



Research Article

A Conceptual Study of Essential Elements for Conception and Its Role in Vandhyatva with Reference to Infertility

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Abstract

A biological necessity for the continuation of the offspring is reproduction, a women greatest desire is to become a mother. When a couple did not conceive after one year of regular intercourse without protection (6 months is upper limit if the female partner is 35 or more than 35 year old) the term infertility are used. Vandhyatva (infertility) has been viewed as a major disaster since the beginning of a women's life. Because of modernization and a variety of daily routines can disrupt physiological and psychological health which result in irregular menstruation, polycystic ovary syndrome, ovulation disorder, endometriosis fibroid hormonal imbalance and fallopian tube blockage etc. in last few decades' cases of infertility increases day by day. Acharya Harita has mentioned several other terms associated with the infertility. Kakavandhya resembles a condition of secondary infertility, Anapatya refers to a state of complete sterility, Garbhasravi denotes repeated Abortions, Mritvatsa signifies repeated stillbirths and Balakshaya represents diminished Bala. Due to increasing cases of infertility day by day, In this article we have taken essential elements required for conception and successful pregnancy. According to acharya Vagbhata II, a sudha grabhasaya, marga, rakta, shukra, apanavayu, hridya, all in a healthy state produces a healthy offspring.

शुद्धे गर्भाशय मार्गे रक्ते शुक्रेऽनिले हृदि। (A.H. Sha 1/8-9)

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KEYWORDS: Vandhyatva, Shudha Garbhashaya, Marga, Rakta, Shukra, Apanvayu, Hridya.

1. INTRODUCTION

In present article we will figure out condition and factor responsible for conception so that we could promote fertility in women. In ayurvedic literature almost all acharya has mentioned Vandhyatva as symptom acharya Harita explain the Vandhyatva in detail he includes garbhasravi and mritvatsa in infertility, according to acharya Harita failure to produce a live

child is termed as Vandhyatva. acharya charak has explained three types of Vandhyatva, sapraja, apraja and Vandhya. In present day Infertility can be categorized into primary and secondary, in primary infertility women had never conceived. In contrast, secondary infertility is defined as failure to conceive further after having at least one successful pregnancy. The growth in infertility is partly a result of negative impacts of

environment and changing habits, stress, obesity, depression and other condition can potentially contributes the pathophysiology of fertility. In this article we will find the possible pathology of infertility with special reference to vagbhatta sloka in which shudha garbhashaya, marga, rakta, shukra, Anil and Hridya is essential factor for garbha formation.

2. MATERIAL AND METHOD

Material is taken from Astang hridya sharira Shloka 1/8- 9, And other contents are compiled from ayurvedic literature, text book obstetrics and gynec, sanskrit commentary, research journals and from articles. The concept of present article is based on the following shloka-

शुद्धे गर्भाशय मार्गे रक्ते शुक्लेऽनिले हृदि। (A.H. Sha 1/8-9)

3. AIM AND OBJECTIVE

- To understand the fact behind the shloka and its relation with infertility.
- To understand the cause and dosha involve in infertility
- Involvement of dosha in menstrual cycle, in endometrial changes, and in ovarian changes to cause infertility

1). Shudha Garbhashaya: Garbhashaya is the site of implantation and development of embryo, it's appropriate size, (small size seen in infantile uterus and hypoplastic uterus) shape (developmental defects as in bicornuate, unicornuate, didylphys, arcuate) and its functions (endometrial changes) are crucial to the successful pregnancy.

A healthy uterus with normal receptive endometrium after menstruation in ritukala (ie proliferative phase) known as shudha garbhashaya. acharya susruta has mentioned garbhashaya as khetra, khetra is not only uterus, here khetra is women body, acharya charak says in atisthula women maithun-asahatwam (dyspareunia) is seen, for a live healthy birth, the overall health of women should be considered as khetra because a healthy woman can give us a healthy progeny, if a woman has a normal rituchakra, ritukala but has systemic illness like endocrine/hormonal imbalance or infectious disease like toxoplasmosis, rubella, Chlamydia etc. are more likely to expel the product before and after implantation and cause Vandhyatva

गर्भस्य आशयः गर्भाशयः । गर्भाशयो गर्भाधारः।

Garbhashaya is ashaya of zygote/embryo.

