



# International Journal of Indian Medicine

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# IJIM

NOV 2020



# International Journal of Indian Medicine

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## Vandhyatwa (female infertility) - Ayurveda Aspect.

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**Abstract:** Nowadays rise in number of infertile couple is a major concern worldwide. Besides genetic factors, changed lifestyles, increased stress and environmental factors are contributing factors. As per *Ayurveda* essential factors for conception are *Ritu, Kshetra, Ambu and Beeja* and normalcy of *shadabhavas*, and *tridoshas* also. The current research paper focuses on *Vandhyatwa* and its management according to *Ayurveda* aspects. *Basti* is recommended to remove local disorders, to increase receptivity of genital tract, to facilitate entry of sperm, to remove obstruction in passage and to facilitate proper coitus. Regulation of *apan vayu* is beneficial in ovulatory disorders.

**Keywords:** *Vandhyatwa, Panchakarma and Rasayana chikitsa, Abhyantar yoga, Vihar*

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**How to cite this article:** Priyanka Ravindra Deore. Hemalata R. Jalgaonkar. Vandhyatwa (female infertility) - Ayurveda Aspect. Int. J Ind. Med. 2020;1(8):311-316

**INTRODUCTION:**

Motherhood is ultimate and cherish desire of every women. The woman in whom there is a hindrance of any kind to normal process of conception is *Vandhya*. Nowadays infertility is an developing as a major disorder due to changing lifestyle and increasing stress affecting the social and physiological aspect of women.

**Infertility:** - Inability of couple to conceive after one year of insecure coitus.

Primary infertility: If conception has never occurred. Secondary infertility: Patient fails to conceive after having achieved a previous conception. Conception depends upon fertility potential of both male and female.

**AIM AND OBJECTIVE:**

1. To do conceptual study related to *vandhyatwa*.
2. To study different treatment modalities in *ayurveda*.

**Disease Review:****Types According to various Acharyas :**

**1.Harit** <sup>[1]</sup> : Failure to achieve child rather than pregnancy because he has included

- a) *Garbhastavi* (Having repeated abortions)
- b) *Mrutavatsa* (Having repeated still birth)
- c) Unexplained: Infertility due to Idiopathic cause.

d) *Kakavandhya*: Women have one child but second time she is not conceived.

e) *Anapatya*: The woman who has no child or primary infertility.

f) *Balakshya*: Infertility due to loss of *Bala*.

**2.Sushrut** <sup>[2]</sup>: He has explained *vandhya* under 20 gynaecological disorders i.e *yonivyapat*. *Vandhya –Nashtartava* (Primary infertility)

**3.Kashyap**- He has explained *Jatharinis*, one of the kinds is *Pushpaghni* (Having useless *pushpa*) and certain other characterised with repeated expulsion of foetuses of different gestational age <sup>[3]</sup>.

**4.Charak**- *Vandhyatwa* is explain as *beejadushti* leading to congenital absence of *garbhashya* and *Aartava*. <sup>[4]</sup>

**ESSENTIAL FACTORS FOR CONCEPTION:** <sup>[5]</sup>

*Acharya Sushrut* has described four essential factors to achieve conception as follow:

1. *Ritu- Raja samaya*
2. *Kshetra- Garabhashaya*
3. *Ambu- Ambu punah aaharpakaja vyapi Rasadhātu*
4. *Beeja- Purusha beeja- Shukra- Stree beeja- Artava*

According to *Ayurveda* important factor for conception are *Ritu* (fertile period), *kshetra* (uterus and reproductive organs), *Ambu* (proper nutrient fluid), *beeja* (*shukra* and *shonita*) and normalcy of *hridya* (psychology). Presence of any abnormality in any above factor may cause “*vandhyatwa*”. Because of some *Aaharatmak* or *viharatmak* or *janmajat dosha* any of the factors get vitiated causes *Vandhyatwa*.

