

HISTORICAL AND CONCEPTUAL REVIEW ON *VANDHYATVA*

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ABSTRACT One of the most pressing issues facing a woman that has not yet been resolved is *vandhyatva* (infertility). It is characterized as inability to conceive within one or more years of regular unprotected coitus. Four crucial elements that are necessary for fertilisation have been outlined by *Acharya Sushruta* are *Ritu*, *Kshetra*, *Ambu*, and *Beeja*. *Beeja* is one of these that is crucial (ovum). Any anomaly in *Beeja* has the potential to cause *vandhyatva* (infertility). According to contemporary science, *Beeja* is interpreted here as an ovum. Therefore, anovulation is the main cause of abnormal *beeja*. In this study attempt has been made to compile the every aspect of *vandhyatva* and *beeja*, including *vyutpatti*, *nirukti*, synonyms, classification, causes, *Nidana*, and *Chikitsa*.

KEYWORDS : infertility, *vandhyatva*, *Beeja*, anovulation

INTRODUCTION

One of the most pressing issues facing a woman that has not yet been resolved is infertility. Numerous of its etiological aspects have been identified by the system of contemporary medicine, which also offers management strategies. Ayurvedic concepts of *vandhyatva* are mentioned, along with certain remedies for its eradication. As the topics covered by Ayurveda, it is important to study, comprehend, and demonstrate them especially in light of contemporary scientific standards. So a researcher has a wide range of options thanks to the *vandhyatva*'s field of study. One of the most important factors for the continuation of life is thought to be women. According to the "*Stri*" definition of woman, a woman is one who places a *Garbha* or foetus in the womb is called *Stri*. According to *Acharya Charaka*, women are the source of all descendants.¹ Only after giving birth is she referred to as a mother. The goal of every woman in the world is to become a mother. The term (childlessness) is *Vandhyatva*.

Anovulation-related infertility frequency:²

- 45% tubal factor
- 25% ovarian factor
- 20% cervical factor
- 10% uterine factor

According to the research, ovarian factor is the second most frequent cause of infertility. Four crucial elements that are necessary for fertilisation have been outlined by *Acharya Sushruta*.³

Four Elements Are:

Ritu, *Kshetra*, *Ambu*, and *Beeja* are the first three. *Beeja* is one of these that is crucial (ovum). *Beeja* refers to both the male and female gametes (*Chakradatta*).⁴ Since this study is focused on women, the female gamete (or ovum) used here can be referred to as *Beeja*. In *Ashtanga Samgraha*, the word *Abeejanii* is used to describe *Artava dusti*.⁵ That implies that *Shukra* and *Artava* both have the same kind of *dusti*. One of the causes of *Abeeja* is this *dusti of Artava*. Because an ovulatory cycle is seen in many *Artavadusti*, *Abeeja* can be used as a reference for anovulation in this instance. So it might be stated that our classics contain descriptions of anovulation.

HISTORICAL REVIEW

History is the foundation of all scientific inquiry. The history of that

topic, therapy, demonstrates the subject's or disease's ups and downs across time.

Vandhyatva has also been a persistent issue for the human community from antiquity to the present. When tracing the history of *vandhyatva*, it is necessary to consider various historical eras because in antiquity, a fertile woman was praised and a barren woman was denigrated. Therefore, the historical era can be separated into the following sections for ease of study.

Hindu Literature

According to the *Atharvaveda*, if there isn't a child playing on the court, the world is worthless. In the *Atharvaveda*, there is a term called *Purandhatriyosha*,⁶ which denotes that when a man enters a *Grihasthashram*, he prays that his wife be *purandhatriyosha*, meaning that she bear children.

Out of the four *Ashrams*, there is one called the *Grihasthashram*, where couples are required to carry out their pregnancies. One of the different kinds of debits mentioned in our ancient literature is *pitri rina*. This implies that he or she will be liberated from this *rina* only after bearing children.

Arthashastra Of Kautilya

If she does not have a problem for eight years, he thought about *Stree Aputravati*. In addition, he says that the husband should wait 10 years even if the woman has dead children, and 12 years if the woman has only female offspring, at which point the husband may remarry if he so chooses.

Vandhya yoni is where *Samhita Kala Vandhyatva* is discussed. Additionally, *Acharya Harita* listed the six different varieties of *Vandhya* and their individual etiologies.

