

AN AYURVEDIC VIEW OF VANDHYATVA**Anushriyam Kirti^{1*}, Anjana Saxena² and Deepika Gupta³**

¹PG Scholar, Deptt. of Prasuti Tantra Evam Stree Rog, Govt. Ayurvedic PG. College and Hospital, Varanasi.

²Reader Deptt. of Prasuti Tantra Evam Stree Rog, Govt. Ayurvedic PG. College and Hospital.

³Assistant Professor, Deptt. of Prasuti Tantra Evam Stree Rog, Govt. Ayurvedic PG. College and Hospital Varanasi.

Article Received on
30 December 2024,

Revised on 20 Jan. 2025,
Accepted on 10 Feb. 2025

DOI: 10.20959/wjpr20254-35622



***Corresponding Author**

Dr. Anushriyam Kirti

PG Scholar, Deptt. of Prasuti
Tantra Evam Stree Rog,
Govt. Ayurvedic PG.
College and Hospital,
Varanasi.

ABSTRACT

Vandhyatva has been an ongoing issue since antiquity. As we know, aim of human life continues with progeny with optimal physical and mental health as well as spiritual health. Male and Female are important pillars for maintain, have inability to conceive and the failure to maintain a pregnancy from genetic and congenital disorders. According to the World Health Organization (WHO), positive reproductive health in women is a state of complete physical, mental, and social well-being, rather than merely the absence of disease-related reproductive system and function. In approximately 10% of cases, infertility investigations may not reveal any apparent abnormalities but Possible issues may include:- Suboptimal timing of ovulation- Failure of the ovum to enter the fallopian tube- Inability of sperm to reach the egg- Failed fertilization- Disturbed zygote transport- Implantation failure (Formation of improper garbhasaiyya). An ancient period of time Ayurvedic treatment in the reference of vandhyatva elaborated in

samhitas as under the topic of sthanika chikitsa in Prasuti tantra evam stree rog with their high efficiency with minimal side effects. A healthy progeny (Sreyasi praja) is the main aim of Prasuti tantra and stree rog as aim describe in samhitas Anupghatay, paripurnatavay, sukhprasavay, Sodhan chikitsa as well as shrotoshuddhi Srotodusti Atipravritih sangowa siranam granthayo api va vimarggamanam cha api srotsam dushti lakshanam is achieved by sthanika chikitsa or panchakarma therapy it pacifies ritu, kshetra, ambu, beeja restore health results in conception (Fertility). Aims to remove abnormalities in female artavaha srotodusti

and in male shukravaha srotodusti, basti helps to eliminate systemic doshas and restore the normalcy of apana vayu and achieve healthy pregnancy.

KEYWORDS: Ayurveda, Vandhyatva, Asta artavadusti, Asta shukradusti, Manasik, Sharirik Nidan, Basti.

INTRODUCTION

A large portion of couples in India battle with Vandhyatva.

Incidence of Infertility among men accounts for 20–30% of all cases, female infertility for 20–35%, and combined problems for 25–40%. Since the rate of infertility is rising daily, research and comprehension of its effects are necessary.

Acharya Harita provides a general description of Vandhyatva in our Indian medical system.

अच्छायश्चैकशाखश्च निष्फलश्च यथा द्रुमः॥

अनिष्टगन्धश्चैकश्च निरपत्यस्तथा नरः॥ Cha.chi2/16

Acharya Charaka profoundly describes the anguish of Vandhyatva, stating that a person without a child is like a barren tree – its branches stripped of the fruits of joy, its shade devoid of warmth, and its presence lacking the sweetness of life., a childless person is like a tree without fruits, shade, or fragrance, highlighting the emotional and societal impact of Vandhyatva.

