

## ROLE OF SHODHANA AS PREVENTION AND ITS BENEFITS IN VANDHYATVA

Ladva Dakshina Kartikbhai<sup>1</sup>, Prajwal Narayan<sup>2</sup>, Ganesh Puttur<sup>3</sup>

<sup>1</sup>PG Scholar, Department of PG studies in Panchakarma, Sri Sri College of Ayurvedic Science and Research, Bengaluru, Karnataka - 560082, India.

<sup>2</sup>Professor, Department of PG studies in Panchakarma, Sri Sri College of Ayurvedic Science and Research, Bengaluru, Karnataka, India.

<sup>3</sup> Principal, Professor and H.O.D., Department of PG studies in Panchakarma, Sri Sri College of Ayurvedic Science and Research, Bengaluru, Karnataka, India.

Corresponding Author: [dkladva96@gmail.com](mailto:dkladva96@gmail.com)

<https://doi.org/10.46607/iamj2012012024>

(Published Online: January 2024)

**Open Access**

© International Ayurvedic Medical Journal, India 2024

Article Received: 16/12/2023 - Peer Reviewed: 30/12/2023 - Accepted for Publication: 15/01/2024.

**ABSTRACT**

*Garbha Dharana* is a boon and is a dream of every woman in this society. According to a WHO report, Infertility is a global health issue affecting millions of people of reproductive age worldwide. Forty-eight million couples and 186 million individuals have infertility globally, and 15 to 20 million (25%) are in India alone. *Vandhyatva* has been explained as equivalent to female infertility. In Ayurveda, the development of any disease is linked to the imbalance of *Shareerika*, *Manasika Doshas*, *Bahudoshavastha*, and *Agnimandya*, which can lead to the manifestation of *Vyadhi*. Therefore, *Shodhana* is considered the best treatment modality as it helps in eradicating the *Doshas* from its root and clearing *Sroto Avarodha*, ultimately resulting in the *Poshana* of *Dhatu*s, preventing *Vyadhi Punarudbhava* and its effect stays for *Chirakalina*. So, in this paper, an attempt is made to understand the role of *Shodhana* in prevention and its benefits in *Vandhyatva*.

**Keywords:** *Bahudoshavastha*, Infertility, *Shodhana*, *Vandhyatva*

## INTRODUCTION

*Garbha Dharana* is the lifetime dream of every female individual in society. But nowadays, due to fast and hectic lifestyles, the infertility rate is rising among many women in the reproductive age group and men as well. Ayurveda is the science of life that focuses mainly on preventing diseases and curative aspects. As per Ayurveda, a standard conception occurs when *Rutu*, *Kshetra*, *Ambu*, and *Beeja* (the four factors) unite in normalcy, producing offspring. *Bahudoshavastha* is the condition every individual experiences with one or the other *Lakshana* due to lifestyle modification. *Shodhana*, as a significant treatment modality, maintains the *Tridoshas* in their *Prakruta Sthana* and allows *Uttarottara Dhatu Poshana* by eliminating the excess or *Prakupita Doshas* or *Malas* from the body. Hence, this article attempts to understand the role of the *Doshas* and *Bahudoshavastha*, which might be influencing the *Vandhyatva* and its prevention through *Shodhana*.

### **VANDHYATVA:**

*Vandhyatva* (Infertility) is mentioned as one of the *Vataja Nanatmaja Vikaras*.<sup>(1)</sup> The *Chikitsa Siddhanta* (Treatment principles) in treating *Vandhyatva* are *Shodhana* and *Shamana Chikitsa*.

