



# AN AYURVEDIC LITERATURE REVIEW ON STREE VANDHYATWA

## *Author:*

<sup>1</sup>Dr. Sneha v Reddy, <sup>2</sup>Dr. Sheela Mallikarjun MS(Ayu), <sup>3</sup>Dr. Ishwari Patil MS(Ayu),

<sup>4</sup>Dr. Sridevi Swamy MS (Ayu) <sup>5</sup>Dr. Sonalika Hiremath MS(Ayu)

<sup>1</sup> PG Scholar, <sup>2</sup> Associate Professor, <sup>3</sup> Assistant Professor, <sup>4</sup> HOD and Professor, <sup>5</sup> Assistant Professor

<sup>1</sup> Dept of Prasuti Tantra and Stree Roga

N. K. Jabshetty Ayurvedic Medical College and P.G. Research Center, Bidar, Karnataka, India.

## **ABSTRACT**

The importance of woman lies in her procreative capability, the reason for being worshipped and considered next to God. Sreyasi praja is the ultimate goal. When this procreative capacity is delayed or hampered it is termed as vandhyatwa. Vandhyatwa as such is not a disease, but a manifestation of revelation of a underlying disease or disorder. The important factors (Garbha sambhava samgri ) for conception are rtu, ksetra, ambu, bija, marga, hrdaya and vata. the normal functioning of all the above mentioned factors is vital for fertilization, implantation, growth, nourishment and delivery of a live foetus. Any discrepancy in the above said factors will lead to infertility. Infertility is defined as inability to conceive in spite of 1 year of frequent unprotected coitus. This health problem is present since ancient period and is increasing with the changing lifestyle. Stress and working pattern with multiple factors affect the health, which leads to abnormality in the factors which are essential for the conception. Ayurveda has been successfully treating infertility for years without the help of modern and advance medicine, as it provides ability to infertile women or couples through treatment to become fertile and also to improve the overall health of the women so that she can conceive naturally without the aid of western medicines. This article presents infertility from the eyes of Ayurveda, discussing the ayurvedic concepts and practices that are followed for infertility in females.

**KEY WORDS** – stree vandhyatwa, infertility, Garbha sambhava samgri.

## **INTRODUCTION**

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 is termed as infertility. It develops due to fault in either of the partner of both of them. In spite of normal coitus, the women does not conceive during childhood, old age, puerperium and to certain extent during lactation, but this is not considered infertility. Infertility is not an independent disease, rather a cardinal feature of so many diseases. Other ayurvedika classics have not used word vandhyatwa, but this is the only symptom i.e failure to achieve pregnancy has been referred under various condition i.e coitus with an old, young or diseased women, coitus in abnormal posture, due to disease of yoni and abnormalities of artava.<sup>1</sup>

## ***NIRUKTI***

A lady without progeny is a vandhya and the condition is termed as vandhyatwa (Amarkosh)

Congenital maldevelopment of deformity due to bija dosa of female genital tract is the cause of vandhyatwa.<sup>2</sup>

## ***BHEDA***

### **ACCORDING TO CARAKA**

1. VANDHYA - Vandhya due to bija dusti is asadhya.<sup>3</sup>
2. APRAJA - The patient conceives but it leads to miscarriage due to excessive bleeding.
3. SAPRAJA - The condition in which the patient is still in her reproductive age group after giving birth to one or more children cannot conceive.<sup>4</sup>

### **ACCORDING TO HARITA**

1. BALYA, GARBHAKOSHA BHANGA, DHATUKSAYA - Congenital disorders, chromosomal or genetic abnormalities, dhatu kshaya due to improper ahara or panchakarma vaishamya leads to infertility.
2. KAKAVANDHYA - One child sterility.
3. ANAPATYA - Primary infertility, a woman who have never conceived.
4. GARBHA SRAVI - Recurrent miscarriage.
5. MRTAVATSA - Still birth/ perinatal death.
6. BALA KSHAYA - Infertility due to dhatukshaya.<sup>5</sup>

### **ACCORDING TO RASARATNASUMUCHAYA**

1. ADIVANDYA - Due to misdeeds of previous and present life
2. DOSHAJA - Vata, Pitta, Kapha, Sannipataja & Raktaja
3. BHUTAJA - Negative psych forces, infections, etc
4. DAIVAJA - Idiopathic
5. ABHICHARAJA - Improper acts of couple.<sup>6</sup>

## ***NIDANA***

**ACCORDING TO SUSHRUTA** described four factors essential for conception

RTU – means ovulation

KSETRA means garbhashaya

AMBU means rasa dhatu obtained from ahara rasa.