बहुमूर्तिर्बहुमुखो बहुव्यूहो बहुक्रियः ।

बहुचक्षुर्बहुज्ञानो बहवात्मा च बहुप्रजः ॥

मङ्गल्योऽयं प्रशस्योऽयं धन्योऽयं वीर्यवानयम् ।

बहुशाखोऽयमिति च स्तूयते ना बहुप्रजः’ ॥Cha.chi 2-1 19/20

A person blessed with many virtuous children embodies a dynamic, multifaceted personality, with diverse strengths, talents, and perspectives. They are revered as a beacon of good fortune, worthy of admiration, and blessed with immense potential – much like a majestic tree with sprawling branches, symbolizing growth, resilience, and abundance.

Vandhyatva in Ayurveda is not limited to non achievement of pregnancy but also includes failure of successful continuation of pregnancy leading to the birth of live child even its include shad bhav in garbha Matri, Pitri, Rasa, Atma, Sattva and Satmya healthy progeny.

सन्तानं हि परोधर्म एव मांह पितामहः ॥ (टीका) (महाभारत) अ स का 1

According to the Mahabharata, Lord Brahma proclaimed that having progeny is the highest form of dharma (righteous living).

An ancient period Acharyas has described the essential features of a healthy person,

समदोषः समाग्निश्च समधातु मलक्रियाः।

प्रसन्नात्मेन्द्रियमनाः स्वस्थः इत्यभिधीयते ॥ Su .Su 15/48

It follows that the doshas must be in equilibrium, the digestive fire must be in a balanced state and the tissues (dhatus) and malas (wastes) must work in a normal state. The sensory and motor organs and mind, atma must be also in a pleasant state. Such a person is called a healthy person or Swastha.

सममांसप्रमाणस्तु समसंहननो नरः।

दृढेन्द्रियो विकाराणां न बलेनाभिभूयते ॥१८॥

क्षुत्पिपासातपसहः शीतव्यायामसंसहः।

समपक्ता समजरः सममांसचयो मतः ॥१९॥ Cha.su 21/18

Healthy state a person whose muscle and dhatu are in equal proportion, whose physical structure is in equal proportion, whose senses are strong and free from fatigue, who cannot be defeated by the force of diseases, whose vyadhikshamatva power is increased, whose body can tolerate hunger, thirst, sunlight and power, whose body can tolerate exercise, whose digestive power (Gastric fire) works in a balanced manner, whose old age comes according to the fixed time, in whom the metabolic activities of flesh etc. are balanced. Excellent reproductive health for women is defined by the WHO as a condition of whole physical, mental, and social welfare rather than only the absence of diseases affecting the reproductive system or its function. Vandhyatva is not a disease per se, but rather a symptom or connection to an underlying illness. Psychological elements such as artva dusti, shukra dusti, yoni

vyapad, mansik, sharirik, and sumanasya are responsible for infertility in both males and females.

The Root etiological factors of vandhyatva

Agnimandya (Vitiation of the digestive system of body)

Ama uttpatti causes

Tridosha dusti (Vitiation of Vata Pitta, Kapha)

Manodaihik (Vitiation of to H-P-O axis)

These are the factors closely linked to the Dosha, Srotas (Shukravaha & Artva vaha), and Dhatu (Spata dhatu) leads vandhyatva in both spouse.

Now a days in western pathy role of fertility window that is described by acharya, In ancient time period specific role of Ritu (Ovulation time or time of conception) Kshetra (Whole reproductive tract and organs) Ambu (Proper nourishment of genital organs adequate hormone levels) rasa raktadi dhatu and Beeja (Seed ovum and Seprm) stree beej and purush beej the adequate ovum and spermatozoa and female ovulatory mechanism must be normal, towards healthy progeny and any vitiation of these factors leads to Vandhyatva.

Among the Tridosha, Vata is primarily involved in Vandhyatva along with Artavavaha srotodusti, shukravaha srotodusti Rasadhatu rakta dhatu shukradhatu. Additionally vikrit sharirik rachna of Yoni, Garbhasaya and yonimarga and medhra, gavini considered as the Adhithana of Vandhyatva.

