

ROLE OF AGNI IN STRI BANDHYATAVA (FEMALE INFERTILITY)**W.S.R. TO VIPHALA ARTAVA (ANOVULATION FACTOR)****Durgesh Nandani Chandra^{1*}, Gitanjali Sasmal², Vinay Bhardwaj³ and Ashok Kumar⁴**¹MD Scholar, PG Department of Kriya Sharir, G.A.C. Raipur, Chhattisgarh, India.²HOD, PG Department of Kriya Sharir, G.A.C. Raipur, Chhattisgarh, India.³Reader, PG Department of Kriya Sharir, G.A.C. Raipur, Chhattisgarh, India.⁴Lecturer, PG Department of Kriya Sharir, G.A.C. Raipur, Chhattisgarh, India.Article Received on
16 July 2024,Revised on 06 August 2024,
Accepted on 26 August 2024

DOI: 10.20959/wjpr202417-33799

***Corresponding Author****Durgesh Nandani
Chandra**MD Scholar, PG
Department of Kriya Sharir,
G.A.C. Raipur,
Chhattisgarh, India.**ABSTRACT**

The achievement of conception is a cherished desire of every woman after marriage. Day by day, the number of couples reporting Infertility is increasing. According to the WHO, Infertility is a disease of the reproductive system defined by the failure to achieve pregnancy after 12 months or more of regular, unprotected intercourse. The concept of Agni is an important idea of Ayurveda that is unique to this science. For a healthy state of the body, normalcy of the Agni is needed. According to Ayurveda, all the diseases are due to ama, which is caused by the vitiated Agni. This article highlights how the status of Agni is associated with developing Infertility, so that its correction will be done timely.

KEYWORDS: Infertility, Agni, Artava, Bandhyatava, Viphal Artava.**INTRODUCTION**

Infertility in women, or Stri Bandhyatava, is one of the most prevalent issues seen in clinical practice. The number of couples experiencing Infertility is startlingly rising daily. It is estimated that between 10 and 15 percent of couples in our nation struggle with Infertility. According to the WHO definition, Infertility is a condition of the reproductive system that manifests as the inability to conceive a healthy child after 12 months or more of consistent, unprotected sexual activity. Defects in females often account for 60% of the reasons, with faulty ovulation being the most important component among the many factors that contribute to Infertility. Of all female Infertility issues, irregular or atypical ovulation accounts for about

25% of cases.^[1]

The concept of Agni is unique in Ayurveda. It is the crucial, whole, and soul entity of Chikitsa itself. “Kayasya Antaragneya Chikitsa Kaychikitsa,” as defined by Chakrapani, explains that Agni is the vital principle responsible for the entire bio-transformation of food into energy at the level of GIT. The proper functioning of Agni is responsible for the physiological and pathological state of health. The GIT condition known as Mandagni is characterized by hyposecretion of enzymes, acids, and several hormones. This condition can produce Agnimandya and the generation of ‘Ama,’ a complicated, pathogenic, and poorly metabolized molecule that is the underlying cause of all diseases. In addition to causing Srotoavrodha in the Artavahastrotas, it can cause several acute fulminant, deadly complications. Moreover, this element agitates the Vata, the primary initiator of Infertility.

AIM AND OBJECTIVES

To study the role of Agni in Stri Bandhyatava w.s.r. to Anovulation.

MATERIAL AND METHODOLOGY

Information related to female Infertility, Anovulation and Agni was reviewed from classical Ayurvedic texts, journals, research papers and articles.

Conceptual Study of Bandhyatava

In Ayurveda, except in Acharya Harit, no one has mentioned Stri Bandhyatava as a separate disorder. Everyone has mentioned it in the symptoms of Yoni Vyapad, i.e. the gynaecological disorder of Artav Dushti i.e. symptoms related to the menstrual cycle or ovulation.

On the basis of the six types of Bandhyatava mentioned by Harit, we can say that failure to achieve the child rather than the pregnancy is called bandhyatva.^[1] According to modern science, only failure to achieve conception by a couple of mature age with a normal coitus during the appropriate period of the menstrual cycle, regularly at least for one year, is said to be Infertility.

Causes

Acharya Shushrut has mentioned four factors that are required for a healthy conception, as follows^[3]

1. Rutu- the Rutukal i.e. period near ovulation or a healthy menstrual cycle.
2. Kshetra-Garbhashaya i.e. healthy uterus.

