An approach towards Pain Management w.s.r. to Udavartini Yonivyapat

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ABSTRACT

In Ayurveda, diseases related to the female reproductive system i.e., gynaecological disorders are described under the caption of Yoni Vyapada. Women have been placed on an extreme worshiping place due to their power of ‘Janani’ creation. It is needed to give proper care and respect to women. God has blessed the female with the most valuable gift of motherhood.¹ The preparation of motherhood starts with puberty when Rajah-Pravriti i.e., menstruation begins,² and by the age of 16 it is fully completed after which she is capable of childbearing.³ Udavarta Yonivyapada or painful menstruation is a common problem of the females in the reproductive age group & has got a detailed patho-physiology and treatment in the classical literature of Ayurveda.⁴ “Arthave Sa Vimukthe Tu Tat Kshanam Labhate Sukham” mentioned by Acharya Charaka substantiate the close similarity of Udavarta with spasmodic dysmenorrhoea. Vegadvaraithana leading to Pratioma Gati of Apana Vata and Rajas is the pathology behind Udavarta Yonivyapath. So, treatment should aim at the relief of pain by normalising the direction of menstrual flow which in turn is by normalising the vitiated Apana Vayu. The present paper is aimed at incorporating all the references regarding Udavarth included Nidana Panchakas from Ayurvedic classics and to show the significance of Basti in normalizing the Apana Vata.

Key words: Udavarta Yonivyapada, Uttarbasti, Kshobha Artava, Vatanulomaka, Menstruation, Dysmenorrhoea.

INTRODUCTION

In Ayurvedic classics gynaecological disorders have been described under the heading of Yoni Vyapad. All the classics have given the number of Yonivyapat as twenty.⁶ One among them is Udavartini Yoni Vyapat.

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The main clinical feature is Rajah Kricchrata (painful menstruation). Udavartini 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.⁴ Udavartini being one of the Yonivyapat which occurs approximately 50% of menstruating women, and its reported prevalence has been highly variable (e.g., 45-95%) of women of reproductive age.

Charaka first describes Udavarta in Vataja Nanatmaja diseases also explained elaborately in Chikitsa Sthana. Udavarta derived from the word ut + avarta (upward direction) of Vayu. Rajah Kricchrata is one of the main clinical symptoms of Udavartini. Panchakarma therapy offers an effective treatment for Udavartini Yonivyapat along with Eka Moolokia Prayoga and Shamana Aushadi’s. As Vata is responsible for the occurrence of
Pain in Udavartini, Basti is the best choice of treatment modality mentioned in classics.[7]

**AIMS AND OBJECTIVES**

The present paper is aimed at incorporating all the references regarding Udavarta including Nidana Panchakas from Ayurvedic classics and to show the significance of Basti in normalizing the Apana Vata.

**MATERIALS AND METHODS**

Literature Search - search for the term ‘Udavarta’ in Brihatrayee and Lagutrayee and available commentaries along with online resources, Journals, was reviewed during this work.

**Nidana**

- प्रकृतिसन्दर्भः पूर्णं यस्त्यथ्यथ्यथमुपवेषयेत् |
- स्त्रुद्वेशवाला या तत्स्या वायुः प्रकृत्यति ||सू.उ 38/03||
- मिष्यागारिणे तः स्त्रीणां प्रद्रेष्टावतेन चः|
- जायते बीजद्रोहाच्च देवाच्च शूष्ण ताः पृष्ठक ||च.धि 30/8||

The specific aetiologies are

1. Mithyaachara
2. Pradushta Artava
3. Beejadosha
4. Daiva[8]

1. **Mithyahara**

Hitaharas characterised by Guna Sampath of Ahara leads to formation of uninitiated Ahara Rasa, which further leads to the formation of Rasadhathu. Rasa Dhatu being the origin for Artava is an important factor causing gynaecological disorders.

- **Alpamatrasana** and Anasana leads to Dhathukshaya and ill health which may result in anaemia, increased chances of infection, decreased pain threshold and increased chances of disease.
- **Atyadhika Ahara, Dushta Bhogana** leads to Amotpatti. This infact can lead to various pathologies. Certain other factors along with Virudha Ahara can potentially cause the Utklesha Doshas to localise in Yoni.

