



A SYSTEMIC STUDY IN VANDHYATAWA W.S.R. INFERTILITY

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ABSTRACT

According to Ayurveda, Vandhyatva refers to not becoming pregnant, having recurrent abortions (Garbha Strava), or having stillbirths (Mrutvatsa). These cases are increasing daily due to a variety of circumstances, including lifestyle choices, stress, overuse of contraception, hereditary issues, and drinking and smoking behaviors. According to Ayurveda, Vandhyatva arises from the vitiation of Vata Dosha, impacting the fundamental components of Garbha, namely Rutu, Kshetra, Ambu, and Beej. Classics of Ayurveda include managing lifestyle choices in conjunction with cleansing the body and mind to cure infertility. Shamana and Shodhanchikitsa were discussed by Ayurvedic philosophers as treatments for infertility. The reason that panchkarma is so effective is that it balances the doshas and dushyas. One such treatment that is recommended for infertility is Uttarbasti. It aids in the uterus's and the fallopian tube's detoxification.

KEYWORDS- Infertility, Vandhyatva, Garbha etc.

INTRODUCTION

The inability to conceive after a suitable period of sexual activity without the use of contraception is known as infertility. Ayurveda describes several forms of infertility, including Sapraja (a condition in which a woman becomes infertile after conceiving one or more times), Apraja (a curable infertility in which women can become pregnant), and Vandhya (sterility). A woman may become infertile if she has problems with the egg's transfer from

the ovary to the uterus, produces fewer eggs, or has an embryo that fails to develop or survive after attaching to the uterine lining.¹

FACTORS RESPONSIBLE FOR INFERTILITY IN FEMALES

- Anovulatory cycle
- Menstrual irregularity
- Blockage in fallopian tubes
- PCOD
- Obesity
- Low sperm count
- Low motility of sperm
- Smoking and alcoholism

TREATMENT MODALITIES OF INFERTILITY

Four variables were proposed by Ayurvedic academics as the cause of Garbhotpatti (Conception). Rutu, Kshetra, Ambu, and Beeja are their names. Rutu signifies the process of fertilization or ovulation, Kshetra signifies Garbhshaya, or normal reproductive organs, Ambu signifies maternal nourishment, and Beeja signifies Artava-Shukra, or a normal ovum and sperm. Any flaw in these elements causes changes in Garbhopatti. Ayurveda contains references to a number of remedies that aid in both the prevention and treatment of various illnesses. They support both the renewal of the body's organs and the enhancement of their activities. The body can undergo systemic detoxification via a variety of treatments, including emesis, purgation, and enema. One such treatment is Uttarbasti, which is used to cleanse the fallopian tubes and uterus. Uttar Basti is crucial in the treatment of implantation issues, which can occasionally be brought on by menorrhea, fibroid development, etc. Uttar Basti contributes to the administration of Mutraghata, Mutradosha, and other areas.^{2,3,4}

Ayurveda recognizes two categories of Chikitsa: Shodhana Chikitsa (purification) and Shamana Chikitsa (medical therapy). Sthanik Chikitsa has been highly esteemed in Ayurvedic classics. The primary focus of Sthanik Chikitsa's gynecology is on Tryavarta Yoni, or the layers of the vagina. Vata dosha vitiation is the cause of Yoniroga and Artava Vikara. The Vata dosha determines the functioning of Pitta and Kapha. Panchkarma aids in the treatment of several bodily illnesses. One such Panchkarma treatment that balances the Rakta, Vata, Kapha, and Pitta Doshas is called basti. Drugs are administered by the basti route, which has both systemic and local effects.⁵

Numerous academics have suggested treating Sthanic Dosha first, then Sthanantara Dosha. Basti balances the vitiated Doshas and aids in the cleansing of Srotas, particularly Vatavaha Srotas. It is regarded as a powerful cleansing treatment since it quickly eliminates vitiated Doshas and nourishes the body. People of various ages may accomplish it with ease. Since Vata is the cause of Gati Gamana, which also aids in Shareera Vyapara, basti karma is the ideal option for treating Vata dosha. Vata dosha is supposed to have its principal seat in Pakwashaya. With practices like Samshodhana, Samgrahana, Vajikarana, Samshamana, Brahmana, Karshana, etc., Basti treatment aids in the balance of Vata Dosha. The most popular treatment for different types of roga and klaibya is Uttar Basti.^{6,7,8}

CONCLUSION

In Ayurveda, a person's therapy is determined by their specific constitution. We examine the reproductive system closely in light of infertility. Treatment that is both regional and systemic is emphasized in Ayurveda. It is always preferable to use Basti to cure Vata Dosha. Infertility issues are becoming more common in the modern world as a result of poor lifestyle management. Uttarbasti was recommended by Ayurveda as a therapy for Garbhashyagat Rogas because it helps to accomplish targeted medicine delivery to the afflicted organs and enhances drug absorption. Sukoshna (lukewarm) Sneha or Kwatha may readily transport medications to the targeted locations, such as the cervix and fallopian tubes, when it enters the uterus or urethra. Consequently, this Chikitsa is regarded as a helpful method for treating genital/reproductive system diseases.

CONFLICT OFINTEREST -NIL

SOURCE OF SUPPORT -NONE

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