



Review Article

AYURVEDIC INSIGHTS INTO RECURRENT ABORTIONS: A COMPREHENSIVE LITERATURE REVIEW

Samiksha Rawat^{1*}, Pravesh Tomar²

¹PG Scholar, ²HOD, Department of Prasuti Tantra and Stree Roga, Rishikul Campus, Haridwar, Uttarakhand Ayurved University, Dehradun, India.

Article info

Article History:

Received: 19-01-2025

Accepted: 18-02-2025

Published: 20-03-2025

KEYWORDS:

Garbha,
Garbhadhana
Vidhi,
Garbhasrava,
Recurrent
abortions,
Garbhauptakara
Bhavas.

ABSTRACT

Recurrent pregnancy loss affects around 15% of pregnancies globally. Ayurveda provides a comprehensive method for comprehending and treating this problem through concepts like *Garbhotpatti* (conception) and *Garbhasrava* (miscarriage). This study reviews classical Ayurvedic literature with a focus on pathophysiology, etiology, and treatment approaches. Key components include *Garbhadhana Yogyu Ayu*, *Garbhasambhava Samagri*, *Garbhadhana Vidhi*, *Garbhavakranti*, *Shadbhavas* of *Garbha*, *Garbha Poshana* and *Vridhhi*. Causes of recurrent abortions can stem from abnormalities at the time of conception, including factors such as age, and the essential elements of conception: *Ritu*, *Kshetra*, *Ambu*, and *Beeja*. Even after conception several *Garbhauptakara Bhavas*, alongside causes of *Yoni Vyapada*, *Jataharini*, *Bandhya* and the concept of *Douhridaapamana*, also contribute to miscarriages. Symptoms often include pain-resulting from the vitiation of *Vata*-and bleeding, indicative of the expulsion of *Ama Garbha* and the opening of *Artava Vaha Srotas*. Ayurvedic classics elucidate various conditions leading to abortions, drawing somehow a conceptual meaning with modern scientific understanding. The concept of *Garbhasrava* in these texts provides valuable insights in the management of such disorders, emphasizing the need for a holistic approach to women health. Understanding these perspectives can enhance our approach to address recurrent abortions and support women through their pregnancy journeys.

INTRODUCTION

Pregnancy is a cherished dream for many women, with the desire to give birth to a healthy child being paramount. However, fulfilling this dream has become increasingly challenging in recent times due to rising rates of recurrent spontaneous abortions. According to the World Health Organization, about 75% of miscarriages occur before the 16th week of pregnancy, with approximately 80% happening before the 12th week^[1]. Globally, around 15% of pregnancies result in miscarriage, highlighting the need for effective management strategies^[2]. This article aims to explore Ayurvedic views on recurrent abortions, hoping to integrate this ancient wisdom into modern medical practices to address this significant issue.

Aim and Objective

Primary aim is to discuss *Garbhasrava* with its *Nidana*, *Samprapti*, *Lakshana* and *Chikitsa*. Objective include review of *Garbhotpatti* and factors responsible for *Garbha Nirmana*.

Material and Method

All the classics of Ayurveda like *Brihatrayee*, *Laghutrayee* including other texts and articles related to *Garbhasrava* are reviewed.

Conceptual Study

Conception is not just a biological event-it is a sacred and well-orchestrated process influenced by age, health, nutrition, mental state, and environmental purity. Ayurveda, the ancient science of life, describes *Garbhotpatti* (conception) in a holistic manner, ensuring a healthy pregnancy and the birth of a child. *Acharyas* of Ayurveda have beautifully detailed the essential aspects of reproduction, which can be grouped into the following key elements:

Access this article online

Quick Response Code



<https://doi.org/10.47070/ayushdhara.v12i1.1959>

Published by Mahadev Publications (Regd.)
publication licensed under a Creative Commons
Attribution-NonCommercial-ShareAlike 4.0
International (CC BY-NC-SA 4.0)

1- Understanding the Ideal Age for Conception (*Garbhadhana Yogya Aayu*)

The *Charaka Samhita's Atulya Gotreeyam* chapter talks about ideal qualities while selecting a Partner. While ayurvedic texts mentions 16 year as suitable age for conception due to *Samatvagatveerya* (excellent reproductive vitality)^[3] indicating physiological reproductive maturity, *Acharya Harita* designates

Mugdha (up to 19 years) as a developmental phase, with *Madhyamavastha* (24-37 years) as the optimal reproductive period ^[4]. This is supported by scientific studies, which shows that pelvic ossification concludes around 20-21 years, confirming that physical reproductive readiness occurs much later after the age of 16 ^[5].

2- The Four Pillars of Conception (*Garbha Sambhava Samagri*) ^[6]

Table 1: Significance of the Four Pillars of Conception

Factor	Description	Role in Conception	Probable Adverse Outcomes (Imbalance)
Ritu	The fertile period during which ovulation occurs. After <i>Ritu</i> , the <i>Yoni</i> does not accept <i>Beeja</i> ^[7] due to closure of the internal os.	Ensures that the female reproductive tract is prepared to accept the sperm (<i>Beeja</i>) and facilitate fertilization.	Infertility, failure of conception
Kshetra	Can be considered as whole female reproductive tract.	Provides a suitable environment for the sperm and fertilized ovum to meet, and support the embryo's initial development.	Ectopic pregnancy, infertility, miscarriage, IUD
Ambu	The nourishment from the bodily fluid or plasma (<i>Rasa</i>) that supports fetal development. Provides <i>Upsneha</i> (nourishment) to the fetus.	Contributes to the formation of the fetus by supplying vital nourishment, influencing the child's health and inherent constitution.	Premature birth, low birth weight, developmental issues
Beeja	The male and female gonads (sperm and ovum).	The foundation of the embryo; healthy <i>Beeja</i> is crucial for the genetic material and future health of the offspring.	Infertility, congenital defects, hereditary issues

3- *Garbhadhana Vidhi* (Pre conception care)

A. Detoxification & Cleansing (*Shodhana Karma*)

Both men and women must undergo cleansing therapies before conception e.g. *Vamana* or *Virechana* followed by *Anuvasana* and *Asthapana Basti* ^[8] to eliminate risk factors.