In Ayurvedic Context, yoni is used to denote uterus, cervix and vagina (female genital tract) the disease related to female genital tract comes under yoniroga / yonivyapada.

Maharsi Bhela explains that all the twenty yoniroga or yonivyapad can also cause garbha vyapads. so it should be treated accordingly for example putraghni, vamini, asrika/apraja.

2). Marga: it represents genital tract of male and female, In female there should be no any obstructive or infective pathology in vagina cervix and in fallopian tube also in male

there should be no obstructive, infective pathology in epididymis, vasa deference and in ejaculatory marg.

for fertilization, passage for transport of ovum and sperm should be clear, obstructive pathology of fallopian tube or in uterus or infection may lead to infertility or ectopic pregnancy or may cause recurrent abortion, obstructive uterine pathology are seen in big size fibroid, synachiae, in congenital abnormality, cervical atresia, vaginal transverse septum may inhibits transport of sperm.

In male seminiferous tubules, epididymis, vas deference should be patent with normal physiology.

3). Shudha rakta: Rakta represents both ovum and menstrual blood, normal HPO (hypothalamo-pituitary-ovarian) axis maintains ovarian follicular growth, Ovulation and endometrium changes, A, 28 days rituchakra represents normal working HPO axis, acharya susruta mentioned ritu as ritukala, indicates most favourable time for conception, rituchakra has been divided into three phase

- Rajah srava kala. 3-7 days
- Ritu kala 12 or 16 days
- Ritu vyatita kala 9 or 12 days

Rajah srava kala: In latter stage of ritu vyatita kala pitta subside and vata dosha increase which leads to menstruation.

Ritukala

Endometrial and ovarian changes in ritukala: As acharya has mentioned.

ऋतौ च गर्भोऽपि अवतिष्ठते (भे.स. शा 2. 8/2)

During ritukala conception will occur. the prominent dosha that is involved in the ritukala is kapha because prithvi and jala, mahabhuta are dominant kapha dosha regulates body fluids and preserves the organism structural integrity.

Kapha dosha peaks during this phase, resulting endometrial growth and proliferation, due to prithvi and jala mahabhuta guna that is snehan, bandhan, sthirata and guruta, are the main activities that support endometrial growth (proliferative phase) Kapha dosha with pitta in follicular Phase mediates the ovarian follicles growth and maturation, in modern FSH, mainly responsible for ovarian growth and estrogen for endometrial growth, in ayurveda this phase is regulated by kapha dosha predominantly, In latter half of the ritukala there is predominance of pitta dosha, before ovulation, vitiation of pitta (pachak pitta) causes lysis of membrane of graffian follicle, which leads to release of ovum, (due to usna tikshna guna of pitta dosha, mature graffian follicle rupture for ovum release) during this phase the basal body temperature also increases due to usna guna of pitta.

Rituvyatita Kala: During rituvyatita kala further growth of endometrium stops and secretory changes appears along with tortuosity of glands to nourish fore

coming embryo if pregnancy not occur endometrium shed off, before menstruation pitta gradually subside and vata dosha increase which leads to menstruation.

Regular menstrual cycle represents balanced dosha any imbalance between dosha leads to abnormal menstrual cycle. anovulatory cycle or luteal phase defect which may lead to either abortion (गर्भपात) or infertility.

ऋतौ व्यतीते नार्यास्तु योनि संक्रियते तथा।

Acharya Indu explains in his commentary after ritukala there is no sperm entry.

