



CONCEPTUAL STUDY OF VANDHYATVA: A REVIEW

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ABSTRACT

Infertility implies apparent failure of a couple to conceive. If a couple fails to achieve pregnancy after one year of unprotected and regular intercourse, it is an indication to investigate the couple. This is based on the observation that 80% of normal couples achieve conception within a year. Currently it is one of the burning issues worldwide due to improper diet, weight, smoking, lifestyle, environmental pollutants, infection, medication, family medical history which might have an effect on conception in couples. Infertility is not a disease but a social stigma especially in Indian society. It affects the couple both socially as well as psychologically. In *Ayurvedic* literature, infertility is co-related with *vandhyatva*. The important factors for conception are *ritu*, *kshetra*, *ambu* and *beeja*. These factors should be in proper state to achieve the conception. Both the *shodhana* and *shamana chikitsa* including *panchakarma* is mentioned for infertility in *ayurvedic* texts. This article explains *ayurvedic* concept of *vandhyatva* and its treatment.

KEYWORD: Infertility, *vandhyatva*, *ayurveda*, *shodhan*, *shaman chikitsa*.

INTRODUCTION

Infertility is defined as a failure to conceive within one or more years of regular unprotected coitus.^[1] According to WHO, positive reproductive health of a woman is a state of complete physical, mental and social wellbeing and not merely absence of disease related to reproductive system and functions. It is observed that 50% of normal couple achieve conception within three months of regular unprotected intercourse, 75% in six months and 80-85% conceive within a year.^[2] Infertility is termed primary if conception has never occurred and secondary if the patient fails to conceive after having achieved a previous conception. The incidence of infertility in any community varies between 5 and 15%.^[3]

Harita has defined *vandhyatva* as failure to achieve a child rather than pregnancy^[4], because he has included *garbhastravi* (having repeated abortions) and *mritvatsa* (having repeated stillbirths) also under the classification. This definition is not acceptable today.^[4] *Aacharya Kashyapa* says that the couple having number of children with proper growth and development due to effect of nature or their own deeds are fortunate, otherwise it should be treated. Under the description of *jatharinis*, *Kashyapa* has mentioned one pushpaghni having useless *pushpa* or menstruation and certain others characterized with repeated expulsions of foetuses of different gestational periods. Since in these conditions also the woman fails to get a child, thus can be included under

infertility.^[5] In *Sushruta samhita* one disease named *vandhya* is included among twenty gynaecological disorders. *Aacharya Charaka* and *Vagbhata* have referred *vandhya* due to abnormality of *bijansha*.^[6]

Etiology

Failure of any of the following factor leads to *vandhyatva*,

1. *Ritu* means season or fertile period
2. *Kshetra* means healthy *yoni*, uterus and passage (reproductive organs)
3. *Ambu* means proper nutrient fluid
4. *Beeja* means *shuddha shukra* and *shonita*

Aacharya charaka also says that abnormality of any one of the *shadbhavas* will cause the failure to get a pregnancy.^[7] Coitus with a woman who is very young, old, chronically ill, hungry, unhappy and afflicted with other psychological abnormalities, lateral posture during conception^[8], semen falling over *samirana nadi*^[9] or in outer part of *yoni*^[10] also fails to impregnate the woman. Due to acceptance of *bija* (sperm) or *garbha* (embryo) by vitiated *yoni* in various *yonivyapad* and destruction of *bija* in *artavadushtisthe* conception does not take place. According to *aacharya bhela*, there are two causes of failure to become pregnant i.e. affliction with various disease of *vata* and abnormalities of *yoni*.^[11] Aggravated *vayu* expels the *shukra* from the uterus, destroy the *raja*, thus the woman become infertile. *Aacharya Kashyapa*

says that girl or boy passing urine with quivering or flopping stream are also infertile.^[12] Infertility is included among eighty disease of *vata*.^[13] He says that if excessive medicine for emesis or purgation is given to a person of *mrudu koshtha* even after proper oleation and sudation then due to bleeding the *vayu* gets vitiated, this aggravated *vayu* cause's destruction of *bija*, in such condition infertility will always develop. Infertility is also noted in *pushpaghni jatharini*. Abnormalities of *yonis*, psychology, *shukra*, *asruk*, diet, mode of life, coitus at improper time and loss of *bala* has been included in the causes of delay in achieving conception by an otherwise fertile or *sapraja* woman by *Aacharya Charaka*.^[14]

Types

Classification of *vandhyatva* has not been given in any classics except *Harita Samhita*. In earlier description of etiology *charaka* mentioned the word *sapraja*; in the clinical features of *asruja yonivyapada* the word *apraja* has been given in *Charaka Samhita*.