*Vandhyatva* is the inability of the couple to achieve/conceive *Supraja*. In Ayurvedic texts, infertility is explained as *Vandhyatva*, due to *Vata Dosh*, and is mentioned in *Rasadhatu Pradoshaja Vikara*.<sup>(2)</sup> It is considered *Yonivyapat*, as per *Sushruta Samhita*. At the same time, *Charaka Acharya* has explained it as a consequence of the abnormality of *Beeja* (*Pradushta Garbhasaya Beeja Bhaga* of *Shonita*).<sup>(3)</sup> *Madhavkara* has quoted *Vandhya* in *Vimshati Yonivyapat*. According to *Acharya Charaka*, *Vandhyatva* can be classified into three types: *Vandhya*, *Apraja*, and *Sapraja*.<sup>(4,5)</sup> *Acharya Haritha* has mentioned six types of *Vandhya* i.e *Kakavandhya* (one child sterility or secondary infertility), *Anapatya Vandhya* (no child or primary infertility), *Garbhasravi Vandhya* (repeated abortions), *Mritavatsa Vandhya* (repeated stillbirths), *Dhatukshinatva/ Balakshaya Vandhya* (loss of strength) and *Garbhakoshabhanga Vandhya* (injury to the uterus).<sup>(6)</sup>

### **ESSENTIAL FACTORS OF GARBHA DHARANA:**<sup>(7)</sup>

Essential factors of constituents of *Garbha* (fetus) are 1) *Rutu* (fertile period), 2) *Kshetra* (reproductive organs), 3) *Ambu* (nutritive fluids), and 4) *Beeja* (*Ovum*). The healthy psychological status and normal functioning of *Vata* (one of the governing factors of the body according to Ayurveda) is essential for *Garbha Dharana*. *Shadbhavas* (Six factors), like *Matruja*, *Pitruja*, *Atmaja*, *Satvaja*, *Satmyaja*, and *Rasaja*, are necessary for the *Garbha Sambhava*.<sup>(8)</sup> The action of *Shodhana* is to maintain the normalcy of *Doshas* and the factors responsible for *Garbha Dharana*.

### **ROLE OF DOSHA:**

In this competitive era, due to various reasons, the lifestyle of an individual and environmental changes affects the physical as well as mental well-being, which contributes to the imbalance in the normalcy of the *Dosha*, *Dhatu*, and *Mala* which constitute the *Shareera*, resulting in the *Bahudoshavastha*. Also, in the context of *Rutucharya*, *Acharyas* have mentioned the *Chaya* (local accumulation of the *Dosha*), *Prakopa* (excessive accumulation of the *Dosha*), and *Prashamana* (Pacification of the accumulated *Dosha*) of the *Dosha* in the specific *Rutus*. *Vata Dosh* gets *Chaya*, *Prakopa*, and *Prashamana* in *Greeshma*, *Varsha*, and *Sharat*, respectively. Similarly, *Pitta* and *Kapha Dosh* *Varshadi* and *Shishiradi Rutus*, respectively.<sup>(9)</sup>

The *Chaya*, *Prakopa Avastha*, along with *Bahudoshavastha* of the *Vatadi Dosh*, may lead to the manifestation of the various *Vyadhi* hampering the *Prakrutavastha* of the *Dosha*, *Dhatu*, and *Upadhatus*. *Vata Dosh*, which circulates throughout the body, is responsible for the normal functioning of all the *Dhatu*s, especially as it maintains the flow of the *Chala Dhatu*s in its own *Srotas* without any hindrance. *Vata Dosh* and its types play an important role in understanding the *Vandhyatva*. *Pitta Dosh* maintains the metabolic functions of the body, which is a responsible factor for *Uttarottara Dhatu Poshana*, and is an essential factor for the *Pushti* of *Shukra*

*Dhatu*, which is responsible for the *Garbhotpatti Karma*. *Kapha Dosha* is accountable for the *Snigdhatata* or *Dridhatata* of the *Anga*, which is also essential for conception.

**Role of Vatadi Dosha over Garbha Dharana:**<sup>(10,11)</sup>

***Vata Dosha:*** The leading site of *Vata* (especially the *Apana Vata*) is *Pakvashaya* which can be understood as the pelvic area. The major organs of the reproductive system, such as the uterus, vagina, cervix, and broad and round ligaments, can be considered as the site of *Vata* as they are residing at the pelvic region.