Charaka

On the basis of the numerous indirect references found in *Charaka Sharira* 4/30 and *Charaka Chikitsa* 30, we can conclude that *Vandhyatva* is mentioned in the *Charaka Samhita* as well.

Vagbhata

The two *Vagbhattas* have each described key components of fertility.

Harita Samhita

Although the term "Vandhyatva" is not defined, the sorts and prognosis of Vandhyatva people have been discussed.

Madhava Nidana

Vandhyatva kinds have been discussed.

Kashyapa Samhita

The first chapter of *Jatiharani* contains "Pushpaghni," which has to do with anovulatory causes of infertility as well as other other diseases that are stated as being childless.

Rasa Ratna Samuchaya

Other ayurvedic literatures including *Yoga Ratnakara*, *Chakradatta*, and *Bhaishajya Ratnavali* also define types and treatments, and some of these therapies are related to the therapy of Vandhyatva.

The definition and handling of vandhyatva are explained in *vasavarjyam*, *Vandhyakalpadrum*, and *Kama Shastra*.*

CONCEPTUAL STUDY

There are numerous allusions to vandhyatva in Ayurvedic literature. In our classics, the word "vandhya" refers to a symptom rather than a sickness. Failure to become pregnant has been linked to a number of circumstances, including coitus with a young or old sick woman, coitus in an improper posture, etc. According to the summary of the four key factors for *Garbhotpatti* (*Su. Sha. 2/34*). One of them—*Beeja*—has received mention from *Acharya*. Any anomaly in *Beeja* has the potential to cause vandhyatva. According to contemporary science, *Beeja* is interpreted here as an ovum. Therefore, anovulation is the main cause of abnormal *Beeja*. We have attempted to cover every aspect of vandhyatva and *Beeja* in this study, including *vyutpatti*, *nirukti*, synonyms, classification, causes, *Nidana*, and *Chikitsa*. The *Abejotsarga* used in this study is the primary cause of vandhyatva. So, every facet of *Beeja* will be included in this conceptual study. Its *vyutpatti*, *nirukti*, synonyms, *nirmana*, and physiology of ovulation from the perspectives of both modern science and Ayurveda.

Vandhyatva's Vyutpatti

1. *Vandhya*: Derived from the root *Vandha* and the suffix *Yaka*, the word *Vandhya* signifies barren, unproductive, futile, and useless.
2. *Vandhya*: *Aghnyadayasch pratyaya* adds the suffix "Vandhya" to the root. One who is a *vandhya*, or a woman who is childless or barren, is referred to by the adjective form *vandhya*.

Vandhyatva's Nirukti

Vandhya is the name given to the lady in whom there is any form of obstruction to the natural process of conception.

The meaning of *Vandhya* - *Vandhya* is the name of the woman whose *Artava* perished.

Infertility Definition

Infertility is defined as the inability to conceive following a typical, unprotected coitus in a healthy couple after one or two more years.

Alternatives to Vandhya

1. *Vasha*: the female who is obedient but still unable to conceive.
2. *Vandhya*: *Vandhya* is the name given to the woman in whom any form of typical conception process is hampered.
3. *Avatoka*: *Avatoka* is the woman who neglected to have an abortion.
4. *Avakeshi*: *Avakeshi* is the female who is free of *Putrasukha* and *Prasavasukaha*.
5. *Stravad Garbha*: *Stravad Garbha*: *Aphala* is the female without offspring.

Sorting out the *Vandhyatva*, the *Harita Samhita Vandhyatva* has been classified into six types:

- 1) Infertility owing to *garbhakoshaparasanga* in women.
- 2) *Kakavandhya* - infertility with one child.
- 3) *Anapatya* is childless.
- 4) *Mritvatsa*, or several stillbirths.
- 5) *Garbhasravi* has had multiple abortions.
- 6) *Bala kshaya* (*Ha. S. Tri. Sth. 48/1-6*): Infertility brought on by the loss of *bala*

Rasa Ratna Samuchaya: There are nine different types of vandhyatvas.

- 1) *Adivandhya*

- 2) *Vataja*
 - 3) *Pittaja*
 - 4) *Kaphaja*
 - 5) *Sannipataja*
 - 6) *Bhutaja*
 - 7) *Daivaja*
 - 8) *Raktaja*
 - 9) *Abhicharaja*
- (*R.R. Samu. 32/1-3*)

8 kinds of Vandhya Shabdakalpadrum have been described.

