

## CONCEPTUAL STUDY OF UDAVARTINI YONIVYAPAD

<sup>1</sup>\*Dr. Bhagyashri Mahavir Khot, Dr. Priti Nandkumar Ghule<sup>2</sup> and Dr. Veena Ajay Patil<sup>3</sup>

<sup>1</sup>M.S. Ph.d Prof. and Guide (Dept. of Streerog and Prasutitantra), Government Ayurvedic College, Osmanabad.

<sup>2</sup>P.G. Scholar, (Dept. of Stree Roga and Prasuti Tantra), Government Ayurvedic College, Osmanabad.

<sup>3</sup>M.S. Phd Prof. and HOD (Dept. of Stree Roga and Prasuti Tantra), Government Ayurvedic College, Osmanabad.

Article Received on  
12 July 2021,

Revised on 02 August 2021,  
Accepted on 23 August 2021

DOI: 10.20959/wjpr202111-21555

### \*Corresponding Author

**Dr. Bhagyashri Mahavir Khot**

M.S. Ph.d Prof. and Guide  
(Dept. of Streerog and  
Prasutitantra), Government  
Ayurvedic College,  
Osmanabad.

### ABSTRACT

*Ayurveda* is an alternative medicine system with historical roots in Indian subcontinent. It has unique speciality in field of Prasuti and streerog. In Ayurveda diseases related to female reproductive system are described under the heading of *yonivyapada*. Mainly 20 *yonivyapada* are described in various samhitas by acharyas. one of them is *udavartini yonivyapada* occurring mainly in adolescent age group. It is corelated with dysmenorrhea in modern medicine which literally means painful menstruation. More than 70% teenagers and 30-50% of menstruating women suffer from varying degrees of discomfort. Its prevalence is higher up to 5-15% more in intelligent, sensitive and stressful working-class women. So, there is need to solve this emerging problem. Several herbs are described in *Ayurvedic*

literature for management of *udavartini yonivyapada*.

**KEYWORDS:** *Udavartini yonivyapada*, Dysmenorrhea, *Vata dosha*, *tryavarta*.

### INTRODUCTION

Menstruation is a natural event as a part of normal process of reproductive life in females. Due to today's lifestyle & lack of exercise, dysmenorrhea is becoming major problem throughout world. It causes discomfort for women in day-to-day activities.

*Yonivyapada* is made of two words *yonī* + *vyapada*. The word *yonī* means vulva, here *trayavarta yonī* which includes vagina, cervix, uterus. Word *vyapada* refers to pathological condition. All the classics has explained the number of *yonivyapada* is twenty.

Acharya Charaka has mentioned that *yoniroga* can't occur without vitiation of *vata*.<sup>[1]</sup> *Udavartini yonivyapada* is caused due to aggravated *apana vata* which throws menstrual blood in upward direction causing *raja krucchata* i.e., painful menstruation. In *Samhita*'s it is explained that due to *vegdeharan* of *vata*, *mutra* (urine), *purisha* (stool) the *apana vata* gets vitiated & it gets *urdhvagami* i.e., normal *anuloma gati* of *apana vayu* changes into *pratiloma gati* and its vitiated *vata* lifts the *yonī* upward and causes obstruction to flow of *raja* and *raja* comes with great difficulty with severe *shoola*.<sup>[2]</sup>

The condition of *udavartaa* or *udavartini* resembles the description of nearly all types of dysmenorrhea can be correlated with true or primary dysmenorrhea, on basis of symptom of immediate relief of pain following discharge of menstrual blood as explained by *Acharya Charak*. The mechanism of initiation of uterine pain in primary dysmenorrhea is difficult to establish as there is no identifiable pelvic pathology.<sup>[3]</sup> With advent of oral contraceptives and non-steroidal anti-inflammatory drugs (NSAIDs), there is marked relief of the symptom.<sup>[4]</sup>

## CAUSES

General etiology of *yonivyapada* was explained by *Acharya Charak* in *Ch. Chi.* 30/8.<sup>[5]</sup>

मिथ्याचारेण तारु स्त्रिणां प्रदुष्टेनार्तवेन च।

जायन्ते बीजदोषाच्च दैवाच्च शृणु तारु पृथुक्॥ ; बृहदीप 30/8-8

Abnormal diet and mode of lifestyle, abnormalities of *artava* (ovum) and *bija* (sperm), and *daiva* (curses of God) are the main causes of all *yonivyapada* according to *Acharya Charak*.

### 1. Mithyahara

It includes- *mithya ahara* (abnormal diet)

*mithya vihara* (abnormal mode of life)

### 2. Pradushta artava

*Artava* refers to ovarian hormones, ovum and menstrual blood. Disturbed hormonal function is most common cause of gynaecological disorders.

### 3. *Bija dosha*

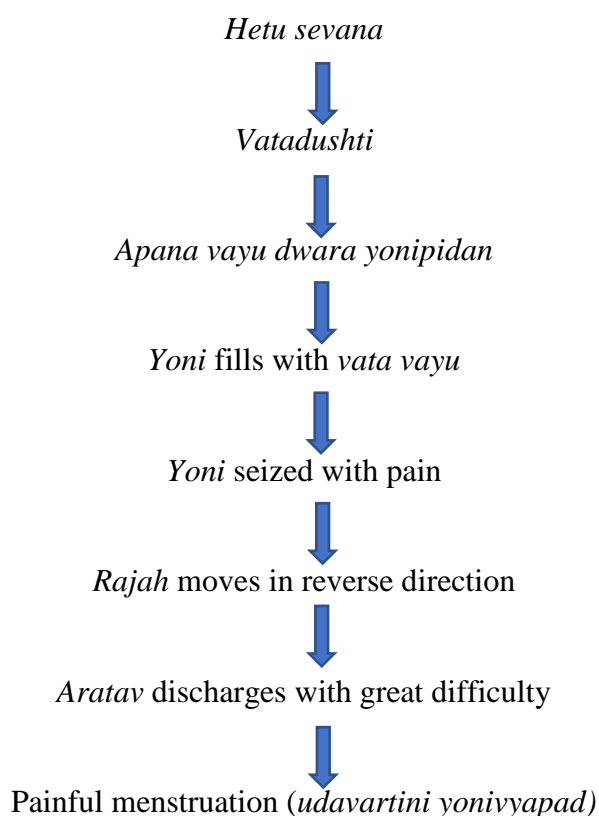
Chromosomal or gynaecological abnormalities included under this.

