

Ayurvedic aspects of an ovulatory cycle - a clinical review

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ABSTRACT:

Procreation is the blessing that Gids in transferring the gene from one generation to another and thus aid to evolution. Fertility is the capacity of the couple to reproduce. According to *Sushrutacharya*, four key factors are essential for the healthy conception; *Rutu*, *Kshetra*, *Ambu* and *Beej*. Among them *beeja* is one of the most important factors.

According to modern science ovarian factor contribute 15-25% and is the second common cause of infertility. Over the past few decades, modern medical field developed modalities like hormonal therapy, in-vitro fertilization, embryo transfer, gamete intra-fallopian transfer, etc., but with minimal success rate. Additionally, these procedures are associated with adverse effects and are not affordable to all. Also, there is a need to understand, clarify *Ayurvedic* concept, *hetu*, *doshavastha*,

samprapti, diagnosis and according to that appropriate treatment for anovulatory cycle.

KEYWORDS: *Beej*, *artava*, *raja*, ovum, ovulation, fertilization, reproduction, endometrial thickness.

INTRODUCTION:

"Woman is one of the Beautiful creation of the world. "

As told in *Ayurveda* there are various definitions mentioned to described woman such as,

- अपत्यानां मूलं नार्या ।^[1]

च.चि.30/5

The above statement describes that utmost importance is given to reproductive system while describing a woman as well as care also has been taken to maintain her system healthy in the form of *rajaswala*

paricharya, garbhini paricharya, sutika paricharya. Though our society is now a days educated, developed - economically, socially, still the expectation for progeny from woman remains same so that to fulfils her own definition. In other words, woman will get the importance of she is able to bear a child. As we know, four entities are important for *apatyaprapti* which are

'श्रुत्वं चतुर्णां सानिध्यात् गर्भस्यात् विधिपूर्वकः ।

ऋतुक्षेत्रांबुबीजानांसामयात् अंकुरो यथा ॥ [2]

सु. शा. 2/33

Among these factors if someone get hampered e.g. 1. In lack of अम्बु- means nutrition- we can give proper nutrition to mother ultimately to foetus by appropriate diet, *masanumasik paricharya palan*, iron supplement, protein powder 2. *Kshetra*-means *garbhashaya*- Now a days, deformities in reproductive organs like uterine fibroid, synechia and fallopian tube blocks are hampering the implantation. These deformities in *kshetra* have made women difficult to conceive or continue pregnancy. Many modern techniques like IVF, surrogacy is available.

Beeja especially *stree beeja* is the only entity which don't have any alternative as it is the principal component which resembles a family in future as their own being. Hence anovulation is one of the important medical and social cause with regards to infertility. Hence, aim of this article is to study various aspects of *Ayurveda* to diagnose the various causes of anovulation, involved *doshas*,

dhatus, samprapti, allied symptoms and formulate the appropriate line of treatment accordingly.

ANOVULATORY CYCLE:

To study the ayurvedic aspect of anovulatory cycle, the concepts about *beeja*, it's *niman*, it's constitution, specific age of *beeja nirmiti, doshas, dhatus* related to *beeja* have to be cleared. Then we can understand the diseases or the pathological conditions that we can consider as anovulation and treat them accordingly.

IMPORTANCE OF PRAJA:

यशो लोकाः सुखोदार्कास्तुष्टिचापत्यसंश्रिताः।

तस्मादपत्यमन्विच्छन् गुणांश्चापत्यसंश्रितान्॥^[3]

च.चि.2/1/22

In our ancient classics, it is mentioned that human is born with three *Rinas* (Loan). An individual after attaining a child gets indebted of the parental *Rina* (Loan) and experience all prestige.

Hence, our *Acharyas* have given importance to the Healthy Progeny.

BEEJA

बी+ज बीज has been said to be derived from the Sanskrit root “व्यञ् (संवरणे)” with 'विवप्' *pratyaya*. It means to hide, to keep secret, to conceal. The meaning of 'ज' is “to give birth”.

ETYMOLOGY OF BEEJA:

बीज हि स्वसदशमडंकुरे करोति ॥^[4] च.शा.2/35 चक्रपाणी

Which gives birth to another object by removing its covering is called *Beeja*. *Beeja* has capability to produce another thing which resembles it or which is similar to it.

