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A MEDICO HISTORICAL AND CONCEPTUAL STUDY ON VANDHYATVA

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ABSTRACT

Vandhyatva (infertility) has been long standing problem since ancient period. 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.- In about 10% of cases the infertility investigation will show no abnormalities. In these cases abnormalities are likely to be present but not detected by current methods. Possible problems could be that the egg is not released at the optimum time for fertilization, which it may not enter the fallopian tube, sperm may not be able to reach the egg, fertilization may fail to occur, transport of the zygote may be disturbed, or implantation fails

As per *Ayurveda*, important factors for conception are considered as *Rutu* (fertile period). *Kshetra* (uterus and reproductive organs). *Ambu* (Proper nutrient fluid) and *Bija* [*shukra*-sonital and also normalcy of *Hrudaya* (Psychology). Abnormality of properly functioning *Vayu* and *Shadbhavas* (*matruja*. *pitruja*, *aatmaja*. *satvaja*, *satmyaja* and *Rasaja*), anyone of these causes infertility (*vandhyatva*). From the time immemorial the phenomenon of infertility was prevalent through out the world and this may persist till the human race exists. Every human being has inherent, intense desire to continue his (one's) own race; to become a mother is one of the most cherished desires of every woman. Failure to achieve conception by a couple of mature age. having normal coitus during appropriate period of menstrual cycle regularly. at least for one year of their conjugal is termed as infertility. The historical importance of *stree vandhyatva* and a comparative study regarding *its Njdana*, *Samprapti*. *Lakshana*. *Chikitsa* etc compiled from various *Granthas* are being presented in this paper.

As per *Ayurveda*, *Rasayana* drugs modulates neuro-endocrino-immunae system. *Vajikarana Rasayana* is the special category of *Rasayana*, which improve the reproductive system and enhance sexual function. *Vajikarana* also claims to have anti stress, adaptogenic actions to alleviate anxiety associated with sexual desire and performance. Some of the formulations are, *Bruhani Gutika*, *Vrushya Gutika*, *Vajikaranam Ghrutam*, *Apatyakari Shashtikadi Gutika* etc.

KEYWORDS: Infertility, *Rasayana*, *Vajikarana*

INTRODUCTION

Vandhyatva (infertility) has been long standing problem since ancient period. 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] There are two types of Infertility, Primary infertility refers to couples who have not become pregnant after at least 1 year having sex without using birth control methods and Secondary infertility as couples who have been able to get pregnant at least once, but are now unable: ^[4] Infertility is a common problem now a days and becoming a distressful condition. In *Ayurveda Vandhyatva* has been explained equivalent to infertility. The principle cause of *Vandhyatva* is imbalance in *Aartavahastrotas*:^[5]

Infertility is defined as inability to conceive even after one year under normal marital relation without contraception. In Ayurveda, this condition is considered as *Vandhyatva*. It is a Universal phenomenon occurring both in developing and under developing countries.

The incidence of primary infertility is about 50% among females, while it is 25% among males, male and female factors together account for another 25%. Besides genetic factors, changed life style, increased stress, strain and environmental pollution are identified as factors contributing to the rising rate of infertility.

The Phenomenon of infertility as a Social Stigma in patryarchical Society, the female partner is generally blamed, she becomes the victim of social gossip for her barrenness. This in turn leads to unhappiness, psychosomatic ill health, as a result in marital disharmony.

Charaka exquisitely describes the position of infertile couple in the Society, while describing *Vajikarana* therapy (*Cha.Chi. 2/16-19*).

Harita has defined, *Vandhyatva* as failure to achieve a child rather than pregnancy because, he has included *Garbhasravi* and *Mrutvatsa* under the classification of *Vandhya*. *Charaka* and *Vagbhata* have referred *Vandhya* as the result of *Pradushta Garbhashaya Bija Bhaga of shonitas* (*Ca.SaA/30*), (*A.S.2/48*). *Sushrutas*, *Madhavkara*, *Bhavamishra* have quoted *Vandhya* in *Vimsati Yoni Vyapat* (*Su.Ut.38/10*, *Ma.Ni.62/3*, *Bhii.Pra.Chi.70/6*). *Kashyapa* mentions *Vandhyatva* as one of the 80 disorders of *Vata* (*Ka.Sam.Su.27*).

