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Review On Classical Management Of Female Infertility

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ABSTRACT: -

Introduction -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*. The incidence of primary infertility is about 50% among women, while it is 25% among men, 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 incidence.

Material and methods- *Brihatrayee, Laghutree, Kashyapa Samhita* and other *Ayurveda* literatures, articles related to infertility are compiled. And various net sources, articles were explored.

Results- This article explains Ayurvedic concept of *Vandhyatva* and various formulations used in *Vandhyatva*.

Discussion- According to Ayurveda, important factors for conception are considered as *Ritu* (fertile period), *Kshetra* (uterus and reproductive organs), *Ambu* (Proper nutrition) and *Bija* (*Shukra-Shonita*) and also normalcy of *Hridaya* (Psychology). Abnormality of *Vayu* and *Shatabhava* (*Matrja, Pitarja, Atmaja, Satvaja, Satmyaja and Rasaja*), anyone of these cause infertilities (*Vandhyatava*). Both the *Shodhana* and *Shamana chikitsa* including *Panchakarma* is mentioned for infertility in Ayurvedic texts.

Keyword: Infertility, *Vandhyatva*, *Ayurveda*, *Shodhana*, *Shamana chikitsa* etc.



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INTRODUCTION

According to the definition of woman or *Stree*, one who lodges *GARBHA* is known as *Stree*. *Acharya Charaka* has mentioned that the woman is the origin of pregnancy^[1]. According to *Acharya Charaka*, *Garbha* is originated from mother, without mother there is no existence of *GARBHA*.

Infertility is defined as failure to conceive within one or more years of regular unprotected coitus. Women who are able to conceive but then have repeated miscarriages are also said to be infertile. There are two types of infertility—

1. Primary—Primary infertility denotes those patients who have never conceived.

2. Secondary—It indicates previous pregnancy but failure to conceive subsequently.

According to the WHO report about 2-10 % of couples worldwide are unable to conceive primarily & about 60-80% couples in the world are infertile. It is estimated that 10% of normally fertile couples fails to conceive within their first year of attempt. Further 10-25% couples experience secondary infertility.

According to *Acharya Sushruta* four main factors required for the proper conception are²⁻

1. *Ritu* (Season or fertile period)
 2. *Kshetra* (Normal female reproductive organ, healthy yoni)
 3. *Ambu* (Nourishing factor)
 4. *Beeja* (Viable ovum & sperm)
- Abnormality in any of the above said factors cause '*Vandhyatva*'.

In modern science causes are-

1. Ovarian factors— 30-40 %
2. Tubal and peritoneal factors— 30-40 %
3. Uterine factors—10% eg. Fibroid uterus, congenital malformations
4. Cervical factors—05%
5. Others Factors-
 - a) General factors- Thyroid dysfunction, Diabetes mellitus, TB etc
 - b) Behavioral Factors such as- smoking, alcohol etc.
 - c) Environmental & Occupational factors such as - Lead toxicity, repeated, exposure of radiation etc.

AIM

Aim of this review is to evaluate and discuss about infertility, its management, drugs, formulations and preparations in *Ayurveda*.

OBJECTIVE

To compile Ayurvedic management of infertility with formulations and preparations

MATERIAL AND METHODS

From *Brihatrayee*, *Laghutree*, *Kashyapa Samhita* and other *Ayurveda* literatures, articles related to infertility are compiled.

The process by which *Dhatu* and *Doshas* of body comes in balance state is called *Chikitsa*^[2] *Vandhyatva* is described by our *Acharyas* including the *Nidana* and *Chikitsa* in elaborated manner. Various treatments have been given in our classical texts. But in which type of infertility or on which factor like *Ritu*, *Kshetra*,

Ambu, Beeja, it will act, it is not mentioned clearly. Treatment has been given according to the cause i.e. *Yoni Vyapada, Artava Dosha* etc. So it is important to find out the cause which is responsible for *Vandhyatva*.

Vitiated *Vata* is the root cause of *Yonirogas*^[3]. So *Vata dushti* has to be treated first, following by other *Prakupita Doshas*.