B. Gender Specific Diet Recommendation for Enhancing Conception

Table 2: Dietary Enhancements for Reproductive Strength

Category	Substance	Properties
Male	1. <i>Ghrita</i>	<i>Vata-Pitta Shamaka, Sheeta Veerya, Madhura Vipaka, Shukra-ojokara</i> ^[9]
	2. <i>Madhura Dravyas</i>	<i>Snigdha, Balya, Vrishya, Bringhana, etc.</i> ^[10]
Female	1. <i>Masha</i>	<i>Vatahara, Snigdha, Ushna Virya, Madhura Rasa, Balya</i> (strength-promoting), <i>Punsatva</i> (fertility-promoting) ^[11]
	2. <i>Taila</i>	It is effective in <i>Vataja</i> disorders and does not increase <i>Kapha</i> . It Promotes strength (<i>Balya</i>) and helps in <i>Yoni Vishodhana</i> . ^[12]

C. Psychological & Emotional Preparation

Acharya Charaka and *Kashyapa* provide detailed instruction of *Putreshti Yajya* (rituals to conceive desired child), emphasizing the importance of happiness and mental stability in the couple for successful conception, as stated by *Acharya Charaka* (*Somnasya Garbhadharanam*)^[13]. Additionally, rituals

like *Yajya* and *Havan* purify the environment by using drugs which have cleansing and pest repelling properties.

D. Signs of Ovulation: Recognizing the *Ritumati Lakshanas* and fertility days.

Classics also describe *Ritumati Lakshanas* (signs of ovulation) like increased facial glow, interest in men, and bodily changes such as laxity in the flanks, eyes and other areas, signalling hormonal shifts and the most fertile days for conception^[14]. During these fertile days it is stated that with the coitus done on even days the born child would be male and with odd days it would be a female^[15]. The practical justification for this strategy is that frequent sexual activity might degrade sperm quality and cause physical fatigue. The idea behind spacing out days between intercourse is to give the body time to compensate for itself and enhance the quality of the sperm, rather than specifically influencing the gender of child. It's possible that this explanation was presented in terms of gender selection in order to help people understand and relate to the idea.

E. Effect of Impregnation after *Ritukala*

According to *Acharya Vagbhata*, a child conceived on successive days of *Ritukala* will lose their *Bala*, *Varna*, dominance power of supremacy, *Aayu* (longevity), *Aarogya* (health), and *Indriya Sampata* (sensory excellence)^[16]. This progressive deterioration in these qualities reflects the declining quality of ovum (post ovulatory ageing) as the *Ritukala* period advances, indicating that the optimal window for conception diminishes over time^[17].

4. Process of descent of various component within embryo (*Garbhavakranti*)

According to *Acharya Charaka*, the union of *Shukra* (sperm), *Shonita* (ovum), and *Atma* or *Jeeva*

within the *Kukshi* is called as *Garbha*^[18]. After which the process descent of various components within embryo or *Grbhavakranti* is explained which states that during the union of *Shukra* and *Artava*, the *Jeevatma* enters the *Garbha* along with *Doshas* and *Panchmahabhutas* under the influence of *Satva* or *Manas*. As the pregnant women consumes a healthy diet, the *Garbha* develops properly having all *Indriyas* (senses), body Parts, *Bala*, *Varna*, *Satva* (mental qualities), and *Samhanana* (physical structure). Along with the qualities of *Matrija*, *Pitraja*, *Atmaja*, *Satmyaja*, *Satvaja* and *Rasaja* Bhavas, all influenced by *Mana*^[19].

5. Six major components of fetus (*Shaddhatu* and *ShadBhavas*)

The embryo is the abode of *Chetna* (*Atma*), the sixth *Dhatu* of *Garbha*, and is composed of the five *Mahabhutas*: *Akash*, *Vayu*, *Agni*, *Jala*, and *Prithvi*. According to Ayurveda, *Garbha* is divided into two elemental aspects: spiritual (*Satva* and *Atma*) and physical (*Panchamahabhuta*). The mother, father, *Rasa*, and *Atma*—which is inherently connected to *Satva*—are the sources of these *Mahabhutas*. *Garbha* is composed of six important components (*Shadbhavas*), as the normalcy of *Shonita* and *Shukra* depends on the use of *Satmya* (congenial diet)^[20].

6. Fetal nourishment and development (*Garbha Poshana* and *Vridhhi*)

When the mother consumes *Ahara Rasa*, it provides food for the fetus through the process of *Upsneha* and *Upsweda*^[21]. *Acharya Indu* states that *Upsneha* means *Snigdhatva* (unctuousness) and *Upsweda* means *Utkleda* (moistening)^[22] this can be interpreted as follows:

Table 3: Nutrient Transport: Process, Meaning and Function

Process	Meaning	Function
<i>Upsneha</i>	<i>Snigdhatva</i>	Transport of fat-soluble nutrients
<i>Upsveda</i>	<i>Utkleda</i>	Transport of water-soluble nutrients

Each of the previously described factors are essential for a healthy conception and healthy fetal growth. Any deviation from these guidelines may result in negative outcomes that include intrauterine death (IUD), miscarriages, preterm births, infertility and other complications.

Garbhasrava

In Ayurveda, disorders affecting the fetus are classified under the term *Garbha Vyapada*, which encompasses various types of abortions or miscarriages. *Acharya Sharangdhara* identifies *Garbhapata* as one of the eight types of *Garbha Vyapada*^[23], although he does not provide extensive details. The *Sushruta Samhita*, *Madhava Nidana*, and *Bhavaprakasha* define abortion under the categories of *Garbhasrava* and *Garbhapata*, differentiating between

first and second-trimester miscarriages. The term *Garbhasrava* refers to the expulsion of the fetus up to the fourth month of pregnancy, before the complete formation of the placenta and amniotic membranes. This expulsion often occurs in pieces. After the fifth or sixth month, the process is termed *Garbhapata*, resembling a miniature labor due to the complete development of the fetus and its surrounding structures. *Acharya Bhoja* suggests that *Garbhasrava* occurs within the first three months^[24], while *Bhel Samhita* narrows it down to two months. Additionally, *Acharya Charaka* discusses the concept of *Ama Doshik Masik Srava*, which closely resembles abortion. He explains that improper diet and lifestyle can lead to bleeding in the second or third month, resulting in the expulsion of the fetus, which remains unstable during

this early period.^[25] Similar references of *Garbhasrava* can be found in various Ayurvedic concepts, including:

1. *Yonivyapada*- such as *Putraghni Yonivyapada* and *Asrja Yonivyapada*.
2. *Jataharini*- which includes *Andaghni*, *Durdhara*, *Kaalratri* and *Mohini Jataharini*.
3. *Garbhasrava* in context of *Bandhya*- which refers to *Grabhasravi Bandhya*, *Aadibandhya*, *Raktbandhya* and *Vatabandhya*.