Regarding the historical importance of *Stree vandhyatva* and a comparative study regarding its *Nidana*, *Samprapti*, *Lakshanas*, *Chikitsa* etc are compiled from *Vedas*, *Puranas*, Holy Bible, *Charaka*, *Sushrutas*, *Ashtang sangrahas*, *Ashtang Hrudayas*, *Madhav Nidana*, *Bhava Prakasha*, *Yoga Ratnakara*, *Kashyapa Samhita*, *Harita Samhhita*, *Bhel Samhita*, *Basava Rajiyam* and *Rasa Ratna Samuschhaya*.

Vedas: The *Vedas* considered as the most earliest of the literature available, explain about infertility. In *Rugvedas*, there is a clear description about the *Krumis* like *Durnama*, which destroys *Garbhashaya* (Uterus) (*10/162/2*) leading to infertility in woman. *Yajurvedas* also makes a reference of *Garbhadharna Vidhi* (*Yajur 8/29*), in *Atharvavedas*, a more detailed description is available (*Atharvaveda 5/25/1 0-13*) i.e. *Yoni*, *Bija*, *Viryā*, *Garbha* and such other elements together with their role in conception are being thoroughly discussed while discussing the structure of female reproductive organs, it also describes the method of fertilization in *Gavani*, which can be considered as fallopian tube.

(*Atharvaveda 5/25/10-13*). It also mentions the implantation and growth of the foetus in utero (*Atharvaveda 5/25/9*), it is important to note that. *Atharvavedas* mentioned about several *Krimis* like *Vatsapa* (*Atharvaveda. 8/6/1*) *Durnamas* (*Atharvaveda 2/52/2*) and *Kranava* (*Atharvaveds 2/25/3*), which destroy the foetus and cause infertility in the female. It also suggests the herbs like *Prsnaparni* (*Atharvaveda 2/25/2-3*) and *Shwet Sarsapa* (*Athar 8/6/6*) to control the *Krumis* and treating *Mrutvatsa* (repeated still births) and *vandhyatva* effectively. Herbs like *Uragandha* and two types of *Sarsapa* are mentioned for the protection of foetus.

Holy Bible: Clear cut references are available regarding *Stree vandhyatva* in Holy Bible, they are 'Shara' wife of 'Abraham' suffered from infertility (*Vandhyatva*) till the age of 90 years (Genesis: 16: 1. 17: 17), and also Elizabeth wife of 'Jckhariah' was entitled barren i.e. *Vandhvatva* (Luke I : 7), wife of 'Manoha' also suffered from infertility (Judges 13: 2,3) and also 'Hanna' wife of 'Elkana' is another woman is not conceived and suffered a lot with infertility (I Samuel I :2,6 and II).

Holy Khuran: There is also description available in Holy *Khuran* about *vandhvatva*. *Jakaria* called his lord and said "oh my lord give me from yourself pure offspring. Then the angels called him, no doubt 'Allah' gives you glad tiding of 'Yahya' who shall confirm a word from 'Allah'. *Jakaria* said 'oh my lord from where shall I have a son, while old age has reached me and wife is barren (Sura-3 (Al-lug) A-Lay Imran. Section 4/38-40). It means *Jakaria* wife was barren and she has no offspring. *Jakaria* feared that. his wife 'Maryam' is barren who will look after him and his work (S. al. Maryam19-(Al-J ug) 16.section I verse 6).

Srimad Bhagavata: In *Dwaraka a Brahmin* was there, whose wife delivered 9 stillborn babies, at that period she has been treated as *Vandhya*. Same time *Arjuna* was promised to the *Brahmin* couple that, he will protect their son, but lastly he was unable to protect their son. Ref. (2ml part *Dashama Skanda Arjuna Pratijna*).