3. Ambu- healthy Rasa Dhatu. Healthy food.
4. Beeja-Stri Beej-Artav i.e. ovum and Purush Beej-Shukra i.e. sperm.

Also, Acharya Charak says if a couple is suffering from the following conditions, then it is hard to conceive for them^[4]

1. Yonipradosh-Any defect in the reproductive organ. In Ayurved Yoni female reproductive organ is described as Tryavarta Yoni.^[5] There are 20 different types of Yoni Vyapad (gynaecological disorder). Secondary complications of these disorders is said as Bandhyatava i.e. Infertility.^[6]
2. Mansobhitap- Any type of Psychological disorder like stress, depression, etc.
3. Shukra-Asruk Dosha-unhealthy Artava and Shukra.
4. Ahara-Vihara Dosha- Sedentary lifestyle change.
5. Akalyog- Coitus at the appropriate time. Rutukal i.e. ovulation period, is said as most proper period to get conceive. Normally for menstrual cycle of 28-29 days it is from 12th to 14th day of cycle.^[7]
6. Bala Kshay- Loss of Bala i.e. strength.

AYURVEDIC CONCEPT OF ANOVULATION (VIPHAL ARTAVA)

Failure to produce a mature ovum by the ovary (Beejgranthi) is called Viphala Artava, which means Anovulation. It is called a pathological condition when the ovary fails to produce ovum consequently for 3–4 cycles. There are so many factors responsible for Anovulation. There are various scattered references available for the cause of “VIPHALA ARTAVA.” They are summarized as follows

1. REVATI JATHARINI (Pushpaghani)

The woman who menstruates regularly but is unable to conceive and has hairy, heavy cheeks is said to be suffering from pushpaghani.^[8]

2. ASHTARTAVA DUSTI

All the Acharyas mention that Artava Dusti is one of the causes of Viphala Artava.

- **AVARANA:** In the concept of Artavanasha, both Acharyas Sushruta and Vagabhata have described that both Vata and Kapha, when aggravated and obstructed, destroy the ovulation phenomenon. It is also a Sangapradhana.

3. BEEJA DUSTI

Acharya Charaka has mentioned in Shandhi Yonivyapad that if, during the antenatal period, the mother takes Vata Prakopaka Ahara and Vihara, her Vatadosha aggravates and spoils the Beeja, Beejabhaga. So, any congenital abnormalities seen in the female genital organ are termed Bandhya.^[9]

4. BANDHYA YONI VYAPADA

Vitiated Vata dosha is the main cause of Bandhya Yoni vyapada.^[10]

5. DIETETIC HABITS

Due to Atiushna Annapana, Veerya, Artava, Beeja gets vitiated. So, it leads to anovulation.

6. USE OF TIKSHANA VIRECHANA IN MRIDUKOSHTHA

Acharya Kashyapa has mentioned that the bad effect of Teekshna Virechana on a person having mridukoshtha, vayu gets aggravated, which is the cause of BEEJOPGHATA.

7. ARTAVAVAHA SROTASA VIDDHATA

Trauma to Artavavaha srotasa caused Artavanasha and is the cause of Infertility.

CONCEPTUAL STUDY OF AGNI

Agni is one of the health-determining factors and is directly affected by the state of dosha in the body. Besides this, several other factors are there by which Agni is affected like age, season, sharirik prakriti, feelings of mana, type of food, diet pattern, dincharya etc. Major attention should be paid to diet patterns and lifestyles because they directly affect Jathragni, which is the root of all Agni. According to theory, "Purushoayam loka sammitam," Agni is the representation of Agni mahabhut in the body. It is responsible factor for the digestion, metabolism and biotransformation of food according to dhatu at various levels.

On the basis of bala, Agni is of four types i.e. Tikshnagni, Mandagni, Vishamagni, Samagni. On the basis of position and function, Agni can be classified into three groups i.e. Jathragni-which is situated in jathar and digests the food at a gross level. Bhutagni-situated in whole body and act on concerning bhautik portion of food and transform those according to sharirik Bhuta. Dhatvagni- situated in whole body and assimilates the anna-rasa according to dhatu and nourishes dhatu, updhatu and mala. Ayoga of Agni or Mandagni is the root cause of all diseases of the body, not only at the local level but at a systemic level as well. The tool of this pathological state of Agni is ama, which is the end product of the action by insufficient or