- Over intake of Ruksha substances and Katu, Tiktha, Kashaya Rasa. These Rasas are believed to be a propagating factor for Vata Dosh.

**Mithya Vihara**

Abnormal mode of life like suppression of natural urges, excessive coitus, and exercise, fear, sadness etc. will vitiate Vata. Sedentary life styles, stress and strain in daily life are risk factors for spasmodic dysmenorrhoea.

- **Vegadharana** can disrupt the HPO axis leading to hypoestrogenism. Oestrogen deficiency leads to lack of menstruation and menstruation with difficulty leading to pain.

- In some persons IUCD causes pain during menstruation which can be included under Apadravya Sevana as told in our classics.

2. **Pradushtarthava**

The word Artava refers to menstrual blood, ovum and ovarian hormones. **Pradushtarthava** refers to the menstruation which is not having intermenstrual period of one month, and is associated with pain and burning sensation. Excreted blood is unctuous, very scanty, or excessive in amount, and the color does not resemble with that of Gunja, Laksha, Padma, or Shashaarsrk.

3. **Beejadosha**

Hereditary factors of dysmenorrhoea can be considered under this. Depending on the degree of the defect in the abnormalities of Beeja, Beeja Bhaga (chromosome or gene) can lead to abnormalities like absence or the defective formation of genital organs such as pinhole os (Suchimukhi), atresia of vagina, uterine hypoplasia, imperforated hymen etc.

**Daiva**

In the absence of apparent cause the disease developed by Purva Janmakritha Papa due to the curse of God.
**Samprapti & Lakshana**

बेहोतार्वनायोनिभावनायोनिलिङ्गः

सा रुगायो रजः कृष्ण्ड्रेणोदाव्यूत्तिः विभवस्यति || २९||

आत्मवा सा विभवे तु तत्स्यानं लभते सुखम् |

राजसी गमनाद्वयं जेयोदवालतिनी बुधः || च.चि.3०/२६||

**Clinical features of Udawartha**

<table>
<thead>
<tr>
<th>Rupa</th>
<th>Charaka Samhita</th>
<th>Susruta Samhita</th>
<th>Ashtanga Samgraha</th>
<th>Ashtanga Hridaya</th>
<th>Madhava Nidana</th>
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<tbody>
<tr>
<td>Krichrarta</td>
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<td>+</td>
<td>+</td>
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<tr>
<td>Artava Vimukhte Tatkshana</td>
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<tr>
<td>Phenilatwam</td>
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<td>Vedana</td>
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<td>Yoni Prapidana</td>
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<td>Kapha Samṛṣīta</td>
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<td>Badhaartava</td>
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**Samprapti Ghataka**

- **Dosha**: Vata Pradhana Tridosha
- **Dhatu**: Rasa, Rakta, Arthava
- **Upadhatu**: Arthava
- **Agni**: Jatharagni
- **Strotas**: Rasa, Rakta, Arthavaha
- **Srotodusti**: Sangā, Vimaragamana
- **Udbhava Sthana**: Amapakwashaya
- **Rogamarga**: Abhyantara
- **Vyakta Sthana**: Garbhashaya

**Pathophysiology of pain in Yonivyapad**

1. **Aggravation of Yoga Yath**:
   - Udhaya Shala (Menstrual flow increases prostaglandins)
   - Vata Marg 

2. **Reduced blood flow**
   - Reduced blood flow (caused due to spasm which is caused by Yoga Yath)

3. **Increased myometrial contractions**
4. **Reduced vesicle**:
   - UIterine hypoxia
   - Uterine hypoxia

5. **Inadequate expulsion force**

6. **Discharge of Menstrual blood with great difficulty**

**Differential diagnosis**

In the description of Sthreerogas, pain associated with Yoni are seen in the following diseases

**Terminologies describing pain in Sthreerogas**

<table>
<thead>
<tr>
<th>Samhita Granthas</th>
<th>Terminology of pain</th>
<th>Diseases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charaka Samhita</td>
<td>Yoni Toda, Savedana</td>
<td>Vatala Yoni Vyapad</td>
</tr>
<tr>
<td>Sula</td>
<td>Sannipatika Yoni Vyapad</td>
<td></td>
</tr>
</tbody>
</table>
Saarti | Pariplutha
---|---
Saruja | Vataja Asrigdhara
Mandaruja | Kaphaja Asrigdhara
Brsaarti | Antarmukhi