There is a verse in *Ekadasa Skanda of Vaikuntgamanam* that, *Arjuna* has done the *Pindodakadi karma* to died person who has no progeny. It means there were infertile couples in those days

Charaka: *Acharya Charaka* has described the effect of infertility. He says that the man with progeny was praised, while man without progeny was disregarded by the society. (Cha.Chi 2/16-19). He further describes that *Vandhyatva* is caused by the *Pradushta Garbhashaya BiJa Bhaga of sonita* (Abnormal *BiJa* of mother) (Ca. Sa. 4/30) and is one of the complications of untreated *Yoni Vyepts* (Ca.Ci.30/31).s

In its *Mahati Garbhavakranti Sariradhikiila 4th* chapter *Vandhya* has been described failure to achieve conception is infertility. While describing *Nidana* for *Vandhyatva*, the important factors are constituents of *Garbha* included *rutu*, *Kshetrs*, *Ambu*, *Bija*, normalcy of *Hrudaya* or Psychology, Properly functioning *Vayu* and *Sadbhsvs*; abnormality in one of these can cause infertility. Abnormality of *Yoni*, psychology, *sukra*, *Asrk*, diet and mode of life, coitus at improper time and loss of *Bala* have been included, in the causes of delay in achieving conception by an otherwise fertile or *Sapraja* woman by *Charaka*. The woman suffering from diseases of *Vata* it copulates with husband, than also she does not conceive. Normally of psychology has given highest importance for achieving conception.

1. Abnormalities of *rutu* (Season or fertile period)
2. Abnormalities of *Kshetra - Yoni* and *Garbhashaya* are considered under *Kshetra*, coitus in *Kubja* (hump back) or Lateral posture (Ca.Sa-8/6)

In abnormalities of *Ambu - Bala Ksaya* is described under the cause of infertility (*Cha.sa.217*)

Charaka directly quotes the *Vandhyatva* is the result of *Pradushta Garbhasaya BiJa Bhaga of sonita* and *sukrashaya BiJa Bhaga of sukra* of females and males (*Cha. Sa. 4/30,31*).

The women suffering from *Vata* if copulates with husband, then also she does not conceive. (*Cha. Siddhi. 1134*). *Charaka* also describes the causes separately for *Ajanma of Garbha* (not achieving conception), *Vinasa or ciraskala Jata Garbha* (death of foetus or delayed birth of foetus), *Vikrts Garbha* (birth of abnormal child) and *Sapraja* (not achieving conception even after a successful pregnancy).

Due to abnormality in *Matrujadi*, *Shadbhavas*, conception does not occur, along with these, the abnormalities of *Aahara Sosatwa*, *Kala* and *Swabhava* cause *Vinasha or Chirakala Jata of Garbha*. Due to the vitiation of Doses in mother when the *Artava* and *Garbhasaya* are slightly vitiated, there is a chance of conception, but the child will be born with congenital anomalies. Due to *Yoni Pradosha*, *Manobhighata*, *shukra aartava*, *Ahara – Vihar dosha*, *Akala Samyoga* and *Balakshaya* the conception may be delayed in a woman with a successful pregnancy. *Charaka* describes 4 symptoms: *are Ajanma Garbha*, *Vinasha or Chirakalaja Garbha*, *Vikruta Garbha* and *Sapraja*; and also *Vandhyatva* can be classified 3 types *Vandhya*, *Apraja* and *Sapraja*.

Vandhya: it is due to congenital absence of uterus or *Aartava*. *Chakrapani* explains "Vandhya refers to incurable congenital or acquired abnormalities, resulting into absolute sterility" (Ca. Sa. 2/5 *Chakrapani's* Commentry).

Apraja: infertility in which woman conceived after treatment or primary infertility.

Sapraja: it 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.

