

UNDERSTANDING OF *UDAVARTHINI YONIVYAPAD* AND ITS MANAGEMENT – A CONCEPTUAL STUDY

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ABSTRACT

In today's world dysmenorrhoea is emerging as a burning issue as the population of dysmenorrhoeic women is increasing day by day. This can be compared to *udavartini yoni vyapad* in *ayurveda*. The main clinical feature of *udavartini* is *rajah kricchrata* (painful menstruation). It affects approximately 50-60% of women of reproductive age. But there is lack of effective medicament till date. There is a need to solve this emerging problem. Panchakarma therapy offers a ray of hope for *udavartini*. Also *Ayurvedic* herbals offer potential management which is proved beyond doubt in solving the problem successfully. *Ayurveda* being a holistic medicine offers potential remedies. *Udavartiniyonivyapad* can successfully treat with *Ayurveda* by *shamanaaushadhies* and *shodhana* therapies. *Vata* is responsible for all *yoni rogas* especially of *Udaavartini*¹. In *Ayurveda* various treatment modalities are mentioned for the treatment of *vatarogas*. Among them *vasti* is the better treatment modality for *vata*. *Kumaryasava*, *ashokarishta*, and *rajapravarthinivati*etc are some of the internal medications which will have a great effect in *udavartiniyonivyapad*. Along with internal medications, *panchakarma* therapy also will take care and improve the quality of life of the patient.

Keywords: *Udaavartini*, dysmenorrhoea, *shamana* and *shodhana* therapies.

INTRODUCTION

In *ayurvedic* classics much of the gynecological disorders have been described under the heading of *yonivyapad*, though some of the menstrual abnormalities like *asrugdara*etc have been described separately, yet to get complete picture of menstrual disorders also, the knowledge of *yonivyapad* is essential. All the classics have given the number of *yonivyapad* as 20. One among them is *udavartiniyonivyapad*. In current era, the incidence rate is increasing

time by time. The common causes for *udavarthini* are abnormal dietetics, and mode of life, abnormalities of *arthava* (menstrual blood) and *bija* (sperm) and curses or anger of God². *Susruta* giving support to the same view and added that when a woman having *ruksha* (dry) body or else weak or very young women does excessive *mythuna* (intercourse) then her *vayu* gets aggravated. This *vayu* withholding *pitta* and *sleshma* already vitiated due to their specific

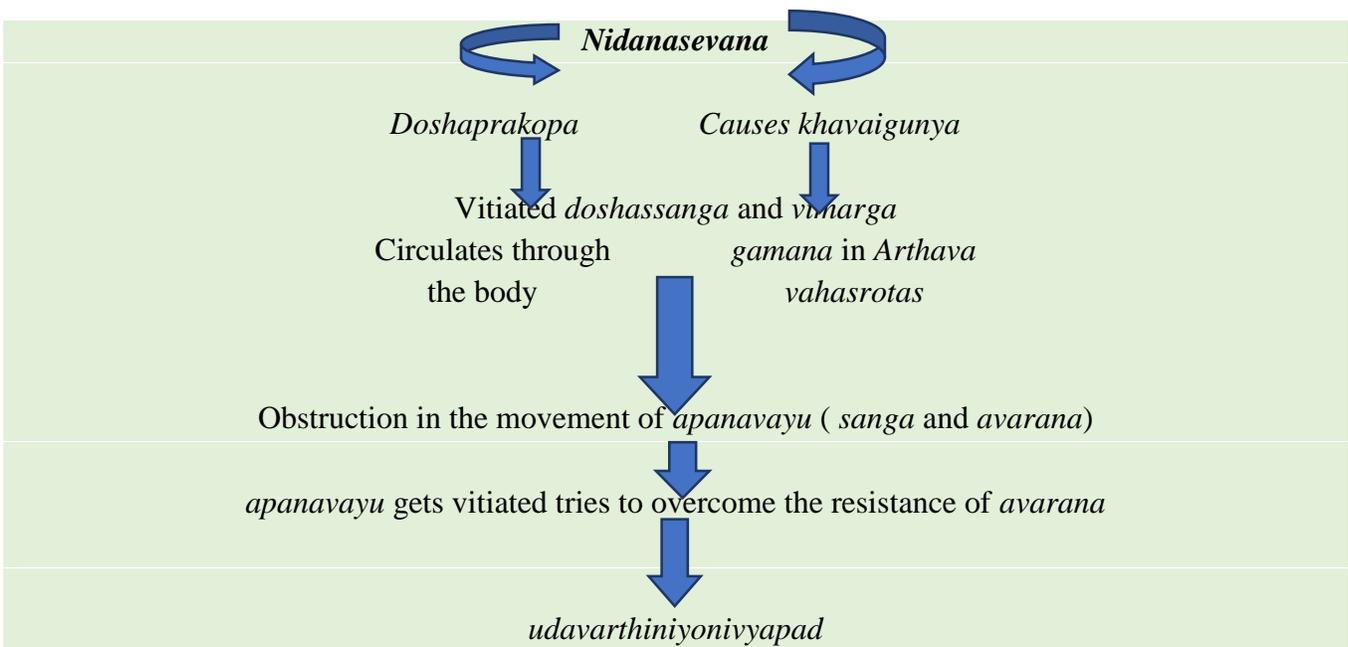
causes reaches the region of *yoni* and produces various disorders³.