**Etiological factors:** <sup>[6]</sup>

- a. *Yonipradosh* (abnormality of reproductive organs)
  - Yonivyapat*
  - Garbhakoshabhanga*
  - Bhaga sankoch*
  - Sphalit mutratwa*
  - Injury to *artavavaha srotus*
- b. Abnormality in *garbhotpadak samagri*

- c. Abnormality in *garbhotpadak shadabhavas*
- d. Coitus with *ati bala, ati vrudha, or rogi Stree*
- e. Coitus in *nubjya* or *parshwa stithi* (as *shukra* falls on *sameerana nadi*)
- f. Complication of *Artava vyapada* leading to *beeja dushti*.
- g. *Dhatukshya*
- h. *Virrudha ahar, ahit vihar*
- i. *Vegavarodha*
- j. *Akaal yoga*
- k. *Loss of bala*
- l. *Teekshna panchakarma in mrudu vyakti*.
- m. *Sthoulya*
- n. Idiopathic (fate/curse)

#### MATERIAL AND METHOD:

##### Treatment modalities

Treatment principles include evaluating and treating the causes accordingly like *vandhyatwa chikitsa / Garbhashay balya chikitsa / Beejadosh chikitsa / aartav dushti chikitsa / vrushya aushadhi chikitsa / shodhan chikitsa*.

##### Panchakarma:

- a) Vaman:** It is cleansing procedure intended mainly for expulsion of vitiated *kapha*. It enhance *agni* and regulate bowel habits thus improves *rasadhatwagni*. As *Raja/ Artava* is *updhatu* of *Rasa*, and *rasadhatwagni* if working properly it ultimately results in normalacy of *Artava uttapati*. It maintains balance in hormonal system. It reduces sr.cholesterol due to its *kaphahar* action hence reduces some disorders like thyroidisum, PCOS, and also

removes some obstructing pathology like *granthi*.

- b) Virechan:** It decrease *ushna guna* and maintain the *sheeta guna* in proper proportion, which is beneficial to produce *shukra dhatu* which enhance fertility. *Agni* which gets vitiated by *pitta* is corrected by *virechana*.

##### c) Basti:

###### 1. Anuvasan/ Niruha basti

*Vata* is main factor i.e *Apana vayu vaigunya* lead to *vandhyatwa*, hence *basti* is main *chikitsa* for *vatashaman* which helps in conception.

In *Kashyapa samhita*, *Anuvasana basti* is indicated in women having conditions like *Alpapushpa* (less amount of *artava*), *Nashtapushpa*, *Nashtabeeja*, *Yonishool*, *Udavarta*. Women who is unable to conceive due to some *vata vyadhi*, in such conditions *anuvasana basti* plays a crucial role.<sup>[7]</sup>

*Niruha basti* is indicated in *Rajakshay*, *Anartava* and having good results in such conditions.<sup>[7]</sup>

###### 2. Uttar basti

It is considered to be superior *basti* because of its administration and its action on vitiated *vatadosha*. Improves chances of conception. It prepares endometrial bed for healthy implantation. Helps in *asthir garbhawastha* as it strengthens *garbhashay – garbhashaya balya, Rajodosh nashak*. In *Charak samhita*, in *Yonivyapat chikitsa adhyaya*, there are many conditions which causes *vandhyatwa* are treated by *shodhana karma*. Out of which *uttarbasti* plays a vital role in improving



those conditions. Such as *Kashmarya*, *Kutaja sidha ghrita uttarbasti* is useful in conditions like *Arjaska*, *Raktayoni* and *Putraghni yonivyapat*.<sup>[8]</sup>

#### d) *Nasya*

It occupies *shungatak marma* as well as all channels in head and removes adherent *doshas*. It is hypothetical to state that hypothalamus and pituitary glands are located in head which is functional area of *nasya*. Thus it helps to regulate normal function of hypothalamo pituitary ovarian axis. Apart from these *karma sthanik karama* also plays vital role.

#### e) *Yonipichu*:

It ensures the constant delivery of drug in micro quantities in reproductive tract and nourishes it. It helps in *vatashaman* and strengthens the loose tissues, acts as antisagging, acts as uterine tonic mainly acts on *Asthi* and *Mams dhatu*. *Acharya charaka* has explained *Tampoon* in *Udumbar tail* improves chronic *yonivikara* like *Pcchila yoni*, *vivruta yoni*, *Kaladushta yoni* within week and increases chances of conception.<sup>[9]</sup> Similarly *Shallakyadi sidha tail pichu* is useful in *Vipluta yonivyapada*.<sup>[10]</sup>

#### **Rasayan chikitsa**

'*Labhopayo hi shastanam Rasadina Rasayanam*'<sup>[11]</sup> *Acharya Charaka* has explained a unique kind i.e. '*Achar Rasayan*' it's very important to follow and practice because only physically and mentally healthy person can yield the benefit of *Rasayan* therapy.