1. *Tripakshi*: A woman whose menstrual cycle lasts 45 days.
2. *Subhrati*: A *vandhya* with internal genital organ dystrophy and discoloured skin all over their body.
3. *Sajja*: The *vandhya*'s menstrual cycle is erratic.
4. *Trimukhi*: *Vandhya* has an excessive amount of watery yoni discharge and is unsatisfied with her food and coitus.
5. *Vyaghrini*: Infertility with one child.
6. *Baki*: For eight to ten days, *Vandhya* has had red yoni discharge. It is terminal.
7. *Kamalini*: This *vandhya* is incurable and continuously discharges water from *Yoni*.
8. *Vyaktini*: The disease known as *Vyaktini Vandhya* in women is identical to diabetes mellitus.

It is clear from this classification that *Acharya* discussed every type of infertility along with its underlying causes.

Ayurvedic Understanding Of Ovulation

Anovulation is the term used to describe an ovary's inability to produce a mature ovum. When the ovaries failed to generate eggs for 3–4 cycles in a row, this condition is referred to as abnormal. The causes of anovulation are incredibly varied.

For the cause of *Beejopaghata*, *Pushpoghata*, *Abeeja*, etc., there are numerous sporadic references accessible. Here is a summary of them:

Revati Jatahari (pushpaghani)

- It is said in the *Kashyapa Samhita* that 3-year-old *Revati Kalpa*
- For example, a lady who regularly menstruates but is unable to conceive and has thick, hairy cheeks is called to have *pushpaghni*.
- *Jatiharini Pushpaghni* is treatable. It most likely relates to infertility brought on by low ovarian hormone levels, which prevent ovulation.
- *Revati* is brought on by *Adharm*, which can be thought of as an infection. *Sanga* in the *srotasa*, which is caused by infection, resulting in a *vikriti* like ovulation.

Artava Dusti

Each and every *acharya* cited *Artava dusti* as a contributing factor to *Abeeja*'s condition.

Acharya did not provide any information regarding the aetiology of *Vandhyatva*. According to *Kashyapa*, the use of *Nasya* during menstruation, excessive hot food and drink consumption, and excessive medication use for cleansing purposes to the woman of *Mridu kosta* having Menstrual diseases have gained oleation and sudation as their causes. It is possible to say that specific circumstances are the causal elements for the aggravation of particular *doshas* for complexes with non-observance of regulations relating to the reproductive system. Due to the *Vata prakopa* caused by all of the aforementioned *Nidana*, *Updhatu* suffers from *Rasakshaya*, which prevents it from receiving food and results in *Artava kshaya* (Anovulation).

Avarana

Sushruta and *Vagbhata* both detailed how *Vata* and *Kapha*, when exacerbated, impede the route, causing *Artava* to be destroyed. Even while *Artava* isn't finished yet, it isn't released every month either. Anovulation and amenorrhea can both be detected here. In a healthy state, the *Vata* and *Kapha* *doshas* both contribute to ovulation, but any abnormalities impair this process.

Vata and *Kapha* block the *Artava srotasa*, making the *Artava* invisible. A *Sanga pradhana* *vikara* also describes it. *Tikshna Virechana* is utilised in *Mridukosta*. The detrimental effects of *Teekshna Virechana* in a person with *Mridukosta* have been succinctly stated by *Acharya Kashyapa*. He claims that when *Teekshna*

Virechana occurs in the *Mridu kostha vayu*, it aggravates and leads to *Swasa*, *Kasa*, and *Beejopaghata* in females. *Vayu*, namely *Apana vayu*, is in charge of all anomalies.

The congenital deformity of the female genital organ known as *Vandhya* results from the mother's antenatal consumption of *Vata prakopaka ahara* and *Vihara*, which aggravates *vayu* and spoils the *Beeja*, *Beejabhaga*, and *Beejabhagavayava* in female children. All *acharya* in *Chikitsa Sthana* explain the same as *Shandi Yone*

Yoni Vandhya Vyapada

It Can be interpreted as anovulation in the instances above. Ovums are minute structures, yet because of their importance in conception, people once thought they were present. *Vandhya yoni vyapat* is primarily caused by vitiated *Vata dosha*. If *Vandhya* and vitiated *Vayu* are the key contributing causes, then *Aastaenai* (anovulation as it is currently understood) is one of the symptoms.