### 4. *Daiva*

Unknown cause.

*Vata dosha* is the main responsible factor of all *yonirogas* especially in *udavartini yonivyapad*. *Vata* vitiated due to its *swaprakopak karanas* like *vegavidharana vishamasana, ruksha ahara vihara sevan* causes *prakopa avastha* and moving in reverse direction fills *yonis*. *Vega Udavart* means movement of natural urges for flatus, faeces, urine etc. in a reverse movement (other than normal course of movement). Which in turn lifts *yonis* upward and the menstrual blood comes with great difficulty.

### SAMPRAPTI (PATHOGENESIS)



### LAKSHANAS OF UDAVARTINI YONIVYAPAD

#### 1. *Saa rugavarta rajah krichchrena udavartam vimunchati (Ch.chi. 30/25-26)*<sup>[6]</sup>

The uterus seized with severe pain caused by vitiated *vata*, initially throws menstrual blood in upward direction & later discharges with great difficulty.

**2. *Aartave saa vimukte tu tat kshanam labhate sukham***

Once menstrual blood is discharged, woman feels relieved.

**3. *Sa phena rajah (A.H.Ut.33/33)*<sup>[7]</sup>**

Frothy menstruation.

**4. *Baddha raktam***

Discharge of clotted blood

**5. *Phenila raja krucchrena munchati, kaphen evam artavam (Su.ut.38/9-11)*<sup>[8]</sup>**

Discharge of frothy, menstrual blood /menstrual blood associated with Kapha, with difficulty.

**DIFFERENTIAL DIAGNOSIS**

*Udavartini yonivyapada* must be differentiated from the following diseases: - (*Ch.chi.* 30)

**1) *Vataj yonivyapada***

In *vataj yonivyaada*, menstruation appears with sound, painful, frothy, thin and dry.

**2) *Paripluta yonivyapada***

In this *yonis* becomes inflamed, tender and woman get painful menstruation having yellowish or bluish colour of menstrual blood. Also suffers from pain in lumbosacral and groin region, backache, fever.

**3) *Suchimukhi yonivyapada***

In this, due to aggravated *vayu* in *garbhini*, *vata* due to its dryness makes the orifices of *yonis* narrow in female foetus.

**4) *Mahayoni yonivyapada***

Due to vitiation of *vata* there is firmness and dilation of vaginal orifices and uterus. Menstrual blood is dry and frothy, having muscular protrubance in *yonis* associated with pain in joints and groin region.

**5) *Arajaska yonivyapada***

When *pitta* situated in *yonis* and uterus, vitiates *rakta*, the woman becomes extremely emaciated and discoloured called *arajaska yonivyapad*.

### 6) *Vataj artavadushti*

*Aratva* (menstrual blood) vitiated by *vata* is red, black in colour, thin, dry, frothy, and scattered excreted slowly and with piercing type of pain.

### 7) *Kshina artavadushti*

In this menstruation is delayed, menstrual blood is scanty and associated with pain in vagina.

## TREATMENT

In all these gynaecologic disorders, after proper olution and sudation, emesis etc. all five purifying measures should be used. Only after proper cleansing of *doshas* through upper and lower passages, other medicines should be given. This emesis etc. cleansing measures cure gynaecologic disorders in the same way as they cure the diseases of other systems.

The purifying measures should be used in proper sequence i.e. First olution and then sudation. Drugs used should be according to vitiation of *dosha*. This should be followed by *uttarbasti*.

Olation, sudation, *basti* (enema and vaginal or uterine instillation) with drugs capable of suppressing *vata* should be done. The treatment prescribed for suppression of *vata* in general is beneficial.

The oils prepared with the drugs having *vata shamak* properties should be used as local irrigation, massage and tampons.

- 1) *Snehen*– Olation with *trivrit sneha* i.e., mixture of ghee, oil and muscle fat
- 2) *Sweden* (sudation) – *mansras* – use of meat soup of animals and birds living in forests, marshy lands and water.
- 3) *Dashmula ksheerpana* - milk medicated with *dashmula* should be given to drink.
- 4) *Dashmula ksheerbasti* – enema should be given with milk processed with *dashmul*.
- 5) *Anuvasana basti* – enema given with *trivrutta Sneha*.
- 6) *Vatahara karma*– all measures capable of suppressing the *vata*. (*Ch.chi* .30 /110)<sup>[9]</sup>  
*Rajah pravartini vati*<sup>[10]</sup>, *kasissadi vati*, *boladi vati*<sup>[11]</sup>, *kanyalohadi vati*<sup>[12]</sup> *hingwadi vati*<sup>[13]</sup>,  
*hingvashtak churna*, *dashmoola trivritta tail* for *basti* also used.

## CONCLUSION

*Udavartini yonivyapada* correlated with dysmenorrhea is common gynaecological problem nowadays. There is need to solve this emerging problem. Here is an attempt made to

understand the *udavartini yonivyapada*, its pathophysiology and its treatment according to *Ayurveda*. In *Ayurveda* there are several herbs described under management of *udavartini yonivyapada* which has no associated side effect.

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