

EFFICACY OF *BRIHATI* IN *VANDYATVA* DUE TO ANOVULATORY CYCLE– A REVIEW
ARTICLE

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ABSTRACT

Infertility has been long standing problem since ancient period. Infertility is defined as a failure to conceive within one or more years of regular unprotected coitus. Anovulatory factor is the commonest with incidence of 30%-40%. Infertility in *Ayurveda* might be co-related to *Vandhyatva*. *Rutu*, *Kshetra*, *Ambu* and *Beeja* are the most important factors for the conception. Among these *Beeja* might be co-related with Ovum and impairment in formation and *Nishakramana* of ovum leads to Anovulatory cycle. *Ayurveda* not only offers ample scope for effective treatment in infertility but improves overall physical and mental health also.

KEYWORDS: *Ayurveda*, *Infertility*, *Anovulation*, *Abijata*, *Vandhyatva*.

INTRODUCTION

Procreation is a blessing that aids in transferring the genes from one generation to another and thus aid to evolution. Fertility is the capacity of a couple to reproduce or the state of being fertile. *Vandhyatva* has been long standing problem since ancient period. Infertility is defined as a failure to conceive within one or more years of regular unprotected coitus.^[1] Couples who have never conceived denotes primary infertility, and if couples have previously conceived but fail to conceive subsequently indicates secondary infertility.^[2] In *Ayurveda*, *Acharyas* have explained *Garbha*, *Garbhadharan* and *Vandhyatva* in a much-organised manner. Through *Garbhasambhav Samagri* i.e., *Ritu*, *Kshetra*, *Ambu* and *Beej* couple can achieve conception and if there are any abnormalities in corresponding part then it will lead to *Vandhyatva*. Women who cannot conceive are called as *Vandhya*.^[3] *Beeja*, most essential part among the four has been considered as *Antahpushpa*, i.e. ovum. So Anovulation can be included under *Beeja Dushti*.

Ovulation refers to the physical act of rupture of the follicle with the extrusion of the Oocyte. When the follicle does not rupture then ovulation fails and it is called Anovulation. Anovulatory Cycles are Characterised as Menstrual bleeding without Ovulation and Corpus luteum formation.^[4]

In *Ayurveda*, Anovulation refers to *Abejotsarga*. The Term *Utsarga* means to expel or to leave. So, Expulsion of matured ovum from the *Beejagranthi* means

Beejotsarga. As *Utsarga* is a *Karma* of *Vata* so Vitiation of *Apana Vata dosha* causes *Abejotsarga*. *Abejotsarga* is symptom as well as a disease caused due to vitiation of *Vata* and *kapha* doshas as they do *Marga-Avarodha* to *Artavaha Strotas* leading to *Abejotsarga*.^[5] *Tridoshas* have an impact over all the process involved in ovulation. *Vata* stands for proliferation and division of cells (granulosa and theca cells), rupture of the follicle, etc. *Pitta* is associated with its conversion power, like conversion of androgens to estrogen in Graffian follicle maturity of follicle by its function of *Paka Karma*. *Kapha* stands as a building and nutritive factor. It binds all the cells together and gives nutrition for growth and development of the cells.^[6]

Ovarian factor contribute 15-25% and is the second common cause of infertility.^[7] The incidence and gravity of problem demands for attention and solutions and thus the need for study.

In classics there are many *Aushadha Yoga* mentioned for management of *Vandhyatva*. *Ayurveda* suggests both *Shodhana* and *Shamana* therapy by *Agnivardhaka* and *Vat Kapha Samak Dravya* as the line of treatment in *Vandhyatva*. For this clinical study *Brihati* mentioned in *Sharandhar samhita (Purvakhanda)*^[8], and *Shodhal nighatu (Gunasangraha)*^[9] indicated for the treatment of *Vandhyatva*. Stating that the intake of this medicine will help for the expulsion of *Beej*. As such on the part of hypothesis it is expected that, this drug should be effective in the treatment of *Vandhyatva* due to Anovulatory cycle. Hence an effort is made to evaluate

its efficacy in the management of *Vandhyatva* due to Anovulatory cycle. Trial drug used for the present study is "*Brihati*" which has its reference in "*Sharandhar samhita -purvakhand* and *Shodhal nighatu - gunasangrah*"

In the present study, a detailed description of *Vandhyatva* due to *Bijadushti* is done with all its *Nidana*, *Lakshanas* *Samprapti* etc. *Bijadushti* can be correlated to with Anovulation.

