

## **Ayurveda for fertility- For Christina Burns**

Christina, In [Blue font](#) I have listed who has written each article as you requested, please also see the blue font for your edit needed in my paragraphs please.

[Dr Light Miller & Dr Bryan Miller,](#)

Essential oils are a great gift in reliving some of the symptoms of pregnancy, especially for circulation and relaxation. Everything that a woman experiences is directly transferred through her womb, to the life inside. Massage, skin care, foot baths, compresses, inhalations, and bathing enhances a woman's pregnancy and increase the connectedness. Remember to avoid excess heat (sauna, hot baths) during pregnancy.

A woman who enters her pregnancy with a healthy, positive attitude begins to trust her body and can have an easy time with her pregnancy at birth. Listen to your cravings with reason and enjoy what you want to eat, we can look at the doshas as a way to understand what tastes a vata would like which would be rich oily foods, as yogurt, ghee, cheese, and but butters. Pittas will crave more proteins and kaphas will be attracted to sweets and starches.

As said by an Ayurvedic elder Dr Light Miller,

I encourage you to be conscious about bringing new life into the world. We are in need of a new generation of beings who are strong and self sufficient, yet, responsible and ready to make a difference. This requires tremendous commitment from the parents. Unloved children, left to be taught and cared for by the public schools, day care, and sitters will only add to the problems of troubled society.

In ayurveda when a woman is going to have a child, again as we have said both partners should be in alignment not physically, healthy, but spiritually. Mentally both minds should be clear and at ease, stress free. Both should have undergone cleansing, and should be in good relationship at this time. The reason for this is whatever two create will have a reaction to the child that is born, and there will be a residual effect on that child or not. Studies have shown that when people create children there is a factor that stands up to show how trauma, epigenetic, and long term diesel are associated with the couple that create them. For this it is highly recommended for the mother and father to be in good mental, physical, and spiritual health when pro creating a child.

Therefore , try not to conceive during the time when your life is “rocky” or when your relationship with your husband is challenged. When needed go to counselling sessions and work on major problems out before attempting to conceive.

During months of pregnancy it is good to develop communication with the baby by singing, reading, meditating, chanting and talking. Also read books which you about the miracle of pregnancy. Become #1 in your life. Take best care of yourself and maintain a healthy attitude towards the world. Keep good relationships and clear communications with all people, especially with your husband or partner.

Many ancient culture believe keeping the baby head covered for forty days to allow the soul to integrate into the Childs body. Part of this traction is for protection from the sun, wind, or cold. It is best to avoid loud, chaotic, busy places for the first few months, such as malls, and loud shopping areas.

The new born enters the world in a state of pure light and begins to experience separation from it higher source according to how much care is provided by everyone around them. Parents who live in higher states of consciousness can help maintain this illuminated state in the young ones by the example in which they life.

In busy modern day city where this many not seem available. Remember we have the tools to come back to our homes with all the stress and busyness of the world to our children and family. Ensure you have the tools and do what it takes to allow yourself the time and space to have a stress free environment in your home and within yourself. Our mind is only a state and we can control it.

“Choose” a support team during your pregnancy and for your birthing. You need to feel very good about anyone involved in the process. Do not accept any Practioner with whom you do not feel good about, it is important like them. You need to be able to communicate your needs, wants, desires, to this sport team. It is important that you feel totally free to express yourself, and that your interaction with others come from a comfortable place for you and for them. Do not sacrifice yourself by feeling obligated to have people at the birth because they want to , only invite those whom you want.

In todays busy western worlds women have become very active in the Buisness world and it is important to make the right decisions during this time to ensure they are able to take care of the child and themselves. Both partners need to make health changes, proper cleansing programs,

and be in a mental state that is clear, and change each's diet. Each person needs to take a healthy diet that works for their body type and for both who are looking to conceive.

Do not conceive a baby when relationships are "rocky" ensure that you are both in good spirits and feeling balanced upon this time. This is a time that is pure and wholesome, ensure that the environment is right for the cultivation of the beginning of a new relationship.

## **Herbs**

Some herbs that are recommended during pregnancy in Ayurveda are alfalfa, oat straw, black hawthorn, dandelion, ginger, strawberry, chamomile, red raspberry, nettles, those flowers, lavender, ashwaghandha.