For the treatment *Charaka* has mentioned, the use of enema is highly beneficial (*Cha. Sid. 1134*), infertility gets cured by use of purgation. *shatavaryadi Anuvāsana basti* is useful for the woman having repeated still births (*Cha. Ci. 25/15*), *Jivantyadi yamaka* mentioned as *Putriya* (*Cha. Sid. 5/9-11*), Use of *Jivaniya Garbha Sthapana* group of drugs are also beneficial (*Cha. Suo 4/18*), *shatavari* or *shatavari ghruta* in the dose of one *Karsha* gives male child (*Cha. Ci. 30/52*) & *Ghruta* prepared with *Jivaniya* group of drugs give female child (*Cha. Ci.30/69*). *Vandhyatva*, which occurs due to the abnormality of both the partners are able to conceive after treating with *Anuvāsana Basti* (*Cha Si.4/24*).

Sushrut Samhita: *Sushruta* has quoted *Vandhya* in *Vimsati Yoni Vyapats*. Infertility has been included in the clinical features of injury to *Aartavavaha Strotas* -(*Su.Sa.9/12*). *Sushruta* has mentioned causative factors like *Charaka* and other authors, and he has also said that, the conception would not occur due to destruction of *Aartava*, which is a complication of *Yonyarshas* (*Su.Ni 2/17*). *Sushruta* while describing *Bija*; *Bija* implies the meaning of *Shukra* and *Aartava*, vitiated *shukra* and *Aartava* by *Vatadi doshas*, causes infertility.(*Su.Sa.2/5*).

He also included *Vandhya* under *Vataja Yonivyapadas* of which the characteristic feature is "*vandhvam Nashtartavam Vidyat*", The word *aartava* means *Stree Bija* (ovum) or *Rajahstrava* (Menstrual Blood). So the word *Nashtartava* may represent the absence of either ovum or menstrual Blood. Here it is apt to consider *arthava* as an ovum as it becomes the prime factor in achieving conception.

While describing the types of *Vandhya* and Prognosis: *Sushruta* followed *Harita*, *Charaka* and other authors. Regarding *Chikitsa*, he indicates both *shodhana* and *shamana* therapies in the treatment of *Yoni Vyapata*. After *Snehana* and *Swedana*. *Panchakarma* i.e. *vamana*. *Virechana*, *Anuvāsana- Asthapan Basti*, *Raktamokshanam* and *Nasva*. IS done by *Mrudu Dravyas*, according to the vitiation of *Dosha*. (*Su.Vi.38/21*).

The drugs prescribed for *Punsavana Karma* can also be used for treating infertility (*Su.Sa 2/32 Dalhana* Commentry). The infertile woman should be given *Basti* with *,shatapaka Tail*, after *Snehan*, *Swedana* etc (*Su.Chi.38/89*).

The infertile women undergone cleansing procedures should be given *Basti* of *Bala taila* prescribed under *Mudhagarbha* - (*Su.Chi 15/15*). *BaJa Taila* is beneficial in woman desiring pregnancy. (*Su.chi. (15/29)*).

Ashtang Sangraha: *Vagbhata* has referred *Vandhyatva*. It occurs due to abnormality of *Bijansha* (*A. S. ,5dr. 2/48*), and also mentioned that, abnormalities of *Kshetra*, woman suffering from *Yonivyapada*, never conceive and untreated *Yoni Vydpada* ultimately results in *Vandhyatva* (*A. S Ut. (38/53)*). *Putraghni* & *Jatagni Yoni Vyapada* cause *Vandhyatva*.

Regarding treatment *Vagbhata* mentioned that, the causes of gynaecological disorders should be treated. including injury to the uterus or its prolapse. diseases of *Shukra*, *Aartava*, *Yonyashraya* etc. He has mentioned that, pregnancy occurs only in healthy reproductive organs (*A.S Ut. 39/79*), he also followed *Charaka* and other authors.

Sahacharadi Taila (*A.S Kal. 5/24*) or *Mustadi Taila* (*A.S.Kal. 4111*) is beneficial in woman having repeated stillbirths. *Bala Taila* is beneficial in *Vandhyatva* - (*A.S. Sa. 41 51*). Oral use of *Phala Ghruta* during *Rutu kala* results achievement of pregnancy (*A.S.Ut. 39/81*)

Ashtang Hrudaya: *Vagbhata* considers healthy *Garbhashaya Marg* (Vaginal canal) *Aartava* (Ovum) and *shukra* (Sperm). properly functioning *Vayu* and normal psychological status (happy mood) as essential factors for conception (*A.H. Siir. 1/89*). To cure *Vata. Vatahara Karma* are adopted, particularly *Snehana*, *Swedana*, *Basti* etc (*A.RUt. 34/22*).

