

अव्यवसायः कालातिपत्तिहेतूनां-CASE STUDY ON UDAVARTINI YONI VYAPAD

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Article Received on 09/04/2023

Article Revised on 29/04/2023

Article Accepted on 19/05/2023

ABSTRACT

In today's world dysmenorrhoea is emerging as a burning issue as the population of dysmenorrhoeal women is increasing day by day. This is explained as an *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. There is a need to solve this emerging problem. *Panchakarm* therapy offers a ray of hope for *Udavartini*. Also Ayurvedic medicaments offer potential management which is proved beyond doubt in solving the problem successfully. The aim of the study is to focus the management of this problem in present scenario.

INTRODUCTION

Udavartini Yoni Vyapad as described in Ayurveda as dysmenorrhoea; which is most prevalent in young single women leading sedentary life and its frequency has some economic importance. The incidence of dysmenorrhoea is affected by social status, occupation and age, so groups of college students, high school girls, factory workers and women workers of armed forces each provide different statistics.

Clinically, Dysmenorrhoea can be classified into primary and secondary according to whether it dates from the menarche or it develops after a phase of painless cycles. The pain is of uterine origin or directly due to menstruation. This is true dysmenorrhoea and is also described as primary, spasmodic, intrinsic, essential and functional.

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, is called as *Udavartita*.

Due to movement of flatus etc., natural urges in reverse direction, the aggravated *Vayu* (*Apanavayu*) moving in reverse direction fills Yoni (uterus). This yoni seizes the pain, initially throws or pushes the *Rajas* (menstrual blood) upwards, then discharges it with great difficulty. The lady feels relief immediately following discharge of menstrual blood. Since in this condition *Rajah* (menstrual blood) moves upwards or in reverse direction, it is termed as *Udavartini*. Besides painful and frothy

menstruation, there are other pains associated with *Vata* (body ache, general malaise etc.)

CASE REPORT

A female patient, aged 20 years, unmarried, had painful periods since her menarche i.e. since 7 years. She had severe abdominal pain and mild lower extremity pain during menses associated with other complaints like nausea, fatigue & headache. For last 6 months the pain became intolerable, lasting for 12-14 hours. Pain gradually reduces by second day of cycle. Due to this intense pain she was unable to do her regular activities on the first day of menstruation.

There was no significant history of any other chronic illness, or any kind of allergy. She had no previous medical or surgical illness. On examination, it was found that she was belonging to *Vata-pittaj* type of *Prakriti* and there was no abnormal finding seen in her general and systemic examination.

Menstrual History – 4 to 5 days/28 to 32 days cycle, regular, moderate discharge, severe pain before treatment.

Abdominal examination revealed no tenderness or masses.

After taking her detailed history, it was found that her food habits & sleep pattern were irregular among other things, which lead to *Alpa Agni* and *Vata Dosha Dushti*. Also *Rasavaha* and *Artavavaha Srotodushti* was found

specifically with *ApanaVataVaigunya*, and resulted in severe pain during first day of menstruation. As she was characterized with pain particularly on the first day of menstruation and there was no visible pelvic pathology, the condition was diagnosed as **Udavartini Yonivyapad**.

Medication History – History of medicine, pain relief by Anti-inflammatory drugs (Ibuprofen, Naproxen)

Family History – Insignificant

Nidana Panchaka

- **Hetu:** *Ruksha, Laghu, Lavan-katuRasatmakAnnappaan, Vega Dharan leading to Udavarta, Ratrijagaran, Vishamashana, etc.*
- **Purvaroop:** *AdhodarShoola, pain experienced in lower extremities.*
- **Roopa:** *Sashoola Rajah Sraav, Saphena Rajah, Vedana, Baddha Rajah Sraav, etc.*
- **Upashay:** *Use of Hot Water Bag over Abdomen or Lower back, Light Massage, Avoiding Fatty foods.*