## [Sachin Sudra, Ayurvedic Practitioner & Cooking teacher](#)

Ghee is an amazing oil and nourishment for a mother before expecting and after. That is if they are not vegan. In the United States you can purchase quality unsalted butter from farmers and local organic stores. I would recommend that you make your own ghee but if not you can purchase some from your local store. Ghee and other herbal oils as sesame refined should be used in massage after birth and given to a woman in massage for their whole body for 10 days after pregnancy and a gentle oil massage to the baby for limber strong bones. For the mother it is very important to cultivate one after going through an amazing life experience and also one that can be depleting.

From my experience of having the honour and opportunity to massage clients who are expecting one thing has become clear, having a massage done should be peaceful, relaxed, and no stress. A nice warm oil of sesame refined with essential oils as of clary sage, vetiver, lavender, rose, and sandalwood are perfect. Light strokes on the arms, shoulders, neck, head massage, feet legs, and being mindful of places not to massage when a woman is pregnant. [Christina please edit this for areas that one should not massage a woman on when pregnant](#)

When massage is given to a woman she should be given a deep relaxing treatment. I suggest that you are mindful and pick people to massage you who you trust, feel no sense of being uncomfortable around. In Ayurveda the person should be attractive and feel good to you. You should feel happy and in a place of thanks for having someone working on you that brings healing.

One food I would recommend for women when pregnant is kitchari, a nice lentil dish that is cooked with basmati rice and split mung beans. I have included this recipe for you as it is easily digested and supplies your baby with anti inflammatory, omg 369, and nourishment from an Ayurvedic perspective.

[Jaisri M. Lambert, Ayurvedic Consultant](#)

Ayurveda for Pre-Conception “Ayurveda suggests Panchakarma for all expectant parents, but if only one parent can receive the individualized classical purification protocols, it is better the mother benefits. Today’s mother-to-be may be in her forties, have a history of birth control pill use, worked during her menstrual flow or otherwise compromised her hormonal balance.” Join us to experience how more expectant mothers can prepare a healthier body to help welcome a spiritual soul. Case History Amita (a pseudonym) was 44 when she first made an appointment for panchakarma in preparation for her second conception. Her healthy daughter was 2 1/2 years old, had a normal delivery and was nursed until recently. Amita was in a stable marriage with good communication. Both parents were longtime meditators, vegetarians, maintained a healthy daily routine and loving family life.. Amita’s menstrual history was pretty normal: first menstrual period at age 12, regular 28 day cycles, no clotting, no use of tampons, five days flow, some weepiness on her first day, especially alternate months.. Her constitution was pitta dominant and vata secondary; she had a history of minor skin eruptions on the mid-cheek area, especially of the right side. Her ‘artava’ pulses were showing elevation of hot quality of pitta (the month was September), but no quantitative doshic elevation. She had previous positive experience with panchakarma and was familiar with the preparation and follow-up requirements. Amita prepared for her panchakarma according to the suggestions given

in consideration of her particular case. For example, her internal oleation with homemade organic ghee increased daily until 5T were taken in the morning on first hunger. When she arrived for her first day's treatment she was already glowing and serene. Her conception date had been suggested by the astrologer for the following month. Both parents had been practicing celibacy, understanding its benefits for developing spiritual strength. Her eliminations were normal, tongue was mostly clean with a light coating at the back of translucent white. Her treatments were gentle, nourishing and meditative giving emphasis to longer and longer shirodhara exposures each day. Each day she returned home to her family home less than an hour away and reported normal basti and sleep. After some weeks she called me with the happy news that she had conceived. Her pregnancy was 40 weeks of normal gestation followed by a normal labor of about eight hours. Her son was born vaginally and the parents observed family religious rituals to welcome the healthy new member. He nursed normally for over a year. He is now in elementary school and much loved by his teachers because of his sweet, loving nature. His constitution is pitta dominant and vata secondary, like his mother. This best case scenario shows many noteworthy earmarks to consider. One is the hormonal and reproductive history. If there is a history of therapeutic abortion, miscarriage or other trauma, the quality of the menstrual fluid, cyclical timing and endometrial lining may be affected. Also, the 'pralabda' (destiny) karmas are said to influence conception as a whole, while the 'kriyaman' (current) karmas can modify conditions significantly. The sexual history and current degree of happiness enjoyed by the patient in her primary relationship can influence choices for her conception and panchakarma.