DEFINITION OF BEEJA:

बीज इति शुक्र शोणिते^[5] च.शा.2/18 चक्रपाणी

बीजं इति स्त्रीपुंसयोरातवशुक्रे^[6] सु.शा.2/33

Beeja indicates both *Shukra* and *Artava* i.e. spermatozoa and ovum, in male and female respectively. *Beeja* is the substance which is responsible for procreation or reproduction.

In this article we are concern with *streebeeja* i.e. ovum.

AYURVEDIC CONCEPT OF OVARY

A detailed description about *Beeja granthi* is not mentioned in Ayurvedic classics.

तत्र विद्धाया वन्ध्यात्वं मैथुनासहिष्णुत्वमार्तवनाशश्च^[7] सु. शा.9/12

सेवनी शुक्रहरणी स्त्रोतसी फलयोर्गुदम ।^[8] सु. चि.7/37

Acharya Sushruta has enlightened the ovary, when he described about the *Viddha lakshana*-i.e. Indication of trauma of *Artava Vaha Srotas*. Any trauma to the *Artavavahasrotas* may cause of *Vandhyatva*, *Maithunasahatva* and *Artavanasha*. These symptoms mainly *Artavanasha* and *Vandhyatva* deal with the function of ovaries. In the text dealing with the treatment of *Ashmari*, Sushruta has confined to avoid injury to eight vital parts. Among

which „स्त्रोतसी फलयो’ means two *Phala Srotasa* indicating ovaries. Acharya Gananathasena has mentioned in "*Sangnapanchaka*" as the ovary in the description of *Peshi*, in *Sushruta Sharira*. Acharya Sushruta contraindicates *Ksharakarma* in *Udavruta Phalayoni* and *Apavruta Phalayoni* in the chapter of *Ksharakarma*. Acharya Dalhana in *Nibandha Sangraha* has commented that *Udavrutaphalayoni* as “स्थानादुर्धागताण्ड” and *Apavrutaphala yoni* as “स्थानात् खस्ताण्ड”. The word “अण्ड” directly refers to ovary. Hence, all above references show the direct description about ovary and *Beeja Granthi*, *Phala*, *Antargataphala* as synonyms of the ovary.

BEEJA NIRMITI:

रसात् स्तन्यं ततो रक्तम्^[9] च.चि.15/17

तत्रैषां सर्वधातूनामन्नपानरसःप्रीणयिता^[10] सु.सू.14/11

मासेनोपचितं काले धमनीभ्यां तदार्तवम् ।^[11] सु. शा3/10

Ahara is the most important entity for survival. The *Ahara*, composition of *Panchamahabhut* which is acted upon by *Jatharagni*, *mahabhutagni* and *Dhatvagni* and the resultant nutritious material is made available up to cellular level. In this course, Ayurvedic texts mentioned the formation of *Dhatus*, *Upadhatus*, *Malas*, and *Doshas* etc. Here we precisely find the origin of the *rasadhatu* and its *upadhatu* that is *artav*.

The formation of the factor responsible for *Garbhadharana* occurs from *Rasadhatu*. The *Ahara Rasa* derived from the consumed *Ahara* by *Jatharagni*'s action is subjected to *Rasa Dhatvagni* to produce the *Artava*.As

the incidence of description of *Stanya* and *Artava* as the *Upadhatu* of *Rasadhatu* is prevailing, this *Prinana* refers to their *Updhatu*s also which is the *mukhya karma* of *rasa dhatu*. As this *Rasa Dhatu* goes on decreasing qualitatively & quantitatively with age, it occurs same with *Upadhatu*. We find the absence of *Artava* and *Stanya* in the old female.

In the same context; the very scientific explanation of physiology of *Beeja Nirmana* is given by Vishvamitra in Sushruta Sutra 14/14, Chakrapani Commentary. He explained that *Rakta* (the form achieved by the *Rasa* after entering into the particular concerned *Srotasa*) enters into the minute channels (*Sukshma Kesha Pratikasha Beeja Raktavaha Shira*) attaining the particular nuclear form which has the capacity to form *Beeja*. In the same chapter Acharya Sushruta described that the *Rasa* which attains *Raktatva* - through innumerable *Dhamanis*, gets *Upachita* to reach the form of *Artava*, Acharya Vagbhatta described the whole procedure with the same terminology.