The condition *udavarthini* resembles almost to that of dysmenorrhoea. Dysmenorrhoea, or painful menstruation, is one of the most frequent of gynaecological complaints and there is reason to believe that its incidence becomes higher with the degree of civilization of the community severe dysmenorrhea is most prevalent in young single women leading sedentary lives.

Ethiopathogenesis

Udavarthiniyonivyapad is mainly affected due to *vatadosha*. In classics it is

explained that, due to movement of flatus etc natural urges in reverse direction, the aggravated *vata* (*apanavata*) moving in reverse direction fills *yoni*. This *yoni* seized with pain, initially throws or pushes the *raja* upwards, then discharges it with great difficulty. The lady feels relief immediately following discharge of menstrual blood. Since in this condition the *raja* moves upwards or in reverse direction hence it is termed as *udavarthini*³. Susruta giving very short description says that besides painful, frothy menstruation, there are other pains of *vata* (body ache, general malaise etc)⁵.



Due to *nidanasevanadoshaprakopa* or *khavaigunya* will occur, vitiated *doshas* will circulates throughout the body. *Khavaigunya* will lead to *sanga* and *vimargagamana* in *arthavavahasrotas* thereby, obstruction in the movement of *apanavayu*. This vitiated *vayu* will try to overcome the resistance *avarana* will lead to *udavarthiniyonivyapad*.

Lakshanas (Symptoms)

- *Rajahkrichrata* – difficult discharge of menstrual blood
- *Artava – vimuktasukham* –immediate relief following discharge
- *Phenilata* – froathy menstruation
- *Kaphasamsrishtaartava* –discharge of *kapha* associated with menstrual blood
- *Baddhaartava* – discharge of clotted blood⁶

Both the *Vagbhatas* have followed *Charaka*, *Indu* has added the discharge of clotted blood. *Madhava nidana*⁷ and *bhavaprakasha*⁸ have followed *Susruta's* view. In *madhukosha* commentary all around movement of *vayuis* said to be the cause of pain⁹. Books like *yogaratanakara*¹⁰ had added the discharge of frothy menstrual blood associated with *kapha* with difficulty.