योनिवीजं न ग्रहणति । गर्भाशयं न प्रापयतीत्यर्थः।

The uterus and fallopian tube remains in quiescent phase under influence of progesterone peristaltic movement of fallopian tube and cilia does not occur and change in mucus consistency inhibit sperm entry.

Here shudha rakta represents healthy ovum and normal menstrual cycle and circulating oxygenated blood with all its nutritional components for growth and development of foetus.

4). Shudha shukra: Acharya charak has mentioned

शुक्राद गर्भ, प्रसादजः (च० चि० 15/16.)

Shukra is important factor for garbha formation. the quantity and quality both has equal importance for fertilization and for embryo formation. Viability of spermatozoon has important role in their retention and transport in the female reproductive tract as well as their ability to fertilize and sustain embryogenesis.

Sperm morphology is considered to reflect physiological or pathological status of the male, sperm production and storage in extra gonadal ducts, motility, velocity, penetration of cervical mucus, metabolic activity, structural integrity, all are important factor for successful pregnancy. Acharya charak has mentioned that

शुक्रस्य दोषात् । न चास्थ जायते गर्भः पतति प्रस्रवति। (च.°सू. 28/18)

शुक्रस्य सारमौज

Acharya vagbhatta says that oja is essence of shukra and shukra is essence of rasa rakta aadi sapta dhatu means shudha shukra represents proper dhatu formation in body, shudha shukra is like sphatikabha, drava, snigdha, madhura, smells like honey & resembles like taila, (सु शा० -2/12.)

Causes of Sukrakshaya जरया, चिन्तया शोकं व्याधिर्भि कर्म कर्षणात् ।

Old age, overthinking, angry, disease emaciation due to hard work. Presence of stress reduces Luteinizing hormone (LH) and testosterone this reducing in turn spermatogenesis and sperm quality. Psychological stress altered balance between antioxidant and oxidative stress, may determine either poor fertilization/embryonic development or pregnancy loss.

In male, in recent time, psychological stress, nutritional deficiencies, lack of physical activity, over intake of caffeine, high scrotal temperature in male, hot weather, mobile electronic

device, several studies have investigated association between semen quality and the presence of western lifestyle, occupational life events shows decreased sperm quality and quality.

शुक्र शोणित जीवसंयोगे तु खलु कुक्षिगते गर्भ संज्ञा (च० शा० 4/5.)

Healthy spermatazon, healthy ovum, atma with man is responsible for garbha formation

5). Vata dosha (Anil)

वायुस्तन्तयन्तधरः.....कर्ता गर्भाकृतीनाम।

vata control all body

functions along with embryogenesis.

Acharya chakrapani mentioned in his commentary vayu mahabhuta is responsible for

धातुव्यहनं घातुरचना धातुवहनं (च. शा० 4/12)

Means hear in respect of garbha since fertilization, formation of dhatu in foetus and separation as dhatu and mala and transportation of dhatu all are done by vata. Vata is responsible for conception, cell division and differentiation. (वायु विभजयति)

Acharya charak, has mentioned that factor like shukra, asrika atma aasya, (garbhasaya) kala (ritukala) ahar and vihar are responsible for delivery of mature foetus, any abnormality in this may lead to abortion. Acharya charak says vata is responsible for embryogenesis (कर्ता गर्भाकृतीनाम।) the function of apan vayu is to expel mutra, purisha, sukra, artava and garbha at their time, vitiation of vata dosha in ovum and shukra leads to chromosomal or genetic abnormality.

maharshi kashyap says vitiated vayu causes destruction of foetus.

मारुतः कुपितो देहे गर्भघाताय कल्पते !

Acharya Dalhan explains when vitiated apana vayu obstruct fully developed foetus then it is called mudhagarbha.

Maharsi Haaita says due to vatadi dosa vikara garbha may be expelled prematurely ie- garbhasrava / garbhpatha. (Har. Sam. 2/24-25)

Acharya susruta has mentioned, infection during pregnancy, vitiated vata and abhigata is responsible for abortion or for premature delivery.