***Prana Vata:*** The *Karma* of *Prana Vata* is *Buddhi Hridaya Indriya Chitadrik*. “*Soumanasya Garbhadharanam*” where the state of *Manas* is an essential factor for the conception. And any disturbance to it might be the causative factor for the *Artava Dushiti*.

***Udana Vata:*** The leading site of *Udana Vata* is the *Uras*, and functions of *Udana Vata*, such as *Prayatna* and *Urjas*, are considered essential factors in achieving pregnancy.

***Samana Vata:*** The *Karma* of *Samana Vata* is *Anna Grahana, Pachana, Vivechana*, and excretion. Proper *Pachana* of *Ahara* led to the formation of *Rasadi Dhatus, Upadhatus, and Mala*. *Artava*, being the *Upadhatu* of *Rasa*, is nourished by the quality of food intake, which is essential for the excellent quality of the *Beejarupi Artava*, helping in conception.

***Vyana Vata:*** The site is *Hridaya*, which moves all over the body. *Hridaya* is the *Mulasthan* of *Rasava-ha Strotas*, and *Upadhatu* of *Rasa* is *Artava*. It also provides seats to the *Manas* and *Atamaja Bhavas*, which are essential for the *Garbhottpati*. Hence, any disturbances in the *Vyana Vata* may lead to the *Dushiti* of the *Beejarupi Artava*, leading to infertility.

***Apana Vata:*** The main sites include the pelvis region, and this particular *Vata* is responsible for *Shukra Artava Utpatti* and *Garbha Nishkramana Kriya*. Among all the *Pancha Vata*, *Apana Vata* governs all the reproductive activities of the body. During labor, the same *Apana Vata* is called *Prasuta Maruta*, which controls the mechanism of labor. Its vitiation may lead to *Vandhyatva, Nashtartava, Garbhapata, Garbhasrava* and *Moodhagarbha*.

***Pitta Dosha:*** If *Pitta Dosha* gets *Prakupita*, it burns the *Kapha* and dries out the *Vata Dosha*, which in turn will hinder the normal functions of *Vata Dosha*. Also, *Pitta Dosha* is responsible for the maintenance of the metabolic processes of the body, which is the prime necessity for the *Uttarottara Dhatu Poshana* to take place.

**CONCEPT OF BAHUDOSHA:**

The word *Bahu* refers to *Bahulya Vaishishtyam*, which means much, many, frequent, great, and considerable in quantity.<sup>(12)</sup> *Shareerika* and *Manasika Doshas* can get vitiated due to their respective *Nidanans* and initiate the *Samprapti* (Pathogenesis) process.<sup>(13)</sup> The condition where the *Dosha* moves from its site is due to *Dosha Prakopita Nidana Sevana*, leading to the *Bahulata* of *Dosha*. Also, the *Chayapurvaka Prakopa* occurring during seasonal changes, if left untreated or ignored, can give rise to *Bahudoshavastha*. These reasons vitiate the normalcy of the *Vatadi Dosha* and *Dhatus* in the body, leading to the manifestation of certain *Lakshanas* like *Avipaka, Aruchi, Sthoulya, Panduta, Gourava, Klama, Pidaka, Kota, Kandu, Arathi, Alasya, Sharma*, and many more.<sup>(14)</sup>

Among them, *Charaka Acharya* has mentioned *Kalibyata/Vandhyatva* as one among *Bahudosh Lakshanas*.<sup>(15)</sup> To remove the effects of *Agnimandya* and *Dosha Prakopa* that generally cause *Vyadhi*, addressing the *Doshas* in their *Utkleshita* or *Bahula Prakupita Avastha* is recommended. In the latter, the *Doshas* are already in *Bahula Pramana* in the *Shareera*, so administering proper *Shodhana* by considering factors like *Dosha Vriddhi, Deha Prakriti, Bala*, etc., will help in attaining *Agnisandhukshana* (Increasing the digestive capacity) and eliminate the *Doshas* from the *Shareera*.<sup>(15)</sup> *Bahudoshavastha* indicates *Shodhana*, which has several benefits, including the *Vrushyata* effect.<sup>(16)</sup> *Shodhana* helps in maintaining overall health by removing *Bahula Doshas* and preventing the *Vyadhi*,