OBJECTIVE

1. To study the *Ayurvedic* literature on *Vadhyatva* due to Anovulation as per *Ayurveda*
2. To study the modern literature on *Vandhyatva* due to Anovulation.
3. To study the Concept of *Brihati* in management of *Vandhyatva* due to Anovulation.

MATERIAL AND METHODS

Etiology

The word *Vandhya* is derived from the root "*Vandh*" with "*Yak*" Suffix, which means barren, unproductive, fruitless and useless. A woman, in whom *Artava* has been destroyed, is termed as *vandhya*.

Beeja means having the capacity to produce another thing by removing its covering or secrecy. *Beeja* is that substance which is responsible for reproduction. In classics different terms are used to denote the Ovum/*Beeja* such as, *Asrika*, *Shonita*, *Artava*, *Raja*, *Antapushpa*, *Rakta*, *Lohita* etc.

Concept of *Beeja Nirmana*

Aahara is the most important entity for survival. The *Aahara*, composition of *Panchamahabhuta*, is acted upon by *Jatharagni*, *Bhutagni* and *Dhatvagni* and the resultant nutritious material is made available up to cellular level. In this course, *Ayurvedic* texts mentioned the formation of *Dhatu*, *Upadhatu*, *Malas*, and *Doshas* etc. The formation of the factor responsible for *Garbhadharana* occurs from *Rasadhatu*. The *Aahara Rasa* derived from the consumed *Aahara* by *Jatharagni*'s action is subjected to *Rasa Dhatvagni* to produce the *Artava*.

BEEJOTSARGA

The term '*Utsarga*' means to expel or to leave. So expulsion of matured ovum from the *Beejagranthi*/ovary is known as *Beejotsarga*. There are various scattered references available of Anovulation as *Beejopghata*, *Pushpopghata* and *Abeejatva*. In the concept of *artavanasha*, *Sushruta* and *Vagbhatta* has described that both *Vata* and *Kapha* when aggravated, obstruct the path, thus *Artava* is destroyed. Here *Artava* can be taken as *Antapushpa*.

Anovulatory cycles are characterized as menstrual bleeding without preceding ovulation and corpus luteum formation.

Nidan Panchak

Specific *Nidanas* of Anovulation^[10]

Pushpaghni Revati Jataharini- *Acharya Kashyapa* described *Pushpaghni* as a *Jataharini*, a woman who menstruates on a regular basis but is unable to conceive.

Ashtartava dushti- According to *Acharya*, if *Ashtartava dushti* is left untreated or improperly treated, it creates *Abeejata*, i.e., the inability to do *prajotpadana*.

Artavavaha Sroto Vighata- In this case, the *Viddha* of *Artavavahi Dhamanyas* indicates damage to the ovaries and ovarian veins, which impedes the normal ovulation process and finally causes *Artavanasha* (Anovulation). *Abhighata* vitiates *Vayu* as well. Therefore, once more, vitiated *Vayu* results in *Sanga* and *Dhatu Kshayatmaka sthiti* in *Artavavaha Srotasa*, followed by *Artavanasha* (Anovulation).

Avarana- According to *Sushruta* and *Vagbhatta*'s concept of *Artavanasha*, both *Vata* and *Kapha*, when aggravated, obstruct the path, and thus *Artava* is destroyed. *Artava* can be interpreted as *Antahpushpa*, or ovum, and its *Nasha* as Anovulation. The *Kapha* and *Vata* obstruct the *Artava Vaha Srotas*, making *Artava* invisible (Ovulation does not occur). It is a *Sanga Pradhana Vikara* as well.