6). Hridya: Hridya is place of mann, acharya charaka in sharira sthan 8/24 has mentioned that apart from physical and external factors, mansika bhava also involved in abortion, or premature delivery or in Intra-uterine death of foetus. The mansika bhava, are anger, grief, dissatisfaction or negative criticism, jealousy, fear, terror, leads to abortion, all theses mansika bhava release several hormones including adrenaline, cortisol, and norepinephrine. Adrenaline increase blood pressure and pulse rate. Cortisol triggers the release of glucose from the liver. Thus all these bhava increase glucose level in blood which provide energy during stressful condition, which leads to energy loss and lethargy in body, chronic stress can leads to anxiety, depression, headache. and heat (temperature) in the body so normal physiology get disturbed which may cause abortion or intra uterine death in severity.

Psychological stress could impact the biology of female reproduction. The increased level of stress hormones such as cortisol reduces estradiol production, and affects the granulosa cell function, which results in deterioration in oocyte quality. As stated by acharya charak **सौमनस्यं गर्भधारणां। च.सू.25/40**

Modern lifestyle behaviours generate reactive oxygen radicals in the ovary; accumulation of these oxidative radicals impaired the function of the ovary and reduces reproductive outcome.

DISCUSSION

Infertility in the present day poses a significant obstetrics issue impacting women's physical and mental health. In ayurveda, the drugs differ from woman to woman depending upon age, nutritional status, involved dosha, dushya, adhishthan, physical as well as mental health, all are considered.

Basic principle to manage infertility is **संक्षेपतः क्रियायोगो निदानपरिवर्जनम्।**

A single line of treatment cannot be applied for it, rectify the cause.

In the present lifestyle, nutritional deficiency is an important factor in women, whether working outside or not, women compromise with her nutritional diet due to a daily busy routine, micro and macro nutrients play an important role for tissue normal function, deficiency leads to malfunction at tissue level, results either abortion, congenital anomaly or infertility in women. Overall women health affects her reproductive ability. Acharya charak has mentioned the importance of women health for procreation

नाहि वाताहते योनि नारीणां संप्रदुष्यति। (च.चि. 30/45-46)।

Kati pradesh is main site for vata, the normalcy of apana vayu enhances function of beej and khetra mainly. These are playing key role in infertility.

यदापत्यानां मूलं नार्यः परं नृणाम् (च.चि. 30/5-6)

Vasti –Apana vayu is responsible for adhogati of garbha, when apana vayu gets aggravated, it causes abortion. Vasti is alleged to have a multidimensional activity that possesses preventive, curative and promotional effect. Vasti acts locally in large intestine & systemically on the body tissues. Hence it is considered as “Ardha chikitsa” and may become a complete chikitsa in reference of recurrent abortion or Infertility if given by uttar marga (yonimarga) if vasti is properly administered it draws all the dosha accumulated in the waist, back and alimentary canal by its power pulls them out from their roots and expels them.

एवं योनिषु शुद्धासु गर्भं विदन्ति योषितः

only sudha yoni can achieved conception.

CONCLUSION

Modern life style also impacts on reproductive health (Garbhashaya, yonimarga) and on rasa, rakta dhatus (Dusit rakta represents malformed dhatu hindering nutrients in endometrium hence endometrial growth, implantation and embryo development does not occur properly) and shukra

which is essence of sapta dhatu are formed with poor quality and quantity.

Psychological stress, impact on hridya and man, causes release of stress hormones, disturb menstrual cycle and endometrial growth moreover vitiation of apana vayu causes infertility, psychological stress stimulates the accumulation of free radicals in ovary leading to impaired ovarian function.

As per ayurvedic classics, apana vayu may involve pitta and kapha dosha and impair the function of the pelvic organs in female causing yoni-roga. Kati pradesh is the main site for vata, the normalcy of apana vayu enhances the function of beej and khetra mainly. these are playing key role in infertility.

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