**ROLE OF SHODHANA IN CORRECTING BAHUDOSHA AVASTHA:**

*Shodhana* is a technique used to balance the *Tridoshas* by restoring them to their natural state,

known as *Prakruta Avastha*. To maintain the *Tridoshas*, *Vamana*, and *Virechanadi Shodhana Karmas* have their respective roles. They are beneficial in removing the *Sroto Sanga* (Obstruction to the channels) and maintaining *Agni* (Digestive fire) in its natural form. Classical texts have several references to treat infertility (*Vandhyatva*) using the *Shodhana* method. According to *Sushruta*, the most effective treatment for any state of infertility is *Basti Chikitsa*.<sup>(17)</sup> Another effective method could be *Nasya*, which stimulates the normal functioning of the hypothalamic-pituitary-ovarian axis, a fundamental requirement for fertilization to occur.

#### **BENEFITS OF SHODHANA:**<sup>(15)</sup>

According to *Acharya Charaka*, the first benefit of *Shodhana* is the achievement of the *Abhivardhana* (Increasing) of *Agni*, which is essential for *Rasadi Dhatu Poshana*, leading to nourishing the *Updhatu*. *Vyadhihi Upashamyati Prakritihi Cha Anuvartate*: after proper *Shodhana*, i.e., *Vyadhi* (Disease) gets *Upashamana* (Elimination) and *Doshas* to attain their *Prakruta Avastha* (Normal functioning). *Doshas*, especially *Vata Dosha*, function appropriately on their own *Sthana* without getting vitiated, which may prevent infertility. After *Shodhana*, *Indriya*, *Manasa* gets *Prasidayati*, which increases the person's *Bala Pushi*, an essential factor for fertilization. *Shodhana* leads to *Jara Kruchrena Labhate* (Delay in aging process), which is critical to maintaining the excellent quality of gametes in the reproductive age and benefits *Apatyam Cha Vrushata Jayte*. This shows the significance of the *Shodhana Karma* in the preconception period or before the planning of offspring.

#### **IMPORTANCE OF RUTU SHODHANA CONCERNING VANDHYATVA**

While explaining *Rutu Shodhana*, *Acharya Vagbhatta* has mentioned that the elimination of *Chaya Purvaka Dosha Kopa* in the particular *Rutus* prevents the manifestation of the *Vyadhi* and *Doshas* will remain in their own *Prakruta Sthanas*.<sup>(18)</sup> Also, in the benefits of *Rututshodhana*, *Acharya Vagbhatta* has mentioned “*Tesham Na Punarudhbhavah*” “*Rasayanani Sidhani Vrushyayogamscha Kalavit*” that is, it prevents the chances of reoccurrence of the disease as well as

it promotes the effect of *Rasayana* and *Vrushya Yogas*.<sup>(19)</sup> *Acharya Vagbhatta* has also explained the administration of *Brimhana* therapies after *Rutu Shodhana* will provide the *Vrushyata* (Aphrodisiac effect) and *Deergha Ayushyam* (Longevity), which in turn benefits in maintaining the *Shuddhata* of the *Beeja* and, hence prolonging the fertile period.<sup>(20)</sup> *Acharya Charaka* mentions the one who undergoes *Rutu Shodhana* will benefit from the *Rogastatha Na Jayate* (Disease will not manifest), *Prakrutistheshu Dhatushu* (normalization of *Dhatu* functioning), *Dhatavascha Abhivardhanam* (Increasing the quality of *Dhatu*) and *Jara Mandyamupaiti* (Delaying the aging process).<sup>(21)</sup> Reducing the impact of any *Dosha Dushti* which may lead to the *Vandhyatva*, maintenance of the *Prakruta Avastha* of *Dosha*, *Dhatu*, and *Upadhatu*, and improvement in the quality, as well as quantity of the *Rasraktadi Dhatu* and *Jara Mandyata*, are the benefits that one can attain on undergoing the *Rutu Shodhana*.

