

VANDHYATVA – A MEDICO HISTORICAL STUDY

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ABSTRACT

As per *Āyurvēda*, important factors for conception are considered as *ṛtu* (fertile period), *Kṣētra* (uterus and reproductive organs), *Ambu* (Proper nutrient fluid) and *Bīja* (*śukra-sōnita*) and also normalcy of *Hrdaya* (Psychology). Abnormality of properly functioning *Vāyu* and *Satbhavās* (*mātṛja*, *pītṛja*, *atma*, *satva*, *sātmaya* and *Rasa*), any one 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 *strī vandhyatva* and a comparative study regarding its *Nidāna*, *Samprāpti*, *Lakṣaṇa*, *Chikitsā* etc compiled from various *Graṅthās* are being presented in this paper.

Introduction

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

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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 patry archical 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.

Caraka exquisitely describes the position of infertile couple in the Society, while describing *Vājīkaraṇa* therapy (Ca.Ci. 2/16-19).

Hārīta has defined, *Vandhyatva* as failure to achieve a child rather than pregnancy because, he has included *Garbhasrāvī* and *Mṛtāvastha* under the classification of *Vandhya*. *Caraka* and *Vāgbhaṭa* have referred *Vandhya* as the result of *Praduṣṭa Garbhāśaya Bija Bhāga of śonita* (Ca.Sa.4/30), (A.S.2/48). *Suśruta*, *Mādhavakara*, *Bhāvamiśra* have quoted *Vandhya* in *Vimśati Yoni Vyāpat* (Su.Ut.38/10, Ma.Ni.62/3, *Bhā.Pra.Ci.70/6*). *Kaśyapa* mentions *Vandhyatva* as one of the 80 disorders of *Vāta* (Ka.Sam.Su.27).

Regarding the historical importance of *Strī Vandhyatva* and a comparative study regarding its *Nidāna*, *Samprāpti*, *Lakṣṇa*, *Cikitsā* etc are compiled from *Vēdās*, *Purāṇas*, Holy Bible, *Caraka*, *Suśruta*, *Astānga saṅgraha*, *Astānga Hṛīdaya*, *Mādhava Nidāna*, *Bhāva Prakāśa*, *Yōga Ratnākara*, *Kaśyapa Saṁhitā*, *Hārīta Saṁhitā*, *Bhela Saṁhitā*, *Basava Rājyām* and *Rasa Ratna Samuścaya*.

Vēdās: The *Vēdās* considered as the most earliest of the literature available, explain about infertility. In *R̥gvēda*, there is a clear description about the *Kṛmis* like *Durnāma*, which destroys *Garbhāśaya* (Uterus) (10/162/2) leading to infertility in woman. *Yajurveda* also makes a reference of *Garbhadhāraṇa Vidhi* (*Yajur* 8/29), in *Atharvavēda*, a more detailed description is available (*Atharvavēda* 5/25/10-13) i.e. *Yōni*, *Bija*, *Vīrya*, *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

(*Atharvavēda* 5/25/10-13). It also mentions the implantation and growth of the foetus in utero (*Atharvavēda* 5/25/9), it is important to note that, *Atharvavēda* mentioned about several Krimis like Vatsapa (*Atharvavēda*. 8/6/1) *Durnāma* (*Atharvavēda* 2/52/2) and *Kraṇāva* (*Atharvavēda* 2/25/3), which destroy the foetus and cause infertility in the female. It also suggests the herbs like *Pr̥śnaparṇi* (*Atharvavēda* 2/25/2-3) and *śweta Sarṣapa* (*Athar* 8/6/6) to control the *Krmis* and treating *Mṛitāvasta* (repeated still births) and *Vandhyatva* effectively. Herbs like *Ugragandha* and two types of *Sarṣapa* are mentioned for the protection of foetus.

Holy Bible: Clear cut references are available regarding *Strī Vandhyatva* in Holy Bible, they are 'Šhara' wife of 'Abraham' suffered from infertility (*Vandhyatva*) till the age of 90 years (Genesis: 16:1, 17:17), and also Elizabeth wife of 'Jekhariah' was entitled barren i.e. *Vandhyatva* (Luke 1: 7), wife of 'Manōha' 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 1:2,6 and 11).

Holy Khuran: There is also description available in Holy Khuran about *Vandhyatva*. 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-Jug) 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. Maryam-19-(Al-Jug)16.section I verse 6).

