra* (camphor), *tagara* (*Valeriana wallichii* DC.), *kāmcānāra* (*Bauhinia variegata* L.), *kētakīpuṣpāka* (flower of *Pandanus odoratissimus* L.F.) etc. drugs.

12. CLASSICAL ĀYURVEDIC AND OTHER NON CLASSICAL WORKS RELATED TO SUBJECT OF THE PRESENT MANUSCRIPT

Many of the ingredients used in aphrodisiac medicines in various formulations of this text are also used for same purpose in ancient classics but the combinations and names of the formulations like *Pañcaśaranāmarasa*,

Madanarasa, Madanakāmadēvarasa, Māṣa mōdaka, Māṣa vaṭaka, Gājaravidhi, Palāṇḍu prayōga etc. are not available in ancient texts like *Caraka saṁhita* and *Suśruta saṁhita*. In classical Āyurvedic literature like *Suśruta Saṁhita yōnisamvṛtiḥ* word is used. As per Dalhana commentary *yōnisamvṛti* is *yōnisankōca* (Susruta, 1996, p. 145). *Stana kaṭinīkaraṇa yōga* (drugs used to make breast firm and beautiful), *Strīdrāvaṇām* (female orgasm) and other factors enhancing sexual enjoyment were not directly mentioned in ancient classics. These things were given importance in contemporary texts on art of love like *Vātsāyankāmasūtra, Ananḡaramḡa, Ratirahasya, Kucimāratāntra, Rahasya Śrī Dattātrēyātāntra*, etc.

Vātsāyan kāmasūtra is a chief guide on Hindu erotic literature. In this text in part seven and chapter one, many recipes for increasing sexual vigour are explained and chapter two deals with medications and procedures to increase size of penis (Vatsayana. *Kāmasūtra*, pp 224-238). *Ananḡarāḡa* of Kalyāṇamalla is a classic book on Hindu art of love. In this text in chapter six, eight internal medicines for increasing sexual vigour are explained (Kalyanamalla, 1977, pp.76-77). In *Kucimāratāntra* except gynaecological disorders and antenatal care remaining all the subject matter of the present text like aphrodisiac medicines, various *vīryasthambhana lēpa* (anointments used for delaying ejaculation) and internal medications; *yōnīsamkōcanayōga* (formulations for vaginal narrowing), *stana kaṭinīkaraṇa yōga* (drugs used to make breast firm and beautiful), various beautifying drugs like depilators and hair enhancers, complexion promoting drugs, anti-lice drugs etc. are described (Prasad, 2007, pp. 1-50). *Ratirahasya* the ‘secrets of Love’ was written by a poet named Kokkoka. In the 15th chapter of this text aphrodisiac medicines that enhance quality and quantity of semen is described (Kokkoka, 1994, pp.245-249). *Rahasya Śrī Dattātrēyātāntra* is recently

translated to Telugu language from the manuscript written in Sanskrit. Author and time of the text is unknown. This also contains aphrodisiac medicines, medicines for premature ejaculation and deals single child sterility, female orgasm and hair dyeing (Rao, 2016, pp. 67-96). These texts do not deal diseases of female

Treatment of various gynecological disorders is described in all major Ayurvedic classics like *Caraka Saṁhitā, Suśruta Saṁhitā, Vāgbhaṭa* etc. *Caraka Saṁhitā cikitsāsthāna* 30th chapter *yōnivyāpaccikitsa*, *Suśruta Saṁhitā uttarasthāna* 38th chapter *yōnivyāpat-pratiṣēdhādhyāya* are totally dedicated for gynecological disorders and their treatments. Antenatal care is mentioned in separate chapters in *jātīsūtrīyam sārīram* chapter of *Caraka Saṁhitā* (Agnivesa, 1992, pp 340-52; 634-50) and in *garbhīṇvyākaraṇam sārīra* of *Suśruta Saṁhitā* (Suśruta, 1996, pp 387-95; 668-70). As per the famous Āyurvedic professor of *Prasūtītāntra* and *strīrōga* (obstetrics and gynaecology), Premvati Tewari, classification of infertility has not been mentioned in any classics except *Harīta Saṁhitā*. Caraka and Vāgbhaṭa have described *vandhyatva* (infertility) as an incurable condition of congenital absence of uterus and menstrual fluid (Tiwari, 2000, pp 283-85).