When considering the artava pulse, one must also consider the 'majja' or nervous system pulse to evaluate the connective tissue

characteristics. This connective tissue or fascia is said to be the storehouse of 'chitta' or our unresolved mental patterns, here involving desire and duty for children. The importance of observing celibacy during pregnancy and until the child is weaned is one of the most helpful insights from Ayurveda for western mothers and families. This prepares a balance of prana, tejas and ojas at the cellular level of the developing fetus, which in turn prepares a balance of vata, pitta and kapha throughout life. This balance again forms the foundation of confidence, nobility and spiritual service, which all parents wish to endow to their progeny. A child being born into a spiritually mature extended family has a different experience of emotional unfolding than does a child born into a web of unresolved hurts and traumas. Case History Zoe (a pseudonym), age 34, was from a health-oriented family background; her mother had raised three daughters favoring organically grown natural foods. Zoe herself had practiced yoga since her teens and learned of Ayurveda as a means of prevention and cure of disease. When at age 29 she developed leg tremors, she sought the advice of an Ayurvedic practitioner who treated her for vata at each of the three important levels of physical, mental and spiritual. Zoe was considering marrying her longtime boyfriend who had recently proposed. Her tremors increased in anticipation of possibly making a wrong decision. Panchakarma was very effective in eliminating the tremors and helping her gently let go of deep-seated fear simply by becoming aware of its depth. When Zoe and her husband of then two years wanted to conceive a child, she again sought panchakarma treatment, knowing that her optimum health would strengthen the probabilities of having a

healthy child. She was concerned that her tremor tendency may be passed on to her child. The herbs she had been taking for about three years were adjusted to continue to protect her neuro-muscular system and now to generate a rich endometrium. Her panchakarma dates were carefully chosen in consideration of her menstrual cycle and her conception date. Zoe had used the birth control pills for a few years with a previous fiancé and ceased their use when learning more Ayurveda. Zoe's treatments utilized rich, nourishing oils, herbs and medicated milk to absorb into her bloodstream. She rested adequately during her treatment days, whereas her daily routine was previously characterized by overwork. Her transformation from one driven by professional attainment to one motivated by offering her life force to another human being was remarkable. Zoe became pregnant within three months of her panchakarma program and followed her Ayurvedic pre-natal management program along with seeing her OB/GYN. She gave birth vaginally to a lovely full-term daughter, Amelia, now aged 2 yrs, and developing splendidly with her stay-at-home mom. The child takes after the father physically and is unlikely to develop tremors. This example also brings some important earmarks worth considering. One is the importance of the transformational process that one undergoes while receiving panchakarma. The detoxification and purification process must begin with the current conditions, so if a woman has more unresolved doubts, conflicts or attachments, these must first undergo purification, then her mind and body can become more capable of offering a stabilizing influence to a new soul coming to her family. Another consideration is the relationship between genetic influences and panchakarma. Some deep-seated tendencies may undergo evolutionary change in

the spiritual internalization process of self-realization, which can bring a radical light of understanding where unawareness had been.

## Treatment of Uterine Fibroids in Ayurveda

### Abstract Summary

Uterine fibroids are considered mostly a kapha-accumulation disorder, but often involve pitta and vata displacements also, in which case the patient may be considered as pre- cancerous. Therefore, treatment must be deep-acting to balance the tri-dosha and must be sufficiently sustained over time to eradicate slow-moving kapha. Remedial measures in Ahar (Food choices), Dinacharya (Right use of time), Asana (Postures), Marma Chikitsa (Energy point counseling) and Kaya Chikitsa (Internal medicines) are considered.