Śrīmad Bhāgavata: In *Dwāraka a Brāhmin* was there, whose wife delivered 9 stillborn babies, at that period she has been treated as *Vandhya*. Same time *Arjuna* was promised to the *Brāhmin* couple that, he will protect their son, but lastly he was unable to protect their son. Ref. (2nd part *Daśama Skanda Arjuna Pratijñā*).

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

Caraka: *Ācārya Caraka* 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 *Prāduṣṭha Garbhāśaya Bija Bhāga of śōṇita* (Abnormal *Bija* of mother) (Ca. Sa. 4/30) and is one of the complications of untreated *Yōni Vyāpats* (Ca.Ci.30/31).

In its *Mahati Garbhāvakrānti Sārīrādhikāra* 4th chapter *Vandhya* has been described failure to achieve conception is infertility. While describing *Nidāna* for *Vandhyatva*, the important factors are constituents of *Garbha* included *ṛtu*, *Kṣetra*, *Ambu*, *Bija*, normalcy of *Hṛdaya* or Psychology, Properly functioning *Vāyu* and *Sadbhāvās*; abnormality in one of these can cause infertility. Abnormality of *Yōni*, psychology, *śukra*, *Aśrk*, 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 *Caraka*. The woman suffering from diseases of *Vāta* it copulates with husband, than also she does not conceive. Normally of psychology has given highest importance for achieving conception.

1. Abnormalities of *ṛtu* (Season or fertile period)
2. Abnormalities of *Kṣetra - Yōni* and *Garbhāśaya* are considered under *Kṣetra*, coitus in *Kubja* (hump back) or Lateral posture (Ca.Sa-8/6)

In abnormalities of *Ambu - Bala Kṣaya* is described under the cause of infertility (Cha.sa.2/7)

Caraka directly quotes the *Vandhyatva* is the result of *Prāduṣṭha Garbhāśaya Bija Bhāga of śōṇita* and *śukrāśaya Bija Bhāga of śukra* of females and males (Cha. Sa. 4/30,31).

The women suffering from *Vāta* if copulates with husband, then also she does not conceive. (Ca. Siddhi. 1/34). *Charaka* also describes the causes separately for *Ājanma* of *Garbha* (not achieving conception), *Vināśa* or *cirakāla Jāta Garbha* (death of foetus or delayed birth of foetus), *Vikṛta Garbha* (birth of abnormal child) and *Sapraja* (not achieving conception even after a successful pregnancy).

Due to abnormality in *Matṛujādi* Sadbhavas, conception does not occur, along with these, the abnormalities of *Āhara Soṣatwa*, *Kāla* and *Swabhāva* cause *Vināśa* or *Cirakāla Jāta* of *Garbha*. Due to the vitiation of *Doṣas* in mother when the *Ārtava* and *Garbhāsaya* are slightly vitiated, there is a chance of conception, but the child will be born with congenital anomalies. Due to *Yōni Pradōṣa*, *Manōbhighāta*, *śukra ārtava*, *Āhara - Vihāra doṣa*, *Akāla Saṁyōga* and *Balakṣaya*; the conception may be delayed in a woman with a successful pregnancy. *Caraka* describes 4 symptoms: are *Ājanma Garbha*, *Vināśa* or *Cirakāla Garbha*, *Vikṛta 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 *Ārtava*. *Chakrapāṇi* explains “*Vandhya* refers to incurable congenital or acquired abnormalities, resulting into absolute sterility” (Ca. Sa. 2/5 *Chakrapāṇi*'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 *Caraka* has mentioned, the use of enema is highly beneficial (Ca. Sid. 1/34), infertility gets cured by use of purgation. *śatāvaryādi Anuvāsana Vasthi* is useful for the woman having repeated still births (Ca. Ci. 25/15), *Jivantyādi yamaka* mentioned as *Putriya* (Ca. Sid. 5/9-11), Use of *Jivaniya Garbha Stāpana* group of drugs are also beneficile (Ca. Su. 4/18), *śatāvāri* or *śatāvāri ghrta* in the dose of one *Karṣa* gives male child (Ca. Ci. 30/52) & *Ghrta* prepared with *Jivaniya* group of drugs give female child (Ca. Ci.30/69). *Vandhyatwa*, which occurs due to the abnormality of both the partners are able to conceive after treating with *Anuvāsana Vasthi* (Ca Si.4/24).