BIJA means sukra and artava.

When the four factors come together conception is bound to occur. If any one of these factor is not functioning properly then it leads to vandhyatva.<sup>7</sup>

### **ACCORDING TO CARAKA**

Yoni dosa, Manasika dosa, Sukra dosa, Asrga dosa, Ahara dosa, Vihara dosa, Akala yoga, Bala sanksa are factors which delays conception even in a sapraja. In other words they can be considered as factors influencing fertility or causative factors influencing fertility.<sup>8</sup>

If yoni is vitiated then sukra is not received by a disease yoni, thus fertilization is hampered.<sup>9</sup>

A vata rogi stree does not conceive in spite of all the other factors being favourable. So it is clear that without involvement of vata, infertility cannot occur.<sup>10</sup>

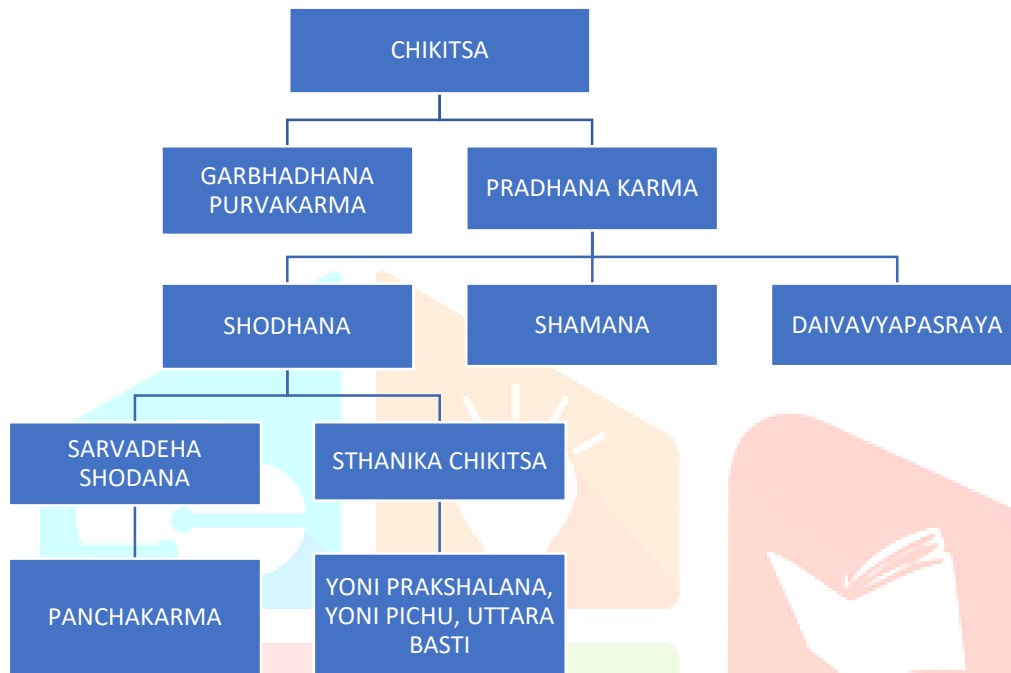
The psychological state of a couple plays a very important role.<sup>11</sup>

**BHAVAMISHRA** mentions that sukra which falls on samirana nadi does not bear fruit.<sup>12</sup>

**BHELA** – Bija dosa, mithya ahara, vega dharana, yoni dosa, a woman does not follow proper diet regimen during rutukala.<sup>13</sup>

**ACHARYA KASHYAPA** – A girl or boy passing quivering stream of urine remain infertile.<sup>14</sup>

## CHIKITSA



**ACHARYA CARAKA** says infertility is cured by anuvasana basti and conceives after it.<sup>15</sup> Shodhana regulates and restores the normal physiological function and relieves obstruction.<sup>16</sup> It is only in a suddha healthy yoni achieved after shodana treatment, conception occurs as a result of union of healthy gametes along with descent of jiva.<sup>17</sup>

**BHELA** says in vandhyatwa vama, virechana, asthapana should be done and by doing so the women conceives and delivers normally.<sup>18</sup> In stree roga, vasti is considered as best as they are due to vata, especially niruha vasti is like a nectar to vandhya as it cures vatadosa, rajadosa leading to conception.<sup>19</sup>

**ACHARYA KASYAPA**, after shodhana (snehana, swedana, vama, virechana, asthapana, anuvasana done consecutively), a man should be treated with milk processed with Madhura drugs and woman should be administered with taila and masa etc.<sup>20</sup> Vandhyatva can be cured by virechana.<sup>21</sup> The women with amenorrhoea, oligomenorrhoea, anovulation, useless ovum all leading to infertility should be treated with anuvasana basti.<sup>22</sup>

## FORMULATIONS USED IN VANDHYATWA

**DRUGS FOR EXTERNAL USE** – Drug formulation used as nasya, abhyanga, vasti etc are as follows.

Narayana taila.

