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 dysmenorrhoic 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 Udaavartini⁴. 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 rajapravartinivatietc 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 disorders.

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 dysmenorrhrea 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. Susruta giving very short description says that besides painful, frothy menstruation, there are other pains of vata (body ache, general malaise etc).

**Lakshanas (Symptoms)**

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

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.
Both the Vagbhataś have followed Charaka, Indu has added the discharge of clotted blood. Madhava nidana⁷ and bhavaprakasha⁸ have followed Susruta’s view. In madhukosha commentary all around movement of vayu said to be the cause of pain⁹. Books likeyogaratnakara¹⁰ had added the discharge of frothy menstrual blood associated with kapha with difficulty.

While seeing the lakshanas of dysmenorrhea we will find almost all similar as of udavarthiniyonivyapad. In dysmenorrhea 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 vatais 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 yoni rogas and arthavarogas. According to Charakacharyasnehana with trivrutasneha and swedana, use of meat soupofgramya (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 trivrutasneha should be done.¹²

In menstrual disorders caused by vatadushti, the specific treatment prescribed for that specific dosha should be administered. Recipies 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 vataprakopa. 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 *dosa*, 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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