A CRITICAL ANALYSIS OF VAJIKARANA VASTHI YOGAS IN THE MANAGEMENT OF INFERTILITY

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INTRODUCTION
In susrutha samhitha one disease named ‘vandhya’ is comprised among twenty gynecological disorders i.e. annihilation of artava which refers to ancillary amenorrhoea. He also has mentioned shandi yonivyapath which is connected with congenital abnormality. Charaka and Vagbhata while describing bijamsadusti (chromosomal/genetic abnormality) have stated that if part of bija responsible for the growth of uterus is defective, then born child would be vandhya. This can be correlate to congenital abnormality. Both these references do not give complete picture of vandhyatwa (infertility). Under the description of jataharinis, kasyapa has mentioned one puspaghni having useless pushpa or menstruation (no conception) and certain others characterized with repeated evictions of fetuses of different gestational periods. Since in these conditions also the woman fails to get a child it can be included under infertility. Charakacharya in the contest of naranaree shanda has explained 8 types of kliabya which can be correlate to male infertility. Oleation, sudation, emesis, purgation, cleansing and nutritive enema as well as strengthening and nutritive drugs should be given for treatment of infertility. Enema is a best treatment for correcting vata gaiti and is said to be beneficial in infertility. Large numbers of recipes beneficial in infertility to be used as enema are prescribed in bruhatrayis (ch.si, su.chi& ah.ka). Drugs advocated for pumsavanakarma and garbhashthapana also can be used.

OBJECTIVE
To describe sub fertility and critically analyze the differential application of vajeekarana vasthi considering samprapthi of various kinds of sexual dysfunctions.

METHOD
The comprehensive literature survey with related topic from various sources and finding out the general reasons for infertility. The checking of suitability with application of vajeekarana basthi yogas in these cases was done by analyzing various works already performed by different workers across the globe.

ETIOLOGY
Male factors
Defective spermatogenesis, obstruction of the efferent duct system, failure to deposit sperm high in the vagina, errors in the seminal fluid.[2]

Female factors
Tubal and peritonal factors (25-35%), ovulatory factors (30-40%), endometriosis (1-10%)[2]

ABSTRACT
The World Health Organization defines infertility as “a disease of the reproductive system defined by the failure to achieve a clinical pregnancy after 12 months or more of regular unprotected sexual intercourse.”[1] A study carried out by WHO in 1987 finds that male reproductive capacity was deficient in nearly 50% of infertile couples.[1] Stressful life-style, genetic, immunological, iatrogenic or endocrine causes are already proven substantiating to infertility. They result in oligospermia, sexual (including erectile in male) and ejaculatory dysfunction which eventually brings the inability to conceive in numerous cases. Ayurveda as a holistic medicine helps in healthy conception by strengthening whole body systems through proper cleansing and appropriate medicaments. The term vajikarana vasti refers to the vasti yogas having effect on reproductive system and helps in rectification of various sexual dysfunctions.

KEYWORDS: Infertility, niruha vasthi, vajikarana.
**Indication of Vajikarana vasthi**

1. **Sukra dushti** (defective spermatogenesis, errors in seminal fluid and failure to deposit sperm high in vagina)
2. **Artavadushti** (amenorrhoea, scanty menstruation, non-ovulation or useless ovulation)
3. Woman having repeated abortion, short lived and week children, who are delicate and indulge daily in coitus.
4. Infertility due to Vatika Yonivyapath like vanadhy a etc.
5. In other yonivyapaths for correcting vata dushti involved in samprapthi.
6. Complication of vegadharana (suppression of natural urges).

**Different vajikarana vasthis**

- **Niruhabasti** is like nectar to an infertile woman.
- The woman having infertility due to abnormality of any of the partner conceives after anuvasanavasthi.

- **Yapana vasthi** perform both the action i.e. cleansing of niruha & oleation of anuvasana. By use of these infertile couple gets pregnancy.
- As a preparatory procedure to vasthi, to stimulate appetite deepana pachana has to be done with suitable internal medication. After that mild purgation should be given as samananga sodhana for purification and puranamala sodhanartha.

