



Conceptual Study on Efficacy of *Kalyanakaghritam* in *Vandyathva*

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ABSTRACT

Susrutasamhita is the treaties which is written by *Acharya Susruta* who is the father of surgery. Being a *Rajavaidya* he has shared his knowledge in *Vishachikitsa* through *Susrutasamhita- Kalpasthana*. *Agadatantra* is the science which is still under shade due to lack of treatise available in the subject. Here is an attempt to reveal the utility of formulation *Kalyanakaghrita* in *Vandhyatva* mentioned under *Dundubhisvaniy aadhyaya* of *Susruta Samhita- Kalpasthana*.

Methods: Information is collected from *Susruta samhita* of *Acharya Susruta*, text books available in *Dravyaguna* and *Streeroga* along with the respective research articles.

Conclusion: *Kalyanaka ghrita* is such a wonderful formulation contributed by *Acharya susruta*. Utility of *Kalyanakaghrita* is massive in the field of ayurveda. Particularly in *vishajanyavandhyatva* it acts very well.

KEYWORDS:

Kalyanakaghrita, *Vandhyatva*, Utility of *Agada yoga*

INTRODUCTION

In current era, the human population is facing various health problems due to exposure to different modes of toxins. Unfortunately, we live in a hyper chemical world where synthetic products are used as pesticides, flavouring agents, utensils etc which we are getting exposed by various ways daily. The world is already experienced with many tragedies due to these substances. Even though we are trying to get rid of these, but still many of the population are struggling with the chronic illness befallen due to these toxins. Infertility is one of such ailment which is increasing in incident rates now a day. Infertility can be stirring in male as well as female. Infertility can be defined as the failure of the couple to conceive after one year of unprotected coitus^[1].

There are solutions in modern science, such as IVF and Surrogacy. But there are pitfalls on these therapies. One in fifteen Indian couple is suffering from infertility. The reason varies from exposure to toxins to the life style disorders. As per the reports of Indian Society of Assisted reproduction, there is 27.5 million Indian populations are struggling with infertility [2]. In these circumstances it's necessary to gain back the relevance of Ayurveda in the management of infertility.

Infertility is a cardinal feature of many diseases, it cannot be considered as independent disease. So the underlying reasons and other ailments should be analysed, solved out during the management of infertility.

In Ayurveda, Infertility can be compared with *Vandhyatva*. *Acharyas* have different opinions about *vandhyatva*. *Acharya susruta* considered *vandhyatva* under 20 gynaecological disorders [1]. As per *ayurveda*, *Vandhyatva* can be defined as the failure of conception as well as malfunction to achieve a child rather than pregnancy. *Haritha samhita* included *Mritavatsa* and *garbhasravi* under the term *vandhyatva*[1]. There are many factors which affects the reproductive capacity of people.

Acharya susruta stated that factors essential for conception [3], they are:

- *Rtu* (*Rtukala* or period near ovulation)
- *Bija* (Ovum and sperms)
- *Kshetra* (*Garbhashaya/uterus*)
- *Ambu* (Nutrition)

In the context of *Dushivisha*, *Acharya Susruta* mentioned *shukrakshaya* (*Kshapayet cha shukram*) as its *roopa* and it's also a

reason for *vandhyatva*[4]. Since *Bija* is an essential factor for conception. *Manasikaavastha* of couple have an important role in the success of conception.

Raktadusti or *asrukdushti* refers to dysfunction of ovum or menstrual blood or ovarian hormones may be underlying cause[5]. *Artava* vitiated by various *doshas* due to exposure to toxins might cause infertility. For a successful conception as well as pregnancy, the individual must have balanced *Dosha*, *dhatu* and *manas*[6].