Meaning that vitiated *Vata*, which can also induce anomalies in *Yoni* and *Beejopaghata*, is to blame for both primary and secondary infertility. Because of this, in the chapter on *vata Vyadhi*, *Bhavaprakasha* saw anovulation as a *Vata vyadhi*. Here, the term "*Asrika*" refers to an ovum. *Matrija Bhava* is carried by the ovum. Infertility is caused by ovarian hormone and ovum abnormalities. *Artava* caused sterility by destroying its *Beeja*, which served as the ovum.

Dietary Behavior

In addition to all of these factors, *Kashyapa Samhita kalpathana* states that dietary practises also contribute to anovulation. As a result of being vitiated, *Atiushna*, *Annapana*, *Veerya*, *Artava*, and *Beeja* are all affected. *Srotasa Viddhata Artavaha* (*Su. Sha.*) i.e. *Artavanasha* (Anovulation is taken into consideration here) was produced by trauma to the *Artavaha srotasa* and is also the root of infertility. *Abhigata* also vitiates *Vayu*, making vitiated *Vayu* the root cause of *Artavanasha* in this instance. According to *Ayurveda*, vitiated *vata*, *dhatu kshaya*, and *sanga* are the three primary and most significant causes of anovulation.

SAMPRAPTI (Pathogenesis)

Samprapti refers to the entire process of vitiated *dosha* movement within the body to cause an illness. Violated *doshas* ascend to the disease organ through smaller routes, where they cause a variety of symptoms. Both the stationary and mobile components of the body get vitiated in the event of their vitiation, with the vitiation spreading from one to the other. The contaminated body channels and vitiated body elements are the only ones who are affected by the corruption. While the three humours *Vata*, *Pitta*, and *Kapha*, which are vitiating in nature, pollute the entire organism when they become ill. Therefore, any ailment is a *samprapti* of the vitiated *dosha* as and *srotasa*. *Vata*, one of the three *doshas*, is primarily responsible for the vitiation of the other two *doshas*. *Vata* can become vitiated for a number of reasons, including *Ahitakara Ahara* and *Vihara*.

Vata, *Pitta*, and *Kapha* are supposed to move through all the body's compartments and channels. Because of its subtlety, *Vata* really propels the other two humours. When the *vata* is agitated, the other two humours get agitated as well, which obstructs the body's channels and results in ailments. Additionally, it causes the body's nutritional fluid and other components to decrease. Therefore, there will be an inappropriate development of *Artava* or ovum due to channel obstruction and nutritional fluid reduction, which may result in an ovulatory cycle. These steps can be used to explain this process: Particularly *Vata Avrita Marga Dhatu Shosha Artava Kshaya Abeejotsarga*, or anovulation, *Nidana Sevana Tridosha Prakopa*

In addition, this vitiated *dosha*, particularly *Vata*, can result in *Angnimandya*. Due to the fact that *Vayu's* one *karma* is It is a stimulant of stomach fire (Ch. Su. 12). Therefore, vitiated *vata* is the underlying cause of ailments that arise as a result of *Angnimandya*. Later on, this *agnimandya* will give rise to *Dhatvagnimandya*, which would then trigger *Ama* formation—specifically, *Apakva rasa dhatu*—which is the root of many ailments.

The *Chakrapani commentary on Su. Su. 15/32* makes a very strong indication of this pathology as follows: Therefore, it is evident that *Dhatvagnimandya* will cause the development of *Ama*, which will result in *Avarodhatmaka dushti* in *Artava srotasa*, and that a lack of sufficient *rasa dhatu* will prevent *Artava* from getting enough nutrition

(*Streebeeja*). As a result, *poshanatmaka dushti* will occur. All of them finally result in anovulatory cycle or *Abeejotsarga* and poor ovarian function. The following can be used to explain the entire *samprapti*:¹¹

Samprapti Ghataka

Dosha : *Tridosha with predominant vata*

Dhatu : *Rasa, Rakta*

Updhatu : *Artava*

Srotasa : *Artavas*

Srotodushiti : *Sanga*

Udbhavasthana : *Pakvashaya*

Adhithana : *Yoni (Ovary)*

Marga : *Abhyantara*

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