Aetiological Factors of *Garbhasrava* and *Garbhapata*

According to *Ayurvedic* texts certain food habits and lifestyle behaviours, known as *Garbhaupghatakara Bhavas*, are considered contraindicated to pregnant women. Consuming or engaging in activities harmful to the fetus might result in disastrous outcomes such as abortion, intrauterine dryness (missed abortion), or even fetal death (intrauterine death) ^[26].

Table 4: Factors That Negatively Impact Fetus and Their Reasons

S.No.	Classical Text	<i>Garbhopghatkara Bhava</i>	Probable Rationale
1	<i>Charaka Samhita</i> ^[27,28]	<i>Ushna</i> and pungent drugs, violent activities, coitus, using excessive strong substances, engaging in violent activities, wearing red clothing, consuming intoxicants, driving vehicles, eating excessive meat, and behaving in ways contrary to <i>Indriyas</i> .	Red clothing may mask abnormal discharges or spotting, delaying the detection of potential complications during pregnancy.
2	<i>Sushruta Samhita</i> ^[29]	Engaging in exercise, sexual activity, excessive <i>Santarpana</i> (satiation), or <i>Aptarpana</i> (deprivation); sleeping during the day and staying awake at night; experiencing grief or fear; riding in vehicles; squatting; undergoing oil treatments; bloodletting; and suppressing natural urges.	Pregnancy, a <i>Kapha</i> -dominant <i>Tridoshaj</i> state, can be adversely affected by <i>Vata</i> aggravation factors increasing the risk of abortion. Overeating raises the risk of preeclampsia, gestational diabetes, and early pregnancy loss by elevating blood glucose levels.
3	<i>Ashtanga Sangraha</i> ^[30]	Engaging in sexual activity, vigorous exercise, staying awake at night, sleeping during the day, suppressing natural urges, experiencing indigestion, prolonged exposure to sunlight or heat, and feelings of anger, grief, or fear. fasting, adopting abnormal or strenuous postures like squatting, falling into pits or wells.	Squatting and other strenuous positions can decrease blood flow to the fetus, and falls can result in placental abruption, leading to abortion.
4	<i>Kashyapa Samhita</i> ^[31]	Avoid looking at the rising or setting sun and any eclipses. During an eclipse, should perform religious rituals at home and offer prayers to appease the planets. must not harbor hostility towards guests and should give alms instead of turning them away. Practices like performing ghee offerings in fire should be done, opposing the use of a full pitcher or ghee, garland. Tying things with thin threads, or wearing tight clothing are discouraged.	Could be due to ignorance of environmental causes, diseases were associated with divine punishment, and eclipses were thought to have an impact on pregnancy, potentially also representing radiation effects or adverse environmental factors that results in miscarriage.
5	<i>Harita Samhita</i> ^[32]	The consumption of pulses, spicy foods, heavy or sour items, hot milk, clay, garlic, and onions. Activities such as sexual intercourse, vigorous exercise, and experiencing anger, grief, or excessive walking.	Clay consumption during pregnancy can exacerbate anemia while foods like onion and garlic, being hot in nature, increases the risk of miscarriage.
6	<i>Yogaratanakara</i> ^[33]	use of sudation, emeis, <i>Kshara</i> along with contaminated and antagonistic food.	Because it stimulates the myometrium reflexively, purifying measures like vomiting can also cause abortion.

Non-Fulfilment of Douhrida

Vagbhata identifies the *Douhridakala* as a crucial period starting from the third *Paksha*, or 45 days, and extending until the beginning of the fifth month [34]. During this time, the fetus expresses its desires through the mother, who is referred to as a *Douhridini*, as she essentially has two hearts. If these desires, known as *Douhrida*, are not fulfilled-resulting in what is termed *Douhridapamana*-it can lead to *Garbhavikriti* or *Garbhavinasha* [35].

Samanya Nidana of Garbhasrava**Table 5: Causes of Garbhasrava in Ayurvedic Classics**

S.No.	Classical Text	Nidana
1	Cha.Sha.4/29	<i>Acharya Charaka</i> notes that abnormalities in the factors essential for the proper growth and development of the fetus can result in either intrauterine fetal death or the expulsion of the fetus before it reaches viability.
2	Su.Ni.8/9	<i>Acharya Sushruta</i> , while detailing the causes of <i>Moodagarbha</i> and <i>Garbhasrava</i> , mentions <i>Krimi</i> , <i>Vata</i> , and <i>Aaghata</i> . This can be related to modern concepts of infections in pregnancy which are associated with recurrent miscarriages.
3	Su.Ni.8/13	Physical and psychological disorders of mother as well as fetal disorders, can contribute to complications, including abortion.
4	Ka.Sha.5/5	Conception resulting from intercourse on the second day of menstruation may result in abortion.
5	H.S.6 th Stha 1/24-25	Vitiated <i>Doshas</i> especially <i>Vata Dosh</i> is responsible for <i>Garbhasrava</i> .
6	Cha.Su.28/19	Chromosomal abnormalities referred to as " <i>Dushta Shukra Rogas</i> " can result in conditions like <i>Garbhasrava</i> or <i>Garbhapata</i> .
7	Bhel.Sha.3/14	<i>Acharya Bhel</i> has described 20 different types of <i>Yoni Doshas</i> that can lead to various <i>Garbha Vyapattis</i> (fetal abnormalities). One such consequence of these disorders could be miscarriage or abortion.