Shodhana chikitsa

Panchakarma should be used for *Sharira shodhana*. *Acharya Charaka* has described that after *Snehana, Swedana, Vamana, Virechana, Asthapana* and *Anuvasana Basti* in consecutive order male should be given milk and *Ghrita* medicated with *Madhuraushadha* and female should be given *taila* and *masha* for healthy progeny^[4]. *Virechana* is ideal *Panchkarma* procedure for *Akarmanya beeja* (Anovulation).

In the context of *Basti*, it is said that *Basti* is highly beneficial in woman who does not conceive due to diseases of *Vata*. *Acharya Kashyapa* has said that *Anuvasana Basti* should be given in *Alpapushpa, Nastapushpa* (scanty menses and amenorrhea), *Nastabeeja*

(anovulation) and *Akarmanya beeja*.

Infertile couple gets progeny by using *Yapana Basti* because it performs both actions *Snehana* and *Niruhana*.^[5] *Acharya Bhela* says that *Niruha Basti* is like a nectar to an infertile woman^[6]

The following *Basti* can be used -

- *Shatapakataila Basti* (*Su. Chi.* 38/89)
- *Bala Taila Basti*
- *Traivrita Sneha Basti*
- *Shatavaryadi Anuvasana Basti*(*Ch. Si.* 12/18)
- *Sahacharadi yapana Basti*(*A. S. K.* 5/24)
- *Mustadi yapana Basti* (*A.S. K.* 5/11)

Shamana chikitsa:

Rasayana and *Vajikarana* drugs are also useful for treating *Artavadushti*^[7]. *Mutradosha Pratishodhaka* drugs can be used in *Artavadushti*. The line of treatment described for *Shukra Dosha, Artava dosha* and *Stanaroga* can be adopted for *yonivyapata Chikitsa*.^[8]

Svayonivardhaka Ahara & Aushadha like *Shali, yava, Madya, Mamsa*, may useful in *Yoniroga*^[9]

Different formulations:-

S.N.	FORMULATION NAME	REFERENCE
1.	<i>Narayana Taila</i>	<i>Sharangdhara samhita Madhyama khand</i> 9/101 – 109
2.	<i>Shatpushpa Taila</i>	<i>Kashyapa samhita</i> 5/23 – 25
3.	<i>Shatavari Taila</i>	<i>Sharangdhara samhita Madhyama khand</i> 9/133 – 138
4.	<i>Yograj guggulu</i>	<i>Sharangdhara samhita Madhyama khand</i> 7/ 56 – 62, 66
5.	<i>Baladhya Churna</i>	<i>Harita Samhita</i> 48/25
6.	<i>Chanadanadhya Churna</i>	<i>Harita Samita</i> 48/25
7.	<i>Drakshadhya Churna</i>	<i>Harita Samhita</i> 48/25
8.	<i>Lakshmana & eight Vatashunga with ksheera</i>	<i>Ashtanga Hridaya Sharira Sthana</i> 1/48
9.	<i>Shatapushpa Kalpa</i>	<i>Kashyapa Samhita Kalpa Sthana</i> 5/14-17
10.	<i>Satavari Kalpa</i>	<i>Kashyapa Samhita Kalpa Sthana</i>

		5/14-17
11.	<i>Ashwagandha Kashaya Siddha Dugdha</i>	<i>Bhavaprakash Chikitsa Sthana 70/25</i>
12.	<i>Matulunga bija pounded with milk</i>	<i>Yogaratanakar Yonivyapada Chikitsa sthana</i>
13.	<i>Prajasthapana Mahakashaya</i>	<i>Charak Samhita Sutra sthana 4/18(49) & Charak samhita Sharira Sthana8/2</i>
14.	<i>Pippalyadi churna mixed with Ghrita</i>	<i>Chakradatta yonivyapada chikitsa 27</i>
15.	<i>Maharasnadi Kwatha</i>	<i>Sharangdhara Samhita madhyam khanda 2/90 – 94, 96</i>
16.	<i>Phala Ghrita</i>	<i>Sharangdhara Samhita madhyam khanda 9/80 – 87</i>
17.	<i>Lagu Phala Ghrita</i>	<i>Sharangdhara Samhita madhyam Khanda</i>
18.	<i>Kamadev Ghrita</i>	<i>Sharangdhara Samhita madhyam khanda 9/27-32</i>
19.	<i>Sheetakalyanaka Ghrita</i>	<i>Yoga Ratnakara Pradara-roga chikitsa</i>
20.	<i>Kasmariyadi Ghrita</i>	<i>Charaka Chikitsa sthana 30/52 – 54</i>
21.	<i>Lasuna Ghrita</i>	<i>Kashyapa Samhita Kalpa Sthana 2/ 93 – 97</i>
22.	<i>Paniya Kalyanaka Ghrita</i>	<i>Sharangdhara Samhita madhyam khanda 9/38-40</i>
23.	<i>Satavari Ghrita</i>	<i>Charak chikitsa Sthana 30/64-67)</i>
24.	<i>Dasamularishta</i>	<i>Sharandhara Madhyama khand 10/ 77 – 92</i>
25.	<i>Pugapaka</i>	<i>Yoga Rantnakar Prameha Chikitsa sthana</i>
26.	<i>Khandakadhya lauha</i>	<i>Kashyapa Samhita 2/22</i>

