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“AN AYURVEDIC REVIEW ON UDAVARTINI YONI-VYAPAD”

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ABSTRACT:

Reproduction is one of the noblest and should be the most groveling of all human powers. Menstruation is differentiating factor in women's life from men. *Stree-Rogas* generally concerned with patho-physiology related to organs in *Shroni* and *Stana*. In case of female these parts are related to important milestones in women's life i.e., menarche, menstrual cycle, conception, delivery, lactations, menopause, etc. The problem related to menstruation affects the health of women causing various disorders disturbing women's day to day life activities. *Rajpravrutti* is regulated by *Vata (Apana Vayu)* hence it plays a key role in *Dharan* and *Nishkraman* of *Raja*. *Yoni* of women does not get affected without *Vata*. Dysmenorrhoea (*Udavarta Yonivyapad*) is characterized by severe pelvic pain occurring before or during the menstruation. The sign & symptoms of *Udavarta Yonivyapada* resembles with Primary Dysmenorrhoea. Primary dysmenorrhoea has no organic cause, starts usually during teenage years which cause significant discomfort and anxiety. An overall 75% of women develop primary dysmenorrhoea of them 15% may have severe symptoms. Secondary dysmenorrhoea usually arises in later reproductive age & usually is the result of pelvic pathology. The etiological mechanisms of the disease include a subtle imbalance of estrogen and progesterone and hormonal therapy is used for this imbalance which is not a permanent cure and on long term even may cause any side effects. Even though Dysmenorrhoea is not a serious ailment but it interrupts patient's personal, economic and social life and also it may lead into many complications. So, its promising treatment without any side effects is needed in the present scenario.

KEYWORDS- *Udavartini, Yonivyapad, Vata Dosha, Dysmenorrhea.***Corresponding Author:****Vd. Asmita K. Kardile**

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INTRODUCTION:

Women's health is very important because it is very basis for a good family life. The derivation of the word "stree" itself denotes that the family begins with her. The disorders that affect her in the reproductive age have their impact on her reproductive life and also her family. Dysmenorrhea is one of the most common and incapacitating conditions in women's life, which affect their normal day to day activities. According to classics, the word *yoni* has different meaning in different context i.e., vulva, vagina, uterus or collectively female reproductive organ. So, the ailments or *Vyapad* occurring in these parts are called as the *Yonivyapad*.^[1] Without the association of *Vata Dosha*, *Yoni Rogas* will not occur. *Acharyas* specifically mentioned that, in the management of any *Yoni Roga*, *Vata Dosha* has to be treated initially. The condition characterised with pain and difficulty in expulsion of menstrual blood, is typically a characteristic of *Dushta Vata* which can cause *Vataja Yonivyapad* known as *Udavartini Yonivyapad*. It is specifically mentioned that "RAJA KRUCHREN MUNCHATI" is the typical symptom of *Udavartini Yonivyapad*. *Basti* is the most appropriate treatment modality for *Vata Dushti*. Dysmenorrhea literally means painful menstruation. It can be broadly classified into two types- primary and secondary dysmenorrhea. Primary dysmenorrhea is defined as painful menstrual cramps from the uterine origin, which is directly linked to menstruation without any visible pelvic pathology. It often begins with the menarche, especially after ovulation for 6 months to one year. The pain is usually felt a day before menstruation or over the first one or two days of menstruation. The pain is characterised by colicky nature and usually located in the mid line of the lower abdomen. But it may also be described as dull and may extend to the lower quadrants, lumbar area and the thighs.

Aim and objective- Detailed review on *Udavartini Yonivyapad* as *Vyadhi*

Material & method: References regarding *Udavartini Yonivyapad* and its *Chikitsa* were collected from *Bruhatrayi*, *Laghutrayi* Modern textbooks and Research articles and analysed them.

Need for the study: Menstrual pain of primary dysmenorrhea is mostly encountered in gynaecological practice. Typically starts within a year of the first menstrual period. When there is no underlying cause, often the pain improves with age or following having a child.^[2]

Review of Literature: According to Ayurveda, the clinical entity characterized by pain, difficult expulsion of menstrual blood due to upward movement of *rajas* (menstrual blood) propelled by vitiated *Vata*. The upward movement is called as *Udavrittam*.^{[3-}

^{5]} One of the *Vimshati Yonivyapads* told by all *Acharyas*. *Vata* is described as the causative *Dosha* of *Udavartini Yonivyapad* by all the *Acharyas*. This term *Udavartini Yonivyapad* is given by *Acharya Charak*. All other *Acharyas* gave different terms as *Udavarta*, *Udavrutta*.

Nirukti: UTTA+AANGA+VRUNTA= UDAVARTA
The act of going up. In *Udavarta*, *Vata* moves in upward and circular direction.