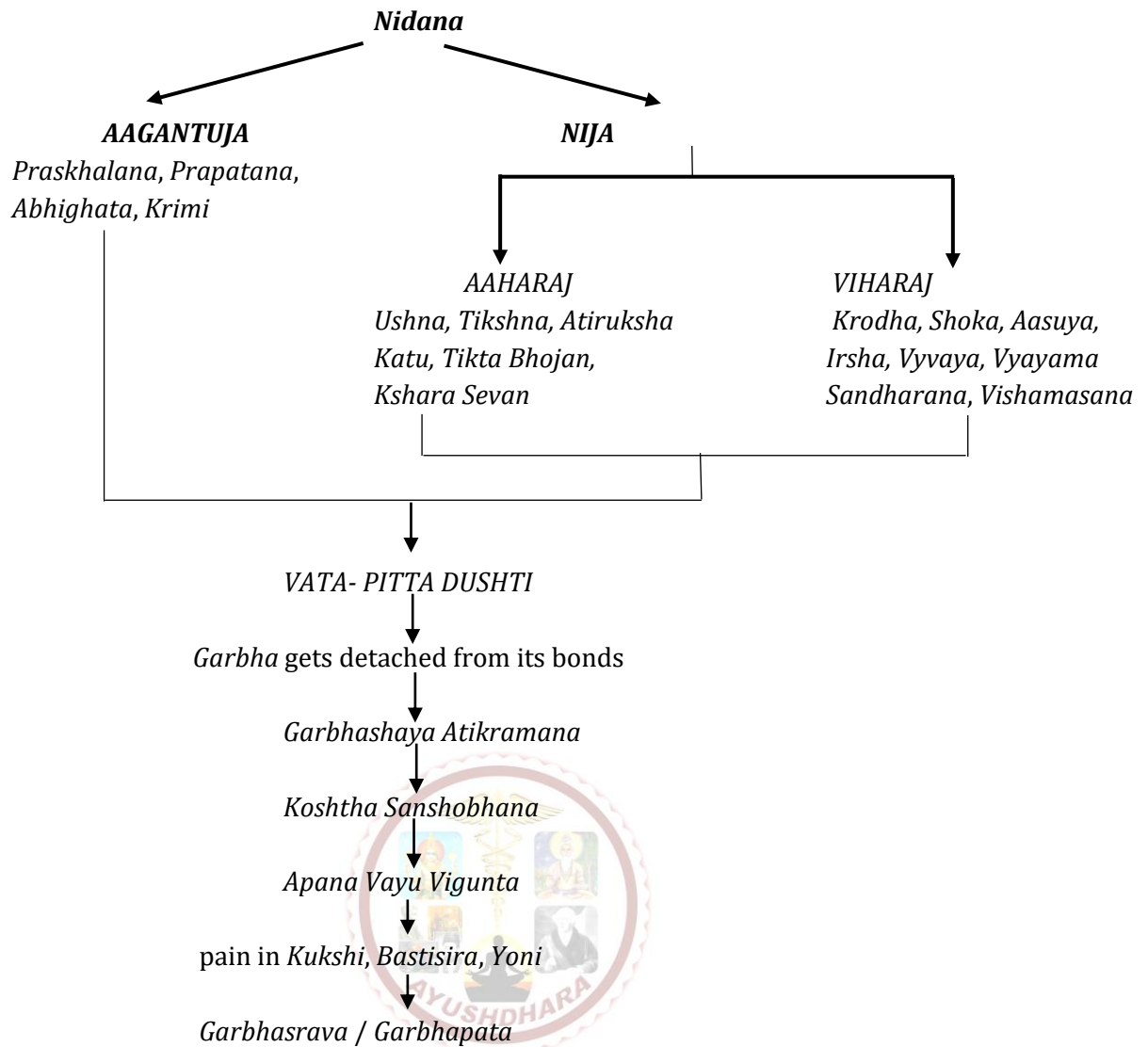
(Ch.Sha- Charaka Sharir Sthana, Su.Ni- Sushruta Nidana Sthana, Ka.Sha- Kashyapa Sharir Sthana, H.S 6th- Harita 6th Sthana, Cha.Su- Charaka Sutra Sthana, Bhel.Sha- Bhel Sharir Sthana)

Vishistha Nidana of Garbhasrava**Table 6: Causes of Conditions which are Similar to Garbhasrava**

S.No.	Disease	Nidana
1	<i>Yonivyapada</i> (Cha. Chi30/8)	Inappropriate food and lifestyle choices, irregularities in <i>Artava</i> and <i>Bija</i> (ovum, sperm or both), and the curses or anger of <i>Daiva</i> (God) can all contribute to <i>Yonivyapada</i> . Which may lead to conditions like <i>Putraghni</i> and <i>Asraja Yonivyapada</i> and can cause abortion.
2	<i>Jataharini</i> (Ka.K.6/8-9)	Women who do not perform religious rites, auspicious ceremonies, cleanliness, or worship to gods, is jealous of deities, cow, <i>Brahmana</i> , teacher, elderly and respectable persons, all of the sudden laughs, weeps, becomes sad or speak lies etc, are believed to develop <i>Chidra</i> (pores). Through these pores, <i>Jataharini</i> enters, taking dreadful forms that can kill the progeny, mother or both.
3	<i>Bandhya</i> (Cha.Sha.2/7)	An otherwise fertile woman or <i>Sapraja</i> may experience delayed conception due to a variety of factors, such as any pathology of <i>Yoni</i> , psychology, <i>Shukra</i> , <i>Asrika</i> , food, lifestyle, improper timing of coitus, and weakness. <i>Acharya Harita</i> described <i>Bandhyatwa</i> as inability to have a child rather than just pregnancy. So here <i>Sapraja</i> could refer to a woman who either has had children but now struggles with conception or carrying a pregnancy or it could refer to one who has the ability to conceive but faces difficulty in doing so or conceives late.

(Cha.Chi- Charaka Chikitsa Sthana, Ka.K- Kashyapa Kalp Sthana, Cha.Sha- Charaka Sharir Sthana)

Pathogenesis of Garbhasrava and Garbhapata



Purvarupavastha of Garbhasrava

The condition known as *Prasransmana Garbha* occurs when the separated fetus approaches expulsion. It manifests as moderate to severe vaginal bleeding, abdominal distension, burning pain in the flanks and back, and urinary retention. The fetal displacement causes discomfort in bowel loops. *Acharya Charaka* states that treatment should start immediately after *Rakta Darshana* considering it as *Purvarupavastha* of *Garbhasrava* [36].

Symptoms of Garbhasrava

Samanya Lakshana

Pushpam Pashyet - bleeding from vagina - is the only symptom explained by *Acharya Charaka* [37].