In treatment aspect, he followed *Charaka*, *Sushruta* and *Ashtang Sangraha* etc. use of *Lakshmana* or eight leaf buds of *vata* with Milk prescribed under *Punsavana* is also beneficial for *vandhya* (*A.H. sa.. 1/41-42*), it is also opined by *Arunadatta*. the same treatment can helpful for the woman having repeated abortions or children with short life (*A.H.Sar. 1/41,42*).

Madhav Nidana: Madhavakara included the Vandhya in *Vimshati yoni vyapata* (Mii. Ni. 63/3). „ Vandhyam Nastartavam --" loss of Aartava without pregnancy is known as Vandhva.

Bhavprakasha: Bhavprakasha followed Madhavakara, he also included Vandhya among *Vimsati yoni Vyapada* (Bh. Pi'. Chi. 70/6), *Bhavamishra* describes Vandhya under *Vataja Yonivyapada* of which characteristic feature is " Vandhyam Nastartavam vidyat ",

Bhavamishra denotes the cause of *vandhyatva* is ."Semen falling on the ' Samirana Nadi"(Bh. Pr. Pu. Garb 3/18) and for other causes he followed *Charaka & Vagbhata* etc. *Bhavamishra* followed *Ashtang sangraha* and *Ashtang Hrudaya* regarding use of *Phala Ghruta* during menstruation in achieving pregnancy and this also increases progeny (Bh. ProChi. 70/45-47 to 61).

Kashyapa Samhita: *Kashyapa* mentions *vandhyatva* as one of the eighty disorders of Vata (Ka.Sam.Su. 28/6). He says that, the couple having number of children with proper growth and development due to effect of nature or their own deeds are fortunate, other wise (having failed to achieve pregnancy) should be treated (Ka .Sam.Sar.5/3). Under the description of *Jataharini*, *Kashyapa* has mentioned one *Pushapaghni* having useless *Pushpa* or menstruation (no conception)" and certain other characterized with repeated expulsions of fetus of different gestational periods, since in these condition also the woman fails to get a child, thus it can also be included under infertility (Ka. Sam. Kha. 6/33). The causes of infertility, are mentioned like *Charaka*; especially mentions abnormality in *Shadbhava* will cause the infertility (Ka. Sam. Sa.5/5).

Excessive Medication for *Vamana. virechana* to a person of *Mrudu Koshta*, even after proper *Snehana* and *Svedana* causes bleeding, resulting in the vitiation of *Vayu*, this aggravated *Vayu* causes destruction of *Bija* and *Pushpa*, in such conditions infertility always develops (Ka.Sa.Si.3).

The available portion of *Kashyapa Samhita* presents a unique chapter in its *Kalpa Sthana* named *Revati Kalpadhyaya*. In this chapter, thirty different types of *Revatis (Jata harini)* producing various abnormalities by affecting the woman during her various stages i.e. menstruation, pregnancy etc. are described. These are considered as causative factors (Ka. Sam. Ks.Revati Ka/pa 33,34). *Pushpaghni, Andaghni, Durdara, Kalratri, and jataharini* are curable.

Vandhyatva cured by *Virechana (Ka.Sa.Chi-Z)*. *Anuvasana Basti* is advocated to an infertile woman having *Nashta pushpa, Alpa Pushpa, Nashta Bija* and *Akarmanya Bija (Ka. Sam. Si.7)*. *vandhya* conceives by use of this *Basti* as the *Yoni* becomes healthy. This *Basti* is beneficial to the woman having repeated abortions, short lived and weak children, or delicate and who indulge in coitus daily (Ka. Sam. Si.1). *Kashyapa* says that, after using *Shodhana* both should be prescribed congenial diet (Ka. Sam. Jati /3).