Kalpasthanana of *Susrutasamhita* is embedded with the detailed description of *Agadatantra*, which is also called as *Vishachikitsa*, it deals with classification, description, signs and symptoms along with management of vegetable, animate, inanimate and cumulative poison [7]. The *Dundubhi svaniya adhyaya* of *Kalpa sthana* mainly deal with the formulations for the communicable diseases and diseases transpires due to lifestyle disorders as well as *visha*[8]. The cause for Lifestyle disorders are exposure to various toxins by means of warehoused food, drinks, cosmetics with high content of heavy metals, adulteration etc. *Kalyanaka ghritha* is one of such unique formulation which is having action on different ailments [9]. It consists of 28 ingredients which are treated with *ghrita*. While analysing the *rasapanchaka* of ingredients majority of *dravyas* are having *ushna virya* along with *Laghu*, *Snigdha* properties hence counteract the effects of *visha* which induces *vandhatva*. The 9 *sheeta veerya dravyas* are also included to balance the *ati ushnatha* of the remaining ingredients [10].

Kalyanaka ghritha enhances menstrual health by maintaining regular menstrual

cycle and ultimately leads to fertility. The *Phalasaruti* (Indications) specified as *Vishahara*, a counter medicine to *Sarpadamsa*, *Apasmara*, *pandu*, *Gara*, *Swasa*, *mandagni*, *Alpa shukra* and *vandhyatva*^[9].

METHODS

References of *Kalyanaka ghrita* is taken from *Susruta samhita*.

Reference of *Vandhyatva* and its modern aspects is taken from various books available on the subject *Streeroga* and articles published related to it.

Analysis of pharmacognosy and efficacy by referring recent research articles.

DISCUSSION

Ghrita is considered as the best remedy for *Visha*^[11], it can be used in any mode to get relief from *visha*. *Dosha- dhatu dushti* is caused mainly by exposure to *visha* which in turn lead to *Vandhyatva*. By the action of *Ghrita* it can be cured.

Ghrita is having a quality of “*Samsakaranuvartana*”, whatever drugs treated - this *ghrita* acquires the quality of the same drugs^[12]. While going through the ingredients of *Kalyanakaghrita*, many of them are having *Vishaghna*, *Hrudya*, *Raktashodhaka*, *Tridosahara* and *rasayana* quality^[10]. When these medicines are get treated with *ghrita*, this combination provides cumulative effect against various ailments. *Hrudayavarana* is a concept mentioned by *acharya Charaka* under *chatutvimashati upakrama*^[13] which says that *Agada dravya* along with *madhu* and *ghrita* must be administered to save the *hrudaya* from the *visha*^[14]. It can be used as preventive method or counter acting method. Since *Kalyanaka ghrita* contains *vishahara*

as well as *hrudya dravyas*, it can save the *hrudaya* from *visha*.

Agni is one among the basic element of human body. It also has major role in maintaining health of an individual. Imbalance of *agni* is one of the main reason for many diseases. *Mandagni* is a reason behind the malnourishment of *dhatu*s in turn it leads to *vandhyatva*^[15]. When analysing the efficacy of *Kalyanakaghrita*, in *phalasaruti* it's stated that it gives relief from *pandu*, *mandagni*, *Alpa raja*, *Shukrakshaya* and also acts as *Pumsavanadravya*^[9]

CONCLUSION:

The *Ushna virya* and *laghu guna* acts in the case of *Mandagni*, so that the *Kalyanaka ghrita* can be one of the best choice of medicine. Psychological status of individuals also has role in cases of *Vandhyatva*. Balanced *Manasika doshas* are essential to attain successful conception as well as pregnancy. Here it shows the multiutility of *kalyanakaghrita* in *Vandhyatva* as well as supports the emotional balance of mind. It can also take as a *Hrudayavarana dravya* to protect the *hrudaya* as well as it acts as *rasayana*.

Kalyanaka ghrita is such a wonderful formulation contributed by *Acharya susruta*. Its utility is massive in the field of ayurveda. Particularly in *vishajanya vandhyatva* it acts very well.

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