According to *Acharya Sushruta*, the symptoms described in the pathogenesis of abortion can also be recognized as signs of miscarriage. These symptoms include *Garbhashaya Shula* (uterine pain), *Kati Shula* (sacral pain), *Vankshana Shula* (groin pain), *Vasti Shula* (pain in the urinary bladder area), and *Rakta Darshanam* (vaginal bleeding) [38].

According to *Acharya Dalhana*, pain results from vitiated *Vayu*, while bleeding is due to the expulsion of *Ama-Garbha* and the opening of the *Artava Vaha Srotas*, which transport menstrual blood.

Vishistha Lakshana

Yonivyapada and Abortions

Acharya Charaka outlines the concept of

- *Putraghni Yonivyapada*, where *Vyau* aggravated by excessive *Ruksha* properties repeatedly destroys fetuses conceived with vitiated *Shonita*[39].
- *Asarja Yonivyapada*, in which the overconsumption of substances that aggravate *Rakta* and *Pitta* leads to vitiated *Rakta* in the reproductive organs, resulting in excessive vaginal bleeding even after conception [40].
- *Chakrapani* comments that this bleeding causes abortion, leaving the woman without progeny, hence the term *Apraja Yonivyapada* [41].

- *Raktyoni*: Referenced in *Ashtanga Hridaya* and *Ashtanga Sangraha* as a manifestation of excessive vaginal bleeding, therefore named as *Raktyoni* [42].

The *Yonivyapada* conditions can be linked to infective causes of abortion due to *Pitta* and *Rakta Dushti*, which

exhibit *Daha* (burning), *Paka* (suppuration), and *Srava* (discharge)-all signs of infection, suggesting a connection between Ayurvedic pathology and infectious pregnancy loss.

Table 7: Comparison of *Yonivyapada* with *Garbhasrava* Along with *Dosha* Predominance

Condition	Predominant <i>Dosha</i>	Pathophysiology	Manifestations	Approach/Management
<i>Putraghni Yonivyapada</i>	<i>Vata</i> and <i>Rakta</i>	<i>Vata</i> aggravated by excessive <i>Ruksha</i> (dry) properties along with vitiated <i>Shonita</i> causes disruption in fetal development causing miscarriage.	Repeated destruction of fetus.	Focus on pacifying <i>Vata</i> with <i>Snigdha</i> treatments, <i>Balya</i> (strengthening), and <i>Vrishya</i> (fertility-promoting) therapies. Along with <i>Garbhasthapaka</i> drugs.
<i>Garbhasrava</i>	<i>Vata</i> and <i>Pitta</i>	Excessive <i>Pitta</i> and <i>Vata</i> imbalance lead to detachment of embryo from its bonds, which causes bleeding and miscarriage.	Excessive vaginal bleeding, leading to spontaneous abortion or early fetal expulsion.	Focus on cooling treatments to pacify <i>Vata</i> and <i>Pitta</i> , along with <i>Rakta-shodhaka</i> to cleanse the blood. Control bleeding with hemostatic therapies and nourishing, cooling herbs.

Given that the *Dosha* involvement and the underlying pathology in both conditions are closely related, the treatment approach used for *Putraghni Yonivyapada*, which focuses on pacifying *Vata*, promoting strength, fertility, and use of *Garbhasthapaka* drugs, can also be effectively applied to the management of *Garbhasrava*. Both conditions benefit from cooling treatments to pacify *Pitta*, controlling bleeding with hemostatic therapies, and nourishing the body to restore balance and support pregnancy.

***Jataharini* Perspective on Abortions**

Acharya Kashyapa describes the concept of *Jataharini*, detailing various types that can afflict menstruating, pregnant, puerperal, or *Kutigata* (women living inside hut) throughout all life stages (childhood, middle age, and old age) and during different times of day and night. Some forms of *Jataharini* resemble recurrent abortion presentations as:

Table 8: Correlation of Different *Jataharini* with *Garbhasrava*

Condition	Symptoms	Correlation with <i>Garbhasrava</i>
<i>Jataharini (Andaghni)</i> [43]	Expulsion of a barely visible adhered zygote	Early-stage abortion (blastocystic stage)
<i>Jataharini (Durdhara)</i> [44]	Destruction of an embryo lacking distinct Parts	Embryo has incomplete development, leading to first-trimester miscarriage
<i>Jataharini (Kalaratri)</i> [45]	Expulsion of a fetus with complete body Parts	Second-trimester abortion with a fully developed fetus
<i>Jataharini (Mohini)</i> [46]	Embryo either fails to attach or is expelled after being perceived	Destructive influence, possibly linked to pregnancy toxemia or early fetal loss

Jataharini reflects psychological and environmental causes of abortion due to emotional disturbances and neglect of religious practices. Additionally, the affliction of *Revati* and *Nidana Sevana* may trigger autoimmune changes, linking *Jataharini* to autoimmune causes of abortion in modern medicine.

Abortion in Context of *Bandhya*

Acharya Harita has described 6 types of *Bandhya*, out of which 3rd one is *Garbhasravi Bandhya* [47].

In the *Ras Ratna Samucchya*, nine types of *Bandhya* are described. The first type is *Adibandhya*, caused by sinful deeds from past and present lives. This type, also known as *Garbhasravi*, is characterized by the repeated destruction of the conceived fetus within four months due to bleeding. The second type is *Raktabandhya*, also referred to as *Mritvatsa*. In this condition, the implanted fetus is destroyed within 15 days to one month due to bleeding, or the child may

die within one to three years after birth. The third type is *Vatabandhya*, or *Stree Prasuti*, where the woman only delivers female children, while male children are consistently lost. All these conditions highlight the manifestations of recurrent abortion [48].

Garbhasravi Bandhya and *Adibandhya* aligns with habitual abortion of unknown etiology, while *Rakta Bandhya* suggests immunological causes for

early pregnancy loss. and lastly *Vatabandhya* can be linked with sex linked chromosomal abnormalities which causes recurrent male fetal loss.