All these benefits of *Rutu Shodhana* play an essential role in maintaining good *Dosha* and *Dhatu Pramana*, a cozy environment for the *Garbha Sambhava Samagri*, which are indispensable factors in preventing or curing the *Vandhyatva*.

#### **ROLE OF SHODHANA BEFORE ADMINISTRATION OF RASAYANA, VAJEEKARANA DRUGS**

*Shodhana* removes all *Sroto Sanga*; its effect lasts *Chirakaleena* and prevents *Vyadhi Punarudbhava*, which is a necessary milestone for the administration of any *Yogas* of the *Rasayana Vajikarana Chikitsa* for achieving desired fruitful outcomes.<sup>(22)</sup>

*Acharya Charaka*, while explaining the importance of *Shodhana* as *Purvakarma* to the administration of *Rasayana* or *Vajeeekarana Yogas*, mentions if these *Yogas* are administered without doing proper *Shodhana*, it will not serve the desired purpose; just like dyeing the *Malina Vastra* will not absorb any color.<sup>(23)</sup> Therefore, if domestic partners undergo *Shodhana* followed by *Rasayana Chikitsa* before conceiving, they can have healthy progeny.

#### **IMPORTANCE OF SHODHANA IN PRE CONCEPTIONAL-CARE:**

Acharya Charaka, in *Shareera Sthana*, explains that those who have the desire for *Shreyah Prajajanaka Gunadhanartha*, for the *Vyapanna* of *Shukra*, *Shonita*, and *Garbhashya*, *Stree*, and *Purusha* should undergo the *Sneha Svedadi Karma* followed by *Vamana Virechanadi Samshodhana Karma* and later one should follow the *Peyadi Samsarjana Krama*; which will restore the *Prakruti* of the *Dhatu* and *Doshas*. After *Samshodhana*, *Acharya Charaka* mentioned a diet and regimen to attain healthy conception and progeny. <sup>(24)</sup> Hence, *Shodhana* balances the *Agni*, *Dhatu*s, and the *Doshas* during pre-conception. Thus, ensuring the healthy growth and development of the fetus and an uncomplicated pregnancy.

#### **Role of Nasya in Pumsavana Karma:**<sup>(25)</sup>

The administration of certain drugs through the nose has been mentioned by *Acharya Sushruta* soon after the *Stree* achieves pregnancy for *Pumsavana Karma*. *Acharya Sushruta* mentioned the installation of specific *Dravyas* through the right nostril for a desired male child and that a desired female child would be through the left nostril.

*Dalhana* has well explained the purpose of *Nasya* for three specific reasons:

- 1) Before conception: followed by intercourse; to achieve conception.
- 2) Immediately following conception: for the maintenance of pregnancy.
- 3) Before three months of the pregnancy: for the desired male or female child.

Examples of the *Dravyas* to be instilled nasally before conception are:

1) *Lakshmana Moola*, *Vata Shruna*, *Sahadeva*, *Vishvadeva*.

2) *Shveta Bruhati* leaves of *Utpala* and *Kumuda*. etc.

*Acharya Charaka* also mentioned the inhalation of the *Dravyas* through nostrils during *Pushya Nakshatra*. Hence, pre-conceptionally, administration of *Dravyas* through the nostrils, i.e., *Nasya Karma*, ensures the achievement of the conception, maintenance, and growth of the progeny in a healthy environment, which in turn may contribute to the prevention of the *Vandhiyatva*.