Satapushpa taila

Lasuna taila

Satapaka taila vasti.

Traivrta sneha vasti.

Satavari taila

Bala taila vasti

## INTERNAL FORMULATIONS

**BHAISAJYA RATNAVALI** – Curna of pippali, shunti, nagakesara, maricha, with ghee when administered even vandyā begets a son.

Lakshmana mula uprooted in pushya nakshatra when ground into paste with water by virgin and consumed for 3 days after rtusnana with milk, ghee as anupana leads to conception.

Swarna Bhasma 1 tandula, roupya Bhasma 2 tandula, tamra Bhasma 1 tandula mixed with ghrta consumed after rtusnana for 1 week leads to garbhashaya shudhi and conception.

Krishna parijata mula made into paste with goats milk consumed for 3 days after rtu snana leads to conception.

Kakoli, krishna Kakoli, Lakshmana mula, shastika shali taken in equal quantity with godugda of single coloured cow during rtukala leads to conception.

Gokshura beeja ground with nirgundi swarasa and taken for 3 to 7 days after rtusnana will give birth to a child.

Intake of Lakshmana mula, Shweta bala mula, ground with cows milk gives birth to a son.<sup>23</sup>

**HARITA** - Oral intake of Chandana, ushira, manjishta, girikarni and sugar churned with milk results in conception.

Churna of baladya, chandanadya, draksadya, khandakadya, and punarnavadya, is beneficial in achieving conception.

Use of Lakshmana or 8 leaf buds of vata with milk prescribed in the context of pumsavana is beneficial in achieving conception.<sup>24</sup>

**BHAVAPRAKASHA** – Pana prepared with bala, sugar, atibala, madhuka, leafbuds of vata, and gajakesara mixed with honey, milk and ghee ensures a son.

A woman on 4<sup>th</sup> day of cycle should use milk medicated with ashwagandga kwatha in morning definitely conceives.

Lakshmana mula uprooted during pushya naksatra pounded with milk by a virgin when used definitely conceives.

Use of kuranta mula. Dhataki puspa, leafbuds of vata and nilotpala, pestled with milk.

A women taking pathya ahara and taking parswapippala with jiraka and sweta visikhapunkha delivers a male child.

Oral intake of tila taila, milk, phanita, curd and ghee churned with hand and mixed with pippali delivers a son.

All the seeds of 1 matlunga pounded with milk on 4<sup>th</sup> day of cycle ensures a male child.<sup>25</sup>

**RASA RATNA SAMUCHAYA** – Sarapunkha mula is made into paste with cold water and taken 5-7 days after menses.

One rudraksha and sarpaksi mula made into paste with cows milk and administered in single dose leads to conception in vandyā.

sweta kantakari mula made into paste with milk obtained from a single coloured cow and administered after menses for 5-7days helps conception.

Ashwagandha mula uprooted during pushyanaksatra and made into paste with buffalos milk and administered for 1 week after menses leads to conception.<sup>26</sup>

**GHRTA** – Phala ghrta

Phalakalyana ghrta

Soma ghrta

Kumarakalpadruma ghrta

Laksmanadi ghrta

Kalyanaka ghrta

Mahakalyanak ghrta

Kamadeva ghrta

Panyakalyanaka ghrta

Siddhakalyanaka ghrta

Jivaniyagana siddha ksirasarpi

Lasuna ghrta.