Here Acharya Kashyapa only differing in the terminologies but quoting the same things indicating a common gist. He mentioned that the *Garbha* forming entity is exposed to the *Rajovaha Shiras* where the *Rajaha Pravisarjana* occurs. Then it becomes *Pushpibhuta* and its *Pravartana* occurs every month. This process of *Pravartana* is governed by *Apana Vayu* as mentioned by Acharyas in the *Prakrita Karma* of *Apana Vata*. Similarly, the *Parisarpa* mentioned as at the time of coitus requires presence of *Agni*, which can correlate to *Pitta*. Some acharya described

that *artav* when we consider it as the *beeja*, is derived from the *sarabhuta bhag* of all the *dhatu*s and not only from *rasadhatu*.

आर्तवं च यद्यपि द्वादशवर्षादूर्ध्वं व्यज्यते तथाऽपि आर्तवोत्पत्तिर्गर्भकाल एव भवति ।^[12]च.शा.4/30 चक्रपाणी

यथा हि पुष्पमुकुलस्थो गन्धो न शक्यम्.....^[13]सु.सू.14/18

अथ पूर्णस्वभावायाः कार्यं योनिं च गच्छति।^[14]का.खि.9/19

The presence of this *Artava* is there in the body of the female since the intrauterine stage but it is in the *Avyakta* form. Acharya Sushruta in this context says that, this *Raja* becomes *Upachita* slowly, simultaneously causing maturation and growth of *Stana*, *Garbhashaya*, *Yoni* etc. A beautiful comparison between the flower bud which has fragrance in its core but because of its undeveloped condition it is not evident. So it is the case with *Bala*, she will also attain maturity with *Kala*.

The scientific reason given by Acharya Kashyapa in the same context is that as long as not all the *Dhatu*s of a female body are complete with nutrition they do not divert themselves to the *Yoni*. Hence this maturity is achieved only after all the *Dhatu*s are *Paripurna*. So while treating the patients of infertility with anovulatory cycle we should keep in mind the whole procedure of *beej nirman*, it's basic origin, appropriate age of formation etc.

ROLE OF KAPHA-VATA IN BEEJA NIRMANA AND BEEJOTSARGA :

Here, the word *Nirmana* refers to the formation of *Beeja* i.e. *Upachaya* which is *Karma* of *Kapha Dosha*. The term '*Utsarga*'

means to expel or to leave. So expulsion of matured ovum from the *Beejagranthi* /ovary is known as *Beejotsarga* which is the *karma* of *vata dosha*.

KAPHA DOSHA: AN IMPORTANT FACTOR IN PROCESS OF BEEJA NIRMANA:

Kapha plays important role in *Beeja Nirmana*. If we go in context to *Srishti Nirmana*, *Tamo Guna* has been considered as *Prithvi* and *Jala Mahabhuta Pradhana* and *Kapha* is also having the same properties. *Prithvi* and *Jala mahabhuta* plays an important role in *Nirmana Prakriya*. Acharya Charaka has mentioned *Upachya* as one of the important *Karma* of *Kapha* and Acharya Sushruta states *Kapha Karma* as पुरणतर्पणबलस्थैर्यकृत. All these virtues help in formation of *Beeja*. Moreover, *Kapha* and *Rasa* play an important role in formation of its *Upadhatu Artava*, as they have *ashrayashrayi bhav*.

So ,though *artav* or *streebeeja* is considered as *agneya* but basic genesis also needs *prithvi* and *jala mahabhutas* i.e. *prakrut kapha dosha* in the initial process.

BEEJOTSARGA : IN TERMS OF VATA AND KARMA SWABHAVA:

Ayurveda acharyas says that, each and every function of our body is determined by *Vayu*. It controls all physiological processes in the body and maintains homeostasis (healthy) in body. This is the reason behind the quotation of Acharya Charaka who says तंत्रयंत्रधरो वायु in *Vatakalakaliya Adhyaya*. When it is in its normal state; it supports (*Dharana*) and nourishes (*Poshana*) the

body but vitiated *Vata* produces many abnormalities in body. The first most important function of *Vayu* is 'विभाजन' (वायुर्विभजति) - By this activity it creates the structure of foetus by doing the cell division during antenatal period. Ovum is prepared in ovary by cell division. This function of cell division is completed by *Vata*.