Considering the clinical features of various condition mentioned in ayurvedic classics, different types of abortions in modern science can be correlated in following ways

Table 9: Correlation of Different Types of *Garbhasrava* with Probable Modern Entity

S.No.	Word in Classics	Description	Parallel Modern Entity
1	<i>Vyavasthita</i> or <i>Sthiti Yogya Garbha</i> [49]	If a pregnant woman follows contraindicated dietary and lifestyle practices, or suffers from certain illnesses, she may experience pain and vaginal bleeding.	Threatened Abortion
2	<i>Prasramsamana Garbha</i> [50]	As the fetus begins to be expelled, the woman may experience pain with burning in the flanks and back, excessive bleeding, abdominal distension, and urinary retention.	Inevitable Abortion
3	<i>Garbhashesha</i> [51]	Incompletely expelled <i>Ama-Garbha</i> repeatedly troubles the woman.	Incomplete Abortion
4	<i>Putraghni Yonivyapada</i> [52]	As described above	Habitual Abortion
5	<i>Anavashesagarbha</i> [53]	<i>Ama-garbha</i> should be treated with pungent medications until (<i>Anavashesa</i>) complete abortion occurs.	Complete Abortion
6	<i>Garbhapatana</i>	In managing <i>Moodhagarbha</i> , <i>Acharya Sushruta</i> recommends <i>Garbhapatana</i> [54], while the <i>Yogratnakara</i> outlines various <i>Yogas</i> and methods specifically for <i>Garbhapatana</i> purpose[55].	Induced Abortion

Complications of *Garbhasrava* and *Garbhapatana*

Classical literature does not specifically address abortion complications but identifies conditions like *Shotha* (oedema), *Apatanka* (tetanus), *Arsha* (haemorrhoids), excessive fetal movements, pain, excessive bleeding, urinary retention, tympanitis, and burning as related complications [56].

MANAGEMENT

Ayurveda offers various strategies for managing recurrent abortion. Can be divided into two categories:

1- Before Conception

This phase focuses on strengthening the factors responsible for conception, ensuring a healthy foundation for pregnancy. It includes-

- 1- *Rajaswalacharya*- for optimal reproductive health.
- 2- *Garbhadhana Yogya Aayu*- considering the right age for conception plays crucial role in fertility.
- 3- *Garbhadhana Vidhi*- following specific rites and rules to prepare body for a healthy conception.
- 4- Treatment of recurrent pregnancy loss- treatment of specific causes responsible for *Garbhasrava* such

as treatment of *Yonivyapada*, *Jataharini* and *Bandhya* to prevent future pregnancy loss.

- *Putraghni yonivyapada*- *Uttarbasti* with *Kaashmari Kutaja Kwatha Siddha Ghrita* is advised [57].
- *Jataharini*- *Varanbandha* (Mantra Chikitsa) [58] along with performing religious rites and rituals and maintaining a healthy state of mind should be done.
- *Bandhya*- includes formulations and therapies to promote pregnancy and improve fertility. Such as external use (in the form of *Uttarbasti*, *Abhyanga*, *Nasya* etc) of medications such as *Narayan Taila*, *Shatpushpa Taila*, *Leshuna Taila*, *Bala taila*. And for internal use, *Shatpushpa kalpa*, *Laghuphalghrita*, *yograjguggulu* etc[59].

2- After Conception

Can further be divided into 2 Parts –

A. Treatment After Abortion

- *Laghupanchmula Siddha Peya* [60].
- Fat and salt free *Yavagu* (gruel) made with *Tila* and *Uddalaka* mixed with *Pachneeey* drugs [61].

B. Treatment Before Abortion

- *Nidanaparivarjanam* - the first step in any treatment is to avoid factors causing harm to the pregnancy (*Garbhaupghatakara bhavas*).
 - *Ama Garbha Chikitsa*- should be done by the use of dry and cold substances [62]
 - *Sthanantara Gamita Garbha*- use of *Snigdha* and *Sheetal Kriya* [63].
 - Recurrent Bleeding treatment- milk medicated with the drugs of *Utpaladi* group [64].
 - *Masanumasika Garbhasravahar Chikitsa*- comprehensive month wise approach to managing *garbhasrava* [65].
 - Treatment of *Pariharya Garbha* (threatened abortion) [66]
- a) External use- application of *Shatdhauta Ghrita* over the infraumbilical region and use of Pichu soaked in *Madhuyashti* and *Ghrita Kalka*, or oil prepared with *Nyagrodhadi herbs*.
 - b) Internal use- administration of *Grabhasthapana* drugs, *Lakshmana Shunga* via oral use or *Nasya* and *Jeevniya* group of herbs. Additionally, milk is beneficial during abortion.

DISCUSSION

A holistic perspective of recurrent abortion as explained in Ayurveda provides insight into the causative factors affecting the pregnancy outcome. *Garbhadhana Yoga Ayu* One of the key concepts focuses on maternal age, as complication as preterm birth and abortion have significant association with *Atibala* (too young) and *Ativridha* (advanced age) respectively. *Garbhadhana Vidhi* (preconception care) is one of the main focus of the farmework, which emphasizes on improving reproductive health through detoxification, dietary practices and rituals that enhance the possibility of healthy fetal development. *Garbha Sambhav Samagri- Ritu, Kshetra, Ambu* and *Beeja* are essential for healthy conception and fetal growth. Ayurvedic texts also mentions the harmful effects of lifestyle factors, inauspicious foods and mental disturbances on the health of mother and fetus - termed as *Garbhaupghatakara Bhavas*. Conditions such as *Putraghni* and *Asrja Yonivyapda* indicate infective causes of abortions, while *Jataharini* indicates environmental and psychological causes. *Garbhasravi Bandhya* and *Adibandhya* can be corelated with habitual abortion with unknown causes, *Raktbandhya* points towards immunological causes of abortions whereas *Vatabandhya* corelates with abortion due to chromosomal abnormality. Although Ayurvedic interventions seem promising, robust scientific validation through systematic research is vital to establish a link between ancient knowledge systems

and present-day clinical practice, fostering a holistic approach towards recurrent abortions.

CONCLUSION

By using holistic methods to treat the underlying reasons of recurring abortions, Ayurveda provides insightful advice on how to manage these conditions. The focus on detoxification, psychological health, and dosha balance offers a foundation for prevention and treatment. By implementing complementary techniques to improve maternal and fetal health outcomes, modern medicine can gain from these traditional methods. In order to lessen the hardship of recurrent pregnancy loss, future research should concentrate on establishing an integrative healthcare model that blends traditional knowledge with contemporary innovations and confirming Ayurvedic treatments through evidence-based investigations.