**ARISTA** – Dashamula arista.<sup>27</sup>

**RASA FORMULATIONS** – Khandakadya lauha<sup>28</sup>

**PATHYA**

Woman who consumes lasuna will never suffer from infertility.<sup>29</sup>

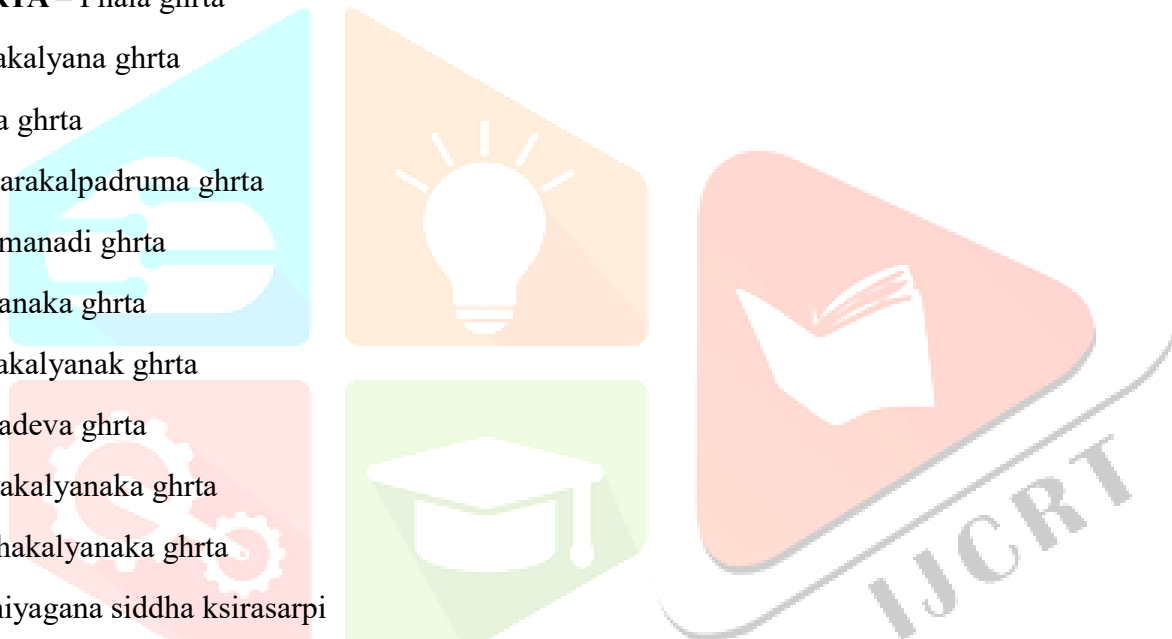
Milk helps in conception.<sup>30</sup>

Mamsa increases sukra(artava) helps in achieving pregnancy and nourishes the body.<sup>31</sup>

Root of vandhyakarkataki, langali, katutumbi, devadali, dwibrhatis, suryavali and bhiruka.

Wearing clothes and garland left over by a woman owning a son, bath with water left over or flowing during the bath being taken by a woman having son and coitus during rtukala are beneficial

**APATHYA** – kaccara, surana, amla, kanji, vidahi, and tiksna dravyas.<sup>32</sup>



## CONCLUSION

Vandhyatwa is present since ancient period and is increasing with the changing lifestyle. Stress and working pattern with multiple factors affect the health, which leads to abnormality in the factors which are essential for the conception. In contemporary medicine, they use hormonal therapy, ovulation induction and invasive diagnostic techniques are huge. In unexplained infertility, life style modification and ART are only treatment option available but the success rate are less and expensive too. Ayurveda has been successfully treating infertility for years without the help of modern and advance medicine, as it provides ability to infertile women or couples through treatment to become fertile and also to improve the overall health of the women so that she can conceive naturally without the aid of western medicines.