The second most important *karma* of *Vata* related with process is 'प्रवर्तन'. Because of this kind of action ovum is escaped from the ovary and ovulation takes place. The second responsible factor for cell division is '*Karma* and *Swabhava*' in the view of Acharya Charaka. On this factor Acharya Chakrapani commented that not only *Vayu* but *Karma* and *Swabhava* equally play an important role in cell division. Because *Karma* and *Swabhava* controls the action of *Vayu* otherwise; Thus, *Vayu* when properly regulated by the *Karma* and *Swabhava* it works in a balanced state which turns into normal physiological function. So, it is concluded that *Vayu*, *Karma* and *Swabhava* are responsible for folliculogenesis as well as ovulation according to the Ayurvedic approach. Here the process of synchronisation is equally important.

BEEJA SWARUP:

The *Swarupa* as described by Acharyas in various contexts are:

रक्तलक्षणम् आर्तवम् । [15] सु.सू.15/5

आर्तवम् आग्नेयं । [16] सु. शा.3/3

ऋतौभवं आर्तवम् ।^[17] अ. ह. शा.1/1, अरुणदत्त

- ❖ Acharya Sushruta has described similarity between *Artava* and *Rakta*. *Artava* is *Agranya* having dominance of *Agni Mahabhuta*.
- ❖ Acharya Vagbhatta says the occurrence of *Artava* is periodical and it's *pramana* is two (*Dwi*)/ three (*Tri*) *Bindu*
- ❖ While commenting on the *Samyoga* of *Shukra* and *Artava*, Dalhana has described that the *Swarupa* of *Artava* is *Alpa*, *Styanibhuta*, *Sukshma*, and *Asanchari*.

So if *prakrut mahabhut sanghatan* of *artava* get disturbed due to any cause then it may lead to anovulation. So while treating patients of anovulatory cycle *agni mahabhuta* should get the utmost importance.

BEEJANIRMANA KAAL:

The manifestation of *Artava* in a woman's life occurs within specified time period called the *Kaal*. It is mostly the *Avasthika Kaal* that plays the more important role. Various aspects regarding *kaal* are:

(1) Onset and Cessation:

तद् वर्षात् द्वादशादूर्ध्वं याति पञ्चाशतः क्षयम् ।^[18] सु. सू. 14/6

The *Artava* becomes *Vyakta* in a female body from the age of twelve years and persists up to fifty. Thus, it's absent before twelve years and after fifty years is physiological.

Now a days due to educational development, changed priorities for career , age of getting marriage is increasing as compared to previous era. As quality of *beeja* get *detoriates* with increasing age the problems of anovulation, delay in cycle etc. occur and ultimately lead to infertility. It is also mentioned that *Artavavaha Srotasa* in *Avarodha* status during *Garbhini Avastha* causes physiological *Abejotsarga*.

(2) Monthly occurrence:

एवं मासेन रसः शुक्रं स्त्रीणां चार्तवम् भवति ।^[19] सु. सू. 14/14

The manifestation of *Artava* from *Rasa* in the female body occurs within a month.

BEEJOTSARGA: PHYSIOLOGY

Thirty days or one month is required for completion of the *Rutu Chakra*. It is divided into three phases according to changes occur in the female both in the genital organs and in general body. i.e.

- ❖ *Rajahsravakala* 3-5 days.
- ❖ *Rutukala* 12 or 16 days.
- ❖ *Rutuvyatitakala* 9-13 days.

Rutu kala is important for the present study as *Beejotsarga* i.e. ovulation occurs during this period

(3) Specific days i.e. *RutuKaal*:

गर्भग्रहणयोग्यस्तु स एव समयः स्मृताः ।^[20] भा. प्र. पूर्वखंड
गर्भप्रकरण 3/2

Rutu kaal is the appropriate period for *Beejotsarga* and also for *Garbhadhana*. *Rutukaal* is defined as period most valuable for achievement of conception. The

Rutukaal is the period in which, the seeds deposited are likely to bear fruits. This directly refers to the period of ovulation wherein the chances of conception are most. The physiology of *Beejotsarga* can be explained as the changes occurring during the *Rutu Kaal*. Acharya Kashyapa had explained *Rutu Kaal* as the *Beeja Kaal*.

Duration of Rutukala:

The period in which ovulation takes place is *Rutukaal*. So *Rutukaal* is highly fertile periods of menstrual cycle in reproductive age. Various theories are available in this context are:

- ❖ It is of 12 days.
- ❖ It is of 16 days.
- ❖ It is for the whole month.
- ❖ It is present even in the absence of menses.

It can be stated that the first two opinions which are suggestive of the period in relation to menstruation are of more interest. Though it appears that two opinions are different, they are not. Those who describe the period as twelve days exclude four days of menstruation. While those who describe it to be of sixteen days including the four days of menstruation.