REFERENCES

1. DC Dutta's Textbook of Obstetrics, Hiralal Konar, 9th Edition, Chapter-16, page no – 151
2. Quenby, Siobhan, Miscarriage matters: the epidemiological, physical, psychological, and economic costs of early pregnancy loss. et al. The Lancet, Volume 397, Issue 10285, 1658 – 1667
3. Kaviraj Ambikadutta Shastri, 2014 Sushruta Samhita, Chaukhamba Sanskrit Sansthaan, Varanasi, Part1 Sutra Sthana chapter 35 Shloka no.13
4. Vaidya Jaimini Pandey, Harita Samhita, Nirmala Hindi Teeka, Chaukhamba Vishva Bharti, Varanasi, reprint year 2016, Pratham Sthana chapter 5 Shloka no.13.
5. S.S. Bhise, S.D. Nanandkar. Age Determination from Pelvis, A Radiological Study in Mumbai Region. J Indian Acad Forensic Med. April-June 2012, Vol.34, No.2
6. Kaviraj Ambikadutta Shastri, 2014 Sushruta Samhita, Chaukhamba Sanskrit Sansthaan, Varanasi, Part1 Sharir Sthana chapter 2 Shloka no.33
7. Prof K.R.Srikantha Murthy, Ashtaanga Samgraha of Vagbhata, Chaukhamba prakashan. Sharir Sthana chapter1 Shloka no.42, indu commentary.
8. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 1, Sharir Sthana chapter 8 Sholka no.4
9. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 1, Sutra Sthana chapter 27 Sholka no.232.
10. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 1, Sutra Sthana chapter 26 Sholka no.42.
11. Bhavmishra, Bhavprakash Samhita, Vidhyotini Hidi commentary by Bhisagratna Shri Brahms Shankar Mishra; Chukhambha Krishnadas Academy Varanasi, Dhaanya varga, Shloka no. 7

12. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 1, Sutra Sthana chapter 13 Shloka no.15.
13. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 1, Sutra Sthana Chapter 25 Shloka no.40
14. Kaviraj Ambikadutta Shastri, 2014 Sushruta Samhita, Chaukhamba Sanskrit Sansthaan, Varanasi, Part1 Sharir Sthana Chapter 3, Shloka no.7-8.
15. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part1, Sharir Sthana chapter 8 Sholka no.5.
16. Prof K.R.Srikantha Murthy, Ashtaanga Samgraha of Vagbhata, Chaukhamba prakashan. Sharir Sthana chapter 1 Shloka no.49.
17. Wilcox AJ, Weinberg CR, Baird DD. Post-ovulatory ageing of the human oocyte and embryo failure. Hum Reprod. 1998; 13:394-397. doi: 10.1093/ humrep/ 13.2.394.
18. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 1, Sharir Sthana chapter 4 Shloka no.5.
19. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 1, Sharir Sthana chapter 3 Shloka no.3.
20. Dr. Pravesh Tomar Lal, Dr. Sudip Kumar Lal, A Practical Approach in Prasuti Tantra and Stri Roga, Chaukhambha Orientalia, First Edition 2023, Chapter 6, page no. 83-84.
21. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 1, Sharir Sthana chapter 4 Shloka no.27.
22. Prof K.R.Srikantha Murthy, Ashtaanga Samgraha of Vagbhata, Chaukhamba prakashan. Sharir Sthana chapter 2 Indu commentary on Shloka no.32.
23. Bramhanand tripathi, editor, 2005, Sharangadhara samhita of Sharangadhara, purva khanda, chapter 7, verse no. 180-181, re-print ed., Chaukhamba Surbharati prakashana, Varanasi, 119
24. Dr. Prof. Premvati Tewari, Ayurvediya Prasuti Tantra Evum Stree roga, Part-1, Prasuti Tantra, Chaukhambha Orientalia, Varanasi, revised and enlarged second edition 1999, reprint 2017, chapter no. 7, Page. No - 321
25. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 1, Sharir Sthana chapter 8 Shloka no.25.
26. Kaviraja Atrideva Gupta, Ashtaanghridayam of Vagbhata, Vidyotini teeka, Chaukhamba prakashan Sharir Sthana chapter 1 Shloka no.47.
27. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 1, Sutra Sthana chapter 25 Shloka no.40.
28. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 1, Sharir Sthana chapter 4 Shloka no.19
29. Kaviraj Ambikadutta Shastri, 2014 Sushruta Samhita, Chaukhamba Sanskrit Sansthaan, Varanasi, Part1 Sharir Sthana chapter 3 Shloka no.16.
30. Prof K.R.Srikantha Murthy, Ashtaanga Samgraha of Vagbhata, Chaukhamba prakashan. Sharir Sthana chapter 2 Shloka no.60.
31. Nepalrajguru pt Hemraj Sharma Kashyapa Samhita, Chaukhamba Sanskrit sansthaan, Varanasi, Sharir Sthana chapter 5 Shloka no.16-20.
32. Vaidya Jaimini Pandey, Harita Samhita, Nirmala Hindi Teeka, Chaukhamba Vishva Bharti, Varanasi, reprint year 2016, Tritya Sthana chapter 49 shloka no. 6-7page no. 467.
33. Dr. Prof. Premvati Tewari, Ayurvediya Prasuti Tantra Evum Striroga, Part-1, Prasuti Tantra, Chaukhambha Orientalia, Varanasi, revised and enlarged second edition 1999, reprint 2017,chapter no.5, Page.No - 231
34. Prof K.R.Srikantha Murthy, Ashtaanga Samgraha of Vagbhata, Chaukhamba prakashan. Sharir Sthana chapter 2 Shloka no.18.
35. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 1, Sharir Sthana chapter 4 Shloka no.15.
36. Dr. Pravesh Tomar Lal, Dr. Sudip Kumar Lal, A Practical Approach in Prasuti Tantra and Stri Roga, Chaukhambha Orientalia, First Edition 2023, Chapter 6, page no. 145.
37. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 1, Sharir Sthana chapter 8 Shloka no.24.
38. Kaviraj Ambikadutta Shastri, 2014 Sushruta Samhita, Chaukhamba Sanskrit Sansthaan, Varanasi, Part1 Sharir Sthana chapter 10 Shloka no.57.
39. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 2, Chikitsa Sthana chapter 30 Shloka no.28-29.
40. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 2, Chikitsa Sthana Chapter 30 Shloka no.16.a
41. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 2, Chikitsa Sthana Chakrapani on Charaka. Chikitsa. chapter 30 shloka 16.
42. Kaviraja Atrideva Gupta, Ashtaanghridayam of Vagbhata, Vidyotini Teeka, Chaukhamba Prakashan Uttartantra chapter 38 Shloka no.45 pageno.777
43. Nepalrajguru pt Hemraj Sharma Kashyapa Samhita, Chaukhamba Sanskrit Sansthaan, Varanasi, Kalp Sthana chapter 6 Sholka no.36-37 pg no.290