## REFERENCES

1. Tewari Premvati, Ayurveda Prasuti Tantra Evum Stree Roga, Part 2, Varnasi Chaukhambha Orientalia, 5<sup>th</sup> Ch, 263pp.
2. Murthy Srikantha Astanga Sangraha of Vagbhata (Volume-2)..,Varanasi:Chowkambha Orientalia ,5<sup>th</sup> Ed.,2004:20pp
3. Caraka Samhita revised by Charaka and Drdhabala with Vidyotini Hindi Commentary by Pt.Kasinatha Sastri Part -2, Reprint..,Varanasi:Cahukambha Bharati Academy 2015:
4. Caraka Samhita revised by Charaka and Drdhabala with Vidyotini Hindi Commentary by Pt.Kasinatha Sastri Part -2, Reprint..,Varanasi:Cahukambha Bharati Academy 2015: 842pp
5. Pandey Jaymini, Harita Samhita, Nirmala Hindi Commentry, Trutiya khanda..,1<sup>st</sup> ed.,Varnasi Chaukambha Vishwa Bharat 2010:463pp
6. Shastri Ambikadatt Kaviraj Rasaratna Samucchaya of Sri Vagbhatacharya..,Varnasi: Chaukambha Amarabharati Prakashan:449pp
7. Ginghal G.D Susruta Samhita of Susruta Part 2..,Varanasi:Chowkambha Vidyabhawan 2007:17pp
8. Caraka Samhita revised by Charaka with Vidyotini Hindi Commentary by Pt.Kasinatha Sastri Part -1,Varanasi:Cahukambha Bharati Academy : 744pp
9. Caraka Samhita revised by Charaka and Drdhabala with Vidyotini Hindi Commentary by Pt.Kasinatha Sastri Part -2, Reprint..,Varanasi:Cahukambha Bharati Academy 2015:859pp
10. Caraka Samhita revised by Charaka and Drdhabala with Vidyotini Hindi Commentary by Pt.Kasinatha Sastri Part -2, Reprint..,Varanasi:Cahukambha Bharati Academy 2015:970pp
11. Caraka Samhita revised by Charaka with Vidyotini Hindi Commentary by Pt.Kasinatha Sastri Part -1,Varanasi:Cahukambha Bharati Academy : 407pp
12. Murthy Srikantha Bhavaprakasha of Bhavamishra,(Volume-1)..,Varanasi:Chowkambha Krishnadas Academy 2004:20pp
13. Krishnamurthy K.H Bhela Samhita..,Varanasi: Cahukambha Visvabharati 2008:199-200pp
14. Tewari P.V Kasyapa Samhita ..,Haridas Ayurveda Series-2.., Varanasi:Chaukambha Vishwa Bharat 2008:78pp
15. Caraka Samhita revised by Charaka and Drdhabala with Vidyotini Hindi Commentary by Pt.Kasinatha Sastri Part -2, Reprint..,Varanasi:Cahukambha Bharati Academy 2015: 1008pp
16. Caraka Samhita revised by Charaka and Drdhabala with Vidyotini Hindi Commentary by Pt.Kasinatha Sastri Part -2, Reprint..,Varanasi:Cahukambha Bharati Academy 2015:848pp
17. Caraka Samhita revised by Charaka and Drdhabala with Vidyotini Hindi Commentary by Pt.Kasinatha Sastri Part -2, Reprint..,Varanasi:Cahukambha Bharati Academy 2015:859pp
18. Krishnamurthy K.H Bhela Samhita..,Varanasi: Cahukambha Visvabharati 2008:196pp
19. Krishnamurthy K.H Bhela Samhita..,Varanasi: Cahukambha Visvabharati 2008:552-554pp

20. Tewari P.V Kasyapa Samhita ..,Haridas Ayurveda Series-2.., Varanasi:Chaukambha Vishwa Bharat 2008:136pp
21. Tewari P.V Kasyapa Samhita ..,Haridas Ayurveda Series-2.., Varanasi:Chaukambha Vishwa Bharat 2008:266pp
22. Tewari P.V Kasyapa Samhita ..,Haridas Ayurveda Series-2.., Varanasi:Chaukambha Vishwa Bharat 2008:264pp
23. Govinda Dasji Bhisagrata Bhaisajya Ratnavali,(Volume-3)..1<sup>st</sup> Ed,Varanasi:Chaukambha Sanskrit Bhawan 2006:367pp
24. Pandey Jaymini, Harita Samhita, Nirmala Hindi Commentry, Trutiya khanda..,1<sup>st</sup> ed..,Varnasi Chaukambha Vishwa Bharat 2010:464pp
25. Murthy Srikantha Bhavaprakasha of Bhavamishra,(Volume-2)..,Varanasi:Chowkambha Krishnadas Academy 2004:781pp
26. .Shastri Ambikadatt Kaviraj Rasaratna Samucchaya of Sri Vagbhatacharya..,Varnasi: Chaukambha Amarabharati Prakashan:455pp
27. Murthy Srikantha K.R Sarangadhara Samhita..,Varanasi:Chaukambha Orientalia 2012:144pp
28. . Murthy Srikantha Bhavaprakasha of Bhavamishra,(Volume-2)..,Varanasi:Chowkambha Krishnadas Academy 2004:220pp
29. Tewari P.V Kasyapa Samhita ..,Haridas Ayurveda Series-2.., Varanasi:Chaukambha Vishwa Bharat 2008:328pp
30. Tewari P.V Kasyapa Samhita ..,Haridas Ayurveda Series-2.., Varanasi:Chaukambha Vishwa Bharat 2008:666pp
31. Tewari P.V Kasyapa Samhita ..,Haridas Ayurveda Series-2.., Varanasi:Chaukambha Vishwa Bharat 2008:675pp
32. Pandey Jaymini, Harita Samhita, Nirmala Hindi Commentry, Trutiya khanda..,1<sup>st</sup> ed..,Varnasi Chaukambha Vishwa Bharat 2010:466pp