Acharya Kashyapa, Vishvamitra and Bhavamishra have mentioned the duration of *Rutukaal* as 12 days for *Brahmana*, 11 or 10 days for *Kshatriya*, 10 to 8 days to *Vaishya* and 9 or 6 days for *Kshudra*. Description of difference in duration for different casts has no scientific prevalence. It might have come because of different dietetic and behavioural pattern.

Changes during Rutukaal:

ससरात्राद्योनिशुद्धिस्तमातुमती भवेत् । [21]

हा. सं. शा. 1/9

After 7 days of menstruation in *Rutukaal*, female is called as *Rutumati*. Acharya Charaka says that after the previous (*Raja* accumulated in previous cycle) is gone and new one has settled [one menstrual cycle is over and another has set in] and after taking the bath the woman possessing healthy *Yoni*, *Garbhashaya* and *Shonita* (healthy reproductive system and ovum) is termed as *Rutukaal*.

Characteristic features of Rutumati:

पीनप्रसन्नवदनां प्रक्लिन्नात्ममुखद्विजाम... [22] सु. शा. 3/7

According to Acharya Sushruta and others, she looks bright and healthy, her mouth and teeth are moist, she is anxious to hear love stories and have sexual relation, her flanks, eyes and hair are lax, she has twitching over arms, breasts, pelvis, umbilicus, thighs and hips and is happy and excited.

Importance of Rutukala is for conception;

Acharya Charaka has emphasized on the healthy condition of reproductive system and ovulation, least abnormalities of these hamper fertilization, others have described just psychological changes. It is mentioned earlier that woman was kept secluded for three days, after that use of bath and adornment on fourth day and permission as anxiety to have sexual relation might be responsible for above mentioned changes.

Changes in genital organs:

गते पुराणे रजसि नवे चावस्थिते...^[23]च. शा. 4/7

Acharya Charaka says that during *Rutukaal*, *Navina Raja* settles and the genital organs are in healthy condition, expressed by the word *Avyapanna* “अव्यापन्न”. After the cessation of *Rutukaal* i.e. in the *Rutuvyatitkala*, it is said that the *Yoni* contracts or closes (*Sankochayati* or *Samvriyate*) which restricts the *Beejapravesha*. Thus, we can say that the *Yoni* is open in *Rutukaal* i.e. *Vivrutamukha*, which facilitates *Beejapravesha*. Thus, vagina is ready to allow the entry of sperms, the uterus is ready for nidation and the ovum is ready for fertilization, i.e. the period of maximum fertility, *Rutukaal*.

(4) Time of ovulation:

घृतपिण्डो यथैवानिमाश्रितः प्रविलीयते ॥^[24]सु.शा.2/36

As the butter melts when heat is given, similarly woman secretes *Artava* during coitus. Acharya Dalhana has explained that *Purana Artava* is excreted during three days of menstrual blood loss. *Nav Artava* being less and *styan* (*Alpa*, *Styanibhuta*) cannot come out. But during coitus, it melts, gets excreted and mixed with *Shukra*, thus initiates conception. Here probably Acharya Dalhana refers the ovum by the word *Artava*.

ANOVLUTION - AYURVEDIC CONCEPT:

Failure of the ovary to produce a matured ovum is anovulation. Menstrual cycle without having a matured ovum is

called anovulatory cycle. In every woman it is physiologically seen for 2 cycles in one year. But it is called pathological when ovary failed to produce ovum consequently for 3-4 cycles. There are various scattered references available of anovulation as *Beejopaghata*, *Pushpopaghata* and *Abeejatva*.

The causes given below are due to स्रोतोसंग, वातसंक्षोभ and धातुक्षय. ^[25]

They are summarized as follows:

Revati Jataharini (Pushpaghni):

वृथापुष्पं तु या नारी यथाकालं प्रपश्यति ।

स्थूललोमश गण्डा वा पुष्पघ्नी साऽपि रेवती ॥^[26]काश्यप रेवतीकल्प

Under the description of *Jataharini*, Acharya Kashyapa has mentioned *Pushpaghni*, the woman menstruates in regular interval but is unable to produce *beeja* i.e. *antahpushp* is *Pushpaghni*. The other symptom is corpulent and hairy cheeks. *Pushpaghni* is curable *Jataharini*. Probably it refers to infertility due to absence of ovulation. Slight hyper secretion of hormones from adrenal cortex gives rise to hair on face as hirsutism. The cause of initiation of *Revati* is *Adharma* which can be interpreted as altered daily life and habits. And it causes *Sanga* in the *Srotasa* that turns into *Vikruti* like anovulation. Therefore, it can be considered as a *Sanga Pradhana Vyadhi*.