Suśruta Samhitā: *Suśruta* has quoted *Vandhya* in *Vimśati Yōni Vyāpats*. Infertility has been included in the clinical features of injury to *Ārtavavaha Srōtas*-(Su.Sa.9/12). *Suśruta* has mentioned causative factors like *Caraka* and other authors, and he has also said that, the conception would not occur due to destruction of *Ārthava*, which is a complication of *Yōnyarṣas* (Su.Ni 2/17). *Suśruta* while describing *Bija*; *Bija* implies the meaning of *Sukra* and *Ārtava*, vitiated *śukra* and *Ārthava* by *Vātādi doṣas*, causes infertility.

(Su.Sa.2/5). He also included *Vandhya* under *Vātaja Yōni Vyāpats* of which the characteristic feature is “*Vandhyam Naṣṭārtavam Vidyat*”. The word *ārtava*, means *Strī Bija* (ovum) or *Rajahsrāva* (Menstrual Blood). So the word *Naṣṭārtava* may represent the absence of either ovum or menstrual Blood. Here it is apt to consider *ārthava* as an ovum as it becomes the prime factor in achieving conception.

While describing the types of *Vandhya* and Prognosis; *Suśruta* followed, *Harīta Caraka*, and other authors. Regarding *Cikitsa*, he indicates both *śōdhana* and *śamana* therapies in the treatment of *Yōni Vyāpats*. After *Sn̄chana* and *Swēdana*, *Pancakarma* i.e. *Vamana*, *Virēcana*, *Āsthāpana* *Asthpana Vasthi*, *Vasthi*, *Raktamokṣaṇam* and *Nasya*, is done by *Mṛdu Dravyās*, according to the vitiation of *Doṣas*. (Su.Vi.38/21).

The drugs prescribed for *Pumsavana Karma* can also be used for treating infertility (Su.Sa 2/32 *Dalhana* Commentry). The infertile woman should be given *Vasthi* with *śatapāka* Tail, after *Sn̄ha*, *Swēda* etc (Su.Chi.38/89).

The infertile women undergone cleansing procedures should be given *Vasthi* of *Balā taila* prescribed under *Mūḍagarbha* – (Su.Chi 15/15). *Balā Taila* is beneficial in woman desiring pregnancy. (Su.chi. (15/29).

Aṣṭāṅga Saṅgraha: *Vāgbhaṭa* has referred *Vandhyatwa*. It occurs due to abnormality of *Bijansha* (A. S. *śār*. 2/48), and also mentioned that, abnormalities of *Kṣhetra*, woman suffering from *Yoni Vyāpats*, never conceive and untreated *Yōni Vyāpats* ultimately results in *Vandhyatva* (A. S. Ut. (38/53). *Putrāgni & Jātagni Yōni Vyāpats* cause *Vandhyatwa*.

Regarding treatment *Vāgbhaṭa* mentioned that, the causes of gynecological disorders should be treated, including injury to the uterus or its prolapse, diseases of *Sukra*, *Ārthava*, *Yonyarṣas* etc. He has mentioned that, pregnancy occurs only in healthy reproductive organs (A.S Ut. 39/79), he also followed *Caraka* and other authors.

Sahacarādi Taila (A.S Kal. 5/24) or *Mustādi Taila* (A.S.Kal. 4/11) is beneficial in woman having repeated stillbirths. *Balā Taila* is beneficial in *Vandhyatva* – (A.S. Sa. 4/ 51). Oral use of *Phala Ghṛta* during *Rtu kāla* results achievement of pregnancy (A.S.Ut. 39/81).

Aṣṭāṅga Hṛdaya: Vāgbhaṭa considers healthy *Garbhāśaya Mārg* (Vaginal canal) *Ārtava* (Ovum) and *śukra* (Sperm), properly functioning *Vāyu* and normal psychological status (happy mood) as essential factors for conception (A.H. *Sār.* 1/89). To cure *Vāta*, *Vātahara Karmās* are adopted, particularly *Snēha*, *Swēda*, *Vasthi* etc (A.H.Ut. 34/22).