DISCUSSION

Vandhyatva is like curse to the woman and society as it affects her physical and mental health and thereby the social life of the woman. Infertility is the common global problem and it is seen that one third of the infertile population seeking advice from the infertility clinics shows anovulation.

In modern science, various treatments available for infertility but all have unsatisfactory results and complications. So there is a great scope of

research to find out safe, potent, less costly and effective remedy for the management of *Vandhyatva*. In our classics, there is description of etiopathogenesis and treatment of *Vandhyatva* but *Acharyas* have not mentioned the treatment according to the individual factor. Oberoi Avneet¹, International journal of ayurvedic & herbal medicine 6(4) July-Aug 2016(2313-2320) 2319 2004 study conducted by the Reproductive Medicine and Fertility Center in Colorado found that 51% of women who underwent both IVF and

acupuncture treatment at the same time became pregnant, while only 36% of those who only underwent IVF did. The latter group also had higher rates of miscarriage stillbirth (20%) compared to those women who had received acupuncture (8%)

Infertility rates have risen dramatically over the last decade, owing to a mix of social, environmental, psychological, and nutritional variables. Modern medicine may now utilize a variety of diagnostic tests and investigations to determine the causes of infertility in a person. The treatment focuses on addressing and curing the malfunction using these tests. Infertility is treated by examining the components of the reproductive system. Ayurveda pays attention to each particular body type, strengthens the bodily systems involved in fertilization, and thus provides a great alternative for achieving fertilization.^[10]

Ayurveda tackles the internal imbalances and environmental influences that contribute to the problem by strengthening the Ojas, boosting overall health, and activating the hypothalamus and pituitary glands, causing the ovaries to ripen and release eggs in an indirect manner. In the treatment of female infertility, Ayurveda offers a non-invasive, low-cost, and non-iatrogenic alternative and complement to modern western medicine. Ayurveda's remedies have a low risk of adverse effects because it focuses on harmonising individuals rather than just treating diseases. Additionally, they tend to boost an individual's overall health and well-being.

It begins by attempting to correct infertility with Ayurvedic treatment, and if that fails, it then resorts to the more vigorous, but also riskier, treatments of modern Western medicine. It is also feasible to combine current Western medicine's high-tech diagnostic tests and pathophysiological specificity with

Ayurveda's holistic, benign, but nonetheless powerful remedies. Ayurveda teaches us how to connect to our inner wisdom and grace, and how to heal ourselves from the inside out.

CONCLUSION

In Ayurveda, Infertility primarily refers to the biological inability of a woman of reproductive age to contribute to conception and also the state of the woman who is unable to carry pregnancy to full term. Now a day, Infertility is leading problem in society and this is due to the result of combination of social, environmental, psychological & nutritional factors. The treatment in infertility includes *Agni deepana* and *Ama pachana* because its imbalance leads to many diseases. *Panchakarma* treatments helps to eliminate *Ama* thus corrects the *Agni* and healthy *Agni* will also contributes to healthy *Ojasa*. Also the detoxification by *Panchakarma* helps in the expulsion of toxins from the body *Vata* is the main *dosha* involved in infertility, and the treatment helps in *Vata anulomana*. The right combination of treatment helps in regulating menstrual cycle, revitalizing sperm, reduces mental stress, enhances general health, wellness, balancing the endocrine system and improving blood flow in pelvic cavity, thereby promoting fertility.

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