

ROLE OF BASTI IN UDAVARTA YONIVYAPADA**Dr. Kapil Balasaheb Gadhe^{1*} and Dr. Sachin Gandhi²**

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ABSTRACT

Women is the bearer of new life, the originator of future generation and root of family. Menstruation is a physiological change in a woman differentiating her from men. It has a prime role in view of future reproduction and in women's physical and mental health. But this physiological change may get affected producing a pathological condition i.e. menstrual pain (dysmenorrhea). Udavarta yonivyapada is one of the 20 yonivyapada described by various acharyas. Vata is responsible for the pain. The aggravated vata moving in reverse directions of artava with difficulty. Normal menstruation is the function of the Apanvata. so the painful menstruation is considered as apanvata dushti. vatashamak and vatanulomak drug play effective role for the treatment of yonivyapada. Common line of treatment according to Modern Science is use of NSAID'S, antispasmodics, analgesics, oral contraceptives. But these are temporary relief giving methods, also

they cause various side effects. Ayurveda has a wide range of medicines. Trivrutta Taila Matra Basti (medicated enema) in Udavarta Yonivyapada (dysmenorrhea) is the best treatment modality for Vataja disorders suggested by our classics. trivrutta oil described in Ayurvedic texts acts as Vatanulomak, vatashamak, balakar, agneedipan, viryakar. so that relieving the pain. This may improve quality of women's life during menstrual period and hence thereafter.

KEYWORDS: Udavarta Yonivyapada, Trivrutta Taila, Basti Chikista, Apanvayu.

INTRODUCTION

Women's health is the primary factor to be considered for wellbeing of family, society and culture. Any physical or mental disorder disturbs her educational, social and economic life. Menstruation has two-fold blow for women from one perception, it defines the start and end of reproductive potentials, a pronouncement of womanhood, on the other perception it has social significance. The same menstruation can create hell situation, if it is associated with unbearable pain.

Dysmenorrhea is one of the most frequent among gynecological complaint. Its prevalence varies from 16-91%.^[1] Udavarta yonivyapada is one of the 20 yonivyapada described by various acharyas.^[2] Udavarta yonivyapada is a condition in which there is painful menstruation. The severity of pain is such an extent that it may interfere with their day today activities like missing school, colleges, offices, inability to participate in sports or other activities, disturbance in office works. Primary dysmenorrhea can be correlated with udavarta yonivyapada of sushrut and udavartini of charak.^[3] Various factors attributing to dysmenorrhea are withholding of natural urges^[4], faulty dietary habits, lack of exercise, stress, sedentary nature of work. Leading to vitiation of doshas specially vata dosha. Apana vayu has the main controlling role on pelvic organs. Thus, this vitiated Apana vayu produces painful menstruation. As per ayurvedic classics vata dosha is the main reason for yonivyapada^[5] and snehan is the best remedy for vata dosha. Acharya charaka advised trivrutta tail basti in the management of udavarta yonivyapada for pain relief.^[6] trivrutta taila may relieve the painful menstruation by its action of vatanuloman and vatashaman.

UDAVARTA YONIVYAPADA

In *Ayurvedic* texts, diseases of the female reproductive system have been collectively described as *Yoni Vyapada*. *Udavarta Yoni Vyapada* is one in which the woman feels pain and distress in the peri-menstrual period along with systemic symptoms. It is an extremely common disease affecting majority of women even in present day world. It is caused by vitiation of *Vayu*. According to the clinical features, *Udavarta Yoni Vyapada* can be correlated with primary dysmenorrhoea. Udavarta yonivyapada is one among 20 yonivyapada described by acharyas. Udavarta is caused by the vitiation of vata mainly apana vayu. Pain being the dominant symptom in it. The menstrual blood normally going downwards is pushed upwards due to hypertonicity or spasm of isthmus and internal os.i.e. aggravated Apana vata moving in upward direction fills yoni and pushes raja in upward directions. When this raja

comes out produces lower abdominal pain, backache, leg pain, weakness, loss of appetite, sometimes constipation.

Severity of pain may hamper women's daily activities as well as her physical and mental health. Primary dysmenorrhea can be correlated with *udavarta yonivyapada* of *sushrut* and *udavartini* of *Charak*. 1. Primary dysmenorrhea refers to menstruation without any pelvic pathology.^[7] 2. Secondary dysmenorrhea is painful menses with an underlying pelvic pathology. Now a days in modern medicine NSAIDs, OC Pills, antispasmodic and analgesic are used regularly in every cycle for dysmenorrhea. It also causes various side effects due to regular use. Further it is not a permanent solution to the ailment. So with the help of ayurvedic remedies we can overcome with this problem of dysmenorrhea without any side effect.

ROLE OF APANA VAYU

Apana vayu mainly has its predominant role on pelvic organs including uterus.^[8] Apana vayu mainly involves downward and outward flow of energy from the body. Apana vayu governs the downward flow of digestive products, menstrual blood, all excretory products expulsion i.e. defecation, urination. Vitiating of apana vata causes obstruction or upward movement of vayu causes pain during menstruation called *udavarta yonivyapada*. Also this vitiated vata produces constipation due to its reversal of direction and also produce loss of appetite due to *agnimandya*. *Vikrut apana* also hampers amount of menstrual blood.

