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Udavarta Yonivyapada and its Preventive Measures in Ayurveda

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ABSTRACT

The science of Ayurveda is well recognize system of medicine, which has unique speciality in field of Prasuti & Stri Rog. In Ayurveda, diseases related to the female reproductive system i.e. gynaecological disorders are described under the caption of Yoni Vyapada. Though initially all the classics have given the number of Yonivyapad as twenty. According to classics when a women having ruksha (dry) body or else a weak or very young women does excessive coitus with abnormal posture of body, uses of objects made of iron & most probable cause abnormilities of Artava & Bija (abnormilities of a portion of bija responsible for development of Yoni during embryonic life). One of the type of yonivyapad Udavritta or Udavartini resembles the description of almost all type of dysmenorrhoea. Inordinate or irregular contraction of all the myometrial muscle fibres have been explained as all around movement of vayu' in madhukosa commentary. The vitiated vata spreads through rasavaha shrotasa & leads to rasavaha, raktavaha & artavavaha shrotodusti. In the disease Kashtarva, all the three doshas are involved with predominance of vata. According to acharya charak main causative factor of Udavarta is vata, so it should be treated first. Shoshan & shaman chikitsa described by Acharyas. Oeation, sudation, purgation is beneficial for Udavarta. Uttarbasti is most important treatment for Yonivyapad.

KEYWORDS

Yonivyapad, Artav



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INTRODUCTION

Dysmenorrhea, also known as painful periods, or menstrual cramps, is pain during menstruation. Its usual onset occurs around the time that menstruation begins. Symptoms typically last less than three days. The pain is usually in the pelvis or lower abdomen. Other symptoms may include back pain, diarrhoea, or nausea. A systematic review of studies in developing countries performed by Harlow and Campbell (2002) has revealed that about 25-50% of adult women and about 75% of adolescents experience pain during menstruation, with 05-20% reporting severe dysmenorrhoea or pain.

In Ayurveda, diseases related to the female reproductive system i.e. gynaecological disorders are described under the caption of Yoni Vyapada and 20 diseases in to are there in the classical literature. Udavarta Yoni Vyapada is one of them where in painful menstruation is the cardinal feature of the disease and the discomfort is relieved after establishment of menstruation, which may be foamy in appearance. The condition of dysmenorrhoea is explained in Ayurvedic literature in terms of 'Kastartava / Kukshi Shoola, Vatala Yoni, Udavartini Yonivyapad (Ayurvedic names of disease under Striroga-Gynecology). The causative factors, pathogenesis, symptoms and

treatment are also described in Ayurveda and based on that, the increased 'Vata' in the body is responsible for disease creation . The various Ayurvedic causative factors which manifest into dysmenorrhoea are inappropriate food habits etc.

Primary dysmenorrhea is menstrual pain without pelvic pathology i.e. that is not a symptom of an underlying gynecologic disorder but is related to the normal process of menstruation. Primary dysmenorrhea is the most common type of dysmenorrhea, affecting more than 50% of women, and quite severe in about 15%. Primary dysmenorrhea is more likely to affect girls during adolescence. Fortunately for many women, the problem eases as they mature, particularly after a pregnancy. Although it may be painful and sometimes debilitating for brief periods of time, it is not harmful.

Secondary dysmenorrhea is menstrual pain that is generally related to some kind of gynecologic disorder. Secondary dysmenorrhea is more likely to affect women during adulthood. The main symptom of dysmenorrhea is pain concentrated in the lower abdomen, in the umbilical region or the suprapubic region of the abdomen. It is also commonly felt in the right or left abdomen. It may radiate to the thighs and lower back. Symptoms often co-occurring with menstrual pain include nausea and vomiting, diarrhea or



constipation, headache, dizziness, disorientation, hypersensitivity to sound, light, smell and touch, fainting, and fatigue. Symptoms of dysmenorrhea often begin immediately following ovulation and can last until the end of menstruation. Appropriate lifestyle.

Ayurvedic view

According to Acharya Vagbhata, the pathogenesis of any disease in Ayurveda can be explained as such- when the nidanic factors vitiate the doshas, they undergo specific mode of vitiation leading to disease production. Another word Samprapti can be defined as the path of pathogenesis, through which Doshas exhibit their sequential steps of pathogenesis. In the disease 'Kashtartava' all the three doshas are involved with predominance of Vata. The probable mode of pathogenesis may be viewed as follows- Vata Dosha which is the leading Dosha in the disease may be vitiated or aggravated by three ways;

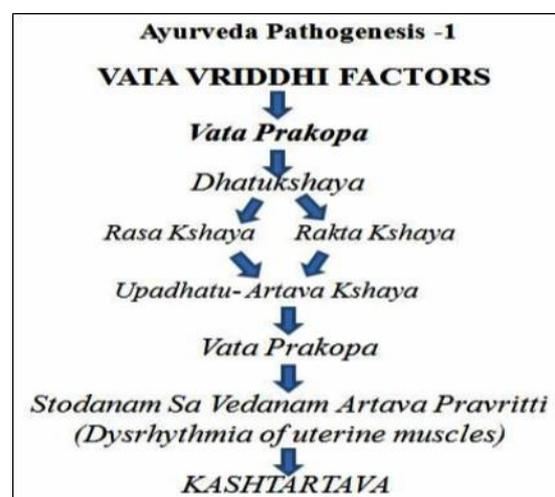
- a) Due to indulgence of Vata-vitiating Ahar-Vihara.
- b) Due to Dhatukshaya.
- c) Due to marga Avarna.