Shatapushpa Taila in the form of *nasya*, massage or enema is beneficial and using *Lasuna Taila* or *Ghruta* is also beneficial (Ka. Sam.7/23). *Lasuna* will be *Pathya* to the infertile woman or white *Adrikarni (Girikarni)* with milk. Use of this to an infertile woman, provides a son possessing all the qualities.

Harit Samhita: As per *Harit Samhita* *Vandhya* is described as a Separate entity. *Harit* has defined *Vandhyatva* as, failure to achieve a child rather than pregnancy because; he has included *Garbhastravi* and *Mrtavastha* under the classification of *Vandhya*. The causative factors of *Vandhyatva*, he followed *Charaka* and other authors. *Harit* while giving the classification, he included child hood under *Vandhya (Ha. Sam. yJ 48/1)*. As the period of *rutukala* does not exist in child hood, the question of fertility does not arise.

In abnormalities of *Rutu*, coitus after end of *Rutukala* is a causative factor for *Vandhyatva*. Other than the *Rutukala*, the conception is not possible, because the acceptance of *Bija* does not occur. While discussing abnormalities of *Kshetra*, he says that, constriction of uterus and vulva due to the coitus done with the girl before menarche also causes infertility (Ha. Sam.3rd , 5 1h _ 48/1 ,2). In abnormalities of *Ambu*, *Harit* mentioned *Dhatu Kshaya (Ha. Sam.48/1)* is one of the causes for infertility.

Classification of *Vandhya* as per *Harit Samhita, Kak Vandhya, Anapatyata, Garbha Strava, Mrutvatsa, Dhatukshaya* and *Garbha Kosh Bhanga (Hs. Sam 3rd Sth- .48/ 1-6)*. Except *Kak Vandhya* all are curable; and Infertility of woman who has coitus before her menarche gets cured with difficulty.

The following are the treatment for *Vandhyatva* (*Ha. Sam. Tru. 58/25*), Oral uses of powdered *Chandana*, *Ushira*, *Manjishtha*, *Girikarni*] and sugar churned with milk results in achievement of conception. (*Ha. Sam.Tru.58/12*). After relief from menstrual disorders due to *Vata*, powdered or pestled *shweta Girikarni*, *shweta gunja* and *shweta Punarnava* should be used with milk for one-month, result in achievement of pregnancy. (*Ha. Sam. Tru. 58/13*). After relief from menstrual disorders due to *Pitta*, the woman should use root of the *Arka*, or *Shweta Giri Karnika*; once menstrual disorders due to *Kapha* are cured by oral use of *Triphala*, *Giri Karni*, *Aaragvadhya*, *Vatsaka* and *Payasa* with milk makes the woman fertile (*Ha. Sam.Tru.58/23*). Use of *Bajadya*, *Chandanadya*, *Drakshadya*, *Khandakadya* and *Punarnavadya* powders are beneficial for achievement of conception (*Ha. Sam. 58/24-25*).

Bhel Samhita : *Bhel* says that, *Vandhyatva* occurs due to abnormalities of *Bija* of female and male, non consumption of congenial *Rasa*, Suppression of natural urges and disorders of *Yoni* (*Har. Sam. Sa.3/2-5*).

The woman either delivers abnormal child or become infertile is known as *Vandhya*. He further mentions that, causes of failure to become pregnant are only two i.e. affected with various diseases of *Vata* and abnormalities of *Yoni*(reproductive organs) (*Bhe. Sam. Sa.2*). Aggravated *Vayu* expels the *Shukra* (Sperm) from the uterus, destroys the *Rajah* (Ovum), thus the woman becomes infertile. No male or female is infertile by birth, due to coldness of *Ashaya* (*Garbhasaya* or uterus) and dryness of *Indriya*, the infertility occurs. (*Bhe. Sam. Su.16*).

Niruhabasti like a nectar to infertile women (*Bhe. Si.6/24*). *GuduchyadiRasayana Basti* is beneficial for the infertile women (*Bhe. Si.8/39*).