### Introduction

The uterus, ovaries, fallopian tubes, breasts, their contents, secretions and connective tissues all belong to artava vaha srotas, the channels carrying out female reproductive functions. The uterus has three main linings: innermost mucosal layer, middle muscular layer and a thicker outer wall, which interfaces with and differentiates from neighboring muscle structures. As artava vaha srotas act as one system, its components are all subject to fibrotic cellular changes, so if the uterus is removed and kapha accumulation remains unchecked, these kapha deposits tend to migrate to the remaining artava sites.

Within artava vaha srotas, Vata governs the functions of timing, communication and coordination with other psycho-biological cycles. Pitta governs the circulatory functions and blood Ph., and their functional interface with artava vaha srotas. Each lunar cycle between menarche and menopause, rich deposits of blood and mucous accumulate along the inner surface of the uterus in preparation for possible conception. Kapha governs the mucosal properties of thickness, viscosity and adherence affecting these three linings when uterine fibroid form.

Capillary function also involves three doshic influences of vata, pitta and kapha. Artava vaha srotas are intimately connected to the bhutagnis of the liver, which are also treated together with majja dhatu (endocrine system) cases of uterine fibroids for hormonal balance.



## Samprapti (Pathogenesis)

If the psycho-biological kapha qualities of cold, slow, heavy, etc. begin to accumulate in the generalized circulation and eventually into the artava vaha srotas, the woman may begin to notice a more sluggish onset of the menses, pre-menstrual bloating of the

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breasts, fingers and abdomen, and perhaps a tendency to weepiness. If this gradual accumulation continues, cystic changes may begin to come and go. The patient may report more lethargy or fatigue. She may report beginning signs of clotting and/or prolonged menses.

Once established in the uterine linings, endometrial thickening becomes a clinical manifestation of unprocessed, long-standing kapha deposits. Fibrotic changes represent the manifested stage of disease, which had gradually increased and accumulated under the causative influence of time. Fibroids may grow as much as to displace digestive, respiratory and eliminative organs and disrupt their functions.

Fibroids may manifest as intra-mural, inter-mural, extra-mural or any combination of these, depending upon the duration of deposition and degree of trauma. Uterine fibroids represent a high risk factor for impending cancerous changes and tumor formations.

## Nidana (Causative Factors)

Causes of kapha accumulation include sleeping between sunrise and sunset, eating kapha-provoking foods and eating after 7pm. Other factors may include having sex during the menses, unresolved concerns about abortion, exposure to cold especially on menses, suppression of urination, defecation or flatulence, history of scarring from 'dilatation and curettage', and many more. Insufficient exercise, excess food intake, low thyroid function all may contribute to fibroid formations. The patient may harbor a hidden sense of grief and sadness associated with issues of maternity and conception. Retrograde apana vayu, chronic incomplete evacuation, can lead to accumulation of ama and later to doshic changes.

## Manas (Psychological Factors)

Attachment of the soul and mind to life experiences occurs via the interplay of prana, tejas and ojas at the connective tissue cell level. We can tend to adhere to our emotional interpretations of life experiences, until the 'flame of attention' becomes focused enough to realize our previous disconnectedness and unconsciousness. Unresolved attachments may fester and one day sprout

as endometrial changes and later as uterine fibroids. Kapha type of melancholic depression may precede manifestation of uterine fibroids.

There may have been a sense of loss or trauma associated with pregnancy, perhaps a history of sexual abuse or a deep shock affecting mind-body harmony. Issues of intimacy and avoidance with oneself may indicate a need for medhya rasayana. The slowly developing condition of fibroids may have been ignored for some time.

### Diagnosis

Signs on the chin and at 6 o'clock of the irises help reveal the degree of kapha and/or pitta accumulation in the uterine tissue. Deep lines and discolorations here may suggest a deeper stress and dysfunction in the corresponding organs. The menstrual history will

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involve clotting, feeling of heaviness in the lower abdomen, excessive and/or irregular bleeding. Hairs may appear around the areola, along the upper lip sideburn or chin areas, indicating thickening of the endometrium. Fibrous changes may be palpable and auscultable.