In treatment aspect, he followed *Caraka*, *Suśruta* and *Aṣṭāṅga Saṁgraha* etc. Use of *Lakṣmaṇa* or eight leaf buds of *vaṭa* with Milk prescribed under Pumsavana is also beneficial for *Vandhya* (A.H. *Sār.* 1/41-42), it is also opined by *Aruṇadatta*, the same treatment can helpful for the woman having repeated abortions or children with short life (A.H.*Sār.* 1/41,42).

Mādhava Nidāna: *Madhavakara* included the *Vandhya* in *Vimśati Yōni Vyāpats* (*Mā. Ni.* 63/3).

“ *Vandhyām Naṣṭārtavam* —” loss of *Ārtava* without pregnancy is known as *Vandhya*.

Bhāvaprakāśa: *Bhāvamiśra* followed *Mādhavakara*, he also included *Vandhya* among *Vimśati Yōni Vyāpats* (Bh. Pr. Chi. 70/6), *Bhāvamiśra* describes *Vandhya* under *Vātaja Yonivyāpats* of which characteristic feature is “*Vandhyam Naṣṭārtavam Vidyat*”.

Bhāvamiśra denotes the cause of *Vandhyatva* is “ Semen falling on the *Samīraṇa Nādi*” (Bh. Pr. Pu. Garb 3/18) and for other causes he followed *Caraka* & *Vāgbhaṭa* etc. *Bhāvamiśra* followed *Aṣṭāṅga Saṁgraha* and *Aṣṭāṅga Hṛdaya*, regarding use of *Phala Ghṛta* during menstruation in achieving pregnancy and this also increases progeny (Bh. Pr. Ci. 70/45-47 to 61).

Kāśyapa Saṁhita: *Kāśyapa* mentions *Vandhyatva* as one of the eighty disorders of *Vatā* (*Kā.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 (*Kā .Sam.Sar.*5/3). Under the description of *Jātahariṇi*, *Kāśyapa* has mentioned one *Puṣpāgni* having useless *Puṣpa* 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 (*Kā. Sam. Kha.* 6/33). The

causes of infertility, are mentioned like *Caraka*; especially mentions abnormality in *Sadbhāvas* will cause the infertility (Ka. Sam. Sa.5/5).

Excessive Medication for *Vamana*, *virēcana* to a person of *Mṛdu Koṣṭa*, even after proper *Snēhana* and *Svēdana* causes bleeding, resulting in the vitiation of *Vāyu*, this aggravated *Vāyu* causes destruction of *Bija* and *Puṣpa*, in such conditions infertility always develops (Ka.Sa.Si.3).

The available portion of *Kāśyapa Samhita* presents a unique chapter in its *Kalpa Sthāna* named *Revati Kalpādhyāya*. In this chapter, thirty different types of *Rēvatis* (*Jāta hariṇi*) producing various abnormalities by affecting the woman during her various stages i.e. menstruation, pregnancy etc. are described. These are considered as causative factors (*Kā. Sam. Kā.Rēvati Kalpa* 33,34). *Puṣpāgni*, *Andāgni*, *Durdara*, *Kālarātri*, and *Jāta hariṇi* are curable.

Vandhyatva cured by *Virēcana* (Ka.Sa.Chi-2). *Anuvāsana Vasthi* is advocated to an infertile woman having *Naṣṭa puṣpa*, *Alpa Puṣpa*, *Naṣṭa Bija* and *Akarmaṇya Bija* (*Kā. Sam. Si.7*). *Vandhya* conceives by use of this *Vasthi* as the *Yōni* becomes healthy. This *Vasthi* is beneficial to the woman having repeated abortions, short lived and weak children, or delicate and who indulge in coitus daily (*Kā. Sam. Si.1*). *Kāśyapa* says that, after using *Śodhana* both should be prescribed congenial diet (*Kā. Sam. Jati /3*).

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

Hārīta Samhita: As per *Hārīta Samhitā Vandhya* is described as a Separate entity.

Hārīta has defined *Vandhyatva* as, failure to achieve a child rather than pregnancy because; he has included *Garbhasrāvi* and *Mṛtāvastha* under the classification of *Vandhya*. The causative factors of *Vandhyatva*, he followed *Caraka* and other authors. *Hārīta* while giving the classification, he included child hood under *Vandhya* (*Ha. Sam. 3rd 48/1*). As the period of *ṛtukāla* does not exist in child hood, the question of fertility does not arise.