Considering all these references together *vandhyatva* can be classified in three types according to *Aacharya Charaka* -

- *Vandhya*
- *Apraja*
- *Sapraja*

Maharshi Harita classified *vandhyatva* in six types, viz.^[15] -

- *Kakvandhya* (one child sterility)
- *Anapatya* (no child or primary infertility)
- *Garbhasravi* (repeated abortion)
- *Mritvatsa* (repeated stillbirths)
- *Balakshaya* (loss of strength)
- *Vandhya* due to *balyavastha*, *garbhakoshabhanga* and *dhatukshaya*.

MATERIAL AND METHODS

Management

As pregnancy occurs only in healthy reproductive organs. So the treatment of specific causes responsible for infertility such as treatment of all the gynaecologic disorders including injury to the uterus or its prolapsed, disease of *shukra* and *artava* and *yonyarsha* etc. should be done.^[16]

- Etiological factors such as abnormal diet, mode of life, mental stress should be avoided.
- Use of *snehana* (oleation), *swedana* (sudation), *vamana* (emesis), *virechana* (purgation), *asthapana* and *anuvasana basti* is indicated. Milk and *ghrita* medicated with sweet drugs should be given to man while oil with *masha* should be given to woman. *Aacharya kashyapa* says that after using this cleansing measure the woman conceives positively and delivers normally.^[17]
- Use of strength producing and *brihana dravyas* to compensate the loss of *bala* and *dhatu*.
- Use of *basti* (enema) in infertility due to disease of *vata* is highly beneficial.^[18] The woman having amenorrhoea,

scanty menstruation, anovulatory cycle or absence capacity of fertilization etc. causes of infertility *anuvasana basti* should be found beneficial. By the use of *basti* the *yonis* becomes healthy even sterile woman can conceive. *Yapana basti* perform both the action i.e. cleansing of *niruha* and oleation *anuvasana*. By the use of this infertile couple also gets *progeny*.^[19]

Drugs for external use^[20]

- 1) *Taila* - *Narayana Taila*, *Shatpushpa Taila*, *Lashuna tala*.
- 2) *Basti* - *Shatpaka taila basti*, *Traivrutta sneha basti*, *Bala taila basti*, *Shatavaryadi anuvasana basti*, *Guduchyadi rasayana basti*, *Sahacharadi and mustadi yapana basti*, *Jivantyadi anuvasana yamaka*.
- 3) *Taila pana* - *Narayana taila*, *Shatavari taila*, *Bala taila*, *Shatpushpa taila*.
- 4) *Ghrita* - *Laghupahala ghrita*, *Phala ghrita*, *Kamdev ghrita*, *Paniyakalyanaka ghrita*, *Shitkalyana ghrita*, *Brihat shatavari or Shatavari ghrita*, *Kashmaryadi or Shatavaryadi ghrita*, *Jivaniya gan sadhiata kshirsarpi*, *Lashuna ghrita*.
- 5) *Arishta* - *Dashmularishta*.
- 6) *Rasa* - *Khandakadya lauha*.
- 7) *Paka* - *Pugapaka*.
- 8) *Churna* - After relief from menstrual disorders due to *vata*, powdered *shwetagirikarni*, *shweta gunja* and *shweta punarnava* should be found beneficial for achievement of conception.
 - After relief from menstrual disorders due to *pitta*, woman should use root of white *arka* or *shweta* and *girikarnika* with milk.
 - After relief from menstrual disorders due to *kapha*, oral use of *triphal*, *girikarni*, *argvadha*, *vatsaka* and *payasa* with milk make the woman fertile.
 - Oral use of *Shatpushpa kalpa*, *Ashwagandha kwath* *siddha dughdha* and *ghrita*, *Pesteled Laxmana* root with *dughdha*.
 - Drinking of *tiltaila*, milk, *phanita*, curd and *ghrita* churned with hand and mixed with *pippali* delivers a nice son.
 - Use of *jivniya* and *garbhsthapaka* drugs is also beneficial.

CONCLUSION

According to *Ayurveda*, Infertility primarily refers to the biological inability of a woman of reproductive age to contribute to conception and also the state of the woman who is unable to carry pregnancy to full term. The problem of infertility is fairly common nowadays and it has become need to find out the solution. The treatment in infertility includes *agni deepana* and *ama pachana* because it's imbalance leads to many diseases. *Panchakarma* treatments helps to eliminate *ama* thus corrects the *agni* and healthy *agni* will also contributes to healthy *ojas*. Also the detoxification by *Panchakarma* helps in the expulsion of toxins from the body *Vata* is the main *dosha* involved in infertility, and the treatment helps in *vatanulomana*. The right combination of treatment helps in regulating menstrual cycle,

revitalizing sperm, reduces mental stress, enhances general health, wellness, balancing the endocrine system and improving blood flow in pelvic cavity, thereby promoting fertility.

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