**Procedure of vasthi therapy**

**Preoperative:** Mild abhyangam arround lower abdomen with suitable oil (balatailam, mahanarayana tailam, dhanwantharam tailam etc.) for 10 minutes and sudation.

**OPERATIVE**

**Preparation of vasthi**

**Yapana vasthi - Madhutailika vasthi**

- Erandamoolakwatha - 2 pala
- Taila and honey - 1 pala each
- Satahapushpa/mishi- 1/2 pala(2 pichu)
- Saindhava - 1/4 pala(1 karsha)
Madhutailika vasti helps in maintaining proper functioning of vaya by correcting anulomagati of vaya, amapachana & adhobhagahara action and results in artava (ovulation) in female and spermatogenesis in male by vrushyatwa of erandamula.

Rajayapana vasthi
Kwatha - Mustha, pada, amrutha, eranda, bala, rasna, punarnava, manjishtha, useera, trayanama, aksha, rohini & hraswapanchamoola all in equal quantity, madana (8 fruit) cooked in one adaka water and reduced to 1/4th and filtered. Milk - 2 prastha, jangala mamsa rasa - 1/4th of kwatha Ksheeravashesa done. Kalka draya - yashhti, mishi, syama, alinga and rasanjana.
Ghee & Honey - equal quantity
Saindhava - 1/4 pala

Other method
Kwatha- Mustha, pada, amrutha, tikta, bala, rasna, punarnava, manjishtha, useera, trayanama, gokshura, & hraswapanchamula - each one pala

Madhutailika vasti

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<th>Rasa</th>
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<th>Virya</th>
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On analyzing each drug in rajayapana vasthi we found most of the drugs have common properties like vatunomulana, vrushya, deepana-pachana action, rasayana & vajikarana action, effect on vasthi, mrudu virechana, balya etc and all drugs having either madhura or katu vipaka and vatakapha haritwam. By virtue of these properties rajayapana vasthi does vatunomulana, amapachana, vatakapha samana, uterine purification and restoration of health. This leads to removal of blockage from channels and correction of functioning of hormones and results in production of good beeja and good fertilization leading to healthy conception.
**Other vajikarana vasthis in classics**

1. Ekaika prasrutavasthi with payasya, ikshu etc.
2. Vasthi with dashaamoola, thriphala, madana, vilwaboiled in gomutra.
3. Vasthi with laghu mrugamamsa, dasamula, kalka of hapusha.
4. Mayura devoid of paksha, pitta, antra, pada, vittunda, one pala each of laghu panchamula.

Each of these vasthis when analyzed we can find some logics in formulating it which can be utilized in the management of infertility by considering their samprapthi ghatakas.

**Mode of action of vajikarana vasti**

Vasti is considered as ardhā chikitsa according to ayurveda. The medicines given through anal region absorbs very fast from intestine and reaches systemic circulation & will give quick result. Anal region is considered as the root of body and through both local and systemic effect vasthi correct apana vata. Stana of apana vata is lower part of body including sroni, vasti, medra and uru. Hence apana vayu dushti will effect proper functioning of reproductive system. Potency of vasti is increased by yogavahi property of honey. Saindhava reaches up to micro channels by its vikasi and sukshma guna and break down morbid mala and liquefies the doshas. Oil by its snigdha guna pacifies ghara, ruksha guna of vata and increase permeability of cell membrane. The other medicines added in these vathi’s possess vrushya, deepana-pachana, rasayana & vajikarana, balya etc properties which increases the fertility and helps in healthy conception.

**RESULT AND DISCUSSION**

It lies with impacts of selected specific vajeekarana vasthi yoga in defined infertility with goal of healthy conception and probable mode action of these yogas in terms of improving the conditions for healthy conception. The logical presentation of prognosis based on obtained results is done.

**CONCLUSION**

On analyzing different vajikarana vasti yogas we found that vasti can play a major role in healthy conception. This should be utilized by the physician in the fruitful management of infertility.

**REFERENCES**

1. WHO, who manmul for standardized investigation, diagnosis and management of infertile male.