Ashtartava Dushti:

आर्तवमपि त्रिभिषिः शोणितचतुर्थैः पृथग्द्वन्द्वैः समस्तैश्चोपसृष्टमबीजं भवति ।^[27]सु. शा.2/5

वातपित्तश्लेष्म.....त्वबीजानि भवन्ति । ^[28]अ.सं.शा 1/13

Acharyas have mentioned that *Ashtartava Dushti*, if remains untreated causes *Abeejatva* i.e. Anovulation. They have not described any specific etiology of these eight menstrual disorders. It can be said that specific factors responsible for aggravation of particular Doshas, coupled with non-observance of regulation related to reproductive system are the causative factors. *Vata* get aggravated and causes “*Dhatu- Kshaya*”. Because of this *Dhatu Kshaya*, *Rasa Dhatu* get decreased and that ultimately causes the *Kshaya* of its *Upadhatu* i.e. *Artava Kshaya* (Anovulation).

Artavavaha Strotasa Vighata:

तत्रापि आर्तववहे द्वे तयोर्मूलं गर्भाशयार्तववाहिन्यश्च धमन्यः ।

तत्र विद्धायां वन्ध्यत्वं मैथुनासहिष्णुत्वमार्तवनाशश्च ॥ ^[29] सु. शा.9/12

Here, the word *Viddha* of *Artavavahi Dhamanees* indicates injury to ovaries & ovarian vessels which hampers the normal ovulation process and ultimately produces anovulation. *Vayu* is also vitiated by *Abhighata*. Thus, here again vitiated *Vayu* causes *Sanga* and *Dhatu Kshayatmaka sthiti* in *Artavavahasrotasa* followed by *Artavanasha*.

Vandhya Yoni Vyapada:

वन्ध्या नष्टार्तवा विद्यात ॥^[30] सु.उ.38/10

Acharya Sushruta states that in *Vandhyayoni*, the *Artava* is destroyed. Here, we can interpretate *Artava* as Ovum and consider *Vandhya* as anovulatory menstrual cycle. Ovum is a microscopic structure; its presence during those days was imagined due to its role in conception. *Prakupit Vata dosha* is the main cause of *Vandhya yoni Vyapada*. Here, *Nashtartava* or anovulation is one symptom of the *Vandhya*. Also while describing various treatments are treatment modalities Acharyas mentioned *Anartva* or anovulation. Followings are some references

Indication of Anuvāsana Basti:

अल्पपुष्पनष्टपुष्पनष्टबीजाकर्मण्यवीजं परीता अनुवास्या इति ॥ ^[31]का. सि.7

Here, *Nashta Beeja* directly indicates absence of ovulation.

Use of large quantity of Virechana drugs in mridukoshthi:

स्नेहस्वेदोपपन्नमृदुकोष्ठमपि बहुनौषधेन य उपक्रमते तस्यौषधं जीवादानाय..... स प्रकुपितः प्रलापोन्मादहिका..... बीजोपघाततिमिरपुष्पोपघाताय (संपद्यते) । ^[32]का. सि.3

According to Acharya Kashyapa, if *Bahu Aushadha* is administered to *Mridu Koshthaja* lady; it will result in the *Atiyoga* of *Shodhana*, thus leading to *Beejopaghata*. Here; mainly *Apana Vayu* is responsible for *Beejopaghata* as it may hamper the extrusion of oocyte from the follicle.

Beejadushti:

यस्य यस्य ह्यवयवस्य बीजे बीजभागे वा दोषाः प्रकोपमापद्यन्ते तं तमवयवं विकृतिराविशति । ^[33] च.शा.4/30

During antenatal period, if mother takes *Vata Prakopaka Aahara* and *Vihara*, the *Vata* gets aggravated and destroys the *Beeja* or *Beejabhaga* or *Beejabhagavayava* in female child and that in will results in the congenital abnormality of female genital organ which leads to *Vandhyatva*.