Bandhya Yoni Vyapad: According to *Sushruta*, the *Artava* is destroyed at *Bandhya Yoni*. *Artava* might be interpreted as an ovum and *Bandhya* as an Anovulatory menstrual cycle.

Anuvasana yogya Abeejatva: Here, *Nashta Beeja* directly indicates Anovulation.

Use of *Tikshna Virechana* in *Mridukostha*: According to *Acharya Kashyapa*, when *Tikshna Virechana* is administered to a *Mridukostha* woman, *Vata* becomes worsened and induces *Beejopaghata*. Here, *Apana Vayu* is primarily responsible for *Beejopaghata* because it may inhibit the extrusion of the oocyte from the follicle.

Beeja Dushti: During the prenatal time, if the mother consumes *Vata Prakopaka Ahara* and *Vihara*, the *Vata* becomes inflamed and ruins the *Beeja* or *Beeja bhaga* or *Beejabhagavayava* in the female child.

Asrik Dosh: The Word "*Asrik*" refers to both ovum and menstrual blood. Abnormalities of ovum and ovarian hormones produce infertility.

Dietetic habit: In addition to these factors, poor dietary practises are a leading cause of Anovulation. Because of, *Ati Ushna Annapana*, *Veerya*, *Artava*, *Beeja* becomes vitiated. Practicing improper dietary practises such as *Vishamashana*, *Adhyashana*, *Anashana*, and *Viruddha annapana* promotes *Agnivaishmya* and *Rasadushti*, which culminates in *Artava dushti* in the form of Anovulation.

Purvarupa: *Purvarupa* of *Vandhyatva* is not described by anyone, anywhere.

Rupa: A woman, in whom *Artava* has been destroyed, is termed as *Vandhya*.

Samprapti^[11]

Due to *Nidana Sevana* (causative factors), *Dosha* (three humours- *Vata*, *Pitta*, *Kapha*) and *Agni* (biochemical transformers) get vitiated resulting into *Ama* (un-metabolized food) formation. The *Ama* formed adheres to *Srotasa* (channels) and causes *Avarodhatmaka Dushti* (improper functioning due to obstruction of channels). *Ama* spreads. Throughout the body, propelled by the vitiated *Vata* along the *Rasavaha Srotasa* (channels carrying the nutritional essence). Due to hypo functioning of *Jatharagni* (gastrointestinal metabolism), *Dhatvagni Mandya* (slow tissue metabolism) also occurs.

Due to *Mandagni* (slow digestion) and *Nidana Sevana*, *Rasa* (plasma), *Rakta* (blood) *Dhatu* (tissue) gets vitiated. Also, the *Dhatvagni Mandya* causes the *Kshayatmaka* (declining) effect on the *Artava* (ovum) i.e., the production of *Artava*, *Updhatu* (subsidiary or secondary tissue product) of *Rasa dhatu* or *Rakta dhatu* becomes less. Thus, it is the *Upadhatvatmaka Dushti* (malfunctioning of secondary tissue products). *Vishvamitra* has clarified that hair thin vessels fill the uterus for whole month to receive *Beeja* (ovum) and due to *Rasa dushti*, *Poshanatmaka* (nourishment) *Dushti* can occur. The vitiated *Apana Vayu* and *Kapha* when get mix can cause *Avaranatmaka Dushti* (malfunctioning due to occlusion). The vitiated *Vata* along with *Pitta* causes the *Artava kshaya* i.e., *Kshayatmaka Dushti*. All these factors may cause *Abeejotsarga* (Anovulation) which may lead to infertility.