### Nadi (Pulse Stream)

At the fifth level of the radial pulse, (if seven levels are considered as points of reference, with the seventh as the deepest), the artava pulse will confirm kapha qualities in all three digits throughout the fingertips. Uterine fibroids are felt as kapha impulses (slow, sluggish, impaired, heavy, thick) and must be noted at all three medial sites of the fingertips to be interpreted as uterine fibroids. Pitta dosha may also indicate complications perhaps involving profuse bleeding, iron-deficiency anemia and generalized weakness. This can be felt as a specific, regular impulse at the mid-curvature of all three fingers, and may feel weak due to low blood volume.

### Ahar (Food Choices)

Food choices for the patient of uterine fibroids is according to the pulse reading, certainly kapha-soothing and perhaps also pitta-pacifying, depending upon the bleeding patterns. In the complications stage, the patient follows a tri-doshically balancing food program. Many such patients find they are truly only hungry twice daily, about 10-11am and about 4-5pm. Reducing food portions is helpful for reducing fibroids. Snacks can be doshically suitable fruits, such as pomegranate, and/or medicinal teas. Bitter, pungent and astringent foods are favored to support the metabolism in reducing its tendency to form fibrotic cellular changes from kapha ama.

### Dinacharya (Right Use of Time)

To reduce kapha, one should be active before sunrise. The earlier the rising time, the quicker kapha can metabolize itself. Self-massage with a minimal quantity of a light oil such as sunflower oil can help to invigorate the body. Exercise, beginning gradually and becoming more vigorous over a few months, before 10 am is best. Light sweating before 10am, followed by a warm shower of plain water helps to burn kapha. A second exercise period at the end of the afternoon may be needed, depending upon the degree of kapha deposition into artava. Sleeping early enough to awaken early is a key to reducing kapha.

### Asana (Postures)

Give emphasis to yoga asanas that focus on the first and second chakras. Poses such as the Cobra, Bow, Boat, Mahamudra and Gentle Spinal Twists are helpful. Postures that focus on the cardio-pulmonary chakra, such as Cow, Lion and Child help remove the psycho-emotional root causes of uterine fibroids in the heart. Sun salutations bring positive activity to all chakras and may be useful if pitta is not elevated. These postures are best learned from an experienced yoga therapist versed in Ayurveda and Pranayama.

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Sufficient exercise to the point of light sweating is necessary to metabolize kapha deposits at the deepest tissue level of artava. Avoid sweating during menses and favor restorative poses. Avoid yoga practice on the first few days of flow.

### Marma Therapy (Counselling Touch)

For effectively addressing the root causes of uterine fibroids in the astral and causal bodies, which interface through the nervous systems, Turiya Therapy may help transform the connective tissue memory into an individualized healing experience of self-realization. The marmani, as surface doorways to the sub-conscious and unconscious, are gently contacted in a therapeutic sequence for treatment of the psycho-emotional causes of uterine fibroids. These points may include Gulpha, Shakti Urvi, Bhaga, Lohita, Unduka, Nabhi, Yakrut, Pleeha, Hridayam, Apastambha, Kanta, Ajnya and Adhipati. These and all vital marmani are not suitable sites for surgical incision.

### Dravyas (Remedial Substances)

Plant substances of Kumari, Shud Guggulu, Neem, Ashok, Manjistha, may be prepared and administered orally to reduce the fibroids by drying, heating or catabolic actions via the gastro-

intestinal tract. Various preparations such as churnas, asavas, aristhas, decoctions, etc. can be chosen. Implants of oxygenating infusions such as 2 oz. warm barley juice can be used on an empty stomach if there is no spotting. Uttara basti (douche) with a decoction of 2 heaping tsps. each of ashok and neem can be cooked for 5 minutes, covered, cooled and strained. To administer, add 1/3 cup aloe gel. Warm castor oil packs applied to the lower abdomen will help to 'melt' the fibroids and retract the kapha via apana vayu.

For dosages and carrier substances, take into account the patient's age, weight, ojas, tejas, prana, strength of the disease, strength of the mental commitment, scheduling limitations, etc. Individualized consultation is needed.

### Conclusion

The patient of uterine fibroids is in the difficult to cure group, which calls for both knowledge of and commitment to her Ayurvedic self-healing program. She is likely to develop great forbearance, patience, spiritual surrender and a deep compassion for all, including herself through the process of palliation, cleansing and rejuvenation of artava vaha srotas.

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