Asrikdosha:

योनिप्रदोषान्मनसोऽभितापाच्छुकासुगाहारविहारदोषात् ।

अकालयोगात् बलसंक्षयाश्च गर्भं चिराद्विन्दति सप्रजाऽपि ॥^[34] च शा 2/7

Word *Asrika* refers to Ovum and menstrual blood. Abnormalities in the ovum and ovarian hormones produce infertility.

Dietetic habit:

अत्युष्णपानान्ननिषेवणेन रेतोऽसृगण्डोपचयश्च दृष्यते ।^[35]

Dietetic habits also cause anovulation as mentioned in *Kashyapa Samhita Kalpa Sthana*. Due to *Ati Ushana Annapana*, *Artava*, *Beeja* becomes vitiated.

Management of anovulation according to ayurveda:

न हि वाताहते योनिः नारिणां सम्प्रदूष्यति ।^[36]च.चि. 30/115

Anovulation is described by our Acharyas in a very wide sense including the *Nidanas* and *Chikitsa*. So many treatments have been given in our Ayurvedic texts. Treatment has been given according to the cause i.e. *Yoni Vyapadas*, *Shukra Dushti*, *Artava Dosha*, *revati jaatharini* etc. So, it is very important to find out the cause which is responsible for *Vandhyatva*. Vitiated *Vata* is the root cause of *Yoniogas*. So *Vatadushti*

has to be treated first, followed by other *Prakupita Doshas*.

(1) *Samanya Chikitsa*: *Samanya Chikitsa* means general management of *Yoniogas* which includes *Shamana* and *Shodhana Chikitsa*.

(2) *Vishesha chikitsa*: *Vishesha chikitsa* includes *Uttarabasti* as the best treatment for *Yonioga*, *Artavadushti*, and *Vandhyatva*.

(A) Shamana Chikitsa :

- ❖ The therapeutic measures mentioned for *Pradara*, *Raktatisara*, *Shonitapitta*, *Raktarsha*, also can be adopted by *Yonioga Chikitsa*
- ❖ The line of treatment described for *Shukradosha*, *Artavadosha*, *Stanyaroga*, can be adopted for *Artavadushti Chikitsa*.
- ❖ *Rasayana* and *Vajikarana* drugs are also useful for treating *Yoniogas*.
- ❖ *Svayonivardhaka Ahara & Aushadha* like *Shali*, *yava*, *Madya*, *Mamsa*, may useful in *Yonioga*.

Drugs which can be used in *Shaman Chikitsa* should consist of following properties:

- The drugs by which the obstruction (*Sanga*) is removed
- Drugs increase the *Dhatu* and keep in normal balance.
- The drugs act as controller of *Vayu* by which *Vata* performs its function normally.

All the above quality found in *Deepan*, *Pachana* and *Anulomana Dravya*. Acharya

Chakrapani has well described such preparation in *Vandhyatva Chikitsa*.

(B) *Shodhana Chikitsa*:

- ❖ *Panchakarma* therapy (*Sharira Shodhana*) should be done for the detoxification of *sharir* and *mana*. Specially, *Basti* because of its wide range and effective use for *Vata Dosha*.
- ❖ *Yoni Shukrashayarogas* are mentioned as *Virechana Sadhya* diseases.
- ❖ *Niruhabasti* is advocated for many diseases, one of them is "*Rajonasha*".
- ❖ *Niruha* and *Anuvasana Basti* can be given for *Yonishoola*. *Niruhabasti* works as nectar for infertile women. (Bh.S.Si-6)
- ❖ *Snehana*, *Swedana*, *Vamana*, *Virechana*, *Niruha*, *Anuvasana* and specially *Uttarabasti* are to be employed in the treatment of *Artavadushti*.
- ❖ *Yapanabasti* performs both the actions i.e. cleaning of *Niruha* and oleation of *Anuvasana*. By use of this couple gets progeny.

DISCUSSION:

Anovulatory cycle is the resultant phenomenon of various underlined causes and not a separate disease. Every *dosha* is equally involved in the process of ovulation. Our *acharyas* had explained this condition under different headings. So the root cause of anovulation has to be found considering every *hetu* and treatment should be done according to cause. Also we don't have to

ignore various *yonivyapadas* in their initial stage as they may lead to *nashtabeejatva*.

CONCLUSION: We should make the people aware about the basic *rajaswala paricharya*, *yogya ahar vihar* and also told them not to ignore the various conditions related to menstruation as many underlying diseases lead to anovulation in future.

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