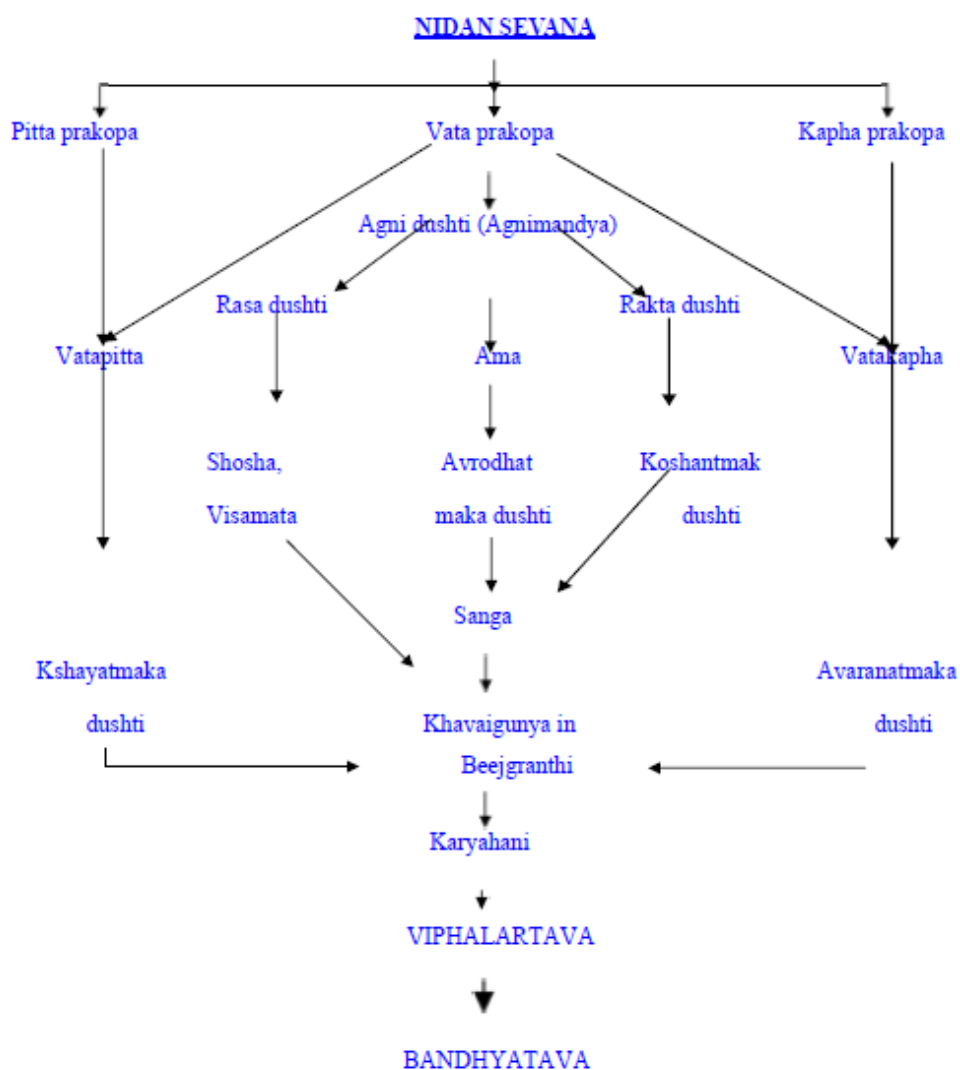
weak Agni.^[11]

DISCUSSION

ROLE OF AGNI IN ANOVULATION LEADING TO INFERTILITY

Our Acharyas have mentioned the utaptti of every Dosha, Dhatu, Updhatu and Mala. They have mentioned that Ahara is converted into Rasadhatu due to Jatharagni and Rasagni. The main function of rasa is Preenana i.e. supplying nutrition to every part of the body. By the action of Rasagni, Rasa is converted into its Prasada bhaga and Kitta bhaga. The Prasada Bhaga is again divided into two parts Sthoolabhaga and Sukshma bhaga. This Sukshma bhaga goes to Beejashaya (Phala Srotas) whereby the action of various Agni gives rise to Beeja (ovum).

PROBABLE SAMPRAPTI OF VIPHALARTAVA^[12]



Transportation of vitiated dosha in the body to produce diseases due to Sanga and Khavaigunya. Among the three doshas, Vata is the main causative factor in the vitiation of the other two doshas. There are various causes of vitiated Vata, which includes Ahitkara ahara. It also leads to a diminution of the body's nutrient fluid and other body elements. So due to the occlusion of channels and the diminution of nutrient fluid, it creates an improper formation of Artava, which may lead to anovulatory cycles (VIPHALAARTAVA). According to this chart, this vitiated dosha, especially Vata, can cause Agnimandya because one karma of Vayu is Samirodoagneya. So, diseases that occur due to Agnimandya. Later on, this Agnimandya will lead to Dhatvagni mandya, which will lead to Ama formation i.e. Apakva Rasadhatu. So, it is clear that due to Dhatvagnimandya, there will be the formation of Ama that will lead to Avrodhatmaka dushti, Sanga, and Khavaigunya in Artavavaha Srotasa. Due to improper Rasadhatu, adequate nutrition will not be available for the formation of Artava. This will lead to Poshanatmak dushti. Due to Vatapitta prakopa, it leads to Kshyatmak dushti and due to Vatkapha prakopa, it leads to Avaranatmaka dushti. Ama that will lead to Avrita marga, Sanga, and Khavaigunya in Beejagranthi. Due to the improper function of Rasadhatu, adequate nutrition will not be available for the formation of Artava. This will lead to Poshanatmak dushti. These all ultimately lead to the improper function of Beejagranghi and produce "VIPHALARTAVA"(Anovulation).

