

# ROLE OF RASAYANA IN FEMALE INFERTILITY

Dr. Nikita Jaiswal\*

Dr. Manjusha Karkare\*\*

\*Ph.D scholar, Department of Prasuti Tantra evum Stree Roga, Parul University, Vadodara, Gujarat

\*\*Professor, Department of Prasuti Tantra evum Stree Roga, Parul University, Varodara, Gujarat

## Abstract

In recent times, female infertility is a rapidly growing problem. Not every couple has the goal to become the parents, but for those who wish to do, being unable to conceive is a painful thing. Most of the time this dream comes true naturally, but in few cases medical intervention is necessary. Ayurveda is the ancient system of medicine, which gives importance to both the aspect of the treatment equally i.e. preventive and curative aspect. Rasayana Chikitsa plays a key role in the treatment of all the diseases in both preventive and curative.

## Key words

Female fertility, Ayurveda, Vandhyatva, Rasayana chikitsa

## Introduction

Infertility has become a major health issue and social problem in the current scenario faced by a huge population across the globe.

WHO estimates that female infertility in India has increased from 3.9 % to 16.8 %. Female infertility has been defines as failure to conceive after frequent unprotected sexual intercourse for one or two years in couple who are in their reproductive age group. Ayurveda is the Ancient system of medicine, which has got unique line of treatment for female infertility.

According to Ayurveda, conception takes place from healthy sperm, a healthy ovum and a healthy uterus. Sometimes there is no reason and no cause was detected for the infertility and patient fails to get to get pregnant.

Over few past times, fertility treatment has expanded in other field of medicines also. Hormonal therapy, In vitro Fertilization i.e. IVF, Embryo Transfer i.e. ET, Gamete IntraFallopian Transfer i.e. GIFT etc are developed, are very expensive but they give unsatisfactory results along with lots of side effects like ovarian hyperstimulation, frequent abortion and major possibility of long term ovarian cancer.

The whole world see toward us with sight of hope where, research works on endometrial factors was negligible in Ayurveda research field. Thus, the need of the hour today is in finding means to improve the implantation.

Therefore a preliminary effort has been made to provide simple and effective management of decreased endometrial receptivity which can be practiced regularly for achieving and preserving conception by increase implantation rates<sup>1</sup>.

## Materials and Methods –

A detailed review of concept of infertility along with the Rasayana indicated in its management. Context will be compiled from available classical literature as well as research papers, journals and monographs.

**Observations –**

Vandhyatva is not a disease, but is a manifestation or revelation of an underlying disease or disorder. Moreover in Ayurveda the definition of vandhyatva is not restricted to inability to conceive but not begetting a live progeny<sup>2</sup>.

In Ayurveda six types of vandhyatva has been mentioned in Harita Samhita among them one is Balaksaya Vandhyatva explains. Ashwagandha, Guduchi, Shatavari, Bala, Lashuna etc. are widely accepted as they are Vatahara are some of the rasayana effective in vandhyatva. Rasayana therapy helps in maintaining health, prevention of diseases and also gives power to the body to avoid the recurrence of diseases.

In our sastras lot of importance is given to progeny as they are source of love, strength, happiness, excellence, spread of family tree, vastness, fame, utility, satisfaction, pleasure etc<sup>3</sup>.

**Global prevalence of infertility –**

One in every 4 couples in developing countries, which is found to be affecting by infertility. When an evaluation of responses from women in Demographic and Health Surveys from 1990 was completed in collaboration with WHO in 2004. This burden remains high in society. According to WHO study, which was published at the end of 2012, has shown that overall burden of infertility in women from 190 countries has remain similar in estimated levels and trending from 1990 to 2010<sup>4</sup>.

**Causes of Infertility –**

Conception depends on the fertility potential of both partner. Male is directly responsible in about 30-40%, female in about 40-55% and both are responsible in about 10% cases. The remaining 10% is unexplained<sup>5</sup>.

Causes of female infertility:

- Hormonal imbalance
- Ovarian functional problem
- Hyperprolactinemia
- Tubal factors
- Uterine factors
- Thyroid disease
- Sexually transmitted disease
- Structural obstruction

**Rasayana Chikitsa –**

According to Sharangadhara, rasayana is defined as, which ameliorates Jara (Senility) and Vyadhi (underlying disease)<sup>6</sup>.