#### **Abhyantar chikitsa:**

**A) Simple herbs:-** *Endri*, *Brahmi*, *Durva*, *Ashoka*, *Ashwagandha*, *Shatavari*, *Guduchi*, *Putranjeeva*, *Jeevanti*, etc.<sup>[12]</sup>

#### **B) Various yog:-**

**1) Kwath-** *Maharasnadi qwath*

**2) Ghrita-** *Phala ghrita*, *Dadimadya ghrit*, *Kalyanak ghrit*

**3) Tail-** *Shatapushpa tail*, *Sahacharadi tail*.

**4) Choorna-** *Chandanadi choorna*, *pushyanug choorna*.

**5) Modak-** *Mahakalyanak gud*.

**6) Avaleha-** *Kushmandavleha*.

**7) Other kalpa-** *Laghumalini vasant*, *Mahayogaraj guggul*.

#### **Yoga:**<sup>[13]</sup>

In *Yogasutra acharya Patanjali* has explained various kinds of *Aсанas*, by regular practicing *Aсанas* reproductive organs get strengthen and co-ordination get improve. Some are explained below-

**1. Padmasana=** Strengthen garbhashaya.

Helpful in excessive menstrual problems

#### **2. Viparitarini mudra=**

Tendency and possibility of displacement of uterus is considerably reduced.

Keep reproductive organs optimally elastic.

#### **3. Kapalbhata and Bhastrika=**

Breathing exercise mainly acts on autonomic nervous system, so it prevent and cure conditions such as disruption in homeostatic state of ANS like obesity, HTN, DM. thus it is also helpful in menstrual abnormalities and in PCOS.

**Important factors which must be taken into attention:**

- *Samatvagat veerya* (proper age of both partners)
- *Atulya gotra vivaha* (marriage should not be consingious)
- *Garbhadhan vidhi* must be followed.
- Adaption of proper *Dincharya, Rutucharya, Rajawala paricharya*, sound state of mind is most crucial factor to achieve conception.

**Aahar:-**

1. *Ksheer* and *ghrita* prolong fertile period.
2. During *garbhadhan samskar* male should take *saumya aahar* like milk where as female should take *Aganeya* and *Aartava vardhak aahar* like tail and *Masha*.
3. *Aganeya aahar* in *rutu kaal*; *snigdha, madhur aahar* in *rutuvyatit kaal* helpful in ovulation defect.
4. *Madhur, snigdh, dravyas* helps in *gabhasthapana*.
5. *Vatapittavardhak, ati katu, lavan, abhishyandi dravyas* are contraindicated.

**Vihar** :- Excessive work, prolong sitting or standing, *deewaswap, ratroujagaran, vegavarodha*, all these affects *apan vayu*, which results in menstrual abnormalities and ultimately in infertility.

**DISCUSSION:**

*Vandhyatwa* (female Infertility) is explained in *Ayurved* in very wide sense including *nidana* and *chikitsa*. Though as per modern science, in *Ayurveda* no specific treatment has explained over a specific factor like *Rutu, Kshetra, Ambu, Beeja*. But treatment has been mentioned

according to cause i.e *yonivyapada, artava dosh* etc. So, its very important to rule out the cause which is responsible for infertility. Therefore, considering all factors we have to choose *Shaman, Shodhana, Rasayana* etc. *Chikitsa*. As per the state or factors affected, we can choose kind of therapy single or in combination.

As per *chikitsa sutra* of *vandhyatwa, snehana, swedana, vamaana, virechana, asthapana basti, anuvasana basti* and *uttar basti* are indicated. With administration of *Shodhana* therapy attempts are made to cleanse all the *vikrut doshas* in body and and brings *tridosha* to normalacy. Where as *shaman* therapy is mainly palliative in nature. Hence here, we have to think about all roots of *Vandhyatwa*. Considering various states of *vandhyatwa* as explained by various *Acharyas* and choose treatment accordingly. Apart from *Shodhana* and *shaman* treatment one must adviced *yoga, meditation, proper ahara* and *vihara* and proper *ritucharya, dinacharya* which has explained by *Acharyas*.

**CONCLUSION:**

Our prime role is to evaluate the root factor and applies various *chikitsa* like *Shodhana chikitsa, Dhatuposhana, Rasayana chikitsa*, with proper counselling of couple. It also includes *Yoga, Pranayama* and *Manovaha chikitsa* explained in *Ayurveda*. So that one can achieved prime aim “*Prajasthapana*.”

**Financial support and sponsorship**

Nil.

**Conflicts of interest**

Nil.

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2020 IJIM (An International Journal of Indian Medicine | Official publication of Ayurveda Research & Career Academy.