Due to consumption of Vata Prakopa Ahara-Vihara, the Vata gets aggravated leading to Dhatu Kshaya starting from Rasa and then Rakta. Thus there will be Alpa in upadhatu nirman i.e., Artava will be produced in less quantity than normal

which will further vitiate Vata dosha which further will produce Kshobha in Garbhashaya the stage resembling to ischaemic condition of the uterus resulting in pain. This will lead to Toda and Vedana. This will continue as Vata Vriddhi causes Dhatukshaya and vice versa. Acharya Charaka says that by occupying different seats, Vata produces various disorders with respect to its various etiological factors.

The vitiated Vata by Ruksha, Sheeta, Sukshma properties spread through Rasavaha Srotasa and leads to Rasavaha, Raktavaha and Artavavaha Srotodusti. Dosha - Dushya Sammurchana takes place in Garbhashya. Here due to vitiation of Vyan and apana Vayu the Akunchana and Prasara Kriya of Garbhasaya does not take place properly, the state exactly that of dysrhythmia of uterine muscles, which will hinder in proper flow of menstrual blood leading to Kashtartava.

Ayurvedic Pathogenesis





The Sara, Drava, Ushna, Tikshna properties of vitiated pitta plays an important role in the sthanika Rakta Vriddhi with the help of Vyana and Apana vayu. Raja contents like cellular debris etc. will be increased in uterus and discharged. As the functioning of Vyana and Apana Vayu impaired which result in Kashtartava.

b)The vitiated kapha due to its snigdha,guru, Pichchal guna will impair the Agni and will cause Jatharagni and Dhatvagnimandya.That will produce the condition similar to ama. A sort of Upalepa is produced over the Artavavaha srotusa which leads to artava Pravriti Avarodh.Artava Pravriti Avarodha or painful flow of Artava.Acharya Sushruta in Sharira Sthana quoted that ‘Dosha Avrit Margatvata Artavam Nashyati Striyah’.Dalhana commented that Doshas are Vata and Kapha individually and in combined form.the concept of Avarana also seems to play role producing pain, specially when the condition of Kaphavrita vata is concerned.

c)Manasika factors like Bhaya,Shoka, cjhinta, krodh, Tanava also aggravates the Vata resulting the same pathology of Kashtartava.

Principle of Treatment

1.As Vata is main causative factor off all Yonivyapadas, so it should be treated first(ch.chi.30/115).

2.For Artava Shuddhi,After applying oleation and sudation,emesis and purugation, five Shodhana measures should be used, after this Utterbasti should be gieven repeatedly (Su. Sa. 2/21-16; A. S. Sa. 1/39). Achārya Charaka has explained the same but in mild form.

3) Purgation is beneficial for Yoni Rogas and Ārtava Rogas.

4) In menstrual disorders caused by Vāta Doshā, the specific treatment prescribed for suppressing that particular Doshā should be used. Recipes prescribed for Yoni Rogas and Uttarbasti etc. should also be used after giving due consideration to the vitiated Doshā. (A. H. Sa. 1/12-17).

5) Unctuous, hot, sour and salty articles should be used for the relief from menstrual disorders due to Vāta. Sweet, cold and astringent substances for the purification of Pitta and hot, dry and astringent for Kapha (A. H. Sa. 1/12).

6) For Avrita Apāna Vāyu, treatment should be Agnideepaka, Grahi, Vāta, Anulomana and Pakvashaya Shuddhikara. (Ch. Chi. 28/243)

1) Upashaya

a. Āhāraja

i. Madhura, Amla and Lavana Pradhāna Āhāra

ii. Tridosha Shamaka Āhāra specially Vāta Shamaka

iii. Ushna, Laghu and Snigdha Āhāra



iv. Lasuna as Rasayana Sevana
v. Sura, Ashava and Arishta Sevana as per
Doshā.

vi. Ksheera, Mamsa Rasa

b. Vihāraja

i. Ushna Udaka Snāna

ii. Taila Abhyanga specially with
Vatanashaka Taila like Balataila,
Mahanarayana, Dashamoola etc.

iii. Pratidin Asana and Pranayama

iv. Udara, Kati Swedana

2) Anupashaya

a. Āhāraja

i. Manda (secum of boiled rice)

ii. Ati Sheeta Udaka and Āhāra

iii. Paryushita Āhāra

iv. Vātala Āhāra – brinjal, ladies finger,
potato, chana etc.

v. Katu, Tikta, Kashaya Āhāra

vi. Ruksha Āhāra – Besana etc.

b. Vihāraja

i. Divaswapna

ii. Sheeta Udaka Snana

iii. Udavartana

iv. Vāta Prakopaka Vihāra –

Rātrijagarana, Atichankramana etc.



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