In the female reproductive system, infertility may be caused by apan vayu vikriti leads range of abnormalities of the artavaha srotas ovaries, uterus, fallopian tubes, and the endocrine system, among others. In the male, Shukra dusti is the main cause of Vandhyatva is most commonly cause by apanvayu vikriti leads to disturb pathway and parameters of semen, that is inappropriate ejection of semen, abnormal count of sperm, or abnormal shape (Morphology) and movement (Motility) of the sperm.

Idiopathic cause in about 10% of acses the infertility investigation will show no abnormalities are likely to be present but not detected by current method. Possible problem could be that the Beej Ovum is not released at the optimum time for fertilization which may not enter the fallopian tube. Sperm may not be able to raech the egg. fertilization may fail to occur

transport of the zygote may be disturbed or implantation fails . In India many more couple suffering from Vandhyatva.

Acharya Harita described, The body consisting of the five elements is composed of the five senses. It is known to be composed of ten winds and is endowed with the qualities of seven elements. The living entity, the mind and the sky are also composed of the three modes of nature. The body, which is composed of sperm and blood, is a vessel of evil. O best of physicians this should be understood to be composed of the five elements (Ha.S. VI. 1/1- The body is composed of Panchamahabhut, Panchendriya, Saptadhatu, and Ten Vayu. The body created by the combination of virya and raja is trigunatma due to the impact of jeev, mana, and akash, and this panchabhautika sharir is prone to dosha vitiation.

Balakshaya: Low strength Aharadosha: unhealthy Food habit, Viharadosha: Inappropriate life style, Sukra Dosha: Unhealthy semen Asta artva dusthi: Irregular menses, Ativyayama: Over, Mansika abhitapa: Psychological illness or stress, Daivaprakopa:, idiopathic, Atmadosha, Srotoavarodhjanya: due to trauma or dhatudusti.

Types of vandhyatva

Acharya Harita listed some other terminologies linked with infertility.

- *Kakavandhya* resembling condition of secondary infertility.
- *Anapatya* means condition of complete sterility.
- *Garbhasravi* means condition of repeated abortion
- *Mritvasta* means repeated still birth
- *Balakshaya* means diminished Bala or strenght or due todhatukshaya.
- *Ajatrassa* women doest conceive after treatment

In the same reference, Acharya Charaka provided terms.

- In the same reference, Acharya Charaka provided terms.
- *Vandhya* /Absolute sterility – Vandhya due to congenital absence of uterus or artava.
- *Apraja* - Infertility in which women concieves after treatment or primary infertility.
- *Sapraja*- Sapraja is condition in which a woman in her active reproductive age does not conceive after giving birth to one or more children or refer to secondary infertility.
- *Putrghni, vamini*

View of others acharyas in reference of vandhyatva listed here

Essential factor for conception are given by acharya Sushruta garbh sambhav samagri that is Ritu, Kshetra, Ambu, Beeja.

Ayurvedic literature mainly four factors are stated essential for the conception and maintenance of their quality is emphasized for good pregnancy outcome, That is Fertile window Appropriate time of ovulation, whole reproductive tract devoid of any deformity, proper nourishment of shukravaha and artava srotasa, and the Beej pumbhuj and stree beeja devoid of any defects will help in conception and also birth of good progeny.

Dosha dusya samurchhana

- Vitiation of tridosha
- Srotodusti (Artavaha & Shukravaha)
- Dhatugata dusti (Rasa Raktadi shukra oja)
- Vandhyatva

The condition of Vandhyatva (infertility) is associated with vitiation of Doshas, Srotas and Dhatu, it is believed that amongst the Tridoshas Vata predominantly involve in such condition along with Shukravaha and Artavavaha srotas and Rasa Raktadi Dhatu reproductive organs of both sexes considered as Adhithana of infertility. Disturbed functioning of these Srotas can lead to infertility therefore it is essential to understand vital factors responsible for fertilization and healthy progeny. Acharya Charaka said that Apradusta Shukra and Artava Yoni garbhasaya and garbhasaya marga, shukragata marga also essential factors for conception it can be stated that healthy shareera of purush evam stree possessing healthy Ritu, kshetra, ambu, beeja and saumanasya. Proper functioning of vatadi dosha must be maintained for pregnancy and throughout entire pregnancy period menas garbha garbhadhan and garbha masanumasik period. Established the proper functioning of these is steps of infertility management in Ayurveda.