## DISCUSSION

### **ANALYSIS OF BAHUDOSHAVASTHA WITH INFERTILITY:**

- **Avipaka and Aruchi** – The *Shareerika*, as well as *Manasika Dosha*, gets *Prakupita* due to various *Nidana Sevana* leading to the *Agnimandya* and formation of the *Ama*, which in turn will lead to the *Vatadi Dosha Prakopa* and *Annavaaha Sroto Dushti*. This *Dushti* results in hindrance to the *Kramat Dhatu Poshana*. This highlights that improper indulgence of the *Ahara* and *Vihara* will hamper the digestive capacity, leading to nutritional insufficiency of the body.
- **Sthoulya** – *Medasvi Purusha*, or the one who indulges in the *Kapha Vardhaka Ahara and Vihara*, suffers from the *Medo Dhatu Dushti* because of its ‘*Samanyam Vriddhi Karanam*’ property. Continuous indulgence will lead to the *Poshana* of only *Medo Dhatu*, leading to the *Kshaya* of *Kramita Dhatu*s, i.e., *Asthi*, *Majja*, and *Shukra* because of the *Margaavarodha*. Also, it makes the person with less enthusiasm, i.e., *Sphoorti Abhava*, *Sukumarata*, and the *Guru Guna* of the *Medo Dhatu*, make person *Sthula*. This may cause the person to experience difficulty in *Vyavaya*.

As per WHO data, the estimated prevalence of primary infertility among reproductive age group women in India is 11.8%. In females, obesity may lead to menstrual irregularities, chronic oligo anovulation, polycystic ovary syndrome, and increased risk of miscarriages. It also increases insulin resistance, leading to increased levels of androgen, which results in the absence of follicular growth, leading to anovulation. This throws a light on how obesity may end up causing infertility.

- **Panduta** – *Pitta Pradhana Tridosha Prakopa* leads to the *Dushti* (Vitiation) of the *Rasaraktadi Dhatuvaha Srotas*. This may cause the *Shithilata* and *Gauravata* of *Uttara Dhatu*, leading to the *Kshaya* of the *Bala*, *Varna*, *Sneha*, and *Ojas* of the body.

When iron stores fall into an unhealthy range, it prevents red blood cells from developing. Low red blood

cells result in low hemoglobin levels. This decreases the oxygen-carrying capacity of the body's tissues, including the ovaries and uterus. Good oxygen capacity in the blood supply is essential to the uterine layers and tissue, providing a healthy environment for healthy implementation.

Insufficient oxygen delivery to reproductive organs may affect the timely maturation and expulsion of the ovum. Without a healthy egg, conception becomes near impossible, resulting in infertility.

- **Alasya, Shrama, Dourbalya, Dorgandhya, Balapranasha** – These *Shareerika* symptoms indicate *Prakopa* of the *Vatadi Dosha*, which may lead to the *Srotas Vaigunyata* by causing *Atipravriti, Sanga, Vimarga Gamana* and *Granthi* which hinders the *Kramat Dhatu Poshana*.

- **Mano Avasada, Nidranasha, Atinidrata, Tandra** – These contribute to creating the imbalance at the *Manasika* level due to *Vatadi Dosha Prakopa* leading to giving rise to *Chinta, Shoka, Bhaya* etc *Lakshanas*.

The person suffering from stress, anxiety, depression, and other psychosomatic causes has an increased risk of suffering from infertility. The mental status or condition affects the pituitary and hypothalamus, leading to impairment in the HPO axis, which results in insufficient secretion of GnRH, FSH, LH, and other hormones. This leads to reduced production of estrogen and progesterone, leading to irregular cycles, no follicular growth in the ovary, no proper development of uterine lining, etc., in females adding to infertility.

### **CAUSES OF INFERTILITY IN RELATION WITH BAHUDOSHA LAKSHANA:**

**Table:1** Comparison of *Bahudosha Lakshana* with the causes of Infertility

<b><i>Bahudosha Lakshana</i></b>	<b>Causes of Infertility</b>
<i>Sthoulya, Panduta</i>	Obesity, PCOD/PCOS, Anaemia
<i>Dourgandya</i>	Pyometra
<i>Manoavasada</i>	Psychosomatic factors
<i>Shleshma-Pitta Samutklesha/ Shleshma Pittaja Yonivyapat</i>	Vaginitis, Cervicitis, PID, etc. diseases responsible for the Infertility
<i>Nidranasha, Atinidrata, Tandra</i>	HPO axis impairment
<i>Klaibyata</i>	Infertility/Sterility

### **NEED FOR PLANNED CONCEIVING**

The preconception period (3 to 6 months before pregnancy) is the time to make life changes, that can help boost fertility, reduce problems during pregnancy, and assist in recovery from birth. Properly planned conceiving also benefits from the sound and sufficient amount of the all-essential hormone levels required for conception; it helps to carry out an event-free pregnancy and contributes to the healthy progeny developing a healthy society.