Samprapti Ghatak

Dosha-Tridosha with predominant *vata*
Dhatu-Rasa, Rakta
Updhatu-Artava
Srotas-Artavavaha
Srotodusti-Sanga
Udbhavasthana-Pakvasaya [mula sthana of *vata*]
Adhisthana-Yoni
Vayadhisvabhava-Chirakari
Marga-Abhyantar(garbhashay as *koshtanga*)

Chikitsa

The *Vandhyatva Chikitsa* includes treating the underlying pathological condition of infertility, Avoiding the etiological factors (*Nidana parivarjana*).

Nidana Parivarjana

Infertility is a condition caused by different etiological factors. Identifying those causes and strictly avoiding them is the first and foremost thing in the treatment. Hence for the present study *shaman* line of treatment is selected as the medicines are easily available and palatable and cost effective. For the treatment of *vadhyatva* due to Anovulation many drugs are available. In such recipes, we have selected *Brihati* for oral administration. Trial drug used for the present study is "*Brihati*". which has its reference in "*Sharangdhar samhita purvakhada*". For the purpose of palatability we are using it in vati form

Drug Review**BRIHATI**

Botanical name – Solanum indium Linn.

Family - Solanaceae

Classical name – *Sinhi, Mahati, Kshutdrabhandaki, Stulkantaka*

Eng.-Indian nightshade

Chemical Composition

Roots and stem-Solasonine, Solanine, solasodine, diosgenin, B-Sitosterol, lanosterol, solamargine Fruits-Solasonine, maltase, fatty acids like lauric, palmitic, stearic, archidic, oleic, carpesterol

Leaves-B-Sisto-sterol, lanosterol

Properties

Rasa- Tikta, Katu

Virya- Ushna

Guna – laghu, riksha, tikshna

Vipaka - katu

Doshaghnata – vataghna, kaphaghana

Karma – Deepan, pachan, Anuloman

Part used- Fruit

DISCUSSION

The use of Ushna virya dravya not only relieves the Kapha which does Avarana to Apana Vata but also with Tikta, katu ras it do Agni Deepan and Aam Pachan due to which good form of Rasa Dhatu will form. As Sudh Aahar Rasa is necessary for the Beej Nirman. Ushna virya also help in Paak karma of follicle i.e. maturation of follicle and Nishkraman of follicle. There are many Dravyas mentioned in the classics which are having such property. The drug taken for the study i.e. Brihati is having katu, tikta rasa, katu vipak, Ushna virya, Vataghna kaphaghana properties.

Probable mode of action of Brihati

Ushna virya of Brihati will do kapha vilayan and vatanuloman, due to this aavrodh of Aartavaha strotas will vanish. Tikta, katu raasa will help in deepan, pachan which will also help in shudh rasa formatation and Beej niraman. Ushna virya will help in maturation of follicle i.e. Paak karma and further do stree shukra rechan i.e. ovulation of follicle.

CONCLUSION

Vandhyatva due to Anovulation in the present study it appears like a disease based on Nidana, Lakshana and Chikitsa. Shaman lines of treatment can be adopted. Shamana includes the use of katu, tikta Rasa Dravyas. The main principles of management of Vandhyatva due to Anovulation are Agnivardhaka and Vatanulomaka, Uttam beej nirmiti chikitsa. Beej is the upadhatu of rasadhatu and also has the characteristics of rakta dhatu. Only uttam ahar rasa will help in formation of Uttam Beej. for that we have to do first agni deepan and aam pachan. Tridoshas have an impact over all the process involved in ovulation. Vata stands for proliferation and division of cells (granulosa and theca cells), rupture of

the follicle, etc. Pitta is associated with its conversion power, like conversion of androgens to estrogen in Graffian follicle maturity of follicle by its function of Paka Karma. Kapha stands as a building and nutritive factor. It binds all the cells together and gives nutrition for growth and development of the cells. Hence Ushna, Tikta, Katu rasa Dravyas can be practically utilized in this conditions when Pitta kshaya, Vata and Kapha vriddhi is seen.

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