- After Shodhana, rasayana chikitsa is beneficial.
- Its main aim is the proper nourishment of saptadhatu
- It is beneficial not only in enhancing the longevity, intellect, physical and mental strength, along with the reproductive well being. It also alleviates the disease<sup>7</sup>.
- Among various rasayanas available, Naimitikara Rasayana, Achararasayana and Ajasrikarasayana holds good for the management of female infertility.

Acharya Charaka explains about Prajasthapana Dravya. He also explains factors responsible for conception and maintenance of healthy pregnancy<sup>8</sup>:

- ✚ Ritu
- ✚ Kshetra
- ✚ Ambu
- ✚ Beeja

**Role of Rasayana in Reproductive age –**

- To enhance the quality of Garbha Sambhava Saamgri
- To care for pre-existing diseases
- Barkers hypothesis
- Prevention of Garbha and Garbhini Vyapad

**Role of rasayana in Reproductive age (Garbhini/Soothika Rasayana) –**

- To fulfil the deficiencies
- To ensure optimum maternal nutrition
- To provide adequate supplements to fetus
- To care for fetal growth and development
- To treat garbha Vyapad, if any
- To care for sootika

Rasayana due to its anti-anaemic properties and nutritional values, it has been used as a Naimittika rasayana (promotor of specific vitality in specific disease) by some of the Ayurvedic physician to women during her pregnancy expecting a good health of both mother and her offspring<sup>9</sup>.

**Role of rasayana in infertility –**

- To enhance endometrial receptivity
- To modify the inflammatory markers in Endometriosis & fibroid
- To have reform genetic factors
- To improve ART outcome

**Rasayana Yogas<sup>10-16</sup> –**

<b>Rasayana</b>	<b>Mode of action</b>
Medhya Rasayana Sukumara Ghrita Kalyanaka Ghrita Brahmi Ghrita	Normalisation of endocrine secretions and balance the hormone disturbances
Ashwagandha	Corrects irregular menstruation Provide natural energy Help body to adapt various day to day physical and mental stress
Shatapushpashatavari kalpa	Enhance follicular maturity Corrects irregular menstrual cycle
Phala Ghrita	Corrects hormonal disturbances
Nashtapushpantaka Rasa	Helps to remove blockage in the channel due to its Kaphanashaka and Granthihara properties
Rasona Shatavari Shatapushpa	Corrects hormonal influence and enhance follicular maturity
Triphala Rasayana	Increase the movement of Apana Vata, detoxify the doshas, helps in weight management
Shilajatu Rasayana	Regulates hormone, maturation of ovarian follicles, reduction in cystic follicles, decreasing the increased ovarian and uterine weight
Phala Ghrita	Corrects hormonal imbalance
Chandraprabha vati	Maintains improper and painful menstrual flow Acts as Kaphahara and helps in removal of cyst
BrihatShatavari Ghrita	Regularise menstrual cycle, well known for its restorative properties of ovarian follicles
Shitakalyanaka Ghrita	Useful in scanty menstruation, promotes garbhadharana

**According to some of the Case study –**

- **Phalasarpi**<sup>17</sup> is added for proper rejuvenation of the endometrium. It is a uterine tonic. It acts on the endometrium and helps to stabilize the growth of it, if it is a poor endometrium then it rejuvenates the cells and if it is an excess growth then it reduces the cells thus helping to normalize the growth and controlling the hormones involved.
- **Sahachara Taila** is also best shaman dravya for Vata. **Shatapushpa kalka** is best drug Dravya for Vandhyatva i.e infertility<sup>18</sup>.
- In this case report, patient suffered from primary infertility since 6 years, she was treated with Chiruvilwadi kashayam, Dhanwantharam gulika, Jeerakarishtam, Kumaryasavam and Manasamithra vatakam for 1 month. Took follicular study on next cycle and revealed post ovulatory status on 16<sup>th</sup> day of cycle. Advised **Phalasarpi**, Dhanwantharam gulika and Manasamithra vatakam for 2 weeks. Patient came with positive urine pregnancy test after 1 week of missed periods<sup>19</sup>.