### **SUCCESSFUL STORY:**

#### **Case Study: Role of Panchkarma in Anovulatory Infertility:<sup>(26)</sup>**

The patient's serum LH and other hematological investigations showed improvement after undergoing *Virechana Karma* and *Basti Karma (Lekhana Basti and Uttara Basti)*. The subsequent follicular study

and USG impression showed the expected results after the treatment, and the patient could conceive successfully. This highlights the importance of *Shodhana* in both preventing and treating *Vandhyatva*.

### **CONCLUSION**

Prevention and management of infertility can be achieved through corrective measures towards the factors that affect fertility and lifestyle modifications. Due to improper lifestyle and eating habits, *Bahudoshavastha* is commonly observed in most of the population in the present era. As *Klaibyata* or *Vandhyatva* is one of the *Bahudosha Lakshanas*, it demands its prevention. Understanding the benefits of *Shodhana Chikitsa* in preventing *Vyadhis* like infertility by following *Dosha Vaigunyata* and the manifestation of *Vyadhi* highlights its significance. A re-

cent report by WHO, released in April 2023, states that infertility affects 1 in 6 people globally, and India, being the most populous country, is highly involved. Hence, adequately planned *Shodhana* helps to maintain the balance between *Tridoshas*, *Dhatu*, *Upadhatus*, and *Srotas*, providing a healthy environment for *Garbha Sambhava Samagri*, namely *Rutu*, *Kshetra*, *Ambu*, *Beeja*, which are the prime factors for fertilization. Therefore, considering *Shodhana* according to the *Dosha-Dhatu Dushti*, vitiated *Srotas*, etc., factors magnify the chances of fertility by preventing the risk of infertility, giving rise to promising *Supraja*.