Balakshaya: Low strength Aharadosha: unhealthy Food habit, Viharadosha: Inappropriate life style, Sukra Dosha: Unhealthy semen Asta artva dusthi: Irregular menses, Ativyayama: Over, Mansika abhitapa: Psychological illness or stress Daivaprakopa, idiopathic, Atmadoshha, Srotoavarodhjanya: Due to trauma or dhatudusti.

AIMS AND OBJECTIVES

- To understand the concept of the Vandhyatva to the ayurveda.

- To understand the Ritu kshetra ambu beeja Saumanas and vatadi dosha in cause of infertility.

MATERIAL AND METHODS

In this article literary reference was collected from Ayurvedic classic commentaries, modern literature, other recently published book and article and journals and internet.

The Database collected from the Journal and article on google and from previous studies Basti is a method to remove sthanika Artavaha and shukravaha srotas dusti like structural and functional abnormalities also its remove sampoorana sharigata dosha as well as restore the normalcy of apna vayu. The majority of Apana Vayu activity is caused by parasympathetic activity. Basti administered through the rectum stimulates the parasympathetic nerve supply, which aids in the release of ovum from the follicle in the ovary.

DISCUSSION

According to acharyas A person who has children they have infinite words, a child less person has no world that is its considered condemnable. The ultimate aim of infertility research is to improve clinical practice and optimise the chance of people with fertility problems achieving parenthood. Thus its necessary to find solutions which is easily available and cost effective to solve Vandhyatva in Both sexes.

To remove the sanga of Artavavaha srotas and shukravaha srotas and srotoshodhan through various samsodhana karma to balance the imbalance doshas.

CONCLUSION

Infertility is an illness that can cause distress, despair, and disruptions in family life. Curing infertility is vital to improve the patient's condition and to continue marital life. In this scenario, Vata anuloman is given special importance because good functioning of the Vatadi dosha is essential in all aspects of fertility. Ritu kshetra ambu beeja is stated in Ayurvedic texts as a means of ensuring successful conception and healthy offspring. In Ayurveda, panchkarma purifies the dosha pakvasayagata vata mansika sharirika nidhan, resulting in pregnancy, treatment of infertility, and the production of high-quality progeny.

REFERENCES

1. Sushruta, Sushruta Samhita. Sharma P Edt, Sharirsthana, Varanasi Chaukhambha Orientalia, 9: 2-32.

2. Ayurvediya Prasuthi Tantra Evam Stree Roga by Prof. Premvati Tiwari. Chaukambha Orientalia, Varanasi, 2009; 1.
3. Susrutha Samhitha Sharira Sthana, Vol –I, Chaukambha Orientalia, Varanasi, 2008.
4. D. C. Dutta's text book of Obstetrics, edited by Hiralal konar, 8.
5. Edited by Hiralal Konar, New Central Book Agenc Publication, 2004; 6.
6. Charaka Samhita Vidyotani Hindi comm. By R. D. Shastri, Part-1 & Part, 2. Chaukhambha Bharati Academy, Varanasi, Reprint.
7. Harita samhita, Haritha samhita viman sthan eds Hariprasad Tripathi Chaukhambha Varanasi H. S. T, 2005.
8. A Comprehensive tretise on Prasuti tantra by Dr. Hemlata kapoorchand reprint in published by Chaukhambha Vishwabharati, 2020.