In abnormalities of *Rtu*, coitus after end of *Ritukala* is a causative factor for *Vandhyatva*. Other than the *Ṛtukāla*, the conception is not possible, because the acceptance of *Bīja* does not occur. While discussing abnormalities of *Kṣetra*, he says that, constriction of uterus and vulva due to the coitus done with the girl before menarche also causes infertility (*Hā. Saṁ.3rd, 5th- 48/1,2*). In abnormalities of *Ambu*, *Hārīta* mentioned *Dhātu Kṣaya* (*Hā. Saṁ.48/1*) is one of the causes for infertility.

Classification of *Vandhya* as per *Hārīta Saṁhitā*, *Kāka Vandhya*, *Anapatya*, *Garbha Srāva*, *Mṛtāvastha*, *Dhātukṣaya* and *Garbha Kōśa Bhanga* (*Hā. Saṁ 3rd Sth- .48/ 1-6*). Except *Kāka Vandhya* all are curable; and Infertility of woman who has coitus before her menarche gets cured with difficulty.

The following are the treatment for *Vandhyatwa* (*Hā. Saṁ. Tru. 58/25*), Oral uses of powdered *Candana*, *Usīra*, *Manjiṣṭha*, *Girikarṇi* and sugar churned with milk results in achievement of conception. (*Hā. Saṁ.Tru.58/12*). After relief from menstrual disorders due to *Vāta*, powdered or pestled *śweta Girikarṇi*, *śweta guñja* and *śweta Punarnava* should be used with milk for one-month, result in achievement of pregnancy. (*Hā. Saṁ. Tru. 58/13*). After relief from menstrual disorders due to *Pitta*, the woman should use root of the *Arka*, or *Śweta Giri Karṇika*; once menstrual disorders due to *Kapha* are cured by oral use of *Triphala*, *Giri Karṇi*, *Āragvada*, *Vatsaka* and *Pāyasa* with milk makes the woman fertile (*Hār. Saṁ.Tru.58/23*). Use of *Balādyā*, *Chandanādyā*, *Drākṣādyā*, *Khandakādyā* and *Punarnavādyā* powders are beneficial for achievement of conception (*Hār. Saṁ. 58/24-25*).

Bhela Saṁhitā : *Bhela* says that, *Vandhyatva* occurs due to abnormalities of *Bīja* of female and male, non consumption of congenial *Rasa*, Suppression of natural urges and disorders of *Yōni* (*Hār. Saṁ. 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 *Vāta* and abnormalities of *Yōni* (reproductive organs) (*Bhe. Saṁ. Sa.2*). Aggravated *Vāyu* expels the *Śukra* (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 *Āśaya* (*Garbhāśaya* or uterus) and dryness of *Indriya*, the infertility occurs. (*Bhe. Sam. Su.16*).

Nirūhavasthi is like a nectar to infertile women (*Bhe. Si.6/24*). *Gudūcyādi Rasāyana Vasthi* is beneficial for the infertile women (*Bhe. Si.8/39*).

Basava Rājīyam: (*Bas. Rāj. Vandhya Prakaranam*):

In *Basava Rājīyam*, *Vandhyatva* is described as a separate entity, he mentioned the causes for *Vandhyatva* in female as *Aṣṭa Doṣa Strīyah* i.e. *Vātaja, Pittaja, Raktaja, Sannipātaja, Abhichāraja, Daivaja*, and *Grahadoṣaja*.

Classification of Vandhya according to Basava Rājīyam is as follows:

Janma Vandhya, Mṛta Vandhya, Kāka Vandhya and *Kadalīvandhya*. *Janma Vandhya* means not even one conception, *Mṛta Vandhya* is Delivered child but not alive, having two children is called as *Kāka Vandhya* and *Kadali Vandhya* means having one child.

Kalyāna Ghṛtam is beneficial in *Vandhya*. For *Kāka Vandhya Viṣṇu Kāntha Yōgam* is prescribed. *Mahā Drākṣādi Cūrṇam* and *Mahā Manjīṣṭhādi Cūrṇam* are useful in *Vandhya* and also *Lajjālu Yōgam* in *Garbhapātha*, *Utpalādi Yōga* in *Garbha Srāva* is useful.