Derivation of Udavartini Yoni-Vyapad: The word *Udavarta* is derived from the root *Uda Vartan* means to 'go upward' as per *Shabdakalpadruma*,

Udavaritini - Charaka, *Udavrutta - Vagbhata*
Udavarta- Sushruta, *Madhavnidana*,
Bhavprakashya, *Yogratnakara*

Doshadhikya: Vataja^[6]

Defination:^[7] *Acharya Charak* says that due to movement of flatus etc. natural urges in reverse direction, the aggravated *Vayu* moving in reverse direction fills the *yoni*. This *yoni* seized with pain, initially throws or pushes the *raja* upwards then discharges it with great difficulty. The woman feels relief immediately following discharge of

menstrual blood. Since in this condition the raja moves upward or in reverse direction, hence it is termed as *Udavaritini*.^[8]

Nidan-Panchaka

Hetu of Udaratini Yonivyapad^[9,10,11]

CHARAKA	SUSHRUTA	ASHTANG SANGRAHA
<i>Mithyachara</i>	<i>Pravridha linga</i>	<i>Dushta bhojana</i>
<i>Pradushta Aartava</i> <i>Beej Dosha</i>	<i>Purusha atisevana</i> by <i>Ruksh durbal stree</i> or <i>Bala</i>	<i>Vishmang shayana</i> <i>Brish maithuna</i>
<i>Daivata</i> or Devine Factor		<i>Dushta Aartava</i> Introduction of <i>Apdravya</i> into <i>yoni</i>

Rupa of Udavartini Yonivyapad

-*Saphenil Raj krucchren vimunchyati*
(According to *Aacharya Sushrut*)

- *Aartve sa vimukte tu tatksanam labhate sukham* (by *Aacharya Charak*)

- *Kapha Sansrishta Aartav* (*Yogratnakar*)

- *Baddha Aartav* (*Ashtang-Sangrahakar*)

Samprapti^[12]: *Apan Vayu* is responsible for menstruation and naturally it is having *Adho-Gati*. But in some women due to *Vatprakopaka Aahara Vihara*, *Vegavarodha* causes excessive *Vata Prakopa*. Because of the *Hetu-Sevana* and *Vegdharana*, *Vata* is vitiated and *Vigunta* is seen in the *Gati* of *Vata* which moves the aggravated *Vayu* (*Apana*

Vayu) in reverse direction and fills the *Yoni*. The *Yoni* seized with pain, initially throws or pushes the *Raja* upwards, then discharges it with great difficulty.

- *Doshas - Vata, Apana Vata*
- *Dushya - Rasa, Rakta, Mamsa, Artava*
- *Agni - Jatharagni. Dhatvagni mandya*
- *Strotas - Rasa, Rakta, Artava vaha srotas*
- *Srotodushti - Vimarga Gamana*
- *Roga marga - Abhyantara*
- *Udbhava sthana - Amapakvashaya*
- *Sanchara sthana - Sarva shareera*
- *Vyaktasthana - Yoni*

Charak	Sushrut	Madhav Nidana	Vagbhat	Yogratnakar
- <i>Krichhrartava</i> - <i>Artava</i> <i>Vimuktesukha</i> <i>m</i> - <i>Ruk</i>	- <i>Krichhrartava</i> - <i>Phenilata</i>	- <i>Krichhrartava</i> - <i>Phenilata</i>	- <i>Krichhrartava</i> - <i>Phenilata</i> <i>Yoniprapedan</i> <i>a</i> - <i>Badhha Artava</i>	- <i>krichhrartava</i> - <i>Phenilata</i> - <i>Kaphanivam artava</i>

Upadrava: No specific but if the *yoni* is vitiated with *doshas* then *updrava* like *Shoola*, *Stambha*, *Vandhyatva*, *Arsha*, *Pradara*, *Artava dosha* may occur.

Sadhya-Sadhyatva: *Yonivyapad* occurring due to vitiation of single *Dosha* is *Sadhya* according to *Acharya Sushrut*. So *Udavaritini*

Yonivyapad occurring due to *Vata* vitiation is *Sadhya*.

Chikitsa:^[13]

a. Nidan Parivarjana

b. Vatshamaka, Shoolaghna Chikitsa: All the disorders of *Yonivyapada* do not occur without vitiation of *Vata*. So first of all, *Vata* should be normalized, only then treatment of

other *Doshas* should be done. According to *Aacharya Charak* oleation with *Trivrutta Sneha* (*Ghrita*, oil or fat), sudation (*Swedana*), Use of meat soup of *Gramya*, *Anupa* and *Audaka* animals, *Basti* of milk medicated with *Dashmoola* and its oral use, *Anuvasana basti* and *Uttarbasti* with *Trivrutta Sneha* should be done. According to *Ashtanga Sangraha* use of meat soup of aquatic animals, sudation with milk, oral use or use in the form of *Anuvasana* and *Uttarbasti* of *Sneha* medicated with decoction and paste of *Dashmoola* and *Trivritta* is beneficial.

c. Margavrodha Nashaka Chikitsa:

- *Snehana*, *Swedana*, *Shodhana*

- *Basti*

d. Dhatukshaya Chikitsa:

- *Siddha Kshirpaka*

- *Dhatuvruddhikara Chikitsa*

Specific treatment: Rajah Pravartini Vati ^[14], *Kaseesadi Vati*, *Dasha Moola Trivrit Taila* ^[15] for oral and *Basti*. *Vata* is responsible for all *Yoni Rogas* especially of *Udaavartini*. In *Ayurveda* various treatment modalities are mentioned for the treatment of *Vata Rogas*. Among them *Basti* is the better treatment modality for *Vata*. ^[16] *Basti* is of two types based on the drug taken. *Niruha* or *Kashaya Basti* in which decoction is taken, *Anuvasana* or *Sneha Basti* in which oil is taken as main drug. *Matra Basti* is a sub-type of *Anuvasana Basti*.