Ayurveda is an absolute science and teaches absolute principles for health and maintenance, as well as treatment. The role of Agni in Infertility holds unique importance. The Agneya guna of Aartav plays an indispensable role in conception. All the endocrine activities, including maturation of the Graffian follicle, ovulation, formation of the corpus luteum, and associated changes in the uterus and menstruation, are all under the influence of estrogen and progesterone at different phases of the menstrual cycle, so mainly, in Infertility due to anovulation, there is mainly Dhatwagnimandya, leading to the improper formation of Artava. So, the status of Agni should be first corrected to release the obstruction of nutrition for the next dhatus and finally Artava Updhatu so that it stimulates the Artavasrotas and Beejgranthi, thereby leading to an increase in the size of follicles and finally ovulation. Ayurveda is a holistic science, it describes various modalities for the treatment of disease, so the correction of Agni in Infertility due to anovulation really helps to overcome the disorder to a certain extent.

CONCLUSION

From the overall discussion, it can be concluded that Agni has a very important role in Infertility. Hampered Agni is one of the initiating factors in the formation of vitiated Artava. So, by correcting Agni, it normalizes the Kapha vitiation and Vata Vaigunya, reduces the Ama formation, removes Srotorodha, and creates the normal functioning of Vata, Kapha and Dhatvagni, hence the proper formation of dhatus and Updhatus takes place, which ultimately leads to proper Ovulation. By planning an appropriate treatment protocol and lifestyle modifications, it is possible to treat cases of Anovulation.

REFERENCES

1. Syamala B., Evaluation of efficacy of Sukumarasayana in Stribandhyata (female Infertility) due to Artavakshya (low ovarian reserve) detected by reduced AMH level, August–October, 2016; 12–17.
2. P. Tiwari, “Ayurvediya Prasutitantra Evum Strirog,” part 2, Chaukhambha Orientalia. Varanasi, 2009; 272.
3. Kaviraj A. Shastri, “Sushrut Samhita,” Sharirsthan 2/35, Edition, Chaukhambha Sanskrit Sansthan, Varanasi, 2014; 19.
4. Prof. Vd. Ya.Go.Joshi, “Charak Samhita,” Sharirsthan, 2/7, Edition, Vaidyamitra Prakashan, Pune, 2008; 657.
5. Kaviraj A. Shastri- “Sushrut Samhita” Sharirsthan 5/55, edition Chaukhambha Sanskrit Sansthan, Varanasi, 2014; 65.
6. Prof. Vd. Ya.Go.Joshi, ‘Charak Samhita’ Chikitsasthan, 30/37–38, Edition, Vaidyamitra Prakashan, Pune, 2008; 677.
7. Dr B.N. Chakraborty- Menstruation. In: Hiralal Konar (Eds)-‘D.C. Dutta’s Text Book of Gynaecology’-6th Edition New Central Book Agency, London, 91.
8. Pan. H. Sharma, Ayurveda Lankar S. Bhaisagaracharya, The Kashyap Samhita’ Kalpasthan, Reprint, Chaukhambha Sanskrit Samsthan, Varanasi, 2012; 192.
9. Prof. P. Tiwari, “Ayurvediya Prasutitantra Evum Strirog,” Part 2, Reprint Chaukhambha Orientalia, Varanasi, 2012; 50.
10. Prof. P. Tiwari, “Ayurvediya Prasutitantra Evum Strirog,” Part 2, Reprint Chaukhambha Orientalia, Varanasi, 2012; 55.
11. Mahesh Chann Purva, Prof. M. S. Meena, Pathophysiological Study of Pachagni wsr to Amadosha, April-Jun, 2011; 5(2): 72–73.
12. Savalia Hetal, Comparative study of Shatapushpa choorna and Shatpushpa taila in the

management of Bandhyatava wsr. Viphala Artava (Anovulation Factor), 2005.