The beauty and uniqueness of the present text is to deal both art of love, enjoyment of sex, maintaining the beauty of woman, for her satisfaction maintaining the manly vigor of her partner and finally taken care of gynecological diseases, infertility and antenatal safety.

13. DISCUSSION AND CONCLUSION

Āyurvedic lexicons of ancient and medieval periods like Caraka, Suśruta, Vāgbhaṭa, Mādhavanidāna, Bhāvaprakāśa, Yōgaratnākara, Cakradatta dealt all disciplines of medicine under one roof. At the end of medieval period, concept of specializations attained a new dimension and

physicians of Āyurveda started dealing with specialities like *Kaumārabṛtya*, *Prasūtitantra*, *Strīrōga* etc. Independent works, like Rāvaṇakṛta Koumārabṛtya, Dēvēśvara Upādhyāya kṛta *Strīvilāsa* are available. According to the Janet Chawla, the author of the book *Birth and Birth givers: The power behind the shame*, *Strīvilāsa* is an independent book on the subject of obstetrics and gynaecology. This appears true, when we study this book. It is a unique manuscript with scope of lot of further research. Concept and naming of this text as *Strīvilāsa* is unique. Content of text accentuates that females' health and happiness depends also on her male partner's health. To make her sexual life happy, concentration on partner's health is also necessary.

In ancient times, the subject matter of obstetrics and gynaecology dealt under the speciality of Koumarabhritya, shows the Patriarchal ideology of Indian society. In contrast to that this book, perhaps the first book, considers the core needs of women and covered all the needs of women. Though it is dealt with medicines for delayed ejaculation, long-lasting penile erection etc., but in the point of providing pleasure to the female ultimately. Since ancient times, female orgasm is completely neglected and talking about the same is also abandoned as unwritten law. This work deals with female orgasm and the term given is *Strīdrāvaṇām*. In this view, this work is considered as revolutionary in its concepts.

Total text is written in a systematic way and the order of presentation is unique. First chapter starts with making female sexual life happy with usage of aphrodisiacs to her male partner, second chapter deals premature ejaculation / to sustain ejaculation for long time, third chapter deals vaginal canal narrowing, toning of vaginal muscles, making vagina free from foul smell (probably due to infections) and deals with conditions to promote orgasm in female. Fourth chapter concentrates on treatment of male sterility, and cosmetic preparations of hair, face, mouth etc.

Fifth chapter deals female sterility along with its types, sixth chapter is on treatment of female sterility, and antenatal care. Seventh chapter continues the treatment of female sterility and formulation to support normal labour, treatment of obstructed labour, postnatal care, and contraception.

In the beginning of history of India, aim of creating progeny was on the top order, this legacy continued till the medieval period. But in the modern times, after the population explosion, production of offspring is not alone the life motto, enjoying human life pleasures is realized. This book evidences that shifting paradigm of Indian society. It is a balanced text that has given equal importance to health of female, her sexual life, maintaining the beauty and ultimately aimed on good progeny.

Aphrodisiac medicines, aphrodisiac diets, medicines for delaying ejaculation etc. are to be studied further for validation. Concepts and role of medicines in *liṅgamuśalikarāṇa* (to make penis hard like wooden pestle), *yōnisankōcana* (narrowing of lax vaginal canal/ making firm of vagina) and *stana kaṭinīkarāṇa yōga* (recipes for shaping or hardening the breast), *strīdrāvaṇām* (female orgasm) are having scope for further study and their scientific validity. These concepts are well discussed in texts like *Kucimāratāntra*, *Anaṅgarāṅga*, *Vātsāyanakāmasūtra*, *Haramēkala* etc. texts. Though very little research has been taken place to prove their validity on the above topics, lot of recipes in ancient texts in separate chapters denotes that there was frequent use of these medications and further minute level studies may reveal new facts. Medicines to make the male sterile, deodorant recipes, hair enhancers/ vitalizers, hair dyes, recipes to kill the lice, medicines those turn black hair to white, medicines used for alopecia, pimples, blackness in face; facial packs, and mouth fresheners are also unique and there is high scope for further validation.

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