Rasa Ratna Samuschayam: (R.R.S. 22nd Ch. *Vandhya Cikitsā*)

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 Vikāra Janya*, 3. *Vāta Doṣa Janya*, 4. *Pitta Doṣa Janya*, 5. *Kapha Doṣa Janya*, 6. *Tridoṣaja*, 7. *Bhūta Janya*, 8. *Deva Janya* and 9. *Abhicāra Janya*.

Vandhya has been again classified as 1. *Garbha Srāvi* (repeated abortion), 2. *Mrtastha* (Still born), 3. *Strī Prasūti* (Who delivered female baby) and 4. *Kāka Vandhya* (Who delivered one child) (R.R.S. 22/4).

In *Vandhya Jaya Sundara Rasa* is beneficial (RRS22/5-14), *Devadali Prayōga, Śarapunkha Yōgam, Rudrākṣādi Prayōgam, Śwetakantakāri, Viṣṇukānta Prayōga* (RRS 22/15-57) are also beneficial. *Aśwagandha* is beneficial in *Kāka Vandhya*

(RRS 22/58). He has mentioned *Mṛtāvastha* (child dies immediately after delivery or within 15 days or in one month of 2 to 3 years is known as *Mṛthāvastha*), for this *Daiva Vyapāśraya Cikitsā* is prescribed. *Vandhya Karkōṭaki Prayōga* is beneficial in *Mṛtāvastha* (RRS 22/70).

Yōgaratnākara: He has included *Vandhya* in *Vimśati Yōni Vāyu* - (*Yōni Rōgādhikāra* Ch/2) *Yōgaratnākara* has followed *Suśruta* as “*Vandhya Naṣtārtava Ghneya*”. (*Yōnirōgādhikāra* / 7) i.e. a loss of *ārtava* or *Rakta* due to *Vāyu* is known as *Vandhya*.

The following treatment was mentioned for *Vandhya* in *Yōni Vyāpat Cikistā*. An infertile woman-using potion with *Bala*, sugar, *Atibala*, *Madhūka*, leaf buds of *Vaṭa* and *Gajakēsara* mixed with honey, milk and *Ghṛta* positively delivers a son.

A woman having taken bath after menstruation on 4th day, if uses milk medicated with decoction of *Aśwagandha* in morning hours definitely conceives, and if uses root of *Lakṣmaṇa* uprooted during *Pushya Nakṣatra* and pounded with milk by a virgin positively conceives; use of *Kuranta* root, flowers of *Dhātaki*, leaf buds of *Vaṭa* and *Nilotpala* pestled with milk is sure to result in pregnancy; the woman consuming beneficial diet and then taking *Parśwa Pippala* with *Jiraka* and white *Viśikha Punkha* definitely delivers a male child, use of *Lakṣmaṇa* 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, *Phānita*, curd and *Ghṛta* churned with hand and mixed with *Pippali* delivers nice son, use of all the seeds of one *Mātulunga* pounded with milk at the end of *tu* (after menstruation on fourth day), results in birth of a son and *Phala Ghṛtam* for female infertility (Y.R. *Yōni Vyāpat* Ch.42-49).

Conclusion

Vandhyatva the female infertility is not merely a problem from the period of *Vēdas*, but it is a struggle of early couple beyond *Vēda* 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 *Vēda* period to different *Āyurvēda* classics period. Even then, there are so many truths and recipes to over come 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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सारांश

वन्ध्यत्व का चिकित्सिकीय ऐतिहासिक अध्ययन

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गर्भ की अनुपलब्धि ही वन्ध्यत्व है। गर्भ के आवश्यक घटकों के अन्तर्गत सभी आचार्यों ने ऋतु (गर्भाधान काल), क्षेत्र (अनुपहत योनि या गर्भाशय एवं मार्ग की शुद्धता), बीज (शुक्र एवं शोणित), अम्बु (सामान्य पोषक रस) और हृदय (मानसिक स्थिति) का सामान्य होना गर्भाधान के लिए आवश्यक माना है। विकृत वायु, गर्भ के इन घटकों अथवा षड्भावों में से किसी एक में भी विकार होने से गर्भाधान नहीं होगा। अथर्ववेद, चरक संहिता, सुश्रुत संहिता, काश्यप संहिता, हारीत संहिता एवं बसवराजीयम् आदि के आधार पर इसके निदान, सम्प्राप्ति, लक्षण और चिकित्सा का तुलनात्मक अध्ययन इस लेख में प्रस्तुत किया गया है।