**Discussion –**

Shodhana followed by rasayana chikitsa helps in the regulation of menstruation, also stimulates ovulation, hyperandrogenism and obesity associated with infertility.

The mentioned rasayanans are multi potential and are beneficial in treating menstruation related problems which leads to infertility.

**Conclusion –**

- Rasayana chikitsa plays a major role in the preventive measures in the case of infertility, which is one of the important challenging aspect in the medical practice.
- Basic education followed by proper lifestyle benefitting in treating the symptoms of infertility is a major challenge
- Rasayana with the combined effect of Shodhana helps in regulating menstrual irregularities and obesity associated with infertility
- Hence rasayana with Shodhana provides excellent result to the infertility patient for long term solution.

**References –**

1. <https://www.jaims.in/index.php/jaims/article/view/138>
2. A Comprehensive Treatise on Striroga (Gynaecology), written and illustrated by Dr. Hemalatha Kapoorchand, Chaukhambha Vishabharathi, Varanasi, 221001,2018, Pp 911, p326
3. A Comprehensive Treatise on Striroga (Gynaecology), written and illustrated by Dr. Hemalatha Kapoorchand, Chaukhambha Vishabharathi, Varanasi, 221001,2018, Pp 911, p326
4. <https://journals.plos.org/plosmedicine/article?id=10.1371/journal.pmed.1001356>
5. DC Dutta, Text book of Gynecology, edited by Hiralal Konar, 7<sup>th</sup> edition, Jaypee Brothers Medical Publishers Ltd, New Delhi, 2016, Pp 702, p243
6. Sarangadhara Samhita, (Sanskrit text with English translation), Translated by Prof. K.R.Srikantha Murthy, seventh edition, 2007, Chaukhamba orientalia, Charu printers, Gopal Mandir Lane, Varanasi, Pp 1179
7. Dalhana, Sushruta Samhita, Nibandhsangraha and Nyayachandrika commentary, edited by Vaidyajadavji Trikamji Acharya Sutrasthana, Chapter 15, verse 12 commentary. Reprinted ed. Varanasi: Chaukhamba Sanskrit Sansthan.2014, Pp1456, p70
8. P.V Tiwari, Ayurvediya Prasuti Tantra evam streeroga, Chaukhamba orientalia, Varanasi, 1986, Pp 1254, p76

9. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3821254/>
10. Sharma Ram Karan, Dash Bhagwan, CharakaSamhita, Chikitsasthana, chapter 1:2, verses 30-31, 4<sup>th</sup> edition. Varanasi:Chaukhamba Sanskrit Series Office;2000. Vol-3, p46
11. Bhavaprakash of Bhavamishra, edited by SitaramBulusu, Madhyamakhandha chapter 70, verses 54-61. Reprint ed. Varanasi: ChowkhambhaOrientalia. 2014. Vol2.p696
12. Tiwari PV, Kashyapasamhita kalpasthana, Chapter 5, verse 5-8, 10-11. Reprint ed. Varanasi:Chowkhambha vishwabharati 2013, p348-349
13. Yogaratnakara edited by Dr. Madham Shetty Suresh Babu, Uttarardha, pradar chikitsa, verses 46-51 1<sup>st</sup> edition. Varanasi:Choukhambha Sanskrit series office. 2008. Vol 2, p1146
14. Bhaishajya Ratnavali of ShriGovindaDasji edited by KonjivLochan. Chapter 67, verses 51-60. Reprint ed. Varanasi:choukhmbha Sanskrit Sansthan.2009. vol-3,p369
15. Tiwari PV, Kashyapasamhita kalpasthana, Chapter 2, verse 17-18, Reprint ed. Varanasi:Chowkhambha vishwabharati 2013, p327
16. Bhavaprakash of Bhavamishra, edited by Prof. KR Srikanth Murthy, Purvakhandha chapter 6, Guduchyadi varga, verses 189-190. Reprint ed. Varanasi: Chowkhambha krishnadas Academy. 2011. Vol-1.p258
17. <https://www.jaims.in/index.php/jaims/article/view/447/376>
18. <http://jddtonline.info/index.php/jddt/article/view/3626>
19. <https://ijapr.in/index.php/ijapr/article/view/1316>