While seeing the *lakshanas* of dysmenorrhoea we will find almost all similar as of *udavarthiniyonivyapad*. In dysmenorrhoea the pain begins a few hours before or just with the onset of menstruation. The severity of pain usually lasts for few hours, may extend to 24 hrs but seldom persists beyond 48 hour. The pain spasmodic and confined to lower abdomen; may radiate to back and medial aspects of thighs.¹¹

Chikitsa (Treatment)

The procedures beneficial to control the causative factors and *doshic* equilibrium are *chikitsa* (treatment). The *chikitsa* done should eradicate the disease successfully. As *vata* is the main cause of almost all *yonivyapads* we should treat *vata* first. After controlling *vata*, *artavashudhi* should be done. After *snehana* (oleation) and *swedana* (sudation) with *Vamana* (emesis) or *virechana* (purgation) we can ensure the *arthavashudhatha*. *Virechana* is beneficial for *yonirogas* and *arthavarogas*. According to *Charakacharyasnehana* with *trivritasneha* and *swedana*, use of meat soup of *gramya* (wild), *anupa* (living in marshy land) and *audaka* (aquatic) animals, *basti* (medicated enema) of milk medicated with *dasamula* and *uttarabasti* (uterine or vaginal instillation) with *trivritasneha* should be done.¹²

In menstrual disorders caused by *vata dushti*, the specific treatment prescribed for

that specific *dosha* should be administered. Recipes prescribed for *yonirogas* and *Uttara basti* etc should also be used after giving due consideration to *doshas*.

Management of primary dysmenorrhoea general measures like improvement of general health and simple psychotherapy in terms of explanation and assurance. During menstruation bowel should be kept empty. Analgesics and antispasmodics may prescribe. A drug which inhibits the action of prostaglandins helps to diminish myometrial activity and thus relieves the pain. Endocrine therapy; steroids, contraceptives are particularly used in women suffering from dysmenorrhea.¹³

DISCUSSION

Udavarthiniyonivyapad is a very common complaint seen in gynaecological OPDs. In extreme cases this interferes with day today activities of sufferer. Thus they seek the treatment most. Nearly 50% of the adult female population suffer from various degrees of pain abdomen during menstruation.

In *ayurvedic* classics great importance has been given to quality, quantity, purity, consistency etc and duration of *arthava*, *arthava* that devoid of pain to understand *shuddaarthavalakshanas*.

High fat diet encourages the chance of occurrence of the condition. These days the amount of travel encountered by women has also increased for both working women and housewives. Travel leads to *vata prakopa*. *Charaka* says that if left untreated the condition it may lead to infertility, *gulma*, *arshas* and *pradara* and other disorders of *vata*. In almost all gynaecological disorders, after proper *snehana* and *swedana*, *Vamana* etc should be used. Only after proper cleansing of *doshas*

through upper and lower passages, other medicines should be given. These *Vamana* (emesis) etc cleansing measures cure gynaecologic disorders in the same way as they cure the diseases of other systems. The *pathyas* will play a major role in the case of *udavarthini*. The woman afflicted with *yonirogas* should use according to predominance of *dosha*, the *sura* (wine), *asava* and *arishtas*, juice of *lashuna* (garlic) in the morning and diet having abundance of milk and meat soup. Should take diet mixed with barley and use *abhayarishta*, *sidhu*, oil, powdered *pippali*, *pathya* (wholesome food) and *lohabhasma* with honey, *balathaila*, *misrakasneha*, and *sukumarasneha*. *Manda* is contraindicated for one whom suffering with *yonirogas*.

CONCLUSION

Pain is body's most important alarm system because it draws attention to the fact that something is at fault. In *udavarthini* pain is the prime symptom and in that *vata* is the causative factor. Normal menstruation is the function of proper *apanavata*. And dysmenorrhea literally means painful menstruation. But a more realistic and practical definition includes cases of painful menstruation of sufficient magnitude so as to incapacitate day to day activities. *Udavarthiniyonivyapad* can be considered as primary dysmenorrhea. In current Era the life style which we following it will lead to so many diseases. The proper *ahara* and *vihara* during *ritukala*, and the *aushadhasevana* on exact time will cure the condition.

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