Samprapti/Etiopathogenesis

Samprapti Ghataka

DOSHA-Vata, Kapha DUSHYA-Rasa, Rakta, hence Rajah SROTAS – Rasavaha, Artavaha SROTODUSHTI – Vimargagaman, Sangha AGNI-Mandya UDBHAV STHAN– Artavaha Srotas ADHISHTHANA– Garbhashay, Yoni VYAKTA STHAN– Yoni, Garbhashay

Specific Treatment

- *Sneha* karma (oleation) with *Traivrita Sneha* (mixture of Ghrita, Taila, Vasa),
- *Sweda* karma (hot fomentation).
- Basti(enema) with Dashamoolaksheera.
- Considering the *RogaRogiBala, MatraBasti* is suitable here as patient is *AlpaBala* with *Manda Agni*. It can also be administered easily in an OPD basis without physical and mental strain. *MatraBasti* has both local & systemic effects. It causes Vatanuloman and thereby regularizes ApanaVata.
- *Vatahara Upakrama* like *Yoni Pichu* (tampons) with Taila (oil). Placing of a sterile soft cotton cloth soaked in oil prepared with decoction of *Rasna, Madhuka, Vyaghri, Bala, Devadaru, Chitrakamula*, cow's milk, and cow's urine into vagina in order to relieve the pain.

Dashamoola Ksheerapaka

Dashamoola Ksheerapaka contains Bilva, Agnimantha, Shyonaka, Patala, Gambhari, BruhatiKantakari, Shaliparni, Prisniparni, Gokshura-1 part each, Ksheera -8 parts, water -32 parts. Dashamoola Ksheera Pana has been indicated in treatment of UdavartaYonivyapad. Most of the drugs in Dashamoolaaare having Madhura & Kashaya Rasa, LaghuRukshaGuna, UshnaVeerya, MadhuraVipaka, which mainlyact on VataVikriti. Madhura rasa, LaghuGuna and Madhura Vipaka helps to pacify vitiated Vata, Kashaya Rasa and UshnaVeerya does Amapachana & cleanses the Srotasa. Collectively the actions of Dashamoola are Vatahara,

Parshvashulahara, Shothahar, Balya, Amapachaka. Ksheera has been mentioned as Pathya for all the Yonivyapad. Ksheera is having Madhura Rasa, Snigdha Guna, MadhuraVipaka and it is Jeevaniya, Balya, Yonirogahara, Anulomaka in nature. Thus, when Dashamoola is processed with Ksheera, it provides DhātuPoshana, inturn alleviates Vata, gives strength to the uterine musculature helps in normal Prasarana and Akunchana. By the above properties Dashamoolaksheerapaka is Vatanulomaka, Balya, Shothahara, Shoolahara, Amapachaka and reduces most of the discomforts produced during menstruation like fatigue, anorexia, diarrhoea, constipation thus it favours normal menstruation.

Rajah Pravartini Vati

Rajah PravartiniVati is used for the treatment of women's health problems. It is likely to stimulate the ovulation and corrects the ovarian functions. It also promotes the menstrual discharge due to its emmenagogue action. It is helpful in the treatment of amenorrhea, oligomenorrhea, dysmenorrhea associated with light menstruation or scanty periods and backache during menstruation. It is beneficial when patient feels outflow obstruction during menstruation.

Pharmacological Actions: Rajah PravartiniVati as given in Bhaishajya Ratnavali is Ushna(Hot)potency. Ingredients in it possess potent emmenagogue action and promote the menstrual flow by releasing the flow obstruction in menstruation due to increased Kapha and aggravated Vata. It pacifies KaphaDosha and VataDosha, but it increases PittaDosha.

Being chief, easily available, effective, nontoxic and safe, the Rajah PravartiniVati can be utilized in Udaavartini.

Shatavari Kalpa

Shatavari is an Ayurvedic Rasayana herb which is also known as the female-friendly herb. According to Ayurveda, Shatavari boosts immunity due to its Rasayana (rejuvenating) property and helps in weight gain due to its *Balya* property.