## REFERENCES

1. Kashyapa. Kashyapa Samhita Tewari P, editor Sutrasthana Ch.27, Ver.20-29, Varanasi: Chaukambha Vishvabharati Oriental Publications and Distributors; 2018. p.184.
2. Agnivesha. Charakasamhita. Trikamji, Jadavji A, editor. Sutrasthana Ch.28, Ver.9-10. Varanasi: Chaukambha Krishnadas Academy; 2015. p.179.
3. Susruta. Susrutasamhita. Trikamji, Jadavji A, editor. Shareerasthana Ch.2, Ver.30. Varanasi: Chaukambha Sanskrit Sansthan; 2015. p.212.
4. Agnivesha. Charakasamhita. Trikamji, Jadavji A, editor. Chikitsasthana Ch.30, Ver.16. Varanasi: Chaukambha Krishnadas Academy; 2015. p.186.
5. Agnivesha. Charakasamhita. Trikamji, Jadavji A, editor. Shareerasthana Ch.2, Ver.7. Varanasi: Chaukambha Krishnadas Academy; 2015. p.302.
6. Harita Samhita, Trutiya Sthana Hariharprasad Tripathi, Chaukambha, Krishnadas Academy, Varanasi, Edition 2nd 2009, 48/2-6; 448.
7. Susruta. Susrutasamhita. Trikamji, Jadavji A, editor. Shareerasthana Ch.3, Ver.26. Varanasi: Chaukambha Sanskrit Sansthan; 2015. p.212.
8. Agnivesha. Charakasamhita. Trikamji, Jadavji A, editor. Shareerasthana Ch.4, Ver.4. Varanasi: Chaukambha Krishnadas Academy; 2015. p.316.
9. Vagbhata. Ashtanga Hrudaya. Paradakara, Sastri H, editor. Sutrasthana Ch.4, Ver.35. Varanasi: Chaukamba Orientalia; 2017. p.59.
10. Atreya. Ayurvedic healing for women: Herbal Gynecology. Delhi: Motilal Banarsidass Publishers; 2017.
11. Dhannapuneni VK, Suresh P. Stri Vandhyatwa. Varanasi: Chaukambha Orientalia; 2010.
12. Sir M Monnier Williams. Sanskrit English Dictionary. Bharatiya Granth Niketan. Reprint2007. NewDelhi. p724.
13. Agnivesha. Charakasamhita. Trikamji, Jadavji A, editor. Nidanasthana Ch.1. Varanasi: Chaukambha Krishnadas Academy; 2015. p.193.
14. Agnivesha. Charakasamhita. Trikamji, Jadavji A, editor. Sutrasthana Ch.16. Varanasi: Chaukambha Krishnadas Academy; 2015. p.96.
15. Agnivesha. Charakasamhita. Trikamji, Jadavji A, editor. Sutrasthana Ch.16, Ver.17-19. Varanasi: Chaukambha Krishnadas Academy; 2015. p.97.
16. Pt.Hari Sadasiva Sastri Paradakara. Astanga Hrudaya. Sutrasthana Chapter 16. Chaukambha Sanskrit Sansthan; Reprint 10th Edition 2011. Varanasi, p251.
17. Sushruta Samhita of Sushruta with Nibandhsamgraha Commentary of Dalhana Acharya, by Acharya Jadavaji Trikamaji, N M Acharya, editor. Chikitsa sthana. 2nd ed., Ch.38, Ver 89. Varanasi: Chaukambha Surbharati Prakashan; 2014. p-878.
18. Vagbhata. Ashtanga Hrudaya. Paradakara, Sastri H, editor. Sutrasthana Ch.4, Ver.38. Varanasi: Chaukamba Orientalia; 2017. p.60.
19. Vagbhata. Ashtanga Hrudaya. Paradakara, Sastri H, editor. Sutrasthana Ch.4, Ver.26-27. Varanasi: Chaukamba Orientalia; 2017. p.57-58.
20. Vagbhata. Ashtanga Hrudaya. Paradakara, Sastri H, editor. Sutrasthana Ch.4, Ver.30. Varanasi: Chaukamba Orientalia; 2017. p.58.
21. Agnivesha. Charakasamhita. Trikamji, Jadavji A, editor. Sutrasthana Ch.7, Ver.49. Varanasi: Chaukambha Krishnadas Academy; 2015. p.53.
22. Agnivesha. Charakasamhita. Trikamji, Jadavji A, editor. Chikitsasthana Ch.2/1. Varanasi: Chaukambha Krishnadas Academy; 2015. p.390.
23. Agnivesha. Charakasamhita. Trikamji, Jadavji A, editor. Chikitsasthana Ch.2/1. Varanasi: Chaukambha Krishnadas Academy; 2015. p.390.
24. Agnivesha. Charakasamhita. Trikamji, Jadavji A, editor. Shareerasthana Ch.8, Ver.4. Varanasi: Chaukambha Krishnadas Academy; 2015. p.340.
25. Susruta. Susrutasamhita. Trikamji, Jadavji A, editor. Shareerasthana Ch.2, Ver.32. Varanasi: Chaukambha Sanskrit Sansthan; 2015. p.212.
26. Thakur N, Bhardwaj A, Kapil S. Case Study: Role of Panchkarma in Anovulatory Infertility. May-June 2021. 2021 May 26;6(3):526–32. doi:10.35629/7781-0603526532.

**Source of Support: Nil**

**Conflict of Interest: None Declared**

How to cite this URL: Ladva Dakshina Kartikbhai et al: Role of shodhana as prevention and its benefits in vandhyatva. International Ayurvedic Medical Journal {online} 2024 {cited January 2024} Available from: [http://www.iamj.in/posts/images/upload/127\\_133.pdf](http://www.iamj.in/posts/images/upload/127_133.pdf)