MATERIALS AND METHODS

Trivrutta

Trivrutta is a herbal drug from *convulvulaceae* family with latin name *Operculina terpeethum*. Its properties are *laghu*, *ruksha*, *tikshna*, *rasa-tikta* *katu*, *vipaka -katu*, *virya- ushna*, *prabhav* (special effect)-*rechana* (purgative), chemical composition - Turpentin, part used -root bark, leaves.^[9] Trivrutta acts primarily on *kafa* and *pitta* dosha, and due to its *ruksha* property cause vitiation of vata but *Acharya Charaka* in *Kalpasthana* said that with different formulations, trivrutta enhances its nature of work i.e. with combination of *Sneha Kalpana* i.e. either *taila* or *ghrita* this *ruksha* property (dryness) of trivrutta can be overcome and used as *vatashamak* in *udavarta yonivyapada*.^[10] As Tail has best role in *vatashaman* it can be used effectively in combination with trivrutta. Trivrutta is of two kinds -*shyama* (black) and *aruna* (red). *Shyam* variety being strongpurgative and *aruna* being mild purgative. Trivrutta is a *sukhvirechak* drug causing easy purgation.^[11] Out of 2 varieties *aruna* trivrutta acts as mild purgative and so used in the management of *udavarta yonivyapada*.

According to Ayurveda Basti Chikitsa has a very miraculous effect on dysmenorrhea in every reproductive age group without any further side effects due to vitiation of Vata Dosha Basti Chikitsa is the best for Udavarta Yonivyapada.

Importance of Basti Chikitsa In Udavrtta Yonivyapada (Dysmenorrhoea)

In Panchkarma Chikitsa, Basti Chikitsa is superior to other Shodhanas (bio purification therapies). It increases Shukra (potency), Oja (vital energy) and Agni (digestive function). (Basti definition) In Basti Chikitsa the medicine prepared is administered through rectal canal. It has the action upto the Nabhi Pradesa, Kati, Parsva and Kuksi (they are anatomical land marks on the abdomen denoting intestines).

Basti churns the accumulated Dosha and Purisa (morbid humors and fecal matter) spreads theunctuousness (potency of the drugs) all over the body and easily come out along with the churned Purisa and Dosha (impurity). The term Basti denotes Niruha and Anuvasana both as they do elimination of Purisa and Dosha. Basti Chikitsa is effective to restore the normal functions of blood and other Dhatus. Basti is basically due to its Shodhana property that starts from the Pakvashaya i.e. colon. It is multidrug formulation that is given per rectum and reaches up to ileocaecal junction. Classical Basti putak proved more effective than enema pot method and has more retention time in both Asthapana as well as Anuvasana Basti, thus absorption is more in classical method. It cleared Pakvasayagatadoshas, once all Pakvasayagatadoshas get cleared Vayu attains normalcy.

Basti Chikitsa makes the vitiated Apanavata to move in a downward direction and cures Udavrtta Yonivyapada. At the same time Basti by suppressing Vata, restores the disturbed Kapha and Pitta at their original seats.^[15]

DISCUSSION

In Udavarta yonivyapad (dysmenorrhea), due to Vata Prakopa, there is change of normal anuloma gati of aartav to opposite direction i.e. pratilom gati which causes obliteration of aartav, leading to painful menstruation.

The reasons for vitiation of vata – Margavarodh, dhatukshaya, swanidan prakopa. Due to these factors, vatavruddhi especially of ruksha & khara gunas occurs leading to pain, hampers jatharagni, dhatvagni leading to symptoms of dysmenorrhea like nausea, vomiting, constipation scantiness of aartav etc. For treatment of vata dosh, taila kalpana is the best

considered. Here Trivrutta Taila Matra Basti is given in pts of dysmenorrhea. This basti leads to replenishing hormonal system, promoting fertility, increasing oja in addition to vatanuloman, vatashaman, snehan, agneedipan. Also it shows curative, preventive, rejuvenate properties. This basti leads to redirection of obliterated apan vayu to its normal anulom gati relieving pain & other symptoms. Very good results are seen in all the patients basti chikitsa is found significant which specifies that treatment given is found effective in udavarta yonivypad.

CONCLUSION

As all Acharya says Basti is Pradhana Chikitsa for vitiated Vata Dosha. Basti Chikitsa is proved to be an effective therapy in Udavrtta Yonivyapada (dysmenorrhoea) which is caused by vitiation of Vata Dosha. Thus, it can be concluded that cost effective treatment modalities of *Ayurveda* can be developed for treating this common problem which needs medications in each cycle and sometimes lifelong and disturbs the day to day life of a female. During course of therapy and after withdrawal no adverse effect was noted. But to establish the effect of these *Ayurvedic* formulations, further studies are required with following modifications and additions. The combined therapy gave good results in this study, so the therapy is suggestive of exploration of the efficacy of *Basti* procedure on modern parameters.

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