

**A REVIEW OF LITERATURE OF VANDHYATVA WITH SPECIAL
REFERENCE TO INFERTILITY****¹*Dr. Takpere Sagar Dattatray and ²Dr. Ankush Dattatraya Khedkar**

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INTRODUCTION

One does not find unequivocal description of this entity in any of the Ayurvedic Classic except Harita Samhita. Harita has defined bandhyatva as failure to achieve a child rather than pregnancy, other Ayurvedic Classics have not used word bandhyatva but it's the only symptom failure i.e. to achieve pregnancy has been referred under various conditions coitus with an old young or diseased woman, coitus in abnormal posture, due to diseases of yoni and abnormalities artava, Kashyapa says that the couple having number of children with proper growth & development due to effect of nature or their own deeds are fortunate, otherwise should be treated in sushruta samhita etc. one disease named vandhya is Included among twenty gynecologic disorders.

Charaka and Vagbhata have referred vandhya due to abnormality of Bija. Both these references do not give complete picture of bandhyatwa.

Under the description of Jataharinis Kashyapa has mentioned one pushpaghni having useless puspa or menstruation and certain others characterized with repeated expulsions of fetuses of different gestational periods since in these conditions also the woman fails to get a child, thus, can be included under infertility.

Failure to achieve conception is infertility among the important factors or constituents of garbha. Authors have included rutu, kshektra, healthy yoni, uterus and passage (reproductive organs), bija or sukra and shorita (Ovum), ambu or proper nutrient fluid, clarity or normalcy of hridaya or psychology, properly functioning vayu and Shadbhawas (mother, father, atma, satwa, satmya & rasa). Abnormality in any one of these can cause infertility.

Coitus with a woman who is very young, old, chronically ill, hungry, sorrow striker and afflicted with other psychological abnormalities, or in hump-back or lateral posture is futile, semen falling over samirana nadi or in outer part of yoni also fails to impregnate the woman. Due to non-acceptance of bija or garbha by vitiated yoni in various yonivyapad and destruction of bija in artavadushtis the conception does not take place, similarly due to destruction of artava as a complication of yonivyapad occurs then also conception will not occur or in other words yonivyapad, diseases of artava and yoni can be included in the etiology of infertility.

CLASSICAL REVIEW

ETIOLOGY

Aggravated vayu expels the sukra from the uterus destroys the raja, thus the woman becomes infertile. No male or female is infertile from birth. Due to coldness of ashaya and dryness of indriya (Shishnendriya) infertility occurs.

Kasyapa says that girl or boy passing urine with quivering or flopping stream are also infertile. Infertility is included among eighty diseases of vata.

He says that if excessive medicines for emesis or purgation are given to a person of mridu koshta even after proper oleation and sudation thus due to bleeding, vayu gets vitiated this aggravated vayu causes destruction of Bija and pushpa in such condition infertility will always develop.

In Pushpagni jataharini also infertility is noted. While describing classification, Narita has included childhood, garbhakosthabhanga, loss of dhatus and constriction of uterus and vulva due to coitus having been done with the girl before her menarche also in the causes of infertility. Infertility has been included in the clinical features on injury of artavavaha strotas by Sushruta.

Types & factors of Vandhyatwa**1) Curable Jataharini**

- Shushka Revati - No menstruation up to attainment of sixteen years.
- Katambhara - Without menstruation.
- Pushpaguni - Fruitless menstruation.
- Vikruta - Abnormal menstruation.
- Parisruta - Constant Vaginal discharge
- Andaguni - Scarcely visible ovum falls.
- Durdhara - Embryo (not having conspicuous body parts) destroyed.
- Kalratri - fetus having complete body parts destroyed.
- Mohini - Embryo either has non attachment or is expelled after being felt (having attachment)
- Stambhini - Fetus does not quiver Kroshta - Fetus situated in abdomen creates various complications.