Basava Rajiyam: (*Bas. Raj Vandhya Prakaranam*): In *Basava Rajiyam*, *Vandhyatva* is described as a separate entity, he mentioned the causes for *Vandhyatva* in female as *Ashta Dosha*, *Striyaha*.i.e. *Vataja*, *Pittaja*, *Raktaja*, *Sannipataja*, *Abhicharaja*, *Daivaja*, and *Grahadoshaja*..

Classification of *Vandhya* according to *Basava Rajiyam* is as follows:

Janma Vandhya, *Mrut Vandhya*, *Kak Vandhya* and *Kadalivandhya*. *Janma Vandhya* means not even one conception, *Mrut Vandhya* is Delivered child but not alive, having two children is called as *Kak vandhya* and *Kadali vandhya* means having one child.

Kalyana Ghrutam is beneficial in *Vandhya*. For *Kaka Vandhya* *Vishnu Kantha Yogam* is prescribed. *Maha Drakshadi Churnam* and *Maha Manjishyadi Churnam* are useful in *Vandhya* and also *Lajjala Yogam* in *Garbhapatha*, *Utpaladi Yoga* in *Garbha Strava* is useful.

Rasa Ratna Samuchhayam: (*R.R.S. 22nd Ch. Vandhya chikitsa*) *Vandhya* has been classified into 9 groups as follows: (*RRS. 22/1-4*) 1. *Vandhya* (infertility due to influence of misdeeds done by couple in their previous or present life), 2. *Rakta Vikara Janya*, 3. *Vata Dosha Janya*, 4. *Pitta Dosha Janya*, 5. *Kapha Dosha Janya*, 6. *Tridosaja*, 7. *Bhuta Janya*, 8. *Deva Janya* and 9. *Abhichara Janya*.

Vandhya has been again classified as 1. *Garbha Stravi* (repeated abortion), 2. *Mrutvatsa* (Still born), 3. *Stri Prasuti* (Who delivered female baby) and 4. *Kak Vandhya* (Who delivered one child) (*R.R.S. 22/4*). In *Vandhya Jaya Sundara Rasa* is beneficial (*RRS22/5-14*), *Devadali Prayoga*, *Sharapunkha Yogam*, *Rudrakshadi Prayogam*, *Shwetakantakari*, *Vishnukanta Prayoga* (*RRS 22/15-57*) are also beneficial. *Ashwagandha* is beneficial in *Kak Vandhya*(*RRS 22/58*). He has mentioned *Mrutavatsa* (child dies immediately after delivery or with in 15 days or in one month of 2 to 3 years is known as *Mrutvatsa*), for this *Daiva Vyapashraya chikitsa* is prescribed. *Vandhya Karkotaki Prayoga* is beneficial in *Mrutvatsa* (*RRS 22/170*).

Yogaratanakara: He has included *Vandhya* in *Vimsati Yoni Vayu* - (*Yoni Rogadhikara Ch/2*) *Yogaratanakara* has followed *Sushruta* as "*Vandhya Nashtartava Ghneya*", (*Yonirogadhikara 1 7*) i.e. a loss of *aartava* or *Rakta* due to *Vayu* is known as *Vandhya*.

The following treatment was mentioned for *Vandhya* in *Yoni Vyapada Chikitsa* . An infertile woman-using potion with *Bala*, sugar, *Atibala*, *Madhuka*, leaf buds of *Vata* and *Gajakesara* mixed with honey, milk and *Ghruta* positively delivers a son.

A woman having taken bath after menstruation on 4th day, if uses milk medicated with decoction of *Ashwagandha* in morning hours definitely conceives, and if uses root of *Lakshmana* up rooted during *Pushya Nakshatra* and pounded with milk by a virgin positively conceives; use of *Kuranta* root, flowers of *Dhataki*, leaf buds of *Vata* and *Nilotpala* pestled with milk is sure to result in pregnancy; the woman consuming beneficial diet and then taking *Parswa Pippala* with *jiraka* and white *Visika Punkha* definitely delivers a male child, use of *Lakshmana* pestled with milk in the form of tisane results in pregnancy and birth of an erudite child, as a tisane results in birth of energetic son subsequently she delivers so many sons and her physique is maintained, the woman drinking *Tila taila*, milk, *Phanita*, curd and *Ghruta* churned with hand and mixed with *Pippali* delivers nice son, use of all the seeds of one *Matulunga* pounded with milk at the end of "tu (after menstruation on fourth day), results in birth of a son and *Phala Ghrutam* for female infertility (Y.R. Yoni Vyapat Ch.42-49).