Susruta Samhita
Sula, Nistoda, Peeditha | Vataja Yoni Vyapad
Todaadika | Suchimukhi
Nitya Vedana | Viplutha

Vagbhata
Ruk, Todam | Vataja Yoni Vyapad
Teerva Rujam | Antarmukhi

**Diagnosis**

*Udavarta Yoni Vyapath* can be easily diagnosed from other conditions mimicking it by its specific characters like:

- The pain strictly restricted to menstruation and usually patient feels relief following discharge of menstrual blood.
- There will be no alterations in the amount of Artava, neither it will be excessive nor scanty.
- There will be no local pathology like protuberance of mass, dryness, roughness or numbness of Yoni

**Upadaraava:** Specific *Upadras* are not mentioned for *Udavarth* and those mentioned in *Yoni Yogas* such as *Pradara, Gulma, Arsa, Vandhyatha, Artavadosha* etc. can be taken as its *Upadraava*.

**Sadhyasadhyatha (Prognosis):** *Udavarth* *Yoni Vyapath* is considered under *Sadya* category, as the disease is *Ekadoshaja (Vataja)*.

**Chikitsa**

In case of *Udavarta, Vataprakopa* is the main reason and so the treatment should be directed to normalise the *Vata*. All *Acharyas* opine that, none of the *Yoniragas* occur without vitiation of *Vata*, and thus *Vata* is to be corrected first.

Mode of action of *Basti*

Since, *Vata* is responsible for the pain in *Udavarthini, Basti* is the main line of treatment mentioned in classics. *Yoga Basti* in the form of *Kashaya* and *Anuvasana* has local & systemic affects. *Veerya* of *Kashaya Basti* may get transported through *Dhamanis, Sira*, and *Strotas* to entire body. *Makshika* and *Lavana* does *Kapha Chedana* and *Vilayana*. *Saindava* by its *Sookshma, Teekshna*, and *Vyapaya Guna* reaches to minute channels of the body. *Taila* enters *Strotas* and removes the *Sankocha* (spasm) by the virtue of its *Sookshma, Vyavaya and Vikasi Guna*. Hence *Basti* relieves the Pain.

- *Basti* stimulates the enteric nervous system and thus it influences CNS through ENS.
- *Basti Dravyas* act on the inflammatory substances like prostaglandins and vasopressin.
- *Basti Dravyas* excretes increased prostaglandins.
- *Basti Dravya's* act on Visceral afferent stimulation which result in activation of the Hypothalamo-pituitary adrenal axis and Autonomous nervous system.
- It involves the release of neurotransmitters like serotonin, which normalizes the uterine contraction.
Basti makes - Vatanulomana & Normalizes the Apana Vata

Dravyas used in Basti
- Snehana Karma with Trivrut Sneha.
- Swedana Karma with Ksheera.
- Dashamoola internally as well as Basti.
- Anuvasana Basti by Trivrut Taila,
- Anuvasana Basti by Nishotha Taila,
- Upanaha made of paste of Barley, wheat, kinva, Kusta, Shatapushpa, Priyangu, Bala.

Shamana Aushadhi’s
- Raja Pravartini Vati,
- Kaseesadi Vati,
- Maharasnadi Kashaya,
- Sukumara Kashaya,
- Jeerakadi Modakam,
- Kumaryasava,
- Sukumara Gritham,
- Phala Gritham,
- Hingu Twachadi Churna.
- Danti Trivutyadi Churna
- Agnimukha Churna,
- Chandrabhaskara Rasa,

CONCLUSION

Vata is being the main causative factor, Raja Krichrata is one of the main symptom in Udavartini Yonivyapat. Yoga Basti & Uttara Basti have the significant role in normalizing the Vata along with Shamana Aushadhi’s. In present era the change in the life style, maintenance of proper Ahara, Vihara during Ritu Kala and Aushadhi Kala on proper time will cure the condition.

REFERENCES

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