Shatavari powder can be taken along with milk or honey twice a day to get relief from the symptoms of premenstrual syndrome.

Premenstrual Syndrome (PMS) refers to a cycle of physical, emotional and behavioral symptoms. According to Ayurveda, impaired Vata and Pitta circulate in different channels of the body, causing various physical symptoms of PMS. Taking Shatavari helps to reduce the symptoms of PMS. This is because of the Vata and Pitta balancing properties of Shatavari.

Shatavari is useful to manage the symptoms of anxiety. According to Ayurveda, the Vata dosha governs all the movement and actions of the body and nervous system respectively. The cause of anxiety is mainly Vata

imbalance. Shatavari helps to balance Vata and gives a calming effect on the nervous system. It also helps to promote sound sleep.

Basti Kalpana Mode of Action

Matravasti has both local & systemic affects. It causes Vatanulomana thereby normalizing Apanavata. Gut is a sensory organ consisting of neural, immune & sensory detectors and cells, and provides direct input to local (intra mural) regulatory systems and information that passes to CNS or other organs.

The Basti drugs are absorbed from the intestines through the rich blood supply of rectum and acts on all over the body. From capillaries and lymphatics of intestines, it will reach to systemic circulation and then will act on all the bodily organs. This theory is same as the theory given by Acharya Sushruta, says that the Virya of Basti administered through rectum reaches the whole body through the channels as the active principles in the water when poured at the root reaches the whole plant.

Spasm caused by vitiated Apanavayu causing obstruction to the flow of menstrual blood is the general underlying pathology. Taila enters into the Srotas and removes the Sankocha (spasm) by virtue of its *Sookshma*, *Vyavayi* and *Vikasi* i.e., fast spreading nature.

Thus, Basti Dravya normalizes the function of Vata after reaching all over the body. Its contents act through their different chemical constituents to restore the normal menstrual physiology and thus relieve pain during menstruation.

OBSERVATION AND RESULT

The treatment was carried out with the previously mentioned medicines for three months. During this period she was advised to take *Laghu*, *Supachya Aahara* (which is easy to digest), to avoid Divaswapna (sleeping at day time) and excessive exercise.

Matra Basti was planned 8 days prior to expected menstrual date in every month for 3 cycles.

The main presenting clinical feature of the patient was pain and by the 3 consecutive courses of administration of *Matra Basti*, the patient got symptomatic relief and was able to effortlessly follow her daily routines. After taking follow-up for next 3 months, the symptoms like abdominal pain, leg fatigue and cramps, nausea vomiting also found to be gradually subsiding.

DISCUSSION

Udavartini Yoni Vyapad is a very common complaint seen in gynaecological OPDs. In extreme cases this interferes with day-to-day 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, duration of flow of Arthava, Arthavadevoid of pain, etc. to understand *Shuddha Artava Lakshanas*. High fat diet encourages the chance of occurrence of the said 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 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 pathya 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 *Abhayarishtha*, *Sidhu*, oil, powdered *Pippali*, *Pathya* (wholesome food) and *Lohabhasma* with Honey, *Balataila*, *Misrakasneha*, and *Sukumarasneha*. Manda is contraindicated for one who is 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 *Udavartini* pain is the prime symptom and in which Vata is the causative factor. Normal menstruation is the function of proper *Apana Vata*. 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. *Udavartini yoni vyapad* can be considered as primary dysmenorrhea. In current Era the lifestyle which we follow it will lead to so many diseases. The proper *Ahara* and *Vihara* during *Ritukala*, and the *Aushadha Sevana* on exact time will cure the condition. The medicines mentioned here are having Tridosha Shamaka, *Dipana Pachana*, Antispasmodic & Anti-inflammatory properties.

It can be concluded that the drugs used and *Matra Basti* are highly effective in *Udavartini yoni vyapad*. There are no side effects noticed during usage of medication. Partially relieved cases need medication for some more cycles.

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