Common Causes[6]

Conception depends on the fertility potential of both the male and female partner. The male directly responsible in about 30-40 %, the female in about 40-55 % and both are responsible in about 10% cases. The remaining 10% is unexplained.

Male factor

1. Defective spermatogenesis.
2. Obstruction of the efferent duct system.
3. Failure to deposit sperm high in the vagina.
4. Errors in the seminal fluid.

Female factor:

The important causes of female infertility as given by FIGO Manual (1990) are as follows:

1. Vaginal factors.
2. Uterine factors
3. Tubal factors.
4. Peritoneal factors
5. Ovarian factors
6. Coital errors
7. Cervical factors:

Unexplained infertility-

In about 10% of cases the infertility investigation will show no abnormalities. In these cases abnormalities are likely to be present but not detected by current methods. Possible problems could be that the egg is not released at the optimum time for fertilization, which it may not enter the fallopian tube, sperm may not be able to reach the egg, fertilization may fail to occur, transport of the zygote may be disturbed, or implantation fails. It is increasingly recognized that egg quality is of critical importance and women of advanced maternal age have eggs of reduced capacity for normal and successful fertilization.[6]

Classification of *vandhyatva*:

It 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 *asrujayonivyapada* the word *apraja* has been given in *Charaka Samhita*.

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

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

Maharshi Harita classified *vandhyatva* in six types, viz.

- *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*. [7]

Role of *Rasayana*, *Vajeekaranadrugs* in *Ayurveda*

Vajikarana Or *VrushyaChikitsais* a one of eight major specialty of the *Ashtanga Ayurveda* which has aphrodisiacs effect and improves virility and health of progeny. *Vajikarana* producing a horse's vigor, particularly the animal's great capacity for sexual activity in the individual. It revitalizes all seven *Dhatus*, restores equilibrium and health. *Rasayanadrugs* modulates neuroendocrino-immune system. *Vajikarana Rasayanais* the special category of *Rasayana*, which improve the reproductive system and enhance sexual function. *Vajikarana* also claims to have anti stress, adaptogenic actions to alleviate anxiety associated with sexual desire and performance. Some of the formulations are, *BruhaniGutika*, *VrushyaGutika*, *Vajikaranam Ghrutam*, *Apatyakari Shashtikadi Gutika* etc. [8]

CONCLUSION

Infertility is becoming a fiery problem meanwhile past decade and this is primarily due to the amalgamation of environmental, social, psychological and nutritional factors. In contemporary medicine, treatment concentrating on correcting dysfunction diagnosed with the numerous diagnostic tests. Moreover, the hitches arising due to the infertility management including hormonal therapy, ovulation induction and invasive diagnostic techniques are huge. In cases of unexplained infertility, life style modifications and ART (Artificial reproductive techniques) are only treatment option available. But the success rates are less and highly expensive too. Ayurveda on the other hand, looks profoundly into the distinct constitution, and goals to improve the functioning of body systems that contribute in the process of fertilization in totally.

Vandhyatva the female infertility is not merely a problem from the period of Vedas, but it is a struggle of early couple beyond Veda period also. This struggle is quite natural as every living being tries for its progeny. Though various scholars defined *Vandhyatva* in different ways, ultimately they defined it as an inability of female partner to get a live healthy child. There were so many false beliefs, stories regarding the causes and treatments of *Vandhyatva* from Veda period to different Ayurveda classics period. Even then, there are so many truths and recipes to overcome the problem. Aim of this article is not just to provide the historical data of *vandhyatva* but also to draw attention of the scholars to rediscover the scientific supportive remedies for this age-old burning problem from ancient literature.

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