Yogasana ^[17]

Yoga Asanas helpful during menstrual cycle

☒ *Swastikasana*

☒ *Virasana*

☒ *Padmasana*

☒ *Gomukhasana*

☒ *Paschimothasana*

☒ *Badha-konasana*

☒ *Janu sirasana* - recommended to perform the *asana* without coming forward, keeping the back spine concave. This pose is calming. Lower abdominal and pelvic compression aids cramps.

☒ *Trikonasana*

☒ *Ardhachandrasana*

☒ Supported *Setubandhasana* - pose is calming, relieves menstrual discomfort
Supta vajrasana, *Matsyasana*

☒ *Shavasana*

☒ *Pranayama: Ujjayi* and *Viloma pranayama Pathya* ^[18]

Aaharaja

- *Shali rice and barley*

- *Lohbhasma with honey*

- *Diet having milk*

- *Regularly use ginger food preparation*

Viharaja

- *Yogasana*

- *Vajrasana*, *Matyasana*, *Marjarasana*

Pranayama

- *Anuloma*

- *viloma*, *Bhramari*

Apathya

Aaharaja

- Hot, spicy, salty, oily food

- Alcohol

- Reduce caffeine intake

Viharaja

- Fast running, excessive talking, laughing

- Sleeping during day

- Coitus during menstrual period

- Use of *Nasya*, *Svedana*, *Vamana*

These *Pathya-Apathya* like *Asanas* relax the muscles and nerves which are under constant stress, strain and irritation soothes the abdomen. these *asanas* help those who suffer from headache, backache, abdominal cramps and fatigue. At present time, the families are undergoing rapid changes due to increase urbanization and modernization. In IT sectors and basically in all working fields the women go through job stress, working load, inappropriate dietary habits, sleeping time etc. In today's sedentary life, women have to play multiple role which causes adverse effects on women physical and mental health including menstrual disorders, loss of appetite, insomnia etc. Therefore, to

tackle these challenges, Ayurvedic classics describes “*Rajswala Paricharya*”. It helps women to adapt the physiological changes taking place in the body during menstruation

DISCUSSION:

Charak has explained that due to forceful *Dharana* of *Adharniya Vega* like urine, stool, etc. this leads to *Apana Vayu* gets *Urdhva-Gati* so the *Raja* which has to move in downward direction moves in upward direction so there is painful *Raja Nirgaman* and the pain get immediately subsides after *Rajastrava*. So as the *raja* moves in upward direction this *Vikara* is named as *Udavartini*. Sushruta says that besides painful and frothy menstruation there are other symptoms such as *Angamarda*, *Daurbalya* etc. Indu-Tika has mentioned clotted blood discharge. Yogratnakar has mentioned that frothy menstrual discharge with pain associated with *Kapha Dosha*. Both Vagbhat followed Charak. Bhavprakash and Madhavnidankar has followed Sushruta.^[19] Dysmenorrhea painful menstruation but more realistic and practical definition is painful menstruation of sufficient magnitude so as to incapacitate day to day activities.^[20] Frequently associated symptoms include nausea, vomiting, diarrhoea, fatigue, head ache, dizziness. Sometimes, syncope and fever can also be seen. Primary dysmenorrhea decreases with increasing age. Prevalence is highest in the age group of 20-24 years and decreases progressively thereafter. The identified risk factor for dysmenorrhoea includes teenage, heavy menstrual flow, nulliparity, smoking, attempts to lose weight, upper socio-economic status, physical inactivity, disruption of social networks, depression and anxiety etc. In secondary dysmenorrhoea the pain classically proceeds with the start of the period by several days and may last throughout the period. It is an indication of a separate disease. So, it requires a different

diagnosis and treatment other than analgesics by which the underlying disorder will get treated and eventually reduce the pain.

CONCLUSION:

Ayurveda being a holistic medicine offers potential remedies which are proved beyond doubt in solving the problem successfully. *Udavartini Yonivyapad* which has been described in our ancient Ayurveda matches all the symptoms of dysmenorrhea. As the Acharya has mentioned pain during menstruation which get immediately relived after menstrual blood discharge resembles with spasmodic dysmenorrhea. *Basti* is the best treatment for *Vata Vyadhi* and hence for dysmenorrhoea also.

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