2) Difficult to cure Jataharini

- Nakini - Always dead are born repeatedly.
- Pisachi - Born children repeatedly get destroyed immediately after birth.
- Yakshi - Death of Born child on second day.
- Asuri - Death of Born child on third day.
- Kali - Death of Born child on Fourth day.
- Varuni - Death of Born child on Fifth day.
- Shashti - Death of Born child on Sixth day
- Bhiruka - Death of Born child on Seventh day.
- Yammya - Death of Born child on Eighth day.
- Matangi - Death of Born child on Ninth day.
- Bhadrakali - Death of Born child on Tenth day.
- Roudri - Death of Born child on Eleventh day.
- Vardhika - Death of Born child on Twelfth day.
- Chandika - Death of Born child on Thirteenth day.
- Kapal Malini (Revati)- Death of Born child on Fourteenth day

3) Incurable Jataharini

- Vashya - Fetus die inside in fifth, sixth, seventh, months.
- Kaulakshya Kari - Sons die but daughters survive.
- Punyajani - Born children die repeatedly.
- Paurushdani - Delivered child dies before sixteen years of age.
- Sandanshi - Achieves conception but earlier born child dies.
- Karkotaki - One child dies and other suffer from graha.
- Indravadava - One or both of twins die.
- Badavamukhi - One child (of twins) born with one umbilicus dies first Afterward second also dies

Tyeps

Classification of vandhya or Vandhyatwa has not been given in any classification except harita samhita. In earlier description of etiology word sapraja, apraja has been given in charak samhita. Under congenital abnormalities, Charaka & Vagbhata have described vandhya, an incurable condition of congenital absence of uterus and artava.

Considering all these references together infertility can be classified in three types according to Charaka.

- **Vandhya or absolute sterility**

Vandhya due to congenital absence of uterus and / or artava is referred earlier. Chakrapani while explaining the causes of Sapraja, says that why the woman in spite of being sapraja (having progeny) or avandhya (capable of conceiving) becomes pregnant after quite delay? Here use of word avandhya for a childless woman, but with a capability to conceive, denotes that word vandhya refers to absolute inability to become 'pregnant. In short vandhya refers to incurable congenital or acquired abnormalities resulting in to absolute sterility.

- **Apraja**

Infertility in which woman conceives after treatment or primary infertility.

- **Sapraja**

Sapraja is a condition in which a woman in her active reproductive age does not conceive after giving birth to one or more children or it refers to secondary infertility.

Harita has described classification and etiology together. Names of different types denote specific clinical features.

Vandhya is of six types during childhood or in a case of garbhakosa bhanga and loss of dhatus, a woman never conceives. One is kakovndhya, second is anapatya (no child), third is said by munis— garbhasravi (repeated abortions) and fifth develops due to balaksaya (loss of strength). In the coitus is done with a girl before her menarche, then it results in constriction of uterus and bhaga (perineum and Vaginal canal) and this conceives quite late with great difficulty. At other place he has mentioned that milk carrying channels of vandhya are filled with vata, thus she does not excrete milk, but loses more amount of blood during menstruation.

DISCUSSION

- **Prognosis**

Prognosis of infertility depends upon its specific causes such as infertility due to incurable diseases of yoni or artava will automatically become incurable.

Vandhya described by Caraka is congenital disease, in which the part of bija responsible for development of uterus and artava is absent or the woman has congenital absence of uterus and artava, this is incurable Apraja and Sapraja described by Caraka and Pushpaghni and aghn:, durdhara and kalratri jataharivis described in kasyapa samhita are curable. Nakini jataharini is yapya (relapsable) and vasya jataharini is incurable. Anapatya etc.

five types described by Narita are curable. Infertility of woman who has coitus before her menarche gets cured with difficulty. Anapatya gets cured with treatment then neither she remains anapatya (no child) or kakavandhy (Only one child) rather gets so many children. Infertility due to loss of dhatus is also curable.

- **Differential Diagnosis of infertility according to Ayurveda**

Charak Says that Yoni (reproductive system) of woman afflicted with doshas or diseases does not retain sukra (sperms) or the female becomes Infertile.

1) Asruja

Rakta situated in reproductive organs gets vitiated by pitta and then, even after achievement of conception there is excessive bleeding per vaginum.

- 2) **Arajska:** Chakrapani has described amenorrhea as a symptom.
- 3) **Aticharana:** Vitiation of sleshma such as unctuousness and itching, vaginal inflammation due to excessive coitus associated with infertility.
- 4) **Vamini:** Yoni which vomits bija (sperms) with Raja (Ovum)
- 5) **Shandhi:** Congenital anomalies of female fetus. Immature development of secondary sexual characters and dislike coitus.
- 6) **Vandhya:** Dalhan- presence of secondary sexual character. May be primary or secondary amenorrhea
- 7) **Phalini:** Woman remains infertile.

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