44. Nepalrajguru pt Hemraj Sharma Kashyapa Samhita, Chaukhamba Sanskrit Sansthaan, Varanasi, Kalp Sthana chapter 6 Shloka no37-38 pg no.290
45. Nepalrajguru pt Hemraj Sharma Kashyapa Samhita, Chaukhamba Sanskrit Sansthaan, Varanasi, Kalp Sthana chapter 6 Sholka no.38-39 pg no.290
46. Nepalrajguru pt Hemraj Sharma Kashyapa Samhita, Chaukhamba Sanskrit Sansthaan, Varanasi, Kalp Sthana chapter 6 Shloka no.39-40 pg no.290-291
47. Vaidya Jaimini Pandey, Harita Samhita, Nirmala Hindi Teeka, Chaukhamba Vishva Bharti, Varanasi, reprint year 2016, chapter 48, Shloka no. 1-4 pg no.463
48. Ambikadutt Shastri, Ras Ratna Samucchya, Chaukhamba Amarbharti Prakashan, Varanasi, chapter 21-22 Page no.449
49. Kaviraja Atrideva Gupta, Ashtaanghridayam of Vagbhata, Vidyotini Teeka, Chaukhamba Prakashan Sharir Sthana chapter 2 Shloka no.1
50. Kaviraj Ambikadutta Shastri, 2014 Sushruta Samhita, Chaukhamba Sanskrit Sansthaan, Varanasi, Part1 Sharir Sthana chapter 10 Shloka no.47
51. Prof K.R.Srikantha Murthy, Ashtaanga Samgraha of Vagbhata, Chaukhamba prakashan. Sharir Sthana chapter 4 Shloka no.12
52. pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 2, Chikitsa Sthana chapter 30 Shloka no.28-29 Page no.754
53. Prof K.R.Srikantha Murthy, Ashtaanga Samgraha of Vagbhata, Chaukhamba prakashan. Sharir Sthana chapter 4 Shloka no.12
54. Kaviraj Ambikadutta Shastri, 2014 Sushruta Samhita, Chaukhamba Sanskrit Sansthaan, Varanasi, Part1 Chikita Sthana chapter 15 Shloka no.11.
55. Vaidya Shree Lakshmipati Shastri, Yoga Ratnakara, Vidyotini Hindi commentary, edited by bhisagratna Brahmasankar Shastri, Chaukhamba Prakashana, Varanasi, Uttarardh, Yonivyapada Chikitsa, Page no. 409-410.
56. Prof. Premvati Tewari, Ayurvediya Prasuti Tantra Evam Stree Roga Part 1, published by Chaukhamba Orientalia, Varanasi revised and enlarged second edition 2000, reprint 2005 chapter Garbhavyapada Page no.331,332
57. Pt. Kashinath Shastri and Gorakhnath Chaturvedi 2019 Charaka Samhita, Chaukhamba Bharti Academy, Varanasi, Part 2, Chikitsa Sthana Chapter 30 Shloka no.100.
58. Nepalrajguru pt Hemraj Sharma Kashyapa Samhita, Chaukhamba Sanskrit Sansthaan, Varanasi, Kalp Sthana chapter 6 Shloka no.80.
59. Prof. Premvati Tewari, Ayurvediya Prasuti Tantra Evam Stree Roga Part 2, published by Chaukhamba Orientalia, Varanasi revised and enlarged second edition 2000, reprint 2005 chapter 5 Stree Bandhyatwa.
60. Kaviraja Atrideva Gupta, Ashtaanghridayam of vagbhata, Vidyotini teeka, Chaukhamba prakashan Sharir Sthana chapter 2 Shloka no.10-12.
61. Kaviraj Ambikadutta Shastri, 2014 Sushruta Samhita, Chaukhamba Sanskrit Sansthaan, Varanasi, Part1 Sharir Sthana chapter 10 Shloka no.57.
62. Prof K.R.Srikantha Murthy, Ashtaanga Samgraha of Vagbhata, Chaukhamba prakashan. Sharir Sthana chapter 4 Shloka no.8.
63. Kaviraj Ambikadutta Shastri, 2014 Sushruta Samhita, Chaukhamba Sanskrit Sansthaan, Varanasi, Part1 Sharir Sthana chapter 10 Shloka no.57.
64. Bhavmishra, Bhavprakasha Samhita, Vidhyotini Hidi commentary by Bhisagratna Shri Brahmsankar Mishra; Chukhambha Krishnadas Academy Varanasi, Chikitsa Sthana chapter 70 Shloka no.74.
65. Kaviraj Ambikadutta Shastri, 2014 Sushruta Samhita, Chaukhamba Sanskrit Sansthaan, Varanasi, Part1 Sharir Sthana chapter 10 Shloka no.58-65.
66. Prof. Premvati Tewari, Ayurvediya Prasuti Tantra Evam Stree Roga Part 1, published by Chaukhamba Orientalia, Varanasi revised and enlarged second edition 2000, reprint 2005 chapter Garbhavyapada Page no.342-345

Cite this article as:

Samiksha Rawat, Pravesh Tomar. Ayurvedic Insights into Recurrent Abortions: A Comprehensive Literature Review. AYUSHDHARA, 2025;12(1):242-252.

<https://doi.org/10.47070/ayushdhara.v12i1.1959>

Source of support: Nil, Conflict of interest: None Declared

***Address for correspondence**

Dr. Samiksha Rawat

PG Scholar,

Department of Prasuti Tantra and

Stree Roga, Rishikul Campus,

Haridwar, Uttrakhand Ayurved

University, Dehradun, India.

Email: samiksharawat92@gmail.com

Disclaimer: AYUSHDHARA is solely owned by Mahadev Publications - A non-profit publications, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. AYUSHDHARA cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of AYUSHDHARA editor or editorial board members.